

JULY 2025



The Sobriety Gazette

A PUBLICATION OF THE MID-MISSISSIPPI INTERGROUP

Let's begin with a moment of silence for the alcoholics/addicts still suffering, followed by the Serenity Prayer... God, grant me the serenity to accept the things I cannot change, the courage to change the things I can, and the wisdom to know the difference.

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Tradition Seven

Every A.A. group ought to be fully self-supporting, declining outside contributions.

Responsibility Statement

I am responsible... When anyone, anywhere, reaches out for help, I want the hand of AA always to be there.
And for that:
I am responsible.

The Seventh Step Prayer...

MY CREATOR, I am now willing that you should have all of me, good & bad. I pray that you now remove from me every single defect of character which stands in the way of my usefulness to you & my fellows. Grant me strength, as I go out from here to do Your bidding. AMEN

The Sobriety Gazette is a publication of the Mid-Mississippi Intergroup. The purpose of this publication is to improve communication between local AA groups, inform and encourage participation in service opportunities and events that promote sobriety. Opinions expressed do not necessarily indicate endorsement by the central office or Alcoholics Anonymous as a whole.

Am I Giving Back to AA?

People don't like to talk about money, but we have too. Folks have complained about it for years, but we need to have these discussions. Bill W. wrote extensively about this topic; he even wrote an entire Tradition about it.

He talks about helping a hung over drunk by giving him five dollars (which was a seventh of his weekly income); but when it came to adding to the basket at the meeting that night he only threw in a dime. Bill realized that his ego was not in check, and his priorities were not in the correct order. I need to ask myself the same question—are my priorities in order?

You always hear the words in meetings “we are self supporting through our own contributions.” For me, the key words are WE and OWN – which means all of us. So here's the big question I ask myself... Am I giving back to AA?

Contributions in AA mean many things. Do I contribute to the meeting that I'm at? How about my local Intergroup or Central Office? The seventh tradition is more than just throwing a buck or two in the basket. Self support means that I carry my own weight, I pay my bills in a timely manner, I give back to a program that has freely given to me, I help other alcoholics as best as I can.

Some of the things I do are – step up to chair my home group, come early to help setup, (the meeting before the meeting), cleanup after myself, pickup ashtrays (when you could still smoke in a meeting), pickup coffee cups, push in chairs, and most importantly throw a couple of dollars in the baskets. That buck keeps that meeting I am sitting in open for the next alcoholic.

When I was newly sober I came to meetings, unemployed and unemployable — a broken person with nothing to give. I didn't have two nickels to rub together; but I had pennies, so I threw them in out of gratitude for that meeting. It was not just at my home group but every meeting. The saying “90 meeting in 90 days” meant that I contributed 90 times in 90 days.

I was taught very early on that giving back to a meeting meant cleaning up after myself, putting money in the basket, extending a hand to the newcomer or buying them a big book. Contributing in all of these ways does more for me, it gives me self esteem, and the feeling I belong to AA and humanity. I can look people in the eye today, and I can also pass on what I was taught.

Today, I do as best I can on any given day. I live on a fixed income, so after paying my bills, I take out so much cash for meeting money for the month. That way I can contribute financially to all the meetings I attend. I get coffee and once in a while a donut (my weakness). I know that there are regular costs for every home group to provide coffee, cups, donuts, literature, rent for the space and the list goes on....

Over the years, I've had a few sponsees not contribute to the meetings they attend. When asked, I've gotten answers such as “I give at my home group” or “I gave last week.” I've pointed out to them that they smoke store bought cigarettes, have nice cell phones (which they can't seem to get off of), go to “Starbucks” for coffee or buy five dollars in 50/50 tickets...but they don't understand the importance of throwing in a dollar or two in the basket.

As you might imagine, this irks me to no end. I then give them “the talk” – about how it is so very important to give back to AA, and how their dollar will help the next drunk coming in. We saved them a seat... so let's save a seat for another alcoholic by helping to keep the doors open. When the willingness is there, they come to see the bigger picture and make the changes necessary to stay sober one more day.

I know that I can not change anyone but myself, and passing judgments on others is a character defect of mine. So I attempt to show by example. If we as sponsors do not teach our sponsees, then who will? I hate to see meetings close because they can't pay the rent. If we don't step up then who will?

By Teresa K., Area 60 Registrar

aacle.org

Breaking Down Step Seven of Alcoholics Anonymous

“Humbly asked Him to remove our shortcomings”

Breaking Down Step Seven Of AA Alcoholics Anonymous

So here's the thing, quitting alcohol and drugs is a big change. I think you know this by now! Moving into step seven actually involves us in the personal change of actively letting go of our shortcomings, actions and feelings that are liabilities. This change requires effort and action.

Simply asking for your shortcomings to be removed does not automatically make them go away. It is up to you to be aware and make new choices. Many people in recovery find comfort that their higher power can and does remove their character defects shortcomings when asked.

While working on the previous six steps you've been stripping away age-old layers of denial, ego, self-centeredness and other liabilities that consumed you when you were active in your disease. When we arrive at step seven we are ready to stop thinking so much about what we are going to get in life and start looking at what and how we can contribute to others in the world.

In my experience my higher power has never left me empty handed; everything I have lost has been replaced with something better. I was asked to put down the drink and the drug because my higher power wanted me to pick up something greater. This is humility to me.

Step Seven And Humility: The Misunderstood Virtue.

“Humility is the solid foundation of all virtues.” – Confucius

When it comes to working your seventh step, the quality of humility really breaks down to having a reasonable perspective of yourself. It is quite simply seeing the truth of your life and your place in the world. In AA terms it is the practiced art of being “right-sized.” When you humbly ask your Higher Power to remove your shortcomings you are recognizing that you are neither too big nor too small. Gone is your self-entitlement or grandiosity; as is your shame, regrets or unworthiness.

You've actually already taken your very first act toward humility, by admitting your powerlessness and unmanageability. Typically when practicing step seven recovering addicts realize that humility is not a state of being in despair or groveling, but a state of peace, serenity, and acceptance of “life on life's terms.”

In The Twelve Steps and Twelve Traditions it is stated, “the attainment of greater humility is the foundation principle of each of AA's twelve steps.” The seventh step of AA is an ongoing opportunity for us to embrace the pursuit of humility as a fundamental aspect of staying sober.

Wishing It, Does Not Make It So: Step Seven Into Action

Taking action means work. I know, most of us are averse to the word “work,” but the kind of work I'm talking about here has nothing to do with punching in a time card and suffering through 8 hours. Our work on the steps of AA's Alcoholics Anonymous program simply means using our energy to be disciplined and committed in the pursuit of our goal of long-term sobriety and recovery. It takes work to stand up for ourselves, to be patient or to accept the emotional discomfort of new behaviors.

Catching ourselves in our shortcomings and changing our reaction takes work. The more familiar you become with your shortcomings the more you start to notice, “this feels familiar, I'd better stop and pay attention to this!” Whenever a reaction feels involuntary, it's probably something that needs changing. The great news is that when practicing humility in Step Seven you really gain a sense of your own humanity and the ability to have compassion for yourself and for others. We are all in this together, and we are all the same.

Putting Step Seven into action means, for example, when you consciously gather the courage to say “no” to the request of a friend who tries to guilt or shame you into saying “yes,” you are actually working your program of recovery. When you set a boundary, pause when agitated, practice restraint of tongue and pen (this is a huge one for long-term peace), choosing not to interact with people, places and things that trigger you- you are working on Step Seven!

Getting Right-Sized: Step Seven Questions & Actions

Part of getting right-sized in Step Seven means making changes with the activity of our minds in addition to accepting and expressing our emotions. We learn to gradually bring the different parts of ourselves into a healthy balance as we practice new living skills. For some people a daily dose of prayer, meditation, and affirmations is very useful.

Here are some questions to help guide you through Step Seven:

- How has my understanding of my higher power grown?
- How have the previous six steps prepared me for step seven?
- How does being aware of my own humility help when working the seventh step?
- How do I plan to ask a God of my understanding or higher power to remove my shortcomings?
- How does the spiritual principle of “surrender” work for me in step seven?
- Am I comfortable with prayer and meditation- even if it means making up my own?
- Has my sense of perspective or “reality” been out of proportion lately?
- Have there been times when I have been able to stop from acting on a character defect and practice a spiritual principle instead?
- Are there any shortcomings that have been removed from my life or at least diminished in their power over me?

You can also use affirmations. Here are some suggestions:

- I accept all of me, the “good” and “bad.”
- Today I will develop an asset and release one shortcoming.
- I will remember that I have choices and freedom today.

The “Seventh Step Prayer” is a great way to right-size your day: “My creator, I am now willing that you should have all of me, good and bad. I pray that you now remove from me every single defect of character which stands in the way of my usefulness to you and my fellows. Grant me strength as I go out from here to do your bidding.”

Step Seven Of AA's Alcoholics Anonymous: Moving Forward

“We cannot tell what may happen to us in the strange medley of life. But we can decide what happens IN us – how we can take it, what we do with it – and that is what really counts in the end.” – Joseph Fort Newton

When practicing our seventh step we are exercising our freedom from addiction by developing our assets, discarding defects and making new choices.

Step Seven is a prime example of the much-used 12-step adage “progress not perfection.” Humbly asking that your shortcoming be removed is not a guarantee. Some of our shortcomings will stick with us despite our best efforts, and plenty are returned- free of charge- any time we choose to re-engage with them.

We can measure our progress in recovery in relation to who we have been while using, instead of measuring ourselves against other people. We can take stock of our own journey, acknowledge our strengths and use them with humility, seeking only for an honest way of living in a sober reality.

Deep and lasting change comes slowly, and no one lets go of shortcomings all at once. However, they do disappear as we become aware of them and take action, one at a time, one day at a time.

Remember this: spiritual principles meet us at our point of action- so while we cannot control the course of life, we can control each and every spiritual move we make.

Go to it and get to work!

Honesty, open-mindedness, willingness

H.O.W. – an acronym for honesty, open-mindedness, and willingness

Not long after coming to A.A., the alcoholic fog began to clear. I kept hearing people at meetings sharing about something called the H.O.W. of the program. Buddies in the fellowship told me that H.O.W. is an acronym for Honesty, Open-mindedness, and Willingness. They said these three principles were the only way to get well.

The warped logic of untreated alcoholism

I couldn't see what honesty, open-mindedness, or willingness had to do with not drinking. In my sick mind, I believed that all that was required was to abstain from alcohol and go to meetings. That, I felt, was the only thing necessary to recover. I saw the slogan on the wall of every A.A. meeting: "Keep it simple." I thought that keeping it simple meant not drinking and going to meetings. I wasn't interested in the program or any suggestions.

The H.O.W. of the program seemed like some gimmick thought up by alcoholics. They were trying to be clever! The idea of honesty, open-mindedness, and willingness struck me as entirely irrelevant to overcoming alcohol addiction. In my mind, A.A. was some amateur pop psychology. Worse yet, five of the twelve steps mentioned God, and one step, a higher power. Not only was it designed by drunks, but born-again Christian drunks!

The opposite of H.O.W.

For a long time in sobriety, I was the exact opposite of H.O.W. In hindsight, I was 100% dishonest, closed-minded and willful. This mindset was how I went through life. Small wonder that all of my relationships with women were so unsuccessful. Despite being consumed with fear, I was too arrogant to ask for help. Perhaps that's what arrogance in recovery is: a defense mechanism against the fear of change.

The Dry Drunk

For over a decade, I suffered from what in AA is known as a dry drunk. This syndrome has also been called untreated alcoholism. No two dry drunks are the same. A dry drunk will make the alcoholic's most glaring defects of character even worse. Without surrendering to the program, these defects drive alcoholics to some very self-defeating behaviors. Ultimately, they lead to relapse.

Resentment, blame, and self-pity made staying sober impossible. Later on, I learned that self-pity is in itself resentment. My alcoholic thinking would convince me that my life was over and there was nothing to be grateful for. I remember being taken aside by an AA old-timer. He said that this was the "twisted thinking" of untreated alcoholism. "A body badly burned by alcohol does not recover overnight, nor do twisted thinking and depression vanish in a twinkling."

(BB p.133) In this quote, Bill W, the author of The Big Book, offers a description that fits me perfectly. What he described in that one sentence was an accurate description of untreated alcoholism.

Relapse

Not surprisingly, I was unable to stay sober in the way that I was thinking and living. My very best ideas were the cause of one relapse after another.

"Once more, the alcoholic at certain times has no effective mental defense against the first drink." Big Book "More About Alcoholism" p.43

It took many years to find out the causes of my depression, anxiety, and negative thinking. I was amazed that it took so long to discover the truth. It turned out that the root cause of my misery in sobriety was dishonesty, closed-mindedness, and willfulness. Based on my "old ideas," I was utterly unable to internalize the H.O.W. of the program. "Some of us have tried to hold onto our old ideas, and the result was nil until we let go absolutely." (Big Book "Chapter Five" p. 58)

When I was a street drunk, dishonesty, closed-mindedness, and willfulness helped me to survive. With that mindset, I was able to drink with impunity. In recovery, these shortcomings made it impossible to stay sober.

The Big Book declares:

Found on p.568 of the 4th edition of The Big Book, the following statement appears in Appendix 2. It is entitled "Spiritual Experience." "Willingness, honesty, and open-mindedness are the essentials of recovery. But these are indispensable." Through a disrupted early education, I had no idea what the word "indispensable" even meant. I had to look it up and discover that indispensable means "essential." I was then shocked to learn that "essential" is defined as "absolutely necessary" in the dictionary.

That put a very different spin on my attitude to honesty, open-mindedness, and willingness.

AA: – an acronym for Attitude Adjustment

What an ego-deflating process it was! I had to admit that over the years, as a practicing drunk, my best thinking had become warped by a complete inability to be honest with myself! I had to let go of the idea that the Big Book was some amateur self-help book. If I were to recover, it would become necessary to stop rejecting everything in A.A.'s basic text. My difficulty with the Big Book was especially apparent in my prejudice against God and religion. I had to stop judging what I saw as outdated Christian principles. A.A. continues to help millions of alcoholics. My dishonesty, closed-mindedness, and willfulness kept me relapsing in A.A. for over a decade. I had to reconsider my attitude to the program's twelve steps and H.O.W. This humbling moment did not come through any personal virtue. "We saw that we had to reconsider or die." 12&12 p.30

An ego collapse

Although painful at the time, I will be eternally grateful for the ego collapse I experienced after thirteen years in AA. It was the beginning of a solid recovery. I began to realize how much denial I had been in. My very best thinking had become a potentially fatal liability. Internalizing the three principles took work and patience. Gradually, I began to change. It was like learning a new language. The first glimpse of self-honesty came from my sponsor. David would not listen to my constant stream of blame, resentment, and self-pity. As much as I didn't like it at the time, he always told me the truth.

Tough love

Instead of listening to my self-centered need to share my problems, he gave me some suggested actions. David's refusal to listen to my steady stream of negativity was his way of addressing my untreated alcoholism. This somewhat challenging approach to sponsorship was what I needed to begin getting more honest. For an alcoholic like me, honesty has been about learning how to live in the solution and not the problem. I had to face the unflattering truth that most of what was happening between my ears was nonsense. Much to my surprise, the solution was a gradual spiritual awakening. As an agnostic, I was relieved to discover that a spiritual awakening need not be dependent on a God awakening. Honesty, open-mindedness, and willingness became the cornerstone of this transformative "psychic change." (BB p. XXIX) When applied to the work of the twelve steps, the three principles have guided me to happy and contented sobriety.

What are Honesty, open-mindedness, and willingness?

As a newcomer, I wouldn't have known the truth about anything if I fell over it. I was utterly closed-minded about the twelve steps. My attitude was that I would do recovery my way or not. Through regular relapse, I had to abandon this type of thinking. It became essential to listen to other alcoholics share their experiences at A.A. meetings. How could I apply the three principles to staying sober? When I got the Gift Of Desperation (an acronym for G.O.D.) and became teachable, the H.O.W. of the program became strikingly simple.

Honesty: – An honest admission that I was powerless over alcohol, That I couldn't manage my life successfully, drunk or sober.

Open-mindedness: – A readiness to be teachable to the suggestions of a sponsor.

Willingness: – This has involved a daily surrender. Moreover, I have enough humility not to run my life on self-will. "We constantly remind ourselves that we are no longer running the show." (B.B. p 87) To surrender daily and become willing to follow Good Orderly Direction. (another acronym for G.O.D.)

What is your view about honesty, open-mindedness, and willingness? Is it possible to get well without them? Have you come to believe that the H.O.W. of the program is "absolutely necessary" to recover from alcoholism? If you don't believe in God, can honesty, open-mindedness, and willingness become adequate powers greater than ourselves? Of course, they can. Why? Because they do for us what we could not do for ourselves.

In fellowship,

Andy F

Achieve this ideal - Tradition Seven

“Every AA group ought to be fully self-supporting, declining outside contributions.”

Seven — The A.A. groups themselves ought to be fully supported by the voluntary contributions of their own members. We think that each group should soon achieve this ideal; that any public solicitation of funds using the name of Alcoholics Anonymous is highly dangerous, whether by groups, clubs, hospitals, or other outside agencies; that acceptance of large gifts from any source, or of contributions carrying any obligation whatever, is unwise. Then, too, view with much concern those A.A. treasuries which continue, beyond prudent reserves, to accumulate funds for no stated A.A. purpose. Experience has often warned us that nothing can so surely destroy our spiritual heritage as futile disputes over property, money, and authority.

If I am passing through Banská Bystrica and go to a meeting, I do not thereby become a member of that group. Nor do I cease to be a member of my home group, for which I remain responsible along with other group members. I thus contribute financially only to my own group. Group announcements helpfully quote this first line of the long form. Whether visitors and occasional attendees understand this and refrain from contributing to the pot is up to them. Since, in most groups, everyone pops a penny in the basket, even visitors, insisting that only group members contribute can come across as officious. Under the general principle underpinning Tradition Seven, each person is responsible for their own reception, understanding, interpretation, and application of incoming information.

When a group is dependent for its content, for its service, for its financial contributions, for its spiritual welfare, and for its culture and robustness on its own members, rather than on those who happen to be passing through or on irregular attendees, it acquires the character and strength of the spiritual entity it is intended to be. It can then survive even without such visitors. It need not post constant adverts online or publicise itself. It can take an unpopular approach (for instance focusing on the Steps and Traditions and being less interested in drunkalogues and ‘getting current’) without fear it will be unable to pay the rent. In short, it is free to follow its conscience. A few quid, euros, kronor, doubloons, or florins in the pot, split between even half a dozen people, is quite affordable and is dwarfed by the great changes wrought in one’s life through the sobriety it facilitates.

– Tim M.

alcoholics-anonymous.eu

Spirituality and Money DO Mix

Twelfth Step work is the lifeblood of Alcoholics Anonymous — carrying the message to the next suffering alcoholic. Without it, the Fellowship would wither and die. Yet, even at its simplest level this vital contact between one alcoholic and another involves an investment of time and money. The paradox of A.A. is that financial independence and the support of our Fellowship by alcoholics and alcoholics alone not only enhances A.A.’s importance to each of us, but stimulates our engagement in our own recovery.

While the Fellowship has always faced problems of money, property, and prestige in one form or another, through the wisdom of the Seventh Tradition we have never been diverted from our primary purpose of carrying the message to the alcoholic who still suffers. This is our fundamental work, and to ensure that the hand of A.A. will always remain outstretched, money and spirituality must continue to mix.

And for that, we are all responsible.

Step-Tradition Parallel

The seventh tradition is linked to the sixth tradition just as the seventh step is the natural outcome of working the sixth step. What do I do when I become entirely ready to give up my defects of character? I humbly ask God to remove my shortcomings. What do I do when I become entirely ready to give up pursuing outside contributions to my spirituality by not lending my name to related approaches or outside relationships? I avoid the problems of money, property, and prestige – carrying a message that will be believed because it is carried with a spirit of poverty and not greed.

I seek to be financially self—supporting, not wealthy. The seventh tradition, completed the seventh step this way: Father I humbly ask you to remove my major shortcomings, not placing you first in my life, but placing false Gods first, including money. Please teach me to be self-supporting in my relationship with you! “Fear” automatically results when I think I should handle any situation in life by myself. As soon as

I place God first in my thinking and try to hear his voice through prayer and meditation, “fear” is removed.

takethe12.org

Tradition Seven Checklist

1. Honestly now, do I do all I can to help AA (my group, my central office, my GSO) remain self-supporting? Could I put a little more into the basket on behalf of the new person who can’t afford it yet? How generous was I when drunk in a barroom?
2. How do I (or my group) support our International Journals of Alcoholics Anonymous, Grapevine and La Viña?
3. If GSO runs short of funds some year, wouldn’t it be OK to let the government subsidize AA groups in hospitals and prisons?
4. Is it more important for a group to get a big AA collection from a few people, or a smaller collection in which more members participate?
5. Is a group treasurer’s report unimportant AA business? How does the treasurer feel about it?
6. Does my group have a “prudent reserve”? If yes, do I know what that amount is?
7. If a family member, work colleague or close friend who is not an AA member wants to make a financial contribution to my group, should the group accept it? What if my group is short on funds?

aagrapevine.org

Humility in Recovery and How to Develop It

Humility, Defense Mechanisms and the Creation of the False-Self

In relation to Twelve-Step philosophy, humility in recovery is considered a prized virtue and essential to the practice of both the 12 Steps and 12 Traditions. Humility is difficult for most human beings and I doubt it can be practiced absolutely by many, if any of us. It requires a secure sincerity and integrated sense of oneself, a self-love, compassion and emotional maturity that's often absent, particularly in those of us with a history of alcoholism and/or addiction.

Humility is simply having a realistic sense of oneself. A humble person accurately acknowledges both their strengths and limitations. These people have the capacity to be honest and without pretense in relation to themselves. They are "right-sized" and without false pride, arrogance, or importantly, low self-esteem. They are modest and without "ego", they are authentic and real, and can admit to their vulnerability.

Humility in recovery is an essential foundation for a better life. For instance, it provides us with the willingness to surrender our ego and false pride. It also provides the courage to show our vulnerable side and admit to the problem of addiction. Humility gives us the willingness to ask for help and guidance from others and to practice trust beyond ourselves. It enables us to see the need for and to embrace change. Humility connects us to others through the expression of our humanity and is a bridge to freedom from our self-imposed isolation.

The Virtues Inherent to Humility and the 12 Steps

The virtues of self awareness, acceptance, and self-honesty, give us the courage and willingness to be vulnerable, to be truly humble. In other words, by working on these virtues we increase our capacity to be humble in our relationship with ourselves and others. However, if we lack self-awareness and self-acceptance we will also lack self honesty and therefore fail to be humble. We'll be unable to show our true self to others, to be vulnerable, and will lack authenticity in our relationships. We will need to defend ourselves instead.

The 12 Steps all involve practices and principles that encourage the aforementioned virtues. They require the practice of humility, as well as develop it. The Steps involve:

- admitting our limitations to ourselves and others
- asking for help from outside of ourselves and seeking guidance
- a willingness to accept, take responsibility for, and to admit our faults and weaknesses
- the willingness to practice forgiveness
- enthusiasm, courage and honesty to be vulnerable with others, and to make our amends
- the spirit to practice faith and trust
- and the willingness to be of help and of service to others

These are all humble actions, attitudes, and virtues that help us to grow in recovery and develop as human beings. Moreover, they reduce egotism and promote a healthy sense of oneself, and are therefore good for our relations with others and the world. Humility allows us to be honest, open-minded, and willing in our efforts to recover. These attitudes are the essential HOW that we need in recovery. Ultimately, when humble we are willing to seek and receive help, support, guidance and direction with our lives. We are not alone anymore.

The "Ego Defenses" That Prevent Humility

Denial, rationalization, minimization, projection, etc., are the unconscious "defense mechanisms" that diminish our capacity to be humble. These psychic or ego defenses promote and perpetuate the following defensive attitudes and behaviors that can be harmful to our recovery: dishonesty, arrogance, false pride, anger, aggression, criticism and being argumentative. In addition, they can also allow us to continue with our addiction, which in itself is a major defense strategy.

The feelings of shame, rejection, insecurity (emotional, physical and social), low self-worth, trauma, loss, and emotional wounding are why the ego is trying to defend itself. These are very painful states of being which create FEAR and its defenses or relations: anger, anxiety, self-centeredness, controlling behavior, dishonesty, depression, avoidance and social isolation. These shame and fear based defenses are attempts by the ego to protect itself. And, to escape the underlying painful states of being and related unbearable feelings.

The Creation of the "False-Self"

According to the theory of Person-Centered psychology feelings of shame, rejection, and "conditions of worth" (parents, teachers, peers, and society's values, beliefs and views), cause us to deny certain aspects of ourselves and our experience due to the innate human need for social approval. We view these parts of ourselves as below par to others. And, so develop false attitudes, beliefs and behaviors that we consider more socially acceptable. And, we create a "false-self" or "distorted self-concept" through the defense mechanisms of denial and distorting experience. In doing so, we lose contact with our "true-self" through this process and can develop a false persona (people pleasing traits and behavior). In addition to false pride via our poor self-esteem and irrational beliefs. And, consequently lose our ability to be humble or real. We lose our integrity and become disconnected from our organic self, which causes anxiety and other associated mental health problems.

Often, but not always, people with a history of addiction have been abused, neglected and deeply wounded by others close to them. And so, have learnt to protect themselves against being open. They lack trust in others and in life. Therefore, are defensive and tend to push others away, often without even knowing. Their defenses are varied and can include all manner of shame and fear based behaviors. These are strategies for avoiding the underlying pain of their emotional wounds.

Applying Humility for Healing

Sadly, these defensive strategies often prevent connection and true intimacy with others, and result in a painful isolation and a feeling that life lacks meaning. Our underlying wounds and their defenses prevent humility and the capacity to connect with our more positive feelings as well. The healing process is not an easy one. It is a long and difficult journey and requires a lot of drive and courage; as well as faith in our ability to be healed. The 12-Step recovery process can help guide us in this journey of healing our emotional wounds, and in letting go of unhelpful ego defenses, thereby regaining our capacity to be humble and real.

Announcements

Want to be updated about AA Announcements, Events, and the Sobriety Gazette?
Contact midmissintergroup@gmail.com to get involed!

Your Trusted Servants

Chair -	Sam C.
Treasurer -	Karen M.
Secretary -	Kelli P.
Corrections -	Daryl R.
Treatment -	Natalie F.
Intergroup Liaison -	Kurt J.
IT/WEB -	Bruce M.
Newsletter Editor -	Natalie F.

Community Resources

NA -	mrscna.net
Al-Anon -	msafg.org
SLAA -	wsw.slaa@gmail.com
Ms. Dept. of Mental Health -	dmh.ms.gov

Feel free to contact Mid Mississippi
Intergroup if you have any questions!

Intergroup meets on the
first Thursday of each
month at
6:30 pm.
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The Intergroup Central Office wants to
extend a deep thanks to some of our long
standing contributors and our excited
welcome to others!

James S.	Kurt J.	Duan J.
Al & Donna H.	Karen M.	Hugh O.
David Mc.	Keith F.	Chris G.
Preston P.	Jimmy M.	Jason S.
Jeff W.	Andy D.	Henry A.
Bruce M.	Barry B.	Jessica L.
Will W.	Susan L.	Brittany D.
Andy D.	James S.	Sam C.

Quote of the Month

“Understand that there is a
beast within you that can
drink till it is sick, but
cannot drink till it is
satisfied.”

-Frank Bidart

Shout out to these AA groups for
contributions to our Book Fund
over the last two years!

Unlimited	Southgate Serenity
Traditions	Quest
Primary Purpose	Way Out
Serenity of	Purpose

Yes! I Want to Be a Faithful Fiver

Date _____
Here is my contribution of \$ _____ for _____ Months _____
Name _____
Address _____
City _____ State _____ Zip _____
Home Group _____
Sobriety Date: Month _____ Date _____ Year _____

Got any
ideas for the next
Sobriety Gazette? Any
questions for the editor?
Contact:
nnfillingane@gmail.com

Faithful Fivers

Faithful Fivers are AA members who pledge at least five dollars each month to support their Central Office. This idea is catching on around the country. The plan came about when we remembered that many of us had spent far more than \$5.00 a month on alcohol during our drinking days.

As a Faithful Fiver, you support the effects of
Mis-Mississippi Intergroup: to carry the message of hope to still-suffering alcoholics.

To become a Faithful Fiver simply send monthly contributions to

Central Office
Post Office Box 16228
Jackson, Mississippi 39236