

OCTOBER 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 Ten

**Alcoholics Anonymous
has no opinion on
outside issues; hence
the A.A. name ought
never be drawn into
public controversy.**

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 Tenth Step Prayer...

**"GOD, remove the Selfishness,
dishonesty, resentment and fear that has
cropped up in my life right now. Help me
to discuss this with someone immediately
and make amends quickly if I have
harmed anyone. Help me to cease
fighting anything and anyone. Show me
where I may be helpful to someone else.
Help me react sanely; not cocky or
afraid. How can I best serve You - Your
will, not mine be done. 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.

A Personal Inventory

By Steve K.

In the book *Alcoholics Anonymous*, it suggests that resentment is the number one manifestation of self/ego. “Being convinced that self, manifested in various ways, was what had defeated us, we considered its common manifestations. Resentment is the “number one” offender. It destroys more alcoholics than anything else.” (p. 64) The book goes on to outline the moral inventory process of Step Four and offers examples of listing and identifying the cause and effects of resentments. Step Ten suggests the ongoing daily practise of this moral inventory and the humility to admit when we are wrong to others. I’ve found these Steps and this method of breaking down my resentments in order to identify and understand them better very helpful tools in the process of overcoming and letting go of them. It helps to look at the cause of resentments and the effect upon my ego and my responses. It also helps me to consider how my actions may have contributed to the other person’s behaviour in the first place.

Needing to consider our part in the other person’s behaviour, and being willing to make amends if appropriate, is often quite difficult to realise, as we can be blinded and consumed by our own feelings of hurt, injustice and righteous anger. As a result we can fail to empathise and understand the other’s position and their experience of events.

The practice of looking to our part in the situation first, quite often helps us to better understand the other person’s behaviour. However, we may need some time in order to let feelings subside to a degree before we are able to attempt this process. Making the effort to try and understand the other person’s feelings and possible reasons for their actions, even if they haven’t communicated them, is important in the process of acceptance – which is necessary in terms of resolving negative feelings. Working through the above process quite often takes time and determination, and also a willingness to persevere with painful feelings.

What about when we have considered our part in the problem, but cannot identify how we have contributed to the other person’s behaviour, or been at fault ourselves, and we have been unfairly treated or abused by another? Not wanting to cause offence or any further injury to people who’ve suffered grave injustice, abuse or tragic loss, which quite often requires professional counselling and is generally outside of my experience for this essay, I have found the following lines helpful in dealing with more common, everyday resentments and hurts.

“Finally, we begin to see that all people, including ourselves, are to some extent emotionally ill as well as frequently wrong, and then we approach true tolerance and see what real love for our fellows actually means. It will become more and more evident as we go forward that it is pointless to become angry, or to get hurt by people who, like us, are suffering from the pains of growing up. Such a radical change in our outlook will take time, maybe a lot of time.” (Twelve Steps & Twelve Traditions, pp. 94 – 95)

An empathic attitude, if we are able, is of vital importance in developing forgiveness for wrongs done towards us. Forgiveness is the process of letting go of hurt and bitter feelings towards another for a perceived injustice, and wishing them well. It’s making a conscious decision to do this and to keep practising this attitude. Depending upon the nature and degree of injustice, this can be a very difficult, if not impossible process to achieve for some people. However, if possible, it’s worth practising forgiveness as we benefit from doing so in various ways, such as freedom from negative feelings and the distress that these cause to ourselves and to others in our lives. Resentment not only affects the holder, but also their relationships with others. Also, being free from resentment is beneficial for our health and wellbeing, mentally, emotionally and physically.

I personally struggle with resentments quite often where other people are concerned, mainly due to my own feelings of self-centred insecurity and low self-esteem. I was rejected and criticised constantly when growing up by my parents, which has resulted in a defensive attitude and sensitivity towards perceived criticism, disapproval and social rejection from others. Childhood developmental difficulties which have resulted in my chronic emotional insecurity are well summarized in this quote by Abraham Maslow. An insecure person is someone who: “perceives the world as a threatening jungle and most human beings as dangerous and selfish; feels a rejected and isolated person, anxious and hostile; is generally pessimistic and unhappy; shows signs of tension and conflict, tends to turn inward; is troubled by guilt feelings, has one or another disturbance of self-esteem; tends to be neurotic; and is generally selfish and egocentric.” (The Dynamics of Psychological Security – Insecurity, 1942, pp. 334-335)

Furthermore: “A person who is insecure lacks confidence in their own value, and one or more of their capabilities, lacks trust in themselves or others, or has fears that a present positive state is temporary, and will let them down and cause them loss or distress by “going wrong” in the future.

In addition, insecurity may contribute to the development of shyness, paranoia, and social withdrawal, or alternatively it may encourage compensatory behaviours such as arrogance, aggression, or bullying, in some cases. Insecurity has many effects in a person’s life. There are several levels of it. It nearly always causes some degree of isolation as a typically insecure person withdraws from people to some extent. The greater the insecurity, the higher the degree of isolation becomes. Insecurity is often rooted in a person’s childhood years. Like offense and bitterness, it grows in layered fashion, often becoming an immobilizing force that sets a limiting factor in the person’s life. Insecurity robs by degrees; the degree to which it is entrenched equals the degree of power it has in the person’s life. As insecurity can be distressing and feel threatening to the psyche, it can often be accompanied by a controlling personality type or avoidance, as psychological defense mechanisms.” (Wikipedia, 2015)

The above quotes describe well the devastating effects of emotional insecurity in a person’s life, and I for one strongly identify with many of the resulting character traits and behaviours created by insecurity. I know I’m not the only person in long term recovery to suffer from this type of emotional damage to one’s sense of self, and many in recovery have suffered from less than ideal childhood experiences; my point is that insecurity makes a person very prone to developing resentments, which can be a serious threat to one’s sobriety. In my case insecurity in terms of my emotional (needs for love, affection/approval) and social instincts (self-esteem and pride) are a major cause of my resentments towards other people.

Sobriety, the self-awareness gained through recovery practises, the building of healthy relationships, engaging in positive activities and taking on personal responsibilities, all contribute to the building of self-esteem and a sense of emotional security in recovery from addiction; which then lessens one’s vulnerability to holding resentments. However, significant professional therapy can also often be required as part of the recovery process.

In my own case, the self-awareness gained through inventory work suggested in Step Four (Made a searching and fearless moral inventory of ourselves) and Step Ten (Continued to take personal inventory and when we were wrong promptly admitted it), taking part in recovery groups, talking to others in recovery, counselling, reading and self-development work in general, are all tools that I have used to help me be aware of, and take responsibility for, my emotional difficulties and how these impact upon my relationships.

Awareness of my vulnerability to holding resentments and using the above recovery resources, often enable me not to act negatively upon my feelings of rejection and indignation. However, this is not always the case and sometimes my negative feelings get the better of me, often resulting in conflict and damage to my relations with others. I am someone who needs to practice Step Ten of the AA program, faithfully, as a result of chronic and damaging emotional insecurity, and in an effort to resolve my resentments towards others, which is vital for this alcoholic in recovery.

Breaking Down Step Ten of Alcoholics Anonymous

“We continued to take personal inventory and when we were wrong promptly admitted it.”

“A man can fail many times, but he isn’t a failure until he blames someone else.”– John Burroughs

Continuing to do anything in our daily lives usually means that we get better at it. And so it goes with Step Ten of AA Alcoholics Anonymous. Nobody ever really enjoys admitting to being wrong, it’s much easier to blame others. Admitting when we are wrong and promptly being accountable for our side of the street is absolutely necessary in order for us to maintain our spiritual progress in recovery. The best part about practicing the Tenth Step of AA in our daily lives is that the more we are exercising self-discovery, honesty, humility and reflection, the less apologies and amends we have to make! Taking a personal “inventory” in Step Ten means taking stock of our emotional disturbances, especially those that could return us to drinking or other drug use.

As it says in The Big Book, when we are disturbed, it is usually because we find some person, place, thing or situation – some fact in our lives – unacceptable. A typical response to disturbance is to blame our feelings and reactions on other people. Alcoholics and addicts have typically honed the skill of nursing resentments and finding fault into an art form! We tend to give other people control over our lives when we say that they “make us” angry, upset or afraid. The reality is that we usually say or do something that helps to create these conflicts in our lives. Step Ten of Alcoholics Anonymous suggests that its time we take responsibility for our actions and to promptly clean up our role in all matters. This requires being willing to release selfishness, dishonesty, resentment, or fear at the very moment that they occur. Step Ten of AA puts into practice the spiritual principles of vigilance, maintenance and perseverance.

Acknowledging what’s working and balanced can also help us to pinpoint what’s out of balance and not working. Continuing to take personal inventory isn’t only about finding out when we are wrong however, because we can’t identify the times when we are wrong, unless we also have identified the times when we have handled things “rightly” as a basis for a comparison. Working with our sponsor in Step 10 to identify the times and situations when we do things right really helps us to form a personal value system. This is as much a part of taking a personal inventory as is identifying our liabilities.

“Life is 10% what happens to you and 90% how you react to it.” – Charles R. Swindoll

Working on the Tenth Step of AA means continuing to do all of the things we have been doing for our recovery so far; continuing to be honest, having trust and faith, and paying attention to our actions and reactions. We have learned to pay attention to how our actions affect others, and when the effects are negative or harmful, promptly stepping forward and taking responsibility for the harm caused and trying to repair it. This is what it means to take personal inventory and promptly admit our wrongs. Even though our lives have changed dramatically through working the first Nine Steps of AA Alcoholics Anonymous, because we have the disease of addiction, we can always return to what we were before. The price for our healthy recovery is vigilance.

Practicing Step Ten of AA will help keep us aware of ourselves and our patterns of destruction long before they take hold. We can learn not to beat ourselves up because we feel badly and instead focus on the positive actions we’re taking. As addicts we tend to make judgments about what we are feeling, and anything that feels bad we immediately want to stop. Sometimes we need to take into account that the way we’re feeling makes perfect sense, when we consider the circumstances!

Step Ten Of AA: Spiritual Principles

The AA Alcoholics Anonymous program of recovery is based on spiritual principles and virtues. With Step Ten we focus on the principles of honesty, perseverance/self-discipline and integrity.

The range and depth of our honesty at this point in our recovery is astonishing. Earlier on in our recovery we were able to see our true motives long after a situation was over, and now we are able to be honest with ourselves, about ourselves, while the situation is still occurring. This principle of honesty originated in Step One, and is now brought to fruition in Step Ten.

Having self-discipline & perseverance is almost counter-intuitive for us addicts. When we were using our drug of choice we were probably self-seeking and self-absorbed, always taking the easy way out, giving in to our impulses, and ignoring any opportunities for personal growth. The self-discipline required for our recovery calls on us to do certain things regardless of how we feel. For example, we need to go to regular meetings even if we’re tired, busy at work or play, or even when filled with despair. We go to meetings, call our sponsor, work with others and practice spiritual principles because we have decided we want recovery in AA and those things are the actions that will help assure our continued recovery.

The principle of integrity in AA can be complex, as sticking to commitments and making good on our word is only a small part. Integrity in recovery almost seems to be the art of knowing which principles we need to practice in any given situation, and in what measure. Most of us discovered when we sobered up that we had never been able to have any kind of long-term relationship, certainly not any kind in which we resolved our conflicts in a healthy and mutually respectful way. Whether it was raging fights with people that never spoke of the underlying problem that caused the fights, or not standing up for ourselves and being conflict avoidant because it seemed easier to burn a bridge rather than work through a problem and build a stronger relationship. These are all parts of continuing to take our personal inventory to reveal our greatest liabilities and assets. Let’s expand on that.





Feelings, Right And Wrong

Step Ten points out the need to continue taking personal inventory and seems to assert that we do this solely to find out when we're wrong. But how can we identify the times we're wrong unless we also have times that we're right as a basis for comparison? Identifying the times we do things right and forming personal values are as much a part of personal inventory as identifying our liabilities.

The Tenth Step tells us that we have to promptly admit when we're wrong, but that's assuming that we always know when we're wrong! The fact is that most of us don't, at least not right away. We become more proficient at figuring out when we're wrong with the consistent practice of taking a personal inventory. We use Step Ten to maintain a continuous awareness of what we're feeling, thinking, and, even more importantly, what we're doing.

Have you ever noticed how much thought and feeling are attached to actions? It's really interesting. For instance, many of us have a problem with being angry; we don't like the way it feels. We may judge it, conclude we have no right to feel that way, and then do our very best to suppress our angry feelings. Yet, we may be experiencing a situation that would make anyone angry, and when we think about it, we start to feel really quite uncomfortable. Then comes the moment when our recovery either propels us forward into greater self-respect or our disease drags us down into a thick fog of depression and resentment. And it all has to do with how we respond to our thoughts and feelings of anger. Obviously, if we scream, curse and throw things, we destroy any possibility of making a relationship, job or situation better. But if we do nothing and bury our feelings, we become depressed and resentful, and that doesn't improve our situation either. If we take positive action aimed at improving the situation, it has the chance to get better; or at the very least, we'll know when it's time to walk away and be able to do so without regrets.

It doesn't do any good to make a list of our feelings or to become aware of them without tying them to the precise actions that they generate, or in some cases fail to generate. Before beginning a regular practice of personal inventory it's important to understand what we are assessing in an inventory.

It is a total myth that Step 10 of AA is about constantly needing to apologize to everyone. There are people who get hung up on this step because it involves admitting when you've done something wrong. But in reality, it isn't so much about apologizing to others as it is being aware of thoughts, feelings, words and actions that are harmful yourself and others. It is a very personal process of constant inward reflection.

And here's the truth: You will definitely continue to make mistakes as you interact with others! But a commitment to Step 10 is a simply a commitment to take personal responsibility for your mistakes. If you examine your thoughts and actions each day and resolve them, then negative thoughts and feelings will not increase to the point where they threaten your recovery. You can rest assured in your progress and trust that practice and patience will ensure continued recovery.

Prayer & Meditation: Moving On From Step Ten Of AA Alcoholics Anonymous

"This thought brings us to Step Ten, which suggests we continue to take personal inventory and continue to set right any new mistakes as we go along. We vigorously commenced this way of living as we cleaned up the past. We have entered the world of the Spirit. Our next function is to grow in understanding and effectiveness. This is not an overnight matter. It should continue for our lifetime. Action: Continue to watch for selfishness, dishonesty, resentment, and fear. When these crop up, we ask God at once to remove them. We discuss them with someone immediately and make amends quickly if we have harmed anyone. Then we resolutely turn our thoughts to someone we can help. Love and tolerance of others is our code." Page 85 BB When we make a conscious decision to check our motives and our hearts each day to see if we've been acting out with even minor things like judging, being snippy or insulting, we can quickly make amends and go on living a life in peace and harmony. This is one of the ways we stay sober. This is how we enter the "world of the spirit."

So far in your step work you have been building a conscious awareness of yourself and a Higher Power. Your daily reflections, step work, meeting attendance and fellowshiping have been prayer and mediation in action. In Step 11 you will work on seeking to improve this conscious contact and become aware of the spiritual solution!

As we stay clean and days of continuous abstinence turn into weeks and months and years, we find that taking a personal inventory really has become second nature. With Step ten we notice right away when we're headed in a direction that we don't want to go or about to engage in a behavior that's sure to cause harm and we are able to correct it. The practice of taking a personal inventory is a check-in with the union of ourselves and our higher power and an opportunity for growth, grounding, meditation and progress.

As with everything else in life, the AA Alcoholics Anonymous program of recovery is very much about trial and error. So keep taking the next right action, keep your side of the street clean and remember to stay sober, one day at a time.

Grow or go.

Tradition Ten

“Alcoholics Anonymous has no opinion on outside issues; hence the AA name ought never be drawn into public controversy.”

Outside Issues Can Tear Us Apart

What is an outside issue? An outside issue is anything outside of my relationship with God through sobriety.

The tenth tradition is rather clear as it applies to A.A. We have prospered by having no opinion on outside matters and not being drawn into controversy. For instance, A.A. has avoided the outside issues that tore apart the Washingtonians. A.A. has never become crusaders or taken stands on important but outside issues, “particularly those of politics, alcohol reform, or sectarian religion”.

Bill Wilson differentiates the responsibilities of the A.A. member and the A.A. group in this tradition by saying on p. 177 of the “12 & 12” that the tenth tradition does not “mean that the members of Alcoholics

Anonymous, now restored as citizens of the world, are going to back away from their individual responsibilities to act as they see the right upon issues of our time. But when it comes to A.A. as a whole, that’s quite a different matter. In this respect, we do not enter into public controversy because we know that our society will perish if it does.”

Step-Tradition Parallel

The relationship of the tenth tradition to the tenth step is this: I can be at peace and avoid outside issues by taking my inventory and not yours. I avoid controversy by taking stands with the attitude of a peacemaker. The tenth concept of service takes the process one step further and specifies what kind of inventory I should be writing about: The responsibilities for which God has given me authority.

The tenth step poses the question, “How can I survive successfully in the world by taking my own inventory and promptly admitting it when I am wrong?” The tenth tradition supplies the answer; “I survive by being a peacemaker with you because I am at peace with myself through my own inventories.”

(Excerpts from the text above come from the Traditions Study developed by the Unity Insures Recovery Through Service A.A. Group, Los Angeles, CA.)

takethe12.org

Tradition Ten Checklist

- 1. Do I ever give the impression that there really is an “AA opinion” on doctors? Psychiatrists? Churches? Hospitals? Jails? Alcohol? Prescribed medications? Other drugs? Other 12-Step programs? Vitamins? Al-Anon? The federal or state government?**
- 2. Can I honestly share my own personal experience concerning any of those without giving the impression that I’m stating the “AA opinion”?**
- 3. What in AA history gave rise to our Tenth Tradition?**
- 4. What would AA be without this Tradition? Where would I be?**
- 5. Do I breach this or any of its supporting Traditions in subtle, perhaps unconscious, ways?**
- 6. How can I manifest the spirit of this Tradition in my personal life outside AA? Inside AA?**
- 7. Should the meeting secretary intervene to remind AA members about this Tradition if a member starts criticizing one political party compared to others or favoring a religion over oth**

aagrapevine.org

Twelve Traditions Study

Tradition 10

Long Form: “No A.A. group or member should ever, in such a way as to implicate A.A., express any opinion on outside controversial issues— particularly those of politics, alcohol reform, or sectarian religion. The Alcoholics Anonymous groups oppose no one. Concerning such matters they can express no views whatsoever.”

Never since it began has Alcoholics Anonymous been divided by a major controversial issue. Nor has our Fellowship ever publicly taken sides on any question in an embattled world. This, however, has been no earned virtue. It could almost be said that we were born with it, for, as one oldtimer recently declared, “Practically never have I heard a heated religious, political, or reform argument among A.A. members. So long as we don't argue these matters privately, it's a cinch we never shall publicly.”

As by some deep instinct, we A.A.'s have known from the very beginning that we must never, no matter what the provocation, publicly take sides in any fight, even a worthy one. All history affords us the spectacle of striving nations and groups finally torn asunder because they were designed for, or tempted into, controversy. Others fell apart because of sheer self-righteousness while trying to enforce upon the rest of mankind some millennium of their own specification. In our own times, we have seen millions die in political and economic wars often spurred by religious and racial difference. We live in the imminent possibility of a fresh holocaust to determine how men shall be governed, and how the products of nature and toil shall be divided among them. That is the spiritual climate in which A.A. was born, and by God's grace has nevertheless flourished.

Let us reemphasize that this reluctance to fight one another or anybody else is not counted as some special virtue which makes us feel superior to other people. Nor does it mean that the members of Alcoholics Anonymous, now restored as citizens of the world, are going to back away from their individual responsibilities to act as they see the right upon issues of our time. But when it comes to A.A. as a whole, that's quite a different matter. In this respect, we do not enter into public controversy, because we know that our Society will perish if it does. We conceive the survival and spread of Alcoholics Anonymous to be something of far greater importance than the weight we could collectively throw back of any other cause. Since recovery from alcoholism is life itself to us, it is imperative that we preserve in full strength our means of survival.

Maybe this sounds as though the alcoholics in A.A. had suddenly gone peaceable, and become one great big happy family. Of course, this isn't so at all. Human beings that we are, we squabble. Before we leveled off a bit, A.A. looked more like one prodigious squabble than anything else, at least on the surface. A corporation director who had just voted a company expenditure of a hundred thousand dollars would appear at an A.A. business meeting and blow his top over an outlay of twenty-five dollars' worth of needed postage stamps. Disliking the attempt of some to manage a group, half its membership might angrily rush off to form another group more to their liking. Elders, temporarily turned Pharisee, have sulked. Bitter attacks have been directed against people suspected of mixed motives. Despite their din, our puny rows never did A.A. a particle of harm. They were just part and parcel of learning to work and live together. Let it be noted, too, that they were almost always concerned with ways to make A.A. more effective, how to do the most good for the most alcoholics.

The Washingtonian Society, a movement among alcoholics which started in Baltimore a century ago, almost discovered the answer to alcoholism. At first, the society was composed entirely of alcoholics trying to help one another. The early members foresaw that they should dedicate themselves to this sole aim. In many respects, the Washingtonians were akin to A.A. of today. Their membership passed the hundred thousand mark. Had they been left to themselves, and had they stuck to their one goal, they might have found the rest of the answer. But this didn't happen. Instead, the Washingtonians permitted politicians and reformers, both alcoholic and nonalcoholic, to use the society for their own purposes. Abolition of slavery, for example, was a stormy political issue then. Soon, Washingtonian speakers violently and publicly took sides on this question. Maybe the society could have survived the abolition controversy, but it didn't have a chance from the moment it determined to reform America's drinking habits. When the Washingtonians became temperance crusaders, within a very few years they had completely lost their effectiveness in helping alcoholics.

The lesson to be learned from the Washingtonians was not overlooked by Alcoholics Anonymous. As we surveyed the wreck of that movement, early A.A. members resolved to keep our Society out of public controversy. Thus was laid the cornerstone for Tradition Ten: “Alcoholics Anonymous has no opinion on outside issues; hence the A.A. name ought never be drawn into public controversy.”

Announcements

Want to be updated about AA Announcements, Events, and the Sobriety Gazette?

Contact midmissintergroup@gmail.com to get involved!

You can also contact the editor at nfillingane@gmail.com for comments or questions!

Your Trusted Servants

Chair -	Sam C.
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Secretary -	Kelli P.
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Community Resources

NA -	mrscna.net
Al-Anon -	msafg.org
SLAA -	www.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.
6481 Old Canton Rd.
Jackson, Mississippi
39211**

**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.	Susan L.	Henry A.
Al & Donna H.	Tommy L.	Brittany D.
Jeff W.	Rocky B.	Sam C.
Bruce M.	John R.	Andy D.
Rusty M.	Lawrence D.	Stacey K.
Anonymous 1		Anonymous 2

Quote of the Month

**"Our job is to love people.
When it hurts. When it's
awkward. When it's uncool and
embarrassing. Our job is to
stand together, to carry the
burdens of one another and to
meet each other in our
questions." - Jamie Tworkowski**

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

Unlimited	Southgate
Traditions	Serenity
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 _____

Appreciating Our Sobriety Birthday Contributors!

Joe G. and Norma J.

Remembering Those We've Lost This Month

Birdie W. - 10/1/25

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**

The Vicksburg Group's 50th Annual Fish Fry

The Vicksburg Group of AA held its 50th Annual Fish Fry September 26th through 28th, 2025 with 150+ AAs and Al-Anons in attendance. What started in the clubhouse parking lot at 502 Dabney Avenue 50 years ago with a few alcoholics frying some fish they had just caught continues as an annual event, now held at the local Elks Lodge.

This year's theme was "A Bridge To Recovery," a reminder that we're all connected to each other, just as the river bridges connect Mississippi to Louisiana at Vicksburg. The logo printed on coffee cups, t-shirts and blankets that were sold, was a picture of the old and new river bridges.

Friday evening started with Speed Friending (a new concept to some), an Italian buffet cooked by group members, and a dramatic reading of Experience, Strength, Hope; The Letters of Bill W. & Lois W, provided by Stepping Stones Foundation, a non-profit organization that preserves and shares with the public the historic home, archives and legacy of Bill and Lois Wilson. Vicksburg Group members portrayed Bill, Lois and a narrator. (At last year's fish fry, the dramatic reading of Bill W. & Lois W., Their Journey in Letters, also provided by Stepping Stones Foundation, was performed by Vicksburg Group members.). The reading was followed by a raffle and our first AA speaker of the weekend.

Saturday began with coffee, donuts and fellowship, followed by a reflections meeting, lunch cooked by a Vicksburg Group member, an old timer's panel discussion, our Al-Anon speaker, raffle, bingo, AA trivia, our catfish dinner, another raffle and our second AA speaker.

Sunday also started with coffee, donuts and fellowship and a spirituality meeting, followed by lunch, a raffle and our final AA speaker. Next was the countdown, with the youngest person in sobriety having 7 days and the oldest having 45+ years - one day at a time. A few tears were shed as the newcomer got hugs from her fellow AA's. We closed the fish fry out by holding hands in a circle and singing "Lean on Me" and reciting the Lord's Prayer.

Finally, in keeping with the Vicksburg Group's longevity theme, in March of this year we celebrated our 75th year as an AA group. We had a cookout with people filling our clubhouse, yard and parking lot. One way we have been able to stick around for 75 years is by carrying the message whenever and wherever we're needed. Most recently, we're going into two treatment centers in Vicksburg and speaking each week, sharing our experience, strength and hope and telling the newcomers how important AA has been in our lives.

If you have any questions or comments about The Vicksburg Group, you can contact us anytime at 601-636-1134 or email us at vicksburggroup@gmail.com.