



MID-MISSISSIPPI INTERGROUP

# SOBRIETY GAZETTE

VOLUME 1, ISSUE 1

JANUARY-FEBRUARY 2022

## WELCOME TO THE NEW YEAR AND NEW EDITION OF THE SOBRIETY GAZETTE

Welcome to the first edition of the Sobriety Gazette of 2022. We hope that everybody enjoys the holidays. We look forward to receiving your emails concerning what is going on in our community here in Central Mississippi. The Sobriety Gazette will be published bimonthly (every two months) starting with this one in January. The next one will be in March.

If your group has an event coming up, please email the information to [midmissintergroup@gmail.com](mailto:midmissintergroup@gmail.com) and we will put it in the gazette. Also feel free to also copy me Ken in [@kftullisjr@gmail.com](mailto:kftullisjr@gmail.com). We ask that you email it by the 15th of the month prior to publication, if it's a couple, three days afterwards no sweat, send it to us.

Anybody that is not receiving the Sobriety Gazette, and would like to, please send an email to [midmissintergroup@gmail.com](mailto:midmissintergroup@gmail.com) and we will be glad to get to get you on the list. Please contact as many groups in our area about the Sobriety Gazette.

It is our intentions to get the Gazette out to as many members as possible, so that we can keep everybody informed as to what is going on. things

Ken T.,  
Sobriety Gazette Editor

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*The Sobriety Gazette* is a publication of Mid-Miss Intergruop. The purpose is to improve communication between local A.A. 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 DECLARATION OF UNITY

This we owe to A.A.'s future; to place our common welfare first; to keep our Fellowship united. For on A.A. unity depend our lives, and the lives of those to come.

### I AM RESPONSIBLE...

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

### A.A.'S LEGACY OF SERVICE BY BILL W.

Our Twelfth Step—carrying the message—is the basic service that the A.A. Fellowship gives; this is our principal aim and the main reason for our existence. Therefore, A.A. is more than a set of principles; it is a society of alcoholics in action. We must carry the message, else we ourselves can wither and those who haven't been given the truth may die. Hence, an A.A. service is anything whatever that helps us to reach a fellow sufferer—ranging all the way from the Twelfth Step itself to a ten-cent phone call and a cup of coffee, and to A.A.'s General Service Office for national and international action. The sum total of all these services is our Third Legacy of Service. Services include meeting places, hospital cooperation, and intergroup offices; they mean pamphlets, books, and good publicity of almost every description. They call for committees, delegates, trustees, and conferences. And, not to be forgotten, they need voluntary money contributions from within the Fellowship.

## AA THOUGHTS

What other rewards have come to me as a result of my new way of living? Each one of us can answer this question in many ways. My relationship with my sponsor or companion is on an entirely new plane. The total selfishness is gone and more cooperation has taken its place. My home is a home again. Understanding has taken the place of misunderstanding, recriminations, bickering and resentment. A new companionship has developed which bodes well for the future. "There are homes where fires burn and there is bread, lamps are lit and prayers are said. Though people falter through the dark and nations grope with God Himself back of these little homes, we can still hope." Have I come home?

We can bow to God's will in anticipation of the thing happening that will, in the long run, be the best for all concerned. It may not seem the best thing at the present time, but we cannot see as far ahead as God can. We do not know how His plans are laid, we only need to believe that if we trust Him and accept whatever happens as His will in a spirit of faith, everything will work out for the best in the end. - Credit to Twenty Four Hours a Day.

## VARIOUS QUOTES

"Even if you are on the right track, you'll get run over if you just sit there."

- Will Rogers

"People seldom improve when they have no role model but themselves to model."

- Oliver Goldsmith

"Make it a point to do something everyday that you don't want to do."

- Mark Twain

"Write down the advice of him who loves you, though you like it not at present,"

- Anonymous

If you do not conquer self, you will be conquered by self.

~Napoleon Hill

One of the most sincere forms of respect is actually listening to what another has to say.

-Bryant H McGill

## PIECE OF HISTORY

I found the following while looking through some of papers at the office. I am not sure where this came from.

This is Steps I, 2 & 3 as outlined in a handout currently used at Dr. Bob's house in Akron OH,  
(This is the written outline. More specific "action" instructions are provided when visiting in person & ask for Ray G. who is the archivist there.)

( REVIEW )

( Step One ) - Yes or No:

( a ) Have you learned and have you fully conceded to your innermost self that you are an alcoholic? ( b ) Do you have any reservations or lingering ideas that one day you will be immune to or UNAFFECTED by drinking alcohol?

( Step Two ) - Yes or No:

Do you believe, or are you even willing to believe, that there is a power greater than you?

( Step Three ) - Yes or No:

( a ) Are you convinced about Steps One and Two?

( b ) Are you convinced that any life run on self-will can hardly be a success?

( c ) Are you convinced that your troubles are basically of your own making, and that they arise out of you and that you are an extreme example of self will run riot?

( d ) Are you convinced that you must be rid of this selfishness?

( e ) Are you convinced that your selfishness is killing you?

( f ) Are you convinced that there is often no way of entirely getting rid of self without a higher power's aid?

( g ) Are you convinced that you have to have a Higher Power's help?

( h ) Are you convinced that you have to quit playing the role of a Higher Power - that it never worked?

( i ) Are you convinced that a Higher Power is going to be your Director, Principle, Father and Employer?

( j ) Are you convinced that you have thought well about taking this Step?

( k ) Are you convinced that you can at last abandon yourself utterly to a Higher Power?

## PIECE OF HISTORY

Continuation from previous page.

### Are You Ready To Take Step Three?

Step Three Prayer:

God I Offer myself to Thee - to build with me and do with me as Thou wilt. Relieve me of the bondage of self that I may better do Thy will. Take away my difficulties, that victory over them may bear witness to those I would help of Thy power, Thy love, and Thy way Of life. May I do Thy will always! Important - Please remember, as the Big Book says at the end Of Step 3, NEXT we launch out on a course of VIGOROUS action, the first step of which is a personal housecleaning, which many Of us had never attempted. Though our decision (Step 3) was a vital and crucial step (so it's important), it could have LITTLE PERMANENT EFFECT (it doesn't amount to much) unless AT ONCE

(immediately or now) followed by a STRENUOUS EFFORT to face (where we face these things is in Steps 4 - 6), AND to be rid of (where we get rid of these things is in Steps 7 - 9), the things in ourselves which had been blocking us (we can't turn our will and our lives over to the care Of God until we get unblocked from doing so by immediately and quickly working Steps 4 - 9). Our liquor was but a symptom. So we had to get down to causes and conditions.

## **History Offers Good Lesson for A.A.**

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A.A.s need to warn each other about becoming too confident. Overconfidence can have sorry consequences. Individual A.A.s need to take the warning to heart; A.A. as an organization of individuals can also profit from it.

All of us, attending meetings of our various groups, have heard, and taken part in, conversations like this: "D'ja see that story about A.A. in this week's Squint?" "Not yet, but Joe was talkin' about it. Any good?" "Yeah, a pretty good piece. You know, those editors must think we got somethin'." Sure, they wouldn't be giving us space, what with the war and all, if they didn't think a lot of their readers wanted to know about us."

Rosy contentment settles over speakers and listeners.

How many of the readers of The Grapevine have heard about the Washington Temperance Society? It was quite an organization in its time – in the 1840's. Its organizers called themselves "reformed drunkards" and they set about "reforming" other drunkards. Does the idea seem familiar?

### **CLAIMED 100,000 IN 3 YEARS**

They did all right, too, they got going in the spring of 1840, in Baltimore. In early 1843, they were claiming that they had persuaded 100,000 habitual drunkards to sign the pledge.

Older temperance organizations had to stand aside – or climb onto the bandwagon. The new society was getting the headlines. It organized a mass meeting in City Hall Park in New York City in 1841 that attracted more than 4,000 listeners – the speakers stood on upturned rum kegs – and it had 1,800 new members when it closed its campaign in that city.

There were triumphal parades in Boston – where historic Faneuil Hall was jammed to the doors to hear the speaker – and in other eastern cities, Speakers toured the West and South.

The Press of the day gave the society uncouth columns of publicity. The society petered out.

The “why” contains a lesson – and a moral – for A.A.

There was no ONE reason, of course. A reason was that older temperance organizations hired some of the society’s better speakers. That reason couldn’t have wrecked the society if it had had its feet solidly on the ground.

Another reason was that politicians looked hungrily at its swelling membership. Some of them climbed aboard the wagon (there is inference that in those times, at least, some politicians could qualify for membership) and they helped to wreck local groups through their efforts to line up votes.

The Abolition movement was gaining strength and there was division within groups as men took their stand on the issue of slavery. The Washingtonians were confident. They rebuffed overtures of older temperance organizations, they scorned old methods. Local groups went their separate ways, made their own mistakes, and learned their own lessons. Some, with larger membership, dipped into their treasuries to finance their own publications. There was no overall direction of educational policy. Editors of local society publications got into squabbles with editors of other temperance papers.

### **FACTORS WITHIN**

There was division, in those times, among the older organizations. Some of them plumped for total abstinence as a rule of conduct; others hedged and wanted to direct their efforts against use of spirituous liquors, accepting use of wines and beers as normal conduct. Some of the more hardy souls already were clamoring for legislation that would outlaw the traffic in beverage alcohol. All of these factions pulled and hauled on the society’s members.

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Older temperance organizations were finding it increasingly difficult to interest the public in their aims. The Washingtonians with their unique methods – their missionary work among drunkards, their open-air parades and mass meetings, their "experience" programs that afforded a thrill-seeking public the opportunity of enjoying vicariously the degenerate experiences of sodden sinners – were stealing the show. The older organizations borrowed Washingtonian speakers and methods to draw larger audiences to their meetings.

Because the Washingtonian movement, in its beginnings, was concerned only with the reclaiming of drunkards and held that it was none of its affair if others used alcohol who seemed to be little harmed by it, the makers and sellers of alcoholic beverages looked upon the new movement with a tolerant, even approving eye. The habitual drunk was no more welcome in the nineteenth century grog-shop than he is in the present day cocktail lounge.

## **ONE FATAL OMISSION**

But in its zeal to increase its membership as rapidly as possible, the society pledged many persons to total abstinence who were intemperate drinkers, probably, but who were not alcoholic in the present-day definition of the term.

The Washingtonian movement might have survived, however, might have triumphed over its mistakes, and its enemies (and well wishers), except for one fatal omission.

Its organizers believed they could get along without a Higher Power.

It wasn't a particularly religious time. And inebriates, then as now, had generally lost touch with Him. Many of them, in fact, were outspoken in their denunciations of all of His works, especially as demonstrated in the activities and attitudes of so-called Christian folk. The meetings of the society's groups were conducted usually without reference to Him.

## **SOURCE OF STRENGTH**

An editor of that day wrote:

"That the exclusion of all religious forms and the entire abstraction of religion from temperance were necessary for the reclamation of the drunkard, we have never believed.... The drunkard may have felt hostile to religion while in the bar-room and amid the fumes of liquor, and he may feel so after he has reformed and been taught to believe that he is better than a Christian, but never did a poor drunkard go up in sincerity to sign the pledge, without feeling himself a prodigal, commencing a work of return to his Heavenly Father, and needing that Father's help: and who would not have gratefully knelt and listened to a prayer for that help on his new endeavors. And we believe that if the hundreds of thousands of signatures in our country had been accompanied with prayer and some religious enforcement, their power and efficiency would have been incomparably stronger."(5)

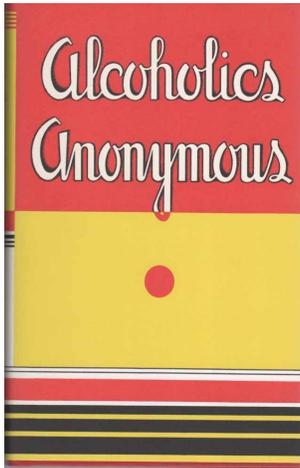
Is it necessarily true that there's nothing new under the sun," or that "history repeats itself?"

A.A. is new, a new partnership with God in a useful endeavor. History NEED NOT repeat, in the case of A.A., the sorry story of the Washingtonians, rise and fall.

There are, however, lessons to be learned from history.

***C.H.K., Lansing, MI***

### BIG BOOK EXCEPRTS



"On the other hand -- and strange as this may seem to those who do not understand -- once a psychic change has occurred, the very same person who seemed doomed, who had so many problems he despaired of ever solving them, suddenly finds himself easily able to control his desire for alcohol, the only effort necessary being that required to follow a few simple rules."

~Alcoholics Anonymous, 4th Edition,  
The Doctors Opinion, pg. xxix~

" When we saw others solve their problems by a simple reliance upon the Spirit of the Universe, we had to stop doubting the power of God. Our ideas did not work. But the God idea did."

~Alcoholics Anonymous, 4th Edition, We Agnostics, Page 52~



Daily Reprieve

WHAT WE  
REALLY HAVE IS A  
DAILY REPRIEVE  
CONTINGENT  
UPON THE  
MAINTENANCE OF  
OUR SPIRITUAL  
CONDITION.



Self Examination

## BECOME A FAITHFUL FIVER

“Every AA wants to make sure of his survival from alcoholism, and his well-being afterwards. This is just as it should be. He also wants to do what he can for the survival and well – being of his fellow alcoholics. Therefore he is bound to have a vital interest in the permance and well-being of AA itself.” Bill W. Language of the Heart, p 166

Faithful fivers are AA members who pledge at least five dollars each month to support their local 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 efforts of Mid-Mississippi Intergroup to carry the AA message of hope to still-suffering alcoholics. To become a faithful fiver, please send your \$5 monthly donation to the

### Mid-Mississippi Intergroup

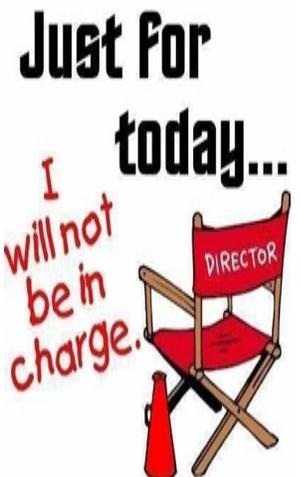
PO Box 16228  
Jackson, MS 39236



## CELEBRATING SOBRIETY BIRTHDAYS THIS MONTH



Please email me your sobriety birthdate, so that I can put it in the future editions of the Sobriety Gazette/





Contact us at

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Jackson, MS 39206

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PO Box 16228

Jackson, MS 39236

Web Site

[www.midmissintergroup.org](http://www.midmissintergroup.org)

Email us at

[midmissintergroup@gmail.com](mailto:midmissintergroup@gmail.com)

Office Hours 12:00 pm - 5:30 pm

Tuesday and Friday Curbside only

Need something special call the office for arrangements.



## UPCOMING EVENTS

Saturday, December 18th, MSYPAA Let's Get Ugly starts at 6pm at the Yana Club, food, ugly sweater contest, speaker at 7:30, also 50/50. hot chocolate

December 25th, 2021, Christmas Meal, Yana, starts at 11:00 with speaker, and food, bring a side dish if you can, if not bring an appetite

Thursday, January 6th, 2021 Intergroup 6:30pm at St. Alexis Church (where Central Group meets)

Thursday, February 4, 2022 Intergroup 6:30pm at St. Alexis Church (where Central Group meets)

Area Assembly, Saturday, January 22nd, 2022 8:30 am. Pearl Community Center Pearl, MS

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## YOUR TRUSTED SERVANTS

Chair: Steve S

Treasurer: Karen M

Secretary: Bruce M

Corrections Teresa R

Treatment Centers Sandy S

Office Manager Paxton P

**Asst. Office Manager Randy B.**

**Intergroup Liaison: Kurt J.**

IT/Web:

Newsletter: Ken T.