

“The Age of Miracles is Still With Us”

37th Annual Northeast Indiana Convention and 74th Annual Banquet at Grand Wayne Convention Center

AA & Al-Anon

April 28, 29 & 30

**Grand Wayne Convention Center
120 W. Jefferson Blvd., Fort Wayne, IN 46802**

Registration flier, hotel reservation information and speaker schedule are available on the home page at Fort Wayne Intergroup website:

www.aaftwayne.org

**Contact convention committee by email at:
FWAACC@icloud.com**

Join us in a celebration of sobriety!

Drinking problem? Alcoholics Anonymous (260)471-6262

3 *Made a decision to turn our will and our lives over to the care of God as we understood Him.*



I let a Higher Power take over.

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Anniversaries

March

Jim S. 3/6/77
Bob R. 3/7/96
James M. 3/7/05
Steve H. 3/17/87
Jim W. 3/19/91

April

James L. 4/1/78
Tom D. 4/6/79
Bob H. 4/8/89
Ben M. 4/10/80
Leslie S. 4/10/10
Dave W. 4/12/89

Pat M. 4/15/79
Tammy W. 4/17/89
Joel N. 4/18/05
Bob K. 4/24/04
Matt C. 4/25/09
Steven D. 4/28/06

The Amethyst Statement of Purpose: The Amethyst is published every two months for members of the A.A. community in the Fort Wayne area. The Amethyst is financially supported by contributions to Fort Wayne Area Intergroup. The purpose of The Amethyst is to share information and experience in recovery, unity and service in the Fort Wayne area. The articles published in The Amethyst are not intended to be statements of A.A. policy nor does publication of any article imply endorsement by either Fort Wayne Area Intergroup, Inc. or A.A. as a whole.

Third Step – Third Tradition – Third Concept

Early Experiences in Three Legacies

Step Three: “Made a decision to turn our will and our lives over to the care of God as we understood Him.”

It was 20-odd years getting to my first AA meeting and taking the first step. So it was a good hunch that I probably could not take that long in getting around to Step Two. It looked like a huge leap and I didn’t have a sponsor at the time. However, an old-timer at a meeting made it simpler for me. He said, “If the word ‘God’ scares you, let G.O.D. stand for Group Of Drunks and have enough faith to keep coming back.”

At that time I did not have a driver’s license so I walked to a lot of AA meetings. In the course of this regular exercise it came to me that I was ‘walking in faith.’ I really did have enough faith to get to a meeting, especially when I didn’t want to go, and to have sense a of assurance that I would stay sober that day.

Step Three was the scary one. How could I honestly decide to give up my will and become some sort of HP-programmed robot? This was going to be tough. I considered how practice was helping me so much in daily life—practice such as reviewing the day, restarting the day, doing the next right thing. So I decided to practice Step Three by reciting the Third Step Prayer from the Big Book. It begins, “God, I offer myself to Thee—to build with me and to do with me as Thou wilt. Relieve me of the bondage of self...”

I began the prayer with a disclaimer: “You already know what a phony I am. So, if You need to strike me with a lightning bolt, I understand. But I don’t know what else to do, so I’m saying this prayer.”

In daily practice, I dropped the disclaimer and added a word at the end of the prayer. Where it says, “May I do Thy will always,” I added the word “today.” With that word the decision came. Yes, I can do this: I can surrender, come to believe, let go and let God—today!

Tradition Three: “The only requirement for AA membership is a desire to stop drinking.”

This is the first thing that I remember seeing on a window shade in an AA meeting room. Reading the promises in the Big Book, hearing the promises recited at meetings, I considered that, if one promise or even part of one promise could come true for me, it would change my life. I wanted it with all my heart.

Naturally, this was a fearful situation. Don’t be wanting something with all your heart; they’ll see your vulnerability and jump you. I had been ‘asked to leave’ many places in many towns.

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AA History



The first public film record of A.A. work (Public Information) was the 1946 *March of Time* feature, “Problem Drinkers.” The March 1946 issue of the *Grapevine* reported the following:

“Documentary Film: The March of Time is in the process of making a documentary film on alcoholism, in which Alcoholics Anonymous is to play a large part. The film, said a March of Time official, will probably not be ready for release for several months to come. Prior to the release they will notify the Central Office, which in turn will inform all A.A. groups in time to catch the picture immediately it is out.”

History courtesy of AA Muncie:

www.aamuncie.org/March_of_Time_1946.html

www.aamuncie.org

Events & Notes

March 11

GSR School presented by District 17. "Service is the Secret." PRA, 2758 Willowdale Road, Portage, IN 46368. 12 p.m. - 4 p.m. Central Time. Lunch at 2 p.m.

March 18

Area 22 DCM Conference hosted by District 23. "Purpose: To review agenda items for the General Service Conference and inform delegate of the conscience of Area 22." DCMs and GSRs are asked to participate. Kingsford Heights Community Center, 515 Wayland Road, Kingsford Heights, IN 46346. Lunch served for a nominal fee. 10 a.m.-4 p.m.

March 23

Cuban Sandwich Night, fourth anniversary fellowship meal hosted by Design For Living 12 X 12 Study Group. St. Henry's Parish Building, 2929 E. Paulding Road (corner of Paulding and Hessen Cassel Roads). A dish to pass is appreciated. 7 p.m.

Intergroup Archives

Central office manager Jan E. is collecting group histories for the Fort Wayne Area Intergroup archives. A group history form is available at Central Office or requested at Intergroup meetings.

Intergroup meets on the first Monday of the month at Crescent Avenue Church, Crescent at Tennessee, 7 p.m.

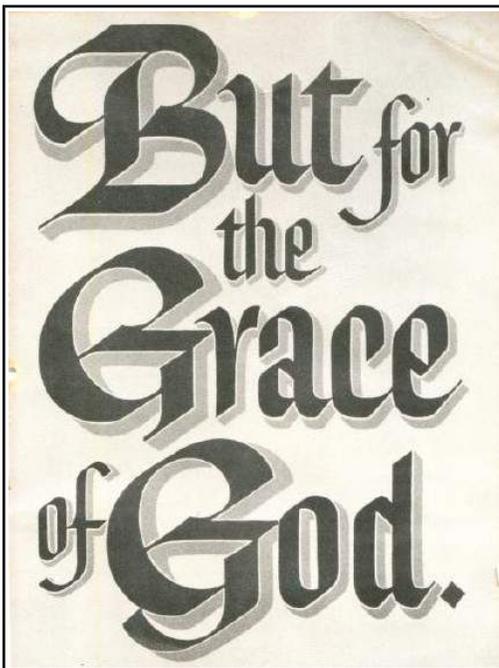
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Reprinted from The AA Grapevine

Sunsets—not *my* idea

Having all power didn't get her very far



Coming to a full realization that I am not God hasn't exactly been the easiest lesson of my life. I know that it seems like a no-brainer, because I obviously didn't come up with the idea of sunsets or cause the universe to begin its expansion or fill the flowers with their colors. But somewhere in my drinking, I developed a twist of thinking that made me believe I had God-like abilities.

The first crushing blow to this way of thinking occurred about nine months after I had my last drink. Earlier, I had experienced the alcoholic dilemma: I knew I had to have a drink or I was going to die, but also knew that if I drank, it was going to kill me. At that point, I white-knuckled my way into being dry and became a member of Alcoholics Anonymous. My brain and body slowly healed, but my ego quickly made a full-blown recovery. Although I hadn't had a drink in those nine months, not much had changed in my thinking or my actions except that I was going to a lot of meetings. My sobriety was so miserable that I either was going to drink again or get a sponsor.

I decided to get a sponsor—and my first Big Book assignment. I lied about doing it and was sitting in a borrowed pick-up, skimming through
(Continued on page 4.)

Third Step – Third Tradition – Third Concept continued from page 2.

What were the chances that I would be able to stay in AA? There were so many personalities threatening to spark my short fuse. But I had a plan. When the time came, when ‘they’ surrounded me and escorted me out of their meeting, I would be pointing at that window shade on the wall and yelling, “What about the Third Tradition!”

Well, that didn’t happen. One day a greeter was shaking my hand and he didn’t let go of it. “Do you have a home group?” he asked. I hemmed and hawed to answer. “Come in,” he said. “Take a seat and stay.” I took him up on it. He had extended the hand of AA to welcome me home.

Concept Three: “As a traditional means of creating and maintaining a clearly defined working relation between the groups, the Conference, the A.A. General Service Board and its several service corporations, staffs, committees and executives, and of thus insuring their effective leadership, it is here suggested that we endow each of these elements of world service with a traditional ‘Right of Decision.’”

With two years of experience in sobriety, I committed to serving as my home group’s General Service Representative (GSR). As “service is gratitude in action,” I was eager to do a good job. I gave reports at group business meetings,

listened to the group conscience and served as the voice of the group conscience in communication with the area delegate. However, a point came when it was necessary to inform the group, “I shared our group conscience with the delegate, but I don’t think he’s going to do what we say.”

We got a bit het-up about this and I was asked to find information on what the group might do to straighten out a defiant delegate. I cracked the *AA Service Manual* to dig into the finer points. There I discovered the Third Concept.

At the next group business meeting I shared the new information. “Following up our previous discussion, uh—never mind!” I shared my understanding of the right of decision and the group was able to lighten up and laugh about our previous misunderstanding.

Though we might not have been clear on the concept, we had done our best to be a part of, rather than apart from, the collective group conscience on matters that affect the fellowship as a whole. However, it was very helpful to recognize that we had elected an individual to serve as a delegate—a trusted servant—to participate in the General Service Conference: to hear recommendations, take part in discussions, and to vote on a matter according to his or her own conscience. It didn’t hurt us a bit, learning by doing.

Pete C.

Sunsets continued from page 3.

the book to prepare for our next meeting. The test was: “What makes you think you are an alcoholic?” I had given what I thought was a pretty good answer the first time, but my sponsor sent me back to study. I still didn’t do the actual assignment. I was just cramming for the test and looking for the “right answer,” when I began to read and understand that I am not God.

I had gone through times when I had either moderated my drinking or quit. But I always ended up changing my mind. I began to see that I wasn’t really changing my mind at all. I was an alcoholic. I don’t have the power to keep from changing my mind. I was going to drink again. My only hope was a power greater than myself that could keep me from changing my mind again. This was the humbling admission that began my spiritual awakening.

Trying to control my drinking was like trying to control the weather. I had been trying to play God. If I wanted to stay sober, I was going to have to quit playing God with drinking and believe that something out there was going to help me. And who or what was that something?

Turned out that it didn’t matter. That was a religious (or irreligious) question that I could eventually answer outside of my Step work. All I really needed to accept was that I am not God, and I have not had to change my mind about drinking ever since.

It is the second part of Step One that seems to be the

harder and more long-term lesson to learn. Without the constant ego-leveling that accompanies Steps Ten, Eleven and Twelve, I start to play God. I try to manage other people’s insides. I try to manage outcomes so that I get my own way. I try to manage other people’s opinions. And I always know what’s best for everyone. When I can once again remember that I am not God, my need to manage goes away.

As if it isn’t enough of a challenge to remember that I’m not God in my own life, I’ve had to learn that I’m not God in my home group. I’ve also had to learn that neither my home group nor AA as a whole can act as God for anyone. This doesn’t mean that I can’t use my group as a power greater than myself; it means that the group can’t decide to act as God for me or anyone else. Our singleness of purpose, our lack of opinion on outside issues, maintaining our anonymity, being trusted servants and the like are all about us demonstrating that we know we are not God—not individually and certainly not collectively.

Our solution is God or whatever we decide to call that power. Perhaps because I’m not the most spiritual person around, it’s all a lot easier for me to practice the solution and pass it on if I can just remind myself: “I am not God!” I am not the solution. And it doesn’t matter who or what God is if I can just remember it’s not me!

Brooke C., Rochester, Wyoming

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