

“Quiet Time Guidance” and “Step Work Timing” passages in A.A. World Services, Inc. Conference-approved books, “Pass It On”, “Dr. Bob and the Good Oldtimers”, “Alcoholics Anonymous Comes of Age”, “Twelve Steps and Twelve Traditions”, and the basic text of “Alcoholics Anonymous”

*There is evidence in A.A. General Service Conference-approved books titled: “Alcoholics Anonymous” (a.k.a. the “Big Book”); “Twelve Steps and Twelve Traditions” (a.k.a. the “12 & 12”); “Alcoholics Anonymous Comes of Age”; “Dr. Bob and the Good Oldtimers”, and “Pass It On” that clearly demonstrates and supports the fact that the early A.A. fellowship **practiced daily “morning Quiet Time Guidance”** (or our original 11th Step prayer & meditation) and **“took all the 12-Steps” in an immediate and quick manner.** (See also: “WHEN Do You Want To Get Well?” paper of Big Book excerpts). Our A.A. Program basic text states, **“Rarely have we seen a person fail who has thoroughly followed OUR PATH”** (BB pg 59), which refers to the course taken and/or design for living by our original founding AA members and authors of the Big Book (whom were known as “the alcoholic squad” of Oxford Group members). The supporting book passages show that the early A.A. fellowship members experienced relapse when they failed to practice morning Quiet Time Guidance (or our early 11th Step) and when they failed to take all the 12-Steps in the manner described as follows.*

*The common Merriam Webster pocketbook dictionary defines that “guidance” means “the act or process of guiding; advice; **direction**”, that “guide” means “one who leads or directs another’s course; one who shows and explains points of interest; something that provides guiding information; also **signpost**; a device to direct the motion of something”, and that “guided” and/or “guiding” means “to act as a guide to; **manage; direct; to superintend the training of**”.*

“Pass It On” references (1984)

1. 127:2-3 (Pass It On)

“They (Bill and Lois Wilson) were impressed and inspired by the Oxford Group’s success in helping people change their lives. “On the platform and off, men and women, old and young, told how their lives had been transformed,” Bill recalled.

It appeared to Bill that social, class, and racial barriers were almost nonexistent in the Oxford Group, and even religious differences had been forgotten. ‘Little was heard of theology, but we heard plenty of absolute honesty, absolute purity, absolute unselfishness, and absolute love’ – the four principles of the Oxford Group. “Confession, restitution, **AND DIRECT**

GUIDANCE FROM GOD UNDERLINED EVERY CONVERSATION. They were talking about morality and spirituality, about God-centeredness versus self-centeredness.” (referring to Bill Wilson’s description of the Oxford Group meetings he was initially attracted to in early sobriety and the standard GUIDANCE practice of early AA fellowship as Oxford Group members a.k.a. “the alcoholic squad”). (“Pass It On”, chapter six, page 127, paragraphs 2-3, lines 7-10, 1-9).

2. 147:3 (Pass It On)

“BILL NOW JOINED BOB AND ANNE IN THE OXFORD GROUP PRACTICE OF HAVING MORNING (Quiet Time) GUIDANCE SESSIONS TOGETHER, with Anne reading from the Bible. “Reading from her chair in the corner, she would softly conclude, ‘Faith without works is dead.’” (referring to Bill Wilson’s description of his morning “Quiet Time Guidance” routine practice every morning with Bob And Anne Smith while he lived in their home beginning in the summer of 1935, which became the standard GUIDANCE practice of early AA fellowship as Oxford Group members a.k.a. “the alcoholic squad”). (“Pass It On”, chapter seven, page 147, paragraph 3, lines 1-5).

3. 147:4 (Pass It On)

“WITH THIS ROUTINE OF reading and (daily morning Quiet Time Guidance) MEDITATION, in addition to Bill’s help, **DR. BOB WAS NOT DRINKING.**” (referring again to Bill Wilson’s description of his morning “Quiet Time Guidance” routine practice every morning with Bob And Anne Smith while he lived in their home beginning in the summer of 1935, and that such routine “meditation” practice contributed to Dr. Bob maintaining continuous sobriety, of which became the standard GUIDANCE practice of early AA fellowship as Oxford Group members a.k.a. “the alcoholic squad”). (“Pass It On”, chapter seven, page 147, paragraph 4, lines 1-2).

4. 169:5 (Pass It On)

“Lois described the Oxford Group weekend “house parties” that they (Lois and Bill Wilson) attended as “a cross between a convention and a retreat. PEOPLE CAME FAR AND NEAR to be with one another, to worship, TO MEDITATE, TO ASK GOD’S GUIDANCE, and to gain strength from doing so together.” (referring to Lois Wilson’s description of Bill and her attendance of practicing “Quiet Time Guidance” at weekend Oxford Group “house parties”). (“Pass It On”, chapter nine, page 169, paragraph 5, lines 1-5).

5. 176-177:1-7, 1-2 (Pass It On)

“Charlie (Towns of Towns Hospital) proposed that Bill open an office at the hospital and work as a lay therapist with a drawing account and share in the profits.

Bill was bowled over. The offer not only made sense, it appeared to be perfectly ethical. There was even a precedent for the use of therapists in the treatment of alcoholism. The best known such person had been Richard Peabody, author of “The Common Sense of Drinking.”

Peabody, a recovered alcoholic himself, had recently died after a short but successful career as an independent lay therapist helping alcoholics on a free basis.

BILL THOUGHT THE OFFER (by Charlie Towns to be a paid alcoholism therapist) VERIFIED BY HEAVENLY GUIDANCE: As he rode the subway home, the Biblical quote “The laborer is worthy of his hire” came to him. By the time he arrived home, he was convinced that it was his divine destiny to become a paid therapist.

The group listened with impassive faces while Bill told them of Towns’s offer. Then one member volunteered: “We know how hard up you are, Bill... It bothers us a lot. We’ve often wondered what we might do about it. But I think I speak for everyone here when I say that what you now propose bothers us... Don’t you realize... that you can never become a professional? As generous as Charlie (Towns) has been to us, don’t you see that we can’t tie this thing up with his hospital or any other?... This is a matter of life and death, Bill, and nothing but the very best will do... Haven’t you often said right here in this meeting that sometimes the good is the enemy of the best? Well, this is a plain case of it...

“Bill, you can’t do this to us,” he added. “Don’t you see that for you, our leader, to make money for passing on our magnificent message, while the rest of us try to do the same thing without pay, would soon discourage us all?... Why should we do for nothing what you’d be paid for? We’d all be drunk in no time.”

Bill did understand, almost immediately, that this work could be done for love only, never for money. He declined Charlie’s (Towns) offer. When Bill described the incident later, he portrayed himself as the impulsive, self-seeking opportunist who might have wrecked the fledging movement had it not been for the wise and timely advice of others. (referring to Bill W’s. description of the problem he experienced with trying to act solely on UNCHECKED GUIDANCE, by wrongly believing and rationalizing he had received so-called “HEAVENLY GUIDANCE”. When as it turns out, his fellow “guidance” sharing partners “check” Bill’s “guidance”, as is typical practice with condition of “sharing”, and rightfully determine Bill’s so-called “guidance” didn’t measure well to the 4-Standards, it was not right or from God, but rather from “himself” as Bill realizes. As Bill further describes “himself” “as the impulsive, self-seeking opportunist”). (“Pass It On”, chapter nine, page 176-177, paragraphs 1-7, 1-2).

6. 197-198:10, 1-2 (Pass It On)

“BILL WROTE THE TWELVE STEPS, he said, WHILE LYING IN BED at 182 Clinton Street WITH PENCIL IN HAND AND PAD OF YELLOW SCRATCH PAPER ON HIS KNEE. He wrote in bed, said Lois, not because he was really sick, but he wasn’t feeling well, and if he could lie down, he did: “He got into bed, that being the best place to think.”

AS HE STARTED TO WRITE, HE ASKED FOR GUIDANCE. AND HE RELAXED. THE WORDS BEGAN TUMBLING OUT WITH ASTONISHING SPEED. He completed the first draft in about half an hour, then kept on writing until he felt he should stop and review what he had written. Numbering the new steps, he found that they added up to twelve – a symbolic number; he thought of the Twelve Apostles, and soon became convinced that the society should have twelve steps. (referring to Bill Wilson describing how he happened to write the 12-Steps. Bill W. describes that he “wrote the 12-Steps” “while lying in bed” “WITH PENCIL IN HAND AND PAD OF YELLOW SCRATCH PAPER” and then “HE RELAXED (in Quiet Time) AND ASKED (God) FOR GUIDANCE”. As a result of Bill Wilson’s practice of “Quiet Time Guidance”, his pencil wrote “WORDS BEGAN TUMBLING OUT WITH

ASTONISHING SPED” and when his “guided” pencil stopped he had written the A.A. 12-Step Program). (“Pass It On”, chapter eleven, page 197-198, paragraphs 10, 1-2, lines 1-4, 1-10).

“Dr. Bob and the Good Oldtimers” references (1980)

1. 54:3 (Dr. Bob and the Good Oldtimers)

“EMPHASIS WAS PLACED ON prayer and on SEEKING GUIDANCE FROM GOD IN ALL MATTERS.” (referring to the standard GUIDANCE practice of early AA fellowship as Oxford Group members a.k.a. “the alcoholic squad”). (“Dr. Bob & the Good Oldtimers”, chapter V - “The alcoholic in the Oxford Group”, page 54, paragraph 3, lines 1-2).

2. 54:4 (Dr. Bob and the Good Oldtimers)

“AT THE CORE OF THE PROGRAM WERE the “FOUR ABSOLUTES”: absolute honesty, absolute unselfishness, absolute purity, and absolute love.” (referring to the 4 Standards in which the early AA fellowship as Oxford Group members a.k.a. “the alcoholic squad” had as the CORE of their PROGRAM). (“Dr. Bob & the Good Oldtimers”, chapter V - “The alcoholic in the Oxford Group”, page 54, paragraph 4, lines 1-3).

3. 54:5 (Dr. Bob and the Good Oldtimers)

“IN 1948, DR. BOB RECALLED THE ABSOLUTES AS “THE ONLY YARDSTICKS” Alcoholics Anonymous had in the early days, before the Twelve Steps. He said he still felt THEY HELD GOOD AND could be EXTREMELY HELPFUL WHEN he wanted TO DO THE RIGHT THING and the answer was not obvious. “Almost always, IF I MEASURE MY DECISION CAREFULLY BY THE YARDSTICKS of absolute honesty, absolute unselfishness, absolute purity, and absolute love, AND IT CHECKS UP pretty WELL WITH THESE FOUR, then MY ANSWER CAN’T BE VERY FAR OUT OF THE WAY.” he said. The absolutes are still published and widely quoted at A.A. meetings in the Akron-Cleveland area.)” (referring to the 4 Standards in which the early AA fellowship as Oxford Group members a.k.a. “the alcoholic squad” would CHECK what they thought, said, and did). (“Dr. Bob & the Good Oldtimers”, chapter V - “The alcoholic in the Oxford Group”, page 54, paragraph 5, lines 1-11).

4. 54:6 and 55:1 (Dr. Bob and the Good Oldtimers)

“In addition to the four absolutes, the Oxford Groupers had the “five C’s” and the “five procedures.” The C’s were confidence, confession, conviction, conversion, and continuance, while the procedures were: Give in to God; LISTEN TO GOD’S DIRECTION; CHECK GUIDANCE; restitution; and sharing---for witness and for confession.” (referring to the standard GUIDANCE practice of early AA fellowship as Oxford Group members a.k.a. “the

alcoholic squad”). (“Dr. Bob & the Good Oldtimers”, chapter V - “The alcoholic in the Oxford Group”, bottom of page 54, paragraph 6, lines 1-5, and top of page 55, paragraph 1, line 1).

5. **58:5-8** (*Dr. Bob and the Good Oldtimers*)

“Sure enough, in that deep, serious tone of his (*Dr. Bob*), he said, ‘Well, you good people have all shared things that I am sure were very costly to you, and I am going to tell you something which might cost me my profession. I am a secret drinker, and I can’t stop.’

“We said, ‘Do you want us to pray for you?’

“Then someone said, ‘Should we get on our knees?’

“And he (*Dr. Bob*) said, ‘Yes,’ so we did.” (This was the beginning of the Wednesday-night meeting at the home of the Williamses, who according to Dr. Bob, “allowed us to bang up the plaster and the doorjambs, carting chairs up- and downstairs.” **MEETINGS CONTINUED AT T. HENRY’S UNTIL 1954**, long after the alcoholics had “spun off.”) (*referring to the location in Akron where the early AA fellowship as Oxford Group members a.k.a. “the alcoholic squad” met every Wednesday night, which was at the T. Henry and Clarace Williams residence, and the length of time that early meeting lasted, to put their early practices to work and to carry the message*). (“Dr. Bob & the Good Oldtimers”, chapter V - “The alcoholic in the Oxford Group”, page 58, paragraphs 5-8).

6. **58:9-10 and 59:1-2** (*Dr. Bob and the Good Oldtimers*)

“The next morning,” Henrietta (*Seiberling*) continued, “I, who knew nothing about alcoholism (I thought a person should drink like a gentleman and that’s all), was saying a prayer for Bob.

I (*Ms. Seiberling*) said, ‘God, I don’t know anything about drinking, but I told Bob that I was sure that if he lived this way of life, he could quit drinking. Now I need your help, God.’ **SOMETHING SAID TO ME---I CALL IT ‘GUIDANCE’**; it was like a voice in my head--- ‘Bob must not touch one drop of alcohol.’

I (*Ms. Seiberling*) knew that wasn’t my thought. **SO I CALLED (*Dr.*) BOB AND TOLD HIM I HAD GUIDANCE FOR HIM.**” (*referring to Henrietta Seiberling RECEIVING AND SHARING with Dr. Bob her GUIDANCE FROM GOD that Dr. Bob must abstain entirely from drinking any alcohol at all – much like the later “Opinion” of Dr. Silkworth, of which the doctor learned after many years of medical research dealing with the treatment of alcoholics, of which the doctor described as the lesser aspect of our illness as the “physical allergy”*). (“Dr. Bob & the Good Oldtimers”, chapter V - “The alcoholic in the Oxford Group”, page 58, paragraphs 9-10, and page 59, paragraphs 1-2).

7. **71:7** (*Dr. Bob and the Good Oldtimers*)

“**FOR THE NEXT THREE MONTHS**, I lived with these two wonderful people (*Dr. Bob and his wife, Anne Smith*),” Bill (*Wilson*) said. “I shall always believe they gave me more than I ever brought them.”

EACH MORNING, THERE WAS A devotion, he (*Bill W.*) recalled. **After a LONG (Quiet Time) SILENCE, IN WHICH THEY AWAITED INSPIRATION AND GUIDANCE**, Anne (*Smith*) would read from the Bible. “James was our favorite,” he said. “Reading from her

(*Anne Smith*) chair in the corner, she would softly conclude, ‘Faith without works is dead.’” (referring to *Bill W’s* early 3-month stay and *DAILY MORNING PRACTICE of HAVING QUIET TIME MEDITATION AND LISTEN AND RECEIVE GOD’S GUIDANCE* with AA co-founder *Dr. Robert Holbrick Smith and his wife, Anne, in the summer of 1935*). (“*Dr. Bob & the Good Oldtimers*”, chapter VI - “Two alcoholics meet”, page 71, paragraph 7).

8. **71:9 and 72:1** (*Dr. Bob and the Good Oldtimers*)

“SUE (*Windows, Dr. Bob’s daughter*) also REMEMBERED THE QUIET TIME IN THE MORNINGS---how they sat around reading the Bible. [...].

“Then SOMEBODY SAID A PRAYER,” she (*Sue Windows*) recalled. “AFTER THAT, WE WERE SUPPOSED TO SAY ONE (a prayer to) OUR SELVES. THEN WE’D BE QUIET. FINALLY, EVERYBODY WOULD SHARE WHAT THEY GOT, OR DIDN’T GET. That lasted for at least a half hour and sometimes went as long as an hour.” (referring to *Sue Windows, Dr. Bob’s daughter, remembering the daily morning QUIET TIME MEDITATION practice of RECEIVING AND SHARING GOD’S GUIDANCE by the early AA fellowship a.k.a. as “the alcoholic squad” of Oxford Group members, at her family home located at 855 Ardmore Avenue in Akron, Ohio beginning in 1935*). (“*Dr. Bob & the Good Oldtimers*”, chapter VI - “Two alcoholics meet”, page 71, paragraph 9, and page 72, paragraph 1).

9. **86:7** (*Dr. Bob and the Good Oldtimers*)

“Evidently, Anne (*Smith*) understood what it meant to HENRIETTA D. (*wife of A.A. #3, Bill Dotson*), who REMEMBERED, “SHE (*Anne Smith*) WOULD CALL ME EVERY SINGLE MORNING AND ASK ME IF I HAD MY QUIET TIME. YOU WERE SUPPOSED TO GO BY YOURSELF WITH A PAD AND PENCIL AND PUT DOWN ANYTHING THAT CAME INTO YOUR MIND. LATER IN THE DAY, IT MIGHT COME TO YOU WHY. PROBABLY FOR A YEAR, SHE CALLED ME EVERY SINGLE MORNING: “DID YOU HAVE YOUR QUIET TIME? DID YOU GET ANYTHING SPECIAL OUT OF IT?” She was wonderful!” (referring to *Alcoholic Number Three, Bill Dotson’s wife, Henrietta, remembering Dr. Bob’s wife, Anne Smith and their daily morning practice of LISTENING, RECEIVING, WRITING, AND SHARING GOD’S GUIDANCE*). (“*Dr. Bob & the Good Oldtimers*”, chapter VII - “A.A. number three arrives”, page 86, paragraph 7).

10. **100:5, 7-8, and 101:1** (*Dr. Bob and the Good Oldtimers*)

“The alcoholic squad,” as some called it in later years, continued to meet at *T. Henry’s (Williams)* every Wednesday night from the summer of 1935 through late 1939, moving then to *Dr. Bob’s* for a few weeks, and from there to *King School* in January 1940.

[...]

Even then, however, there were undercurrents and a sense of separateness between the alcoholics and the other local Oxford Group members. “THE GUIDANCE THING THE GROUPERS HAD NEVER WENT DOWN WELL WITH THE DRUNKS, “ERNIE (*Gailbrath?*) SAID. “MAYBE IT WASN’T EXPLAINED THOROUGHLY ENOUGH.

“It didn’t strike me right from the beginning, he (*Ernie G?*) said. “It seemed to be getting a little too technical and detailed. Sometimes I felt like they were using a Ouija board. Me and

some of the other alxies felt they put these things down on paper and it was their own personal idea for you. But out of respect for T. Henry, we didn't kick too much." (referring to *Ernie Gailbraith?*, remembering *DIFFICULTIES* that some of the alcoholics had with *PRACTICING GUIDANCE BECAUSE IT WASN'T EXPLAINED THOROUGHLY ENOUGH*). ("Dr. Bob & the Good Oldtimers", chapter VIII - "The first group forms, in Akron", page 100, paragraphs 5 and 7-8, and page 101, paragraph 1).

11. 101:6 and 102:1-2 (*Dr. Bob and the Good Oldtimers*)

"I often wonder how many people that come in now would survive an experience like that --- a regular old-fashioned prayer meeting," said Dorothy, who was then married to an A.A. member, Clarence S. (*Snyder*), and later came into A.A. herself. (She died in 1971.) **"THE NEWCOMERS SURRENDERED (Steps 1-3 & 6-7) IN THE PRESENCE OF ALL THOSE PEOPLE." AFTER THE SURRENDER (Steps 1-3 & 6-7), MANY OF THE STEPS--- INVOLVING INVENTORY (Step 4), ADMISSION OF CHARACTER DEFECTS (Step 5), AND MAKING RESTITUTION (Steps 8-9)---WERE TAKEN WITHIN A MATTER OF DAYS.**

DR. BOB, as we know, **TACKLED** what is now **THE NINTH STEP** of A.A. by consciously starting to make restitution to friends and acquaintances **ON THE SAME DAY HE TOOK HIS LAST DRINK.**" (referring to Dorothy Snyder remembering the immediate and fast-paced manner that early A.A. members took the 12 Steps, all within a few days, and the fact that Dr. Bob wasn't even 24 hours sober when he began his 9th Step amends). ("Dr. Bob & the Good Oldtimers", chapter VIII - "The first group forms, in Akron", page 101, paragraph 6, and page 102, paragraphs 1-2).

12. 130:6, and 131:1, 5 (*Dr. Bob and the Good Oldtimers*)

"HE (Frank Amos) NOTED, however, **THAT WHEN IT CAME TO RECOVERY, THEY WERE ALL REMARKABLY ALIKE IN "THE TECHNIQUE USED AND THE SYSTEM FOLOWED."** **HE DESCRIBED THE "PROGRAM" AS FOLLOWS:**

"4. HE MUST HAVE DEVOTIONS EVERY MORNING---A 'QUIET TIME' of prayer and some reading from the Bible and other religious literature. UNLESS THIS IS FAITHFULLY FOLLOWED, THERE IS GRAVE DANGER OF BACKSLIDING (or slipping or relapsing)." (referring to Frank Amos's February 1938 report to his boss, John D. Rockefeller, after being dispatched by his boss to investigate the early A.A. fellowship, indicating that *IF MEMBERS FAIL TO HAVE REGULAR QUIET TIME GUIDANCE THEY WILL RELAPSE*). ("Dr. Bob & the Good Oldtimers", chapter X - "The co-founders face money problems", page 130, paragraph 6, and page 131, paragraphs 1 and 5).

13. 135:7 and 136:4 (*Dr. Bob and the Good Oldtimers*)

(Later in 1938, Rockefeller's agent, Frank Amos, made another report to his boss from further investigation of the early A.A. fellowship, which stated:)

"Of the 110 members then in the program, 70 were in the Akron-Cleveland area, [...]"

“2. THE A.A. MEMBERS OF THAT TIME DID NOT CONSIDER MEETINGS NECESSARY TO MAINTAIN SOBRIETY. THEY WERE SIMPLY “DESIRABLE.” MORNING DEVOTION AND “QUIET TIME,” HOWEVER, WERE MUSTS.” (referring to Frank Amos’s second 1938 report to John D. Rockefeller, after further investigation of the early A.A. fellowship, indicating that DAILY MORNING QUIET TIME GUIDANCE WAS MORE IMPORTANT THAN MEETINGS to maintain sobriety). (“Dr. Bob & the Good Oldtimers”, chapter X - “The co-founders face money problems”, page 135, paragraph 7, and page 136, paragraph 4).

14. 137:2-3 and 138.1 (Dr. Bob and the Good Oldtimers)

“AS T. HENRY DESCRIBED IT, A TYPICAL MEETING IN 1938-39 WENT LIKE THIS:

[...]

WE SAT DOWN AND SOUGHT GUIDANCE AND DIRECTION as to what to put together for the meeting.” (referring to the early A.A. fellowship or “alcoholic squad” of the Oxford Group members typical meeting format of SEEKING GOD’S GUIDANCE at T. Henry and Clarace Williams home in Akron, Ohio, of which began as early as 1931 and continued every Wednesday night until ending in 1954). (“Dr. Bob & the Good Oldtimers”, chapter XI - “Early meetings and Big Book controversies”, page 137, paragraphs 2-3, and page 138, paragraph 1).

15. 150:4-5 and 151.1 (Dr. Bob and the Good Oldtimers)

“MORNING QUIET TIME CONTINUED TO BE AN IMPORTANT PART OF THE RECOVERY PROGRAM IN 1938-39, as did the spiritual reading from which the early members derived a good deal of their inspiration.

“Here IN LOS ANGELES, THEY NOW EMPHASIZE MEETINGS,” SAID DUKE P. (Paddock), WHO USED TO LIVE IN TOLEDO AND WAS ONE OF THE PIONEERING MEMBERS THERE. “I (Duke Paddock) guess that’s because there are so many of them. **WHEN I (Duke P.) STARTED, THEY STRESSED MORNING QUIET TIME,** daily reading, **AND DAILY CONTACT (with God?).** They also told me to do something about my alcoholism every day.” **DUKE (P.) REMEMBERED TAKING A POLL OF “SLIPPERS” IN THE EARLY 1940’S AND FINDING THAT THEY HAD ALL STOPPED HAVING THEIR MORNING QUIET TIME.** **“NOW, AFTER 38 YEARS, Katie and I STILL HAVE our QUIET TIME and morning reading,”** he said.” (referring to Duke Paddock remembering early 1940 A.A. fellowship practices of QUIET TIME GUIDANCE and discovering that ALL SLIPPERS FAILED TO PRACTICE QUIET TIME GUIDANCE). (“Dr. Bob & the Good Oldtimers”, chapter XI - “Early meetings and Big Book controversies”, page 150, paragraphs 4-5, and page 151, paragraph 1).

16. 178:3-4 (Dr. Bob and the Good Oldtimers)

“BILL (Wilson) FOUND IT ODD THAT Wally and Annabelle G. HELPED SOBER UP A LOT OF PEOPLE AND Lois and Anne DIDN’T HAVE THAT MANY SUCCESSES. **“A FEW PEOPLE SOBERED UP IN LATER YEARS, BUT NEVER WHILE THEY**

WERE LIVING IN OUR HOUSE,” BILL (W.) SAID. “AND WE HAD A GOOD 20 OF THEM.

“At the G---s’, THEY DID, AND I DON’T KNOW WHY. Maybe they just hit the right cases. THERE CERTAINLY WASN’T ANY DIFFERENCE IN THE TREATMENT. I THINK THERE MAY HAVE BEEN TIMES WHEN WE ATTRIBUTED IT TO THEIR MORNING HOUR OF (Quiet Time) MEDITATION,” BILL SAID. “I SORT OF ALWAYS FELT THAT SOMETHING WAS LOST FROM A.A. WHEN WE STOPPED EMPHASIZING THE MORNING (Quiet Time) MEDITATION (of practicing Guidance).” (BILL AND LOIS themselves, however, CONTINUED THIS (Quiet Time) PRACTICE (of Guidance) TOGETHER UNTIL his death in 1971.)” (referring to BILL WILSON REALIZING THE IMPORTANCE OF MEMBERS TO CONTINUE REGULAR DAILY MORNING QUIET TIME GUIDANCE PRACTICE AND EXERCISES IN ORDER TO SUCCESSFULLY MAINTAIN SOBRIETY and that BILL FELT A.A. LOST OUT WHEN THE FELLOWSHIP STOPPED EMPHASIZING GUIDANCE). (“Dr. Bob & the Good Oldtimers”, chapter XIII - “The movement spreads in the Midwest”, page 178, paragraphs 3-4).

17. 314:5 (Dr. Bob and the Good Oldtimers)

“Prayer of course, was an important part of Dr. Bob’s faith. According to Paul S., “DR. BOB’S MORNING DEVOTION CONSISTED OF A SHORT PRAYER, a 20-minute study of a familiar verse from the Bible, AND A QUIET PERIOD OF WAITING FOR DIRECTIONS AS TO WHERE HE, THAT DAY, SHOULD FIND USE FOR HIS TALENT. HAVING HEARD (from God), HE (Dr. Bob) WOULD religiously GO ABOUT HIS FATHER’S (God’s) BUSINESS, AS HE PUT IT.” (referring to Paul S. remembering DR. BOB’S LONGSTANDING DAILY MORNING QUIET TIME PRACTICE OF RECEIVING GOD’S GUIDANCE AND AFTER WHICH HE WOULD DO HIS BEST TO OBEY AND PUT INTO ACTION). (“Dr. Bob & the Good Oldtimers”, chapter XIII - “The movement spreads in the Midwest”, page 178, paragraphs 3-4).

“Alcoholics Anonymous Comes of Age” reference (1957)

1. 160-161:2-5, 1-3 (Alcoholics Anonymous Comes of Age)

“I WAS IN THIS ANYTHING-BUT-SPIRITUAL MOOD on the night when the Twelve Steps of Alcoholics Anonymous were written. I WAS SORE AND TIRED CLEAR THROUGH. I LAY IN BED at 182 Clinton Street WITH PENCIL IN HAND AND WITH A TABLET OF SCRATCH PAPER ON MY KNEE. I COULD NOT GET MY MIND ON THE JOB, MUCH LESS PUT MY HEART IN IT. But here was one of those things that had to be done. Slowly my mind came into some kind of focus.

Since Ebby’s visit to me in the fall of 1934 we had gradually evolved what we called “the word-of-mouth program.” Most of the basic ideas had come from the Oxford Groups, William James, and Dr. Silkworth. Though subject to considerable variation, it all boiled down into a pretty consistent procedure which comprised six steps. These were approximately as follows:

1. We admitted that we were licked, that we were powerless over alcohol.
2. We made a moral inventory of our defects or sins.
3. We confessed or shared our shortcomings with another person in confidence.
4. We made restitution to all those we had harmed by our drinking.
5. We tried to help other alcoholics, with no thought of reward in money or prestige.
6. We prayed to whatever God we thought there was for power to practice these precepts.

This was the substance of what, by the fall of 1938, we were telling newcomers. Several of the Oxford Groups' other ideas and attitudes had been definitely rejected, including any which could involve us in theological controversy. In important matters there was still considerable disagreement between the Eastern and the Midwestern viewpoints. Our people out there were still active Oxford Group members while we in New York had withdrawn a year before. In Akron and vicinity they still talked about the Oxford Groups' absolutes: absolute honesty, absolute purity, absolute unselfishness, and absolute love. This dose was found to be too rich for New Yorkers, and we had abandoned the expressions. But all of us, East and West, were placing increased emphasis on Dr. Silkworth's expression describing the alcoholic's dilemma: the obsession plus the allergy. By now we knew from experience that the new prospect had to accept Step One or get no place.

This particular evening, as my mind ran over these developments, it seemed to me that the program was still not definite enough. It might be a long time before readers of the book in distant places and lands could be personally contacted. Therefore our literature would have to be as clear and comprehensive as possible. Our steps would have to be more explicit. There must not be a single loophole through which the rationalizing alcoholic could wiggle out. Maybe our six chunks of truth should be broken up into smaller pieces. Thus we could better get the distant reader over the barrel, and at the same time we might be able to broaden and deepen the spiritual implications of our whole presentation. **SO FAR AS I CAN REMEMBER THIS WAS ALL I HAD IN MIND WHEN THE WRITING BEGAN.**

FINALLY I STARTED TO WRITE. I set out to draft more than six steps; how many more I did not know. **I RELAXED AND ASKED FOR GUIDANCE. WITH A SPEED THAT WAS ASTONISHING, CONSIDERING MY JANGLED EMOTIONS, I COMPLETED THE FIRST DRAFT. IT TOOK PERHAPS HALF AN HOUR. THE WORDS KEPT RIGHT ON COMING. WHEN I REACHED A STOPPING POINT, I** numbered the new steps. They added up to twelve. Somehow this number seemed significant. Without any special rhyme or reason I connected them with the twelve apostles. Feeling greatly relieved now, I commenced to reread the draft.” (referring to Bill Wilson sharing his story of how he happened to write the 12-Steps. Bill W. says he was “sore and tired” and “in this anything-but-spiritual mood”; that he had some Program concepts in mind, but since he “could not put his mind on the job, much less his heart in it”, he “lay in bed” “WITH PENCIL IN HAND AND TABLET OF SCRATCH PAPER” and then “RELAXED (in Quiet Time) AND ASKED (God) FOR GUIDANCE”. As a result of Bill Wilson’s practice of “Quiet Time Guidance”, his pencil wrote with “speed that was astonishing” and when his “guided” pencil stopped he had written the A.A. 12-Step Program). (“Alcoholics Anonymous Comes of Age”, chapter II - “The Three Legacies of Alcoholics Anonymous”, pages 160-161, paragraphs 2-5, 1-3).

“Twelve Steps and Twelve Traditions” references (1953)

1. **60:2** (*Twelve Steps and Twelve Traditions*)

“GOING IT ALONE IN SPIRITUAL MATTERS IS DANGEROUS. How many times have we heard well-intentioned **PEOPLE CLAIM THE (unchecked) GUIDANCE FROM GOD** when it was all too plain that they were sorely mistaken.” (referring to *THE NEED TO CHECK GOD’S GUIDANCE RECEIVED (and written down) BY SHARING GUIDANCE WITH OTHERS, especially when we are inexperienced and first begin the practice of regular QUIET TIME GUIDANCE exercises*). (“Twelve Steps and Twelve Traditions”, Step 5, page 60, paragraph 2, lines 6-9).

2. **60:2** (*Twelve Steps and Twelve Traditions*)

“It is worth noting that **PEOPLE OF VERY HIGH SPIRITUAL DEVELOPMENT** almost always **INSIST ON CHECKING WITH** friends or **SPIRITUAL ADVISORS THE GUIDANCE THEY FEEL THEY HAVE RECEIVED FROM GOD.**” (referring to *need to CHECK OUR GUIDANCE RECEIVED FROM GOD by SHARING WITH OTHERS as we PRACTICE REGULAR QUIET TIME GUIDANCE EXERCISES*). (“Twelve Steps and Twelve Traditions”, Step 5, page 60, paragraph 2, lines 12-15).

3. **60:2** (*Twelve Steps and Twelve Traditions*)

“While the comment or **ADVICE OF OTHERS** may be by no means infallible, it **IS LIKELY** to be far **MORE SPECIFIC THAN** any **DIRECT GUIDANCE WE MAY RECEIVE (from God) WHILE WE ARE STILL** so inexperienced in **ESTABLISHING CONTACT WITH A POWER GREATER THAN OURSELVES.** (referring to *THE NEED TO CHECK GOD’S GUIDANCE RECEIVED BY SHARING GUIDANCE WITH OTHERS, especially when we are inexperienced in ESTABLISHING CONSCIOUS CONTACT WITH GOD and starting to PRACTICE REGULAR QUIET TIME GUIDANCE EXERCISES*). (“Twelve Steps and Twelve Traditions”, Step 5, page 60, paragraph 2, lines 17-21).

4. **96.1** (*Twelve Steps and Twelve Traditions*)

“SOUGHT THROUGH (2-way) prayer and (Quiet Time) MEDITATION (of practicing Guidance) TO IMPROVE OUR CONSCIOUS CONTACT WITH GOD as we understood Him, praying only for **KNOWLEDGE OF HIS WILL** for us and the power to carry that out.” (referring to our A.A. 11th Step that by practicing daily morning *MEDITATION or LISTENING TO GOD, in part, we will gain KNOWLEDGE OF GOD’S WILL for us and WILL IMPROVE OUR CONSCIOUS CONTACT WITH GOD*). (“Twelve Steps and Twelve Traditions”, Step 11, page 96, paragraph 1, lines 1-5).

5. **96.2** (*Twelve Steps and Twelve Traditions*)

“(2-way) Prayer and (Quiet Time) MEDITATION (of practicing Guidance) are OUR PRINCIPLE MEANS OF CONSCIOUS CONTACT WITH GOD.” (referring to our A.A.

11th Step regular daily morning *QUIET TIME MEDITATION* or *LISTENING TO GOD'S GUIDANCE*, in part, is the principle manner of maintaining *OUR CONSCIOUS CONTACT WITH GOD*). (“Twelve Steps and Twelve Traditions”, Step 11, page 96, paragraph 2, lines 1-2).

6. **99.4** (*Twelve Steps and Twelve Traditions*)

“LORD, MAKE ME A CHANNEL OF THY peace---... to bring love... to bring the spirit of forgiveness... to bring harmony... to bring truth... to bring faith... to bring hope... to bring light... to bring joy... to seek rather to comfort... to understand... to love... (etc.)” (referring to the 11th Step prayer of St. Francis of Assisi: “*FOR GOD TO MAKE US HIS DIRECT CHANNEL*” to perform that what he would have of us, all actions coincidently are *IN ACCORDANCE TO THE FOUR ABSOLUTES*). (“Twelve Steps and Twelve Traditions”, Step 11, page 99, paragraph 4, line 1).

7. **100.4** (*Twelve Steps and Twelve Traditions*)

“There’s nothing the matter with *CONSTRUCTIVE IMAGINATION*; all sound achievement rests upon it. After all, no man can build a house until he first envisions a plan for it. Well, (*Quiet Time*) *MEDITATION (of practicing Guidance)* is like that, too; it **HELPS TO ENVISION OUR SPIRITUAL OBJECTIVE BEFORE WE TRY TO MOVE TOWARD IT. So let’s get back to that sunlit beach---or to the plains or the mountains, if you prefer.”** (referring to Bill W’s. description of 11th Step *QUIET TIME MEDITATION* (based upon his experience) and that it *HELP US SEE WHAT LIES AHEAD*). (“Twelve Steps and Twelve Traditions”, Step 11, page 100, paragraph 4, lines 7-13).

8. **101:2** (*Twelve Steps and Twelve Traditions*)

“Once more we read our prayer, and again try to see what its inner essence is. We’ll think now about the man who first uttered the prayer. **FIRST OF ALL, HE WANTED TO BECOME A “CHANNEL.” (referring to the 11th Step prayer of St. Francis of Assisi and its essence shows that St. Francis *FIRST WANTED TO BECOME A CHANNEL OF GOD* to carry out all God’s actions which coincidently are *IN ACCORDANCE TO THE FOUR ABSOLUTES*). (”Twelve Steps and Twelve Traditions”, Step 11, page 101, paragraph 2, lines 1-4).**

9. **101:5 and 102.1** (*Twelve Steps and Twelve Traditions*)

“(*Quiet Time*) *MEDITATION (of practicing Guidance)* is something which **CAN ALWAYS BE FURTHER DEVELOPED. IT HAS NO BOUNDARIES, either of width or height. **Aided by such instruction and example as we can find, IT IS ESSENTIALLY AN INDIVIDUAL ADVENTURE**, something which each one of us works out in his own way. **But ITS OBJECT IS ALWAYS THE SAME: TO IMPROVE OUR CONSCIOUS CONTACT WITH GOD, WITH HIS GRACE, WISDOM, AND LOVE.** And let’s always remember that **(*Quiet Time*) *MEDITATION (of practicing Guidance)* IS INTENSELY PRACTICAL. ONE OF ITS FIRST FRUITS IS EMOTIONAL BALANCE.** With **IT** we **CAN BROADEN AND DEEPEN THE CHANNEL BETWEEN OURSELVES AND GOD** as we understand Him.”** (referring to Bill W’s. description of 11th Step *QUIET TIME MEDITATION* (based upon his

experience) and that it IS A PRACTICAL PERSONAL ADVENTURE THAT HAS NO BOUNDARIES AND SHOULD BE REGULARLY PRACTICED FOR FURTHER DEVELOPMENT, TO IMPROVE CONSCIOUS CONTACT WITH GOD, TO EXPERIENCE EMOTIONAL BALANCE, AND TO ENLARGE THE CHANNEL BETWEEN GOD AND US, which again coincidentally is all IN ACCORDANCE TO THE FOUR ABSOLUTES). (“Twelve Steps and Twelve Traditions”, Step 11, page 101, paragraph 5, lines 6-14, and page 102, paragraph 1, lines 1-3).

10. 103:2-3 and 104.1 (*Twelve Steps and Twelve Traditions*)

“Of course, it is reasonable and understandable that the question is often asked: **“WHY CAN’T WE TAKE A SPECIFIC AND TROUBLING DILEMMA STRAIGHT TO GOD, AND IN (unchecked 2-way) PRAYER SECURE FROM HIM (God) SURE AND DEFINATE ANSWERS TO OUR REQUESTS?”**

THIS CAN BE DONE, BUT IT HAS HAZARDS. WE HAVE SEEN A.A.’S ASK with much earnestness and faith **FOR GOD’S EXPLICIT (unchecked) GUIDANCE ON MATTERS** ranging all the way from a shattering domestic or financial crisis to correcting a minor personal fault, like tardiness. **QUITE OFTEN, HOWEVER, THE THOUGHTS THAT SEEM TO COME FROM GOD ARE NOT ANSWERS AT ALL. THEY PROVE TO BE WELL-INTENTIONED UNCONSCIOUS RATIONALIZATIONS. THE A.A., OR indeed ANY MANY WHO TRIES TO RUN HIS LIFE RIGIDLY BY THAT KIND OF (unchecked 2-way) PRAYER,** by this self-serving demand of God for replies, **IS A PARTICULARLY DISCONCERTING INDIVIDUAL. TO ANY QUESTIONING OR CRITICISM OF HIS ACTIONS HE INSTANTLY PROFFERS HIS RELIANCE UPON PRAYER FOR (unchecked) GUIDANCE IN ALL MATTERS GREAT OR SMALL. HE MAY HAVE forgotten the possibility that his own WISHFUL THINKING AND THE HUMAN TENDANCY TO RATIONALIZE HAVE DISTORTED HIS SO-CALLED (unchecked) GUIDANCE. WITH THE BEST OF INTENTIONS, HE TENDS TO FORCE HIS OWN WILL** into all sorts of situations and problems **WITH THE COMFORTABLE ASSURANCE THAT HE IS ACTING UNDER GOD’S SPECIFIC DIRECTION. UNDER SUCH AN ILLUSION, HE CAN OF COURSE CREATE GREAT HAVOC** without in the least intending it.” (referring to Bill W’s. description of some PROBLEMS ONE CAN HAVE BY PRACTICING 11th Step QUIET TIME MEDITATION AND ACTING OUT SOLEY ON SO-CALLED GUIDANCE RECEIVED THAT HAS NOT BEEN CHECKED AGAINST THE FOUR ABSOLUTES AND WHICH HAS NOT BEEN SHARED AND ALSO CHECKED WITH A SPIRITUAL ADVISOR; that we should not go to it alone). (“Twelve Steps and Twelve Traditions”, Step 11, page 103, paragraphs 2-3, and page 104, paragraph 1).

11. 104.2 (*Twelve Steps and Twelve Traditions*)

“WE ALSO FALL INTO ANOTHER SIMILAR TEMPTATION. WE FORM (unchecked) IDEAS AS TO WHAT WE THINK GOD’S WILL IS FOR OTHER PEOPLE. We say to ourselves, “This one ought to be cured of his fatal malady,” or “That one ought to be relieved of his emotional pain,” and we pray for these specific things. **SUCH (unchecked 2-way) PRAYERS,** of course, are fundamentally good acts, but often they **ARE BASED UPON THE SUPPOSITION THAT WE KNOW GOD’S WILL FOR THE PERSON** for whom we

pray. **THIS MEANS THAT** side by side with an earnest prayer **THERE CAN BE A CERTAIN AMOUNT OF PRESUMPTION AND CONCEIT IN US.** It is A.A.'s experience that particularly in these cases **WE OUGHT TO PRAY THAT GOD'S WILL, WHATEVER IT IS, BE DONE** for others as well as for ourselves." (referring to Bill W's. description of another *PROBLEM ONE CAN HAVE BY PRACTICING 11th Step QUIET TIME MEDITATION AND ACTING OUT SOLEY ON SO-CALLED GUIDANCE RECEIVED THAT HAS NOT BEEN CHECKED AGAINST THE FOUR ABSOLUTES AND WHICH HAS NOT BEEN SHARED AND ALSO CHECKED WITH A SPIRITUAL ADVISOR, in that our pride and conceit can get in the way of our thinking that we know God's what will is for another and that we have the answers to another's problem*). ("Twelve Steps and Twelve Traditions", Step 11, page 104, paragraph 2).

12. 104:4 and 105.1 (Twelve Steps and Twelve Traditions)

"WE DISCOVER THAT WE DO RECEIVE GUIDANCE for our lives to just about the extent that we stop making demands upon God to give it to us on order and on our terms. **ALMOST ANY EXPERIENCED A.A. WILL TELL HOW HIS AFFAIRS HAVE TAKEN REMARKABLE AND UNEXPECTED TURNS FOR THE BETTER AS HE TRIED TO IMPROVE HIS CONSCIOUS CONTACT WITH GOD.**" (referring to Bill W's. description (based upon the established A.A. experience) of the *CONDITIONS ABOUT the regular practice of INSURING THAT WE ARE RECEIVING GOD'S GUIDANCE and HOW LIFE GETS BETTER WHEN WE CONTINUE PRACTICING TO IMPROVE OUR CONSCIOUS CONTACT WITH GOD*). ("Twelve Steps and Twelve Traditions", Step 11, page 104, paragraph 4, lines 1-3, and page 105, paragraph 1, lines 1-3).

"Big Book" basic text references (1939)

1. 10:1 (*Big Book*)

"[M]y grandfather's good natured contempt of some church folk and their doings; his insistence that the spheres really had their music; but his denial of the preacher's right to tell him how he must LISTEN (to God);" (referring to the Bill Wilson recollecting his long held beliefs, prejudices, closed-mindedness, and/or contempt against the perceived religious practices he learned growing up as a child versus the Oxford Group idea that you can LISTEN to God on your own without the aid or service of a preacher as described to him by Ebby Thacher in "Bill's Story"). ("Big Book," page 10, paragraph 1, lines 5-9).

2. 10:5 (*Big Book*)

"With ministers, and the world's religions, I parted right there. When they talked of A GOD PERSONAL TO ME, WHO WAS LOVE, superhuman strength AND DIRECTION, I became irritated and my mind snapped shut against such a theory." (again, referring to the Bill Wilson recollecting his long held beliefs, prejudices, closed-mindedness, and/or contempt against the perceived religious practices he learned versus the Oxford Group idea that you actually can get DIRECTION from a personal God of and on your own if upon faith you take the experiment

and begin to LISTEN to God asking Him for such DIRECTION or GUIDANCE). (“Big Book,” page 10, paragraph 5, lines 1-5).

3. 13:3 (Big Book)

“There I humbly **OFFERED MYSELF TO GOD**, as I then understood Him, **TO DO WITH ME AS HE WOULD. I PLACED MYSELF** unreservedly **UNDER HIS CARE AND DIRECTION.**” (referring to Bill Wilson describing his making the necessary “surrender” into “God’s management” or “taking” what would later become part of our A.A. “3rd Step” and “11th Step” with his sponsor, Ebby Thacher, while at Townes Hospital for his last treatment for alcoholism, all within a few days). (“Big Book,” page 13, paragraph 3, lines 1-3).

4 13:5 (Big Book)

“**I WAS TO TEST (by the 4-Absolutes) MY THINKING BY THE NEW GOD-CONSCIOUSNESS WITHIN. Common sense WOULD THUS BECOME uncommon sense.**” (referring to Bill Wilson’s instruction (by sponsor, Ebby Thacher) of and the early A.A. practice of regularly (what is now part of our 10th and 11th Steps) TESTING or CHECKING your THINKING or GUIDANCE received from God by the 4 Standards (a.k.a. the “Four Absolutes” of absolute honesty, absolute purity, absolute unselfishness, and absolute love) and to the additional practice of regularly TESTING or CHECKING such THINKING or GUIDANCE by seeing what others on the same path have to say about it.). (“Big Book,” page 13, paragraph 5, lines 1-2).

5. 13:5 (Big Book)

“I was to **SIT QUIETLY** when in doubt, **ASKING ONLY FOR DIRECTION** and strength to meet my problems as He would have me.” (referring to Bill Wilson’s instruction (by sponsor, Ebby Thacher) of and the early A.A. practice of regular (what is now part of our 10th and 11th Steps) QUIET TIME and PRAYING ONLY for GOD’S DIRECTION or GUIDANCE and POWER to solve problems as He would have us). (“Big Book,” page 13, paragraph 5, lines 3-5).

6. 46:3 (Big Book)

“As soon as we admitted the possible existence of a Creative Intelligence, a Spirit of the Universe underlying the totality of things, **WE BEGAN TO BE POSSESSED OF A NEW SENSE OF power and DIRECTION**, provided we took other simple steps.” (referring to the early A.A. fellowship suggested Program action of what would later become the beginning part of taking our A.A. “2nd Step” and beginning to possess God’s DIRECTION or GUIDANCE). (“Big Book,” page 46, paragraph 3, lines 5-9).

7. 49:1 (Big Book)

“When, however, the perfectly logical assumption is suggested that underneath the material world and life as we see it, there is an All Powerful, **GUIDING**, Creative Intelligence, right there our perverse streak comes to the surface and we laboriously set out to convince

ourselves it isn't so. We read wordy books and indulge in windy arguments, thinking we believe this universe needs no **GOD TO EXPLAIN** it. Were our contentions true, it would follow that life originated out of nothing, means nothing, and proceeds nowhere." (referring to the early A.A. fellowship and Program suggestion based upon their experience that **GOD DOES PROVIDE US GUIDANCE AND EXPLAINS** our universe to us). ("Big Book," page 49, paragraph 1, lines 4-14).

8. 50:4 (*Big Book*)

"Here are thousands of men and women, worldly indeed. They flatly declare that since they have come to believe in a Power greater than themselves, to take a certain attitude toward that Power, and to do certain simple things, there has been a **REVOLUTIONARY CHANGE IN** their **WAY OF** living and **THINKING**. In the face of collapse and despair, in the face of the total failure of their human resources, they **FOUND THAT A NEW** power, peace, happiness, and **SENSE OF DIRECTION** flowed into them. This happened soon after they wholeheartedly met a few simple requirements." (referring to the early A.A. fellowship and Program suggestion base upon their experience and the record of thousands of other persons that **GOD CAN AND DOES CHANGE OUR THINKING** and that **WE WILL FIND A NEW SENSE OF GOD'S DIRECTION** or **GUIDANCE** flowing into us). ("Big Book," page 50, paragraph 4, lines 1-10).

9. 57:4 (*Big Book*)

"When we drew near to Him **HE (God) DISCLOSED HIMSELF TO US!**"" (referring to the early A.A. fellowship and Program suggestion based upon their experience that **GOD WILL DISCLOSE HIMSELF (THROUGH GUIDANCE)** to us when we draw near to Him). ("Big Book," page 57, paragraph 4, line 1-2).

10. 59:14 (*Big Book*)

"(Step) 11. **SOUGHT THROUGH** prayer and **MEDITATION TO IMPROVE OUR CONSCIOUS CONTACT WITH GOD** as we understood Him, praying only for **KNOWLEDGE OF HIS WILL** for us and the power to carry that out." (referring to our A.A. 11th Step that by practicing daily morning **MEDITATION** or **LISTENING TO GOD**, in part, we will gain **KNOWLEDGE OF GOD'S WILL** for us and **WILL IMPROVE OUR CONSCIOUS CONTACT WITH GOD**). ("Big Book," page 59, paragraph 14, line 1-4).

11. 67:2 (*Big Book*)

"We avoid retaliation or argument. We wouldn't treat sick people that way. If we do, we destroy our chance of being helpful. We cannot be helpful to all people, but at least **GOD WILL SHOW US HOW** to take a kindly and tolerant view of each and every one." (referring to our early A.A. fellowship and Program suggestion based upon their experience which later became our 4th Step instructions and practice, in part, of having **GOD SHOW US (THROUGH GUIDANCE)** how to take a helpful, kindly, and tolerant view of each and every one we have resentment against). ("Big Book," page 67, paragraph 2, line 1-5).

12. 68:3 (*Big Book*)

“For WE ARE NOW ON A DIFFERENT BASIS; the basis OF TRUSTING AND RELYING UPON GOD. We trust infinite God rather than our finite selves. WE are in the world to PLAY THE ROLE HE ASSIGNS. Just to the extent that WE DO AS WE THINK HE WOULD HAVE US, and humbly rely on Him, does He enable us to match calamity with serenity.” (referring to our A.A. Program suggestion and additional 4th Step instructions to solve our “fear problem”, by practicing listening to God to discover God’s assignment (GUIDANCE) for us and to carry it as best we can). (“Big Book,” page 68, paragraph 3, line 1-7).

13. 68:4 (*Big Book*)

“We never apologize for God. Instead WE LET HIM DEMONSTRATE, THROUGH US, what He can do. We ask Him TO remove our fear and DIRECT OUR ATTENTION TO WHAT HE WOULD HAVE US BE.” (referring to our A.A. Program suggestion and additional 4th Step instructions of LETTING GOD DEMONSTRATE THROUGH US WHAT HE CAN DO, by praying to Him to remove our fear and to have Him DIRECT OUR ATTENTION through the Quiet Time Guidance practice TO WHAT HE WOULD HAVE US BE). (“Big Book,” page 68, paragraph 4, line 6-9).

14. 69:4 (*Big Book*)

“IN (Quiet Time) MEDITATION, WE ASK GOD WHAT WE SHOULD DO about each specific matter. THE RIGHT ANSWER WILL COME, if we want it.” (referring to our A.A. Program suggestion and additional 4th Step instructions to GET GOD’S ANSWERS through Quiet Time GUIDANCE about what we should do about each specific sexual matter so that we do not cause harm). (“Big Book,” page 69, paragraph 4, line 6-8).

15. 70:3 (*Big Book*)

“To sum up for sex: WE earnestly PRAY FOR the right ideal, for GUIDANCE in each questionable situation, for sanity, and for the strength TO DO THE RIGHT THING.” (referring to our A.A. Program suggestion and additional 4th Step instructions to GET GOD’S GUIDANCE in each questionable sex situation). (“Big Book,” page 70, paragraph 3, line 1-4).

16. 79:2 (*Big Book*)

“Although these reparations take innumerable forms, there are some general principles which WE FIND GUIDING. Reminding ourselves that we have decided to go to any lengths to find a spiritual experience, we ask that WE BE GIVEN strength and DIRECTION TO DO THE RIGHT THING, no matter what the personal consequences may be.” (referring to our early A.A. fellowship and Program suggestion based upon their experience which later became our 9th Step instructions and practice, in part, of having GOD GIVE US DIRECTION or GUIDANCE to do what is right when it comes to making the necessary restitution or amends). (“Big Book,” page 79, paragraph 2, line 1-7).

17. 83:1 (*Big Book*)

“So we clean house with the family, **ASKING EACH MORNING IN MEDITATION THAT OUR CREATOR SHOW US THE WAY** of patience, tolerance, kindness and love.” (referring to our A.A. Program suggestion and additional 9th Step instructions and practice, in part, of *GETTING GUIDANCE FROM GOD IN OUR MORNING QUIET TIME MEDITATION to SHOW US HOW TO BE patient, tolerant, kind, and loving to others when it comes to making the necessary restitution or amends*). (“Big Book,” page 83, paragraph 1, lines 7-10).

18. 85:3 (*Big Book*)

“Much has already been said about **RECEIVING strength, INSPIRATION, AND DIRECTION FROM HIM (God)** who has all knowledge and power. **IF WE HAVE CAREFULLY FOLLOWED DIRECTIONS,** we have begun to sense the flow of His Spirit into us. To some extent **WE HAVE BECOME GOD-CONSCIOUS. WE HAVE BEGUN TO DEVELOP THIS VITAL SIXTH SENSE.**” (referring to our early A.A. fellowship and Program suggestion based upon their experience which later became our 10th and 11th Step instructions and practices, in part, of *RECEIVING AND FOLLOWING GOD’S DIRECTIONS or GUIDANCE and the DEVELOPMENT OF GOD-CONSCIOUSNESS*, which is also known as our *VITAL SIXTH SENSE*). (“Big Book,” page 85, paragraph 3, lines 1-7).

19. 86:3 (*Big Book*)

“**ON AWAKENING** let us think about the twenty-four hours ahead. We consider our plans for the day. **BEFORE WE BEGIN, WE ASK GOD TO DIRECT OUR THINKING,** especially asking that it be divorced from self-pity, dishonest or self-seeking motives.” (referring to our early A.A. fellowship and Program suggestion based upon their experience which later became our 11th Step instructions and practice, in part, that every morning upon the moment we awake, *WE are supposed to SEEK GOD’S DIRECTION or GUIDANCE FOR OUR THINKING*). (“Big Book,” page 86, paragraph 3, lines 1-5).

20. 86:4 (*Big Book*)

“**IN THINKING** about our day we may face indecision. We may not be able to determine which course to take. Here **WE ASK GOD FOR INSPIRATION, AN INTUITIVE THOUGHT OR A DECISION.** We relax and take it easy. We don’t struggle. **WE ARE OFTEN SURPRISED HOW THE RIGHT ANSWERS COME** after we have tried this for a while. (referring to our A.A. Program suggestion and additional 11th Step instructions and practice, in part, that when we face indecision or find it difficult to solve a problem or to get an answer to something, *WE are supposed to RELAX (MEDITATE) and SEEK GOD’S DIRECTION or GUIDANCE and WILL GET THE needed RIGHT ANSWER, especially after we have regularly practiced trying this exercise*). (“Big Book,” page 86, paragraph 4, lines 1-6).

21. 87:1 (*Big Book*)

“What used to be **THE HUNCH OR the occasional INSPIRATION** gradually **BECOMES THE WORKING PART OF THE MIND.**” (referring to our A.A. Program suggestion that as we regularly practice the 11th Step, our HUNCH or INSPIRATION increasingly becomes a working part of our mind). (“Big Book,” page 87, paragraph 1, lines 1-2).

22. 87:1 (*Big Book*)

“Nevertheless, we find that **OUR THINKING WILL, as time passes, BE more and MORE ON THE PLANE OF INSPIRATION.**” (referring to our A.A. Program suggestion that as we regularly practice the 11th Step, our THINKING will become more on the plane of INSPIRATION). (“Big Book,” page 87, paragraph 1, lines 7-9).

23. 87:2 (*Big Book*)

“**WE USUALLY CONCLUDE** the period of (*Quiet Time*) **MEDITATION WITH A (2-way) PRAYER THAT WE BE SHOWN (through Guidance) all through the day WHAT OUR NEXT STEP IS TO BE, THAT WE BE GIVEN WHATEVER WE NEED TO TAKE CARE OF SUCH PROBLEMS.** We ask especially for freedom from self-will, and are careful to make no request for ourselves only. We may ask for ourselves, however, if others will be helped. We are careful never to pray for our own selfish ends. Many of us have wasted a lot of time doing that and it doesn't work. You can easily see why.” (referring to our A.A. Program suggestion of how to conclude the regular practice of the 11th Step MEDITATION time period, and that by asking God in prayer, WE WILL BE SHOWN WHAT TO DO throughout the day AND HOW TO DO IT). (“Big Book,” page 87, paragraph 2, lines 1-10).

24. 87:4–88:1 (*Big Book*)

“**AS WE GO THROUGH THE DAY WE PAUSE, when agitated or doubtful, AND ASK FOR THE RIGHT THOUGHT OR ACTION.** We constantly remind ourselves we are no longer running the show, humbly saying to ourselves many times each day **“THY WILL BE DONE.”** **WE ARE THEN IN MUCH LESS DANGER OF EXCITEMENT, FEAR, ANGER, WORRY, SELF-PITY, OR FOOLISH DECISIONS. WE BECOME MUCH MORE EFFICIENT. WE DO NOT TIRE SO EASILY,** for we are not burning up energy foolishly as we did when we were trying to arrange life to suit ourselves.

“**IT WORKS---IT REALLY DOES.**” (referring to our A.A. Program suggestion of how to regular practice the 11th Step PRAYER and MEDITATION exercise throughout the day, and that WE CAN AND WILL RECEIVE FROM GOD THE RIGHT THOUGHT OR ACTION (or GUIDANCE) when needed, and that we will perform more efficiently and effectively as a result of this exercise, that it works based upon the early A.A. fellowship's experience). (“Big Book,” page 87, paragraph 4, lines 1-3, and page 88, paragraph 1, lines 1-7).

25. 100:2 (Big Book)

“FOLLOW THE DICTATES OF A HIGHER POWER AND YOU WILL presently LIVE IN A NEW AND WONDERFUL WORLD, no matter what your present circumstances!” (referring to the early A.A. fellowships experience of a living in a new and wonderful world as a result of *FOLLOWING THE DICTATES (or DICTATION or GUIDANCE) of which WE regularly SEEK and RECEIVE FROM GOD*). (“Big Book,” page 100, paragraph 2, lines 6-9).

26. 117:1 (Big Book)

“We urge you to try our program, for nothing will be so HELPFUL to your spouse as the RADICALLY CHANGED ATTITUDE toward him or her WHICH GOD WILL SHOW YOU HOW TO HAVE.” (referring to the early A.A. fellowships experience of *GOD SHOWING US HOW TO HAVE a radically changed helpful attitude towards our spouse through regular practiced GUIDANCE exercise*). (“Big Book,” page 117, paragraph 1, lines 1-4).

27. 158:3 (Big Book)

“ON THE THIRD DAY THE LAWYER (Alcoholic #3, Bill Dotson) GAVE HIS LIFE TO THE CARE AND DIRECTION OF HIS CREATOR, and said he was perfectly willing to do anything necessary. His wife came, scarcely daring to be hopeful, though she thought she saw something different about her husband already. He had begun to have a spiritual experience.” (referring to the early A.A. #3, Bill Dotson, taking what would later become our A.A. Program 3rd Step by “giving his life to the CARE OF GOD” and 11th Step by “GETTING DIRECTION FROM GOD for his life” from that period or place in his life onward). (“Big Book,” page 158, paragraph 3, lines 1-6).

28. 164:2 (Big Book)

“Still you may say: “But I will not have the benefit of contact with you who write this book.” We cannot be sure. GOD WILL DETERMINE THAT, so you must remember that your real reliance is always upon Him. HE WILL SHOW YOU HOW TO CREATE the fellowship you crave.” (referring to the early A.A. Program and fellowship experience that *GOD WILL DETERMINE and SHOW YOU HOW TO CREATE the fellowship you crave by and through receiving and following God’s GUIDANCE*). (“Big Book,” page 164, paragraph 2, lines 1-6).

29. 164:3 (Big Book)

“Our book is meant to be suggestive only. We realize we know only a little. GOD WILL CONSTANTLY DISCLOSE MORE TO YOU AND TO US.” (referring to the early A.A. Program and fellowship experience that *GOD WILL CONTINUE TO REGULARLY PROVIDE GUIDANCE TO YOU AND TO US as you practice the suggested principles of the basic text*). (“Big Book,” page 164, paragraph 3, lines 1-3).

30. 164:3 (Big Book)

“ASK HIM (God) IN YOUR MORNING MEDITATION WHAT YOU CAN DO EACH DAY for the man who is still sick. THE ANSWERS WILL COME, if your own house is in order.” (referring to the early A.A. Program and fellowship experience suggestion or instruction, to keep your house clean by regularly asking God each day in morning (QUIET TIME) MEDITATION what to do, HE WILL in turn PROVIDE you with the ANSWERS). (“Big Book,” page 164, paragraph 3, lines 3-6).

31. 568:2 (Big Book)

“OUR more religious MEMBERS CALL IT “GOD-CONSCIOUSNESS.” (referring to the early A.A. Program and fellowship experience of CONSCIOUS CONTACT WITH GOD THAT COMES FROM PRACTICING THE LATE 1930’s FOUR STANDARD MORNING QUIET TIME GUIDANCE EXERCISE). (“Big Book,” “Appendices II - Spiritual Experience” (published 1955), page 568, paragraph 2, lines 2-3).

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In His service,
Steve G. 6/28/96 – (Published March 10, 2011; Revised May 11, 2011)

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