



A NEWSLETTER FROM SIOUXLAND INTERGROUP CENTRAL OFFICE

The Next Siouxland Intergroup Meeting will be: APRIL 17th 2014 at 7:00 PM 421 NEBRASKA

NEW LOCATION!!!!!!

www.aasiouxcity.org

Come Early to Grab a Good Seat!

THIS MEETING WE WILL BE DISCUSSING WHETHER WE CLOSE CENTRAL OFFICE. PLEASE SEND A REP FROM YOUR GROUP TO MAKE THIS VOTE!!!!!!

AAcentralofficesc@gmail.com

Or

tschwietz@aol.com

Or drop it by

Central Office

712-252-1333

www.aasiouxcity.org



Monday: CLOSED

Tuesday to Thursday: 8:30 to 12:30

FRIDAY: 9:30 am to 6:00 pm

STEP FOUR:

Made a searching and fearless moral inventory of ourselves

THE IDEA of "morals" scared hell out of me for years--the years before my drinking became unmanageable, then the alcoholic years, and even the first three or four years after I had found the shelter of Alcoholics Anonymous.



Nothing could dull the edge of what I realize now was simply cold fear. I was frightened at the very mention of "morality," because it posed too big a problem for me--big because it was simple. If I accepted the challenge that the consideration of morality hurled at me, I would have to begin dividing my life --and the things I did every day--into two long columns headed "right" and "wrong."

Try this simple experiment, and you'll discover exactly why I was scared. Pop into your neighborhood gin mill or a local cocktail party. Find the drunkest lush around and start a discussion about "right and wrong" with him (or her). What you will hear will be roughly equivalent to the confusion in which I lived for nearly a quarter of a century. Or turn back your own psychic clock to those boozy meditations, crazy distortions, and amoeboid transformations of "rights" and "wrongs" by which you lived--or tried to live--while you were on the sauce.

Like most enlightened moderns, I had come under the wing of Uncle Sigmund Freud. (My analyst's analyst had been analyzed by Freud in person, so I drunkenly thought of myself as a legitimate great-grandson of the great man himself.) Years of probing into the sexual enigmas of individual and collective living left me, like many of my generation, believing the vague dictum that bore the imprimatur of the Vienna school of psychology: "Everything has to do with sex." I knew, therefore, that I was somehow liberated from the repellent, antique morality of Queen Victoria. I was free, morally speaking, to pursue the truth of my own nature and to rise above the tyrannies of repressed (and therefore "wrong") sex.

Accordingly, again like many of my generation, I was literally *obsessed* by sex, an obsession (but not, thank God, a compulsion) only second in importance to alcohol in my life. Drinking, for at least a dozen alcoholic years, was not a moral matter at all; that is, it seemed to have nothing to do with right or wrong. Alcohol meant survival; anything that kept me alive, I assumed, was necessary and hence, in the philosopher's words, "beyond good and evil." So I did not see alcohol as a problem, except at the moments when I dimly noticed (with frequent amusement) that the stuff was killing me. But this subtle observation appeared almost totally irrelevant to the clear truth that booze was also keeping me alive. Such a state of affairs is too much of a puzzle (a moral puzzle, when you get right down to it) for any man's gin-soaked brain, including mine.

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Before the meeting even began, I wrote, "Why does the Fourth Step ask us to take a *moral* inventory? Why not just an inventory?" I folded the paper discreetly and slid it under an ashtray on the speaker's table at the front of the room.

I had never seen the leader of that meeting before, and I have not run into him since. In his qualification, he explained that he was a professional gambler, whose usual beat was in Nevada, and that "business" (having to do, I gather, with the sport of kings) had brought him to the East for the current season. His story was nothing short of inspirational. His ten years of sobriety--in the midst of the uncertainty of his particular occupation--were clearly a triumph of living a day at a time. He seemed to have absolute confidence that his higher power cared as much about decks of cards, dice, roulette wheels, and pari-mutuel machines as it did about more sacred and cultural artifacts. To me, that was both astounding and comforting.

Eventually, he unfolded my question and looked at it as if it were a hopeless poker hand. He read it aloud and repeated, "Why do we take a *moral* inventory?" He paused and examined the ceiling. Then a weary look overcame him, a look indicating that he had indeed thought about this before. His voice was so low I could hardly hear it, as if he were reluctantly sharing a sure thing on tomorrow's daily double.

"The reason we take a *moral* inventory," he said carefully, "is because the word 'moral' forces us to divide into rights and wrongs the things we do--and have done--to ourselves and others. This forces us to make decisions--personal decisions--and asks us, in effect, where we stand as human beings, what we hold to be right and wrong, whether we're alone in the dark of night or with other people."

Quite suddenly, I realized that I was in the company of an extremely wise man, and I listened closely to the ensuing discussion. Nobody even brought up the topic of sex! Our gambling man had set the tone for the discussion; it centered mostly upon the maintenance of sobriety and upon the clear thinking and strength required to stand up as a man or a woman, ready to be counted, ready to affirm, "This I believe to be right--this I believe to be wrong," and ready to try to live just that way.

I spent the rest of that evening with my copy of *Twelve Steps and Twelve Traditions*. I came to see, first, that on the analyst's couch I was able to do a lot of things, but never to take (even with the help of a skilled therapist) a true moral inventory; then, that until I did I would be adrift in the contemporary relativism of wishy-washy, vaguely "scientific" amorality. I thought of the words "right" and "wrong" as they applied to the brilliant men who invented bacteriological warfare and nuclear warheads. I thought of Ernest Hemingway's "emancipated" notion that what was moral was what *felt* good, and I tried to think about, not only what felt good *now*, but what could be counted upon to feel good tomorrow and the day after.

I thought about sex. Certainly, the wake of joy and sorrow we leave behind us in our pursuit of instinctual pleasure *is* a moral matter (and a measure of character), as Bill wrote. So are the numerous choices that the pursuit forces us to make in daily life. We must consider, not only whether we are adhering to a certain social concept of what is "right," but how we feel if we do not adhere to it, when (as sometimes happens) the spirit is willing, but the flesh commands otherwise. Certainly, I thought then (and still do), the implication of a willingness to "stand up and be counted," the *real* moral imperative of life, takes us far beyond the simple roster of "rights" and "wrongs" concerning "genital commotion" (as psychologists often call it) and into the entire realm of human relationships.

In my solitude, I asked myself, "What *do* I believe in? What *would* I stand up and be counted for? What do I *really* consider right and wrong?" And immediately I understood that I had now begun to take a meaningful "searching and fearless moral inventory"!

That evening passed nearly five years ago. I am still trying to answer, to my own satisfaction, those three simple questions. How sorry I am to say that I do not yet know the final answers, even for myself--and certainly not for you. But I think I am on the track in pursuing them within our AA program, and I think I am pursuing them well, because I am sober. I think the answers have something to do with love, a word I do not use freely. And they cleave close to Bill's observation that, when we were drinking, "Of true brotherhood we had small comprehension." Without love and brotherhood, I think, we might each turn into the sort of walking moral-disaster area that I was before I first met the Fourth Step.

QUOTE OF THE MONTH

"You can't make a horse drink water if he still prefers beer or is too crazy to know what he does want. Set a pail of water beside him, tell him how good it is and why, and leave him alone."

TRADITION FOUR: *Each group should be autonomous except in matters affecting other groups or A.A. as a whole.*



AUTONOMY is a ten-dollar word. But in relation to us, it means very simply that every AA group can manage its affairs exactly as it pleases, except when AA as a whole is threatened. Comes now the same question raised in Tradition One. Isn't such liberty foolishly dangerous?

Over the years every conceivable deviation from our Twelve Steps and Traditions has been tried. That was sure to be, since we are so largely a band of ego-driven individualists. Children of chaos, we have defiantly played with every brand of fire, only to emerge unharmed and, we think, wiser. These very deviations created a vast process of trial and error which, under the grace of God, has brought us to where we stand today.

When AA's Traditions were first published in 1945, we had become sure that an AA group could stand almost any amount of battering. We saw that the group, exactly like the individual, must eventually conform to whatever tested principles would guarantee survival. We had discovered that there was perfect safety in the process of trial and error. So confident of this had we become that the original statement of AA tradition carried this significant sentence: "Any two or three alcoholics gathered together for sobriety may call themselves an AA group provided that as a group they have no other affiliation."

This meant, of course, that we had been given the courage to declare each AA group an individual entity, strictly reliant on its own conscience as a guide to action. In charting this enormous expanse of freedom we found it necessary to post only two storm signals. A group ought not do anything which would greatly injure AA as a whole, nor ought it affiliate itself with anything or anybody else. There would be real danger should we commence to call some groups "wet," others "dry," still others "Republican" or "Communist," and yet others "Catholic" or "Protestant." The AA group would have to stick to its course or be hopelessly lost. Sobriety had to be its sole objective. In all other respects there was perfect freedom of will and action. Every group had the right to be wrong.

When AA was still young, lots of eager groups were forming. In a town we'll call Middleton, a real crackerjack had started up. The townspeople were hot as firecrackers about it. Star-gazing, the elders dreamed of innovations. They figured the town needed a great big alcoholic center, a kind of pilot plant AA groups could duplicate everywhere. Beginning on the ground floor there would be a club; in the second story they would sober up drunks and hand them currency for their back debts; the third deck would house an educational project. . . quite noncontroversial, of course. In imagination the gleaming center was to go up several stories more, but three would do for a start. This would all take a lot of money. . . other people's money. Believe it or not, wealthy townsfolk bought the idea.

There were, though, a few conservative dissenters among the alcoholics. They wrote the Foundation, AA's headquarters in New York, wanting to know about this sort of streamlining. They understood that the elders, just to nail things down good, were about to apply to the Foundation for a charter. These few were disturbed and skeptical. Of course there was a promoter in the deal. . . a super-promoter. By his eloquence he allayed all fears, despite advice from the Foundation that it could issue no charter, and that ventures which mixed an AA group up with medication and education had come to sticky ends elsewhere. To make things safer, the promoter organized three corporations and became president of them all. Freshly painted, the new center shone. The warmth of it all spread through the town. Soon things began to hum. To insure foolproof, continuous operation, 61 rules and regulations were adopted.

But alas, this bright scene was not long in darkening. Confusion replaced serenity. It was found that some drunks yearned for education, but doubted if they were alcoholics. The personality defects of others could be cured maybe with a loan. Some were club-minded, but it was just a question of taking care of the lonely heart. Sometimes the swarming applicants would go for all three floors. Some would start at the top and come through to the bottom, becoming club members, others started in the club, pitched a binge, were hospitalized, then graduated to education on the third floor. It was a beehive of activity, all right, but unlike a beehive, it was confusion compounded. An AA group, as such, simply couldn't handle this sort of a project. All too late that was discovered. Then came the inevitable explosion. . . something like that day the boiler burst in Wombly's Clapboard Factory. A chill choke-damp of fear and frustration fell over the group. When that lifted, a wonderful thing had happened. The head promoter wrote the Foundation office. He said he wished he'd paid some attention to AA experience. Then he did something else that was to become an AA classic. It all went on a little card about golf-score size. The cover read: "Middleton Group No. One. Rule No. 62." Once the card was unfolded, a single pungent sentence leaped to the eye: "Don't take yourself too damn seriously."

Thus it was that under Tradition Four an AA group had exercised its right to be wrong. Moreover, it had performed a great service for Alcoholics Anonymous, because it had been humbly willing to apply the lessons it learned. It had picked itself up with a laugh and gone on to better things. Even the chief architect, standing in the ruins of his dream, could laugh at himself. . . and that is the very acme of humility.

Intergroup Meeting Minutes MARCH 21st 2014

Intergroup Meeting Minutes March 20th 2014

Meeting opened at 7:00 by Chairman Tony with Serenity prayer and Intergroup Statement of Purpose, Central Office Statement of Purpose.

Present: Tony, Mike R., Cal, Eileen, Tom, Don, Kevin, Jeff, Larry New Group: no new group

Secretary Report: presented by Eileen. Mike R. motion to accept, seconded by Tom

Treasurer Report: presented by Cal, prudent reserve unchanged. Checking balance \$1764.90, YTD \$2670.75. Down overall vs. last year at this time. Motion to accept Tom, second by Kevin.

District Report: presented by Mike R. Joe discussed Marshall Town experience, no new business.

Reports & Functions: Archives, still open.

Phone Committee: not present. All time slots are covered.

Unity Dinner: Don P. has volunteered to be a Unity Dinner coordinator to work with each group sponsoring the dinner to ensure organization. Motion to accept by Tony, second by Cal, motion carried. Next dinner will be in May, St. Lukes 3 & 11 will host. Asking for each sponsoring group of UD to have an Intergroup representative attend Intergroup meetings and sponsoring groups need to follow the format for hosting the Unity Dinner.

Founders Day: June 7th 2014. Kevin had a flyer to be distributed but needed some editing. Will be out by the end of March. Speaker suggestion of Dick S. and George S. Will be potluck with meat provided. Suggested donation of \$8 to cover expenses. Copy right charge of \$3/person for movie.

Old Business: Larry resigning from Central Office. There are 4 applicants, officers need to review and select who to interview. Officers will meet Wednesday 3/26 2 7 pm at CO to discuss.

New Business: Larry, IRS Article of Amendment, vote carried to amend, signed by Tony. Larry will submit. Mike R. Suggestion to discuss combining Intergroup and District meeting. Cannot be combined as they serve different functions. Due to lack of participation should we consider closing the Central Office? Is it worthwhile to keep open? If closed the phone line would be turned over to District. Will table the hiring of a replacement until a decision on the future of Central Office is made. Officers and anyone present at Intergroup will meet Wednesday 3/26 @ 7 to discuss further at the Central Office. Larry recommends closing. Should be mentioned at meetings and let anyone who wants to attend next Intergroup meeting in April come and be heard.

Tom motioned to close. Second by Jeff.

Submitted by Eileen T



SIOUX CITY CENTRAL OFFICE—GRATITUDE WITH SERVICE FORM

Return to: (either email to AACentralofficesc@gmail.com , drop in the mail or stop by the office.....

Date _____ First Name: _____ Last: _____

Address: _____ Phone: _____

City: _____ ST: _____ ZIP:: _____ Gender: _____

Sobriety Date: _____ Home Group: _____

Email Address: _____

- | | | |
|--|--|--------------------------|
| Volunteer Service Options: | Committees of Interest | |
| <input type="checkbox"/> 12 step list volunteer | Public Information Cooperation with Professional Community | <input type="checkbox"/> |
| Weeknights Weekends | Special Events | <input type="checkbox"/> |
| <input type="checkbox"/> Phone Night & Weekends | Literature | <input type="checkbox"/> |

FAITHFUL FIVERS: How about donating that extra \$5 a month or about if your group sends the basket around the send time...how about sending us your email so we can send you your reminder.



SIoux CITY, IOWA
SEPTEMBER 26th to SEPTEMBER 28th 2014
Scottish Rite Temple
801 Douglas

Founder Day Celebration

Intergroup is planning to celebrate Founders Day June 7th, 2014.

The main event will be the movie
 "Bill W."

Further details forth coming.

Contact Central Office if you desire to help with this event.

712-252-1333

Sioux City, Iowa

San Francisco Chronicle

"Bill W.," an admirable, illuminating film about the co-founder of Alcoholics Anonymous"

- David Lewis, *San Francisco Chronicle*

Notes from your Central Office

We received an announcement in October from AA World Services, the publishing arm of AA, about the forthcoming 75th anniversary edition of the First Edition of the Big Book. They will begin accepting pre-orders for this commemorative edition on November 15 for delivery beginning in April, 2014. This reproduction of the Big Book's 1st edition will be as faithful to the original as they are able to make it, with the colorful dust jacket, red binding and even the thick paper that give it the "Big Book" name. (Did you know that "How It Works" begins on page 70 of this edition?)



Copies of this announcement and the order forms are available in our office. You may wish to note, however, that due to shipping costs, the price to order a single copy from New York is \$22. Because we will order in bulk, it should be substantially less expensive here in our office. We've already heard from many of our local members who are eager to purchase this, and expect the excitement about it to grow. Thus, the Intergroup Office plans to order a very healthy number for sale here as soon as we can, and try to keep it in stock while it's available.

It will be a limited edition, as AAWS plans to sell it only up until around the time of the 2015 International Convention in Atlanta. But that's a 14-month window and we believe we will be able to have a copy for all our local groups and members who will want one during that period. We may learn more about this in the upcoming months, and will try to pass any news along.

Central Office Manager – 712-252-1333

PHONE VOLUNTEERS

WE NEED PEOPLE SLOTS ARE OPEN

CALL KELLIE AT 712-635-6446





GROUP DONATIONS FOR FEBRUARY 2014

21 Club N-S Group	
Afternoon Matinee Group	
Akron AA Group	
Big Book Buddies Studt Grp	
Books & Beans Group	
Books & Cookies Group	
Brighter Side Thur. Nite Grp	
By the Book	
Check your Ego at the Door	\$71.40
Cheyenne Non-Smking Group	
Club 21	
Colridge Group	
Come and Go Group	
Early Risers Group	
Elk Point AA Group	
Emotional Sobriety	
FA Group	
Faith Without Works Group	\$280.00
Faithful Fiver's	\$240.00
Friday 530 PM Group	\$77.00
Friday Night Big Book Study Le-Mars	
Friday Night Keep It Simple Gp S.L.	
Glenn Ave Group	
Grupo Nuevo Camino	
Hawkeye 10AM Group	
Hawkeye Steps 3&11 @MERCY	
How and Why of It Group	
Keep It Simple Grp	
Leed's Tuesday Open Group	\$50.0
Leed's Wednesday Brown Bag Grp	
Leeds Sunday Nite Spiritual Group	
Live & Let Live Grp	
Living in The Solution	
Living Sober Group	
Many Hands Caring Grp	
Marble Group	
Morningside Fellowship	
Morningside Fellowship	
Moville Tuesday Nite Group	
Native American Group	
New Freedom Group	
No Name Group	
Breakfast meeting all 3/11 meetings	\$40.00

Oranage City AA Group	
One A Day Group	
One Page At A Time Grp	
Primary Purpose Group	
Saturday AM 12x12 Study	
Saturday Long Timer Speaker Grp	
Saturday Storytime Mtg AA Grp	
Saturday Sunrise Attitude Adj	
Second Chance Group	
Serenity Now Group	
Sergeant Bluff AA Group	
Sioux City Tri-State Roundup	
Solutions Group Women's BB Stdy	
Someone Cares Group	
South Sioux Friday Nite BB Study	\$150.00
South Sioux Tuesday Niter's Group	\$100.00
Spiritual Group	
Spiritual 3-11 Meeting held at Hawkeye Club	\$144.38
Steel Magtnolias Group	
Step to Recovery Group	
Stockyards Men's Group	
Sunday 1030AM Spiritual Mtg	
Sunday 3-11 St. Lukes	
Sunday Nite Spiritual Group	
Sunday Nitev Big Book Study Grp	
Sunrise Attitude Adjustment Myg	\$45.00
Sunrise Retirement Home Group	
Sweets and Treats Group	
TGIS Alton	
The How & Why Of It 12x12	
Tuesday 12 X 12 Group	
Tuesday Early Bird Group	
Total Morningside Fellowship	
3 & 11 Groups QUARTERLY Breakfast	
Vast Amount of Fun	
We Can Group	
Wednesday BB Study Grp	
Westlawn Group	\$15.00
Where It All Begins Grp	
Where You're At Group	
Wise Words Fellowship Club	
Wise Words Group	
Young Persons In AA	\$32.00
UNITY DINNER	\$492.50