

Hello OA Friends,

Here are the documents you will need for Session #2 – See your email from coiquicksteps@oaontario.org for the session dates and times.

The Zoom Link is the same as last time and is also in your email.

SESSION 2 - STEPS 4 & 5

Below you will find:

1. Step 4 Writing Suggestions - pp. 2 - 3
2. Step 4 Charts – pp. 4 – 9 (but they are wrongly numbered 1 -5)
3. Big Book Excerpts Steps 4 and 5 – pp. 9 - 13

Please read Steps 4 and 5 in the OA 12 & 12, or in the big book excerpts (attached) before the next session. Please have the Step 4 charts accessible for Session #2. The schedule is the same as Day 1.

The Schedule is:

Introduction ~ 15 min

Writing on Step 4 ~ 30 min

Explain the Sharing ~ 5 min

Sharing on Step 4 = Step 5 ~ 30 min

Wrap up ~ 10 min

If you did not attend last session, then you may still come to the subsequent sessions, or you may sign up for a future workshop. Either way is fine.

Future workshop series will be listed here:

<https://www.oaontario.org/announcements>

Looking forward to seeing you.

Wishing you a day of peaceful abstinence,

Pat G

My contact info is in your email.

DAY 2

WRITING SUGGESTIONS

O.A. QUICK STEP STUDY

Writing Suggestions, Prayers and Meditative Readings related to the 12 steps of Overeaters Anonymous

Taken from the Big Book of Alcoholics Anonymous and
The 12 Steps and 12 Traditions of Alcoholics Anonymous
per OA's 10th Tool, AA Literature.

Writing Suggestions from the O.A. Sponsorship Guide
with some additions by Pat G.

Serenity Prayer - God grant me the serenity to accept the things I cannot change, courage to change the things I can, and wisdom to know the difference.

STEP FOUR:

4th Step Writing

Use these sample charts for writing out your fourth step. We recognize that time will not allow a thorough step four. Start with one resentment or one fear or one harm. And if there is time, choose another one. So, for example, you could write one resentment, then one fear, and back and forth until time is up. When writing out fears, we recommend that you write out at least one fear of healing – fear of losing weight, fear of getting fat, fear of coping without food, fear of working the steps, fear of opening up memories, fear of getting a sponsor, etc.

There are two Resentment Inventory Charts. They are the same, except for the Third Column. In both charts the third column is “How it affects me.” This could be what instincts are affected, as in the Big Book Chart. Or could be, “How I felt (emotionally),” as in the Alternate Method Chart.

Please note that you do not fill out column 5 – Character Defects on any of the charts. That is step 6 and we will do that next week.

There are two possibilities for writing out your fears. (Big Book Method and Alternate Method. Take your pick. Again, you do not fill out columns labelled “Character Defects.” You do fill out column 5 on the alternate chart because it is “Best Possible Outcome,” instead of “Character Defects.”

Please note that when writing Fears or Resentments, the answer to “What is my part?” might be “Nothing.” I was a child. I was innocent. Or I was an adult and I was innocent. There was nothing I did that set the ball rolling. It's important to acknowledge that and write it down. However, even if you were innocent, if you are still carrying anger, fear, shame or unhealthy behaviours as a result of the past, then that is your part. It's not your fault that you have them. But it is your responsibility to take care of them.

There is also a chart for writing out a harm done to another where there was no resentment involved. This could be a sexual harm or other harm.

Step 5 is sharing your Step 4. So, we will do that after we finish the writing. There are no questions to write about for your Step 5.

SHARING ON STEP 4 (=STEP 5)

Start with the SERENITY PRAYER or by saying these 4th and 5th step prayers together

Choose a TIMEKEEPER

Ask for HELP

NO CROSSTALK

4th STEP PRAYERS

Resentment Prayer: When a person offends us:

God please help me show this person the same tolerance, pity, and patience that I would cheerfully grant a sick friend. This is a sick human being. How can I be helpful to him or her? God save me from being angry. Thy will be done.

Fear Prayer: God, please remove my fear and help me to focus on being the person you want me to be.

5th Step Prayer

Listener(s): “God, grant me the humility to listen with an open heart.” Speaker: “Grant me the courage to share my fourth step. Grant me the wisdom to share what is your will and to hold back the rest. If there are things I hold back, give me the willingness to follow through quickly and share ALL of my fourth with my sponsor or a trusted friend or advisor.”

5th Step Sharing Suggestions

We recommend that you trust the process and share your fourth step. However, if you are not ready, you may, instead:

- Pass. Just listen to others share their fourth step.
- Share your feelings about sharing or writing your fourth step.
- Share your past experiences of opening up to someone about your vulnerabilities or defects.
- Share parts of your fourth step.
- Let others share first and that may give you courage to share.

4TH STEP

RESENTMENTS (BIG BOOK METHOD)

I'm resentful at:	The Cause	Affects my:	What was my part?	Character Defects (Don't do this column until Step 6)
Name of person, institution, or principle		-self-esteem -security - emotional -security - financial -ambitions -personal relations -sex relations [also give brief explanation as to how this is affected] (NOTE: indicate fear in parentheses if fear underlies the resentment)	Setting aside everything this person did to hurt me, is there any harm I caused him or her? Where had I been selfish, self-seeking, dishonest, frightened or inconsiderate? Where was I to blame? How did I set the ball rolling?	

4TH STEP

RESENTMENTS (ALTERNATE METHOD)

I'm resentful at:	The Cause	How I felt	What was my part?	Character Defects (Don't do this column until Step 6.)
Name of person, institution, or principle			Setting aside everything this person did to hurt me, is there any harm I caused him or her? Where had I been selfish, self-seeking, dishonest, frightened or inconsiderate? Where was I to blame? How did I set the ball rolling?	

FEARS – BIG BOOK METHOD

FEAR Name of person, institution, or principle	WHY	AFFECTS MY -self-esteem -security - emotional -security - financial -ambitions -personal relations -sex relations [also give brief explanation as to how this is affected] (NOTE: indicate if a resentment is also involved.)	What did I do? Did I do something to set the ball rolling? Did I set in motion a negative train of circumstances because of this fear? How has this fear hurt others? Hurt me?	Character Defects Self-reliance, instead of God-reliance (Don't do this column until Step 6.)

4TH STEP

FEARS – Alternate method

WHAT I FEAR	WORST POSSIBLE OUTCOME	WHAT WILL I DO TO PREVENT WORST POSSIBLE OUTCOME?	WHAT WILL I DO IF WORST POSSIBLE HAPPENS? (What positive things can I do if the worst happens?)	BEST POSSIBLE OUTCOME

4TH STEP

SEXUAL HARMS and OTHER HARMS

WHO I HURT Name of person	WHAT I DID	EMOTIONS I MAY HAVE TRIGGERED in others? Have I been selfish, dishonest, or inconsiderate?	WHAT I COULD HAVE DONE INSTEAD	Character Defects (Don't do this column until Step 6)
		Eg. Hurt, Jealousy, Suspicion, Anger, Resentment, Bitterness, Insecurity, Humiliation...		

BIG BOOK EXCERPTS
From the Big Book of Alcoholics Anonymous
BIG BOOK STEP STUDY

You can read the big book on-line at this link and on many other websites.
<http://www.portlandeyeopener.com/AA-BigBook-4th-Edition.pdf>

As you read the big book excerpts, please change:
alcohol to food, sugar, or binge food,
drinking to compulsive eating,
drink to compulsive bite or binge food,
alcoholic to compulsive eater, and,
sobriety to abstinence.

OA and AA have not given us permission to change any of the words of the Big Book when we write them or say them in a meeting. But you can change them in your own mind and on your own personal copy. Also, please note that the Big Book was written in 1939. The language is male, Christian, white, heterosexual and cis-gendered. If that fits you, great! If it doesn't, please feel free to change the language, on your copy to suit yourself. For example, you could change "he," to, "she," or, "they." And "God" to "Higher Power," or other word.

STEP FOUR – Made a searching a fearless moral inventory of ourselves.

p. 63 - 68

Next we launched out on a course of vigorous action, the first step of which is a personal housecleaning, which many of us had never attempted. Though our decision was a vital and crucial step, it could have little permanent effect unless at once followed by a strenuous effort to face, and to be rid of, the things in ourselves which had been blocking us. Our liquor was but a symptom. So we had to get down to causes and conditions.

Therefore, we started upon a personal inventory. This was Step Four. A business which takes no regular inventory usually goes broke. Taking a commercial inventory is a fact-finding and a fact-facing process. It is an effort to discover the truth about the stock-in-trade. One object is to disclose damaged or unsalable goods, to get rid of them promptly and without regret. If the owner of the business is to be successful, he cannot fool himself about values.

We did exactly the same thing with our lives. We took stock honestly. First, we searched out the flaws in our make-up which caused our failure. Being convinced that self, manifested in various ways, was what had defeated us, we considered its common manifestations.

Resentment is the "number one" offender. It destroys more alcoholics than anything else. From it stem all forms of spiritual disease, for we have been not only mentally and physically ill, we have been spiritually sick. When the spiritual malady is overcome, we straighten out mentally and physically. In dealing with resentments, we set them on paper. We listed people, institutions or principles with whom we were angry. We asked ourselves why we were angry. In most cases it was found that our self-esteem, our pocketbooks, our ambitions, our personal relationships (including sex) were hurt or threatened. So we were sore. We were "burned up."

On our grudge list we set opposite each name our injuries. Was it our self-esteem, our security, our ambitions, our personal, or sex relations, which had been interfered with?

I'm resentful at:	The Cause:	Affects my:
Mr. Brown	His attention to my wife. Told my wife of my mistress. Brown may get my job at the office.	Sex relations Self-esteem (fear) Sex relations Self-esteem (fear) Security
Mrs. Jones	She's a nut – she snubbed me. She committed her husband for drinking. He's my friend. She's a gossip.	Personal relationship. Self-esteem (fear)
My Employer	Unreasonable – Unjust – Over-bearing – Threatens to fire me for drinking and padding my expense account	Self-esteem (fear) Security
My Wife	Misunderstands and nags. Likes Brown. Wants house put in her name.	Pride Personal-sex relations Security (fear)

We went back through our lives. Nothing counted but thoroughness and honesty. When we were finished we considered it carefully. The first thing apparent was that this world and its people were often quite wrong. To conclude that others were wrong was as far as most of us ever got. The usual outcome was that people continued to wrong us and we stayed sore. Sometimes it was remorse and then we were sore at ourselves. But the more we fought and tried to have our own way, the worse matters got. As in war, the victor only seemed to win. Our moments of triumph were short-lived.

It is plain that a life which includes deep resentment leads only to futility and unhappiness. To the precise extent that we permit these, do we squander the hours that might have been worth while. But with the alcoholic, whose hope is the maintenance and growth of a spiritual experience, this business of resentment is infinitely grave. We found that it is fatal. For when harboring such feelings we shut ourselves off from the sunlight of the Spirit. The insanity of alcohol returns and we drink again. And with us, to drink is to die.

If we were to live, we had to be free of anger. The grouch and the brainstorm were not for us. They may be the dubious luxury of normal men, but for alcoholics these things are poison.

We turned back to the list, for it held the key to the future. We were prepared to look at it from an entirely different angle. We began to see that the world and its people really dominated us. In that state, the wrong-doing of others, fancied or real, had power to actually kill. How could we escape? We saw that these resentments must be mastered, but how? We could not wish them away any more than alcohol.

This was our course: We realized that the people who wronged us were perhaps spiritually sick. Though we did not like their symptoms and the way these disturbed us, they, like ourselves, were sick too. We asked God to help us show them the same tolerance, pity, and patience that we would cheerfully grant a sick friend. When a person offended we said to ourselves, "This is a sick man. How can I be helpful to him? God save me from being angry. Thy will be done."

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 list again. Putting out of our minds the wrongs others had done, we resolutely looked for our own mistakes. Where had we been selfish, dishonest, self-seeking and frightened? Though a situation had not been entirely our fault, we tried to disregard the other person involved entirely. Where were we to blame? The inventory was ours, not the other man's. When we saw our faults we listed them. We placed them before us in black and white. We admitted our wrongs honestly and were willing to set these matters straight.

Notice that the word "fear" is bracketed alongside the difficulties with Mr. Brown, Mrs. Jones, the employer, and the wife. This short word somehow touches about every aspect of our lives. It was an evil and corroding thread; the fabric of our existence was shot through with it. It set in motion trains of circumstances which brought us misfortune we felt we didn't deserve. But did not we, ourselves, set the ball rolling? Sometimes we think fear ought to be classed with stealing. It seems to cause more trouble.

We reviewed our fears thoroughly. We put them on paper, even though we had no resentment in connection with them. We asked ourselves why we had them. Wasn't it because self-reliance failed us? Self-reliance was good as far as it went, but it didn't go far enough. Some of us once had great self-confidence, but it didn't fully solve the fear problem, or any other. When it made us cocky, it was worse.

Perhaps there is a better way - we think so. 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.

We never apologize to anyone for depending upon our Creator. We can laugh at those who think spirituality the way of weakness. Paradoxically, it is the way of strength. The verdict of the ages is that faith means courage. All men of faith have courage. They trust their God. 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. At once, we commence to outgrow fear.

p. 70 – p. 71

If we have been thorough about our personal inventory, we have written down a lot. We have listed and analyzed our resentments. We have begun to comprehend their futility and their fatality. We have commenced to see their terrible destructiveness. We have begun to learn tolerance, patience and good will toward all men, even our enemies, for we look on them as sick people. We have listed the people we have hurt by our conduct, and are willing to straighten out the past if we can.

In this book you read again and again that faith did for us what we could not do for ourselves. We hope you are convinced now that God can remove whatever self-will has blocked you off from Him. If you have already made a decision, and an inventory of your grosser handicaps, you have made a good beginning. That being so you have swallowed and digested some big chunks of truth about yourself.

p. 72

Having made our personal inventory, what shall we do about it? We have been trying to get a new attitude, a new relationship with our Creator, and to discover the obstacles in our path.

STEP FIVE – Admitted to God, to ourselves, and to another human being the exact nature of our wrongs.

p. 72

Having made our personal inventory, what shall we do about it? We have been trying to get a new attitude, a new relationship with our Creator, and to discover the obstacles in our path. We have admitted certain defects; we have ascertained in a rough way what the trouble is; we have put our finger on the weak items in our personal inventory. Now these are about to be cast out. This requires action on our part, which, when completed, will mean that we have admitted to God, to ourselves, and to another human being, the exact nature of our defects. This brings us to the Fifth Step in the program of recovery mentioned in the preceding chapter.

This is perhaps difficult - especially discussing our defects with another person. We think we have done well enough in admitting these things to ourselves. There is doubt about that. In actual practice, we usually find a solitary self-appraisal insufficient. Many of us thought it necessary to go much further. We will be more reconciled to discussing ourselves with another person when we see good reasons why we should do so. The best reason first: If we skip this vital step, we may not overcome drinking. Time after time newcomers have tried to keep to themselves certain facts about their lives. Trying to avoid this humbling experience, they have turned to easier methods. Almost invariably they got drunk. Having persevered with the rest of the program, they wondered why they fell. We think the reason is that they never completed their housecleaning. They took inventory all right, but hung on to some of the worst items in stock. They only thought they had lost their egoism and fear; they only thought they had humbled themselves. But they had not learned enough of humility, fearlessness and honesty, in the sense we find it necessary, until they told someone else all their life story.

More than most people, the alcoholic leads a double life. He is very much the actor. To the outer world he presents his stage character. This is the one he likes his fellows to see. He wants to enjoy a certain reputation, but knows in his heart he doesn't deserve it.

We must be entirely honest with somebody if we expect to live long or happily in this world. Rightly and naturally, we think well before we choose the person or persons with whom to take this intimate and confidential step. Those of us belonging to a religious denomination which requires confession must, and of course, will want to go to the properly appointed authority whose duty it is to receive it. Though we have no religious connection, we may still do well to talk with someone ordained by an established religion. We often find such a person quick to see and understand our problem. Of course, we sometimes encounter people who do not understand alcoholics.

If we cannot or would rather not do this, we search our acquaintance for a close-mouthed, understanding friend. Perhaps our doctor or psychologist will be the person. It may be one of our own family, but we cannot disclose anything to our wives or our parents which will hurt them and make them unhappy. We have no right to save our own skin at another person's expense. Such parts of our story we tell to someone who will understand, yet be unaffected. The rule is we must be hard on ourself, but always considerate of others.

Notwithstanding the great necessity for discussing ourselves with someone, it may be one is so situated that there is no suitable person available. If that is so, this step may be postponed, only, however, if we hold ourselves in complete readiness to go through with it at the first opportunity. We say this because we are very anxious that we talk to the right person. It is important that he be able to keep a confidence;

that he fully understand and approve what we are driving at; that he will not try to change our plan. But we must not use this as a mere excuse to postpone.

When we decide who is to hear our story, we waste no time. We have a written inventory and we are prepared for a long talk. We explain to our partner what we are about to do and why we have to do it. He should realize that we are engaged upon a life-and-death errand. Most people approached in this way will be glad to help; they will be honored by our confidence.

We pocket our pride and go to it, illuminating every twist of character, every dark cranny of the past. Once we have taken this step, withholding nothing, we are delighted. We can look the world in the eye. We can be alone at perfect peace and ease. Our fears fall from us. We begin to feel the nearness of our Creator. We may have had certain spiritual beliefs, but now we begin to have a spiritual experience. The feeling that the drink problem has disappeared will often come strongly. We feel we are on the Broad Highway, walking hand in hand with the Spirit of the Universe.

QUIET REFLECTION – after STEP FIVE
REVIEW STEPS ONE to FIVE

p. 75

Returning home we find a place where we can be quiet for an hour, carefully reviewing what we have done. We thank God from the bottom of our heart that we know Him better. Taking this book down from our shelf we turn to the page which contains the twelve steps. Carefully reading the first five proposals we ask if we have omitted anything, for we are building an arch through which we shall walk a free man at last. Is our work solid so far? Are the stones properly in place? Have we skimmed on the cement put into the foundation? Have we tried to make mortar without sand?