

“WORKING WITH OTHERS” HIGHLIGHTS

Page 164, ¶2: “...obviously you cannot transmit something you haven’t got.”

Page 97, ¶1: “Helping others is the foundation stone of your recovery.”

Page 89, ¶1: “Carry THIS message to other alcoholics!”

Page 89, ¶2: “Life will take on new meaning. To watch people recover, to see them help others, to watch loneliness vanish, to see a fellowship grow up about you, to have a host of friends is this is an experience you must not miss. We know you will not want to miss it. Frequent contact with newcomers and with each other is the bright spot of our lives.”

Page 90, ¶1: “When you discover a prospect for Alcoholics Anonymous, find out all you can about him. If he does not want to stop drinking, don't waste time trying to persuade him. You may spoil a later opportunity.”

Page 90, ¶2: “Get an idea of his behavior, his problems, his background, the seriousness of his condition, and his religious leanings. You need this information to put yourself in his place, to see how you would like him to approach you if the tables were turned.”

Page 90, ¶3: “...let his family or a friend ask him if he wants to quit for good AND if he would go to ANY extreme to do so. (Dr. Bob’s Nightmare: Page 175, ¶2: “But if you really want to quit drinking liquor for good and all...”) If he says yes, then his attention should be drawn to you as a person who has recovered. You should be described to him as one of a fellowship who, as part of their own recovery, try to help others and who will be glad to talk to him if he cares to see you.”

Page 91, ¶3: “See your man alone, if possible. At first engage in general conversation. After a while, turn the talk to some phase of drinking. Tell him enough about your drinking habits, symptoms, and experiences to encourage him to speak of himself. If he wishes to talk, let him do so. You will thus get a better idea of how you ought to proceed.”

Page 91, ¶4: “When he sees you know all about the drinking game, commence to describe yourself as an alcoholic. Tell him how baffled you were, how you finally learned that you were sick. Give him an account of the struggles you made to stop. Show him the mental twist which leads to the first drink of a spree. We suggest you do this as we have done it in the chapter on alcoholism. If he is alcoholic, he will understand you at once. He will match you mental inconsistencies with some of his own.”

Page 92, ¶1: “If you are satisfied that he is a real alcoholic, begin to dwell on the hopeless feature of the malady. Show him, from your own experience, how the queer mental condition surrounding that first drink prevents normal functioning of the will power...be careful not to brand him as an alcoholic. Let him draw his own conclusion.”

Page 92, ¶2: “Continue to speak of alcoholism as an illness, a fatal malady. Talk about the conditions of body and mind which accompany it. Keep his attention focused mainly on your personal experience. Explain that many are doomed who never realize their predicament. Doctors are rightly loath to tell alcoholic patients the whole story unless it will serve some good purpose. But you may talk to him about the hopelessness of alcoholism because you offer a solution. You will soon have you friend admitting he has many, if not all, of the traits of the alcoholic. If his own doctor is willing to tell him that he is alcoholic, so much the better. Even though your protege (which means “someone very special”) may not have entirely admitted his condition, he has become very curious to know how you got well. Let him ask you that question, if he will. *Tell him exactly what happened to you.* Stress the spiritual feature freely. If the man be agnostic or atheist, make it emphatic that *he does not have to agree with your conception of God.* He can choose any conception he likes, provided it makes sense to him. *The main thing is that he be willing to believe in a Power greater than himself and that he live by spiritual principles.*”

Page 93, ¶2: “Your prospect may belong to a religious denomination. His religious education and training may be far superior to yours. In that case he is going to wonder how you can add nothing to what he already knows. But he well be curious to learn why his own convictions have not worked and why yours seem to work so well. He may be an example of the truth that faith alone is insufficient. To be vital, faith must be accompanied by self sacrifice and unselfish, constructive action. Let him see that you are not there to instruct him in religion. Admit that he probably knows more about it than you do, but call to his attention the fact that however deep his faith and knowledge, he could not have applied it or he would not drink, Perhaps your story will help him see where he has failed to practice the very precepts he knows so well. We represent no particular faith or denomination. We are dealing only with general principles common to most denominations.”

Page 94, ¶1: “Outline the program of action, explaining how you made a self-appraisal, how you

straightened out your past and why you are now endeavoring to be helpful to him. It is important for him to realize that your attempt to pass this on to him plays a vital part in your recovery. Actually, he may be helping you more than you are helping him. Make it plain he is under no obligation to you, that you hope only that he will try to help other alcoholics when he escapes his own difficulties. Suggest how important it is that he place the welfare of other people ahead of his own. Make it clear that he is not under pressure, that he needn't see you again if he doesn't want to. You should not be offended if he wants to call it off, for he has helped you more than you have helped him. If your talk has been sane, quiet and full of human understanding, you have perhaps made a friend. Maybe you have disturbed him about the question of alcoholism. This is all to the good. The more hopeless he feels, the better. he will be more likely to follow your suggestions."

Page 94, ¶2: "Your candidate may give reasons why he need not follow all of the program. He may rebel at the thought of a drastic housecleaning which requires discussion with other people. Do not contradict such views. Tell him you once felt as he does, but you doubt whether you would have made much progress had you not taken action."

Page 95, ¶1: (Middle of the paragraph) "You will be most successful with alcoholics if you do not exhibit any passion for crusade or reform. Never talk down to an alcoholic from any moral or spiritual hilltop; simply lay out the kit of spiritual tools for his inspection. Show him how they worked with you. Offer him friendship and fellowship. Tell him that if he wants to get well you will do anything to help."

Page 95, ¶3: "If he is sincerely interested and wants to see you again, ask him to read this book in the interval. After doing that, he must decide for himself whether he wants to go on. He should not be pushed or prodded by you, his wife, or his friends. If he is to find God, the desire must come from within."

Page 96, ¶2: "Suppose now you are making your second visit to a man. He has read this volume and says he is prepared to go through with the Twelve Steps of the program of recovery. Having had the experience yourself, you can give him much practical advice. Let him know you are available if he wishes to make a decision and tell his story, but do not insist upon it if he prefers to consult someone else."

Page 97, ¶3: "For the type of alcoholic who is able and willing to get well, little charity, in the ordinary sense of the word, is need or wanted. The men who cry for money and shelter before conquering alcohol, are on the wrong track."

Page 98, ¶1: "It is not the matter of giving that is in question, but when and how to give. That often makes the difference between failure and success. The minute we put our work on a service plane, the alcoholic commences to rely upon our assistance rather than upon God. He clamors for this or that, claiming he cannot master alcohol until his material needs are cared for. Nonsense. Some of us have taken very hard knocks to learn this truth: Job or no job wife or no wife we simply do not stop drinking so long as we place dependence upon other people ahead of dependence on God."

Page 98, ¶2: "Burn the idea into the consciousness of every man that he can get well regardless of anyone. The only condition is that he trust in God and clean house."

Page 99, ¶3: "Let no alcoholic say he cannot recover unless he has his family back. This just isn't so. In some cases the wife will never come back for one reason or another. Remind the prospect that his recovery is not dependent upon people. It is dependent upon his relationship with God. We have seen men get well whose families have not returned at all. We have seen others slip when the family came back too soon."

Page 100, ¶1: "Both you and the new man must walk day by day in the path of spiritual progress. If you persist, remarkable things will happen. When we look back, we realize that the things which came to us when we put ourselves in God's hands were better than anything we could have planned. Follow the dictates of a Higher Power and you will presently live in a new and wonderful world, no matter what your present circumstances!"

Page 100, ¶4: "Assuming we are spiritually fit, we can do all sorts of things alcoholics are not supposed to do. People have said we must not go where liquor is served; we must not have it in our homes; we must shun friends who drink; we must avoid moving pictures which show drinking scenes; we must not go into bars; our friends must hide their bottles if we go to their houses; we mustn't think or be reminded about alcohol at all. Our experience shows that this is not necessarily so."

Page 101, ¶1: "We meet these conditions every day. An alcoholic who cannot meet them, still has an alcoholic mind; there is something the matter with his spiritual status."

Page 101, ¶2: "In our belief any scheme of combating alcoholism which proposes to shield the sick man from temptation is doomed to failure. If the alcoholic tries to shield himself he may succeed for a time, but usually winds up with a bigger explosion than ever. We have tried these methods. These attempts to do the impossible have always failed."

Page 102, ¶2: “Your job now is to be at the place where you may be of maximum helpfulness to others, so never hesitate to go anywhere if you can be helpful. You should not hesitate to visit the most sordid spot on earth on such an errand. Keep on the firing line of life with these motives and God will keep you unharmed.”

Page 103, ¶1: “We are careful never to show intolerance or hatred of drinking as an institution. Experience shows that such an attitude is not helpful to anyone. Every new alcoholic looks for this spirit among us and is immensely relieved when he finds we are not witch-burners. A spirit of intolerance might repel alcoholics whose lives could have been saved, had it not been for such stupidity.

1) Spiritual law of consent.

2) If you don't care about you, I can't care about you, & the way you show me that you care about you is by the actions you take, not the words that come out of your mouth. When I am working with an alcoholic, all I look at is their actions. That's it, nothing else. If your actions show me you care, then I'll go to hell & back with you. There's lots of people I tried to help that didn't want my help. The law of caring states that I can't care about you if you don't care about you.

3) Then “How It Works” – If you want what we have (10th Step Promises, etc.) & are willing to go to any lengths (what does any lengths look like).

4) When someone calls me with a problem I hook them back into prayer & meditation and how to use the Steps to deal with the problem.