

-THE SECOND SURRENDER-

Interwoven Step and Tradition Work for Emotional Sobriety

These questions were written out of the group experience of the “Emotional Sobriety” meeting in Paris. We were also inspired by sources online and AA literature. We tried to stay within collective experience. We have been testing these questions in the French and English meetings we have started here in Paris. It can be done in a dynamic way which takes about 9+ months, or however you like. If you are already working the Steps, the Traditions questions can be used in a shorter 3-6 month dynamic. Find the pace which works best for you, keeping in mind that haste goes against recovery. Our experience has shown that, despite the name, these questions may be used by ready newcomers as well.

They were written for three reasons:

1. To bring the Traditions closer to the center of AA, closer to the emotionally suffering alcoholics who are looking for a deeper level of intimacy with self and others. And also hopefully to help change the mentality that the Traditions are only meant for the groups. When we work the Steps they change our lives, the same is true for the Traditions. To quote Bill Wilson “I hope the day will soon arrive that each AA is as conscious of the AA Traditions as he is of the Recovery Program”. More is being revealed about the depth of these 12 Traditions, which saved AA from the fate of all those who came before it.
2. To help to Twelve Step each other into emotional sobriety. The second surrender. To interweave the Steps and the Traditions, showing how they are connected to each other following the powerful experience a few of us have had in working this way. This integration of the two, which works on the individual and his or her relationships at the same time has been the key to emotional sobriety, as was hinted at by Bill Wilson in his writing of the 12&12.
3. To bring about the possibility of working the Traditions through co-sponsorship. Many of us in AA are already working the Steps, so in that case one can just pick an AA friend, pair up, and then use the Traditions questions (included) to boost your recovery and your relationships with self, others and the groups (emotional sobriety). This can be done seamlessly with a standard set of questions. Reading our responses to each other after having answered the same questions, like mirrors. In a co-sponsorship relationship, if one has more experience he or she will still be able to transmit that to the co-sponsor without governing the other (Tradition 2), without eclipsing their own autonomy (Tradition 4), or overly advising the other (Tradition 8). These are the Traditions in action. Knowing that the ego rebuilds even in recovery, this work-around keeps us as equals. I know that in AA we like having tools that work and co-sponsorship is a great tool for Tradition work. Equality is the key to Unity and to deeper and more mature relationships.

For Step and Tradition work it is suggested to read the corresponding parts in the Big Book (Steps and the long form of the Traditions) and the 12&12 (Steps and Traditions), keeping in mind any corresponding prayers to include in the Stepwork, of course the exact wording of those prayers is up to you.

STEP 1 - *We admitted we were powerless over alcohol—that our lives had become unmanageable*

1. Which defects may keep me from facing my powerlessness? What else, besides alcohol, am I powerless over?
2. Make a list of situations where unmanageability manifests itself in your life?
3. Make a “resistance list” of ideas which keep me from fully embracing Step 1. Including how I use avoidance, control, rebellion or playing the victim to avoid change?
4. Why does it say “We” admitted we were powerless?
5. Why is it so important to admit powerlessness? What power do I have which can be positive for my recovery? In what ways do I take care of myself?
6. Am I powerless over the trauma of my past? With Step 1 how can I begin to relinquish control?
7. Am I powerless over alcohol?

TRADITION 1 - *Our common welfare should come first; personal recovery depends upon A.A. unity.*

1. Am I willing to see that my own personal recovery is dependent on the level of Unity within our group or fellowship? How are the two related?
2. What must I let go of in order to embrace the common welfare?
3. What does AA Unity mean to me? How does Tradition 1 relate to Step 1? (We admitted we were powerless over alcohol - that our lives had become unmanageable.)
4. How is putting the common welfare first useful in a relationship? To other aspects of my life (work, family, daily activities)?
5. When I put my welfare first, thinking of only what I can take from AA, what quality of sobriety does this create? Give a personal example when you have done this and the feelings associated.
6. How does this Tradition help alcoholics to be a part of, to have a more abundant life with greater intimacy?
7. What could I improve in my efforts to bring a spirit of unity to those who are on the edge of AA? To those who I dislike?

STEP 2 - *Came to believe that a Power greater than ourselves could restore us to sanity.*

1. What may prevent me from either believing in or allowing a higher power to work in my life?
2. What does “sanity” mean to me? What does it mean to be “restored to sanity”?
3. How would I describe my Higher Power today. Make a list of qualities.
4. Is it difficult for me to really trust in my Higher Power? How does my childhood relate

to this (parents, role models, authority figures)?

5. How can the Higher Power work through people or groups? Can the Higher Power work through our boss at work, our children, our mates etc. Explain.
6. If I have difficulty with the concept of a Higher Power, am I willing to see that alcohol was a power greater than myself when I was drinking? Have I acted as my own or as others' Higher Power?
7. What does “came to believe” mean to me?

TRADITION 2 - *For our group purpose there is but one ultimate authority—a loving God as He may express Himself in our group conscience. Our leaders are but trusted servants; they do not govern.*

1. How does the group conscience shape and structure our fellowship? Our meetings?
2. Why is leadership important if AA is to survive?
3. What do the words “trusted servant” mean to me?
4. What does it mean to you “as he may express himself”? Can a group conscience or a meeting be unhealthy?
5. What does it mean to govern? What defect lies underneath it?
6. What comes up for you, when reflecting on the connection between Tradition 2 and Step 2? (Came to believe that a power greater than ourselves could restore us to sanity.)
7. Why is it important that God (the Higher Power) be loving? How do I learn to trust God? How do I learn to trust the group conscience?

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

1. What does “made a decision” mean to me? What actions may show that I am serious about my “decision”.
2. What does it mean to turn over our will? Our lives? How does service play into “our will and our lives”?
3. Why is it important that our Higher Power be caring?
4. How does this Step help me to connect with my own humanity?
5. In order to be free and to have a deeper connection with my Higher Power, am I willing to face some of the pushed down pain of my past and childhood? Am I ready to say this prayer, knowing that God's care is there for me?
6. Am I ready to let go of my way of doing things? How are letting go and giving more time to recovery related? Would I rather be right or have greater intimacy and connection with others? What signs show me that I need to let go?
7. In what ways does my Higher Power communicate with me?

TRADITION 3 - *The only requirement for A.A. membership is a desire to stop drinking.*

1. What is the difference between being forced to stop drinking and having a desire to stop drinking?
2. How does Tradition 3 help us to accept other members?
3. How does Tradition 3 relate to Step 3? (Made a decision to turn our will and our lives

over to the care of God as we understood Him.)

4. Which defects (defense mechanisms) may block the application of Tradition 3? What actions can I take to re-center?
5. Why is “being a part of” so important to alcoholics?
6. What can I do to make sure that newcomers feel welcome in my group?
7. How can I apply the spirit of open membership to other areas of my life?

STEP 4 - Made a searching and fearless moral inventory of ourselves.

1. In light of Step 4 what does “fearless” mean to me? Why do attempts at self sabotage and avoidance come up for many people during Step 4?
2. What is a “moral inventory”?
3. Step 4 can help us to get in touch with our underlying feelings, resentments, defects and even our good qualities. Knowing this, how can Step 4 contribute to our emotional sobriety as well as our sobriety from alcohol?
4. If we use the 4th Step to slather ourselves with shame, how can this feed our disease? How can we cultivate a more neutral 'observer perspective' as we do our inventory?
5. Fill out the “4th Step Chart” (included).

TRADITION 4 - Each group should be autonomous except in matters affecting other groups or A.A. as a whole.

1. Do groups have the right to be wrong? In what ways can a group affect other groups?
2. What does “autonomy” mean to you? In a relationship? In a group setting?
3. What does it mean to believe in a group or a person enough to embrace their free will? As a partner? As a sponsor?
4. When I believe that others have their own Higher Power, how does this bring serenity?
5. What comes up for you, as you reflect on the connection between Tradition 4 and Step 4? (Made a searching and fearless moral inventory of ourselves.)
6. How can I respect the autonomy of a group or an individual, even when I don't agree?
7. How does the freedom embodied in Tradition 4 bring about unity in AA as a whole?

STEP 5 - Admitted to God, to ourselves, and to another human being the exact nature of our wrongs.

1. Why is the order laid out in this Step important?
2. What is the relationship between “admitting to ourselves” and forgiveness?
3. How does allowing ourselves to be vulnerable help us to heal? How can I trust another person with my 5th Step?
4. Which defect best fits the “exact” nature of my wrongs? What do I gain by holding on to this defect?
5. Why is the feeling of belonging such a key to recovery for Alcoholics?
6. How can I let go of my need to defend my actions so that I can be honest while

giving my 5th Step?

7. How can my Higher Power's love help me with my 5th Step?

TRADITION 5 - Each group has but one primary purpose—to carry its message to the alcoholic who still suffers.

1. From what else, besides alcoholism, do alcoholics suffer? Make a list of how you are still suffering?
2. What does it mean to carry the message? What is the message? What is the relationship between working the 12 Steps and the 12 Traditions and carrying the message?
3. What does it mean to you “I can't keep it unless I give it away”?
4. How do I carry the message? In my group? In a meeting? Outside AA?
5. How was the message carried to me?
6. How does this singleness of purpose help my personal recovery? Can ideological divisions within AA distract us from our primary purpose?
7. What comes up for you, when reflecting on the connection between Tradition 5 and Step 5? (Admitted to God, to ourselves and to another human being the exact nature of our wrongs.)

STEP 6 - Were entirely ready to have God remove all these defects of character.

1. What does “entirely ready” mean to me?
2. What new actions can be put in place to confirm my desire to become “entirely ready”?
3. Make a list of behaviors, where your defects come up, that could be improved upon?
4. Do I get to choose how and when my defects get removed? How do I accept myself as I am and yet strive to be as ready as I can be?
5. Why is trust important in Step 6?
6. How does holding on to my defects feed my disease?
7. Ask 5 AA trusted servants which defects have been removed from their lives and list them here. How does the experience strength and hope of others help us to prepare for Step 6?

TRADITION 6 - An A.A. group ought never endorse, finance, or lend the A.A. name to any related facility or outside enterprise, lest problems of money, property, and prestige divert us from our primary purpose.

1. How can problems of money, property or prestige divert us from our primary purpose? What other problems may divert us?
2. Why would an “outside enterprise” want to use the AA name?
3. Why is it important to do our best not to endorse therapies, literature and people outside of AA? As a sponsor? As a trusted servant? May we harm newcomers by sending them outside of AA?
4. What is the relationship between Tradition 6 and Step 6? (Were entirely ready to have God remove all these defects of character.)
5. How can authority divert us from our primary purpose? Do I believe that my time in

the program gives me authority over others?

6. If an isolated AA group uses the AA name to promote its own ideas within AA, how may this be harmful to AA as a whole?
7. List examples of how one could use a meeting for personal gain.

STEP 7 - Humbly asked Him to remove our shortcomings.

1. What does it mean to “humbly ask”?
2. Am I ready to give some of my emotional life to God? How do I feel about this?
3. Is humility a mental faculty or must it be felt? What is your definition of humility?
4. What fears do I have about changing?
5. How does this Step help me to accept others?
6. What is the difference between humbly asking and demanding?
7. Have the coping strategies of my past become an obstacle to a more abundant life? Explain. How will I ask to have them removed?

TRADITION 7 - Every A.A. group ought to be fully self-supporting, declining outside contributions.

1. In what ways can a meeting be self supporting?
2. How does service apply to Tradition 7?
3. How can it hurt a meeting, or the fellowship if the same people are always doing service?
4. How does this Tradition bring about greater unity? How does this Tradition relate to Step 7? (Humbly asked Him to remove our shortcomings.)
5. Where the material meets the spiritual, as in the passing of the basket, why is anonymity so important?
6. How can I be self-supporting in my personal life? Do I allow others the same privilege?
7. How can large donations distract us from our primary purpose?

STEP 8 - Made a list of all persons we had harmed, and became willing to make amends to them all.

1. What is the difference between an apology and an amends?
2. What does “became willing” mean to you? How does “became willing” relate to humility?
3. How have I harmed others? Make a list.
4. How have I harmed myself? Make a list.
5. How has being better than others or less than others harmed my relationships? Give examples.
6. How have my resentments caused damage in my life?
7. Why is it important to forgive ourselves before making amends?

TRADITION 8 - Alcoholics Anonymous should remain forever nonprofessional, but our service centers may employ special workers.

1. Do I advise others without being asked? Give examples.
2. How does this Tradition bring spiritual principals to our recovery?
3. How can speaking about the latest therapy or guru divert us from our primary purpose as AA members?
4. What is a special worker? What is a service center? Give an example of each.
5. How can playing the expert keep intimacy out of our relationships?
6. Although both have their own merits, what are some differences between our spiritual program and therapy?
7. What comes up for you while reflecting on the relationship between Tradition 8 and Step 8? (Made a list of all persons we had harmed, and became willing to make amends to them all.)

STEP 9 - Made direct amends to such people wherever possible, except when to do so would injure them or others.

1. Why do we need to make amends?
2. Can doing financial amends help me in my finances today? How are the two connected?
3. How can amends to others help me in my relationships today?
4. What is a living amend? Should they be used to replace direct amends? Explain.
5. How do I let go of the expectations associated with Step 9?
6. How does listening help me in Step 9? Do I impose my amends on others or do I respect their timing? How does prudence help us to have a richer experience with these unique opportunities to heal the past?
7. Why is it important to be focused and painstaking with our amends? How can unnecessary delay, putting off or trying to soften up our amends be enslaving?

TRADITION 9 - A.A., as such, ought never be organized; but we may create service boards or committees directly responsible to those they serve.

1. What is the purpose of having committees? What are service boards?
2. Why should we avoid cliques in AA?
3. What is the relationship between organization and control?
4. In light of Tradition 9, what does it mean to be organized? What is the difference between an organization and a fellowship?
5. How can I let go of the desire to be right while being of service? In my personal life? Can seeking to be right all the time block intimacy with others?
6. How does our informal structure limit rigidity in AA?
7. What quality embraced in Tradition 9 can assist in doing Step 9? (Made direct amends to such people wherever possible, except when to do so would injure them or others.)

STEP 10 - Continued to take personal inventory and when we were wrong promptly admitted it.

1. What is the difference between a personal inventory and a moral inventory?
2. Why is it important to promptly admit our wrongs? How can delay be dangerous?
3. Which defects can be obstacles to Step 10?
4. From newcomer to old timer, can my desire to maintain appearances keep me from deeper levels of recovery? Explain.
5. How does Step 10 bring order to the mind? How do resentments create disorder and tension? Which recurring patterns of mine could I include on my Tenth Step?
6. How can I bring a sense of balance to my daily inventory? What good things have I done today? What signs of recovery and connection with others can I see in my life today?
7. How does this Step help me to let go and live fully in the present, one day at a time?

TRADITION 10 - Alcoholics Anonymous has no opinion on outside issues; hence the A.A. name ought never be drawn into public controversy.

1. How can outside issues harm AA groups or members?
2. How can political or religious debates get in the way of our primary purpose?
Can a conversation even about AA get political?
3. What tools can I use to re-center when I feel a conversation is getting controversial?
4. How does this Tradition protect our program?
5. How can I bring this Tradition into my daily life?
6. What comes up for you, while reflecting on the relationship between Tradition 10 and Step 10? (Continued to take personal inventory and when we were wrong promptly admitted it.)
7. How does restraint of our opinions help foster unity in AA?

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.

1. What does “prayer” mean to me? What does “meditation” mean to me?
2. In what ways can I improve my daily, weekly, monthly and yearly efforts to cultivate my relationship with my Higher Power?
3. How do the actions of sacrificing our time for recovery, working with others and connecting with our Higher Power help us to change?
4. Why do we pray for the “power” to carry out God’s will?
5. How can Step 11 be used as a tool in my daily life?
6. How does aligning ourselves with “God’s will for us” bring us serenity? What is the relationship between humility and serenity?
7. How does “praying only for knowledge of His will for us” help us to be receptive? How does it help us to focus our lives?

TRADITION 11 - Our public relations policy is based on attraction rather than promotion; we need always maintain personal anonymity at the level of press, radio, and films.

1. What does it mean to me “attraction not promotion”?
2. What is my personal relations policy? How do I talk to outsiders about AA?
3. How is attraction related to receptivity? How does this Tradition foster humility?
4. How do I maintain anonymity at the level of press (including internet), radio and films?
5. Which defects may keep me from embracing this Tradition ?
6. What is the relationship between working the Steps and Traditions, and how that attracts others?
7. What comes up for you, while reflecting on the relationship between Tradition 11 and 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.)

STEP 12 - Having had a spiritual awakening as the result of these Steps, we tried to carry this message to alcoholics, and to practice these principles in all our affairs.

1. Have I had “a spiritual awakening as a result of working these Steps”? Explain.
2. How does “character building” as mentioned in the Big Book relate to a “spiritual awakening”?
3. How do I try to carry the message today? What improvements have I had to make in how I carry the message throughout my time in recovery?
4. How has the structure of the 12 Steps and 12 Traditions helped me to grow in understanding and effectiveness?
5. What are “these principles”?
6. How do I bring these principles into the rest of my life? Give examples.
7. In what ways has my life changed as a result of working these Steps? Write out the 12 promises, including a description for each of how they have come true in your life.

TRADITION 12 - Anonymity is the spiritual foundation of all our Traditions, ever reminding us to place principles before personalities.

1. How does anonymity build a spiritual foundation?
2. How can I practice anonymity as a sponsor? As a trusted servant?
3. How does this Tradition protect our meetings?
4. Why is it essential that the groups place principles before personalities?
5. Can breaking my personal anonymity be helpful in certain situations? Explain.
6. What is the relationship between Tradition 12 and Step 12? (Having had a spiritual awakening as the result of these steps, we tried to carry this message to alcoholics and to practice these principles in all our affairs.)Why must we be ever reminded?
7. Why must we be ever reminded?

4TH STEP CHART + OPTIONS

Look up all major words from the Big Book (listed on this page) for the sake of clarity.
It can be helpful to explore in depth issues on the side in a notebook but a condensed resume of an issue is suggested for the chart.
Do the resentments first, then the sexual harms, then all harms, then fears.

THESE COLUMNS MAY BE USED AS PRESENTED OR THEY MAY BE CUT OUT AND APPLIED TO THE END OF STEP 4. THEY ARE INTENDED FOR EMOTIONAL CLARITY

RESENTMENT INVENTORY				
I listed people, institutions and principles with whom I am angry. (64:3) I am resentful at: (This includes grudges, regrets, and those we're annoyed with, agitated by, or that "let us down".)	I asked myself why I am angry? (64:3) The cause:	In most cases it was found that the following was hurt, threatened or interfered with. Affects my: self esteem, financial, emo.security, ambitions, personal relations, sex relations. Write a sentence explaining how for each or for the primary trigger	Putting out of my mind the wrongs others had done, I resolutely looked for my own mistakes. Though a situation had not been entirely my fault, I try to disregard the other person involved entirely. Where had I been selfish, dishonest, self-seeking and frightened? Where was I to blame? (67:2)	Use this column to go deeper into your part: Explore any projections, roles, expectations or lack of boundaries to assist in finding your part.
SEX & HARMS INVENTORY				
Whom did I hurt? (69:1) (Directly or indirectly. Perhaps begin with the people you've had sex with and then branch out to all relations, even those not involving sex.) Include God and yourself on this list.	I reviewed <u>my own</u> conduct over the years past. Where was I at fault? Where had I been selfish, dishonest or inconsiderate? (69:1) What were/are my motives? (70:1) Did I unjustifiably arouse jealousy, bitterness or suspicion? (Remember to go back and put on the Fear inventory any new fears you find while reviewing your past sex & harms conduct.)	What should I have done instead? (69:1)	As children we were true victims, but as we age we may nurse these experiences to feed our adult false victims. In these cases, focus on how we use the experience to avoid change, or to feed the victim.	Use this column to list the FINAL consequences to the other, myself or the relationship, adding the feelings associated with the situation. For example: sadness, shame, regret, loneliness, scared, guilty, fear etc.
FEAR INVENTORY				
I listed my fears. (68:1) (Remember to include the fears identified in the Resentment Inventory)	I asked myself why I had them. (68:1) (The rationalization you tell yourself to support the fear, usually an underlying fear.)	But did not I, myself, set the ball rolling? (67:3) How did self-reliance fail me? (68:1) This includes considering if my own selfishness and self-centeredness was involved. (62:1) (This is similar to the fourth column of the Resentment Inventory.)	Just to the extent that we do as we think God would have us, and humbly rely on Him, does He enable us to match calamity with serenity. <u>We direct our attention to what God would have us be.</u> What, perhaps, is a better way? (68:2 & 3)	