

# THE DEAL

# PRAYER BOOK

## STEP ELEVEN

*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.*

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# 1.0 PRAYER AND MEDITATION

	<p>Did you know, before the Big Book was published, the early members of AA studied the Bible? In fact, one of the possible names for AA then was, "The James Club" after the Book of James from the Bible. Alcoholics Anonymous . . . experience the history . . . Lest we forget!</p>
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<p>Prayer is when you talk to God. Meditation is when you listen to God.</p> <p><i>Diana Robinson</i></p>	<p>Change only takes place through action Not through meditation and prayer alone</p> <p><i>Dalai Lama</i></p>
<p>Prayer is the wing wherewith the soul flies to heaven and meditation the eye wherewith we see God.</p> <p><i>Ambrose, 340-397 AD</i></p>	<p>Prayer is more than meditation. In meditation the source of strength is one's self. When one prays he goes to a source of strength greater than his own.</p> <p><i>Madame Chiang Kai-Shek</i></p>
<p>All religions can be divided into two classes: those which emphasise abstract meditation, and those which emphasise prayer. Examples of the first class are Zen, and medieval mysticism. Christianity from the first has been a religion of prayer. In all time there has probably been no class of people who pray oftener than Christians.</p> <p><i>Toyohiko Kagawa</i></p>	
<p>Prayer is part of man's original nature. He can never be satisfied with merely meditative religion, and naturally and involuntarily inclines to move on to the religion of prayer.</p> <p><i>Toyohiko Kagawa</i></p>	<p>It's things that will interrupt your day. Like every morning I will meditate and pray, it's my way of refocusing. I also say I talk to God during those times. It's times when I just go inside myself for my thoughts, for my prayers and to really work with myself.</p> <p><i>Bernie Siegel</i></p>

## 1.1 BIG BOOK SUGGESTIONS ABOUT PRAYER AND MEDITATION

1. Make no requests in prayer for yourself only
2. Never pray for your own selfish ends
3. Select and memorise a few set prayers that emphasise the principles of the Steps
4. Ask a priest, minister or rabbi about helpful books and prayers that emphasise the principles of the Steps
5. Be quick to see where religious people are right
6. Make use of what religious people have to offer

*Big Book of Alcoholics Anonymous, page 87*

## 1.2 THOMAS MERTON ON PRAYER

It's a risky thing to pray and the danger is that our very prayers get between God and us. The great thing in prayer is not to pray, but to go directly to God. . . . The fact is, though, that if you descend into the depths of your own spirit and arrive somewhere near the centre of what you are, you are confronted with the inescapable truth that, at the very root of your existence, you are in constant and immediate contact with the infinite power of God.

There is no such thing as a kind of prayer in which you do absolutely nothing. If you are doing nothing you are not praying.

Prayer is the movement of trust, of gratitude, of adoration, or of sorrow, that places us before God, seeing both Him and ourselves in the light of His infinite truth, and moves us to ask Him for the mercy, the spiritual strength, the material help, that we all need.

The man whose prayer is so pure that he never asks God for anything does not know who God is, and does not know who he is himself: for he does not know his own need of God.

All true prayer somehow confesses our absolute dependence on the Lord of life and death. It is, therefore, a deep and vital contact with Him whom we know not only as Lord but as Father. It is when we pray truly that we really are. Our being is brought to a high perfection by this.

## 1.3 C.G. JUNG ON PRAYER

It - Prayer is very necessary because it makes the Beyond we conjecture and think about an immediate reality, and transposes us into the duality of the ego and the dark Other.

Prayer is not only of great importance but has also a great effect upon human psychology. If you take the concept of prayer in its widest sense and if you include also Buddhist contemplation and Hindu meditation (as being equivalent to prayer), one can say that it is the most universal form of religious or philosophical concentration of the mind and thus not only one of the most original but also the most frequent means to change the condition of mind. If this psychological method had been inefficient, it would have been extinguished long ago, but nobody with a certain amount of human experience could deny its efficacy.

## 1.4 C.G. JUNG ON FAITH

Your paper (on Gnosticism) has made me think: *Have I faith or a faith or not?* I have always been unable to produce faith and I have tried so hard that I finally did not know any more what faith is or means. I owe it to your paper that I have now apparently an answer: faith or the equivalent of faith with me is what I would call *respect*. I have respect for the Christian Truth. Thus it seems to come down to an involuntary assumption in me that there is something to the dogmatic truth, something *indefinable* to begin with. Yet I feel respect for it, although I don't really understand it, but I can say my life-work is essentially an attempt to understand what others apparently can believe.

There must be – so I conclude – a rather strong motive-power connected with the Christian Truth, otherwise it would not be explicable why it influences me to such an extent. My respect is – mind you – involuntary; it is a “datum” of irrational nature. This is the nearest I can get to what appears to me as “faith”.

*C.G. Jung in a letter to Father Victor White, 21 May 1948*

## 1.5 TWELVE STEPS AND TWELVE TRADITIONS (EXCERPTS)

And when we turn away from meditation and prayer, we likewise deprive our minds, our emotions, and our intuitions of vitally needed support.

*Twelve Steps and Twelve Traditions, page 100*

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.

*Twelve Steps and Twelve Traditions, page 101-102*

But its object is always the same: to improve our conscious contact with God, with His grace, wisdom, and love.

*Twelve Steps and Twelve Traditions, page 101*

As the day goes on, we can pause where situations must be met and decisions made, and renew the simple request: "Thy will, not mine, be done." If at these points our emotional disturbance happens to be great, we will more surely keep our balance, provided we remember, and repeat to ourselves, a particular prayer or phrase that has appealed to us in our reading or meditation. Just saying it over and over will often enable us to clear a channel choked up with anger, fear, frustration, or misunderstanding, and permit us to return to the surest help of all - our search for God's will, not our own, in the moment of stress.

*Twelve Steps and Twelve Traditions, page 102-103*

In A.A. we have found that the actual good results of prayer are beyond question. They are matters of knowledge and experience. All those who have persisted have found strength not ordinarily their own. They have found wisdom beyond their usual capability. And they have increasingly found a peace of mind which can stand firm in the face of difficult circumstances . . . 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.

*Twelve Steps and Twelve Traditions, page 107*

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...new lessons for living were learned, new resources of courage were uncovered, and that finally, inescapably, the conviction came that God does "move in a mysterious way His wonders to perform".

*Twelve Steps and Twelve Traditions, page 104-105*

## 2.0 SERENITY PRAYER

### 2.1 ORIGIN OF THE SERENITY PRAYER

For many years, long after the Serenity Prayer became attached to the very fabric of the Fellowship's life and thought, its exact origin, its actual author, have played a tantalizing game of hide and seek with researchers, both in and out of A.A. The facts of how it came to be used by A.A. a half century ago are much easier to pinpoint.

Early in 1942, writes Bill W., in A.A. Comes of Age, a New York member, Jack, brought to everyone's attention a caption in a routine New York Herald Tribune obituary that read:

**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

Everyone in A.A.'s burgeoning office on Manhattan's Vesey Street was struck by the power and wisdom contained in the prayer's thoughts. "Never had we seen so much A.A. in so few words," Bill writes. Someone suggested that the prayer be printed on a small, wallet-sized card, to be included in every piece of outgoing mail. Ruth Hock, the Fellowship's first (and non-alcoholic) secretary, contacted Henry S., a Washington D.C. member, and a professional printer, asking him what it would cost to order a bulk printing.

Henry's enthusiastic response was to print 500 copies of the prayer, with the remark: "Incidentally, I am only a heel when I'm drunk . . . so naturally, there could be no charge for anything of this nature."

"With amazing speed," writes Bill, "the Serenity Prayer came into general use and took its place alongside our two other favourites, the Lord's Prayer and the Prayer of St. Francis.

Thus did the "accidental" noticing of an unattributed prayer, printed alongside a simple obituary of an unknown individual, open the way toward the prayer's daily use by thousands upon thousands of A.A.s worldwide.

But despite years of research by numerous individuals, the exact origin of the prayer is shrouded in overlays of history, even mystery. Moreover, every time a researcher appears to uncover the definitive source, another one crops up to refute the former's claim, at the same time that it raises new, intriguing facts. What is undisputed is the claim of authorship by the theologian Dr Rheinhold Niebuhr, who recounted to interviewers on several occasions that he had written the prayer as a "tag line" to a sermon he had delivered on Practical Christianity. Yet even Dr Niebuhr added at least a touch of doubt to his claim, when he told one interviewer, "Of course, it may have been spooking around for years, even centuries, but I don't think so. I honestly do believe that I wrote it myself."

Early in World War II, with Dr Niebuhr's permission, the prayer was printed on cards and distributed to the troops by the U.S.O. By then it had also been reprinted by the National Council of Churches, as well as Alcoholics Anonymous.

Dr Niebuhr was quite accurate in suggesting that the prayer may have been "spooking around" for centuries. "No one can tell for sure who first wrote the Serenity Prayer," writes Bill in A.A. Comes of Age. "Some say it came from the early Greeks; others think it was from the pen of an anonymous English poet; still others claim it was written by

an American Naval officer . . ." Other attributions have gone as far afield as ancient Sanskrit texts, Aristotle, St. Augustine, St. Thomas Aquinas and Spinoza. One A.A. member came across the Roman philosopher Cicero's Six Mistakes of Man, one of which reads: "The tendency to worry about things that cannot be changed or corrected." No one has actually found the prayer's text among the writings of these alleged, original sources. What are probably truly ancient, as with the above quote from Cicero, are the prayer's themes of acceptance, courage to change what can be changed and the free letting go of what is out of one's ability to change.

The search for pinpointing origins of the prayer has been like the peeling of an onion. For example, in July 1964, the A.A. Grapevine received a clipping of an article that had appeared in the Paris Herald Tribune, by the paper's correspondent in Koblenz, then in West Germany. "In a rather dreary hall of a converted hotel, overlooking the Rhine at Koblenz," the correspondent wrote, is a tablet inscribed with the following words:

**God** gibe me the **Detachment** to accept  
those things **I** cannot alter  
the **Courage** to alter those things **I** can alter  
and the **Wisdom** to distinguish  
the one thing from the other

These words were attributed, the correspondent wrote, to an 18th century pietist, Friedrich Oetinger (1702-1782). Moreover, the plaque was affixed to a wall in a hall where modern day troops and company commanders of the new German army were trained "in the principles of management and . . . behavior of the soldier citizen in a democratic state."

Here, at last, thought A.A. researchers, was concrete evidence-quote, author and date-of the Serenity Prayer's original source. That conviction went unchallenged for fifteen years. Then in 1979 came material, shared with G.S.O.'s Beth K., by Peter T., of Berlin. Peter's research threw the authenticity of 18th century authorship out the window. But it also added more tantalizing facts about the plaque's origin.

"The first form of the prayer," Beth wrote back, originated with Boethius, the Roman philosopher (480-524 A.D.), and author of the book, Consolations of Philosophy. The prayer's thoughts were used from then on by "religious-like people who had to suffer first by the English, later the Prussian puritans . . . then the Pietists from southwest Germany . . . then A.A.s . . . and through them, the West Germans after the Second World War."

Moreover, Beth continued, after the war, a north German University professor, Dr Theodor Wilhelm, who had started a revival of spiritual life in West Germany, had acquired the "little prayer" from Canadian soldiers. He had written a book in which he had included the prayer, without attribution, but which resulted in the prayer's appearance in many different places, such as army officer's halls, schools and other institutions. The professor's nom de plume? Friedrich Oetinger, the 18th century pietist! Wilhelm had apparently selected the pseudonym Oetinger out of admiration of his south German forebears.

Back in 1957, another G.S.O. staff member, Anita R., browsing in a New York bookstore, came upon a beautifully bordered card, on which was printed:

Almighty **God**, our Heavenly Father,  
gibe us **Serenity** to accept what cannot be changed,  
**Courage** to change what should be changed,  
and **Wisdom** to know the one from the other;  
through Jesus Christ, our Lord

The card, which came from a bookshop in England, called it the "General's Prayer," dating it back to the fourteenth century! There are still other claims, and no doubt more unearthings will continue for years to come. In any event, Mrs Reinhold Niebuhr told an interviewer that her husband was definitely the prayer's author, that she had seen the piece of paper on which he had written it, and that her husband-now that there were numerous variations of wording -"used and preferred" the following form:

**God**, gibe us grace to accept with **Serenity**  
the things that cannot be changed,  
**Courage** to change the things which should be changed,  
and the **Wisdom** to distinguish the one from the other

While all of these searchings are intriguing, challenging, even mysterious, they pale in significance when compared to the fact that, for fifty years, the prayer has become so deeply imbedded into the heart and soul of A.A. thinking, living, as well as its philosophy, that one could almost believe that the prayer originated in the A.A. experience itself.

Bill made this very point years ago, in thanking an A.A. friend for the plaque upon which the prayer was inscribed: "In creating A.A., the Serenity Prayer has been a most valuable building block-indeed a corner-stone."

And speaking of cornerstones, and mysteries and "coincidences", the building where G.S.O. is now located borders on a stretch of New York City's 120th St, between Riverside Drive and Broadway (where the Union Theological Seminary is situated). It's called Reinhold Niebuhr Place.

## 2.2 LONG VERSION OF THE SERENITY PRAYER

**G**od grant me the **Serenity** to  
accept the things I cannot change;  
**Courage** to change the things I can;  
and **Wisdom** to know the difference.

Living one day at a time;  
enjoying one moment at a time;  
accepting hardships as the pathway to peace;

taking, as He did, this sinful world  
as it is, not as I would have it:

Trusting that He will make all things  
right if I surrender to His Will;  
that I may be reasonably happy in this life  
and supremely happy with Him forever in the next.

## 3.0 PRAYERS OF THE STEPS

### 3.1 STEP ONE

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

Dear God, I admit that I am powerless over my addiction. I admit that my life is unmanageable when I try to control it. Help me this day to understand the true meaning of powerlessness. Remove from me all denial of my addiction.

God, Creative Intelligence, Universal Mind, Spirit of Nature or Spirit of the Universe my name is \_\_\_\_\_, and I'm a real alcoholic ... and I need your help today.

### 3.2 STEP TWO

*Came to believe that a Power greater than ourselves could restore us to sanity*

Heavenly Father, I know in my heart that only You can restore me to sanity. I humbly ask that You remove all twisted thought and addictive behavior from me this day. Heal my spirit and restore in me a clear mind.

God, I'm standing at the turning point right now. Give me your protection and care as I abandon myself to you and give up my old ways and my old ideas just for today.

### 3.3 STEP THREE

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

God, I offer myself to Thee. To build with me and to do with me as Thou wilt. Relieve me of bondage of self, that I may better do Thy will. Take away my difficulties. That victory over them may bear witness to those I would help of Thy Power, Thy Love and Thy Way of Life. May I do Thy will always.

### 3.4 STEP FOUR

*Made a searching and fearless moral inventory of ourselves*

Dear God, It is I who has made my life a mess. I have done it, but I cannot undo it. My mistakes are mine and I will begin a searching and fearless moral inventory. I will write down my wrongs. But I will also include that which is good. I pray for the strength to complete this task.

### 3.5 STEP FIVE

*Admitted to God, to ourselves, and to another human being the exact nature of our wrongs*

God I thank you from the bottom of my heart that I know you better. Help me become aware of anything I have omitted discussing with another person. Help me to do what is necessary to walk a free man at last.

Higher Power, My inventory has shown me who I am, yet I ask for Your help in admitting my wrongs to another person and to You. Assure me and be with me, in this step, for without this step, I cannot progress in my recovery. With Your help, I can do this, and I will do it.

### 3.6 STEP SIX

*Were entirely ready to have God remove all these defects of character*

God help me become willing to let go of all the things to which I still cling. Help me to be ready to let You remove all of these defects, that Your will and purpose may take their place.

Dear God, I am ready for Your help in removing from me the defects of character which I now realize are an obstacle to my recovery. Help me to continue being honest with myself and guide me toward mental and spiritual health.

### 3.7 STEP SEVEN

*Humbly asked Him to remove our shortcomings*

My Creator, I am now willing that You have all of me, good and bad. I pray that You now remove from me every single defect of character which stands in the way of my usefulness to You and my fellows. Grant me strength, as I go out from here to do Your bidding.

### 3.8 STEP EIGHT

*Made a list of all persons we had harmed, and became willing to make amends to them all*

Higher Power, I ask Your help in making my list of all those I have harmed. I will take responsibility for my mistakes and be forgiving to others as You are forgiving to me. Grant me the willingness to begin my restitution. This I pray.

God help me to become willing to sweep away the debris of self will and self-reliant living. Thy will be done for this person as well as for me.

### 3.9 STEP NINE

*Made direct amends to such people wherever possible, except when to do so would injure them or others*

God give me the strength and direction to do the right thing no matter what the consequences may be. Help me to consider others and not harm them in any way. Help me to consult with others before I take any actions that would cause me to be sorry. Help me to not repeat such behaviours. Show me the way of Patience, Tolerance, Kindliness, and Love and help me live the spiritual life.

Higher Power, I pray for the right attitude to make my amends, being ever mindful not to harm others in the process. I ask for Your guidance in making indirect amends by staying abstinent, helping others and growing in spiritual progress.

Lord Jesus, through the power of the Holy Spirit, go back into my memory as I sleep. Every hurt that has ever been done to me, heal that hurt. Every hurt that I have ever caused another person, heal that hurt. All the relationships that have been damaged in my whole life that I am not aware of, heal those relationships. But, Lord, if there is anything that I need to do, If I need to go to that person because he or she is still suffering from my hand, bring to my awareness that person. I choose to forgive, and I ask to be forgiven. Remove whatever bitterness may be in my heart, Lord, and fill the empty spaces with your love.

### 3.10 STEP TEN

*Continued to take personal inventory and when we were wrong promptly admitted it*

Dear God, I pray I may continue to grow in understanding and effectiveness; to take daily spot check inventories of myself; to correct mistakes when I make them; to take responsibility for my actions; to be ever aware of my negative and self-defeating attitudes and behaviours; to keep my wilfulness in check; to always remember I need Your help; to keep love and tolerance of others as my code; and to continue in daily prayer how I can best serve You.

God remove the Selfishness, dishonesty, resentment and fear that has cropped up in my life right now. Help me to discuss this with someone immediately and make amends quickly if I have harmed anyone. Help me to cease fighting anything and anyone. Show me where I may be helpful to someone else. Help me react sanely; not cocky or afraid. How can I best serve You - Your will, not mine be done.

### 3.11 STEP ELEVEN

*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*

God, I'm agitated and doubtful right now. Help me to stop and remember that I've made a decision to let You be my God. Give me the right thoughts and actions. God save me from fear, anger, worry, self-pity or foolish decisions that Your will not mine be done.

God, as I understand You, I pray to keep my connection with You. Open and clear from me the confusion of daily life. Through my prayers and meditations I ask especially for freedom from self-will, rationalisation, and wishful thinking. I pray for the guidance of correct thought and positive action. Your Will, not mine, be done.

### 3.12 STEP TWELVE

*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*

Dear God, My spiritual awakening continues to unfold. The help I have received I shall pass on and give to others, both in and out of the fellowship. For this opportunity I am grateful. I pray most humbly to continue walking day by day on the road of spiritual progress. I pray for inner strength and wisdom to practice the principles of this way of life in all I do and say. I need You, my friends, and the Program every hour of every day. This is a better way to live.

## 4.0 AA MORNINGS

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. Under these conditions we can employ our mental faculties with assurance, for after all God gave us brains to use. Our thought-life will be placed on a much higher plane when our thinking is cleared of wrong motives.

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.

What used to be the hunch or the occasional inspiration gradually becomes a working part of the mind. Being still inexperienced and having just made conscious contact with God, it is not probable that we are going to be inspired at all times. We might pay for this presumption in all sorts of absurd actions and ideas. Nevertheless, we find that our thinking will, as time passes, be more and more on the plane of inspiration. We come to rely upon it.

We usually conclude the period of meditation with a prayer that we be shown 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.

If circumstances warrant, we ask our wives or friends to join us in morning meditation. If we belong to a religious denomination which requires a definite morning devotion, we attend to that also. If not members of religious bodies, we sometimes select and memorise a few set prayers which emphasize the principles we have been discussing. There are many helpful books also. Suggestions about these may be obtained from one's priest, minister, or rabbi. Be quick to see where religious people are right. Make use of what they offer.

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.

We alcoholics are undisciplined. So we let God discipline us in the simple way we have just outlined.

But this is not all. There is action and more action. "Faith without works is dead."

### 4.1 MORNING PRAYER

God direct my thinking today so that it be divorced of self pity, dishonesty, self-will, self-seeking and fear. God inspire my thinking, decisions and intuitions. Help me to relax and take it easy. Free me from doubt and indecision. Guide me through this day and show me my next step. God give me what I need to take care of any problems. I ask all these things that I may be of maximum service to you and my fellow man in the name of the Steps I pray.

Lord, help me to remember today is Your business, and not mine. My business today is to do for "nothing" for "free and for fun" helpful, caring, kind and loving actions for all Your other kids that you choose to put in my day.

Lord, I ask that you direct my thinking today so as I may be the servant and instrument in people's lives you would have me be. Especially today Lord, may you give me the power and grace to be myself and to be the person you would have me be and the person you wish me to be.

May I listen more and talk less and by actions not by words show Your people Your power and glory.

May I take my 12 Steps according to Your will today, not mine. May I draw Lord from your Patience, Tolerance, Kindliness and Love. In all I do, may Your power today relieve me of the bondage of self.

Lord, today with all my heart and mind and soul, I abandon myself and surrender to you my will and my life.

## 5.0 AA NIGHTS

When we retire at night, we constructively review our day. Were we resentful, selfish, dishonest or afraid? Do we owe an apology? Have we kept something to ourselves which should be discussed with another person at once? Were we kind and loving toward all? What could we have done better? Were we thinking of ourselves most of the time? Or were we thinking of what we could do for others, of what we could pack into the stream of life? But we must be careful not to drift into worry, remorse or morbid reflection, for that would diminish our usefulness to others. After making our review we ask God's forgiveness and inquire what corrective measures should be taken.

### 5.1 NIGHT PRAYER

God forgive me where I have been resentful, selfish, dishonest or afraid today. Help me to not keep anything to myself but to discuss it all openly with another person - show me where I owe an apology and help me make it. Help me to be kind and loving to all people. Use me in the mainstream of life God. Remove worry, remorse or morbid (sick) reflections that I may be of usefulness to others.

Lord, thank you for another sober day. Help me to constructively review my day. Was I outspoken? Did I criticise? Did I gossip? Did I work today to be of maximum service to God and his people? Did I take time to listen to people today? Did I sacrifice my desires and my rights today? Did I do the will of God in my dealings with others? Were my helpful actions done anonymously and quietly? Where was I selfish, dishonest, resentful or fearful? Was I lazy today? When today, did I justify my behaviour? Lord it's plain now to see that I am no better and no worse than any of your kids. And I see that today I was able to add to people's lives only by doing your will and using your power. Now Lord, show me the blessings of the day. Fill me with gratitude. Finally Lord, I humbly ask that you take all of me both the good and bad. I pray also that you now remove from me any shortcomings that stands in the way of my usefulness to you and my fellow. May I do Your will always.

## 6.0 COLLECTION OF PRAYERS

### 6.1 PRAYER OF ST FRANCIS OF ASSISI

Lord, make me a channel of thy peace,  
that where there is hatred, I may bring love;  
that where there is wrong, I may bring the spirit of forgiveness;  
that where there is discord, I may bring harmony;  
that where there is error, I may bring truth;  
that where there is doubt, I may bring faith;  
that where there is despair, I may bring hope;  
that where there are shadows, I may bring light;  
that where there is sadness, I may bring joy.  
Lord, grant that I may seek rather to comfort  
than to be comforted;  
to understand, than to be understood;  
to love, than to be loved.  
For it is by self-forgetting that one finds.  
It is by forgiving that one is forgiven.  
It is by dying that one awakens to Eternal Life.

### 6.2 THOMAS MERTON'S PRAYER

My Lord God, I have no idea where I am going.  
I do not see the road ahead of me.  
I cannot know for certain where it will end.  
Nor do I really know myself, and the fact that I think that I am following your will  
does not mean that I am actually doing so.  
But I believe that the desire to please you does in fact please you.  
And I hope I have that desire in all that I am doing.  
I hope that I will never do anything apart from that desire.  
And I know that if I do this you will lead me by the right road  
though I may know nothing about it.  
Therefore will I trust you always though I may seem to be lost and in the shadow of death.  
I will not fear, for you are ever with me,  
and you will never leave me to face my perils alone.

## 6.3 CORINTHIANS 13 - SPIRITUAL GIFTS

<sup>1</sup> Though I speak with the tongues of men and of angels, and may not have charity, I am become as sounding brass, or a tinkling cymbal.

<sup>2</sup> And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

<sup>3</sup> And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

<sup>4</sup> Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

<sup>5</sup> Does not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

<sup>6</sup> Rejoiceth not in iniquity, but rejoiceth in the truth;

<sup>7</sup> Beareth all things, believeth all things, hopeth all things, endureth all things.

<sup>8</sup> Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

<sup>9</sup> For we know in part, and we prophesy in part.

<sup>10</sup> But when that which is perfect is come, then that which is in part shall be done away.

<sup>11</sup> When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.

<sup>12</sup> For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

<sup>13</sup> And now abideth faith, hope, charity, these three; but the greatest of these is charity.

*Corinthians 13*

## 6.4 A LIVING SERMON

I'd rather see a sermon  
than to hear one any day  
I'd rather one should walk with me  
than merely show the way.

I can soon learn how to do it  
if you'd let me see it done.  
I can watch your hands in action  
but your tongue too fast may run.

All the lectures you deliver  
may be very wise and true,  
But I'd rather get my lesson by  
observing what you do.

Though I might not understand you  
and the fine advice you give,  
There is no misunderstanding  
how you act and how you live.

## 7.0 REASON, SEASON, AND A LIFETIME

People come into your life for a reason, a season, or a lifetime. When you figure out which it is, you will know exactly what to do.

Some people come into our lives and quickly go..  
Some people become friends and stay awhile...  
Leaving beautiful footprints on our hearts...  
And we are never quite the same because we have made a good friend!!!

When someone is in your life for a **REASON**, it is usually to meet a need you have expressed outwardly or inwardly. They have come to assist you through a difficulty, to provide you with guidance and support, to aid you physically, emotionally, or spiritually. They may seem like a godsend, and they are. They are there for the reason you need them to be. Then, without any wrong doing on your part or at an inconvenient time, this person will say or do something to bring the relationship to an end. Sometimes they die. Sometimes they walk away. Sometimes they act up or out and force you to take a stand. What we must realize is that our need has been met, our desire fulfilled; their work is done. The prayer you sent up has been answered and it is now time to move on.

When people come into your life for a **SEASON**, it is because your turn has come to share, grow, or learn. They may bring you an experience of peace or make you laugh. They may teach you something you have never done. They usually give you an unbelievable amount of joy. Believe it! It is real! But, only for a season.

**LIFETIME** relationships teach you lifetime lessons; those things you must build upon in order to have a solid emotional foundation. Your job is to accept the lesson, love the person or people involved; and put what you have learned to use in all other relationships, and areas of your life. It is said that love is blind but friendship is clairvoyant.

May today there be peace within you.  
May you trust God that you are exactly where you are meant to be.  
May you not forget the infinite possibilities  
that are born of faith.  
May you use those gifts that you have received,  
and pass on the love that has been given to you.  
May you be content knowing that you are a child of God.  
Let His presence settle into your bones,  
and allow your soul the freedom to sing,  
dance, and to bask in the sun.  
It is there for each and every one of you.

## 8.0 CITIZENSHIP IN A REPUBLIC

It is not the critic who counts; not the man who points out how the strong man stumbles, or where the doer of deeds could have done them better.

The credit belongs to the man who is actually in the arena, whose face is marred by dust and sweat and blood; who strives valiantly; who errs, who comes short again and again, because there is no effort without error and shortcoming; but who does actually strive to do the deeds; who knows great enthusiasms, the great devotions; who spends himself in a worthy cause; who at the best knows in the end the triumph of high achievement, and who at the worst, if he fails, at least fails while daring greatly, so that his place shall never be with those cold and timid souls who neither know victory nor defeat.

*Theodore Roosevelt*

## 9.0 DAILY PRAYER

Dear God

I offer myself to Thee. To build with me and to do with me as Thou wilt. Relieve me of bondage of self, that I may better do Thy will. Take away my difficulties. That victory over them may bear witness to those I would help of Thy Power, Thy Love and Thy Way of Life. May I do Thy will always!

Father please show me the way of Patience, Tolerance, Kindliness and Love, especially with my Family, Friends, Workmates and AA Members. Relieve me from the bondage of self that I may better do Thy Will, when my defects crop up I ask that you remove them at once then resolutely turn my thoughts to someone I can help.

Father, Just for Today, I will take whatever happens as Thy Will and try to fit myself to It, I will constantly think of others and how I can add to their lives and not think of me and my worries as that is all Yours to change. Father, you have the power to change me, I don't.

So Just for Today, I will stay out of Your way and let You do for me what I can't do for myself. And I Best do that by Thinking of, Doing For and Caring about Others.

Amen

## 10.0 IF

If you can keep your head when all about you  
Are losing theirs and blaming it on you,  
If you can trust yourself when all men doubt you,  
But make allowance for their doubting too;  
If you can wait and not be tired by waiting,  
Or being lied about, don't deal in lies,  
Or being hated, don't give way to hating,  
And yet don't look too good, nor talk too wise:

If you can dream—and not make dreams your master;  
If you can think—and not make thoughts your aim;  
If you can meet with Triumph and Disaster  
And treat those two impostors just the same;  
If you can bear to hear the truth you've spoken  
Twisted by knaves to make a trap for fools,  
Or watch the things you gave your life to, broken,  
And stoop and build 'em up with worn-out tools:

If you can make one heap of all your winnings  
And risk it on one turn of pitch-and-toss,  
And lose, and start again at your beginnings  
And never breathe a word about your loss;  
If you can force your heart and nerve and sinew  
To serve your turn long after they are gone,  
And so hold on when there is nothing in you  
Except the Will which says to them: 'Hold on!'

If you can talk with crowds and keep your virtue,  
Or walk with Kings—nor lose the common touch,  
If neither foes nor loving friends can hurt you,  
If all men count with you, but none too much;  
If you can fill the unforgiving minute  
With sixty seconds' worth of distance run,  
Yours is the Earth and everything that's in it,  
And—which is more—you'll be a Man, my son!

*Rudyard Kipling*