



THE RACIST ANONYMOUS FELOWSHIP



Revision 1.0

Table of Contents

<i>Opening Prayer.....</i>	<i>1</i>
<i>Introduction of Leader</i>	<i>1</i>
<i>Ask about newcomers.....</i>	<i>1</i>
<i>Business</i>	<i>1</i>
<i>RA Welcome.....</i>	<i>1</i>
<i>Read the Twelve Steps and twelve traditions</i>	<i>2</i>
<i>Optional Newcomers welcome.....</i>	<i>2</i>
<i>Reading and Sharing.....</i>	<i>4</i>
Reading.....	4
Sharing	4
<i>RA Closing</i>	<i>4</i>
<i>What is Racist Anonymous (RA)?</i>	<i>5</i>
Internalized Racial Superiority	5
Racism as an Addiction - Sin.....	5
Cultural Racism.....	6
Institutional Racism	6
<i>What we do in RA.....</i>	<i>6</i>
<i>Who should attend RA Fellowship?.....</i>	<i>7</i>
<i>How long does the program last?.....</i>	<i>7</i>
<i>Thoughts from Richard Rohr and 12-Step Program</i>	<i>8</i>
<i>Four Assumptions about Addiction.....</i>	<i>8</i>
We are all addicts.	8
“Stinking thinking”	8

All societies are addicted.....	8
Some form of alternative consciousness is the only freedom	8
<i>Excerpt from RA Anonymous International (Ron Buford)</i>	<i>9</i>
The Problem	9
The Solution.....	10
The Solution.....	10
<i>12 Steps of RA</i>	<i>12</i>
Surrender.....	12
Moral Inventory / Internal work	12
Amends	12
Practice the principles /Awakening/ Transformation	12
<i>12 Traditions of RA</i>	<i>13</i>
<i>Racist Anonymous Principles.....</i>	<i>14</i>
HONESTY	14
HOPE	14
SURRENDER	14
COURAGE.....	14
INTEGRITY	14
WILLINGNESS	14
HUMILITY.....	14
LOVE.....	14
RESPONSIBILITY	15
DISCIPLINE	15
AWARENESS.....	15

SERVICE	15
<i>The Racist Anonymous Promises</i>	<i>16</i>
<i>Serenity Prayer</i>	<i>17</i>
Long Version	17
Short Version	17
Living the Serenity Prayer in Recovery	17
<i>Recommended Literature.....</i>	<i>18</i>

Leader's Guide

Opening Prayer

Let's start the meeting with a moment of silence followed by the Serenity Prayer. "God, grant me the serenity to accept what I cannot change, the courage to change the things I can, and the wisdom to know the difference." Notes to the leader are in italics.

Introduction of Leader

My name is _____, I am a racist, and I will be the leader of this session tonight.

Ask about newcomers

If anyone here for their very first RA meeting? *If so, just say "welcome" for now*

Business

- "Mute" when not speaking, give a small wave or use the space bar to greet and thank people, if possible.
- Leave your video on at all times to assure others of confidentiality.
- We will rotate facilitation of meeting by asking for a volunteer "chair/leader" for the next day at the end of the meeting. We also request a volunteer to post the reading on "chat" whenever someone joins the meeting, if relevant.
- When taking part I sharing or otherwise speaking, please introduce yourself by first name only. If you are not yet comfortable with saying "I am a racist", you are by no means required to do so; merely introduce yourself. Also, it should be your first name only that appears on your photo; rename if it is not. You should also rename yourself in the participant's list. If anyone here for their very first RA meeting? *If so, just say "welcome" for now.*

RA Welcome

Welcome to the Thursday Evening Racist Anonymous Fellowship. We hope you will find in this fellowship the help, understanding and friendship we are privileged to enjoy. We acknowledge we are surrounded by, have participated in and have been complicit in cultural and institutional racism through the beliefs, attitudes and actions which perpetuate racism. We further acknowledge that we are racists in recovery.

We urge you to try our program. In this fellowship we are learning that no situation is really hopeless; there is a way to recover from internal racism and its effects and to truly experience and enjoy our shared humanity. So much depends upon our own attitudes. As we learn to see our beliefs, attitudes, behaviors and experiences in their true perspective, our mindless racist behaviors are lessened, and wounds inflicted by racism begin to heal. The 12-step program is a spiritual program. Without such spiritual help, overcoming our racist habits is too much for many of us.

We do not force solutions within ourselves or onto others. Doing so can make others resentful and defensive. We do not give advice or cross-talk during our meetings. We simply share our personal experience, strength and hope. The RA program is based on the Twelve Steps (adapted from AA) which we try, little by little, one day at a time, to apply to our lives along with our slogans and the Serenity Prayer. With the loving interchange among members and readings that support our journey to recovery, we become ready to receive the priceless gift of serenity, contentment, freedom and forgiveness.

RA is an anonymous fellowship. Everything that is said here, in the group meeting and member to member, must be held in **confidence**. Only in this way can we feel free to say what is in our minds and hearts, for this is how we help one another in Racist Anonymous.

Read the Twelve Steps and twelve traditions

Volunteers read “chunks” of the steps

- Can we get a volunteer to read the 12 steps of RA? (*Pause as steps are being read*)
- Can we get a volunteer to read the 12 RA Traditions? (*Pause as the traditions are being read*).

Optional Newcomers welcome

Read this if there are newcomers or if you sense it is needed:

Racist Anonymous is a fellowship of individuals seeking to achieve personal recovery from racist habits and the effects of racism. Within our RA fellowship we define a racist as an individual who supports beliefs, attitudes, and actions that reinforce or perpetuate racism in conscious and unconscious ways. Examples include telling a racist joke, believing in the inherent superiority of white people over other racial groups, or not hiring a person of color because “something doesn’t feel right.”

The purpose of RA is to help individuals who are ready to free themselves from the addiction and effects of racism. We do this by practicing the Twelve Steps, by welcoming and giving comfort to fellow RA members, and by calling out racist behaviors whenever we encounter them within ourselves or demonstrated by others within the fellowship. In RA we learn that, although we did not cause cultural and institutional racism and may not be intentionally racist, we have benefited from it and have been complicit in it. We learn how to recover from the effects of generations of racist reinforcement in our culture and institutions.

During our meetings, we share our experience, strength and hope in order to solve our common problems as they relate to personal racism. We hear a reading, followed by taking turns speaking about a topic. We listen respectfully and try to keep an open mind. We don’t interrupt one another or respond directly to what other people say. We don’t give each other advice. We focus only on ourselves and not on others. Although sharing during the meeting is helpful, it is not necessary. At the end, we say the Serenity Prayer or Lord’s Prayer together.

RA is a spiritual program, not a religious one. We use the term “Higher Power” which is defined by each person. This may be God, but need not be. RA is not allied with any sect, religious denomination, political entity, organization or institution.

RA members agree to keep everything we share with one another **confidential**. What you hear in this meeting should not be repeated to anyone, and we don’t talk about who attends meetings. This is “anonymity”, and it gives us all a feeling of safety.

Take what you like from the meetings and leave the rest. Talk with people who are in the program. We suggest attending several meetings in a short time to see if RA will work for you.

Reading and Sharing

Reading

Tonight, we will be focusing on step _____. Can we get a volunteer to start read from the **Step Study Guide** tonight's reading? The reading is from _____.

Sharing

As we share, please remember to keep the focus on yourself. Share YOUR experience, strength and hope. Be careful not to crosstalk or give advice. Try to keep your shares to 3 minutes or less; however, we will exercise grace. The leader will nudge. You to comply with these guidelines as necessary. If time permits, and nearly everyone has already shared, it is ok to share a second time.

Leaders please watch the time and consider number of participants who may want to participate. Sharing should end by 7:58pm to allow time for closing. If a participant who is sharing has a long share, consider asking them to remain after the meeting to discuss further. It is ok for there to be periods of silence. Sometimes that is helpful in dealing with a difficult topic.

RA Closing

In closing, I would like to say that the opinions expressed here were strictly those of the person who gave them. Take what you liked and leave the rest.

The things you heard were spoken in confidence and should be treated as confidential. Keep them within the walls of this space and the confines of your mind.

A few special words to those who haven't been with us long: whatever your problems, there are those among us who have had them too. If you try to keep an open mind, you will find help. You will come to realize that there is no situation too difficult to be bettered and no unhappiness too great to be lessened.

Talk to each other, reason things out with someone else; but let there be no gossip or criticism of one another. Instead, let the understanding, love and peace of the program grow in you one day at a time.

With heads bowed let us close as I say the Serenity Prayer/Lord's Prayer.

**Keep coming back. It works if you work it and
YOU ARE WORTH IT!**

Participants Guide

What is Racist Anonymous (RA)?

Racist Anonymous is a fellowship of individuals seeking to achieve racist recovery. Within our RA fellowship we define a racist as an individual who supports beliefs, attitudes and actions that reinforce or perpetuate racism in conscious and unconscious ways. Often, a racist internalizes, knowingly or unknowingly, racial superiority. Examples include telling a racist joke, believing in the inherent superiority of white people over other racial groups, or not hiring a person of color because “something doesn’t feel right.”

Internalized Racial Superiority

Internalized racial superiority and the ways in which being part of a dominating culture creates its own pathology: that of white privilege. The following are some preliminary observations about distorted thoughts and feelings precipitated by Internalized Racial Superiority.¹

1. Our ideas about what is ‘normal’ are very culture-bound in ways we often do not see.
2. We have an exaggerated sense of the rightness of our own ideas and opinions, often diminishing the contributions of people of color. ('White is Right'.)
3. We have a sense of entitlement which can create an exaggerated sense of outrage when our expectations are unmet.
4. Even those of us committed to social justice feel we can pick and choose when and where to speak out when we perceive racist behaviors.
5. We feel guilty for our participation in a racist society and often want our guilt to be assuaged by people of color.
6. We tend to argue with people of color about THEIR experience. The idea that we know better is one of the ultimate expressions of the exaggerated sense of rightness mentioned above.
7. Those of us who are white and who count ourselves successful tend to believe that we have earned our success through hard work and focus. We rarely see that the unearned benefits associated with whiteness have contributed to our prosperity.

Racism as an Addiction - Sin

Upon analyzing these manifestations of internalized racial superiority, racism, and the ways in which we as privileged individuals fail to give up these behaviors, White Privilege can be considered an addiction,

¹ <http://www.antiracistalliance.com/WhitePrivilegeAsAddiction.pdf>

and racism is a method to maintain that privilege. According to Richard Rohr, “our society itself shows all the signs of classic addiction. I began to wonder whether addiction could be one very helpful metaphor for what the biblical tradition called ‘sin.’ I personally am convinced that is the case, which might be the first foundational connection

between the Gospel and the Twelve Step Program. How helpful it is to see sin, like addiction, as a disease, a very destructive disease, instead of merely something that was culpable, punishable, or “made God unhappy.”²

American Society of Addiction Medicine observes:

“... addiction is characterized by impairment in behavioral control, craving, inability to consistently abstain, and diminished recognition of significant problems with one’s behaviors and interpersonal relationships. Like other chronic diseases, addiction can involve cycles of relapse and remission. Without treatment or engagement in recovery activities, addiction is progressive...”³

Cultural Racism

Cultural racism refers to representations, messages and stories conveying the idea that behaviors and values associated with white people or “whiteness” are automatically “better” or more “normal” than those associated with other racially defined groups . . . Cultural racism is also a powerful force in maintaining systems of internalized supremacy and internalized racism. It does that by influencing collective beliefs about what constitutes appropriate behavior, what is seen as beautiful, and the value placed on various kinds of music, art, poetry, speech and other forms of expression.

Institutional Racism

Institutional racism refers specifically to the ways in which policies and practices of organizations or parts of systems (schools, courts, transportation authorities, etc.) create different outcomes for different racial groups.⁴

What we do in RA

We share our experience, strength and hope in order to solve our common problems as they relate to personal racism. RA has but one purpose: to help individuals who are ready to free themselves from racist thinking, attitudes and behaviors. We do this by practicing the Twelve Steps, by welcoming and giving comfort to fellow RA members, and calling out racist behaviors whenever we encounter them within ourselves or are demonstrated by others.

² Rohr, Richard. Breathing Under Water: Spirituality and the Twelve Steps . St. Anthony Messenger Press. Kindle Edition.

³ <https://www.asam.org/docs/default-source/publications/asam-news-archives/vol26-3.pdf?sfvrsn=0>

⁴ <https://www.racialequitytools.org/fundamentals/core-concepts/racism>

In RA we learn that though we did not cause cultural and institutional racism, and may not be intentionally racist, we have benefited from it and have been complicit in it. We learn how to recover from the effects of generations of racist reinforcement in our culture and institutions.

During our meetings, we have a reading followed by taking turns speaking about a topic. We listen respectfully and try to keep an open mind. We don't interrupt each other or respond directly to what other people say. We don't give each other advice. We focus only on ourselves and not on others. If we don't want to say anything when it's our turn, we say our first name and "pass". At the end, we say the Serenity Prayer together.

RA is a spiritual program, not a religious one. We use the term "Higher Power" which is defined by each person, and may be God but need not be. RA is not allied with any sect, religious denomination, political entity, organization or institution.

RA members agree to keep everything we share with one another **confidential**. What you hear in this meeting should not be repeated to anyone, and we don't talk about who attends meetings. This is called "anonymity"; it gives us all a feeling of safety.

Take what you like from the meetings and leave the rest. Talk with people who are in the program. We suggest attending several meetings in a short time to see if RA will work for you.

Who should attend RA Fellowship?

Anyone who has a deep commitment to justice within our culture and our institutions and is ready and willing to identify and eradicate their personal racist attitudes, beliefs and behaviors. Anyone who wants to experience the unity of our shared humanity.

How long does the program last?

One never graduates from the program. We will always be in recovery and prone to make mistakes along the way. Currently, we are offering a step program to familiarize participants with the application of the steps to RA recovery.

Thoughts from Richard Rohr and 12-Step Program

Four Assumptions about Addiction⁵

We are all addicts.

Human beings are addictive by nature. Addiction is a modern name and honest description for what the biblical tradition called “sin,” and medieval Christians called “passions” or “attachments.” They both recognized that serious measures, or practices, were needed to break us out of these illusions and entrapments; in fact the New Testament calls them in some cases “exorcisms”! They knew they were dealing with non-rational evil or “demons.”

“Stinking thinking”

“Stinking thinking” is the universal addiction. Substance addictions like alcohol and drugs are merely the most visible form of addiction, but actually we are all addicted to our own habitual way of doing anything, our own defenses, and most especially, our patterned way of thinking, or how we process our reality. The very fact we have to say this shows how much we are blinded inside of it. By definition, you can never see or handle what you are addicted to. It is always “hidden” and disguised as something else. As Jesus did with the demon at Gerasa, someone must say, “What is your name?” (Luke 8:30). The problem must be correctly named before the demon can be exorcised. You cannot heal what you do not first acknowledge.

All societies are addicted

All societies are addicted to themselves and create deep codependency on them. There are shared and agreed-upon addictions in every culture and every institution. These are often the hardest to heal because they do not look like addictions because we have all agreed to be compulsive about the same things and blind to the same problems. The Gospel exposes those lies in every culture: The American addiction to oil, war, and empire; the church’s addiction to its own absolute exceptionalism; the poor person’s addiction to powerlessness and victimhood; the white person’s addiction to superiority; the wealthy person’s addiction to entitlement.

Some form of alternative consciousness is the only freedom

Some form of alternative consciousness is the only freedom from this self and from cultural lies. If the universal addiction is to our own pattern of thinking, which is invariably dualistic, the primary spiritual path must be some form of contemplative practice, once just called “prayer,” to break down this unhelpful binary system of either-or thinking, and superiority thinking. “Praying” is changing your operating system! This was well recognized in Step 11 of the Twelve Steps. When religion does not move

⁵ Rohr, Richard. *Breathing Under Water: Spirituality and the Twelve Steps*. St. Anthony Messenger Press. Kindle Edition.

people to the mystical or non-dual level of consciousness, it is more a part of the problem than any solution whatsoever. It solidifies angers, creates enemies, and is almost always exclusionary of the most recent definition of “sinner.” At this level, it is largely incapable of its supreme task of healing, reconciling, forgiving, and peacemaking. When religion does not give people an inner life or a real prayer life, it is missing its primary vocation. Let me sum up, then, the foundational ways that I believe Jesus and the Twelve Steps of A.A. are saying the same thing but with different vocabulary: We suffer to get well. We surrender to win. We die to live. We give it away to keep it. This counterintuitive wisdom will forever be resisted as true, denied, and avoided, until it is forced upon us—by some reality over which we are powerless—and if we are honest, we are all powerless in the presence of full Reality.

Excerpt from RA Anonymous International (Ron Buford)⁶

The Problem

The legacy of racism clings to humanity so closely; we ooze racism the way someone who eats a lot of garlic might ooze the smell of garlic by merely sweating. Because of America’s slave legacy and its near annihilation of native peoples among others, America can no more escape racism’s continued impact than a fish in the ocean can escape getting wet. Racism and cultural oppression not only persist in America but also endures around the world as if they were ancient anthropological holdovers – like cannibalism.

Is it any wonder that despite racism’s dogged persistence, almost no one admits to being a “racist?” Isn’t doing something radically new, civilized, and effective long overdue?

In strictly scientific terms, we may not be “addicted” to racism, but we may as well be. The impact of each person’s or organization’s racism varies dramatically based upon the individual’s or group’s power and influence. So does the racism that grows in the hearts and minds of those harmed by racism. As a result, humanity remains deadlocked in a never-ending conspiracy of silence as racism’s primitive iron grip keeps us all in bondage to death.

Isn’t it time for a generation of courageous people to rise, tell the truth, and break racism’s vicious cycle? – starting with ourselves?

Few groups or systems ever relinquish power voluntarily. “Given racism’s continuing costs to society, is the payoff for not shaking its iron grip still worth it?”

Do we “get it” ... that rooting racism out of ourselves is the first step toward rooting it out of our society and its institutions? That it’s not just a “blind spot” in some of us, but it remains the “blind spot” in all of us?

⁶ <http://rainternational.org/>

Will we in our generation have the honesty, persistence, patience and courage to unburden future generations by realizing that, "It's me, O God?" Or will we continue to deny the world the critically necessary ingredients because of our exclusion without which Creation according to God's design remains unfinished?

The Solution

Are we not "the salt of the earth," "the yeast?" How many loaves of God's Wonder Bread have gone unmade -- bread for the world's deepest hunger?

Isn't it time for a generation of courageous people to rise, tell the truth, and break racism's vicious cycle? -- starting with ourselves?

Few groups or systems ever relinquish power voluntarily. "Given racism's continuing costs to society, is the payoff for not shaking its iron grip still worth it?"

Do we "get it" ... that rooting racism out of ourselves is the first step toward rooting it out of our society and its institutions? That it's not just a "blind spot" in some of us, but it remains the "blind spot" in all of us?

Will we in our generation have the honesty, persistence, patience and courage to unburden future generations by realizing that, "It's me, O God?" Or will we continue to deny the world the critically necessary ingredients because of our exclusion without which Creation according to God's design remains unfinished?

The Solution

Are we not "the salt of the earth," "the yeast?" How many loaves of God's Wonder Bread have gone unmade -- bread for the world's deepest hunger?

Why?

Because of the primitive racism "hook" within us, demagogues more easily exploit our inner jealousy, envy and fear, pulling us away -- even from our natural self-interest to fulfill racism's destructive and unyielding demands.

Here's the Good News! God, the Creator, is still baking, speaking, creating, sending humanity the wide variety of ingredients necessary to finish creation toward God's envisioned perfection. With God's help, we can continually overcome, one day at a time and teach other race addicts to do the same.

For the purpose of Racists Anonymous, let us all consider owning our behavior as "racist" whenever we react to another solely upon race or some other external factor. That means if I see a group of Black or Latin kids walking down the street, and I automatically lock my doors ... That means if my blind date shows up, is White, and I refuse to answer ... That means that if an Arabic person gets on a plane and I automatically think terrorist ... Well, considering my honest answers to these sorts of questions, "Hi, my name is (insert your name here when reading this,) and I'm a racist."

Let's end racism in ourselves first and then let's see what happens!

12 Steps of RA

Surrender

1. We admitted we were powerless over racism—that our lives had become unmanageable.
2. Came to believe that a Power greater than ourselves could restore us to sanity.
3. Made a decision to turn our will and our lives over to the care of God as we understood Him.

Moral Inventory / Internal work

4. Made a searching and fearless moral inventory of ourselves.
5. Admitted to God, to ourselves, and to another human being the exact nature of our wrongs.
6. Were entirely ready to have God remove all these defects of character.
7. Humbly asked God to remove our shortcomings.

Amends

8. Made a list of all persons we had harmed, and became willing to make amends to them all.
9. Made direct amends to such people wherever possible, except when to do so would injure them or others.
10. Continued to take personal inventory and when we were wrong promptly admitted it.
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.

Practice the principles /Awakening/ Transformation

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

12 Traditions of RA

1. Our common welfare should come first; personal recovery depends upon RA unity.
2. For our group purpose there is but one ultimate authority—a loving God as He may express Himself in our group conscience.
3. Our leaders are but trusted servants; they do not govern. The only requirement for RA membership is a desire to stop being racist.
4. Each group should be autonomous except in matters affecting other groups or RA as a whole.=
5. Each group has but one primary purpose—to carry its message to the racist who still suffers.
6. An RA group ought never endorse, finance, or lend the RA name to any related facility or outside enterprise, lest problems of money, property, and prestige divert us from our primary purpose.
7. Every RA group ought to be fully self-supporting, declining outside contributions.
8. Racist Anonymous should remain forever nonprofessional, but our service centers may employ special workers.
9. RA, as such, ought never be organized; but we may create service boards or committees directly responsible to those they serve.
10. Racist Anonymous has no opinion on outside issues; hence the RA name ought never be drawn into public controversy.
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.
12. Anonymity is the spiritual foundation of all our Traditions, ever reminding us to place principles before personalities.

Racist Anonymous Principles

Adapted from AA Twelve Steps and Twelve Traditions⁷

HONESTY

We admitted we were powerless over racism—that our lives had become unmanageable.

HOPE

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

SURRENDER

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

COURAGE

Made a searching and fearless moral inventory of ourselves.

INTEGRITY

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

WILLINGNESS

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

HUMILITY

Humbly asked Him to remove our shortcomings

LOVE

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

⁷ <https://spiritualprinciples.org/12-steps-and-12-traditions/>

RESPONSIBILITY

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

DISCIPLINE

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

AWARENESS

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.

SERVICE

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

The Racist Anonymous Promises

Adapted from AA Big Book Promises⁸

- If we willingly surrender ourselves to the spiritual discipline of the Twelve Steps, our lives will be transformed. We will become mature, responsible individuals with a great capacity for joy, fulfillment, and wonder.
- Though we may never be perfect, continued spiritual progress will reveal to us our enormous potential. We will discover that we are both worthy of love and loving. We will love others without losing ourselves, and will learn to accept love in return.
- Our sight, once clouded and confused, will clear, and we will be able to perceive reality and recognize truth.
- Courage and fellowship will replace fear.
- We will be able to risk failure to develop new, hidden talents. Our lives, no matter how battered and degraded, will yield hope to share with others.
- We will begin to feel and will come to know the vastness of our emotions, but we will not be slaves to them.
- Our secrets will no longer bind us in shame.
- As we gain the ability to forgive ourselves, our families, and the world, our choices will expand. With dignity we will stand for ourselves, but not against our fellows.
- Serenity and peace will have meaning for us as we allow our lives and the lives of those we love to flow day by day with God's ease, balance, and grace.
- No longer terrified, we will discover we are free to delight in life's paradox, mystery, and awe.
- We will laugh more.
- Fear will be replaced by faith, and gratitude will come naturally as we realize that our Higher Power is doing for us what we cannot do for ourselves.
- Can we really grow to such proportions? Only if we accept life as a continuing process of maturation and evolution toward wholeness.
- Then we suddenly begin to notice these gifts appearing. We see them in those who walk beside us.
- Sometimes slowly or haltingly, occasionally in great bursts of brilliance, those who work the Steps change and grow toward light, toward health, and toward their Higher Power. Watching others, we realize this is also possible for us.
- Will we ever arrive? Feel joyful all the time? Have no cruelty, tragedy, or injustice to face? Probably not, but we will acquire growing acceptance of our human fallibility, as well as greater love and tolerance for each other.
- Self-pity, resentment, martyrdom, rage and depression will fade into memory.
- Community rather than loneliness will define our lives. We will know that we belong, we are welcome, we have something to contribute—and that is enough.

⁸ <https://www.12step.org/references/the-big-book/chapter-6/#promises>

Serenity Prayer

Long Version

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.
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 things right
If I surrender to His Will;
So that I may be reasonably happy in this life And supremely happy with Him Forever and ever in
the next.
Amen.

Short Version

God grant me/us the serenity
To accept the things I/we cannot change;
Courage to change the things I/we can;
And wisdom to know the difference.

Living the Serenity Prayer in Recovery

For many, the first verse of the Serenity Prayer serves as a daily touchstone, reminding us that to achieve serenity, we must approach each moment with acceptance, courage and wisdom. The prayer perfectly expresses the central problem of *hurts, habits and hang-ups* and prescribes a timeless solution.⁹

⁹ <https://www.hazeldenbettyford.org/articles/the-serenity-prayer>

Recommended Literature

Rohr, Richard. **Breathing Under Water: Spirituality and the Twelve Steps** . St. Anthony Messenger Press. Kindle Edition.

Rohr, Richard. **Breathing Under Water: Spirituality and the Twelve Steps** . St. Anthony Messenger Press. Kindle Edition.

Combs. **Recovery from White Conditioning** (p. 74). Kindle Edition.

Escobar, Kathy (2106-02-07T00:28:15). **Practicing** (Kindle Location 179). Presbyterian Publishing Corporation. Kindle Edition.

Kendi, Ibram X. (2019-08-12T23:58:59). **How to Be an Antiracist** . Random House Publishing Group. Kindle Edition.

DiAngelo, Robin J.. **White Fragility** (p. 31). Beacon Press. Kindle Edition.

Irving, Debby (2014-01-15T22:58:59). **Waking Up White: and Finding Myself in the Story of Race** . Elephant Room Press. Kindle Edition

Wallis, Jim. **America's Original Sin: Racism, White Privilege, and the Bridge to a New America** . Baker Publishing Group. Kindle Edition.

Casey, Karen (2009-11-09T22:No index entries found.58:59). **In God's Care: Daily Meditations on Spirituality in Recovery** (Hazelden Meditations) . Hazelden Publishing. Kindle Edition.

