

Lifeline

Experience, Strength, and Hope in Orange County

Step Five: God Already Knows

For *this alcoholic*, [Step Five](#) isn't about informing God. That realization didn't come to me in a meeting or a workbook. It came to me at Catholic Mass, of all places — during one of those call-and-response moments I used to say on autopilot, when I was a child. A few weeks ago, the response was: *"You have searched me, and you know me, Lord."*

I said it. I said it again. I said it again and one more time. Then I paused. Then I thought, *Well... that's inconvenient, but so very true!* (I did text it to a few friends, too).

And because it's true — and I believe it is — then God already knows what I've done. Not just the highlight reel or the sanitized version, but the whole thing. No omissions. No footnotes. No explanations about why I was under a lot of stress, or drunk, or mad at so-and-so at the time.

Then I thought of my program, and if God already knows, why does Step Five ask me to admit "to **God**, to ourselves, and to another human being the exact nature of our wrongs"?

Because, for me, Step Five isn't about giving God new information. It's about making sure *I* have the info. God knows. I'm the one who forgets, minimizes, edits, reframes, or flat-out avoids.

Step Five forces me to stop negotiating with reality. It's not about shame — it's about ownership. Saying out loud, with another human being present, "Yes. This is mine. That is part of me."

Step Five isn't meant to make me feel terrible; it's meant to hold me accountable.

Early in my sobriety, I returned to the Catholic Church, and I found myself thinking: *It's time for my first confession in forty years.* That sentence alone could've had me running in the other direction.

Step Five isn't meant to make me feel terrible; it's meant to hold me accountable.



Photo credit: Dolly C.—Lantana growing outside the Satellite Office in Laguna Niguel

Confession and Step Five look similar from a distance. Both involve honesty. Both involve another person. Both involve admitting things I'd rather keep in my head. But they are not the same conversation — and I don't think they're meant to be.

In Step Five, the other person isn't standing *in* for God. They're standing *with* me. The point is to be seen as human, by a human, without collapsing or defending myself. For me, my sponsor, whose Higher Power isn't even the same God as mine, was the man for this role.

Confession is different. In the sacrament, the priest isn't just another person — he's acting in a specific role, within a specific structure,

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The Lifeline is published monthly by the Orange County Intergroup Association

Purpose: The *Lifeline* Committee is a group of AA members charged with the responsibility of producing and distributing the Orange County *Lifeline*. The *Lifeline* is published monthly and is supported solely through contributions from the AA groups and members of Orange County. The *Lifeline* proposes to meet the following needs of the Orange County AA membership: to inform AAs of service opportunities, events, and announcements; to share experience in recovery, unity, and service; and to report the actions, finances, and meetings of the Orange County Intergroup Association and other Central Office committees.

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Welcome 2026 SERVICE BOARD

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For more information on service committees, or if you have a situation that requires an immediate answer, please contact Orange County Central Office at (714) 556-4555 or email manager@oc-aa.org.

Public Information Committee meets the **4th Wednesday of the month at 5:30PM** via Zoom (Meeting ID: 851 8320 4725, Password: ocaaPI).

Group Relations Committee meets the **3rd Wednesday of the month at 7:00PM** via Zoom (ID: 896 3413 6745, Password: ocaa).

Lifeline Committee meets the **1st Thursday of the month at 7:00PM** via Zoom (ID: 886 0942 7655, Password: lifeline) *See page 3 for more details.*

Special Events Committee meets the **3rd Thursday of the month at 6:00PM** via Zoom (ID: 913 4366 3535, Password: ocaa).

South Orange County H & I meets the **3rd Wednesday of the month at 6:00PM** (new members' orientation) and **6:45PM** (business meeting), Laguna Beach Canyon Club (small room), 20456 Laguna Canyon Road, Laguna Beach. South County H & I's mailing address is 27068 La Paz Rd., #706, Aliso Viejo, 92656. For more information, go to www.sochic.club.

Orange County H & I meets the **2nd Sunday of the month at 4:00PM** (Institutions) and **6:00PM** (Hospitals) at the Garden Grove Alano Club (9845 Belfast Dr., Garden Grove). Orientation is at **3:15PM** and **5:15PM**. The Committee Meeting is at 6:00, and the meeting opens around 5:40. For more information on Orange County H & I, go to www.ochandi.org or email contact@ochandi.org.

The Central Office Committee meets via Zoom (call Central Office for more information).

The OCAA Technology Committee meets the **1st Monday of the month at 6:00PM** via Zoom (ID: 933 6844 2432, Password: ocaatech).

The Orange County Intergroup Assoc. meets the **2nd Wednesday of the month at 7PM (6:30 new rep orientation)** at Norma Hertzog Community Center, 1845 Park Ave., Costa Mesa.

—IN PERSON ONLY—

For information about **General Service** meetings, please go to the Area 09 website, www.msca09aa.org

Like and follow Orange County Intergroup on Facebook



Thank you to our board and committee members.



Letter from the Editor

This month, we are focusing on [Step Five](#), [Tradition Five](#), AND [Concept V](#), thanks to the article on page 11 by Brian S., “Concept V: Because Group Conscience Is Not a Popularity Contest.” This issue has everything—even a joke (see the bottom of the page). I hope you’ll read our cover story by Bill H., “Step Five: God Already Knows,” where he talks about the difference between confession and Step Five. It’s very well written and thought provoking, like everything I’ve seen from Bill H. I also hope you’ll read Ron B.’s article on page 8, “Lighting the Way.” If you only have one minute, read the last paragraph and prepare to be blown away.

AA members who attend our monthly Intergroup meetings know that Paul B. has been a longtime proponent of including the long form of our Traditions in the “Our Principles” section on page 4. While I think the short form of our Traditions are very close to the long form, I agree with Paul that the long form of the Fifth Tradition is different. It shows how each group is a *spiritual entity* whose purpose is to carry the message to the alcoholic who still suffers. He makes an excellent argument for why the long form of this Tradition is so important in his article on page 10, “Tradition Five: Spiritual Entity.”

I find myself thinking a lot about Tradition Five this month and how each group works to carry our message to the alcoholic still suffering. As a GSR, I am grateful to represent my home group and share our group conscience with our Area 9 Delegate, Debra L., as she gets ready to go to the General Conference in New York. This is where the real business of AA gets done, and any AA member can make a suggestion to improve AA and make sure it’s there for the alcoholic who hasn’t been born yet. I look forward to hearing how the conference goes this year. If you’d like to learn more about the General Service Conference, read [pp. 39-43 in The AA Service Manual](#).

In keeping with the theme of service and the upcoming conference, I’d like to share Dr. Bob’s words on service and why he spent so much time passing on what he learned to others. He wrote that he did it for four reasons:

1. Sense of duty
2. It is a pleasure.
3. Because in so doing I am paying my debt to the man who took time to pass it on to me.
4. Because every time I do it I take out a little more insurance for myself against a possible slip. ([Big Book, pp. 180-81](#); [AA Service Manual, p. 10](#))

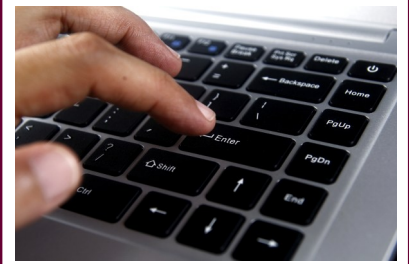
Thank you as always for reading the *Lifeline*. If you have any questions or comments about the *Lifeline* or an article you’ve read this month, please send an email to oclifelineeditor@gmail.com with your first name, last initial, and city. We might feature what you write in an upcoming issue.

If you would like to sign up to have the *Lifeline* delivered by email every month, you can subscribe at www.oc-aa.org or use the QR code and scroll down to subscribe to the *Lifeline*. Printed copies are available at Central Office, the satellite office, and our monthly Intergroup meetings. Location information can be found on page 2. If you have any suggestions or would like to submit an article, poem, photo, or original artwork to the *Lifeline*, please email me at oclifelineeditor@gmail.com.

Jennifer J.
Lifeline Editor



Orange County Intergroup Association – of Alcohol...
www.oc-aa.org



Share Your Thoughts on Sobriety with the Lifeline

If you’d like to submit an article, poem, or cartoon to be considered for publication, please send all submissions to the email address below by the 15th of the month for the following month, e.g., August 15th for the September issue. The best articles are under 600 words and are often much shorter. If you are unsure of what to write, you can think of a great share at your favorite meeting. You can write on a topic like how you chose your sponsor, your concept of a Higher Power, or tell your story. Not a writer? A committee member can interview you and write your story. You will have final approval on anything published. Please email oclifelineeditor@gmail.com for more information.

The Lifeline Committee invites you to join us. *Lifeline* Committee members can help read, write, edit, create, design, or simply offer suggestions for the *Lifeline*. The *Lifeline* Committee meets on the first Thursday of the month via Zoom (ID: 886 0942 7655, Password: lifeline).

What do an alcoholic and a crab have in common?



They are both shellfish!

—Submitted by Scott Z.

VOLUNTEERS ARE NEEDED AT CENTRAL OFFICE

PLEASE CONTACT CENTRAL OFFICE TO FIND OUT ABOUT SERVICE OPPORTUNITIES.

714-556-4555
MANAGER@OC-AA.ORG

Our Principles

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

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

This is perhaps difficult, especially discussing our defects with another person. We think we have done well enough in admitting these things to ourselves. There is doubt about that. In actual practice, we usually find a solitary self-appraisal insufficient. We will be more reconciled to discussing ourselves with another person when we see good reasons why we should do so. The best reason first: If we skip this vital step, we might not overcome drinking. Some of them took the inventory all right but hung on to some of the worst items in stock and almost invariably got drunk. Once we have taken this Step, withholding nothing, we are delighted. We can look the world in the eye. We can be alone at perfect peace and ease. Our fears fall from us. We begin to feel the nearness of our Creator ([Alcoholics Anonymous, "Into Action"](#)).

Tradition Five: Each group has but one primary purpose...to carry its message to the alcoholic who still suffers.

Every newcomer learns (some of us the hard way) that the business of staying sober must have top priority. If we fail at that, we can't succeed at anything else. The Fifth Tradition tells us that groups should remember *their* "one primary purpose" ([Traditions Illustrated](#)).

"Shoemaker, stick to thy last! . . . better to do one thing well than many badly. That is the central theme of this Tradition. Around it our

Society gathers in unity. The very life of our Fellowship requires the preservation of this principle" ([Twelve Steps and Twelve Traditions, p. 151](#)). Members of Alcoholics Anonymous can help problem drinkers as others seldom can. Another reason for this singleness of purpose is the great paradox of AA that we know that we can seldom keep the gift of sobriety unless we give it away. For us, if we neglect those who are still sick, there is unremitting danger to our own lives and sanity. Under these compulsions of self-preservation, duty, and love, it is not strange that our Society has concluded that it has but one high mission—to carry the AA message to those who don't know there's a way out.

Concept V: Throughout our world services structure, a traditional "Right of Appeal" ought to prevail, thus assuring us that minority opinion will be heard and that petitions for the redress of personal grievances will be carefully considered.

The "Right of Appeal" recognizes that minorities frequently can be right; that even when they are in error, they still perform a most valuable service when they compel a thorough-going debate on important issues. The well-heard minority, therefore, is our chief protection against an uninformed, misinformed, hasty, or angry majority.

This concept also warns us of "the tyranny of the majority" and points out that in AA, a simple majority is seldom sufficient basis for a decision. That's why we usually require at least a two-thirds majority. Lacking this, it is preferable to delay the decision; or in the case of an election following the "Third Legacy Procedure," to "go to the hat." (See [AA Service Manual, "Chapter I."](#))

[*Editor's note: You can read the long form of the [Traditions](#) on www.aa.org or on pp. 563-565 in the Big Book. You can also learn more about the [General Service Office](#) and how it serves AA on www.aa.org.]*

Dave W.

How Am I Doing?

Tradition Five: Each group has but one primary purpose—to carry its message to the alcoholic who still suffers.

1. Do I ever cop out by saying, "I'm not a group so this or that Tradition doesn't apply to me"?
2. Am I willing to explain firmly to a newcomer the limitations of AA help, even if he gets mad at me for not giving him a loan?
3. Have I today imposed on any AA member for a special favor or consideration simply because I am a fellow alcoholic?
4. Do I help my group in every way I can to fulfill our primary purpose?
5. Do I remember that AA old-timers, too, can be alcoholics who still suffer? Do I try both to help them and to learn from them?

(Reprinted with permission from the [AA Grapevine](#))

(Traditions Checklist available from Central Office)

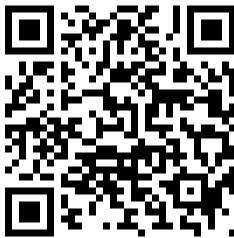
([SMF-131 Traditions Checklist](#) is available from the [AA Grapevine](#) on www.aa.org)

Support Your Central Office

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venmo



Central Office appreciates your Venmo contributions. The second QR code will take you to the [www.oc-aa.org contributions page](http://www.oc-aa.org/contributions/page) for more options.

Checks and money orders can be sent to:

ORANGE COUNTY CENTRAL OFFICE
1526 Brookhollow, Suite 75
Santa Ana, CA 92705

Now available on our oc-aa website...

Become a "Grateful Giver"
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It is an easy way to support your Central Office!



AA Birthdays

Robin H. Santa Ana 4 years (4/26/22)

Amber C.	Irvine	1 year
Kristyn H.	San Juan Capistrano	2 years
Rob F.	Huntington Beach	2 years
Tina B.	Aliso Viejo	3 years
Jill C.	San Clemente	4 years
Jim M.	Mission Viejo	10 years
Faith B.	Brea	12 years
Timothy K.	Lake Forest	31 years
John G.	Huntington Beach	40 years
Chuck C.	Laguna Woods	42 years
Cynthia L.	San Juan Capistrano	43 years
Barbara B.	Laguna Woods	47 years

You can celebrate an AA birthday in the *Lifeline* with a donation to Central Office.



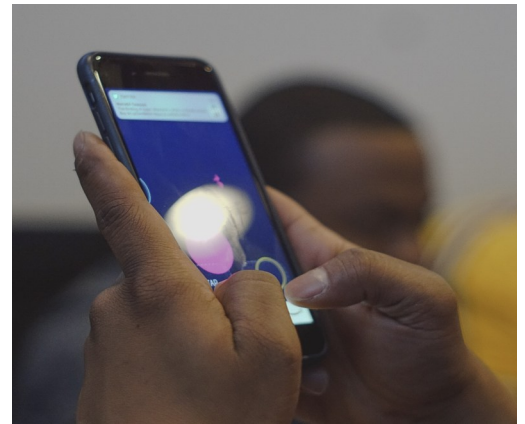
Located at the end of the 55 freeway in Costa Mesa
next to the Donald Dungan branch of the Costa
Mesa Public Library

Orange County Intergroup Meeting
Second Wednesday of the month
7:00PM meeting, 6:30PM new rep orientation
—IN PERSON ONLY—
Info: 714-556-4555, www.oc-aa.org

Norma Hertzog Community Center
[1845 Park Ave.](http://www.oc-aa.org)
Costa Mesa

OFFICE CALLS TOTAL = 229	CENTRAL OFFICE ACTIVITY March 2026			
	12 Step Calls	Meeting Info	General Info	Visitors
After hour calls not included				
Santa Ana Office	3	92	101	109
Laguna Niguel Office	1	8	24	48

Looking for a service commitment you can do with your phone?



The Orange County Central Office call forwarding program ensures that our help line phones are answered by volunteers 24/7. During hours when the Central Office is closed, calls are forwarded to a call forwarding volunteer's home or cell phone, where the volunteer answers the calls just as if they were sitting in Central Office. This allows Central Office to save money because we do not have to use an answering service. More importantly, the caller will be talking to a member of Alcoholics Anonymous. Two years of sobriety are suggested to volunteer for this service. Please call the Central Office Manager in Santa Ana at (714) 556-4555 or the Satellite Office Manager in Laguna Niguel at (949) 582-2697 to sign up for a brief orientation session.

- SHIFTS:**
- Monday—Friday
 - 6AM—9AM
 - 6PM—9PM
 - 9PM—6AM
 - Saturday and Holiday:
 - 6AM—9AM
 - 1PM—4PM
 - 4PM—7PM
 - 7PM—10PM
 - 10PM—6AM
 - Sundays
 - 6AM—10AM
 - 10AM—2PM
 - 2PM—6PM
 - 6PM—10PM
 - 10PM—6AM

My Serenity Prayer to My Higher 'Panel' of Spirits

Grant me the serenity to accept the things I cannot change
The courage to change the things I can
And the wisdom to know the difference

Spirit of Perspective

Grant me the **Positive Attitude** to change the things I can
And the **Charisma** to know the difference

Spirit of Manner

Grant me the **Poise** to change the things I can
And the **Demeanor** to know the difference

Spirit of Drive

Grant me the **Resilience** to change the things I can
And the **Experience** to know the difference

Spirit of Reality

Grant me the **Humility** to change the things I can
And the **Honesty** to know the difference

Spirit of Fellowship

Grant me the **Learnings** to change the things I can
And the **Service** to know the difference

Spirit of Perververance

Grant me the **Grit** to change the things I can
And the **Strength** to know the difference

Thy will, not mine, be done.
Emily B

Archives Corner

Marty Mann on the *We the People* Radio Show

In 1944, most people in the United States did not understand alcoholism as an illness. Many believed it was a personal weakness or a lack of discipline. During this time, Marty Mann, one of the first women to stay sober long term in [Alcoholics Anonymous](#), was working to change how the public viewed alcoholism. On October 8, 1944, she appeared on the national radio program *We the People*. The show featured real stories from ordinary Americans, and it reached a large audience across the country.

During the broadcast, Mann told the story of her drinking and recovery. She did not mention AA by name, in keeping with the fellowship's tradition of anonymity at the public level. However, she explained the basic ideas she had learned in AA. She described alcoholism as a condition that required ongoing help and support. She talked about admitting the problem, getting assistance from others who understood it, and following a structured plan for recovery. Her explanation was simple and clear, and it introduced many listeners to the idea that alcoholism could be treated rather than hidden or punished.

That same year, Mann helped start the National Committee for Education on Alcoholism, known as the NCEA. On the radio show and in later talks, she explained the committee's goals. The NCEA

aimed to teach the public that alcoholism was a health issue. It encouraged early recognition of the problem and supported the development of treatment programs. Mann stressed that people with alcoholism should be approached with understanding and given access to help.



Marty Mann

Her appearance on *We the People* played an important role in spreading these ideas. The program had a wide audience, and many listeners were hearing this information for the first time. Mann's story showed that recovery was possible and that alcoholism was not simply a matter of willpower. Her message also demonstrated that someone in recovery could speak publicly about the issue without identifying themselves as a member of AA.

The broadcast is considered an early step in national alcohol education efforts. It helped lay the groundwork for later public health campaigns and for the growth of community programs focused on alcoholism. Mann's work with both AA principles and the NCEA contributed to a shift in how the country understood and responded to alcoholism in the years that followed.

Mary G.
MSCA 09 Archives

"Sobriety — freedom from alcohol — through the teaching and practice of the Twelve Steps, is the sole purpose of an AA group." -Bill W., [The Language of the Heart](#)

When I first read the Twelve Steps, I was not convinced that they would change my life. I did, however, believe that "your" lives had gotten better, so I was at least willing to try. That profound impact didn't hit me until the Fourth and [Fifth](#) Steps.

After reading my Fourth Step to my sponsor, I felt lighter and more connected to the program. The next quantum leap came after making my amends and seeing the "promises" come to fruition. The Tenth and Eleventh Steps transformed my daily consciousness, and I experienced a profound spiritual awakening.

Step Twelve opened the door to a lifetime of happiness, built by helping others and applying the principles of the program to my daily living. I've been around long enough to witness countless life transformations, not only in sobriety, but an entire psychic change, perspective, and approach to life for all those willing to apply this process fully.

Today, I completely trust and believe in the program and course of action, and I am so thankful that I get the gift of carrying the message and sharing it with others. When it comes to the steps, the best way to teach them is to practice them through our own example.

Anonymous

LIGHTING THE WAY

I was relieved after completing my [Step Four](#). Seeing an inventory of my sins written down wasn't as bad as I'd thought it would be and gave me hope that they would no longer rule my life. I was coming to understand that I'd begun the process of eventually overcoming these shortcomings. Next up: the ritual of Step Five (*see p. 4*).



AA is filled with rituals. Defined as a solemn ceremony of actions performed together in a prescribed order, they create a comfortable consistency and foster unity, giving us an opportunity to transform ourselves. Meeting rituals often include the [Serenity Prayer](#), [AA Preamble](#), reading the [Steps](#) and [Traditions](#) aloud, and various closing prayers. Each meeting's rituals can be different under [Tradition Four](#), but they all provide a sense of familiarity, structure, and fellowship.

In AA, we have personal practices that can also be ritualistic. They are similar to rituals used by athletes and performers. As an actor, I have a set of exercises and line review that I do before every performance. My daily AA rituals include prayer and meditation ([Step Eleven](#)), followed by a gratitude list, and a daily personal inventory ([Step Ten](#)). All of this helps ground me emotionally, reduce my anxiety, and connects me with my Higher Power.

The [Fifth Step](#)—my admission of the exact nature of my wrongs to God/Higher Power, myself, and another person—is the ritual of confession. Ceremonial self-reflection to examine our actions has been around for thousands of years. It helps me cultivate virtue, improve myself, and encourages me to seek the personal growth that can guide me to the kind of ethical living crucial to a sober, purposeful life.

But for years I held onto a deep-seated fear of self-reflection. Being

The pages of our Fourth Step inventory are kindled in the crucible known as Step Five. Here we not only illuminate for ourselves and our Higher Power the shadowy corners wherein lie our character defects but complete the crucial additional task of revealing them to another person.

yelled at by a priest in a confessional as a child traumatized me badly and I never went back. For many years, I used acting (and lying) to hide my shortcomings. If I did share them, it often became nothing more than a performance, rather than taking responsibility for my behavior.

I did this in my first Step Five for another recovery program. My sponsor at the time had me do an elaborate ritual that was beautiful and dramatic but I was left unmoved, cynically comparing it to other rituals I'd seen in church (which I had a resentment against). Humiliated and doubtful, I wasn't ready to fully participate—a critical part of any ritual. I promptly went out and relapsed, not returning until I got to AA twenty-five years later.

But this time, having done the first four Steps to the best of my ability, I was better prepared for my Fifth Step. The simplicity of the ritual of confessing my wrongs to my current sponsor moved me deeply. It was essentially the same sharing of my shortcomings (now a longer list) with another person as before; the only difference was that I was finally ready to fully admit my actions and accept responsibility.

The principle of Step Five is integrity. To bare myself before another and confess not just the misdeeds themselves, but the true details of my character, is to call upon a courage I'd begun to realize in my Fourth Step—a willingness and determination to seek the truth about myself for its own sake. In this act, I bowed myself not in humiliation, but humility, emerging from the darkness by surrendering to the belief that my Higher Power might one day relieve me of the burdens that hinder my growth. In the peaceful aftermath of honest confession, I found myself poised upon the threshold of a joyful sobriety, ready to lift my head to the light of truth and walk the way of serenity.

The pages of our Fourth Step inventory are kindled in the crucible known as Step Five. Here we not only illuminate for ourselves and our Higher Power the shadowy corners wherein lie our character defects but complete the crucial additional task of revealing them to another person. If we are fully committed to the integrity inherent in this act of humility, the highroad of freedom from alcoholism will be revealed ahead of us, its roadside dotted with lampposts, each lamppost another Step that will light our continuing journey to recovery.

Ron B.

41st
Annual OCAA Convention
 with AI-Anon Participation
 May 1st, 2nd and 3rd, 2026
 Hilton Orange County Costa Mesa, CA

All Registrations are online at OCAAC.org.



You can also register at the convention (Price list on back)



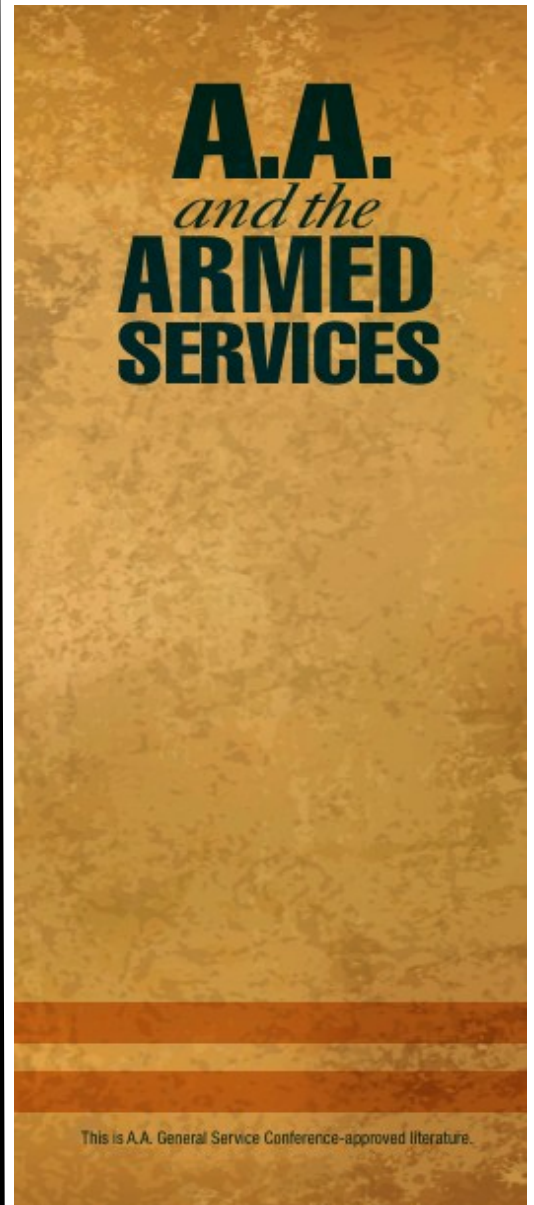
Room Rates: \$156
 Book your Room EARLY!
 714-540-7000
 Hotel Parking: \$15.00 overnight
 \$10 In & Out.
 No Charges till You Check-in



Website Registration opens on December 1st, 2025



May Pamphlet of the Month



Meeting Spotlight

11th Step
Meditation Meeting
 Sunday 4-5pm
 St George Church
 23802 Avenida De La Carlota
 Laguna Hills



This [pamphlet](#) (P-50) shares inspirational personal stories of AA members in the military.

[Pamphlets are available for purchase at Central Office for \$.85 each (**FREE with the purchase of a book**) and on www.aa.org.]



The Gift of Ownership



My sponsor had viewed just enough of my first attempt at a [Fourth Step](#) to direct me to start over with the caveat that I had to end each writing session with some good I had done that day. A difficult task as I was using this step to flog myself. Yet I was able to complete the task. Now I was expected to *admit to a Higher Power/God, myself, and another human being, the exact nature of my wrongs*. I was not thrilled with this idea.

In my alcoholic thinking, this Higher Power/God who I feared and was angry at already knew my faults, after all, this Higher Power/God was going to punish me for the way I had been living. I now knew my faults and shortcomings; I just needed to behave better (self-will). No one else needed to know these things. So, taking the easy way, the writings went into a desk drawer.

The struggle to change my behavior became very intense. Mentally and emotionally, I continued to act out on my alcoholic thinking. Still, I delayed scheduling my Fifth Step with my sponsor. As a result, the efforts to change my behaviors nosedived. That ingrained alcoholic thinking caused more erratic mental and emotional upheaval.

One afternoon, my sponsor's sponsor cornered me and asked why I had not done my [Fifth Step](#). (My sponsor and his sponsor often double-teamed me). Needless to say, he was not pleased with my excuses. His response was a loud "B... S..." and he told me I would drink again if I did not do this Step. I believed him. That night I scheduled my Fifth Step with my sponsor.

As I have shared over the years, the whole thing was sort of anticlimactic. My fears of rejection and shame going in were never realized. My sponsor's response of "So" when I was done sharing showed me I was not unique nor had done anything any other alcoholic had not done. The most important thing accomplished was my ownership of my faults and assets (there were a few).

I was able to own that there were two sides of my nature, one dark and the other light. Having written them out in Step Four was one thing, but said out loud in Step Five with another alcoholic provided the ownership for my actions, good and bad. Ownership allowed me to begin walking through my fears and change my behavior.

It would take another year to make my surrender to my Higher Power/God. Yet life did get better after my Fifth Step. My mental and emotional distress eased with being able to make better decisions in my reactions to people, places, and things. Our program was working.

The other important thing about my Fifth Step was I came away knowing I had stuff to work on in the present and future. It was not a one-and-done thing like the Fourth Step. This has proven to be true as my faults have never gone away. Our program of Twelve Steps keeps me living in the light. My dark side is always there though, waiting and patient to come to the fore again. Only regular application of our Steps keeps alcoholism at bay.

For this alcoholic, the true gift of the Fifth Step was ownership of my faults and assets in my character. The beginning of freedom from my alcoholism on a one-day-at-a-time basis after completing the Fifth Step. I wish the same for you who may be putting off that Fifth Step.

Trust God, clean house, and help others.

Bill F.

Tradition Five: "Spiritual Entity"



My name is Paul B., and I am a sober member of Alcoholics Anonymous. I had a very valuable AA experience during my earlier years of sobriety. I was attending an AA meeting, and during that meeting I noticed the May printing of the *Lifeline* publication, which I began to read during the meeting. At that time, the *Lifeline* published the [short](#) and [long](#) form of the Tradition associated with the numerical month. May is the fifth month, so both the long and the short form of [Tradition Five](#) were published in that May *Lifeline*.

While I was reading, I noticed two words within the Fifth Tradition long form – "SPIRITUAL ENTITY"—which provided an "aha AA moment" for me; I reread the two-word phrase "spiritual entity" many times.

I paused and thought that this is what happens for me in an AA meeting: a spiritual connection, an uplifting feeling, as the result of the "spiritual entity" in a meeting. Regardless of the topic being discussed or what anyone was saying, there was a very positive physical and emotional change for me while attending an AA meeting. The positive change could not be read, taught, learned, or described by anyone. The "spiritual experience" for me required the element of time with individuals who were attending AA meetings. Each meeting certainly is a "spiritual entity" providing a Spiritual Experience by attending—a wonderful "GIFT."

The Long Form: Tradition Five:

Each Alcoholics Anonymous Group ought to be a spiritual entity *having but one primary purpose* – that of carrying its message to the alcoholic who still suffers.

The Short Form: Tradition Five:

Each group has but one primary purpose – to carry its message to the alcoholic who still suffers.

The Twelve Traditions of Alcoholics Anonymous were created to provide guidance for the growing AA organization. The Traditions were written in the 1940s to address the various questions from AA groups. The Twelve Traditions were written by AA co-founder, Bill W., to provide AA groups and the growing AA fellowship with a framework for success.

In April of 1946, Bill W. wrote an article for the *Grapevine*, "[Twelve Suggested Points for AA Tradition.](#)" This was an early presentation of what would become known as The Twelve Traditions. Bill realized that more guidance was needed to preserve AA's unity and singleness of purpose during this growth. Bill described these letters as a "welter of exciting and fearsome experience." They played a key role in helping him develop the Twelve Traditions.

The *Grapevine* published the Traditions one by one from December 1947 to November 1948. In 1950, the First International Convention in Cleveland adopted the Twelve Traditions.

The Traditions provided guidelines (not rules) that would help current AA groups and those in the future. The Traditions addressed relationships with the outside world and within Alcoholics Anonymous.

AA groups continue to use the Twelve Traditions to support group unity and offer hope to suffering alcoholics.

Bill W. wrote the following in the April 1946 *Grapevine*:

"I offer these suggestions neither as one man's dictum nor as a creed of any kind, but rather as a first attempt to portray that group ideals toward which we have assuredly been led by a Higher Power these ten years past."

Paul B.

Concept V: Because Group Conscience Is Not a Popularity Contest



[Concept V](#) is one of those places where AA says something that really should not be shocking, but somehow still is: **The majority can be wrong.**

Not “a little off.” Not “mostly right with a few tweaks.” Just wrong.

Just because most of the room agrees does not mean the room is right. Sometimes it just means people are tired, people want to move on, or nobody feels like dealing with the one person raising the harder point. That is not always group conscience. Sometimes that is just a bunch of people ready to wrap it up and call it spiritual.

That is exactly why Concept V matters.

It says the minority opinion needs to be heard and grievances need careful consideration. In other words: before everybody starts acting like the vote settled everything, maybe slow down and listen to the person who thinks the group is missing something.

Because a lot of the time, they are.

The minority is not always the problem. Sometimes they are the only one in the room not getting swept up in momentum. They are the one noticing the weak spot in the plan, the unfairness in the process, the ego driving the discussion, or the thing everybody else is trying not to look at because talking about it would make the meeting longer.

And yes, it might make the meeting longer.

You will survive.

Group conscience is not supposed to be about getting done fast. It is not a race. It is not, “Well, more people raised their hands, so clearly God has spoken.” That is not conscience. That is counting.

Concept V reminds us that the minority has a duty to speak up. Not just a right. A duty. That is a big deal.

Because silence is not always humility. Sometimes silence is fear. Sometimes it is burnout. Sometimes it is just knowing that if you say the thing that needs to be said, half the room is going to sigh and act like you are ruining the vibe.

But real unity is not that fragile.

Real unity can handle being challenged. Real unity can handle somebody saying, “I think we are getting this wrong.” Real unity does not require everybody to nod along and keep their mouth shut. That is not unity. That is pressure with a prayer at the end.

And then there is the grievance part, which people also love to dismiss.

A grievance is not always somebody being dramatic. Sometimes it is a signal. Sometimes it is the only way a person knows how to say, “Something here is off.” Maybe somebody got ignored. Maybe the process was unfair. Maybe a few people got too comfortable making decisions. Maybe the group drifted from principle, and nobody wants to admit it because everyone is too invested in pretending everything is fine.

Ignore that stuff long enough and it does not disappear. It turns into resentment. And resentment in a service body is like termites in the walls. You may not see it right away; but give it time, and it starts eating through trust.

That is why Concept V matters so much.

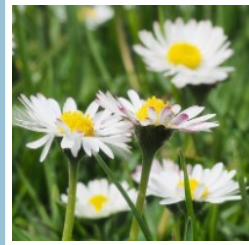
It protects the unity and safety of the group by making sure the room does not become an echo chamber. The minority opinion is not there to wreck unity. A lot of times, it is the thing protecting it.

Because sometimes the person slowing the room down is not the problem.

Sometimes they are the only one actually paying attention.

Brian S.

The Disease Of More



“I think I’ve got you figured out,” he said to me, now ten years sober. “Anything worth doing is worth overdoing.” Those words fluttered out the piehole of the company’s top salesman with three decades behind him of being successful with Southern California’s elite client base

concentrated in Rancho Santa Fe, certifiable credentials to qualify as a seasoned amateur psychologist.

We became fast friends with many common points of interest. So much so he has been abstinent from drinking for the last twenty-five years, after decades of progressing into a certifiable alcohol abuser and wanting to commit to spending more time enjoying life’s adventures without guilt, depression and blistering hangovers.

Life with “gusto,” we called it, while my oldest daughter with double-digit sobriety referred to the lifestyle as the *Disease of More*, as mentioned in the AA Bible, the Big Blue Book of [Alcoholics Anonymous](#). The same words are used to describe the continuation of alcoholic behavior extending into what many would call “substantial sobriety,” a period of time rewarded with a chip at some meetings with eighteen months of sober time.

This program of [Alcoholics Anonymous](#) is a lifetime of recovery, and if you earn the privilege of getting old while staying sober, your sober time will be challenged by what my second sponsor called, “BALANCING—work, love, play, and AA.” Overdoing one activity is stealing from the others. Getting out of balance is the threshold to The World of Chaos, the kingdom of the next drink. The behaviors needed to maintain a resemblance of balance are identified in the character strengths of moderation, discipline, delayed gratification, and courage to change. What a tall order, it says in [“How It Works.”](#)

“It is not going to be easy, but it’s going to be worth it,” replies a knowing soul. Instincts, behaviors, and life solutions curated during a twenty-six-year period of illusion and denial of reality is a lifelong challenge to leveling the occasional mania of life.

Remember, you never see a U-Haul following a hearse, and your dash from sobriety to passing to another realm will be tarnished by benign neglect of the Gift Given of Sobriety Living in The Here and Now! However, like all things in life, an exception can be excused for serving others to the hilt.

God bless, my fellow traveler, while we drudge along the road less traveled, missed by so many using alcohol as a crutch.

John G.

Speaker Meetings

Costa Mesa

6:00PM, Saturday
HYBRID
Saturday Night Refugees
(12X12 Speaker Meeting)
 2144 Thurin St. @ Victoria St.
 (Grange Hall)
 Meeting ID: 703 741 362,
 Password: GRANGE

7:00PM, Sunday
IN-PERSON
Costa Mesa Speaker Group
 2040 Placentia Ave.
 (Costa Mesa Alano Club)
 Contact: Christy B.

Dana Point

9:30 AM *First Sunday only each month*
IN-PERSON
Dana Point Harbor Monthly
Speaker Birthday Group
 34699 Golden Lantern
 (Wind and Sea Restaurant)
 Contact: Brent W. or
 Contact: John H.

Fountain Valley

7:30PM, Wednesday
IN-PERSON
Mischief Management
 (Fountain Valley Alano Club)
 16581 Brookhurst St.
 Contact: Cole H.

Garden Grove

8:00PM, Thursday
IN-PERSON
AA Speaker Meeting
 (Garden Grove Alano Club)
 9845 Belfast Dr.

8:00PM, Saturday
IN-PERSON
Saturday Night Live Speaker Meeting
 (Garden Grove Alano Club)
 9845 Belfast Dr.

Huntington Beach

5:45PM, Tuesday
HYBRID
Sun and Sea AA Hybrid Meeting
 20112 Magnolia St. (Christ Pacific Church)
 Meeting ID: 882 0896 9623,
 Password: Sunandsea
 Contact: Cindy S.

Huntington Beach

8:00PM, Tuesday
IN-PERSON
The Solution Is in the Book
Speaker Meeting
 19092 Beach Blvd. G-H (HOW Hall)
 Contact: Brandon K.

Irvine

7:00PM, Saturday
HYBRID
Turtle Rock Speaker Meeting
 1 Sunnyhill
 Meeting ID: 269 016 646,
 Password: wildbunch
 Contact: Joseph C.

Laguna Beach

8:00PM, Saturday
HYBRID
CC Sat Nite
 20456 Laguna Cyn. Rd.
 (The Canyon Club)
 Meeting ID: 402 531 7183,
 Password: canyon
 Contact: Tim A.

8:00PM, Saturday
HYBRID
Living Sober Speaker Meeting
 428 Park Ave. (St. Mary's
 Episcopal Church)
 (in the back building, Guild Hall)
 Meeting ID: 129 629 389 (no password)
 Contact: Neil K.

Laguna Hills

7:30PM, Sunday
IN-PERSON
Legacies Group Speaker Meeting
 23721 Moulton Pkwy.
 (Florence Sylvester Senior Cn.)
 Contact: Thelegaciesgroup@gmail.com

Laguna Niguel

7:00PM, Sunday
HYBRID
Laguna Niguel Speaker Meeting
 24360 Yosemite Road (@La Paz Rd.)
 Meeting ID: 451 797 737,
 Password: NewYMCA
 Contact: Bill W. &
 Jesse C.

Lake Forest

7:30PM, Friday
IN-PERSON
Saddleback Valley Fellowship
Friday Night Speaker Meeting
 23401 El Toro Rd. (@ Muirlands Blvd.),
 Ste. 101
 Contact: Vijay

Mission Viejo

7:00PM, Saturday
IN-PERSON
Orange County Group
 26051 Marguerite Pkwy.
 (Presbyterian Church of the Master)
 Contact: Jason B.

Newport Beach

7:30PM, Thursday
IN-PERSON
Balboa Speaker Group
 414 32nd St.
 (Newport Beach Alano Club)
 Contact: Natalie C.

7:30PM, Sunday
IN-PERSON
Speakers
 414 32nd St.
 (Newport Beach Alano Club)
 Contact: Ashley G.

Orange

7:00PM, Saturday
Saturday Night Visiting Speakers
IN-PERSON
 395 S. Tustin St.
 (Community of Christ Church)
 Contact: Chris W. or
 Josh O.

05/02 Bill H., Orange
 05/09 Gloria G.
 05/16 Brittany H., Orange
 05/23 Joe, Bellflower
 05/30 Gonzo, South Central Tustin

7:00PM, Sunday
IN-PERSON
Sunday Night Speaker Meeting
of Orange
 250 S. Prospect St.
 (Revive Covenant Church)
 Contacts/bookers: Bree and Owen

Rancho Santa Margarita

7:30PM, last Friday of the month
IN-PERSON
Roads End Participation
 Via Con Dios at Santa Margarita Pkwy.
 Speaker last Friday of the month

San Clemente

6:00PM, Monday
IN-PERSON
Men's Stag Speaker and
Discussion Meeting
 929 Calle Negocio
 (San Clemente Friendship Center)
 Contact: Tom P.

7:30PM, Friday
IN-PERSON
Friday Night Open Speaker Meeting
 202 Aragon
 (St. Clement's By the Sea Church)
 Contact: Tom P.

Tustin

7:00PM, Sunday
IN-PERSON
Sober & Crazy Speaker Meeting
 12881 Newport Ave.
 (Grace Harbor church)
 Contact: Gary C.

Villa Park

9:02AM, Sunday
IN-PERSON
9:02 Speaker/Participation Meeting
 17855 Santiago Blvd.
 Contact: Annette H. or
 E.C.

DISCLAIMER: Listed events, meetings, or flyers are presented solely as a service to our members, not as an endorsement by the Orange County Intergroup Association. We cannot attest to accuracy, relevancy, timeliness, or completeness of information provided. We at OCCO strive to adhere to Traditions Six and Ten on posting events.

Step Five: God Already Knows

Continued from page 1

offering absolution that doesn't depend on his opinion of me or my storytelling skills. That's why, for me, during confession, my priest can't replace the "Other Person" in Step Five.

But — and this matters — a priest *can* absolutely be a Fifth Step listener **outside** the sacrament. In that setting, he's not absolving. He's witnessing. He's listening. He's helping me stay honest without the conversation becoming transactional.

Two different conversations. Two different purposes. Both necessary.

When I finally went to confession, I wasn't telling the priest anything God didn't already know. What I was doing was removing my last exit ramp. I was saying the truth without qualifiers.

After I finished, the priest gave me my penance and then added, very calmly, that part of my penance was to say my assigned prayers on my knees. I believe that suggestion landed exactly where it was supposed to. It didn't feel like punishment. It felt like a diagnosis. God knew and made it so the priest could see that while my drinking had been knocked flat, my ego was still doing light stretching. Kneeling put that last bit of ego in check! At least for now.

Doing that penance wasn't for God. God didn't need convincing. It was for me — because self-forgiveness requires participation.

Then the priest said something else that surprised me. He told me that the closer I grow in my faith, the more aware I'll likely become of my sins and defects. Before I could stop myself, I said, "Well, I'm an alcoholic. I've done a [Fourth Step](#). I've already got about 144 defects if you want to see the list."

He smiled, but he did not ask for the list. That signaled to me that what I am guilty of isn't as important as wanting to repent (drifting into [Step Six](#)). What he said next stuck with me. He explained that growth doesn't erase defects — it increases awareness. The light gets brighter. The details sharpen. What once blended into the background becomes visible.

At first, that sounded difficult, because I thought progress was supposed to mean *less* wrong with me, not a higher-resolution image of it. But that hasn't been my experience in sobriety either. Early recovery gave me fewer fires to put out. Ongoing recovery gives me better eyesight to see the defects.

Step Five didn't make me perfect, and confession didn't make me spotless. What they gave me was alignment.

What I say matches what I know. What I know matches how I live. And when it doesn't, I notice faster — and course-correct sooner. Shame thrives in the dark, but accountability thrives in the light.

God already knew everything on my list. The difference is that now, I do too. And once I stopped pretending otherwise — once I stood in the truth with another human being, and then again on my knees — I found something I didn't expect.

Not judgment. Not punishment. But relief.

Because being fully known — by God, by another person, and finally by myself — turns out not to be the threat I feared.

It's the beginning of freedom.

Bill H.

Lifetime of Reconstruction



[Step Five](#) continues to deflate my ego while simultaneously catapulting every phase of the spiritual development that God's grace gifts me with. My one-day-at-a-time challenges to live life on life's terms (God's will vs. self-will) continue to teach me that I cannot live alone with hundreds of forms of fears that are patiently waiting to create emotional congestion and mental contractions in my psyche.

I finally accept, after decades of sobriety, the truth (for me) that I have inured undesirable and prolonged defects, for years in my sobriety, due to lack of knowledge of the fear-based life I was surviving in.

It took (still does) slow, gradual revelations from the God of my understanding for more to be revealed of the defects and shortcomings that borrowed as coverups for resentments undergirded with fears. I was not searching for a shortcut nor a half-measured way to avoid my first inventory. I simply did not know, at the time in rehab, that I had any resentments or defects. Yet, inside of my entire being, I was a mixture of wrong voices and peaceful voices, a war that never seemed to have the ammunition I needed to bring my mind into the openness of the solution offered to me in AA's [Twelve Steps](#).

The first four Steps began to enlighten and encourage me, as I found myself in AA's fellowship among sober people who had recovered from my current state of hopelessness. Sharing their experience, strength, and hope were miracles which began to open my deaf ears and blind eyes. I was in the midst of the healing love found in the miracle of AA, walking out of darkness into the marvelous **LIGHT* of glimpses of sanity as the necessity of Step Five began to transform my tired heart and worn spirit.

The transformation continues to evolve as I remember that God is my rest, and He renews my strength when the storms of my defects and shortcomings rise up. For it is in the storms where I find courage to grow up, and am turning out to be who I really am: the lovable child of my Creator's, who once hated herself, everyone, and everything. I am no longer a walking tomb of drunken insanity. I am growing and changing for the better, and I love the person I am becoming. I am no longer beaten into states of willingness to tap into Step Five. And this is only transpiring because of God's grace.

My first Step Five was not in any way fearless and thorough. How could it have been, when unbeknownst to me, I could have been noted in the Guinness World Records as owner of the biggest ego since the beginning of time? There is no comparison to the state of being that I live in now and the whirlwind of insanity I lived, moved, and had my being in when God lifted me out of the deep, dark hell of alcoholism. I lived alone in the twisted tormented mind of wrong thinking and actions while still functioning in the world's system of pretense to live up to the standards I did not believe in, yet tried vainly to fit into, as a wife, mother, employee, neighbor, friend, ad infinitum.

I am confident that I am worth the effort invested to have left the life of love of self (pride, the flip side of fear) and now walk in the steps of self-love: asking myself what I need—everyday—and then making sure I receive it. Step Five divorces me from judging others and allows me to judge myself instead. And through judging myself, faith, hope, and love continue to grow, of which the greatest is love. This I continue to learn, sometimes quickly; sometimes slowly; in this lifetime of reconstruction as I admit to God, to myself, and to another human being the exact nature of my wrongs.

*Living In God's Healing Touch

Effie R.



Mark Your Calendar

May 1-3

**41st Annual OCAA Convention
(with Al-Anon Participation)**

Hilton Orange County
3050 Bristol St.
Costa Mesa, CA

Registration open

www.ocaac.org

May 15-17

Woodstock West

A Journey Through the
Twelve Steps of AA
Sheraton Gateway Los Angeles
6310 Century Blvd.

Los Angeles, CA
310-642-1111

www.woodstockwest.biz

Check out the events section on
www.oc-aa.org for more events
(www.oc-aa.org/events/).

To have your event listed in the
Lifeline, please email
ocliflineeditor@gmail.com.

Continued from page 12

Matthew D. T.		2
Michael O. (Santa Ana)	50	100
Mo, Costa MESA		40
Patricia M.	50	50
Peter A. - Aliso Viejo		50
Randy U.		2
Robert R.	15	45
Ronald B.	25	75
Scott F.		6
Stacey C.		2
Teresa M. Laguna Niguel	100	300
Tiffany S.		5
Tom O		2
Tracy H. (Tracy Hill - does not	100	200
GROUP INFORMATION REQUESTED		
Receipt #2722, Ck 1632, Date		94
Receipt #2601, Ck 0004, Date		324
Receipt #2600, Cash, 1/2, N		50
Receipt #2790, Ck 1125 2/19		366
Receipt #2799, Ck 7897, 2/27,		60
Venmo, 3/8, Irvine Men's Stag	376	376
Venmo, 3/9, BPO Saturday 8	275	275
Receipt #2814, Ck 147/ 3/9,	125	125
Receipt #2815, Ck 1157, 3/9,	114	114
Venmo, 3.16, Zoom? Topic P	100	100
Receipt #143 Morning Meditati	1	1
TOTALS	22,663	69,684

ALCOHOLICS ANONYMOUS ORANGE COUNTY INTERGROUP ASSOCIATION STATEMENT OF INCOME & EXPENSE PERIOD ENDING 03/31/2026 UNAUDITED

	Mar 26	Jan - Mar 26
Ordinary Income/Expense		
Income		
Literature Resale	1,052.75	2,788.94
Bank Adjustments	0.30	0.30
Birthday Donations	172.00	720.00
Group Donations	21,123.07	66,068.08
Individual/Fellowship	941.00	1,708.00
Interest Earned	1,616.10	1,792.72
Literature Sales	4,983.07	17,000.33
Shipping and Delivery Income	-7.50	-32.50
Total Income	29,880.79	90,045.87
Cost of Goods Sold		
Cost of Literature Sold		
Cost of Goods Sold	5,009.73	16,425.10
Cost of Literature Sold - Other	0.00	0.00
Total Cost of Literature Sold	5,009.73	16,425.10
Shipping / Misc. Adjustments	-213.00	-553.80
Total COGS	4,796.73	15,871.30
Gross Profit	25,084.06	74,174.57
Expense		
Accounting	0.00	1,810.00
Auto Expense (all Mgrs.)	93.20	294.93
Bank Charges	0.00	56.00
Convention & Svs Event Expense	0.00	30.00
Copier Expense	0.00	45.46
Credit Card Expense	394.49	1,173.71
Freight and Shipping Costs	0.00	0.00
Insurances	368.60	831.20
Intergroup Expense	207.04	2,298.30
Internet Expense	184.21	552.63
Lease Expense	284.05	852.15
"LIFELINE" Expense	1,835.00	5,505.00
Maintenance & Repairs	160.00	480.00
Offices' Supplies & Expenses	236.95	608.02
Payroll Tax Expense	764.72	2,358.60
Postage	322.00	342.15
Reconciliation Discrepancies	0.00	0.39
Reimb. Health	1,000.00	2,600.00
Rent Main/Satellite Offices	7,639.88	16,601.64
Salaries	11,215.26	31,377.76
Taxes & Licenses	21.00	21.00
Telephone Answer Service	336.35	336.35
Telephone Expense	50.00	822.73
Utilities	63.95	190.76
Volunteers Coffee & Water	54.75	113.50
Website Expense	359.99	1,079.97
Total Expense	25,591.44	70,382.25
Net Ordinary Income	-507.38	3,792.32
Other Income/Expense		
Other Income		
Purchase Discounts	0.00	0.00
Total Other Income	0.00	0.00
Net Other Income	0.00	0.00
Net Income	-507.38	3,792.32

** Prudent Reserve consists of Bus. Int. Maximizer account.

Note 1. Per our Bylaws, Article X, Section 1: The financial policy of the Orange County Intergroup Association shall be: Maintain sufficient operating funds plus an ample reserve fund. Ample reserve (prudent reserve) is defined as four to six months of operating expenses based on the annual audit or review. Sufficient operating funds are determined as approximately one month of the monthly expenses, but not more than two months.

Note 2. Prudent Reserve calculation: Year end 2024: \$392088 = 1 month = 32674, 4 months = \$130696, 6 months = \$196044

Current Prudent Reserve: \$137063.72 (70% of Maximum Prudent Reserve)

Note 3. Operating Fund Calculation: ST \$4286.01 + VM \$587.98 + PP \$61.63 + CID \$50.00 + COH \$100.31 + BOA \$40844.29 = \$45930.22

May Word Search

Name _____

Email address _____
or phone number _____

E I M Z A T V E J F K P V T S W L U S R
 X V B Y S C W C S E I G A J X G H Y R O
 P G M Q F A G T H C B X L M E K J K E M
 B L Y R A M I R P T H K S K L N O R K R
 H L S D H S D T Z O C U F P C T G Q A T
 Y R G F W N O I S S E F N O C E X X M N
 S N N D I F F I C U L T I E S I I K E Y
 P R O I L S F J G T W F Z W N C Z O O Y
 E O R K L S J N U P A O W V S A O W H K
 Q I W F P L B E U U R U E V N C E Y S Z
 R Z C P O P I F L R F N K C O T P A F X
 B W V R W S Y L A P T D H H I O F I X O
 I K X A E E X S J O J A Y M S R L Z O T
 K Z C E R T Q I R S A T W Z S N Y C L G
 B Y F O G O J Y U E R I H S E B H B W E
 D Z L F G I G J Y K C O W I S J D C R C
 K T O V I U O V I X X N E H B A K U A K
 V N S U N T L R E U M R N F O S T S S I
 Q U L Z E U N W F M Q Z E W R A N W B M
 G O P I T J U K L F G W V V N P R N G E

OBSSESSIONS
PURPOSE
DIFFICULTIES
WRONGS

NATURE
WILLPOWER
SHOEMAKER
CONFESSION

INVENTORY
ACTOR
FOUNDATION
PRIMARY

WIN A FREE BOOK OF YOUR CHOICE!

Complete the word search (these words from the [Big Book](#) or [Twelve Steps and Twelve Traditions](#) can be forwards, backwards, up, down, or diagonal), and make sure to include your name and phone number or email address. Take a picture of a word search you completed on paper, or take a screen shot of a word search you accessed electronically and used the markup or highlighter feature on your phone or computer, and email it to: lifelinecommittee@oc-aa.org, or mail the completed puzzle to Central Office at 1526 Brookhollow Dr. Suite 75, Santa Ana, CA, 92705. If your answers are correct, your name will be entered into a drawing for a chance to win a free book of your choice from Central Office.

DEADLINE IS JUNE 15th

Congratulations to March's winner, Link S.!