

## Step 3 meeting

**Blue** notes are for the chair

**Green** notes are for the timekeeper

**Orange** notes are for the tech co-host

*Please feel free to use these notes in any way, shape, or form. You are welcome to use portions or everything together, translate the notes, or adapt the notes for use in other recovery-related contexts. You may also share these notes with anyone who you feel may find them useful. A guide to translating the notes can be found [here](#).*

[We recommend starting right on time as the scripts typically run 90 minutes. This version of the script is specific to the workshop and includes private links. It's distinct from the public version accessible from the ITAA website.]

**Important: If this is the last meeting before the second Sunday in March or the first Sunday in November, please inform all workshop participants that US Daylight Savings is approaching so that they double check the calendar to ensure they don't miss their next meeting.**

**Suggestion: whichever Chair is not reading from the script could write the OOH (Order of Hands) into the chat during reading sections.**

Tech co-host: [Copy/paste into the chat:]

Step 3 notes:

<https://docs.google.com/document/d/1YAxxJsULdYHfLLHctPAkS1o5VTGi3X8VP00BSdlZEgg/edit?usp=sharing>

---

Hello everybody, my name is \_\_\_\_, and I'm a recovering internet and technology addict.

### Chair 1:

And my name is \_\_\_\_, and I'm a recovering internet and technology addict.

Let's start with the serenity prayer in the "we" form. Would anyone who hasn't volunteered before like to lead us?

Tech co-host: [Copy/paste into the chat:]

*Higher Power, Grant us The Serenity  
to Accept the things we cannot Change,  
the Courage to Change the things we Can,*

—  
*and the Wisdom to Know the Difference.*

Thank you. And would somebody else like to volunteer to read our second opening prayer?

Tech co-host: [Copy/paste into the chat:]

*Higher Power, I offer myself to Thee — to build with me and to do with me as Thou wilt. Relieve me of the 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!*

—

Thank you. Let's take one minute of silence to meditate, breathe, and settle in.

Timekeeper: [Silent meditation for 1 minute]

Today we'll be discussing Step Three. Before we begin, just a reminder that following this meeting, we'll be holding a brief, 30-minute group conscience to check in about how the workshop is going. Please stick around! This is a great way to contribute to the workshop.

Also, please remember that we don't work the Steps perfectly—we just work the Steps. We are so happy everyone is here.

Tech co-host: [Copy/paste into the chat:]

Step Three reads: *Made a decision to turn our will and our lives over to the care of a Higher Power of our own understanding.*

—

In Step Two, we have come to believe that something beyond ourselves can help restore us to sanity. This power may still be hazy, there may be parts of it that we don't fully understand or see clearly, but we have come to believe that it is out there, and it can help us.

Now that we believe this power greater than ourselves exists in some form or fashion, Step Three asks us to make a leap of faith and to trust it, and to trust it entirely.

Today we will honor the wording of this step and what we're called on to give of ourselves: our will and our lives.

That said, we want to remind everyone of the softer wording that was mentioned a few sessions ago: "I need help, help is out there, I will get help." So if it's helpful, you might think of this step as meaning "Made a decision to unreservedly open ourselves to receiving help." Some people have also found it useful to think of this step as "Made a decision to work Steps Four through Twelve." We're making a decision to trust the process.

We'll share a short opening reflection about this step, then we'll read from literature, then we'll share a few additional reflections.

## Chair 2:

First it's worth noting the fact that the Third Step calls us to turn over *our will and our lives*. It doesn't ask us to turn over one hour each week when we go to a meeting, or to turn over our internet and technology use. Our will and our lives are two of the most important things we have. So this can be difficult.

We might find it helpful to remember that we don't have an internet and technology problem. Rather, we have an internet and technology *solution* to the problem of daily living. Often as we get sober, we will hit a bump in the road, and we can be reminded of *why* we used in the first place: the life we have been avoiding may in fact be painful, unpleasant, or unfulfilling, and in sobriety we can find ourselves back in contact with the painful realities that we had previously found relief from through our addiction. What we need now is a *new* solution for our daily living. We need to look beyond the mere absence of our obsessive internet and technology use, and towards the living of life itself. This is really important, so we'll repeat it: *We need to look beyond the mere absence of our obsessive internet and technology use, and towards the living of life itself*. If we do not, we risk our recovery by persisting in the very conditions and behaviors that drove us to hide, numb, and escape in the first place.

The Third Step is about accepting help, in a full way. What might it look like if we accepted help not just with our internet and technology problems, but with *all* our problems and concerns? If we need to resolve an argument with a friend, if we are lonely, if we're struggling financially, or with our physical health, or a romantic relationship, if we need to take a big decision, or a small decision?

In accepting help unconditionally, we begin to unweave the deeper patterns of dysfunctional living and self-will which at their extremes drive us to seek relief in addiction. These patterns of living can be like an ocean that we've been swimming in our whole lives—we often can't see them clearly. By trusting something beyond ourselves which we don't fully understand, we open ourselves to the possibility of deep growth, and of breaking out of the cycle of addiction, which fundamentally depends on self-reliance, rationalization, and control. Some of our greatest and most humbling breakthroughs can come when we allow ourselves to trust in and act on what seems to be irrational. Only in retrospect could we see that we were limited in our view and driven by fear. We need to open up to a trust that can supersede our own logic, desires, and understanding.

For some of us, our relationship to a Higher Power might be quite new, and it might still feel unclear or ambiguous. In Step Two, we've come to believe that it is possible that something greater than ourselves can help us, but we might have no idea what that means, or what it

refers to. Having come to believe that this helping force is out there, somehow, in some form, Step Three is like a compass that we hold in our hands, and that continuously guides us towards a source of help beyond ourselves, even if we don't yet know what the destination looks like. Fully surrendering to the search, to open-mindedness, and to the practice of surrender itself, is already a way of practicing Step Three.

There are so many beautiful and illuminating words that have been written about this step. And really, surrender, in so many traditions, is always the beginning of the spiritual journey. So we'll read a few passages, and then you can also find additional readings in the notes if you'd like to explore them on your own time.

You can raise your hand and read one paragraph before passing. The reading has 22 paragraphs, so we can take 22 raised hands. We'll type the order of the hands during the screenshare.

Tech co-host: [\[Begin screenshare:\]](#)

### **[Big Book of Alcoholics Anonymous P. 60 - 63](#)**

"Being convinced, we were at Step Three, which is that we decided to turn our will and our life over to God as we understood God. Just what do we mean by that, and just what do we do?"

The first requirement is that we be convinced that any life run on self-will can hardly be a success. On that basis we are almost always in collision with something or somebody, even though our motives are good. Most people try to live by self-propulsion. Each person is like an actor who wants to run the whole show; they are forever trying to arrange the lights, the ballet, the scenery and the rest of the players in their own way. If their arrangements would only stay put, if only people would do as they wished, the show would be great. Everybody, including themselves, would be pleased. Life would be wonderful. In trying to make these arrangements our actor may sometimes be quite virtuous. They may be kind, considerate, patient, generous; even modest and self-sacrificing. On the other hand, they may be mean, egotistical, selfish and dishonest. But, as with most humans, they are more likely to have varied traits.

What usually happens? The show doesn't come off very well. They begin to think life doesn't treat them right. They decide to exert themselves more. They become, on the next occasion, still more demanding or gracious, as the case may be. Still the play does not suit them. Admitting they may be somewhat at fault, they are sure that other people are more to blame. They become angry, indignant, self-pitying. What is their basic trouble? Are they not really a self-seeker even when trying to be kind? Are they not a victim of the delusion that they can wrest satisfaction and happiness out of this world if they only manage well? Is it not evident to all the rest of the players that these are the things they want? And do not their actions make

each of them wish to retaliate, snatching all they can get out of the show? Are they not, even in their best moments, a producer of confusion rather than harmony?

Our actor is self-centered—ego-centric, as people like to call it nowadays. They are like the retired business person who lolls in the Florida sunshine in the winter complaining of the sad state of the nation; the minister who sighs over the sins of the twentieth century; politicians and reformers who are sure all would be Utopia if the rest of the world would only behave; the outlaw safe cracker who thinks society has wronged them; and the alcoholic who has lost all and is locked up. Whatever our protestations, are not most of us concerned with ourselves, our resentments, or our self-pity?

Selfishness—self-centeredness! That, we think, is the root of our troubles. Driven by a hundred forms of fear, self-delusion, self-seeking, and self-pity, we step on the toes of others and they retaliate. Sometimes they hurt us, seemingly without provocation, but we invariably find that at some time in the past we have made decisions based on self which later placed us in a position to be hurt.

So our troubles, we think, are basically of our own making. They arise out of ourselves, and the alcoholic is an extreme example of self-will run riot, though they usually don't think so. Above everything, we alcoholics must be rid of this selfishness. We must, or it kills us! God makes that possible. And there often seems no way of entirely getting rid of self without God's aid. Many of us had moral and philosophical convictions galore, but we could not live up to them even though we would have liked to. Neither could we reduce our self-centeredness much by wishing or trying on our own power. We had to have God's help.

This is the how and why of it. First of all, we had to quit playing God. It didn't work. Next, we decided that hereafter in this drama of life, God was going to be our Director. God is the Principal; we are God's agents. God is the Parent, and we are God's children. Most good ideas are simple, and this concept was the keystone of the new and triumphant arch through which we passed to freedom.

When we sincerely took such a position, all sorts of remarkable things followed. We had a new Employer. Being all powerful, God provided what we needed, if we kept close and performed God's work well. Established on such a footing we became less and less interested in ourselves, our little plans and designs. More and more we became interested in seeing what we could contribute to life. As we felt new power flow in, as we enjoyed peace of mind, as we discovered we could face life successfully, as we became conscious of God's presence, we began to lose our fear of today, tomorrow or the hereafter. We were reborn.

We were now at Step Three. Many of us said to God, *as we understood God*: "God, I offer myself to Thee—to build with me and to do with me as Thou wilt. Relieve me of the 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!" We thought well before taking this step making sure we were ready; that we could at last abandon ourselves utterly to God.

We found it very desirable to take this spiritual step with an understanding person, such as our partner, best friend or spiritual adviser. But it is better to meet God alone than with one who might misunderstand. The wording was, of course, quite optional so long as we expressed the idea, voicing it without reservation. This was only a beginning, though if honestly and humbly made, an effect, sometimes a very great one, was felt at once.

### **Overeaters Anonymous 12 and 12, pages 20-26**

"At one time or another since we joined OA, most of us have experienced a period of complete freedom from the obsession with food and the compulsion to overeat. For many of us, this freedom came when we took step three and turned the entire problem over to our Higher Power. Suddenly we no longer thought much about food and eating. When mealtime came, we ate moderately, felt satisfied, and stopped eating. It was as if some miracle had given us a healthy attitude about food and eating.

For most of us, however, this reprieve didn't last forever. Gradually food regained its dominance in our thoughts. Eventually the day came when we again wanted food we didn't need, and staying away from eating compulsively became more difficult for us. Did this mean that we really hadn't taken step three after all? Sometimes that was the case, but usually it simply meant the OA honeymoon was over. What we needed now was a way of being abstinent over the long haul and living sanely through good times and bad.

Often we caused ourselves problems because we didn't realize that there were some kinds of eating we could handle comfortably and some kinds we couldn't. Many OAs have been able to identify certain eating behaviors or foods which tend to lead us into compulsive eating. Acceptance of these facts about ourselves gives us hope, for we know that by simply eliminating these eating behaviors or foods from our lives we will experience fewer struggles with our disease. In OA, however, there's no list of foods and measurements or dos and don'ts which defines abstinence. We are individuals with our own individual nutritional needs, and we've found that what is a healthy choice for some of us might be lethal for others. People who come to OA are sometimes confused by the lack of dietary regulations. "If OA doesn't give us any rules to follow," they ask, "how are we to find the guidance we must have to avoid compulsive eating?" The decision we have made in step three answers this important question. We have found that when we give up self-will regarding food and completely turn our lives over to our Higher Power, we receive all kinds of guidance.

...

At times when we have felt confused about abstinence, many of us have been helped by discussing our particular problems with our sponsors. Of course the final responsibility for what

we eat and don't eat rests with us, but we have found that a sponsor can often make suggestions which help us find our way.

All of this experience, knowledge, and help is augmented by a source of wisdom inside us that becomes more powerful as we recover from compulsive eating and develop our relationship with our Higher Power through prayer and meditation. This inner resource is our intuition. When we place our will and our lives in God's care in step three, we give God our intuition as well. Intuition is supposed to be God's direct line into our minds and hearts, but our problems and our self-will have interfered with this connection. As we work the steps, the interference begins to be removed, and intuition begins to function properly, helping us focus on God's will, both for our eating and for the living of our lives.

...

Do we ever achieve a permanent freedom from food obsession? Yes and no. OA veterans do have this miraculous freedom most days, but occasionally the obsession returns. How do we get through these times without overeating? We don't panic. Instead we quietly reaffirm our personal guidelines and ask our Higher Power to help us continue living within them. Then we turn away from food and eating to focus our attention on our OA Fellowship and the twelve steps. As we work the steps, using the tools of the program—a plan of eating, literature, writing, meetings, the telephone, sponsorship, anonymity, and service—we find the help we need. OA friends lovingly remind us that “this too shall pass.” It does pass, and our obsession is lifted again. This abstinent way of life continues on a daily basis so long as we continue to trust a Higher Power with our lives, renewing our step-three commitment daily.

...

When we face indecision we remember the words of the Big Book, *Alcoholics Anonymous*: “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.”

In making major decisions, of course, we will not want to assume that every thought which comes into our minds is inspired by God. When we're considering taking an unusual action we will want to consult with a sponsor or spiritual guide. It is not this person's job to decide for us; no human can do that. But a person who is detached from our immediate situation and has some experience in this way of life can help us apply sound spiritual principles in learning our Higher Power's will for us.

This, then, is how we operate our lives, once we have made the decision called for in step three. None of us can follow this way of life perfectly, but we find that our success in recovery and our freedom from food obsession are in direct proportion to how sincerely we try to live in this manner.

What it takes to work step three is a real willingness to live by God's will, one day at a time. Having this willingness, we do not let any doubt or confusion we may still have keep us from acting. We concentrate on wherever or whatever we think God might be, and we say out loud, in words of our own choosing, that we now turn our will and our lives over to our Higher Power, holding nothing back.

When we say this prayer and mean it, we have made the key, life-changing decision which will lead us to recovery. We have taken the third step. We now have a new reaction when we face a problem or a decision, whether it has to do with food, with life, or with our own runaway emotions. Instead of acting on impulse, we pause long enough to learn God's will. Then, instead of resorting to willpower, we relax and reach out to receive help from our Higher Power. All we need to say is, "God, please help me do your will."

Once we compulsive overeaters truly take the third step, we cannot fail to recover. As we live out our decision day by day, our Higher Power guides us through the remaining nine steps. When we falter, we are reminded of our commitment to live by God's will alone, and we trust that the willingness and ability will come if we only ask for them. When we get off track, our Higher Power guides us back, as long as we are sincerely trying to know and do God's will. We can confidently face any situation life brings, because we no longer have to face it alone. We have what we need any time we are willing to let go of self-will and humbly ask for help.

Tech co-host: [End screenshare]

### Chair 1:

Thank you. What we can especially appreciate about this reading is the emphasis it places on ongoing practice, seeking guidance from others, intuition, prayer, and humility.

The idea about ongoing practice is an important one, and it's one that may not be immediately apparent. The Third Step uses the word "decision," and this can make it sound like it's a one-time event.

In reality, what we learn is that this *is* a Step we practice, in small and big ways, and we grow deeper in our surrender over time. Many of us take this Step each morning, to renew the decision. It's a living Step.



Sometimes we take our will back. That's very natural—and it's okay. This is a program that works; it's not a dogma. So this is about finding something that actually works better for us. Through a process of experimentation, in which we've surrendered at times, and relied on self-will at other times, many of us have found that the deeper we surrender our own will and our whole life to the care of a power greater than ourselves, the better things get. We have rarely had an experience in which we surrendered to our higher power, and things did not improve in some way. And we have countless thousands of experiences of self-will run riot, where we really hurt ourselves and others. It's okay to ease into this, and just pay attention to what helps.

Another important point about this Step is that we're not turning our will and our lives over to our Higher Power. We are turning them over to the *care* of our Higher Power. We are turning them over to something that cares for us, and can help us. That is a really important covenant here: that while we're surrendering ourselves, this is not any kind of self-obliviation. We are getting helped. And if an action is not caring or helpful to us, then it's not what this step is asking us to surrender to.

Before moving to our writing, it's worth noting the spiritual depths that this step can open. This *is* a spiritual program, and that can be remarkably profound. Some of us might struggle with the concept of spirituality because of preconceived notions about what that word entails. One way we might understand spirituality is simply as an engagement with what is meaningful. A relationship with mystery and meaning beyond ourselves. When seen in that light, ITAA stops being a burden or a chore, and instead becomes the very place where we can make space for and engage with the most meaningful aspects of our existence, and the most important questions we have.

As we deepen recovery, Step Three can take us to moments of true and total surrender to something greater than ourselves. We can experience a deeply liberating release from ego, attachment, and self-centered fear. The path of surrender is probably inexhaustible in its capacity for revelation. So you might keep a door open to what this deep and authentic sense of surrender might look like for you.

Now we'd like to invite five members who have taken the Third Step in ITAA or another program to share about their experience and what they have found helpful in taking this Step. We'll do one-minute shares.

[5 experienced members share their experiences with this Step]

Timekeeper: [Time each share for 1 minute]

**Chair 2:**

Thank you. Now let's move on to writing. We'll write on each question for two and a half minutes.

Tech co-host: [Copy/paste each question into the chat, one at a time as we write on them.]

1. Do I have any reservations about my decision to turn my will and my life over to my Higher Power's care? Are there any areas of my life that are difficult for me to turn over?

Timekeeper: (2.5m, 30s warning)

2. How has acting on self-will affected my life? How has my self-will affected others?

Timekeeper: (2.5m, 30s warning)

3. What do I understand the phrase "My Higher Power's will" to mean? What is the difference between my will and my Higher Power's will? Timekeeper: (2.5m, 30s warning)

4. What physical sensations or emotions do I experience when I act from a place of self-will? Timekeeper: (2.5m, 30s warning)

5. What physical sensations or emotions do I experience when I am able to trust and surrender? Timekeeper: (2.5m, 30s warning)

6. Am I willing to turn my will and my life over to the care of a Higher Power of my own understanding, just for the rest of this day? What does this mean for me? Timekeeper: (2.5m, 30s warning)

---

Thank you. Now we'll split out into breakout rooms to give everyone a chance to share on at least one question. Each group will have 4-5 members and 8 minutes in total, so please time yourselves and try to keep each share to under 1 minute. If you have extra time, you can do second shares. We will open the breakout rooms now, and you'll see a 1-minute warning at 7 minutes to come back to the main room.

Tech co-host: [Breakout rooms:

- Click into the breakout rooms tab and set the number of rooms so that each group has 4-5 members.
- **To calculate the number of rooms, divide the number of participants by 5 and then round up to the nearest whole number.**
  - For example, 23 participants divided by 5 would be 4.6, which would round up to 5 breakout rooms.
- You can verify that the number you've entered is right by looking at the gray text at the bottom of the breakout rooms window, which should read: "4-5 participants per room".
- Use the "assign automatically" setting, and include co-hosts to breakout rooms.

- Then click “Create”, and then click “Open all rooms”. Now participants will be able to join the breakout rooms.
- Set a timer to remind yourself to close the breakout rooms after **7 minutes**. Once you close the breakout rooms, everyone will receive a 60-second warning to come back to the main room.]

### Chair 1:

Thank you everyone. We'll open the floor now for people who wish to take the Third Step here in the group setting, in words of your own choosing. You may also choose to use the Third Step prayer from the Big Book. Again, to share time, please try to stay under 20 seconds.

Tech co-host: [Copy/paste into the chat:]

Step Three reads:

*Made a decision to turn our will and our lives over to the care of a Higher Power of our own understanding.*

The Third Step prayer:

*Higher Power, I offer myself to Thee — to build with me and to do with me as Thou wilt. Relieve me of the 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.*

[Members take Step Three until the end of the meeting. If not everyone has gotten to go, let folks know that there will be more time after the meeting for people to take the Step]

Thank you everyone. Let's close now with the serenity prayer in the “I” form. Feel free to unmute and join me.

Tech co-host: [Copy/paste into the chat:]

*Higher Power, 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.*

[End meeting]

Thank you!

[Pause to allow others to say thank you if they want to, etc.]

As a reminder, we'll be meeting next on [DAY OF WEEK], and the full schedule can be found at [openpathstepworkshop.org](http://openpathstepworkshop.org). We'll also be holding a 30-minute group conscience after the screen break.

Before we move on, if there is anyone who is open to outreach calls or is looking for a sharing partner, please put your info into the chat, and we encourage you to reach out to others who are putting info into the chat and who are in the outreach list.

Now let's take a 5-minute timed screen break. During this time, you might stretch, get some water, or glance at the additional readings and questions at the bottom of the meeting script. Timekeeper, are you available to time us?

Timekeeper: [5-minute timed screen break]

Before we go into the group conscience, was there anyone else who wanted to take Step Three here with the group?

[Any additional members take Step Three]

To start our business meeting, we will give a quick treasury announcement.

Tech co-host: [Open the Workshop Finances spreadsheet and screenshare it while the co-hosts read the passage below.

[https://docs.google.com/spreadsheets/d/1LlpBeaFLXPMWgP9WGtZZe3vUYTFidSqG\\_y4u81FbW40/edit?usp=sharing](https://docs.google.com/spreadsheets/d/1LlpBeaFLXPMWgP9WGtZZe3vUYTFidSqG_y4u81FbW40/edit?usp=sharing)]

Our workshop's monthly expenses are around \$30 per month shared across all of the workshop cycles, and we currently have a balance of [\$\$\$]. We ask that you give both for your own recovery and the recovery of those around you. Any funds collected over a prudent reserve of \$200 will get sent to ITAA where they will be put to good use making sure our fellowship is as accessible and discoverable to internet and technology addicts as possible. Even if you're not in a position to make a financial contribution, you've already made the most important contribution by participating in this workshop and supporting us all through your presence and recovery.

The link to donate is on the website [openpathstepworkshop.org](http://openpathstepworkshop.org).

Tech co-host: [End screenshare.]

Chair: [For guidance on how to run a business meeting, please reference [A Guide to Holding Group Consciences in ITAA](#). A video overview of group consciences in the workshop can be found [here](#).]

Now we'll move into the group conscience. This is an opportunity to provide feedback on how the workshop is going or make changes to how we're running this particular cycle of the workshop. Any suggestions regarding the Open Path workshop intergroup as a whole, such as changes to the official scripts or the website, can be sent to the intergroup service meeting, which is held once a month, and the schedule for which can be found on the website. Any current or past workshop participant may join the intergroup service meeting.

We'll do 1-minute timed shares, starting with three shares focused on sharing personal experience and general feedback on the workshop. Afterwards, we'll open the floor up for motions. Please only make one motion at a time. As a reminder, for anything we don't get to in the next 30 minutes, you can always email the workshop leaders with feedback. We'll put our emails in the chat now. Timekeeper, in addition to timing the 1-minute shares, can you also let us know when 25 minutes have passed, and when we reach time?

Timekeeper: [Business meeting for 30 minutes with a 5-minute warning. Each share is 1 minute.]

Thank you everyone. Now we can move into additional shares or questions. Let's cap each share at 2:30 minutes, with a 30-second warning. If a question is asked, we'll allow for 2-3 responses for up to 1 minute each. Timekeeper, are you available to stay during the aftermeeting?

### **Step Three additional readings:**

[Twelve Steps and Twelve Traditions of Alcoholics Anonymous, Step 3](#)

[Twelve Steps and Twelve Traditions of Overeaters Anonymous, Step 3](#)

Pp. 20-26

“At one time or another...  
... humbly ask for help.”

### **Optional additional Step Three questions:**

1. How does my surrender in the First Step help me in the Third Step?
2. What do I understand by the word “will”? What does self-will mean to me? What does it mean to me to surrender my will?
3. Describe the times when my will hasn't been enough.
4. What does accepting or contemplating the surrender described in Step Three feel like physically and emotionally?
5. How can I surrender my will and my life to my Higher Power if I don't fully understand what my Higher Power is, or how it can help me?
6. Have there been times in my recovery when I've found myself subtly taking back my will and my life? What alerted me? What have I done to recommit myself to the Third Step?
7. Does the phrase "Higher Power," or even the concept itself, make me uncomfortable? What is the source of my discomfort?
8. Have I ever believed that my Higher Power caused horrible things to happen to me or was punishing me? What were those things?
9. How do I communicate with my Higher Power?
10. How does my Higher Power communicate with me? What feelings do I have about my Higher Power?
11. Is my current concept of a Higher Power still working? How might it need to change?
12. How might my life be changed if I make the decision to turn it over to my Higher Power's care?
13. How does my Higher Power care for my will and my life?
14. Have there been times when I have been unable to let go and trust my Higher Power to care for the outcome of a particular situation? Describe.
15. Have there been times when I have been able to let go and trust my Higher Power with the outcome? Describe.
16. Am I fighting anything in my recovery? What do I think would happen if I became willing to let recovery prevail in that area of my life?
17. How have hope, faith, and trust become positive forces in my life?
18. What have I done recently that demonstrates my commitment to recovery and to working a program?