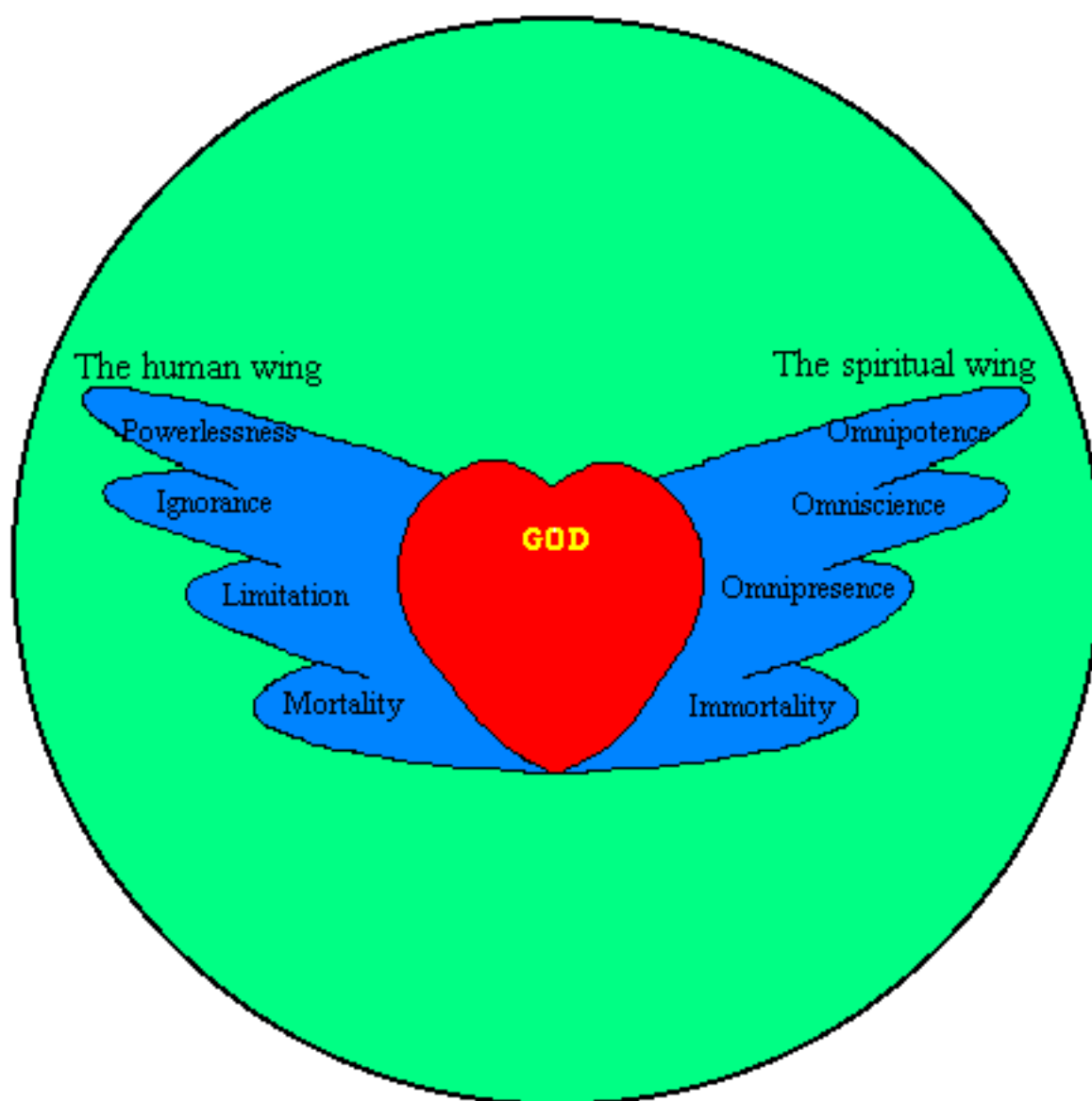


TWO SPONSORS' SUGGESTIONS TO WORK WITH THE PROGRAM OF

CHRISTS ANONYMOUS



THE THIRTEENTH STEP

TWO SPONSORS' SUGGESTIONS TO WORK WITH THE PROGRAM OF
CHRISTS ANONYMOUS – THE THIRTEENTH STEP
is createdmanifested by Harishchandra Sharma TuTu and Solvejg Sharma TuTu



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STEP ONE

**WE ADMITTED THAT WE WERE POWERLESS OVER OUR THINKING MIND,
OUR EGO – THAT OUR LIVES HAD BECOME UNMANAGEABLE.**

Dear ChrisAn Member, CONGRATULATIONS!

You have now begun your work on Step One!

The Principle of Step One is **honesty**.

The Slogan of Step One is: *Truth always triumphs in the end!*

SUGGESTIONS

- 1) Read Step One from the book *Christs Anonymous – The Thirteenth Step*.
- 2) Share your perception of what you read with your Sponsor or your Recovery buddy or both if you have both and in a ChrisAn meeting.
- 3) Work the tasks of the First Step as suggested below.
- 4) Share your experiences and conclusions about your work on Step One with your Sponsor or with your Recovery Buddy or both if you have both and in a ChrisAn Meeting.

Love and hugs to you from ChrisAn!

TASKS FOR WORKING STEP ONE

Task 01.

I choose to describe, what the word addiction and the word OCD means to me.

Task 02.

I choose to describe **minimum** one situation, which made me angry by describing the situation and the angry thoughts I thought about the situation.

Task 2a.

I choose to describe the angry thoughts I thought that had got nothing to do with the situation that I was angry about.

Task 2b.

I choose to describe if I always get angry about situations that looks like the situation that I have described.

Task 2c.

I choose to describe if I believe that it is my thoughts about the situation that make me angry rather than the situation.

Task 2d.

I choose to describe if I tried to rid myself of my thoughts, and in such a case how, and if not, why not?

Task 2e.

Did I feel compelled to continue thinking angry thoughts after the situation was over?

Task 2f.

Do I **believe** that it could be true for me that I suffer from an addiction to my thinking mind, my ego, which prevented me from removing my focus from my angry thoughts?

Task 03.

I choose to describe **minimum** one situation, which made me worried by describing the situation and the worried thoughts I thought about the situation.

Task 3a.

I choose to describe the worried thoughts I thought that had got nothing to do with the situation that I was angry about.

Task 3b.

I choose to describe if I always get worried about situations that looks like the situation that I have described.

Task 3c.

I choose to describe if I **believe** that it is my thoughts about the situation that make me worried rather than the situation.

Task 3d.

I choose to describe if I tried to rid myself of my thoughts, and in such a case how, and if not, why not?

Task 3e.

Did I feel compelled to continue thinking worried thoughts after the situation was over?

Task 3f.

Do I **believe** that it could be true for me that I suffer from an addiction to my thinking mind, my ego, which prevented me from removing my focus from my worried thoughts?

Task 04.

I choose to describe **minimum** one situation, which made me anxious by describing the situation and the anxious thoughts I thought about the situation.

Task 4a.

I choose to describe the anxious thoughts I thought that had got nothing to do with the situation that I was anxious about.

Task 4b.

I choose to describe if I always get anxious about situations that looks like the situation that I have described.

Task 4c.

I choose to describe if I **believe** that it is my thoughts about the situation that make me anxious rather than the situation.

Task 4d.

I choose to describe if I tried to rid myself of my thoughts, and in such a case how, and if not, why not?

Task 4e.

Did I feel compelled to continue thinking anxious thoughts after the situation was over?

Task 4 f.

Do I **believe** that it could be true for me that I suffer from an addiction to my thinking mind, my ego, which prevented me from removing my focus from my anxious thoughts?

Task 05.

I choose to describe **minimum** one situation, which made me stressed by describing the situation and the stressful thoughts I thought about the situation.

Task 5a.

I choose to describe the stressful thoughts I thought that had got nothing to do with the situation that I was stressed about.

Task 5b.

I choose to describe if I always get stressed about situations that looks like the situation that I have described.

Task 5c.

I choose to describe if I **believe** that it is my thoughts about the situation that make me stressed rather than the situation.

Task 5 d.

I choose to describe if I tried to rid myself of my thoughts, and in such a case how, and if not, why not?

Task 5 e.

Did I feel compelled to continue thinking stressful thoughts after the situation was over?

Task 5f.

Do I **believe** that it could be true for me that I suffer from an addiction to my thinking mind, my ego, which prevented me from removing my focus from my stressful thoughts?

Task 06.

I choose to describe **minimum** one situation, which made me depressed by describing the situation and the depressed thoughts I thought about the situation.

Task 6a.

I choose to describe the depressed thoughts I thought that had got nothing to do with the situation that I was depressed about.

Task 6b.

I choose to describe if I always get depressed about situations that looks like the situation that I have described.

Task 6c.

I choose to describe if I **believe** that it is my thoughts about the situation that make me depressed rather than the situation.

Task 6d.

I choose to describe if I tried to rid myself of my thoughts, and in such a case how, and if not, why not?

Task 6e.

Did I feel compelled to continue thinking depressed thoughts after the situation was over?

Task 6f.

Do I **believe** that it could be true for me that I suffer from an addiction to my thinking mind, my ego, which prevented me from removing my focus from my depressed thoughts?

Task 07.

I choose to describe **minimum** one situation, which made me scared by describing the situation and the scared thoughts I thought about the situation.

Task 7a.

I choose to describe the scared thoughts I thought that had got nothing to do with the situation that I was scared of.

Task 7b.

I choose to describe if I always get scared of situations that looks like the situation that I have described.

Task 7c.

I choose to describe if I **believe** that it is my thoughts about the situation that scared me rather than the situation.

Task 7d.

I choose to describe if I tried to rid myself of my thoughts, and in such a case how, and if not, why not?

Task 7e.

Did I feel compelled to continue thinking scared thoughts after the situation was over?

Task 7 f.

Do I believe that it could be true for me that I suffer from an addiction to my thinking mind, my ego, which prevented me from removing my focus from my scared thoughts?

Task 08.

I choose to describe why I **believe** that it is true for me that I am addicted to my thinking mind, my ego.

Task 09.

I choose to describe **minimum** one example of how my addiction to my thinking mind, my ego makes my life unmanageable.

Task 10.

I choose to describe from which level of consciousness I observe my thinking mind, my ego.

Task 11.

I choose to describe **minimum** one example of how my Soul/Super ego, my social body came to expression in my social life in a situation, where I was unloving, uncaring, hardhearted and merciless towards the other/others.

Task 12.

I choose to describe **minimum** one example of how my Soul/Super ego, my social body came to expression in my social life in a situation, where I was loving, caring, compassionate and merciful towards the other/others.

Task 13.

I choose to describe how my true Self, my Spirit has expressed HimHerself in my outer life.

Task 14.

I choose to describe how my true Self, my Spirit has expressed HimHerself in my inner life.

Task 15.

I choose to describe, why I am now willing to give up my addiction to my thinking mind, my ego.

APPLYING STEP ONE

Every day for one week I choose to use the below format to inventory the various areas of my existence as suggested, or I choose to createmanifest my own format for these tasks:

Day 1. My material life:

Day 2. My Mother Earth life/physical life:

Day 3. My ethereal life/energy life/time-space life:

Day 4. My astral life/emotional life/inner child life:

Day 5. My causal life/mental life/thought life:

Day 6. My Soul life/social life:

Day 7. My spiritual life:

The below format can both be used on my material life, my Mother Earth life/physical life, my ethereal life/energy life/time-space life, my astral life/emotional life/inner child life, my

causal life/mental life/thought life, my Soul life/social life, and my spiritual life

Day 1. My material life:

1. I choose to describe a painful situation I experienced in my material life, and how that made my life unmanageable.
2. I choose to describe what I perceived to be unloving, uncaring, hard-hearted and merciless in the situation.
3. I choose to describe the unloving, uncaring, hard-hearted and merciless things I feel like saying and doing in context with this situation.
4. I choose to describe how I believe it would make my life unmanageable, if I did or said, what I felt like doing or saying, when I speak and act from my unloving, uncaring, hard-hearted and merciless state of mind.

Day 2. My physical life:

1. I choose to describe a painful situation I experienced in my physical life, and how that made my life unmanageable.
2. I choose to describe what I perceived to be unloving, uncaring, hard-hearted and merciless in the situation.
3. I choose to describe the unloving, uncaring, hard-hearted and merciless things I feel like saying and doing in context with this situation.
4. I choose to describe how I believe it would make my life unmanageable, if I did or said, what I felt like doing or saying, when I speak and act from my unloving, uncaring, hard-hearted and merciless state of mind.

Day 3. My space-time-movement life:

1. I choose to describe a painful situation I experienced in my space-time-movement life, and how that made my life unmanageable.
2. I choose to describe what I perceived to be unloving, uncaring, hard-hearted and merciless in the situation.
3. I choose to describe the unloving, uncaring, hard-hearted and merciless things I feel like saying and doing in context with this situation.
4. I choose to describe how I believe it would make my life unmanageable, if I did or said,

what I felt like doing or saying, when I speak and act from my unloving, uncaring, hard-hearted and merciless state of mind.

Day 4. My emotional life:

1. I choose to describe a painful situation I experienced in my emotional life, and how that made my life unmanageable.
2. I choose to describe what I perceived to be unloving, uncaring, hard-hearted and merciless in the situation.
3. I choose to describe the unloving, uncaring, hard-hearted and merciless things I feel like saying and doing in context with this situation.
4. I choose to describe how I believe it would make my life unmanageable, if I did or said, what I felt like doing or saying, when I speak and act from my unloving, uncaring, hard-hearted and merciless state of mind.

Day 5. My thought life:

1. I choose to describe a painful situation I experienced in my thought life, and how that made my life unmanageable.
2. I choose to describe what I perceived to be unloving, uncaring, hard-hearted and merciless in the situation.
3. I choose to describe the unloving, uncaring, hard-hearted and merciless things I feel like saying and doing in context with this situation.
4. I choose to describe how I believe it would make my life unmanageable, if I did or said, what I felt like doing or saying, when I speak and act from my unloving, uncaring, hard-hearted and merciless state of mind.

Day 6. My Soul life:

1. I choose to describe a painful situation I experienced in my Soul life, and how that made my life unmanageable.
2. I choose to describe what I perceived to be unloving, uncaring, hard-hearted and merciless in the situation.
3. I choose to describe the unloving, uncaring, hard-hearted and merciless things I feel like saying and doing in context with this situation.
4. I choose to describe how I believe it would make my life unmanageable, if I did or said,

what I felt like doing or saying, when I speak and act from my unloving, uncaring, hard-hearted and merciless state of mind.

Day 7. My Spiritual life:

1. I choose to describe a painful situation I experienced in my Spiritual life, and how that made my life unmanageable.
2. I choose to describe what I perceived to be unloving, uncaring, hard-hearted and merciless in the situation.
3. I choose to describe the unloving, uncaring, hard-hearted and merciless things I feel like saying and doing in context with this situation.
4. I choose to describe how I believe it would make my life unmanageable, if I did or said, what I felt like doing or saying, when I speak and act from my unloving, uncaring, hard-hearted and merciless state of mind.

Synopsis for Step One:

I choose to write a synopsis of, what I discovered in Step One, so I can use my synopsis in my Fifth, Tenth and Twelfth Step.

STEP TWO

**WE CAME TO BELIEVE THAT A POWER GREATER THAN US COULD LEAD
US TO OUR TRUE SELF, OUR SPIRIT, AND THUS TO JOY OF BEING**

Dear ChrisAn Member, CONGRATULATION!

You have now begun your work on Step Two!

The Principle of Step Two is **open-mindedness**.

The Slogan of Step Two is: *To listen attentively and respectfully to another is the first expression of emotional sobriety.*

SUGGESTIONS

- 1) Read Step Two from the book *Christs Anonymous – The Thirteenth Step*.
- 2) Share your perception of what you read with your Sponsor or with your Recovery Partner and in a ChrisAn meeting.
- 3) Work the tasks of the Second Step as suggested below.
- 4) Share your experiences and conclusions about your work on Step Two with your Sponsor or with your Recovery Partner and in a ChrisAn Meeting.

Love and hugs to you from ChrisAn!

TASKS FOR WORKING STEP TWO

Task 1.

I choose to describe why I **believe** that it could be to my advantage to stop addressing my:

1. Mother Earth body/physical body,
2. ethereal body/space-time-energy body,
3. astral body/emotional body,
4. causal body/mental body/thought body,
5. Soul/social body/Super ego

as an "it" as if each of my bodies are a thing instead of a living being.

Task 2.

1. I choose to write minimum one example of what my thinking mind, my ego tells me that leads me to believe that my:

1. Mother Earth body/physical body,
2. Ethereal body/space-time-energy body,
3. Astral body/emotional body/inner child body,
4. Causal body/mental body/thought body,
5. Soul/social body/Super ego

each is a living being, who needs my:

a. **love** by me fulfilling exactly this body's need to be well-rested, well-groomed, well-nourished and exercised and thus is feeling loved.

b. **care** by me using some of my time, energy, interest and money to take care of that exactly this body is well rested, well-groomed, well-nourished and well-exercised and thus is feeling well cared for.

c. **compassion** by me being compassionate, when exactly this body is not able to perform the way I want right here, right now, so he/she feels understood, especially when he/she is in pain.

d. **mercy** by me forgiving exactly this body's mistakes or pains, when he/she makes mistakes or is in pain, so he/she feels taken care of with love and compassion.

2. I choose to describe how I will createmanifest time and space in the course of the week to take care of that each of that each of my bodies are well-rested, well-groomed, well-nourished and well-exercised.

3. I choose to describe, how I will meet each of my bodies with unconditional love, care, compassion and mercy

Task 3.

I choose to write **minimum** one example of how I treat each one of my bodies at those times, when I do **not believe** that I have the time to take care of that exactly this body is well rested, well groomed, well nourished and well exercised and met with unconditional love, care, compassion and mercy.

Task 4.

I choose to write **minimum** one example of how I treat each one of my bodies at those times, when I do **believe** that I have the time to take care of that exactly this body is well rested, well groomed, well nourished and well exercised and where I believe that I have surplus to meet exactly this body with unconditional love, care, compassion and mercy.

Task 5.

I choose to write **minimum** one example of why Step Two makes me **believe** that what I believe in, is merely a thought that I have heard repeated many times or have thought myself a sufficient number of times so that I have come to perceive it as a true expression of Reality.

Task 6.

I choose to give **minimum** one example of why Step Two has made me **believe** that the Truth cannot be thought or spoken.

Task 7.

I choose to describe **minimum** one example from the below suggestions, which I **believe** in, and which makes me

1. angry
2. stressed
3. depressed
4. anxious
5. nervous
6. scared

and I choose to describe if the opposite could be just as true or maybe even truer, and why I believe so.

Task 8.

I choose to describe why I **believe** that it is possible to change my belief systems to my advantage by choosing to **believe** something that brings me joy rather than choosing to **believe** something, which brings me pain.

Task 9.

I choose to describe why I **believe** that my true Self is free flowing Spirit.

Task 10.

I choose to describe, why I **believe** that all forms are crystallized Spirit, and how this perception makes it possible for me to **believe** that Spirit is omnipresent.

Task 11.

I choose to describe, why I **believe** that Spirit knows everything about everybody and everything everywhere at all levels of existence, and therefore is omniscient.

Task 12.

I choose to describe, why I **believe** that Spirit is omnipotent.

Task 13.

I choose to describe, why I believe that only forms die, whereas the free flowing Spirit that lives inside the forms does not die and is thus immortal.

Task 14.

I choose to describe, why I believe I am a multidimensional being, who has a physical life in the third dimension, a space-time-energy life in the fourth dimension, an emotional life in the fifth dimension, a thought life in the sixth dimension, a social life in the seventh dimension and a spiritual life in the eighth dimension that is also called the Absolute or the zero dimension.

Task 15.

I choose to describe why I believe that Spirit is unconditionally loving, caring, compassionate and merciful.

APPLYING STEP TWO

Every day for one week I choose to use the below format to inventory the various areas of my existence as suggested, or I choose to createmanifest my own format for these tasks:

Day 1. My material life:

Day 2. My Mother Earth life/physical life:

Day 3. My ethereal life/energy life/time-space life:

Day 4. My astral life/emotional life/inner child life:

Day 5. My causal life/mental life/thought life:

Day 6. My Soul life/social life:

Day 7. My spiritual life:

The below format can both be used on my material life, my Mother Earth life/physical life, my ethereal life/energy life/time-space life, my astral life/emotional life/inner child life, my causal life/mental life/thought life, my Soul life/social life, and my Spiritual life to solve these tasks, or I can choose to createmanifest my own format for these tasks.

Day 1. My material life:

1. I choose to write down, what I believe could be my Higher Power's unconditionally loving intention behind the pain I described in the week task for Step One.
2. I choose to write down, what I believe could be my Higher Power's unconditionally caring intention behind the pain I described in the week task for Step One.
3. I choose to write down, what I believe could be my Higher Power's unconditionally compassionate intention behind the pain I described in the week task for Step One.
4. I choose to write down, what I believe could be my Higher Power's unconditionally merciful intention behind the pain I described in the week task for Step One.

Day 2. My physical life:

1. I choose to write down, what I believe could be my Higher Power's unconditionally loving intention behind the pain I described in the week task for Step One.
2. I choose to write down, what I believe could be my Higher Power's unconditionally caring intention behind the pain I described in the week task for Step One.
3. I choose to write down, what I believe could be my Higher Power's unconditionally compassionate intention behind the pain I described in the week task for Step One.
4. I choose to write down, what I believe could be my Higher Power's unconditionally merciful intention behind the pain I described in the week task for Step One.

Day 3. My space-time-movement life:

1. I choose to write down, what I believe could be my Higher Power's unconditionally loving intention behind the pain I described in the week task for Step One.
2. I choose to write down, what I believe could be my Higher Power's unconditionally caring intention behind the pain I described in the week task for Step One.
3. I choose to write down, what I believe could be my Higher Power's unconditionally compassionate intention behind the pain I described in the week task for Step One.
4. I choose to write down, what I believe could be my Higher Power's unconditionally merciful intention behind the pain I described in the week task for Step One.

Day 4. My emotional life:

1. I choose to write down, what I believe could be my Higher Power's unconditionally loving intention behind the pain I described in the week task for Step One.
2. I choose to write down, what I believe could be my Higher Power's unconditionally caring intention behind the pain I described in the week task for Step One.
3. I choose to write down, what I believe could be my Higher Power's unconditionally compassionate intention behind the pain I described in the week task for Step One.
4. I choose to write down, what I believe could be my Higher Power's unconditionally merciful intention behind the pain I described in the week task for Step One.

Day 5. My thought life:

1. I choose to write down, what I believe could be my Higher Power's unconditionally loving intention behind the pain I described in the week task for Step One.
2. I choose to write down, what I believe could be my Higher Power's unconditionally caring intention behind the pain I described in the week task for Step One.
3. I choose to write down, what I believe could be my Higher Power's unconditionally compassionate intention behind the pain I described in the week task for Step One.
4. I choose to write down, what I believe could be my Higher Power's unconditionally merciful intention behind the pain I described in the week task for Step One.

Day 6. My Soul life:

1. I choose to write down, what I believe could be my Higher Power's unconditionally loving intention behind the pain I described in the week task for Step One.
2. I choose to write down, what I believe could be my Higher Power's unconditionally caring intention behind the pain I described in the week task for Step One.
3. I choose to write down, what I believe could be my Higher Power's unconditionally compassionate intention behind the pain I described in the week task for Step One.
4. I choose to write down, what I believe could be my Higher Power's unconditionally merciful intention behind the pain I described in the week task for Step One.

Day 7. My Spiritual life:

1. I choose to write down, what I believe could be my Higher Power's unconditionally loving intention behind the pain I described in the week task for Step One.
2. I choose to write down, what I believe could be my Higher Power's unconditionally caring intention behind the pain I described in the week task for Step One.
3. I choose to write down, what I believe could be my Higher Power's unconditionally compassionate intention behind the pain I described in the week task for Step One.
4. I choose to write down, what I believe could be my Higher Power's unconditionally merciful intention behind the pain I described in the week task for Step One.

Synopsis for Step Two:

I choose to write a synopsis of, what I discovered in Step Two, so I can use my synopsis in my Fifth, Tenth and Twelfth Step.

STEP THREE

WE MADE A DECISION TO UNCONDITIONALLY TURN OUR WILL AND OUR LIFE OVER TO THE CARE OF OUR HIGHER POWER, AS WE UNDERSTOOD THAT POWER.

Dear ChrisAn Member, CONGRATULATIONS!

You have now begun your work on Step Three!

The Principle of Step Three is **unconditional surrender**.

The Slogan of Step Three is: *Follow your heart*.

SUGGESTIONS

- 1) Read Step Three from the book *Christs Anonymous – The Thirteenth Step*.
- 2) Share your perception of what you read with your Sponsor or with your Recovery Partner and in a ChrisAn meeting.
- 3) Work the tasks of the Third Step as suggested below.
- 4) Share your experiences and conclusions about your work on Step Three with your Sponsor or with your Recovery Partner and in a ChrisAn Meeting.

Love and hugs to you from ChrisAn!

TASKS FOR WORKING STEP THREE

In Step Three, we have a need to surrender unconditionally to the unconditional love, care, compassion and mercy of our Spirit, and so we begin our work in Step Three by exploring how it could become possible for us.

Task 1

I choose to describe **minimum** one experience that made me doubt my Higher Power's unconditional love, care, compassion and mercy.

Task 2

I choose to look at the experience that I described in task one with the knowledge I have today, and I describe what I **believe** could be my Higher Power's unconditionally loving, caring, compassionate and merciful intention behind this experience.

Task 3

I choose to describe **minimum** one area that I see in the World around me that leads me to doubt in a Higher Power's unconditionally loving, caring, compassionate and merciful intention behind this area.

Task 4

I choose to look at the area that I described in task three and describe, what I **believe** could be a Higher Power's unconditionally loving, caring, compassionate and merciful intention behind this area.

Task 5

I choose to describe why I believe that it is always and without exception possible for me to find my Higher Power's unconditionally loving, caring, compassionate and merciful intention behind any of my experiences, no matter what they contain.

Task 6

I choose to describe why I believe that I leave my life and my true self, my Spirit, when I leave THE NOW.

Task 7

I choose to describe **minimum** one situation from my day where I left my life and my true self, my Spirit by allowing my thinking mind, my ego, to swallow up my attention, and I describe why I chose to allow that.

Task 8

I choose to describe, why I **believed** it was to my advantage to leave the NOW in the situation that I described in task 7, and if I still **believe** it was to my advantage after having inventoried the situation.

If yes, why, if no, why not.

Task 9

I choose to describe **minimum** one situation from my day where I remained in the NOW without judging it, and I describe how it made me experience my life.

Task 10

I choose to describe **minimum** one way in which I can enter the NOW.

Task 11

I choose to describe why I believe that I surrender unconditionally to my life and thus to my Higher Power's unconditionally loving, caring, compassionate and merciful intention for me, when I surrender unconditionally to let myself be carried by The Blissfull Flow of the Present Moment in a state of mind that is completely silent.

Task 12

I choose to describe that moment where I felt ready to surrender unconditionally to my Higher Power's unconditionally loving, caring, compassionate and merciful intention in the course of my Third Step work, even if I felt ready only for a short moment.

APPLYING STEP THREE

Every day for one week I choose to use the below format to inventory the various areas of my existence as suggested, or I choose to createmanifest my own format for these tasks:

Day 1. My material life:

Day 2. My Mother Earth life/physical life:

Day 3. My ethereal life/energy life/time-space life:

Day 4. My astral life/emotional life/inner child life:

Day 5. My causal life/mental life/thought life:

Day 6. My Soul life/social life:

Day 7. My spiritual life:

The below format can both be used on my material life, my Mother Earth life/physical life, my ethereal life/energy life/time-space life, my astral life/emotional life/inner child life, my causal life/mental life/thought life, my Soul life/social life, and my Spiritual life to solve these tasks, or I can choose to createmanifest my own format for these tasks.

Day 1. My material life:

1. I choose to write down, how I **want** to surrender to that, which I found out in the week task for Step Two, which I **believe** could be my Higher Power's unconditionally loving intention.

2. I choose to write down, how I **want** to surrender to that, which I found out in the week

task for Step Two, which I **believe** could be my Higher Power's unconditionally caring intention.

3. I choose to write down, how I **want** to surrender to that, which I found out in the week task for Step Two, which I **believe** could be my Higher Power's unconditionally compassionate intention.

4. I choose to write down, how I **want** to surrender to that, which I found out in the week task for Step Two, which I **believe** could be my Higher Power's unconditionally merciful intention.

Day 2. My physical life:

1. I choose to write down, how I **want** to surrender to that, which I found out in the week task for Step Two, which I **believe** could be my Higher Power's unconditionally loving intention.

2. I choose to write down, how I **want** to surrender to that, which I found out in the week task for Step Two, which I **believe** could be my Higher Power's unconditionally caring intention.

3. I choose to write down, how I **want** to surrender to that, which I found out in the week task for Step Two, which I **believe** could be my Higher Power's unconditionally compassionate intention.

4. I choose to write down, how I **want** to surrender to that, which I found out in the week task for Step Two, which I **believe** could be my Higher Power's unconditionally merciful intention.

Day 3. My space-time-movement life:

1. I choose to write down, how I **want** to surrender to that, which I found out in the week task for Step Two, which I **believe** could be my Higher Power's unconditionally loving intention.

2. I choose to write down, how I **want** to surrender to that, which I found out in the week task for Step Two, which I **believe** could be my Higher Power's unconditionally caring intention.

3. I choose to write down, how I **want** to surrender to that, which I found out in the week task for Step Two, which I **believe** could be my Higher Power's unconditionally compassionate intention.

4. I choose to write down, how I **want** to surrender to that, which I found out in the week

task for Step Two, which I **believe** could be my Higher Power's unconditionally merciful intention.

Day 4. My emotional life:

1. I choose to write down, how I **want** to surrender to that, which I found out in the week task for Step Two, which I **believe** could be my Higher Power's unconditionally loving intention.

2. I choose to write down, how I **want** to surrender to that, which I found out in the week task for Step Two, which I **believe** could be my Higher Power's unconditionally caring intention.

3. I choose to write down, how I **want** to surrender to that, which I found out in the week task for Step Two, which I **believe** could be my Higher Power's unconditionally compassionate intention.

4. I choose to write down, how I **want** to surrender to that, which I found out in the week task for Step Two, which I **believe** could be my Higher Power's unconditionally merciful intention.

Day 5. My thought life:

1. I choose to write down, how I **want** to surrender to that, which I found out in the week task for Step Two, which I **believe** could be my Higher Power's unconditionally loving intention.

2. I choose to write down, how I **want** to surrender to that, which I found out in the week task for Step Two, which I **believe** could be my Higher Power's unconditionally caring intention.

3. I choose to write down, how I **want** to surrender to that, which I found out in the week task for Step Two, which I **believe** could be my Higher Power's unconditionally compassionate intention.

4. I choose to write down, how I **want** to surrender to that, which I found out in the week task for Step Two, which I **believe** could be my Higher Power's unconditionally merciful intention.

Day 6. My Soul life:

1. I choose to write down, how I **want** to surrender to that, which I found out in the week task for Step Two, which I **believe** could be my Higher Power's unconditionally loving intention.

2. I choose to write down, how I **want** to surrender to that, which I found out in the week task for Step Two, which I **believe** could be my Higher Power's unconditionally caring intention.

3. I choose to write down, how I **want** to surrender to that, which I found out in the week task for Step Two, which I **believe** could be my Higher Power's unconditionally compassionate intention.

4. I choose to write down, how I **want** to surrender to that, which I found out in the week task for Step Two, which I **believe** could be my Higher Power's unconditionally merciful intention.

Day 7. My Spiritual life:

1. I choose to write down, how I **want** to surrender to that, which I found out in the week task for Step Two, which I **believe** could be my Higher Power's unconditionally loving intention.

2. I choose to write down, how I **want** to surrender to that, which I found out in the week task for Step Two, which I **believe** could be my Higher Power's unconditionally caring intention.

3. I choose to write down, how I **want** to surrender to that, which I found out in the week task for Step Two, which I **believe** could be my Higher Power's unconditionally compassionate intention.

4. I choose to write down, how I **want** to surrender to that, which I found out in the week task for Step Two, which I **believe** could be my Higher Power's unconditionally merciful intention.

Synopsis for Step Three:

I choose to write a synopsis of, what I discovered in Step Three, so I can use my synopsis in my Fifth, Tenth and Twelfth Step.

STEP FOUR

WE MADE A SEARCHING AND FEARLESS INVENTORY OF OURSELVES.

Dear ChrisAn Member, CONGRATULATIONS!

You have now begun your work on Step Four!

The Principle of Step Four is **courage**.

The Slogan of Step Four is: *I accept both my virtues and my defects of character.*

SUGGESTIONS

- 1) Read Step Four from the book *Christs Anonymous – The Thirteenth Step*.
- 2) Share your perception of what you read with your Sponsor or with your Recovery Partner and in a ChrisAn meeting.
- 3) Work the tasks of the Fourth Step as suggested below.
- 4) Share your experiences and conclusions about your work on Step Four with your Sponsor or with your Recovery Partner and in a ChrisAn Meeting.

Love and hugs to you from ChrisAn!

TASKS FOR WORKING STEP FOUR

In Step Four, I choose to map out the most important characteristics of my psychological landscape.

Task 1.

From each of the below four stages of my life, I choose to describe **minimum** one incident where the four attributes from the Ring of Emptiness (emptiness, boredom, meaninglessness and loneliness) were active in me, and similarly, I choose to describe **minimum** one incident from each of the four stages of my life, where the four attributes from the Ring of Fulfillment (fulfillment, interest, meaningfulness and oneness) were active in me, and at the same time, I choose to describe how I felt about finding myself in the Ring in question:

1. childhood (till 12 years of age)
2. youth (13 – 21 years)
3. adulthood (22 – 60 years of age)
4. old age (from 61 years of age till now)

Task 2.

From each of the below four stages of my life, I choose to describe **minimum** one incident where the four attributes from the Ring of Self-centeredness (euphoria, depression, self-criticism and self-praise) were active in me on one of my planes of existence whether materially, physically, emotionally, mentally, socially or spiritually, and similarly, I choose to describe **minimum** one incident from each of the four stages of my life, where the four attributes from the Ring of God-centeredness (joy, empowerment, open-mindedness and gratitude) were active in me, and at the same time, I choose to describe how I felt about finding myself in the Ring in question:

1. childhood (till 12 years of age)
2. youth (13 – 21 years)
3. adulthood (22 – 60 years of age)
4. old age (from 61 years of age till now)

Task 3.

From each of the below four stages of my life, I choose to describe **minimum** one incident where the four attributes from the Ring of Codependency (savior, seducer, victim and offender) were active in me, and similarly, I choose to describe **minimum** one incident from each of the four stages of my life, where the four attributes from the Ring of Emotional Sobriety (detachment, integrity, respect for self and respect for others) were active in me, and at the same time, I choose to describe how I felt about finding myself in the Ring in question:

1. childhood (till 12 years of age)
2. youth (13 – 21 years)

3. adulthood (22 – 60 years of age)
4. old age (from 61 years of age till now)

Task 4.

From each of the below four stages of my life, I choose to describe **minimum** one incident where the four attributes from the Small Ring of Avarice (greed, stinginess, poverty and gluttony) were active in me, and similarly, I choose to describe **minimum** one incident from each of the four stages of my life, where the four attributes from the Small Ring of Faith (generosity, trust, abundance and accountability) were active in me, and at the same time, I choose to describe how I felt about finding myself in the Ring in question:

1. childhood (till 12 years of age)
2. youth (13 – 21 years)
3. adulthood (22 – 60 years of age)
4. old age (from 61 years of age till now)

Task 5.

From each of the below four stages of my life, I choose to describe **minimum** one incident where the four attributes from the Small Ring of Envy (disbelief, superstition, submission and defiance) were active in me, and similarly, I choose to describe **minimum** one incident from each of the four stages of my life, where the four attributes from the Small Ring of Hope (belief, enlightenment, discernment and serenity) were active in me, and at the same time, I choose to describe how I felt about finding myself in the Ring in question:

1. childhood (till 12 years of age)
2. youth (13 – 21 years)
3. adulthood (22 – 60 years of age)
4. old age (from 61 years of age till now)

Task 6.

From each of the below four stages of my life, I choose to describe **minimum** one incident where the four attributes from the Small Ring of Hatred (denial, manipulation, illness and insanity) were active in me, and similarly, I choose to describe **minimum** one incident from each of the four stages of my life, where the four attributes from the Small Ring of Love (admission, self-acceptance, health and sanity) were active in me, and at the same time, I choose to describe how I felt about finding myself in the Ring in question:

1. childhood (till 12 years of age)
2. youth (13 – 21 years)
3. adulthood (22 – 60 years of age)
4. old age (from 61 years of age till now)

Task 7.

From each of the below four stages of my life, I choose to describe **minimum** one incident where the four attributes from the Small Ring of Arrogance (superiority, inferiority, overcrowding and isolation) were active in me, and similarly, I choose to describe **minimum** one incident from each of the four stages of my life, where the four attributes from the Small Ring of Truth (humility, honesty, individuality and fellowship) were active in me, and at the same time, I choose to describe how I felt about finding myself in the Ring in question:

1. childhood (till 12 years of age)
2. youth (13 – 21 years)
3. adulthood (22 – 60 years of age)
4. old age (from 61 years of age till now)

Task 8.

From each of the below four stages of my life, I choose to describe **minimum** one incident where the four attributes from the Big Ring of Pain (avarice, envy, hatred and arrogance) were active in me, and similarly, I choose to describe **minimum** one incident from each of the four stages of my life, where the four attributes from the Big Ring of Joy (faith, hope, love and truth,) were active in me, and at the same time, I choose to describe how I felt about finding myself in the Ring in question:

1. childhood (till 12 years of age)
2. youth (13 – 21 years)
3. adulthood (22 – 60 years of age)
4. old age (from 61 years of age till now)

Task 9.

From each of the below four stages of my life, I choose to describe **minimum** one incident with the help of the Rings of Social Interaction as to how I hurt myself by hurting another/others:

1. childhood (till 12 years of age)
2. youth (13 – 21 years)
3. adulthood (22 – 60 years of age)
4. old age (from 61 years of age till now)

APPLYING STEP FOUR

Every day for one week I choose to use the below format to inventory various areas of my existence like suggested or I choose to createmanifest my own format for these tasks:

- Day 1. My material life:
- Day 2. My Mother Earth life/physical life:
- Day 3. My ethereal life/energy life/time-space life:
- Day 4. My astral life/emotional life/inner child life:
- Day 5. My causal life/mental life/thought life:
- Day 6. My Soul life/social life:
- Day 7. My spiritual life:

The below format can both be used on my material life, my Mother Earth life/physical life, my ethereal life/energy life/time-space life, my astral life/emotional life/inner child life, my causal life/mental life/thought life, my Soul life/social life, and my Spiritual life to solve these tasks, or I can choose to createmanifest my own format for these tasks.

Day 1. My material life:

1. I choose to describe my use of a defect of character, which made it difficult for me to surrender to that, which I **believe** could be my Higher Power's unconditionally loving intention like I described it in the week task of Step Two.
 2. I choose to describe my use of a defect of character, which made it difficult for me to surrender to that, which I **believe** could be my Higher Power's unconditionally caring intention like I described it in the week task of Step Two..
 3. I choose to describe my use of a defect of character, which made it difficult for me to surrender to that, which I **believe** could be my Higher Power's unconditionally compassionate intention like I described it in the week task of Step Two.
 4. I choose to describe my use of a defect of character, which made it difficult for me to surrender to that, which I **believe** could be my Higher Power's unconditionally merciful intention like I described it in the week task of Step Two.
-
1. I choose to describe a virtue I **believe** I could have used to make it easy for me to surrender to that, which I **believe** was my Higher Power's unconditionally loving intention like I described it in the week task of Step Two.
 2. I choose to describe a virtue I **believe** I could have used to make it easy for me to surrender to that, which I **believe** was my Higher Power's unconditionally loving intention like I described it in the week task of Step Two.
 3. I choose to describe a virtue I **believe** I could have used to make it easy for me to surrender to that, which I **believe** was my Higher Power's unconditionally loving intention like I described it in the week task of Step Two.

4. I choose to describe a virtue I **believe** I could have used to make it easy for me to surrender to that, which I **believe** was my Higher Power's unconditionally loving intention like I described it in the week task of Step Two.

Day 2. My physical life:

1. I choose to describe my use of a defect of character, which made it difficult for me to surrender to that, which I **believe** could be my Higher Power's unconditionally loving intention like I described it in the week task of Step Two.

2. I choose to describe my use of a defect of character, which made it difficult for me to surrender to that, which I **believe** could be my Higher Power's unconditionally caring intention like I described it in the week task of Step Two..

3. I choose to describe my use of a defect of character, which made it difficult for me to surrender to that, which I **believe** could be my Higher Power's unconditionally compassionate intention like I described it in the week task of Step Two.

4. I choose to describe my use of a defect of character, which made it difficult for me to surrender to that, which I **believe** could be my Higher Power's unconditionally merciful intention like I described it in the week task of Step Two.

1. I choose to describe a virtue I **believe** I could have used to make it easy for me to surrender to that, which I **believe** was my Higher Power's unconditionally loving intention like I described it in the week task of Step Two.

2. I choose to describe a virtue I **believe** I could have used to make it easy for me to surrender to that, which I **believe** was my Higher Power's unconditionally loving intention like I described it in the week task of Step Two.

3. I choose to describe a virtue I **believe** I could have used to make it easy for me to surrender to that, which I **believe** was my Higher Power's unconditionally loving intention like I described it in the week task of Step Two.

4. I choose to describe a virtue I **believe** I could have used to make it easy for me to surrender to that, which I **believe** was my Higher Power's unconditionally loving intention like I described it in the week task of Step Two.

Day 3. My space-time-movement life:

1. I choose to describe my use of a defect of character, which made it difficult for me to surrender to that, which I **believe** could be my Higher Power's unconditionally loving intention like I described it in the week task of Step Two.

2. I choose to describe my use of a defect of character, which made it difficult for me to surrender to that, which I **believe** could be my Higher Power's unconditionally caring intention like I described it in the week task of Step Two..

3. I choose to describe my use of a defect of character, which made it difficult for me to surrender to that, which I **believe** could be my Higher Power's unconditionally compassionate intention like I described it in the week task of Step Two.

4. I choose to describe my use of a defect of character, which made it difficult for me to surrender to that, which I **believe** could be my Higher Power's unconditionally merciful intention like I described it in the week task of Step Two.

1. I choose to describe a virtue I **believe** I could have used to make it easy for me to surrender to that, which I **believe** was my Higher Power's unconditionally loving intention like I described it in the week task of Step Two.

2. I choose to describe a virtue I **believe** I could have used to make it easy for me to surrender to that, which I **believe** was my Higher Power's unconditionally loving intention like I described it in the week task of Step Two.

3. I choose to describe a virtue I **believe** I could have used to make it easy for me to surrender to that, which I **believe** was my Higher Power's unconditionally loving intention like I described it in the week task of Step Two.

4. I choose to describe a virtue I **believe** I could have used to make it easy for me to surrender to that, which I **believe** was my Higher Power's unconditionally loving intention like I described it in the week task of Step Two.

Day 4. My emotional life:

1. I choose to describe my use of a defect of character, which made it difficult for me to surrender to that, which I **believe** could be my Higher Power's unconditionally loving intention like I described it in the week task of Step Two.

2. I choose to describe my use of a defect of character, which made it difficult for me to surrender to that, which I **believe** could be my Higher Power's unconditionally caring intention like I described it in the week task of Step Two..

3. I choose to describe my use of a defect of character, which made it difficult for me to surrender to that, which I **believe** could be my Higher Power's unconditionally compassionate intention like I described it in the week task of Step Two.

4. I choose to describe my use of a defect of character, which made it difficult for me to surrender to that, which I **believe** could be my Higher Power's unconditionally merciful intention like I described it in the week task of Step Two.

1. I choose to describe a virtue I **believe** I could have used to make it easy for me to surrender to that, which I **believe** was my Higher Power's unconditionally loving intention like I described it in the week task of Step Two.

2. I choose to describe a virtue I **believe** I could have used to make it easy for me to surrender to that, which I **believe** was my Higher Power's unconditionally loving intention like I described it in the week task of Step Two.

3. I choose to describe a virtue I **believe** I could have used to make it easy for me to surrender to that, which I **believe** was my Higher Power's unconditionally loving intention like I described it in the week task of Step Two.

4. I choose to describe a virtue I **believe** I could have used to make it easy for me to surrender to that, which I **believe** was my Higher Power's unconditionally loving intention like I described it in the week task of Step Two.

Day 5. My thought life:

1. I choose to describe my use of a defect of character, which made it difficult for me to surrender to that, which I **believe** could be my Higher Power's unconditionally loving intention like I described it in the week task of Step Two.

2. I choose to describe my use of a defect of character, which made it difficult for me to surrender to that, which I **believe** could be my Higher Power's unconditionally caring intention like I described it in the week task of Step Two..

3. I choose to describe my use of a defect of character, which made it difficult for me to surrender to that, which I **believe** could be my Higher Power's unconditionally compassionate intention like I described it in the week task of Step Two.

4. I choose to describe my use of a defect of character, which made it difficult for me to surrender to that, which I **believe** could be my Higher Power's unconditionally merciful intention like I described it in the week task of Step Two.

1. I choose to describe a virtue I **believe** I could have used to make it easy for me to surrender to that, which I **believe** was my Higher Power's unconditionally loving intention like I described it in the week task of Step Two.

2. I choose to describe a virtue I **believe** I could have used to make it easy for me to surrender to that, which I **believe** was my Higher Power's unconditionally loving intention like I described it in the week task of Step Two.

3. I choose to describe a virtue I **believe** I could have used to make it easy for me to surrender to that, which I **believe** was my Higher Power's unconditionally loving intention like I described it in the week task of Step Two.

4. I choose to describe a virtue I **believe** I could have used to make it easy for me to surrender to that, which I **believe** was my Higher Power's unconditionally loving intention like I described it in the week task of Step Two.

Day 6. My Social life:

1. I choose to describe my use of a defect of character, which made it difficult for me to surrender to that, which I **believe** could be my Higher Power's unconditionally loving intention like I described it in the week task of Step Two.

2. I choose to describe my use of a defect of character, which made it difficult for me to surrender to that, which I **believe** could be my Higher Power's unconditionally caring intention like I described it in the week task of Step Two..

3. I choose to describe my use of a defect of character, which made it difficult for me to surrender to that, which I **believe** could be my Higher Power's unconditionally compassionate intention like I described it in the week task of Step Two.

4. I choose to describe my use of a defect of character, which made it difficult for me to surrender to that, which I **believe** could be my Higher Power's unconditionally merciful intention like I described it in the week task of Step Two.

1. I choose to describe a virtue I **believe** I could have used to make it easy for me to surrender to that, which I **believe** was my Higher Power's unconditionally loving intention like I described it in the week task of Step Two.

2. I choose to describe a virtue I **believe** I could have used to make it easy for me to surrender to that, which I **believe** was my Higher Power's unconditionally loving intention like I described it in the week task of Step Two.

3. I choose to describe a virtue I **believe** I could have used to make it easy for me to surrender to that, which I **believe** was my Higher Power's unconditionally loving intention like I described it in the week task of Step Two.

4. I choose to describe a virtue I **believe** I could have used to make it easy for me to surrender to that, which I **believe** was my Higher Power's unconditionally loving intention like I described it in the week task of Step Two.

Day 7. My Spiritual life:

1. I choose to describe my use of a defect of character, which made it difficult for me to surrender to that, which I **believe** could be my Higher Power's unconditionally loving intention like I described it in the week task of Step Two.

2. I choose to describe my use of a defect of character, which made it difficult for me to surrender to that, which I **believe** could be my Higher Power's unconditionally caring intention like I described it in the week task of Step Two.

3. I choose to describe my use of a defect of character, which made it difficult for me to surrender to that, which I **believe** could be my Higher Power's unconditionally compassionate intention like I described it in the week task of Step Two.

4. I choose to describe my use of a defect of character, which made it difficult for me to surrender to that, which I **believe** could be my Higher Power's unconditionally merciful intention like I described it in the week task of Step Two.

1. I choose to describe a virtue I **believe** I could have used to make it easy for me to surrender to that, which I **believe** was my Higher Power's unconditionally loving intention like I described it in the week task of Step Two.

2. I choose to describe a virtue I **believe** I could have used to make it easy for me to surrender to that, which I **believe** was my Higher Power's unconditionally loving intention like I described it in the week task of Step Two.

3. I choose to describe a virtue I **believe** I could have used to make it easy for me to surrender to that, which I **believe** was my Higher Power's unconditionally loving intention like I described it in the week task of Step Two.

4. I choose to describe a virtue I **believe** I could have used to make it easy for me to surrender to that, which I **believe** was my Higher Power's unconditionally loving intention like I described it in the week task of Step Two.

Synopsis for Step Four:

I choose to write a synopsis of, what I discovered in Step Four, so I can use my synopsis in my Fifth, Tenth and Twelfth Step.

STEP FIVE

**WE ADMITTED OUR EXACT NATURE TO OURSELVES, TO OUR HIGHER
POWER, TO ANOTHER HUMAN BEING
AND TO OUR CHRISAN FELLOWSHIP.**

Dear ChrisAn Member, CONGRATULATIONS!

You have now begun your work on Step Five!

The Principle of Step Five is **humility**.

The Slogan of Step Five is: *I'm neither more nor less than any other creaturemanifestation.*

SUGGESTIONS

- 1) Read Step Five from the book *Christs Anonymous – The Thirteenth Step*.
- 2) Share your perception of what you read with your Sponsor or with your Recovery Partner and in a ChrisAn meeting.
- 3) Work the tasks of the Fifth Step as suggested below.
- 4) Share your experiences and conclusions about your work on Step Five with your Sponsor or with your Recovery Partner and in a ChrisAn Meeting.

Love and hugs to you from ChrisAn!

TASKS FOR WORKING STEP FIVE

Task 1:

I choose to insert my synopses about that, which I discovered in each of the Steps One, Two, Three and Four and read them.

Furthermore, I choose to write that down, which I discovered by reading my synopses for myself for Step One, Two, Three and Four.

Task 2:

I choose to read task 1 for my chosen Higher Power and to write down, what I discovered by reading my synopses for my Higher Power.

Task 3:

I choose to read task 1 for another human being and to write down, what I discovered by reading my synopses for another human being.

Task 4:

I choose to read task 1 for my ChrisAn Fellowship and to write down, what I discovered by reading my synopses for my ChrisAn Fellowship.

Task 5:

I choose to write down in total what I discovered by sharing my synopses with myself, my Higher Power, another human being and my ChrisAn Fellowship.

APPLYING STEP FIVE

Every day for one week, I choose to use the below format to inventory the various areas of my existence like suggested or I choose to createmanifest my own format for these tasks:

Day 1. My material life:

Day 2. My Mother Earth life/physical life:

Day 3. My ethereal life/energy life/time-space life:

Day 4. My astral life/emotional life/inner child life:

Day 5. My causal life/mental life/thought life:

Day 6. My Soul life/social life:

Day 7. My spiritual life:

The below format can both be used on my material life, my Mother Earth life/physical life, my ethereal life/energy life/ space-time life, my astral life/emotional life/inner child life, my causal life/mental life/thought life, my Soul life/social life, and my Spiritual life to solve these tasks, or I can choose to createmanifest my own format for these tasks.

Day 1: My material life:

1. I choose to admit a painful thing from my material life and how the pain made my life unmanageable.
2. I choose to find the unconditionally loving, caring, compassionate, and merciful intention behind the pain that I described in task one.
3. I choose to describe how I will surrender unconditionally to the unconditionally loving, caring, compassionate, and merciful intention that I found in Step Two.
4. I choose to admit which character defects I used in the situation that prevented me from surrendering like I wanted to in Task Three and which virtues I believe could have made it easier for me to surrender.
5. I choose to describe that, which I by and large got out of sharing task 1 - 4 with myself, my Higher Power, another human being and my ChrisAn community.

Day 2: My physical life:

1. I choose to admit a painful thing from my material life and how the pain made my life unmanageable.
2. I choose to find the unconditionally loving, caring, compassionate, and merciful intention behind the pain that I described in task one.
3. I choose to describe how I will surrender unconditionally to the unconditionally loving, caring, compassionate, and merciful intention that I found in Step Two.
4. I choose to admit which character defects I used in the situation that prevented me from surrendering like I wanted to in Task Three and which virtues I believe could have made it easier for me to surrender.
5. I choose to describe that, which I by and large got out of sharing task 1 - 4 with myself, my Higher Power, another human being and my ChrisAn community.

Day 3: My space-time-movement life:

1. I choose to admit a painful thing from my material life and how the pain made my life unmanageable.
2. I choose to find the unconditionally loving, caring, compassionate, and merciful intention behind the pain that I described in task one.

3. I choose to describe how I will surrender unconditionally to the unconditionally loving, caring, compassionate, and merciful intention that I found in Step Two.

4. I choose to admit which character defects I used in the situation that prevented me from surrendering like I wanted to in Task Three and which virtues I believe could have made it easier for me to surrender.

5. I choose to describe that, which I by and large got out of sharing task 1 - 4 with myself, my Higher Power, another human being and my ChrisAn community.

Day 4: My emotional life:

1. I choose to admit a painful thing from my material life and how the pain made my life unmanageable.

2. I choose to find the unconditionally loving, caring, compassionate, and merciful intention behind the pain that I described in task one.

3. I choose to describe how I will surrender unconditionally to the unconditionally loving, caring, compassionate, and merciful intention that I found in Step Two.

4. I choose to admit which character defects I used in the situation that prevented me from surrendering like I wanted to in Task Three and which virtues I believe could have made it easier for me to surrender.

5. I choose to describe that, which I by and large got out of sharing task 1 - 4 with myself, my Higher Power, another human being and my ChrisAn community.

Day 5: My thought life:

1. I choose to admit a painful thing from my material life and how the pain made my life unmanageable.

2. I choose to find the unconditionally loving, caring, compassionate, and merciful intention behind the pain that I described in task one.

3. I choose to describe how I will surrender unconditionally to the unconditionally loving, caring, compassionate, and merciful intention that I found in Step Two.

4. I choose to admit which character defects I used in the situation that prevented me from surrendering like I wanted to in Task Three and which virtues I believe could have made it easier for me to surrender.

5. I choose to describe that, which I by and large got out of sharing task 1 - 4 with myself, my Higher Power, another human being and my ChrisAn community.

Day 6: My Social life:

1. I choose to admit a painful thing from my material life and how the pain made my life unmanageable.

2. I choose to find the unconditionally loving, caring, compassionate, and merciful intention behind the pain that I described in task one.

3. I choose to describe how I will surrender unconditionally to the unconditionally loving, caring, compassionate, and merciful intention that I found in Step Two.

4. I choose to admit which character defects I used in the situation that prevented me from surrendering like I wanted to in Task Three and which virtues I believe could have made it easier for me to surrender.

5. I choose to describe that, which I by and large got out of sharing task 1 - 4 with myself, my Higher Power, another human being and my ChrisAn community.

Day 7: My Spiritual life:

1. I choose to admit a painful thing from my material life and how the pain made my life unmanageable.

2. I choose to find the unconditionally loving, caring, compassionate, and merciful intention behind the pain that I described in task one.

3. I choose to describe how I will surrender unconditionally to the unconditionally loving, caring, compassionate, and merciful intention that I found in Step Two.

4. I choose to admit which character defects I used in the situation that prevented me from surrendering like I wanted to in Task Three and which virtues I believe could have made it easier for me to surrender.

5. I choose to describe that, which I by and large got out of sharing task 1 - 4 with myself, my Higher Power, another human being and my ChrisAn community.

Synopsis for Step Five:

I choose to write a synopsis of, what I discovered in Step Five, so I can use my synopsis in my Tenth and Twelfth Step.

STEP SIX

**WE BECAME ENTIRELY READY TO ALLOW OUR HIGHER POWER TO
LIBERATE US FROM OUR DEFECTS OF CHARACTER.**

Dear ChrisAn Member, CONGRATULATIONS!

You have now begun your work on Step Six!

The Principle of Step Six is **transformation**.

The Slogan of Step Six is: *I own my hurts*.

SUGGESTIONS

- 1) Read Step Six from the book *Christs Anonymous – The Thirteenth Step*.
- 2) Share your perception of what you read with your Sponsor or with your Recovery Partner and in a ChrisAn meeting.
- 3) Work the tasks of the Sixth Step as suggested below.
- 4) Share your experiences and conclusions about your work on Step Six with your Sponsor or with your Recovery Partner and in a ChrisAn Meeting.

Love and hugs to you from ChrisAn!

TASKS FOR WORKING STEP SIX

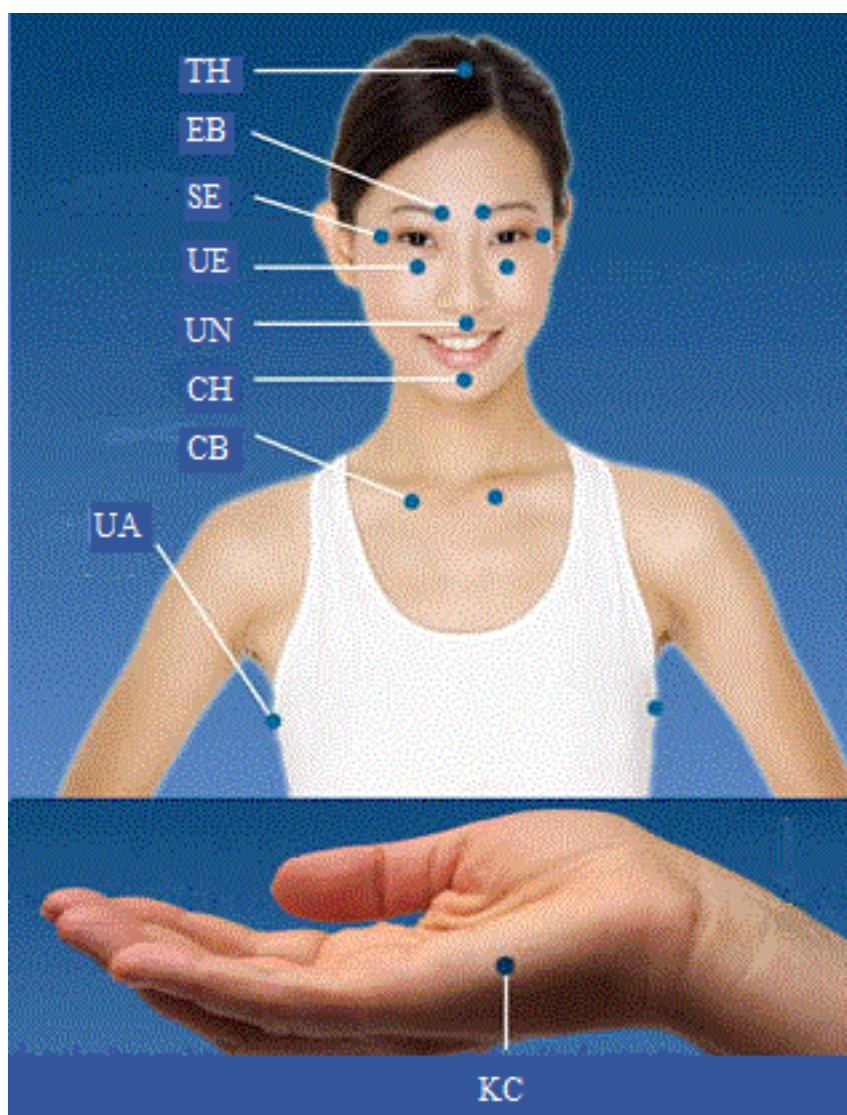
In my Sixth Step I choose to change mind-set by changing myself socially, mentally, emotionally and energetically by the help of the below format.

First I make the change socially, mentally and emotionally by answering some questions about how a given Ring or Superstring made me think, feel act and interplay with others and then I change energetically by creating manifesting a tapping protocol that I tap through by the help of EFT - Emotional Freedom Technique, popularly called tapping, because the technique demands a light tapping on the meridians of my ethereal body.

Tapping has sprung from acupressure which is a milder form of acupuncture, which is a 3-4.000 year old Chinese technique used to prevent illnesses or to treat illnesses that are erupting whether these illnesses are of a material, physical, energetical, emotional, mental, social or spiritual nature.

There are many meridians, and therefore there are many tapping points in different Tapping Protocols that I can choose to research on the Internet anytime I want to, but at this time I choose to use the following meridian points for my tapping protocol.

EFT TAPPING POINTS



1. Karate Chop Point KC (the KC meridian is related to the small intestine and the heart)

Lack of energy flow in the small intestine/heart meridian results in:

Psychological reversal (resistance to healing), to feel loss, to feel stuck, to feel frozen, inability to let go, resistance to change, sorrow, feeling vulnerable, worry, obsession, compulsive behaviour.

Creating manifesting energy flow by tapping on the small intestine meridian allows:

Ability to move forward with ease, ability to let go of the old, healing from grief, connecting to and finding happiness in the now.

2. Eyebrows Beginning EB (the EB meridian is related to the bladder)

Lack of energy flow in the bladder meridian results in:

Trauma, hurt, sadness, restlessness, frustration, impatience, fear

Creating manifesting energy flow by tapping on the bladder meridian allows:
Peace, emotional healing.

3. Sides of eyes SE (the SE meridian is related to the gall bladder)
Lack of energy flow in the gall bladder meridian results in:
Rage, anger, resentment, fear of change, muddled thinking
Creating manifesting energy flow by tapping on the gall bladder meridian allows:
Clarity, compassion.
4. Under eyes UE (the UE meridian is related to the stomach)
Lack of energy flow in the stomach meridian results in:
Fear, anxiety, nausea, longing/craving, emptiness, worry, nervousness, disappointment.
Creating manifesting energy flow by tapping on the stomach meridian allows:
contentment, calmness, feeling safe, feeling "All is well".
5. UN Under Nose UN (the UN meridian is related to all of the back)
Lack of energy flow in the governor of the back meridian results in:
Embarrassment, powerlessness, shame, guilt, grief, fear of ridicule, fear of failure, psychological reversals (resistance to healing).
Creating manifesting energy flow by tapping on the governor of the back meridian allows:
Self-acceptance, self-empowerment, compassion for self and others
6. Chin CH (the CH meridian is related to the central brain)
Lack of energy flow in the brain meridian results in:
Confusion, uncertainty, shame, embarrassment, second guessing one's decisions
Creating manifesting energy flow by tapping on the brain meridian allows:
Clarity, certainty, confidence, self-acceptance.
7. Collar Bone CB (the CB meridian is related to the kidneys and adrenal gland)
Lack of energy flow in the kidney and adrenal gland meridian results in:
Psychological reversal (resistance to healing), feeling stuck, indecision, worry, general stress.
Creating manifesting energy flow by tapping on the kidney and adrenal gland meridian allows:
Ease in moving forward, confidence, clarity.
8. Under arm UA (meridian is related to the spleen, solar plexus and the heart)
Lack of energy flow in the spleen meridian results in:
Guilt, worry, obsessing, hopelessness, insecurity, poor self esteem.
Creating manifesting energy flow by tapping on the spleen meridian allows:
Clarity, confidence, relaxation, and compassion for self and others

9. Top of the head TH (meridian is related to the liver)

This area wakes up the entire energy system and encourages the body-mind to pay attention to what we are about to address.

Lack of energy flow in the top of the head meridian results in:

Inner critic, obsessive thinking, lack of focus, complaining, feeling unhappy.

Creating manifesting energy flow by tapping on the top of the head meridian

allows: Spiritual connection, insight, intuition, focus, wisdom, spiritual discernment, clarity, compassion, happiness, feeling safe, accept, transformation, peace.

Task 1.

A Super string consists of four attributes from four Rings on the vertical or diagonal lines of the four Rings, and the Superstrings for the Four Big Pain Rings and the Four Big Joy Rings can be found in the vertical or diagonal lines of the two graphs below.

I choose to work on moving from **minimum one** of the Four Big Rings of Pain or one of their vertical or diagonal Super Strings to the corresponding Big Ring of Joy or one of their vertical or diagonal Super Strings in context with a mental-emotional pain I experienced today, and I choose that set of Rings or Super Strings I want to work with from the two graphs below:

The Four Big Pain-rings	North	South	East	West
Ring of Emptiness	Emptiness	Boredom	Meaninglessness	Loneliness
Ring of Self-centeredness	Euphoria	Depression	Self-criticism	Self-praise
Ring of Codependency	Savior role	Seducer role	Victim role	Offender role
Big Ring of Pain	Avarice	Envy	Hatred	Arrogance

The Four Big Joy-rings	North	South	East	West
Ring of Fulfillment	Fulfillment	Interest	Meaningfulness	Oneness
Ring of God-centeredness	Joy	Empowerment	Openmindedness	Gratitude
Emotional Sobriety Ring	Detachment	Integrity	Respect for Self	Respect for Others
Big Ring of Joy	Faith	Hope	Love	Truth

If I choose to move from the Ring of Emptiness to the Ring of Fulfillment, I choose to use the below format for my Sixth Step analysis and my tapping protocol.

If I want to use another set of Rings, I can find the Sixth Step analysis and tapping protocol for the set of Rings I have chosen from the above tables, under Appendix B from the book *Sixth Step Analysis for members of Christs Anonymous*.

If I want to use a vertical or diagonal set of Super Strings for my analysis, I can find the Sixth Step analysis and the tapping protocol for the set of Super Strings I have chosen from

the above tables under Appendix D from the book *Sixth Step Analysis for members of Christs Anonymous*.

I chose to use

The Ring of Emptiness with its

- a. Emptiness
- b. Boredom
- c. Meaninglessness
- d. Loneliness

Today I used **The Ring of Emptiness**, because (I choose to complete the sentence by writing down, why I used the Ring of Emptiness).

I write down how my use of **The Ring of Emptiness** made me think, feel, act and relate to others in the situation.

Emptiness:

1. I thought that (I choose to complete the sentence by writing down, how my emptiness made me think in the situation).
2. I felt that (I choose to complete the sentence by writing down, how my emptiness made me feel in the situation).
3. I acted by (I choose to complete the sentence by writing down, how my emptiness made me act in the situation).
4. I related to the other/the the other/the others in the situation by (I choose to complete the sentence by writing down, how my emptiness made me relate to the other/the others in the situation)

Boredom:

1. I thought that (I choose to complete the sentence by writing down, how my boredom made me think in the situation).
2. I felt that (I choose to complete the sentence by writing down, how my boredom made me feel in the situation)

3. I acted by (I choose to complete the sentence by writing down, how my boredom made me act in the situation).

4. I related to the other/the the other/the others in the situation by (I choose to complete the sentence by writing down, how my boredom made me relate to the other/the others in the situation).

Meaninglessness:

1. I thought that (I choose to complete the sentence by writing down, how my meaninglessness made me think in the situation).

2. I felt that (I choose to complete the sentence by writing down, how my meaninglessness made me feel in the situation).

3. I acted by (I choose to complete the sentence by writing down, how my meaninglessness made me act in the situation).

4. I related to the other/the the other/the others in the situation by (I choose to complete the sentence by writing down, how my meaninglessness made me relate to the other/the others in the situation).

Loneliness:

1. I thought that (I choose to complete the sentence by writing down, how my loneliness made me think in the situation).

2. I felt that (I choose to complete the sentence by writing down, how my loneliness made me feel in the situation)

3. I acted by (I choose to complete the sentence by writing down, how my loneliness made me act in the situation).

4. I related to the other/the the other/the others in the situation by (I choose to complete the sentence by writing down, how my loneliness made me relate to the other/the others in the situation).

Furthermore, I write down what I hoped to achieve by using this Ring, and if I achieved it.

I hoped to achieve that (I choose to complete the sentence by writing down, what I hoped to achieve by using the Ring of Emptiness, and if I achieved it)

Then, I describe how I **believe** the situation could have transpired if instead I had used:

The Ring of Fulfillment with its

- a. Fulfillment
- b. Interest
- c. Meaningfulness
- d. Oneness

I choose to write down how I **believe** that my use of **The Ring of Fulfillment** could have made me think, feel, act and relate to others in the situation.

Fulfillment:

1. I **believe** I would think that (I choose to complete the sentence by writing down, how I **believe** I would have thought in the situation, if I had used fulfillment).
2. I **believe** I would feel that (I choose to complete the sentence by writing down, how I **believe** I would have felt the situation, if I had used fulfillment).
3. I **believe** I would act by (I choose to complete the sentence by writing down, how I **believe** I would have acted in the situation, if I had used fulfillment).
4. I **believe** I would relate to the other/the the other/the others in the situation by (I choose to complete the sentence by writing down, how I **believe** I would have related to the other/the others in the situation, if I had used fulfillment)

Interest:

1. I **believe** I would think that (I choose to complete the sentence by writing down, how I **believe** I would have thought in the situation, if I had used interest).
2. I **believe** I would feel that (I choose to complete the sentence by writing down, how I **believe** I would have felt the situation, if I had used interest).
3. I **believe** I would act by (I choose to complete the sentence by writing down, how I **believe** I would have acted in the situation, if I had used interest).
4. I **believe** I would relate to the other/the the other/the others in the situation by (I choose to complete the sentence by writing down, how I **believe** I would have related to the other/the others in the situation, if I had used interest)

Meaningfulness:

1. I **believe** I would think that (I choose to complete the sentence by writing down, how I **believe** I would have thought in the situation, if I had used meaningfulness).
2. I **believe** I would feel that (I choose to complete the sentence by writing down, how I **believe** I would have felt the situation, if I had used meaningfulness)
3. I **believe** I would act by (I choose to complete the sentence by writing down, how I **believe** I would have acted in the situation, if I had used meaningfulness).
4. I **believe** I would relate to the other/the the other/the others in the situation by (I choose to complete the sentence by writing down, how I **believe** I would have related to the other/the others in the situation, if I had used meaningfulness).

Oneness:

1. I **believe** I would think that (I choose to complete the sentence by writing down, how I **believe** I would have thought in the situation, if I had used oneness).
2. I **believe** I would feel that (I choose to complete the sentence by writing down, how I **believe** I would have felt the situation, if I had used oneness)
3. I **believe** I would act by (I choose to complete the sentence by writing down, how I **believe** I would have acted in the situation, if I had used oneness).
4. I **believe** I would relate to the other/the the other/the others in the situation by (I choose to complete the sentence by writing down, how I **believe** I would have related to the other/the others in the situation, if I had used oneness).

In the end, I write down, if I **believe** it would have been easier for me to achieve what I wanted by using **The Ring of Fulfillment** instead of **The Ring of Emptiness**.

If yes, why and if no, why would I anyway choose to use **The Ring of Fulfillment** instead of **The Ring of Emptiness** in the situation

I believe that if instead I had used **The Ring of Fulfillment** on (I choose to complete the sentence by writing that problem down, I described in Step One), then (I choose to complete the sentence by writing down, what I **believe** would be the outcome of using the Ring of Fulfillment in the situation), because (I choose to complete the sentence by writing down, why I **believe** that this would be the outcome of using the Ring of Fulfillment in the situation, and if I do not think that I could more easily achieve what I wanted by using the

Ring of Fulfillment, why then would I anyway choose to use it in a similar situation in the future)

After having moved socially, mentally and emotionally from **The Ring of Emptiness** to **The Ring of Fulfillment**, I choose to move energetically from **The Ring of Emptiness** to **The Ring of Fulfillment** as described below by first inserting my answers in the tapping protocol and then I complete my Sixth Step analyses by tapping through the protocol I have written

I begin with

The Ring of Emptiness with its:

- a. Emptiness
- b. Boredom
- c. Meaninglessness
- d. Loneliness

First I take a deep breath to feel into how the intensity of my pain was in Step One by using **The Ring of Emptiness** on a scale from 0-10.

The pain was at (I choose to complete the sentence by writing that number down, which I **believe**, was my pain number, when I began writing Step One).

The four setup statements for the two tapping rounds below:

KC left: Even though I chose to use **The Ring of Emptiness** in the situation by using **emptiness** to (I choose to complete the sentence by writing down, what I used emptiness for in the situation), I completely and totally love and accept myself for being exactly the way I am, because (I choose to complete the sentence by writing down my reason for loving and accepting myself in spite of the pain I inflicted on myself by using emptiness in the situation), and I also completely and totally love and accept **The Ring of Emptiness** for being exactly the way it is, because (I choose to complete the sentence by writing down my reason for loving and accepting **The Ring of Emptiness** in spite of the pain, it inflicted on me in context with my use of emptiness in the situation), and I also completely and totally love and accept **the pain** for being exactly the way it is, because (I choose to complete the sentence by writing down my reason for loving and accepting the pain in spite of the discomfort it inflicted on me in the situation).

KC right: Even though I chose to use **The Ring of Emptiness** in the situation by using **boredom** to (I choose to complete the sentence by writing down, what I used boredom for in the situation), I completely and totally love and accept myself for being exactly the way I am, because (I choose to complete the sentence by writing down my reason for loving and

accepting myself in spite of the pain I inflicted on myself by using boredom in the situation), and I also completely and totally love and accept **The Ring of Emptiness** for being exactly the way it is, because (I choose to complete the sentence by writing down my reason for loving and accepting **The Ring of Emptiness** in spite of the pain, it inflicted on me in context with my use of boredom in the situation), and I also completely and totally love and accept **the pain** for being exactly the way it is, because (I choose to complete the sentence by writing down my reason for loving and accepting the pain in spite of the discomfort it inflicted on me in the situation).

KC left: Even though I chose to use **The Ring of Emptiness** in the situation by using **meaninglessness** to (I choose to complete the sentence by writing down, what I used **meaninglessness** for in the situation), I completely and totally love and accept myself for being exactly the way I am, because (I choose to complete the sentence by writing down my reason for loving and accepting myself in spite of the pain I inflicted on myself by using **meaninglessness** in the situation), and I also completely and totally love and accept **The Ring of Emptiness** for being exactly the way it is, because (I choose to complete the sentence by writing down my reason for loving and accepting **The Ring of Emptiness** in spite of the pain, it inflicted on me in context with my use of **meaninglessness** in the situation), and I also completely and totally love and accept **the pain** for being exactly the way it is, because (I choose to complete the sentence by writing down my reason for loving and accepting the pain in spite of the discomfort it inflicted on me in the situation).

KC right: Even though I chose to use **The Ring of Emptiness** in the situation by using **loneliness** to (I choose to complete the sentence by writing down, what I used **loneliness** for in the situation), I completely and totally love and accept myself for being exactly the way I am, because (I choose to complete the sentence by writing down my reason for loving and accepting myself in spite of the pain I inflicted on myself by using **loneliness** in the situation), and I also completely and totally love and accept **The Ring of Emptiness** for being exactly the way it is, because (I choose to complete the sentence by writing down my reason for loving and accepting **The Ring of Emptiness** in spite of the pain, it inflicted on me in context with my use of **loneliness** in the situation), and I also completely and totally love and accept **the pain** for being exactly the way it is, because (I choose to complete the sentence by writing down my reason for loving and accepting the pain in spite of the discomfort it inflicted on me in the situation).

The two times eight reminder statements for the two tapping rounds below:

EB: My **emptiness** made me think that (I choose to complete the sentence by writing down what my emptiness made me think in the situation).

SE: My **emptiness** made me feel that (I choose to complete the sentence by writing down what my emptiness made me feel in the situation).

UE: My **boredom** made think that (I choose to complete the sentence by writing down what my boredom made me think in the situation).

UN: My **boredom** made me feel that (I choose to complete the sentence by writing down what my boredom made me feel in the situation).

CH: My **meaninglessness** made me think that (I choose to complete the sentence by writing down what my meaninglessness made me think in the situation).

CB: My **meaninglessness** made me feel that (I choose to complete the sentence by writing down what my meaninglessness made me feel in the situation).

UA: My **loneliness** made me think that (I choose to complete the sentence by writing down what my loneliness made me think in the situation).

TH: My **loneliness** made me feel that (I choose to complete the sentence by writing down what my loneliness made me feel in the situation).

Then I take a deep breath and feel how the intensity of my pain is now on a scale from 0-10.

The pain is (I choose to complete the sentence by writing the number, I **believe**, is my pain-number now).

Then I choose to continue to tap on like suggested below.

EB: Maybe I could open up to let go of my **emptiness** if (I choose to complete the sentence by writing down what I **believe** could make me let go consciously of my emptiness in a similar situation in the future).

SE: Then I could also let go of my **boredom** by (I choose to complete the sentence by writing down what I **believe** could make me let go consciously of my boredom in a similar situation in the future).

UE: If I did that I might no longer need to hold on to my **meaninglessness**, which (I choose to complete the sentence by writing down what I **believe** could make me let go consciously of my meaninglessness in a similar situation in the future).

UN: Then I could also let go of my **loneliness** by (I choose to complete the sentence by writing down what I **believe** could make me let go consciously of my loneliness in a similar situation in the future).

CH: I **believe** that now I can recover from my **emptiness** and my **boredom**, because (I choose to complete the sentence by writing down what I **believe** could make it possible for me to recover from my emptiness and my boredom in a similar situation in the future).

CB: Yes, actually, I begin to believe that I can let go of my **meaninglessness** and my **loneliness**, because (I choose to complete the sentence by writing down what I **believe** could

make me recover from my meaninglessness and my loneliness in a similar situation in the future).

UA: Now, I open myself completely to let go of **The Ring of Emptiness** because (I choose to complete the sentence by writing down what I **believe** could make it possible for me to let go completely of using The Ring of Emptiness in a similar situation in the future).

TH: I now feel entirely ready to allow my Higher Power to liberate me from using **The Ring of Emptiness** and thereby from using my **emptiness, boredom, meaninglessness** and **loneliness** in a similar situation in the future, because (I choose to complete the sentence by writing down what I **believe** could make it possible for me to allow my Higher Power to liberate me from using The Ring of Emptiness and thereby from using emptiness, boredom, meaninglessness and loneliness in a similar situation in the future).

Then I take a deep breath and feel into how the intensity of my pain is now on a scale of 0-10.

The pain is at (I choose to complete the sentence by writing the number, I **believe**, is my pain number now).

I continue my tapping rounds until my pain of being in **The Ring of Emptiness** is tapped down to minimum half of the number, which I gave the intensity of the original pain and preferably a number that is even smaller, before I choose to go on tapping as suggested below on:

The Ring of Fulfillment with its

- a. Fulfillment
- b. Interest
- c. Meaningfulness
- d. Oneness

The four setup statements for the two tapping rounds below:

KC left : I hereby choose to give myself permission to use **The Ring of Fulfillment** by using **fulfillment** consciously in a similar situation in the future by (I choose to complete the sentence by writing down, how I will use fulfillment consciously in a similar situation in the future), because (I choose to complete the sentence by writing down, why I want to use fulfillment consciously in a similar situation in the future).

KC right: I hereby choose to give myself permission to use **The Ring of Fulfillment** by using **interest** consciously in a similar situation in the future by (I choose to complete the sentence by writing down, how I will use interest consciously in a similar situation in the future), because (I choose to complete the sentence by writing down, why I want to use interest consciously in a similar situation in the future).

KC left: I hereby choose to give myself permission to use **The Ring of Fulfillment** by using **meaningfulness** consciously in a similar situation in the future by (I choose to complete the sentence by writing down, how I will consciously use meaningfulness in a similar situation in the future), because (I choose to complete the sentence by writing down, why I want to use meaningfulness consciously in a similar situation in the future).

KC right: I hereby choose to give myself permission to use **The Ring of Fulfillment** by using **oneness** consciously in a similar situation in the future by (I choose to complete the sentence by writing down, how I will use oneness consciously in a similar situation in the future), because (I choose to complete the sentence by writing down, why I want to use oneness consciously in a similar situation in the future).

The two times eight reminder statements for the tapping rounds below:

EB: I hereby choose to give myself permission to use **fulfillment** consciously in a similar situation in the future by (I choose to complete the sentence by writing down how I will use fulfillment consciously in a similar situation in the future).

SE: I hereby choose to give myself permission to use **interest** consciously in a similar situation in the future by (I choose to complete the sentence by writing down how I will use interest consciously in a similar situation in the future).

UE: I hereby choose to give myself permission to use **meaningfulness** consciously in a similar situation in the future by (I choose to complete the sentence by writing down how I will use meaningfulness consciously in a similar situation in the future).

UN: I hereby choose to give myself permission to use **oneness** consciously in a similar situation in the future by (I choose to complete the sentence by writing down how I will use oneness consciously in a similar situation in the future).

CH: I hereby choose to give myself permission to use **fulfillment** consciously in a similar situation in the future, because (I choose to complete the sentence by writing down why I want to use fulfillment consciously in a similar situation in the future).

CB: I hereby choose to give myself permission to use **interest** consciously in a similar situation in the future, because (I choose to complete the sentence by writing down why I want to use interest consciously in a similar situation in the future).

UA: I hereby choose to give myself permission to use **meaningfulness** consciously in a similar situation in the future, because (I choose to complete the sentence by writing down why I want to use **meaningfulness** consciously in a similar situation in the future).

TH: I hereby choose to give myself permission to consciously use **oneness** consciously in a similar situation in the future, because (I choose to complete the sentence by writing down why I want to use **oneness** consciously in a similar situation in the future).

Then I take a deep breath and feel how the intensity of my joy is now on a scale of 0-10.

The joy is at (I choose to complete the sentence by writing the number, I **believe**, is my joy number now).

Then I choose to continue to tap on as suggested below.

EB: I hereby choose to give myself permission to use **The Ring of Fulfillment** consciously in a similar situation in the future, because (I choose to complete the sentence by writing down, why I think it would be to my advantage to use the Ring of Fulfillment consciously in a similar situation in the future).

SE: I hereby choose to give myself permission to use **fulfillment** consciously in a similar situation in the future, because (I choose to complete the sentence by writing down, why I think it would be to my advantage to use fulfillment consciously in a similar situation in the future).

UE: I hereby choose to give myself permission to use **interest** consciously in a similar situation in the future, because (I choose to complete the sentence by writing down, why I think it would be to my advantage to use interest consciously in a similar situation in the future).

UN: I hereby choose to give myself permission to use **meaningfulness** consciously in a similar situation in the future, because (I choose to complete the sentence by writing down, why I think it would be to my advantage to use **meaningfulness** consciously in a similar situation in the future).

CH: I hereby choose to give myself permission to use **oneness** consciously in a similar situation in the future, because (I choose to complete the sentence by writing down, why I think it would be to my advantage to use **oneness** consciously in a similar situation in the future).

CB: I really feel that it would bring me joy, if I chose to use **fulfillment** and **interest** consciously in a similar situation in the future, because (I choose to complete the sentence by writing down, why I think it will bring me joy to use fulfillment and interest consciously in a similar situation in the future).

UA: I really feel that it would bring me joy, if I chose to use **meaningfulness** and **oneness** consciously in a similar situation in the future, because (I choose to complete the sentence by writing down, why I think it will bring me joy to use meaningfulness and oneness consciously in a similar situation in the future).

TH: I hereby choose to give myself permission to use **The Ring of Fulfillment** by choosing to consciously use **fulfillment, interest, meaningfulness** and **oneness** in a similar situation in the future, because (I choose to complete the sentence by writing down, why I think it would be to my advantage to use The Ring of Fulfillment consciously with its fulfillment, interest, meaningfulness and oneness in a similar situation in the future).

Then I take a deep breath and feel how the intensity of my joy is now on a scale from 0-10.

The joy is at (I choose to complete the sentence by writing the number, I believe, is my joy number now).

When my joy has gone up to minimum 5 on a scale from 0-10, or even more, I perceive my tapping for completed.

Task 2.

I choose to work with moving from a **minimum one** of the Four Small Rings of Pain or one of their vertical or diagonal Super Strings to the corresponding Small Ring of Joy or one of their vertical or diagonal Super Strings in context with a mental-emotional pain I experienced today, and I choose the set of Rings or Super Strings I want to work with from the two graphs below:

The Four Small Pain-rings	North	South	East	West
Small Ring of Avarice	Stinginess	Greed	Poverty	Gluttony
Small Ring of Envy	Disbelief	Superstition	Submission	Defiance
Small Ring of Hatred	Denial	Manipulation	Disease	Madness
Small Ring of Arrogance	Superiority	Inferiority	Overcrowding	Isolation

The Four Small Joy-rings	North	South	East	West
Small Ring of Faith	Generosity	Trust	Prosperity	Accountability
Small Ring of Hope	Credence	Information	Discernment	Serenity
Small Ring of love	Admitting	Self-acceptance	Health	Sanity
Small Ring of Truth	Humility	Honesty	Individuality	Fellowship

I can find the Sixth Step analysis and tapping protocol for the set of Rings I have chosen from the above tables, under Appendix B from the book *Sixth Step Analysis for members of Christs Anonymous*.

If I want to use a vertical or diagonal set of Super Strings for my analysis, I can find the Sixth Step analysis and the tapping protocol for the set of Super Strings I have chosen from

the above tables under Appendix D from the book *Sixth Step Analysis for members of Christs Anonymous*.

Task 3:

I choose to work with moving from a **minimum one** of the Minirings of Pain or one of their vertical or diagonal Super Strings to the corresponding Minirings Joy or one of their vertical or diagonal Super Strings in context with a mental-emotional pain I experienced today, and I choose the set of Rings or Super Strings I want to work with from the two graphs below:

The Four Minirings of Pain	North	South	East	West
The Miniring of Avarice	Pettiness	Clinging	Malaise	Hoarding
The Miniring of Envy	Insecurity	Confusion	Uncertainty	Wretchedness
The Miniring of Hatred	Ill will	Unkindness	Irritation	Impatience
The Miniring of Arrogance	Condescension	Intolerance	Exaggeration	Seclusion

The Four Minirings of Joy	North	South	East	West
The Miniring of Faith	Largesse	Letting go	Wellbeing	Sharing
The Miniring of Hope	Safety	Well-informedness	Clarity	Nobleness
The Miniring of love	Goodwill	Kindness	Calmness	Patience
The Miniring of Truth	Equality	Tolerance	Accuracy	Belongingness

I can find the Sixth Step analysis and tapping protocol for the set of Rings I have chosen from the above tables, under Appendix B from the book *Sixth Step Analysis for members of Christs Anonymous*.

If I want to use a vertical or diagonal set of Super Strings for my analysis, I can find the Sixth Step analysis and the tapping protocol for the set of Super Strings I have chosen from the above tables under Appendix D from the book *Sixth Step Analysis for members of Christs Anonymous*.

Task 4:

I choose to work with moving from a **minimum one** of the Microrings of Pain or one of their vertical or diagonal Super Strings to the corresponding Microrings Joy or one of their vertical or diagonal Super Strings in context with a mental-emotional pain I experienced today, and I choose the set of Rings or Super Strings I want to work with from the two graphs below:

Four Microrings of Pain	North	South	East	West
The Microring of Avarice	Selfishness	Hardness	Unfreedom	Negligence
The Microring of Envy	Denigration	Insusceptibility	Narrowmindedness	Unworthiness
The Microring of Hatred	Indignation	Vindictiveness	Belligerence	Bitterness

Microring of Arrogance	Disrespect	Craftiness	Distortion	Separateness
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Four Microrings of Joy	North	South	East	West
The Microring of Faith	Consideration	Ease	Actionfreedom	Contributing
The Microring of Hope	Appreciation	Teachableness	Openness	Worthiness
The Microring of love	Amiability	Forgiveness	Conciliatory	Sweetness
The Microring of Truth	Respectfulness	Straightforwardness	Precision	Togetherness

I can find the Sixth Step analysis and tapping protocol for the set of Rings I have chosen from the above tables, under Appendix B from the book *Sixth Step Analysis for members of Christs Anonymous*.

If I want to use a vertical or diagonal set of Super Strings for my analysis, I can find the Sixth Step analysis and the tapping protocol for the set of Super Strings I have chosen from the above tables under Appendix D from the book *Sixth Step Analysis for members of Christs Anonymous*.

Task 5:

I choose to work with moving from a **minimum one** of the Microrings of Pain or one of their vertical or diagonal Super Strings to the corresponding Microrings Joy or one of their vertical or diagonal Super Strings in context with a mental-emotional pain I experienced today, and I choose the set of Rings or Super Strings I want to work with from the two graphs below:

Four Nanorings of Pain	North	South	East	West
The Nanoring of Avarice	Inhibition	Nervousness	Complaining	Indifference
The Nanoring of Envy	Uncertainty	Uncultivatedness	Indecision	Rashness
The Nanoring of Hatred	Resentment	Unwillingness	Vociferousness	Stiff-neckedness
Nanoring of Arrogance	Insincerity	Cunning	Unreliability	Alienation

Four Nanorings of Joy	North	South	East	West
The Nanoring of Faith	Approachability	Light-hearted	Validation	Involvement
The Nanoring of Hope	Certainty	Cultivatedness	Resoluteness	Level-headedness
The Nanoring of love	Acceptance	Willingness	Quietness	Flexibility
The Nanoring of Truth	Sincerity	Simplicity	Reliability	Familiarity

I can find the Sixth Step analysis and tapping protocol for the set of Rings I have chosen from the above tables, under Appendix B from the book *Sixth Step Analysis for members of Christs Anonymous*.

If I want to use a vertical or diagonal set of Super Strings for my analysis, I can find the Sixth Step analysis and the tapping protocol for the set of Super Strings I have chosen from the above tables under Appendix D from the book *Sixth Step Analysis for members of Christs Anonymous*.

Task 6:

I choose to work with moving from a minimum one of the Four Rings of Avarice or one of their vertical or diagonal Super Strings to the corresponding Ring of Faith or one of their vertical or diagonal Super Strings in context with a mental-emotional pain I experienced today, and I choose the set of Rings or Super Strings I want to work with from the two graphs below:

Avarice	North	South	East	West
The Small Ring	Stinginess	Greed	Poverty	Gluttony
The Miniring	Pettiness	Clinging	Malaise	Hoarding
The Microring	Selfishness	Hardness	Unfreedom	Negligence
The Nanoring	Inhibition	Nervousness	Complaining	Indifference

Faith	North	South	East	West
The Small Ring	Generosity	Trust	Prosperity	Accountability
The Miniring	Largesse	Letting go	Wellbeing	Sharing
The Microring	Consideration	Ease	Action-freedom	Contributing
The Nanoring	Approachability	Light-heartedness	Validation	Involvement

I can find the Sixth Step analysis and tapping protocol for the set of Rings I have chosen from the above tables, under Appendix B from the book *Sixth Step Analysis for members of Christs Anonymous*.

If I want to use a vertical or diagonal set of Super Strings for my analysis, I can find the Sixth Step analysis and the tapping protocol for the set of Super Strings I have chosen from the above tables under Appendix D from the book *Sixth Step Analysis for members of Christs Anonymous*.

Task 7:

I choose to work with moving from a **minimum one** of the Four Rings of Envy or one of their vertical or diagonal Super Strings to the corresponding Ring of Hope or one of their vertical or diagonal Super Strings in context with a mental-emotional pain I experienced today, and I choose the set of Rings or Super Strings I want to work with from the two graphs below:

Envy	North	South	East	West
The Small Ring	Disbelief	Superstition	Submission	Defiance

The Miniring	Insecurity	Confusion	Uncertainty	Wretchedness
The Microring	Denigration	Insusceptibility	Narrowmindedness	Unworthiness
The Nanoring	Uncertainty	Uncultivatedness	Indecision	Rashness

HOPE	North	South	East	West
The Small Ring	Credence	Information	Discernment	Serenity
The Miniring	Safety	Well-informedness	Clarity	Nobleness
The Microring	Appreciation	Teachableness	Openness	Worthiness
The Nanoring	Certainty	Cultivatedness	Resoluteness	Level-headedness

I can find the Sixth Step analysis and tapping protocol for the set of Rings I have chosen from the above tables, under Appendix B from the book *Sixth Step Analysis for members of Christs Anonymous*.

If I want to use a vertical or diagonal set of Super Strings for my analysis, I can find the Sixth Step analysis and the tapping protocol for the set of Super Strings I have chosen from the above tables under Appendix D from the book *Sixth Step Analysis for members of Christs Anonymous*.

Task 8:

I choose to work with moving from a **minimum one** of the Four Rings of hatred or one of their vertical or diagonal Super Strings to the corresponding Ring of Love or one of their vertical or diagonal Super Strings in context with a mental-emotional pain I experienced today, and I choose the set of Rings or Super Strings I want to work with from the two graphs below:

HATRED	North	South	East	West
Small Ring	Denial	Manipulation	Disease	Madness
Miniring	Ill will	Unkindness	Irritation	Impatience
Microring	Indignation	Vindictiveness	Belligerence	Bitterness
Nanoring	Resentment	Unwillingness	Vociferousness	Stiff-neckedness

LOVE	North	South	East	West
Small Ring	Admitting	Self-acceptance	Health	Sanity
Miniring	Goodwill	Kindness	Calmness	Patience
Microring	Amiability	Forgiveness	Conciliatory	Sweetness
Nanoring	Acceptance	Willingness	Quietness	Flexibility

I can find the Sixth Step analysis and tapping protocol for the set of Rings I have chosen from the above tables, under Appendix B from the book *Sixth Step Analysis for members of Christs Anonymous*.

If I want to use a vertical or diagonal set of Super Strings for my analysis, I can find the Sixth Step analysis and the tapping protocol for the set of Super Strings I have chosen from the above tables under Appendix D from the book *Sixth Step Analysis for members of Christs Anonymous*.

Task 9:

I choose to work with moving from a **minimum one** of the Four Rings of hatred or one of their vertical or diagonal Super Strings to the corresponding Ring of Love or one of their vertical or diagonal Super Strings in context with a mental-emotional pain I experienced today, and I choose the set of Rings or Super Strings I want to work with from the two graphs below:

Arrogance	North	South	East	West
The Small Ring	Superiority	Inferiority	Overcrowding	Isolation
The Miniring	Condescension	Intolerance	Exaggeration	Seclusion
The Microring	Disrespect	Craftiness	Distortion	Separateness
The Nanoring	Insincerity	Cunning	Unreliability	Alienation

TRUTH	North	South	East	West
Small Ring	Humility	Honesty	Individuality	Fellowship
Miniring	Equality	Tolerance	Accuracy	Belongingness
Microring	Respectfulness	Straightforwardness	Precision	Togetherness
Nanoring	Sincerity	Simplicity	Reliability	Familiarity

I can find the Sixth Step analysis and tapping protocol for the set of Rings I have chosen from the above tables, under Appendix B from the book *Sixth Step Analysis for members of Christs Anonymous*.

If I want to use a vertical or diagonal set of Super Strings for my analysis, I can find the Sixth Step analysis and the tapping protocol for the set of Super Strings I have chosen from the above tables under Appendix D from the book *Sixth Step Analysis for members of Christs Anonymous*.

Task 10:

From appendix A in the book *Sixth Step Analysis for members of Christs Anonymous*.

I used my:

Addiction to chronic dissatisfaction on my:

a. Limitation

b. Ignorance

c. Powerlessness

d. Mortality/Changeability

Today I used my **addiction to chronic dissatisfaction** on my humanness, because (I choose to complete the sentence by writing down, why I chose to use my addiction to chronic dissatisfaction on my humanness in the situation).

I write down, how making use of my **addiction to chronic dissatisfaction** on my humanness made me think, feel, act and relate to others in the situation.

Limitation:

1. My use of my **addiction to chronic dissatisfaction** on my **limitation** made me think that (I choose to complete the sentence by writing that down, which my use of my addiction to chronic dissatisfaction on my limitation made me think in the situation).
2. My use of my **addiction to chronic dissatisfaction** on my **limitation** made me feel that (I choose to complete the sentence by writing that down, which my use of my addiction to chronic dissatisfaction on my limitation made me feel in the situation).
3. My use of my **addiction to chronic dissatisfaction** on my **limitation** made me act by (I choose to complete the sentence by writing that down, which my use of my addiction to chronic dissatisfaction on my limitation made me do in the situation).
4. My use of my **addiction to chronic dissatisfaction** on my **limitation** made me relate to the other/the others by (I choose to complete the sentence by writing down, how my use of my addiction to chronic dissatisfaction on my limitation made me relate to the other/others in the situation).

Ignorance:

1. My use of my **addiction to chronic dissatisfaction** on my **ignorance** made me think that (I choose to complete the sentence by writing that down, which my use of my addiction to chronic dissatisfaction on my ignorance made me think in the situation).
2. My use of my **addiction to chronic dissatisfaction** on my **ignorance** made me feel that (I choose to complete the sentence by writing that down, which my use of my addiction to chronic dissatisfaction on my ignorance made me feel in the situation).
3. My use of my **addiction to chronic dissatisfaction** on my **ignorance** made me act by (I choose to complete the sentence by writing that down, which my use of my addiction to chronic dissatisfaction on my ignorance made me do in the situation).

4. My use of my **addiction to chronic dissatisfaction** on my **ignorance** made me relate to the other/the others by (I choose to complete the sentence by writing down, how my use of my addiction to chronic dissatisfaction on my ignorance made me relate to the other/others in the situation).

Powerlessness:

1. My use of my **addiction to chronic dissatisfaction** on my **powerlessness** made me think that (I choose to complete the sentence by writing that down, which my use of my addiction to chronic dissatisfaction on my powerlessness made me think in the situation).

2. My use of my **addiction to chronic dissatisfaction** on my **powerlessness** made me feel that (I choose to complete the sentence by writing that down, which my use of my addiction to chronic dissatisfaction on my powerlessness made me feel in the situation).

3. My use of my **addiction to chronic dissatisfaction** on my **powerlessness** made me act by (I choose to complete the sentence by writing that down, which my use of my addiction to chronic dissatisfaction on my powerlessness made me do in the situation).

4. My use of my **addiction to chronic dissatisfaction** on my **powerlessness** made me relate to the other/the others by (I choose to complete the sentence by writing down, how my use of my addiction to chronic dissatisfaction on my powerlessness made me relate to the other/others in the situation).

Mortality/Changeability:

1. My use of my **addiction to chronic dissatisfaction** on my **mortality/changeability** made me think that (I choose to complete the sentence by writing that down, which my use of my addiction to chronic dissatisfaction on my mortality/changeability made me think in the situation).

2. My use of my **addiction to chronic dissatisfaction** on my **mortality/changeability** made me feel that (I choose to complete the sentence by writing that down, which my use of my addiction to chronic dissatisfaction on my mortality/changeability made me feel in the situation).

3. My use of my **addiction to chronic dissatisfaction** on my **mortality/changeability** made me act by (I choose to complete the sentence by writing that down, which my use of my addiction to chronic dissatisfaction on my mortality/changeability made me do in the situation).

4. My use of my **addiction to chronic dissatisfaction** on my **mortality/changeability** made

me relate to the other/the others by (I choose to complete the sentence by writing down, how my use of my addiction to chronic dissatisfaction on my mortality/changeability made me relate to the other/others in the situation).

Furthermore, I write down what I hoped to achieve by using my **addiction to chronic dissatisfaction**, and if I achieved it.

I hoped to achieve that (I choose to complete the sentence by writing down, what I hoped to achieve by using my addiction to chronic dissatisfaction on my limitation, ignorance, powerlessness and mortality/changeability, and if I achieved it).

Then, I describe how I **believe** the situation could have transpired if instead I had used:

Contentment on my:

- a. **Limitation**
- b. **Ignorance**
- c. **Powerlessness**
- d. **Mortality/Changeability**

I choose to write down how I **believe** my use of **contentment** would have made me think, feel, act and relate to others in the situation.

I **believe** that if instead I had used **contentment** on my **limitation, ignorance, powerlessness and mortality/changeability**, then (I choose to complete the sentence by writing that down, which I **believe** would have been the result, if I had chosen to use contentment in the situation), because (I choose to complete the sentence by writing down, why I **believe** that this would have been the result).

Furthermore I write down, how I **believe** that my use of **contentment** could have made me think, feel, act and relate to the other/the others in the situation.

Limitation:

1. I **believe** I would think that (I choose to complete the sentence by writing down, how I **believe** I would have thought in the situation, if I had used contentment on my limitation).
2. I **believe** I would feel that (I choose to complete the sentence by writing down, how I **believe** I would have felt in the situation, if I had used contentment on my limitation).
3. I **believe** I would act by (I choose to complete the sentence by writing down, how I **believe** I would have acted in the situation, if I had used contentment on my limitation).

4. I **believe** I would relate to the other/the the other/the others in the situation by (I choose to complete the sentence by writing down, how I **believe** I would have related to the other/the others in the situation, if I had used contentment on my limitation).

Ignorance:

1. I **believe** I would think that (I choose to complete the sentence by writing down, how I **believe** I would have thought in the situation, if I had used contentment on my ignorance).

2. I **believe** I would feel that (I choose to complete the sentence by writing down, how I **believe** I would have felt in the situation, if I had used contentment on my ignorance).

3. I **believe** I would act by (I choose to complete the sentence by writing down, how I **believe** I would have acted in the situation, if I had used contentment on my ignorance).

4. I **believe** I would relate to the other/the the other/the others in the situation by (I choose to complete the sentence by writing down, how I **believe** I would have related to the other/the others in the situation, if I had used contentment on my ignorance).

Powerlessness:

1. I **believe** I would think that (I choose to complete the sentence by writing down, how I **believe** I would have thought in the situation, if I had used contentment on my powerlessness).

2. I **believe** I would feel that (I choose to complete the sentence by writing down, how I **believe** I would have felt in the situation, if I had used contentment on my powerlessness).

3. I **believe** I would act by (I choose to complete the sentence by writing down, how I **believe** I would have acted in the situation, if I had used contentment on my powerlessness).

4. I **believe** I would relate to the other/the the other/the others in the situation by (I choose to complete the sentence by writing down, how I **believe** I would have related to the other/the others in the situation, if I had used contentment on my powerlessness).

Mortality/Changeability:

1. I **believe** I would think that (I choose to complete the sentence by writing down, how I **believe** I would have thought in the situation, if I had used contentment on my mortality/changeability).

2. I **believe** I would feel that (I choose to complete the sentence by writing down, how I **believe** I would have felt in the situation, if I had used contentment on my mortality/changeability).

3. I **believe** I would act by (I choose to complete the sentence by writing down, how I **believe** I would have acted in the situation, if I had used contentment on my mortality/changeability).

4. I **believe** I would relate to the other/the the other/the others in the situation by (I choose to complete the sentence by writing down, how I **believe** I would have related to the other/the others in the situation, if I had used contentment on my mortality/changeability).

In the end, I write down, if I **believe** it would have been easier for me to achieve what I wanted in the situation by using contentment instead and why.

If yes, why? If no, why not?

I **believe** that if instead I had used contentment on (my human limitation, ignorance, powerlessness and mortality), then (I choose to complete the sentence by writing down, what I **believe** would have been the outcome of using contentment in the situation), because (I choose to write down, why I **believe** that this would have been the outcome of using contentment in the situation, and if I do not think that I could have more easily achieved what I wanted by using contentment, why then would I anyway choose to use it in a similar situation in the future).

After having moved socially, mentally and emotionally from my **addiction to chronic dissatisfaction** to **contentment** in this way, I choose to move energetically from my **addiction to chronic dissatisfaction** to **contentment** as described below by first inserting my answers in the tapping protocol and then I finish my Sixth Step analyses by tapping through the protocol that I have written.

I begin with my:

Addiction to chronic dissatisfaction with my:

a. **Limitation**

b. **Ignorance**

c. **Powerlessness**

d. **Mortality/Changeability**

First, I take a deep breath and I sense how the intensity of my pain was in Step One by using my **addiction to chronic dissatisfaction** on my humanness on a scale from 0-10.

The pain is at (I choose to complete the sentence by writing the number, I **believe**, was my pain number, when I began writing Step One).

The four setup statements for the two tapping rounds below:

KC left: Even though I chose to use my **addiction to chronic dissatisfaction** on my **limitation** today, because (I choose to complete the sentence by writing that down, I chose to use my **addiction to chronic dissatisfaction on my limitation for in the situation**), I completely and totally love and accept myself for being exactly the way I am, because (I choose to complete the sentence by writing down my reason for loving and accepting myself in spite of the pain I inflicted on myself by using my **addiction to chronic dissatisfaction on my limitation in the situation**), and I also completely and totally love and accept **the addiction to chronic dissatisfaction** for being exactly the way it is, because (I choose to complete the sentence by writing down my reason for loving and accepting the **addiction to chronic dissatisfaction in spite of the pain, it inflicted on me in the situation**), and I also completely and totally love and accept the pain for being exactly the way it is, because (I choose to complete the sentence by writing down my reason for loving and accepting the pain in spite of the discomfort it inflicted on me in the situation).

KC right: Even though I chose to use my **addiction to chronic dissatisfaction** on my **ignorance** today, because (I choose to complete the sentence by writing that down, I chose to use my **addiction to chronic dissatisfaction on my ignorance for in the situation**), I completely and totally love and accept myself for being exactly the way I am, because (I choose to complete the sentence by writing down my reason for loving and accepting myself in spite of the pain I inflicted on myself by using my **addiction to chronic dissatisfaction on my ignorance in the situation**), and I also completely and totally love and accept **the addiction to chronic dissatisfaction** for being exactly the way it is, because (I choose to complete the sentence by writing down my reason for loving and accepting the **addiction to chronic dissatisfaction in spite of the pain, it inflicted on me in the situation**), and I also completely and totally love and accept the pain for being exactly the way it is, because (I choose to complete the sentence by writing down my reason for loving and accepting the pain in spite of the discomfort it inflicted on me in the situation).

KC left: Even though I chose to use my **addiction to chronic dissatisfaction** on my **powerlessness** today, because (I choose to complete the sentence by writing that down, I chose to use my **addiction to chronic dissatisfaction on my powerlessness for in the situation**), I completely and totally love and accept myself for being exactly the way I am, because (I choose to complete the sentence by writing down my reason for loving and accepting myself in spite of the pain I inflicted on myself by using my **addiction to chronic dissatisfaction on my powerlessness in the situation**), and I also completely and totally love and accept **the addiction to chronic dissatisfaction** for being exactly the way it is, because (I choose to complete the sentence by writing down my reason for loving and accepting the **addiction to chronic dissatisfaction in spite of the pain, it inflicted on me in the situation**), and I also completely and totally love and accept the pain for being exactly the way it is, because (I choose to complete the sentence by writing down my reason for loving and accepting the pain in spite of the discomfort it inflicted on me in the situation).

KC right: Even though I chose to use my **addiction to chronic dissatisfaction** on my **mortality/changeability** today, because (I choose to complete the sentence by writing that down, I chose to use my addiction to chronic dissatisfaction on my mortality/changeability for in the situation), I completely and totally love and accept myself for being exactly the way I am, because (I choose to complete the sentence by writing down my reason for loving and accepting myself in spite of the pain I inflicted on myself by using my addiction to chronic dissatisfaction on my mortality/changeability in the situation), and I also completely and totally love and accept **the addiction to chronic dissatisfaction** for being exactly the way it is, because (I choose to complete the sentence by writing down my reason for loving and accepting the addiction to chronic dissatisfaction in spite of the pain, it inflicted on me in the situation), and I also completely and totally love and accept the pain for being exactly the way it is, because (I choose to complete the sentence by writing down my reason for loving and accepting the pain in spite of the discomfort it inflicted on me in the situation).

The two times eight reminder statements for the two tapping rounds below:

EB: My use of my **addiction to chronic dissatisfaction** on my **limitation** made me think that (I choose to complete the sentence by writing down what my use of my addiction to chronic dissatisfaction on my limitation made me think in the situation).

SE: My use of my **addiction to chronic dissatisfaction** on my **limitation** made me feel that (I choose to complete the sentence by writing down what my use of my addiction to chronic dissatisfaction on my limitation made me feel in the situation).

UE: My use of my **addiction to chronic dissatisfaction** on my **ignorance** made me think that (I choose to complete the sentence by writing down what my use of my addiction to chronic dissatisfaction on my ignorance made me think in the situation).

UN: My use of my **addiction to chronic dissatisfaction** on my **ignorance** made me feel that (I choose to complete the sentence by writing down what my use of my addiction to chronic dissatisfaction on my ignorance made me feel in the situation).

CH: My use of my addiction to chronic dissatisfaction on my **powerlessness** made me think that (I choose to complete the sentence by writing down what my use of my addiction to chronic dissatisfaction on my powerlessness made me think in the situation).

CB: My use of my **addiction to chronic dissatisfaction** on my **powerlessness** made me feel that (I choose to complete the sentence by writing down what my use of my addiction to chronic dissatisfaction on my powerlessness made me feel in the situation).

UA: My use of my **addiction to chronic dissatisfaction** on my **mortality/changeability** made me think that (I choose to complete the sentence by writing down what my use of my

addiction to chronic dissatisfaction on my mortality/changeability made me think in the situation).

TH: My use of my **addiction to chronic dissatisfaction** on my **mortality/changeability** made me feel that (I choose to complete the sentence by writing down what my use of my addiction to chronic dissatisfaction on my mortality/changeability made me feel in the situation).

Then I take a deep breath and sense how the intensity of my pain is now on a scale of 0-10.

The pain is at (I choose to complete the sentence by writing the number, I **believe**, is my pain number now).

Then I choose to continue to tap as suggested below.

EB: Maybe I could open up to let go of using my **addiction to chronic dissatisfaction** on my **limitation** if (I choose to complete the sentence by writing down what I **believe** could make me let go of using my addiction to chronic dissatisfaction on my limitation in a similar situation in the future).

SE: Then I could also let go of using my **addiction to chronic dissatisfaction** on my **ignorance** by (I choose to complete the sentence by writing down what I **believe** could make me let go of using my addiction to chronic dissatisfaction on my ignorance in a similar situation in the future).

UE: Then I could also let go of using my **addiction to chronic dissatisfaction** on my **powerlessness** by (I choose to complete the sentence by writing down what I **believe** could make me let go of using my addiction to chronic dissatisfaction on my powerlessness in a similar situation in the future).

UN: Then I could also let go of using my **addiction to chronic dissatisfaction** on my **mortality/changeability** by (I choose to complete the sentence by writing down what I **believe** could make me let go of using my addiction to chronic dissatisfaction on my mortality/changeability in a similar situation in the future).

CH: I believe that now I can recover from using my **addiction to chronic dissatisfaction** on my **limitation** and on my **ignorance**, because (I choose to complete the sentence by writing down what I **believe** could make me recover from using my addiction to chronic dissatisfaction on my limitation and ignorance in a similar situation in the future).

CB: Yes, actually, I begin to believe that I can let go of using my **addiction to chronic dissatisfaction** on both my human **powerlessness** and **mortality/changeability**, because (I choose to complete the sentence by writing down what I **believe** could make me let go of using my addiction to chronic dissatisfaction on my powerlessness and mortality/changeability in a similar situation in the future).

UA: I open myself up completely to let go of using my **addiction to chronic dissatisfaction** on my humanness, because (I choose to complete the sentence by writing down what I **believe** could make it possible for me to allow my Higher Power to liberate me from using my addiction to chronic dissatisfaction on my humanness in a similar situation in the future).

TH: I now feel entirely ready to allow my Higher Power to liberate me from using my **addiction to chronic dissatisfaction** on my own and others' human **limitation, ignorance, powerlessness** and **mortality/changeability** in a similar situation in the future, because (I choose to complete the sentence by writing down what I **believe** could make it possible for me to allow my Higher Power to liberate me from using my addiction to chronic dissatisfaction in a similar situation in the future).

Then I take a deep breath and sense how the intensity of my pain is now on a scale from 0-10.

The pain is at (I choose to complete the sentence by writing the number, I **believe**, is my pain number now).

I continue my tapping rounds until my pain of using my **addiction to chronic dissatisfaction** is tapped down to minimum half of the number, which I gave the intensity of the original pain, and preferably a number that is even smaller, before I choose to go on tapping as suggested below on:

Contentment with my:

- a. **Limitation**
- b. **Ignorance**
- c. **Powerlessness**
- d. **Mortality/Changeability**

The four setup statements for the two tapping rounds below:

KC left : I hereby choose to give myself permission to consciously use **contentment** on my **limitation** in a similar situation in the future, because (I choose to complete the sentence by writing down, why I want to consciously use contentment on my limitation in a similar situation in the future), by (I choose to complete the sentence by writing down, how I want to consciously use contentment on my limitation in a similar situation in the future).

KC right: I hereby choose to give myself permission to consciously use **contentment** on my **ignorance** in a similar situation in the future, because (I choose to complete the sentence by writing down, why I want to consciously use contentment on my ignorance in a similar

situation in the future), by (I choose to complete the sentence by writing down, how I want to consciously use contentment on my ignorance in a similar situation in the future).

KC left: I hereby choose to give myself permission to consciously use **contentment** on my **powerlessness** in a similar situation in the future, because (I choose to complete the sentence by writing down, why I want to consciously use contentment on my powerlessness in a similar situation in the future), by (I choose to complete the sentence by writing down, how I want to consciously use contentment on my powerlessness in a similar situation in the future).

KC right: I hereby choose to give myself permission to consciously use **contentment** on my **mortality/changeability** in a similar situation in the future, because (I choose to complete the sentence by writing down, why I want to consciously use contentment on my mortality/changeability in a similar situation in the future), by (I choose to complete the sentence by writing down, how I want to consciously use contentment on my mortality/changeability in a similar situation in the future).

The two times eight reminder statements for the two tapping rounds below:

EB: I hereby choose to give myself permission to consciously use **contentment** on my **limitation** in a similar situation in the future, because (I choose to complete the sentence by writing down why I want to consciously use contentment on my limitation in a similar situation in the future).

SE: I hereby choose to give myself permission to consciously use **contentment** on my **ignorance** in a similar situation in the future, because (I choose to complete the sentence by writing down why I want to consciously use contentment on my ignorance in a similar situation in the future).

UE: I hereby choose to give myself permission to consciously use **contentment** on my **powerlessness** in a similar situation in the future, because (I choose to complete the sentence by writing down why I want to consciously use contentment on my powerlessness in a similar situation in the future).

UN: I hereby choose to give myself permission to consciously use **contentment** on my **mortality/changeability** in a similar situation in the future, because (I choose to complete the sentence by writing down why I want to consciously use contentment on my mortality/changeability in a similar situation in the future).

CH: I hereby choose to give myself permission to consciously use **contentment** on my **limitation** in a similar situation in the future by (I choose to complete the sentence by writing down how I want to consciously use contentment on my limitation in a similar situation in the future).

CB: I hereby choose to give myself permission to consciously use **contentment** on my **ignorance** in a similar situation in the future by (I choose to complete the sentence by writing down how I want to consciously use contentment on my ignorance in a similar situation in the future).

UA: I hereby choose to give myself permission to consciously use **contentment** on my **powerlessness** in a similar situation in the future by (I choose to complete the sentence by writing down how I want to consciously use contentment on my powerlessness in a similar situation in the future).

TH: I hereby choose to give myself permission to consciously use **contentment** on my **mortality/changeability** in a similar situation in the future by (I choose to complete the sentence by writing down how I want to consciously use contentment on my mortality/changeability in a similar situation in the future).

Then I take a deep breath and sense how the intensity of my joy is on a scale of 0-10.

The joy is at (I choose to complete the sentence by writing the number, I **believe**, is my joy-number now).

Then I choose to continue to tap as suggested below.

EB: I hereby choose to give myself permission to use **contentment** consciously on my **limitation** in a similar situation in the future by (I choose to complete the sentence by writing down, how I want to consciously use contentment on my limitation in a similar situation in the future).

SE: I hereby choose to give myself permission to use **contentment** consciously on my **ignorance** in a similar situation in the future by (I choose to complete the sentence by writing down, how I want to consciously use contentment on my ignorance in a similar situation in the future).

UE: I hereby choose to give myself permission to use **contentment** consciously on my **powerlessness** in a similar situation in the future by (I choose to complete the sentence by writing down, how I want to consciously use contentment on my powerlessness in a similar situation in the future).

UN: I hereby choose to give myself permission to use **contentment** consciously on my **mortality/changeability** in a similar situation in the future by (I choose to complete the sentence by writing down, how I want to consciously use contentment on my mortality/changeability in a similar situation in the future).

CH: I hereby choose to give myself permission to use **contentment** consciously on my **limitation** in a similar situation in the future, because (I choose to complete the sentence by

writing down, why I want to consciously use contentment on my limitation in a similar situation in the future).

CB: I hereby choose to give myself permission to use **contentment** on my **ignorance** in a similar situation in the future, because (I choose to complete the sentence by writing down, why I want to consciously use contentment on my ignorance in a similar situation in the future)

UA: I hereby choose to give myself permission to use **contentment** on my **powerlessness** in a similar situation in the future, because (I choose to complete the sentence by writing down, why I want to consciously use contentment on my powerlessness in a similar situation in the future).

TH: I hereby choose to give myself permission to consciously use **contentment** on my **mortality/changeability**, because (I choose to complete the sentence by writing down, why I want to give myself permission to use contentment on my mortality/changeability in a similar situation in the future).

Then I take a deep breath and sense how the intensity of my joy is now on a scale from 0-10.

The joy is at (I choose to complete the sentence by writing the number, I **believe**, is my joy number now).

I continue my tapping rounds until my joy has gone up to minimum 5 on a scale from 0-10, or better still to even more, before I perceive my tapping to be completed.

Task 11:

From appendix A in the book *Sixth Step Analysis for members of Christs Anonymous*.

Today I used:

Absence of my true Self, my Spirit and that made me be:

- a. **Unloving**
- b. **Uncaring**
- c. **Hardhearted**
- d. **Merciless**

Today I used **absence of my true Self, my Spirit**, because (I choose to write, why I used absence of my true Self, my Spirit and thereby came to be unloving, uncaring, hardhearted and merciless in the situation).

I choose to write down how my use of **absence of my true Self, my Spirit** made me think, feel, act and relate to others in the situation.

Unloving:

1. I thought that (I choose to complete the sentence by writing down, how my unloving way of being made me think in the situation).
2. I felt that (I choose to complete the sentence by writing down, how my unloving way of being made me feel in the situation).
3. I acted by (I choose to complete the sentence by writing down, how my unloving way of being made me act in the situation).
4. I related to the other/the the other/the others in the situation by (I choose to complete the sentence by writing down, how my unloving way of being made me relate to the other/the others in the situation).

Uncaring:

1. I thought that (I choose to complete the sentence by writing down, how my uncaring way of being made me think in the situation).
2. I felt that (I choose to complete the sentence by writing down, how my uncaring way of being made me feel in the situation).
3. I acted by (I choose to complete the sentence by writing down, how my uncaring way of being made me act in the situation).
4. I related to the other/the the other/the others in the situation by (I choose to complete the sentence by writing down, how my uncaring way of being made me relate to the other/the others in the situation).

Hardhearted:

1. I thought that (I choose to complete the sentence by writing down, how my hardhearted way of being made me think in the situation).
2. I felt that (I choose to complete the sentence by writing down, how my hardhearted way of being made me feel in the situation).

3. I acted by (I choose to complete the sentence by writing down, how my hardhearted way of being made me act in the situation).

4. I related to the other/the the other/the others in the situation by (I choose to complete the sentence by writing down, how my hardhearted way of being made me relate to the other/the others in the situation).

Merciless:

1. I thought that (I choose to complete the sentence by writing down, how my merciless way of being made me think in the situation).

2. I felt that (I choose to complete the sentence by writing down, how my merciless way of being made me feel in the situation).

3. I acted by (I choose to complete the sentence by writing down, how my merciless way of being made me act in the situation).

4. I related to the other/the the other/the others in the situation by (I choose to complete the sentence by writing down, how my merciless way of being made me relate to the other/the others in the situation).

Furthermore, I write down what it was that I hoped to achieve by using **absence of my true Self, being Spirit**, and if I achieved it.

I hoped to achieve that (I choose to complete the sentence by writing down, what I hoped to achieve by using absence of my true Self, my Spirit in such a way that I became unloving, uncaring, hardhearted and merciless in the situation, and if I achieved it).

Then, I describe how I **believe** the situation could have transpired if instead I had used **presence of my true Self, my Spirit**.

Presence of my true Self, my Spirit and thereby unconditional:

a. Love

b. Care

c. Compassion

d. Mercy

I choose to write down, how I **believe** that my use of **presence of my true Self, my Spirit** with my true Self's, my Spirit's unconditional love, care, compassion and mercy could have made me think, feel, act and relate to others in the situation.

Love:

1. I **believe** I would think that (I choose to complete the sentence by writing down, how I **believe** I would have thought in the situation, if I had been unconditionally loving).
2. I **believe** I would feel that (I choose to complete the sentence by writing down, how I **believe** I would have felt in the situation, if I had been unconditionally loving).
3. I **believe** I would act by (I choose to complete the sentence by writing down, how I **believe** I would have acted in the situation, if I had been unconditionally loving).
4. I **believe** I would relate to the other/the the other/the others in the situation by (I choose to complete the sentence by writing down, how I **believe** I would have related to the other/the others in the situation, if I had been unconditionally loving).

Care:

1. I **believe** I would think that (I choose to complete the sentence by writing down, how I **believe** I would have thought in the situation, if I had been unconditionally caring).
2. I **believe** I would feel that (I choose to complete the sentence by writing down, how I **believe** I would have felt in the situation, if I had been unconditionally caring).
3. I **believe** I would act by (I choose to complete the sentence by writing down, how I **believe** I would have acted in the situation, if I had been unconditionally caring).
4. I **believe** I would relate to the other/the the other/the others in the situation by (I choose to complete the sentence by writing down, how I **believe** I would have related to the other/the others in the situation, if I had been unconditionally caring).

Compassion:

1. I **believe** I would think that (I choose to complete the sentence by writing down, how I **believe** I would have thought in the situation, if I had been unconditionally compassionate).
2. I **believe** I would feel that (I choose to complete the sentence by writing down, how I **believe** I would have felt in the situation, if I had been unconditionally compassionate).
3. I **believe** I would act by (I choose to complete the sentence by writing down, how I **believe** I would have acted in the situation, if I had been unconditionally compassionate).
4. I **believe** I would relate to the other/the the other/the others in the situation by (I choose to complete the sentence by writing down, how I **believe** I would have related to the other/the others in the situation, if I had been unconditionally compassionate).

Mercy:

1. I **believe** I would think that (I choose to complete the sentence by writing down, how I **believe** I would have thought in the situation, if I had been unconditionally merciful).
2. I **believe** I would feel that (I choose to complete the sentence by writing down, how I **believe** I would have felt in the situation, if I had been unconditionally merciful).
3. I **believe** I would act by (I choose to complete the sentence by writing down, how I **believe** I would have acted in the situation, if I had been unconditionally merciful).
4. I **believe** I would relate to the other/the other/the others in the situation by (I choose to complete the sentence by writing down, how I **believe** I would have related to the other/the others in the situation, if I had been unconditionally merciful).

In the end, I write down, if I **believe** it would have been easier for me to achieve what I wanted by using **presence of my true Self, my Spirit** instead of **absence of my true Self, my Spirit**.

If yes, why, if no why would I choose to use **presence of my true Self, my Spirit** anyway instead of **absence of my true Self, my Spirit**.

I **believe** that if instead I had used **presence of my true Self, my Spirit** on (I choose to complete the sentence by writing that problem down, I described in Step One), then (I choose to complete the sentence by writing down, what I **believe** would be the outcome of using Presence of my true Self, my Spirit in the situation), because (I choose to write down, why I **believe** that this would be the outcome of using Presence of my true Self, my Spirit in the situation, and if I do not think that I could more easily achieve what I wanted by using Presence of my true Self, my Spirit, why then would I anyway choose to use it in a similar situation in the future).

After having moved socially, mentally and emotionally from **absence of my true Self, my Spirit** to **presence of my true Self, my Spirit** in this way, I choose to move energetically between **absence of my true Self, my Spirit** and **presence of my true Self, my Spirit** as described below by first inserting my answers in the tapping protocol and then I finish my Sixth Step analyses by tapping through the protocol that I have written.

I begin with:

Absence of my true Self, my Spirit that made me be:

a. Unloving

b. Uncaring

c. Hardhearted

d. Merciless

First, I take a deep breath and I sense how the intensity of my pain was in Step One by using **absence of my true Self, my Spirit** on a scale from 0-10.

The pain is at (I choose to complete the sentence by writing the number, I **believe**, was my pain number, when I began writing Step One).

The four setup statements for the two tapping rounds below:

KC left: Even though I chose to use **absence of my true Self, my Spirit** in the situation by using an **unloving** way of being to (I choose to complete the sentence by writing down, what I used my unloving way of being for in the situation), I completely and totally love and accept myself for being exactly the way I am, because (I choose to complete the sentence by writing down my reason for loving and accepting myself in spite of the pain I inflicted on myself by using an unloving way of being in the situation), and I also completely and totally love and accept the **absence of my true Self, my Spirit** for being exactly the way it is, because (I choose to complete the sentence by writing down my reason for loving and accepting the absence of my true Self, my Spirit in spite of the pain, it inflicted on me in context with my use of my unloving way of being in the situation), and I also completely and totally love and accept the pain for being exactly the way it is, because (I choose to complete the sentence by writing down my reason for loving and accepting the pain in spite of the discomfort it inflicted on me in the situation).

KC right: Even though I chose to use **absence of my true Self, my Spirit** in the situation by using an **uncaring** way of being to (I choose to complete the sentence by writing down, what I used an uncaring way of being for in the situation), I completely and totally love and accept myself for being exactly the way I am, because (I choose to complete the sentence by writing down my reason for loving and accepting myself in spite of the pain I inflicted on myself by using an uncaring way of being in the situation), and I also completely and totally love and accept the **absence of my true Self, my Spirit** for being exactly the way it is, because (I choose to complete the sentence by writing down my reason for loving and accepting the absence of my true Self, my Spirit in spite of the pain, it inflicted on me in context with my use of my uncaring way of being in the situation), and I also completely and totally love and accept the pain for being exactly the way it is, because (I choose to complete the sentence by writing down my reason for loving and accepting the pain in spite of the discomfort it inflicted on me in the situation).

KC left: Even though I chose to use **absence of my true Self, my Spirit** in the situation by using a **hardhearted** way of being to (I choose to complete the sentence by writing down, what I used a hardhearted way of being for in the situation), I completely and totally love

and accept myself for being exactly the way I am, because (I choose to complete the sentence by writing down my reason for loving and accepting myself in spite of the pain I inflicted on myself by using a hardhearted way of being in the situation), and I also completely and totally love and accept the **absence of my true Self, my Spirit** for being exactly the way it is, because (I choose to complete the sentence by writing down my reason for loving and accepting the absence of my true Self, my Spirit in spite of the pain, it inflicted on me in context with my use of my hardhearted way of being in the situation), and I also completely and totally love and accept the pain for being exactly the way it is, because (I choose to complete the sentence by writing down my reason for loving and accepting the pain in spite of the discomfort it inflicted on me in the situation).

KC right: Even though I chose to use **absence of my true Self, my Spirit** in the situation by using a **merciless** way of being to (I choose to complete the sentence by writing down, what I used a merciless way of being for in the situation), I completely and totally love and accept myself for being exactly the way I am, because (I choose to complete the sentence by writing down my reason for loving and accepting myself in spite of the pain I inflicted on myself by using a hardhearted way of being in the situation), and I also completely and totally love and accept the **absence of my true Self, my Spirit** for being exactly the way it is, because (I choose to complete the sentence by writing down my reason for loving and accepting the absence of my true Self, my Spirit in spite of the pain, it inflicted on me in context with my use of my unloving way of being in the situation), and I also completely and totally love and accept the pain for being exactly the way it is, because (I choose to complete the sentence by writing down my reason for loving and accepting the pain in spite of the discomfort it inflicted on me in the situation).

The two times eight reminder statements for the two tapping rounds below:

EB: My **unloving** way of being made me think that (I choose to complete the sentence by writing down what my unloving way of being made me think in the situation).

SE: My **unloving** way of being made me feel that (I choose to complete the sentence by writing down what my unloving way of being made me feel in the situation).

UE: My **uncaring** way of being made me think that (I choose to complete the sentence by writing down what my uncaring way of being made me think in the situation).

UN: My **uncaring** way of being made me feel that (I choose to complete the sentence by writing down what my uncaring way of being made me feel in the situation).

CH: My **hardhearted** way of being made me think that (I choose to complete the sentence by writing down what my hardhearted way of being made me think in the situation).

CB: My **hardhearted** way of being made me feel that (I choose to complete the sentence by writing down what my hardhearted way of being made me feel in the situation).

UA: My **merciless** way of being made me think that (I choose to complete the sentence by writing down what my merciless way of being made me think in the situation).

TH: My **merciless** way of being made me feel that (I choose to complete the sentence by writing down what my merciless way of being made me feel in the situation).

Then I take a deep breath and sense how the intensity of my pain is now on a scale of 0-10.

The pain is at (I choose to complete the sentence by writing the number, I **believe**, is my pain number now).

Then I choose to continue to tap as suggested below.

EB: Maybe I could open up to let go of being **unloving** if (I choose to complete the sentence by writing down what I **believe** could make me let go consciously of my unloving way of being in a similar situation in the future).

SE: Then I could also let go of being **uncaring** by (I choose to complete the sentence by writing down what I **believe** could make me let go consciously of my uncaring way of being in a similar situation in the future).

UE: Then I could also let go of being **hardhearted** by (I choose to complete the sentence by writing down what I **believe** could make me let go consciously of my hardhearted way of being in a similar situation in the future).

UN: Then I could also let go of being **merciless**, because (I choose to complete the sentence by writing down what I **believe** could make me let go consciously of my merciless way of being in a similar situation in the future).

CH: I believe that now I can recover from being **unloving** and **uncaring**, because (I choose to complete the sentence by writing down what I **believe** could make me recover from my unloving and uncaring way of being in a similar situation in the future).

CB: Yes, actually, I begin to believe that I can let go of being **hardhearted** and **merciless**, because (I choose to complete the sentence by writing down what I **believe** could make me let go consciously of my hardhearted and merciless way of being in a similar situation in the future).

UA: Now, I open myself up completely to let go of using **absence of my true Self, my Spirit** and thereby from being **unloving, uncaring, hardhearted** and **merciless** in a similar situation in the future, because (I choose to complete the sentence by writing down what I **believe** could make me let go of using absence of my true Self, my Spirit and thus with being unloving, uncaring, hardhearted and merciless in a similar situation in the future).

TH: I now feel entirely ready to allow being Higher Power to liberate me from using **absence of my true Self, my Spirit** and thereby from being **unloving, uncaring, hardhearted** and **merciless** in a similar situation in the future, because (I choose to complete the sentence by writing down what I **believe** could make it possible for me to allow my Higher Power to liberate me from using absence of my true Self, my Spirit in a similar situation in the future).

Then I take a deep breath and sense how the intensity of my pain is now on a scale of 0-10.

The pain is at (I choose to complete the sentence by writing the number, I **believe**, is my pain number now).

I continue my tapping rounds until the pain of using **absence of my true Self, my Spirit** is tapped down to minimum half of the number, which I gave the intensity of the original pain, and preferably a number that is even smaller, before I choose to go on tapping as suggested below on:

Presence of my true Self, my Spirit that makes me be unconditionally:

- a. Loving
- b. Caring
- c. Compassionate
- d. Merciful

The four setup statements for the two tapping rounds below:

KC left : I hereby choose to give myself permission to use the **presence of my true Self, my Spirit** to be consciously **loving** in a similar situation in the future by (I choose to complete the sentence by writing down, how I want to use the presence of my true Self, my Spirit to be consciously loving in a similar situation in the future), because (I choose to complete the sentence by writing down, why I want to use the presence of my true Self, my Spirit to be consciously loving in a similar situation in the future).

KC right: I hereby choose to give myself permission to use the **presence of my true Self, my Spirit** to be consciously **caring** in a similar situation in the future by (I choose to complete the sentence by writing down, how I want to use the presence of my true Self, my Spirit to be consciously caring in a similar situation in the future), because (I choose to complete the sentence by writing down, why I want to use the presence of my true Self, my Spirit to be consciously caring in a similar situation in the future).

KC left: I hereby choose to give myself permission to use the **presence of my true Self, my Spirit** to be consciously **compassionate** in a similar situation in the future by (I choose to complete the sentence by writing down, how I want to use the presence of my true Self, my

Spirit to be consciously compassionate in a similar situation in the future), because (I choose to complete the sentence by writing down, why I want to use the presence of my true Self, my Spirit to be consciously compassionate in a similar situation in the future).

KC right: I hereby choose to give myself permission to use the presence of my true Self, my Spirit to be consciously merciful in a similar situation in the future by (I choose to complete the sentence by writing down, how I want to use the presence of my true Self, my Spirit to be consciously merciful in a similar situation in the future), because (I choose to complete the sentence by writing down, why I want to use the presence of my true Self, my Spirit to be consciously merciful in a similar situation in the future).

The eight reminder statements for the two tapping rounds below:

EB: I hereby choose to give myself permission to use the presence of my true Self, my Spirit to be consciously loving a similar situation in the future by (I choose to complete the sentence by writing down how I want to be consciously loving in a similar situation in the future).

SE: I hereby choose to give myself permission to use the presence of my true Self, my Spirit to be consciously caring a similar situation in the future by (I choose to complete the sentence by writing down how I want to be consciously caring in a similar situation in the future).

UE: I hereby choose to give myself permission to use the presence of my true Self, my Spirit to be consciously compassionate a similar situation in the future by (I choose to complete the sentence by writing down how I want to be consciously compassionate in a similar situation in the future).

UN: I hereby choose to give myself permission to use the presence of my true Self, my Spirit to be consciously merciful a similar situation in the future by (I choose to complete the sentence by writing down how I want to be consciously merciful in a similar situation in the future).

CH: I hereby choose to give myself permission to use the presence of my true Self, my Spirit to be consciously loving a similar situation in the future, because (I choose to complete the sentence by writing down why I want to be consciously loving in a similar situation in the future).

CB: I hereby choose to give myself permission to use the presence of my true Self, my Spirit to be consciously caring a similar situation in the future, because (I choose to complete the sentence by writing down why I want to be consciously caring in a similar situation in the future).

UA: I hereby choose to give myself permission to use the presence of my true Self, my Spirit to be consciously compassionate a similar situation in the future, because (I choose to

complete the sentence by writing down why I want to be consciously compassionate in a similar situation in the future).

TH: I hereby choose to give myself permission to use **the presence of my true Self, my Spirit** to be consciously **merciful** a similar situation in the future, because (I choose to complete the sentence by writing down why I want to be consciously merciful in a similar situation in the future).

Then I take a deep breath and sense how the intensity of my joy is on a scale of 0-10.

The joy is at (I choose to complete the sentence by writing the number, I **believe**, is my joy-number now).

Then I choose to continue to tap as suggested below.

EB: I hereby choose to give myself permission to use **the presence of my true Self, my Spirit** to be consciously **loving** a similar situation in the future, because (I choose to complete the sentence by writing down, why I want use the presence of my true Self, my Spirit to be consciously loving in a similar situation in the future).

SE: I hereby choose to give myself permission to use **the presence of my true Self, my Spirit** to be consciously **caring** in a similar situation in the future, because (I choose to complete the sentence by writing down, why I want use the presence of my true Self, my Spirit to be consciously caring in a similar situation in the future).

UE: I hereby choose to give myself permission to use **the presence of my true Self, my Spirit** to be consciously **compassionate** in a similar situation in the future, because (I choose to complete the sentence by writing down, why I want use the presence of my true Self, my Spirit to be consciously compassionate in a similar situation in the future).

UN: I hereby choose to give myself permission to use **the presence of my true Self, my Spirit** to be consciously **merciful** in a similar situation in the future, because (I choose to complete the sentence by writing down, why I want use the presence of my true Self, my Spirit to be consciously merciful in a similar situation in the future).

CH: I hereby choose to give myself permission to use **the presence of my true Self, my Spirit** to be consciously **loving** in a similar situation in the future by (I choose to complete the sentence by writing down, how I want to use the presence of my true Self, my Spirit to be consciously loving in a similar situation in the future).

CB: I hereby choose to give myself permission to use **the presence of my true Self, my Spirit** to be consciously **caring** in a similar situation in the future by (I choose to complete the sentence by writing down, how I want to use the presence of my true Self, my Spirit to be consciously caring in a similar situation in the future).

UA: I hereby choose to give myself permission to use **the presence of my true Self, my Spirit** to be consciously **compassionate** in a similar situation in the future by **(I choose to complete the sentence by writing down, how I want to use the presence of my true Self, my Spirit to be consciously compassionate in a similar situation in the future).**

TH: I hereby choose to give myself permission to use **the presence of my true Self, my Spirit** to be consciously **merciful** in a similar situation in the future by **(I choose to complete the sentence by writing down, how I want to use the presence of my true Self, my Spirit to be consciously merciful in a similar situation in the future).**

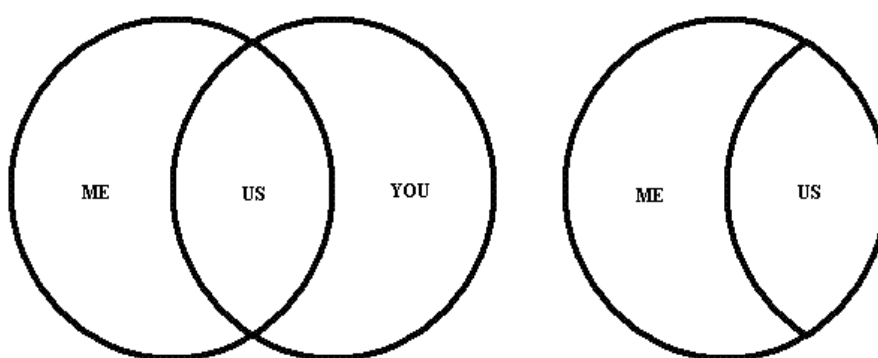
Then I take a deep breath and sense how the intensity of my joy is now on a scale from 0-10.

The joy is at **(I choose to complete the sentence by writing the number, I believe, is my joy number now).**

I continue being tapping rounds until being joy has gone up to minimum 5 on a scale from 0-10, or better still to even more, before I perceive being tapping to be completed.

Task 12:

THE RINGS OF SOCIAL INTERACTIONS



I choose to use a set of Rings or Superstring according to my own choice to describe how it hurt me to hurt another human being and how I want to handle a similar situation in the future.

Task 13:

Am I now entirely ready to allow my Higher Power to liberate me from all my defects of character by transforming them into the corresponding virtues?

If yes, I go on to Step Seven, if no, I do additional Sixth Step inventories from Task 1-17 until I feel entirely ready, before I move to Step Seven.

APPLYING STEP SIX

Every day for a week, I choose to write down one of the below examples from my day of how I used my Sixth Step to make myself entirely ready to allow my Higher Power to liberate me from using one of the Pain-rings or one of the Super Strings of Pain in a situation, which concerned my material life, my physical life, my energy life, my emotional life, my thought life, my social life and my spiritual life by finding out how I can use the corresponding Joy-ring or the corresponding Superstring of Joy instead.

Day 1:

I choose the set of Rings of Pain or Super Strings I want to work with on the pain I experienced today in my material life by the help of the tables in my Sixth Step and by the help of those analysis that are to be found in the book *Sixth Step analysis for members of Christs Anonymous*.

Day 2:

I choose the set of Rings of Pain or Super Strings I want to work with on the pain I experienced today in my physical life by the help of the tables in my Sixth Step and by the help of those analysis that are to be found in the book *Sixth Step analysis for members of Christs Anonymous*.

Day 3:

I choose the set of Rings of Pain or Super Strings I want to work with on the pain I experienced today in my ethereal life by the help of the tables in my Sixth Step and by the help of those analysis that are to be found in the book *Sixth Step analysis for members of Christs Anonymous*.

Day 4:

I choose the set of Rings of Pain or Super Strings I want to work with on the pain I experienced today in my astral life by the help of the tables in my Sixth Step and by the help of those analysis that are to be found in the book *Sixth Step analysis for members of Christs Anonymous*.

Day 5:

I choose the set of Rings of Pain or Super Strings I want to work with on the pain I experienced today in my causal life by the help of the tables in my Sixth Step and by the help of those analysis that are to be found in the book *Sixth Step analysis for members of Christs Anonymous*.

Day 6:

I choose the set of Rings of Pain or Super Strings I want to work with on the pain I experienced today in my social life by the help of the tables in my Sixth Step and by the help of those analysis that are to be found in the book *Sixth Step analysis for members of Christs Anonymous*.

Day 7:

I choose the set of Rings of Pain or Super Strings I want to work with on the pain I experienced today in my Spiritual life by the help of the tables in my Sixth Step and by the help of those analysis that are to be found in the book *Sixth Step analysis for members of Christs Anonymous*.

Synopsis for Step Six:

I choose to write a synopsis of, what I discovered in Step Six, so I can use my synopsis in my Tenth and Twelfth Step.

STEP SEVEN

WE HUMBLY ASKED OUR HIGHER POWER TO LIBERATE US FROM OUR DEFECTS OF CHARACTER.

Dear ChrisAn Member, CONGRATULATIONS!

You have now begun your work on Step Seven!

The Principle of Step Seven is **letting go**.

The Slogan of Step Seven is: *Let go and let God*.

SUGGESTIONS

- 1) Read Step Seven from the book *Christs Anonymous – The Thirteenth Step*.
- 2) Share your perception of what you read with your Sponsor or with your Recovery Partner and in a ChrisAn meeting.
- 3) Work the tasks of the Seventh Step as suggested below.
- 4) Share your experiences and conclusions about your work on Step Seven with your Sponsor or with your Recovery Partner and in a ChrisAn Meeting.

Love and hugs to you from ChrisAn!

TASKS FOR WORKING STEP SEVEN

Task 1.

I choose to set a time to pray to my Higher Power to liberate me from all my defects of character in a place and a way I find proper, either alone or together with another human being as per my choice.

Task 2.

I choose to observe myself the day after my prayer to see the extent to which the fulfillment of my desire has occurred and I write down the results of my observations.

Task 3.

I choose to describe why I think that I, always and without exception, have a loving, caring, compassionate and merciful intention when I use my defects of character.

Task 4.

I choose to describe why I think that what I defend when I defend my defects of character is the loving, caring, compassionate and merciful intention I had when I chose to use the defect of character in question.

Task 5.

I choose to describe why I think that my loving, caring, compassionate and merciful intention can not be fulfilled by the help of my defects of character.

Task 6.

I choose to describe why I think that my spiritual growth takes place through my defects of character.

Task 7.

I choose to describe why I think that it is to my advantage to be grateful for both my defects of character and my virtues.

Task 8.

I choose to describe what I have in mind as to how I'm going to cooperate with my Higher Power on being liberated from those defects of character that I have observed to still be active in me.

Task 9.

I choose to describe why I think that my attack on myself or others is the first act of violence, and my defense for my attack is the first act of war.

Task 10.

I choose to describe why I think that the defects of character I see in others are my own.

Task 11.

I choose to describe why and how I believe that the undergrowth of justifications, defenses, rationalizations and denials prevents me from or makes me lose my desire to use my Seventh Step.

Task 12.

I choose to describe how I have used denial - chosen to be unaware of my emotionally pains instead of using my Seventh Step Prayers on the defects character that I have described in my inventory from Step Six.

Task 13.

I choose to describe how I chose to defend my emotional pains instead of using my Seventh Step Prayers on the defects of character that I have described in my inventory from Step Six.

Task 14.

I choose to describe how I chose to justify my emotional pains instead of using my Seventh Step Prayers on the defects of character that I have described in my inventory from Step Six.

Task 15.

I choose to describe how I chose to rationalize my emotional pains instead of using my Seventh Step Prayers on those defects of character that I have described in my inventory from Step Six.

Task 16.

I now choose to pray the Short Seventh Step in connection with the emotional pains that I discovered in Step Six by praying: God, liberate me from my self-important seriousness that made me use the pain in (the name of the character defect), and I choose to use this prayer on one defect of character at a time.

1. God, liberate me from my self-important seriousness that made me use the pain in my **name of the defect of character** to (I complete the sentence by writing what I used the defect of character to).

2. God, liberate me from my self-important seriousness that made me use the pain in my **name of the defect of character** to (I complete the sentence by writing what I used the defect of character to).

3. God, liberate me from my self-important seriousness that made me use the pain in my **name of the defect of character** to (I complete the sentence by writing what I used the defect of character to).

4. God, liberate me from my self-important seriousness that made me use the pain in my **name of the defect of character** to (I complete the sentence by writing what I used the defect of character to).

APPLYING STEP SEVEN

Task 1.

Every day for one week, I choose to begin my day with praying The Short Seventh Step Prayer followed by the Long Seventh Step Prayer and I choose to write down how my daily use of Step Seven affected my material life on day 1, my physical life on day 2 and so on like suggested in the below format.

Day 1. My material life:

Day 2. My Mother Earth life/physical life:

Day 3. My ethereal life/energy life/time-space life:

Day 4. My astral life/emotional life/inner child life:

Day 5. My causal life/mental life/thought life:

Day 6. My Soul life/social life:

Day 7. My spiritual life:

Synopsis for Step Seven:

I choose to write a synopsis of, what I discovered in Step Seven, so I can use my synopsis in my Tenth and Twelfth Step

STEP EIGHT

WE MADE A LIST OF ALL THOSE WE HAD HARMED, BEGINNING WITH OURSELVES, AND BECAME WILLING TO MAKE AMENDS TO ALL.

Dear ChrisAn Member, CONGRATULATIONS!

You have now begun your work on Step Eight!

The Principle of Step Eight is **forgiveness**.

The Slogan of Step Eight is: *Forgive me my wrongs and give me the capacity to forgive those who wrong me.*

SUGGESTIONS

- 1) Read Step Eight from the book *Christs Anonymous – The Thirteenth Step*.
- 2) Share your perception of what you read with your Sponsor or with your Recovery Partner and in a ChrisAn meeting.
- 3) Work the tasks of the Eighth Step as suggested below.
- 4) Share your experiences and conclusions about your work on Step Eight with your Sponsor or with your Recovery Partner and in a ChrisAn Meeting.

Love and hugs to you from ChrisAn!

TASKS FOR WORKING STEP EIGHT

In Step Eight, we wanted to liberate ourselves from the guilt and shame we had felt in our lives so far and after having accomplished this work, we continued to use our Eighth Step to free ourselves from guilt and shame on a daily basis.

Task 1.

I choose to describe that, which I think is the right and wrong thing for me in context with my work with the ChrisAn Program.

Task 2.

I choose to describe why I think that what is the right or the wrong thing for me now is not necessarily right or wrong for me later, and also why it is not necessarily the right or wrong thing for others.

Task 3.

I choose to describe a **minimum** of one example from each time phase where I chose to believe it when others thought that I should feel guilty and be ashamed of myself in my:

1. childhood (0 to 12 years of age)
2. youth (13-21 years of age)
3. adulthood (22-60 years of age)
4. old age (61 years of age till now)

Why did I choose to believe it?

Task 4.

I choose to describe how I will make amends to myself for having chosen to believe that I should feel guilty or be ashamed of myself because other people thought that I should be.

Task 5.

I choose to describe **minimum** one example for each time phase as to how I have tried to make others feel guilty or ashamed of themselves in my:

1. childhood (0 to 12 years of age)
2. youth (13-21 years of age)
3. adulthood (22-60 years of age)
4. old age (61 years of age till now)

Task 6.

I choose to describe what I hoped to achieve by making the others feel guilty or ashamed of themselves.

Task 7.

I describe how I want to make amends to others for my attempts to make them feel guilty or ashamed of themselves.

Task 8.

I choose to describe a minimum of one example for each time phase as to how I have hurt myself, others and the World at large by using the Ring of Emptiness in my:

1. childhood (0 to 12 years of age)
2. youth (13-21 years of age)
3. adulthood (22-60 years of age)
4. old age (61 years of age till now)

Task 9.

I choose to describe how I want to make amends to myself, others and the World at large for my use of the Ring of Emptiness.

Task 10.

I choose to describe a minimum of one example for each time phase as to how I have hurt myself, others and the World at large by using the Ring of Self-centeredness in my:

1. childhood (0 to 12 years of age)
2. youth (13-21 years of age)
3. adulthood (22-60 years of age)
4. old age (61 years of age till now)
- 5.

Task 11.

I choose to describe how I want to make amends to myself, others and the World at large for my use of the Ring of Self-centeredness.

Task 12.

I choose to describe a minimum of one example for each time phase as to how I have hurt myself, others and the World at large by using the Ring of Codependency in my:

1. childhood (0 to 12 years of age)
2. youth (13-21 years of age)
3. adulthood (22-60 years of age)
4. old age (61 years of age till now)
- 5.

Task 13.

I choose to describe how I want to make amends to myself, others and the World at large for my use of the Ring of Codependency.

Task 14.

I choose to describe a minimum of one example for each time phase as to how I have hurt myself, others and the World at large by using the Big Ring of Pain in my:

1. childhood (0 to 12 years of age)
2. youth (13-21 years of age)
3. adulthood (22-60 years of age)
4. old age (61 years of age till now)
- 5.

Task 15.

I choose to describe how I want to make amends to myself, others and the World at large for my use of the Big Ring of Pain.

Task 16.

Using the Rings of Social Interactions, I choose to describe a **minimum** of four examples as to how I have hurt myself, another and the World at large by hurting someone else.

Task 17.

I choose to describe how I will make amends to myself, others and the World at large for having hurt myself, another and the World at large.

Task 18.

I choose to describe **minimum** one example from each of the below five areas as to how and why I chose to use indignation (so-called righteous anger) towards:

1. myself
2. others
3. life
4. the World at large
5. my Higher Power
- 6.

Task 19.

I choose to describe how I will make amends to myself, others, my life, my Higher Power and the World at large for my indignation.

Task 20.

I choose to dedicate a day that I call 'The Grand Day of the Holy Forgiveness' where I read all my wrongs and my plans for amends to my Higher Power, and I make a note of all the inspirations that spring within me while doing so by adding to and changing my amends list accordingly.

Similarly, I choose to say after completing the reading of each issue: “Dear (my name), I forgive you now for the wrong you think you have committed, and know that I love and accept you totally and completely exactly the way you were and the way you are.”

Last. I choose to share my list with another human being and my ChrisAn Fellowship and I take to heart the inspirations I receive from my chosen person and my Fellowship.

APPLYING STEP EIGHT

I choose to learn how to practice my Eighth Step on a daily basis by using a week to write down, one day at a time, what harms I have inflicted on myself or others.

I choose to write about my own or other's material life on day 1 and how I will make amends, and then I go on to day 2 by writing down how I hurt my own or others' physical body and how I will make amends for these harms.

Then, I move on to my own and others' ethereal life on day 3, my own and others' astral life on day 4, my own and others' causal lives on day 5, my own and others' Soul life on day 6 and my own and others' Spiritual life on the day.

Day 1. My material life:

Day 2. My Mother Earth life/physical life:

Day 3. My ethereal life/energy life/time-space life:

Day 4. My astral life/emotional life/inner child life:

Day 5. My causal life/mental life/thought life:

Day 6. My Soul life/social life:

Day 7. My spiritual life:

Synopsis for Step Eight:

I choose to write a synopsis of, what I discovered in Step Eight, so I can use my synopsis in my Tenth and Twelfth Step.

STEP NINE

WE MADE AMENDS TO OURSELVES AND OTHERS EXCEPT WHEN DOING SO WOULD CAUSE MORE HARM TO US OR OTHERS

Dear ChrisAn Member, CONGRATULATIONS!

You have now begun your work on Step Nine!

The Principle of Step Nine is **liberation**.

The Slogan of Step Nine is: *The right action is the sweet fruit itself.*

SUGGESTIONS

- 1) Read Step Nine from the book *Christs Anonymous – The Thirteenth Step*.
- 2) Share your perception of what you read with your Sponsor or with your Recovery Partner and in a ChrisAn meeting.
- 3) Work the tasks of the Ninth Step as suggested below.
- 4) Share your experiences and conclusions about your work on Step Nine with your Sponsor or with your Recovery Partner and in a ChrisAn Meeting.

Love and hugs to you from ChrisAn!

TASKS FOR WORKING STEP NINE

Task 1.

I choose to use my Eighth Step list to select an amend that I want to implement to myself or others, whether the amend is a direct or an indirect amend, and when I have made the amend, I describe the process in my Ninth Step list.

Task 2.

I choose to read my description of the amend I made to my Higher Power, and while I read, I write down any impulses I get for improvements in my way of making amends.

Task 3.

I choose to share this amend with my sponsor or with my recovery partner and I ask him/her suggestions to improve my way of making amends in the future, and I choose to take his/her suggestions to heart as best I can.

Task 4.

I choose to take up my next amend from the Eighth Step list and proceed the same way till I am done.

APPLYING STEP NINE

1) Every day for one week, I choose to focus on one area of my life and the harms, I feel I have inflicted on myself or others in the area in question according to the below format, one day at a time, and how I made amends for the harm done to myself or others.

Day 1. My material life:

Day 2. My Mother Earth life/physical life:

Day 3. My ethereal life/energy life/time-space life:

Day 4. My astral life/emotional life/inner child life:

Day 5. My causal life/mental life/thought life:

Day 6. My Soul life/social life:

Day 7. My spiritual life:

Synopsis for Step Nine:

I choose to write a synopsis of, what I discovered in Step Nine, so I can use my synopsis in my Tenth and Twelfth Step.

STEP TEN

WE CONTINUED TO TAKE PERSONAL INVENTORY AND WHEN WE WERE WRONG PROMPTLY ADMITTED IT

Dear ChrisAn Member, CONGRATULATIONS!

You have now begun your work on Step Ten!

The Principle of Step Ten is **willingness**.

The Slogan of Step Ten is: *Guide me through my desires and liberate me from my wrongs.*

SUGGESTIONS

- 1) Read Step Ten from the book *Christs Anonymous – The Thirteenth Step*.
- 2) Share your perception of what you read with your Sponsor or with your Recovery Partner and in a ChrisAn meeting.
- 3) Work the tasks of the Tenth Step as suggested below.
- 4) Share your experiences and conclusions about your work on Step Ten with your Sponsor or with your Recovery Partner and in a ChrisAn Meeting.

Love and hugs to you from ChrisAn!

TASKS FOR WORKING STEP TEN

For one week I choose to carry out a daily Tenth Step inventory on one of my planes of existence according to the below format:

Day 1: My material life

Day 2: My Mother Earth life/physical life:

Day 3: My ethereal life/energy life/space-time life:

Day 4: My astral life/emotional life/inner child life:

Day 5: My causal life/mental life/thought life:

Day 6: My Soul life/social life:

Day 7: My Spiritual life:

After that I choose to do a daily Tenth Step inventory according to my own choice, until I have completed in total 30 inventories.

Below follows an example of a Tenth Step inventory on my material life that I can also use for my physical life, my ethereal life, my astral life, my causal life, my Soul life and my Spiritual life.

I can choose to use this format, if I do not wish to create manifest my own format for at Tenth Step inventory and use that instead.

Day 1. My material life:

Overview suggestion for the seven areas in Step Ten:

Step One:

1. I choose to describe a painful experience that I had in relation to my material life today.
2. I choose to describe what I perceived to be unloving, uncaring, hard-hearted and merciless in the situation.
3. I choose to describe the unloving, uncaring, hard-hearted and merciless things I feel like saying and doing in context with this situation.
4. I choose to describe how I **believe** that it would make my life unmanageable, if I did or

said, what I felt like doing or saying, when I speak and act from my unloving, uncaring, hard-hearted and merciless state of mind.

Step Two:

1. I choose to liberate myself from taking personally that I had this painful experience by choosing to **believe** that my Higher Power has an unconditionally loving intention with letting me feel this pain, and I choose to write down, what I believe could be my Higher Power's unconditionally loving intention behind the pain.
2. I choose to liberate myself from taking personally that I had this painful experience by choosing to **believe** that my Higher Power has an unconditionally caring intention with letting me feel this pain, and I choose to write down, what I believe could be my Higher Power's unconditionally caring intention behind the pain.
3. I choose to liberate myself from taking personally that I had this painful experience by choosing to **believe** that my Higher Power has an unconditionally compassionate intention with letting me feel this pain, and I choose to write down, what I believe could be my Higher Power's unconditionally compassionate intention behind the pain.
4. I choose to liberate myself from taking personally that I had this painful experience by choosing to **believe** that my Higher Power has an unconditionally merciful intention with letting me feel this pain, and I choose to write down, what I believe could be my Higher Power's unconditionally merciful intention behind the pain.

Step Three:

1. I choose to describe how I **wish** to surrender to that, which I **believe** could be my Higher Power's unconditionally loving intention.
2. I choose to describe how I **wish** to surrender to that, which I **believe** could be my Higher Power's unconditionally caring intention.
3. I choose to describe how I **wish** to surrender to that, which I **believe** could be my Higher Power's unconditionally compassionate intention.
4. I choose to describe how I **wish** to surrender to that, which I **believe** could be my Higher Power's unconditionally merciful intention.

Step Four:

1. I choose to describe those defects of character that made it difficult for me to surrender to what I **believe** could be my Higher Power's unconditionally loving intention behind this pain.

2. I choose to describe those defects of character that made it difficult for me to surrender to what I **believe** could be my Higher Power's unconditionally caring intention behind this pain.

3. I choose to describe those defects of character that made it difficult for me to surrender to what I **believe** could be my Higher Power's unconditionally compassionate intention behind this pain.

4. I choose to describe those defects of character that made it difficult for me to surrender to what I **believe** could be my Higher Power's unconditionally merciful intention behind this pain.

1. I choose to describe those virtues I believe could make it easy for me to surrender to what I **believe** could be my Higher Power's unconditionally loving intention behind this pain.

2. I choose to describe those virtues I believe could make it easy for me to surrender to what I **believe** could be my Higher Power's unconditionally caring intention behind this pain.

3. I choose to describe those virtues I believe could make it easy for me to surrender to what I **believe** could be my Higher Power's unconditionally compassionate intention behind this pain.

4. I choose to describe those virtues I believe could make it easy me to surrender to what I **believe** could be my Higher Power's unconditionally merciful intention behind this pain.

Step Five:

1. I choose to admit to myself what I discovered about myself in Step One to Four by writing a synopsis about my self-realizations.

2. I choose to admit to my Higher Power what I discovered about myself in Step One to Four by reading my synopsis to my Higher Power, and I add those inspirations that arises in me, while I read.

3. I choose to admit to another human being what I discovered about myself in Step One to Four by reading my synopsis to another human being, and I add those inspirations that arises in me in my interaction with my chosen person.

4. I choose to admit to my ChrisAn Fellowship what I discovered about myself in Step One to Four by reading my synopsis to my Christs Anonymous Fellowship, and I add those inspirations that arises in me in the course of that meeting in which I read my synopsis for my Fellowship.

Step Six:

I choose to make myself entirely ready to allow my Higher Power to liberate me from those defects of character, which makes it difficult for me to surrender to what I **believe** could be my Higher Power's unconditionally loving, caring, compassionate and merciful intention behind the pain.

I choose to do this by making a social, mental, emotional and energetic move from a Painring to a Joyring or from a Superstring of Pain to a Superstring of Joy.

I can choose that set of Rings or Superstrings that I want to use for my Sixth Step from the below four tables and then I can find that set of Rings or Superstrings that I have chosen in the book *Sixth Step analysis for members of Christs Anonymous*.

TABLES OF THE RINGS OF PAIN AND JOY AND THEIR SUPERSTRINGS

THE FOUR BIG RINGS OF PAIN (HORIZONTAL) AND THEIR SUPERSTRINGS (VERTICAL OR DIAGONAL OVER FOUR RINGS)				
	North	South	East	West
The Ring of Emptiness	Emptiness	Boredom	Meaninglessness	Loneliness
Self-centeredness Ring	Euphoria	Depression	Self-criticism	Self-praise
Co-dependency Ring	Savior-role	Seducer-role	Victim-role	Offender-role
The Big Ring of Pain	Avarice	Envy	Hatred	Arrogance
THE FOUR SMALL RINGS OF PAIN (HORIZONTAL) AND THEIR SUPERSTRINGS (VERTICAL OR DIAGONAL OVER FOUR RINGS)				
	North	South	East	West
Avarice	Stinginess	Greed	Poverty	Gluttony
Envy	Disbelief	Superstition	Submission	Defiance
Hatred	Denial	Manipulation	Disease	Madness
Arrogance	Superiority	Inferiority	Overcrowding	Isolation
THE FOUR MINI-RINGS OF PAIN (HORIZONTAL) AND THEIR SUPERSTRINGS (VERTICAL OR DIAGONAL OVER FOUR RINGS)				
	North	South	East	West
Avarice	Pettiness	Clinging	Malaise	Hoarding
Envy	Insecurity	Confusion	Uncertainty	Wretchedness
Hatred	Ill will	Unkindness	Irritation	Impatience
Arrogance	Condescension	Intolerance	Exaggeration	Seclusion
THE FOUR MICRO-RINGS OF PAIN (HORIZONTAL) AND THEIR SUPERSTRINGS (VERTICAL OR DIAGONAL OVER FOUR RINGS)				
	North	South	East	West
Avarice	Selfishness	Hardness	Unfreedom	Negligence
Envy	Denigration	Insusceptibility	Narrowmindedness	Unworthiness
Hatred	Indignation	Vindictiveness	Belligerence	Bitterness
Arrogance	Disrespect	Craftiness	Distortion	Separateness
THE FOUR NANO-RINGS OF PAIN (HORIZONTAL) AND THEIR SUPERSTRINGS (VERTICAL OR DIAGONAL OVER FOUR RINGS)				
	North	South	East	West
Avarice	Inhibition	Nervousness	Complaining	Indifference
Envy	Uncertainty	Uncultivatedness	Indecision	Rashness
Hatred	Resentment	Unwillingness	Vociferousness	Stiff-neckedness
Arrogance	Insincerity	Cunning	Unreliability	Alienation

THE FOUR BIG RINGS OF JOY (HORIZONTAL) AND THEIR SUPERSTRINGS (VERTICAL OR DIAGONAL OVER FOUR RINGS)				
	North	South	East	West
Ring of Fulfillment	Fulfillment	Interest	Meaningfulness	Oneness 112
God-centeredness Ring	Joy	Empowerment	Open-mindedness	Gratitude
Emotional Sobriety Ring	Detachment	Integrity	Respect for self	Respect for others
The Big Ring of Joy	Faith	Hope	Love	Truth
THE FOUR SMALL RINGS OF JOY (HORIZONTAL) AND THEIR SUPERSTRINGS (VERTICAL OR DIAGONAL OVER FOUR RINGS)				
	North	South	East	West
Faith	Generosity	Trust	Prosperity	Accountability
Hope	Credence	Information	Discernment	Serenity
Love	Admitting	Self-acceptance	Health	Sanity
Truth	Humility	Honesty	Individuality	Fellowship
THE FOUR MINI-RINGS OF JOY (HORIZONTAL) AND THEIR SUPERSTRINGS (VERTICAL OR DIAGONAL OVER FOUR RINGS)				
	North	South	East	West
Faith	Largesse	Letting go	Wellbeing	Sharing
Hope	Safety	Well-informedness	Clarity	Nobleness
Love	Goodwill	Kindness	Calmness	Patience
Truth	Equality	Tolerance	Accuracy	Belongingness
THE FOUR MICRO-RINGS OF JOY (HORIZONTAL) AND THEIR SUPERSTRINGS (VERTICAL OR DIAGONAL OVER FOUR RINGS)				
	North	South	East	West
Faith	Consideration	Ease	Action-freedom	Contributing
Hope	Appreciation	Teachableness	Openness	Worthiness
Love	Mercy	Forgiveness	Conciliatory	Sweetness
Truth	Respectfulness	Straightforwardness	Precision	Togetherness
THE FOUR NANO-RINGS OF JOY (HORIZONTAL) AND THEIR SUPERSTRINGS (VERTICAL OR DIAGONAL OVER FOUR RINGS)				
	North	South	East	West
Faith	Approachability	Light-heartedness	Validation	Involvement
Hope	Certainty	Cultivatedness	Resoluteness	Level-headedness
Love	Acceptance	Willingness	Quietness	Flexibility
Truth	Sincerity	Simplicity	Reliability	Familiarity

THE FOUR BIG RINGS OF PAIN (HORIZONTAL) AND THEIR SUPERSTRINGS (VERTICAL OR DIAGONAL OVER FOUR RINGS)				
	North	South	East	West
The Ring of Emptiness	Emptiness	Boredom	Meaninglessness	Loneliness
Self-centeredness Ring	Euphoria	Depression	Self-criticism	Self-praise
Co-dependency Ring	Savior-role	Seducer-role	Victim-role	Offender-role
The Big Ring of Pain	Avarice	Envy	Hatred	Arrogance
THE FOUR RINGS OF AVARICE (HORIZONTAL) AND THEIR SUPERSTRINGS (VERTICAL OR DIAGONAL OVER FOUR RINGS)				
AVARICE	North	South	East	West
The Small Ring	Stinginess	Greed	Poverty	Gluttony
The Mini-ring	Pettiness	Clinging	Malaise	Hoarding
The Micro-ring	Selfishness	Hardness	Unfreedom	Negligence
The Nano-ring	Inhibition	Nervousness	Complaining	Indifference
THE FOUR RINGS OF ENVY (HORIZONTAL) AND THEIR SUPERSTRINGS (VERTICAL OR DIAGONAL OVER FOUR RINGS)				
ENVY	North	South	East	West
The Small Ring	Disbelief	Superstition	Submission	Defiance
The Mini-ring	Insecurity	Confusion	Uncertainty	Wretchedness
The Micro-ring	Denigration	Insusceptibility	Narrowmindedness	Unworthiness
The Nano-ring	Uncertainty	Uncultivatedness	Indecision	Rashness

THE FOUR RINGS OF HATRED (HORIZONTAL) AND THEIR SUPERSTRINGS (VERTICAL OR DIAGONAL OVER FOUR RINGS)

HATRED	North	South	East	West
The Small Ring	Denial	Manipulation	Disease	Madness
The Mini-ring	Ill will	Unkindness	Irritation	Impatience
The Micro-ring	Indignation	Vindictiveness	Belligerence	Bitterness
The Nano-ring	Resentment	Unwillingness	Vociferousness	Stiff-neckedness
THE FOUR RINGS OF ARROGANCE (HORIZONTAL) AND THEIR SUPERSTRINGS (VERTICAL OR DIAGONAL OVER FOUR RINGS)				
ARROGANCE	North	South	East	West
The Small Ring	Superiority	Inferiority	Overcrowding	Isolation
The Mini-ring	Condescension	Intolerance	Exaggeration	Seclusion
The Micro-ring	Disrespect	Craftiness	Distortion	Separateness
The Nano-ring	Insincerity	Cunning	Unreliability	Alienation

THE FOUR BIG RINGS OF JOY (HORIZONTAL) AND THEIR SUPERSTRINGS (VERTICAL OR DIAGONAL OVER FOUR RINGS)

	North	South	East	West
Ring of Fulfillment	Fulfillment	Interest	Meaningfulness	Oneness
God-centeredness Ring	Joy	Empowerment	Open-mindedness	Gratitude
Emotional Sobriety Ring	Detachment	Integrity	Respect for self	Respect for others
The Big Ring of Joy	Faith	Hope	Love	Truth

THE FOUR RINGS OF FAITH (HORIZONTAL) AND THEIR SUPERSTRINGS (VERTICAL OR DIAGONAL OVER FOUR RINGS)

FAITH	North	South	East	West
The Small Ring	Generosity	Trust	Prosperity	Accountability
The Mini-ring	Largesse	Letting go	Wellbeing	Sharing
The Micro-ring	Consideration	Ease	Action-freedom	Contributing
The Nano-ring	Approachability	Light-heartedness	Validation	Involvement

THE FOUR RINGS OF HOPE (HORIZONTAL) AND THEIR SUPERSTRINGS (VERTICAL OR DIAGONAL OVER FOUR RINGS)

HOPE	North	South	East	West
The Small Ring	Credence	Information	Discernment	Serenity
The Mini-ring	Safety	Well-informedness	Clarity	Nobleness
The Micro-ring	Appreciation	Teachableness	Openness	Worthiness
The Nano-ring	Certainty	Cultivatedness	Resoluteness	Level-headedness

THE FOUR RINGS OF LOVE (HORIZONTAL) AND THEIR SUPERSTRINGS (VERTICAL OR DIAGONAL OVER FOUR RINGS)

LOVE	North	South	East	West
The Small Ring	Admitting	Self-acceptance	Health	Sanity
The Mini-ring	Goodwill	Kindness	Calmness	Patience
The Micro-ring	Mercy	Forgiveness	Conciliatory	Sweetness
The Nano-ring	Acceptance	Willingness	Quietness	Flexibility

THE FOUR RINGS OF TRUTH AND THEIR SUPERSTRINGS (HORIZONTAL) AND THEIR

SUPERSTRINGS (VERTICAL OR DIAGONAL OVER FOUR RINGS)				
TRUTH	North	South	East	West
The Small Ring	Humility	Honesty	Individuality	Fellowship
The Mini-ring	Equality	Tolerance	Accuracy	Belongingness
The Micro-ring	Respectfulness	Straightforwardness	Precision	Togetherness
The Nano-ring	Sincerity	Simplicity	Reliability	Familiarity

Step Seven:

I choose to describe how I have used denial - chosen to be unaware of my emotional pains instead of using my Seventh Step Prayers on the defects character that I have described in my inventory from Step Six.

I choose to describe how I chose to defend my emotional pains instead of using my Seventh Step Prayers on the defects of character that I have described in my inventory from Step Six.

I choose to describe how I chose to justify my emotional pains instead of using my Seventh Step Prayers on the defects of character that I have described in my inventory from Step Six.

I choose to describe how I chose to rationalize my emotional pains instead of using my Seventh Step Prayers on those defects of character that I have described in my inventory from Step Six.

I now choose to pray the Short Seventh Step in connection with the emotional pains that I discovered in Step Six by praying: God, liberate me from my self-important seriousness that made me use the pain in my (the name of the character defect), and I choose to use this prayer on one defect of character at a time.

1. God, liberate me from my self-important seriousness that made me use the pain in my for example avarice to
2. God, liberate me from my self-important seriousness that made me use the pain in my for example envy to
3. God, liberate me from my self-important seriousness that made me use the pain in my for example hatred to
4. God, liberate me from my self-important seriousness that made me use the pain in my for example arrogance to

Step Eight:

I choose to decide how I will make amends to myself and the other/others for my use of my defects of character in the situation.

Step Nine:

I choose to write down how I made amends to myself and/or the other/others.

Step Ten:

1. I choose to write a synopsis from Step Six to Nine about my recovery from the pain I described in Step One.

When I have completed Step Eleven, Twelve and Thirteen I add the below to my inventory.

Step Eleven:

I choose to describe what guidance I received from my Higher Power about the topic I described in Step One.

Step Twelve:

How did I pass on the message about my recovery from the pain I described in Step One.

Step Thirteen:

Which of the principles from Step Thirteen were useful to me in relation to the pain I described in Step One.

APPLYING STEP TEN

I choose to carry out a daily Tenth Step according to the above format or according to at format I createmanifest myself in 30 days.

Synopsis for Step Ten:

I choose to write a synopsis of, what I discovered in Step Ten, so I can use my synopsis in my Twelfth Step

STEP ELEVEN

THROUGH PRAYER AND MEDITATION WE SOUGHT TO IMPROVE OUR CONSCIOUS CONTACT WITH OUR HIGHER POWER, AS WE UNDERSTOOD *THAT POWER*, PRAYING ONLY FOR KNOWLEDGE OF OUR HIGHER POWER'S WILL FOR US AND THE POWER TO CARRY THAT OUT

Dear ChrisAn Member, CONGRATULATIONS!

You have now begun your work on Step Eleven!

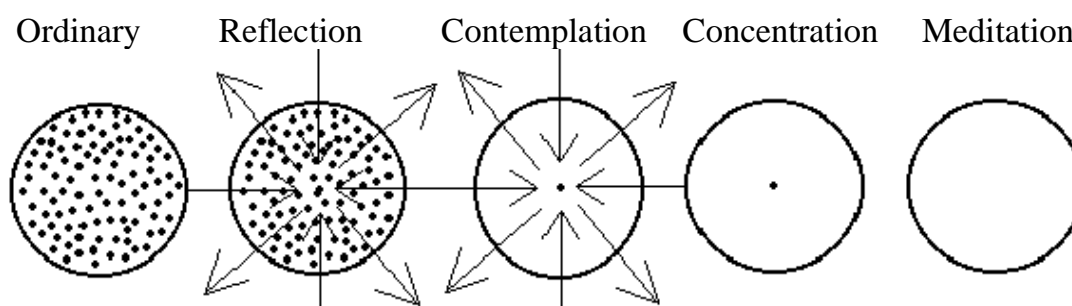
The Principle of Step Eleven is **expansion of consciousness**.

The Slogan of Step Eleven is: *God, Your will be done.*

SUGGESTIONS

- 1) Read Step Eleven from the book *Christs Anonymous – The Thirteenth Step*.
- 2) Share your perception of what you read with your Sponsor or with your Recovery Partner and in a ChrisAn meeting.
- 3) Work the tasks of the Eleventh Step as suggested below by the help of the below states of consciousness:

STATES OF CONSCIOUSNESS



- 4) Share your experiences and conclusions about your work on Step Eleven with your Sponsor or with your Recovery Partner and in a ChrisAn Meeting.

Love and hugs to you from ChrisAn!

TASKS FOR WORKING STEP ELEVEN

Task 1.

I choose to practice reflection through my entire day for the next four days, by just letting my thoughts pass by without grabbing hold of any particular thought, unless I need to use my thinking mind, my ego, to solve a specific task – such as my Tenth Step inventory or other tasks that require thinking – and every day, I write down a minimum of four advantages that I think there are in practicing reflection.

Task 2.

I choose to practice contemplation through my entire day for the next four days, by being focused on an object of contemplation of my choice that I repeatedly let my thoughts return to whenever I discover that I lost focus on my object of contemplation, and every day, I write down a minimum of four advantages that I think there are in practicing contemplation.

Task 3.

For the next four days, everyday, I choose to practice concentration for fifteen minutes by keeping my focus on my chosen concentration point, as best I can, and every day, I write down a minimum of four advantages that I think there are in practicing concentration.

Task 4.

For the next four days, everyday, I choose to devote half an hour for prayer and meditation by choosing a prayer from my Eleventh Step as my object of contemplation, or any prayer that I wish to use for the purpose.

When I have repeated my chosen prayer for the day a maximum of four times, I become silent and let my point of concentration be either my heart, my breathing, my brow chakra, my solar plexus chakra, the sounds around me or any one thing that brings my mind to complete concentration, so that then, I can let go of the point of concentration and let the meditation transpire.

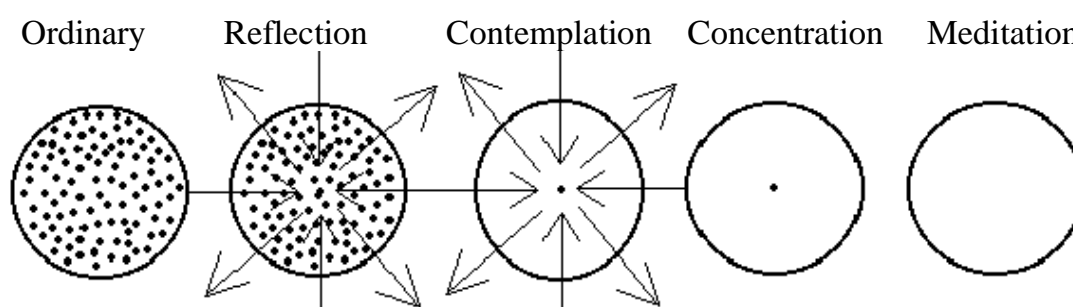
If I become aware that I have lost my meditation/no-thought state of mind, I calmly return to my point of concentration and from here into meditation/no-thought state of mind again until the half hour has passed.

Task 5.

For the next 30 days, I choose to use reflection, contemplation, and concentration throughout the day, and I set a chosen time to perform prayer and meditation at the same time each day.

Furthermore, I set a time when I choose to write down what I think is the benefit of using reflection, contemplation, concentration, and meditation.

STATES OF CONSCIOUSNESS



APPLYING STEP ELEVEN

- 1) For the next thirty days, I choose to devote half an hour for prayer and meditation and I write down **minimum** one advantage I found in using prayer and meditation.
- 2) Simultaneously, in the course of my day, I choose to use reflection by letting my thoughts and emotions pass by without me holding on to any particular thought or emotion unless I need my thinking mind, my ego, to solve a task, and I write **minimum** one advantage down I find in using reflection.
- 3) Furthermore, I choose to also use contemplation in context with the tasks of my day by seeking guidance from my Higher Power before I begin a new task and I continue my contemplation until I have a clear picture of how best I can perform my task, and I write **minimum** one advantage down I find in using contemplation.
- 4) Furthermore, I use concentration to perform the task by choosing to give the task all my attention, and I write **minimum** one advantage down I find in using concentration.
- 5) When the task is completed, I choose to use gratitude and joy by thanking my Higher

Power for having given me the power to carry out the task and to rejoice in it being possible for me to carry out the task.

Synopsis for Step Eleven:

I choose to write a synopsis of, what I discovered in Step Eleven, so I can use my synopsis in my Twelfth Step

STEP TWELVE

**HAVING HAD A SPIRITUAL AWAKENING AS A RESULT OF THESE STEPS,
WE PRACTICED THESE PRINCIPLES IN ALL OUR AFFAIRS**

Dear ChrisAn Member, CONGRATULATIONS!

You have now begun your work on Step Twelve!

The Principle of Step Twelve is **mercy**.

The Slogan of Step Twelve is: *We do not ask how your pain arose but what you want to do about it and how we can help.*

SUGGESTIONS

- 1) Read Step Twelve from the book *Christs Anonymous – The Thirteenth Step*.
- 2) Share your perception of what you read with your Sponsor or with your Recovery Partner and in a ChrisAn meeting.
- 3) Work the tasks of the Twelfth Step as suggested below.
- 4) Share your experiences and conclusions about your work on Step Twelve with your Sponsor or with your Recovery Partner and in a ChrisAn Meeting.

Love and hugs to you from ChrisAn!

TASKS FOR WORKING STEP TWELVE

Task 1.

Every day for the next thirty days, I choose to read the Principles and slogans of the Steps and I write down which principle or slogan that helped me most on each day.

Task 2.

I experiment with passing on the message of ChrisAn in various ways:

1. through one-on-one talks,
2. by sharing at meetings,
3. by spending time with newcomers,
4. by taking on the role of a sponsor or recovery partner,
5. by practicing the principles of my ChrisAn Program in everything I do,

and I choose to describe those ways that suit me best and why I like my chosen way/s the best.

APPLYING STEP TWELVE

For thirty days, I share my recovery in one of the ways that I have put to the test in Task 2 and I write down what I think is the advantage of my way of sharing my recovery from my addiction to my thinking mind, my ego.

Synopsis for Step Twelve:

I choose to write a synopsis of, what I discovered in Step Twelve, so I can use my synopsis in my Twelfth Step.

THE PRINCIPLES OF THE STEPS

1) The principle of Step One is Honesty.

Slogan: *Truth always triumphs in the end!*

2) The principle of Step Two is Open-mindedness.

Slogan: *To listen attentively and respectfully to another is the first expression of emotional sobriety.*

3) The principle of Step Three is Surrender.

Slogan: *Follow your heart.*

4) The principle of Step Four is Courage.

Slogan: *I accept both my virtues and my defects of character.*

The first four Steps put together also represent the first meeting with the Big Ring of Joy that consists of Faith, Hope, Love and Truth.

5) The principle of Step Five is Humility.

Slogan: *I'm neither more nor less than any other creature manifestation.*

6) The principle of Step Six is Transformation.

Slogan: *I own my hurts.*

7) The principle of Step Seven is Letting Go.

Slogan: *Let go and let God.*

8) The principle of Step Eight is Forgiveness.

Slogan: *Forgive my wrongs and give me the capacity to forgive those who wrong me.*

Steps Five to Eight put together represent the second meeting with the Big Ring of Joy.

9) The principle of Step Nine is Liberation.

Slogan: *The right action is the sweet fruit itself.*

10) The principle of Step Ten is Willingness.

Slogan: *Guide me through my desires and liberate me from my wrongs.*

11) The principle of Step Eleven is Expansion of Consciousness.

Slogan: *God, Your will be done.*

12) The principle of Step Twelve is Mercy.

Slogan: *We do not ask how your identification with your thinking mind, your ego, arose but what you want to do about it and how we can help.*

The last four Steps put together represent the third meeting with the Big Ring of Joy.

DID I THANK MY HIGHER POWER AND EVERYBODY ELSE FOR THE HELP AND GUIDANCE I RECEIVED IN THE COURSE OF THE DAY IN ALL MY AFFAIRS?

TRADITION ONE

OUR COMMON WELFARE SHOULD COME FIRST; OUR PERSONAL RECOVERY DEPENDS ON THE UNITY OF OUR GROUP AND THE SURVIVAL OF THE GROUP DEPENDS ON EACH INDIVIDUAL MEMBER'S SENSE OF BELONGING TO THE GROUP.

Dear ChrisAn Member, CONGRATULATIONS!

You have now begun your work on Tradition One!

The Principle of Tradition One is **fellowship**.

The Slogan of Tradition One is: *Together we can accomplish what we cannot accomplish alone.*

SUGGESTIONS

- 1) Read Tradition One from the book *Christs Anonymous – The Thirteenth Step*.
- 2) Share your perception of what you read with your Sponsor or with your Recovery Partner and in a ChrisAn meeting.
- 3) Work the tasks of the First Tradition as suggested below.
- 4) Share your experiences and conclusions about your work on Tradition One with your Sponsor or with your Recovery Partner and in a ChrisAn Meeting.

Love and hugs to you from ChrisAn!

TASKS FOR WORKING TRADITION ONE

Task 1.

I choose to make a list of all the Fellowships that I am a part of like my coupleship, my family, my friendships, my work place, my worldly associations, my spiritual associations, my municipality, my city, my society, my country, my continent, the World, Nature, the Universe etc., and add any other Fellowships which are not mentioned in this list.

Task 2.

I describe in which areas and why I feel like a well adjusted and harmonious part of the Fellowships I described in task one.

Task 3.

I describe in which areas and why I feel like an ill adjusted and disharmonious part of the Fellowships I described in task one.

Task 4.

Would it be to my advantage to change the situations described in question three so that I get to feel like a well adjusted and harmonious part of these Fellowships? If yes, why? If no, why not?

Task 5.

Would it be to my advantage that the others feel like a well adjusted and harmonious part of the Fellowships that I am also a member of? If yes, why? If no, why not?

Task 6.

I describe, one by one, how I think I can get to feel like a well adjusted and harmonious part of those Fellowships where I do not thrive.

Task 7.

I describe, one by one, how I think I can contribute to others feeling like a well adjusted and harmonious part of those Fellowships which I am also a part of.

APPLYING TRADITION ONE

Every day for one week, I write down what I did on this day to become a well adjusted and harmonious part of one of my Fellowships.

At the same time, I write down what I did to make another/others feel like a well adjusted and harmonious part of one of my Fellowships.

TRADITION TWO

**FOR OUR GROUP PURPOSE THERE IS BUT ONE ULTIMATE AUTHORITY,
A LOVING HIGHER POWER, AS THAT POWER COMES TO EXPRESSION
THROUGH OUR GROUP CONSCIENCE. OUR LEADERS ARE
TRUSTED SERVANTS; THEY DO NOT GOVERN.**

Dear ChrisAn Member, CONGRATULATIONS!

You have now begun your work on Tradition Two!

The Principle of Tradition One is **service**.

The Slogan of Tradition Two is: *I do not serve to elevate myself, but to give life-force to those principles, I wish to further.*

SUGGESTIONS

- 1) Read Tradition Two from the book *Christs Anonymous – The Thirteenth Step*.
- 2) Share your perception of what you read with your Sponsor or with your Recovery Partner and in a ChrisAn meeting.

3) Work the tasks of the Second Tradition as suggested below.

4) Share your experiences and conclusions about your work on Tradition Two with your Sponsor or with your Recovery Partner and in a ChrisAn Meeting.

Love and hugs to you from ChrisAn!

TASKS FOR WORKING TRADITION TWO

Task 1.

If I chose to look at all the Fellowships I described in my answer to task one of Tradition One as governed by an unconditionally loving, caring, compassionate and merciful Higher Power, then, how would that make me think, feel and act in connection with of each of my Fellowships?

Task 2.

Which principles do I wish to serve in my Fellowships?

Task 3.

In which practical ways do I serve those principles that I wish to further at this point in time, and how do I wish to serve them in the future?

Task 4.

What do I feel when others choose or do not choose to support my desires and suggestions, and how do I wish to act in these situations in the future.

Task 5.

What do I feel and how do I act when my opinion is contrary to the trendsetters in one of my Fellowships, and how do I wish to act in the future?

Task 6.

What do I feel and how do I act when my opinion is contrary to the most ignored and neglected members in one of my Fellowships, and how do I wish to act in the future?

APPLYING TRADITION TWO

Every day for one week, I write down how I changed my approach in the course of my day in one of those areas from Tradition Two that I have decided to change.

TRADITION THREE

**THE ONLY REQUIREMENT FOR MEMBERSHIP OF CHRISTS ANONYMOUS
IS A DESIRE TO STOP IDENTIFYING ONESELF WITH ONE'S EGO.**

Dear ChrisAn Member, CONGRATULATIONS!

You have now begun your work on Tradition Three!

The Principle of Tradition Three is **tolerance**.

The Slogan of Tradition Three is: *Tolerance furthers understanding.*

SUGGESTIONS

- 1) Read Tradition Three from the book *Christs Anonymous – The Thirteenth Step*.
- 2) Share your perception of what you read with your Sponsor or with your Recovery Partner and in a ChrisAn meeting.
- 3) Work the tasks of the Third Tradition as suggested below.
- 4) Share your experiences and conclusions about your work on Tradition Three with your Sponsor or with your Recovery Partner and in a ChrisAn Meeting.

Love and hugs to you from ChrisAn!

TASKS FOR WORKING TRADITION THREE

Task 1.

Do I think that I can foresee the full consequence of my own thoughts, emotions and actions and those of other? If yes, why? If no, why not?

Task 2.

What do I think and feel if I have to accept that I cannot foresee the full consequence of my own actions and those of others, and how will I achieve serenity concerning this?

Task 3.

I describe my opinion about the members of the Fellowships I described in my answer to task one of Tradition One – when I look at them from my most loving perspective and when I look at them from my most unloving perspective.

Task 4.

For each judgment I passed on others in task three, I ask myself in which way my point of view is out of context with my perception when I look at the same person/s and situation/s from a neutral point of view.

Task 5.

Do I think that it could be to my advantage in the future to ask others what is going on with them instead of first trying to guess it and then act as if what I have guessed is the truth. If yes, why? If no, why not?

APPLYING TRADITION THREE

Every day for one week, I choose to write down how I judged a person's motives in a specific situation and made a reality check by asking the person what he/she thought and felt about the situation that I was judging.

TRADITION FOUR

EACH CHRISTS ANONYMOUS GROUP IS AUTONOMOUS EXCEPT IN MATTERS AFFECTING OTHER GROUPS OR CHRISTS ANONYMOUS AS A WHOLE; SIMILARLY, EACH MEMBER OF THE GROUP HAS THE RIGHT TO BE AUTONOMOUS EXCEPT IN MATTERS AFFECTING THE GROUP OR CHRISTS ANONYMOUS AS A WHOLE.

Dear ChrisAn Member, CONGRATULATIONS!

You have now begun your work on Tradition Four!

The Principle of Tradition Four is **serenity**.

The Slogan of Tradition Four is: *To meet and to separate and to meet again is the life condition of all creaturesmanifestations.*

SUGGESTIONS

- 1) Read Tradition Four from the book *Christs Anonymous – The Thirteenth Step*.
- 2) Share your perception of what you read with your Sponsor or with your Recovery Partner and in a ChrisAn meeting.

3) Work the tasks of the Fourth Tradition as suggested below.

4) Share your experiences and conclusions about your work on Tradition Four with your Sponsor or with your Recovery Partner and in a ChrisAn Meeting.

Love and hugs to you from ChrisAn!

TASKS FOR WORKING TRADITION FOUR

Task 1.

Do I think it is to my advantage that everything remains as it is in context with the Fellowships I described in my answer to task one of Tradition One? If yes, why? If no, why not?

Task 2.

What do I feel if one or more people from one of the Fellowships I described in my answer to task one of Tradition One begins to take a different course in life, and how do I think that it could be to my advantage to act on this in the future?

Task 3.

If I and one of the other members from one of my Fellowships want something different, but still wish to be together, then how will I choose to think and act in the future in this context?

APPLYING TRADITION FOUR

Every day for one week, I choose to write down every day how I handled a situation in accordance with my decisions in Tradition Four when I and another/others had different desires in a situation.

TRADITION FIVE

**EACH GROUP HAS BUT ONE PRIMARY PURPOSE - TO CARRY
THE MESSAGE OF RECOVERY TO OTHERS SUFFERING
FROM IDENTIFICATION WITH THEIR THINKING MIND, THEIR EGO.**

Dear ChrisAn Member, CONGRATULATIONS!

You have now begun your work on Tradition Five!

The Principle of Tradition Five is **gratitude**.

The Slogan of Tradition Five is: *Mutual appreciation pleases the heart.*

SUGGESTIONS

- 1) Read Tradition Five from the book *Christs Anonymous – The Thirteenth Step*.
- 2) Share your perception of what you read with your Sponsor or with your Recovery Partner and in a ChrisAn meeting.
- 3) Work the tasks of the Fifth Tradition as suggested below.
- 4) Share your experiences and conclusions about your work on Tradition Five with your Sponsor or with your Recovery Partner and in a ChrisAn Meeting.

Love and hugs to you from ChrisAn!

TASKS FOR WORKING TRADITION FIVE

Task 1.

I describe my basic purpose in being part of the Fellowships I described in my answer to task one of Tradition One.

Task 2.

I describe in which ways I have my basic purpose fulfilled and in which ways I don't.

Task 3.

I write a list of gratitude about those contexts where I have my basic purpose of being part of this Fellowship fulfilled as far as the contributions from others are concerned, and also a list of gratitude of those areas where my Higher Power gave me the power to contribute.

Task 4.

I describe what I think it takes for me to have my basic purpose fulfilled in those contexts where I do not feel it is fulfilled, deciding on what I myself can contribute to change the situation and what others can contribute for me to feel satisfied.

APPLYING TRADITION FIVE

I describe every day for one week how I implemented the decisions I made in Tradition Five.

TRADITION SIX

A CHRISTS ANONYMOUS GROUP OUGHT NEVER ENDORSE, FINANCE OR LEND THE CHRISTS ANONYMOUS NAME TO ANY RELATED FACILITY OR OUTSIDE ENTERPRISE, LEST PROBLEMS OF MONEY, PROPERTY, POWER OR PRESTIGE DIVERT US FROM OUR PRIMARY PURPOSE.

Dear ChrisAn Member, CONGRATULATIONS!

You have now begun your work on Tradition Six!

The Principle of Tradition Six is **life-force**.

The Slogan of Tradition Six is: *I liberate myself from that, which doesn't serve my purposes.*

SUGGESTIONS

- 1) Read Tradition Six from the book *Christs Anonymous – The Thirteenth Step*.
- 2) Share your perception of what you read with your Sponsor or with your Recovery Partner and in a ChrisAn meeting.
- 3) Work the tasks of the Sixth Tradition as suggested below.
- 4) Share your experiences and conclusions about your work on Tradition Six with your Sponsor or with your Recovery Partner and in a ChrisAn Meeting.

Love and hugs to you from ChrisAn!

TASKS FOR WORKING TRADITION SIX

Task 1.

I describe that which diverts me from having my basic purposes fulfilled, like I described them in my answer to task one of the Fourth Tradition.

Task 2.

I describe how I will change or move away from those areas where my basic purposes are not fulfilled and how will I choose to do it without hurting or offending others.

APPLYING TRADITION SIX

I describe how I implemented my decisions from Tradition Six.

TRADITION SEVEN

**EVERY CHRISAN GROUP OUGHT TO BE FULLY SELF-SUPPORTING,
DECLINING OUTSIDE CONTRIBUTIONS.**

Dear ChrisAn Member, CONGRATULATIONS!

You have now begun your work on Tradition Seven!

The Principle of Tradition Seven is **simplicity**.

The Slogan of Tradition Seven is: *A place for everything and everything in it's place.*

SUGGESTIONS

- 1) Read Tradition Seven from the book *Christs Anonymous – The Thirteenth Step*.
- 2) Share your perception of what you read with your Sponsor or with your Recovery Partner and in a ChrisAn meeting.
- 3) Work the tasks of the Seventh Tradition as suggested below.
- 4) Share your experiences and conclusions about your work on Tradition Seven with your Sponsor or with your Recovery Partner and in a ChrisAn Meeting.

Love and hugs to you from ChrisAn!

TASKS FOR WORKING TRADITION SEVEN

Task 1.

I make a list of all the things I wish to do and of all the contexts I wish to be a part of – for example my daily activities such as personal hygiene, housework, food, breaks, rest, sleep, play, recreation, worldly and spiritual activities, social togetherness, hobbies etc.

Task 2.

Then, I choose to organize my list according to how I want to prioritize the points I have put on my list.

Task 3.

I choose to describe how much money, time, energy and interest I use in those areas I have given the highest priority, and I decide if I find that satisfactory. If yes, why? If no, why not?

Task 4.

I choose to describe how I will change those areas I do not find satisfactory?

Task 5.

I choose to describe how it could be to my advantage to change my priorities as much as I need to on different days, in different periods and in different seasons.

APPLYING TRADITION SEVEN

I choose every day for one week to make a prioritized plan for the following day.

I follow my plan to the best of my ability and at the end of the day I choose to use my Steps to inventory my successes and failures.

TRADITION EIGHT

**CHRISTS ANONYMOUS SHOULD FOREVER REMAIN NON-PROFESSIONAL,
BUT OUR SERVICE CENTERS MAY EMPLOY SPECIAL WORKERS.**

Dear ChrisAn Member, CONGRATULATIONS!

You have now begun your work on Tradition Eight!

The Principle of Tradition Eight is **respect**.

The Slogan of Tradition Eight is: *Live and let live*.

SUGGESTIONS

- 1) Read Tradition Eight from the book *Christs Anonymous – The Thirteenth Step*.
- 2) Share your perception of what you read with your Sponsor or with your Recovery Partner and in a ChrisAn meeting.
- 3) Work the tasks of the Eighth Tradition as suggested below.
- 4) Share your experiences and conclusions about your work on Tradition Eight with your Sponsor or with your Recovery Partner and in a ChrisAn Meeting.

Love and hugs to you from ChrisAn!

TASKS FOR WORKING TRADITION EIGHT

Task 1.

What do I think that prestige can be used for and what do I think that it cannot be used for?

Task 2.

What do I think that appreciation can be used for and what do I think that it cannot be used for?

Task 3.

Why do I need appreciation, and what happens to me when I get/don't get it?

Task 4.

Do I think that others need appreciation just as much as I do?

Task 5.

Do I wish to give myself and others more appreciation? If yes, why and how? If no, why not?

APPLYING TRADITION EIGHT

Every day for one week, I choose to show myself and another appreciation, and I write down how I did this.

TRADITION NINE

**CHRISAN AS SUCH OUGHT NEVER BE ORGANIZED, BUT WE MAY
CREATE MANIFEST SERVICE BOARDS OR COMMITTEES DIRECTLY
RESPONSIBLE TO THOSE THEY SERVE.**

Dear ChrisAn Member, CONGRATULATIONS!

You have now begun your work on Tradition Nine!

The Principle of Tradition Nine is **accountability**.

The Slogan of Tradition Nine is: *I serve with pleasure or not at all.*

SUGGESTIONS

- 1) Read Tradition Nine from the book *Christs Anonymous – The Thirteenth Step*.
- 2) Share your perception of what you read with your Sponsor or with your Recovery Partner and in a ChrisAn meeting.
- 3) Work the tasks of the Ninth Tradition as suggested below.
- 4) Share your experiences and conclusions about your work on Tradition Nine with your Sponsor or with your Recovery Partner and in a ChrisAn Meeting.

Love and hugs to you from ChrisAn!

TASKS FOR WORKING TRADITION NINE

Task 1.

I describe all the contexts where I exclusively wish to serve myself, all the contexts where I exclusively wish to serve others, and all the contexts where I wish to serve both myself and others, and at the same time, I describe how I serve and why I do it.

Task 2.

What happens to me when I serve and at the same time feel that I sacrificed myself?

Task 3.

How will I become able to serve myself and others without feeling like a victim?

APPLYING TRADITION NINE

Every day for one week, I describe an act of service I did for me and an act of service I did for another because it gave me joy to do so.

TRADITION TEN

CHRISTS ANONYMOUS HAS NO OPINION ON OUTSIDE ISSUES; HENCE THE CHRISAN NAME OUGHT NEVER BE DRAWN INTO PUBLIC CONTROVERSY.

Dear ChrisAn Member, CONGRATULATIONS!

You have now begun your work on Tradition Ten!

The Principle of Tradition Ten is **anonymity**.

The Slogan of Tradition Ten is: *I speak for myself about myself.*

SUGGESTIONS

- 1) Read Tradition Ten from the book *Christs Anonymous – The Thirteenth Step*.
- 2) Share your perception of what you read with your Sponsor or with your Recovery Partner and in a ChrisAn meeting.
- 3) Work the tasks of the Tenth Tradition as suggested below.
- 4) Share your experiences and conclusions about your work on Tradition Ten with your Sponsor or with your Recovery Partner and in a ChrisAn Meeting.

Love and hugs to you from ChrisAn!

TASKS FOR WORKING TRADITION TEN

Task 1.

When we try to promote that, which we participate in, we try to overpower others with our convictions. What do I think that I get out of promoting myself and that, which I participate in?

Task 2.

What do I feel, when I achieve/do not achieve that, which I wish for by promoting?

Task 3.

Do I think that it could be to my advantage **not** to try to promote that, which I participate in? If yes, how will I avoid promoting in the future, if no why not?

APPLYING TRADITION TEN

Every day for one week, I describe a situation where I chose to listen attentively to the perspectives of another and used time, energy and interest to inquire about various points in the narration of the other so as to get a clearer perspective on what the other had to share, and at the same time, where I did **not** try to promote my own opinions, ideas or actions in context with the perspective raised by the other, and I describe how I felt about the interaction as a consequence.

TRADITION ELEVEN

**OUR PUBLIC RELATIONS POLICY IS BASED ON ATTRACTION
RATHER THAN PROMOTION; PERSONAL ANONYMITY
SHOULD ALWAYS BE MAINTAINED AT THE LEVEL OF
INTERNET, PRESS, RADIO, TELEVISION AND FILMS.**

Dear ChrisAn Member, CONGRATULATIONS!

You have now begun your work on Tradition Eleven!

The Principle of Tradition Eleven is **truth**.

The Slogan of Tradition Eleven is: *My truth is not the whole truth.*

SUGGESTIONS

- 1) Read Tradition Eleven from the book *Christs Anonymous – The Thirteenth Step*.
- 2) Share your perception of what you read with your Sponsor or with your Recovery Partner and in a ChrisAn meeting.
- 3) Work the tasks of the Eleventh Tradition as suggested below.
- 4) Share your experiences and conclusions about your work on Tradition Eleven with your Sponsor or with your Recovery Partner and in a ChrisAn Meeting.

Love and hugs to you from ChrisAn!

TASKS FOR WORKING TRADITION ELEVEN

Task 1.

Which emotions arise in me when I succeed in overpowering another with my points of view, and which emotions arise in me later on when the other person chooses to do/not to do that which I expected him/her to do as a result of my influence?

Task 2.

Which emotions arise in me when another succeeds in overpowering me with his or her points of view, and which emotions arise in me later on when I choose to do/not to do that, the impression of which I gave the other person as to what I would do as a result of his or her influence?

Task 3.

In the future, how will I show respect for my own points of view and that of others?

Task 4.

What do I feel when my points of view are admired/scorned?

Task 5.

In the future, how will I give myself and others space to express different points of view, when they are admired/scorned by the trendsetters in a certain group?

APPLYING TRADITION ELEVEN

Every day for one week, I describe a situation where I expressed my perspective on a situation without a desire for admiration or fear of being scorned, knowing that I am powerless over the capacity of the other/s to understand my perspectives but still choosing to give my contribution to the totality in a calm and kind way.

TRADITION TWELVE

**ANONYMITY IS THE SPIRITUAL FOUNDATION OF ALL OUR TRADITIONS,
EVER REMINDING US TO PLACE PRINCIPLES BEFORE PERSONALITIES.**

Dear ChrisAn Member, CONGRATULATIONS!

You have now begun your work with Tradition Twelve.

The Principle of Tradition Twelve is **freedom**.

The Slogan of Tradition Twelve is: *I take to heart, what I can use and leave the rest.*

SUGGESTIONS

- 1) Read Tradition Twelve from the book *Christs Anonymous – The Thirteenth Step*.
- 2) Share your perception of what you read with your Sponsor or with your Recovery Partner and in a ChrisAn meeting.
- 3) Work the tasks of the Twelfth Tradition as suggested below.
- 4) Share your experiences and conclusions about your work on Tradition Twelve with your Sponsor or with your Recovery Partner and in a ChrisAn Meeting.

Love and hugs to you from ChrisAn!

TASKS FOR WORKING TRADITION TWELVE

Task 1.

What do I think is implied in the principle of anonymity?

Task 2.

Do I think that it could be to my advantage and to the advantage of others to maintain the principle of anonymity? If yes, why? If no, why not?

Task 3.

I describe in which ways I have let myself become blinded by another person's outer appearance, for example, by looks, age, attire, color of the skin or other things in a way where I chose to take to heart or reject the points of view of the person in question even before he or she has spoken, describing how I became aware later that I had let myself become blinded?

Task 4.

I describe in which ways I have let myself become blinded by another person's prestige, power, wealth or the lack of the same in a way where I chose to take to heart or reject the points of view of the person in question even before he or she has spoken, describing how I became aware later that I had let myself become blinded?

Task 5.

I give a minimum of one example as to how I was dismissed in a given situation due to my appearance, describing how I felt about it.

Task 6.

I give a minimum of one example as to how I was dismissed in a given situation due to my lack of prestige, power or wealth, describing how I felt about it.

Task 7.

Could it be to my advantage to listen to the message, to what is being said instead of placing an emphasis on my perception of the messenger? If yes, why? If no, why not?

Task 8.

How will I respect another member's right to privacy both as far as his/her sharing in a meeting is concerned and as far as his/her membership is concerned?

Task 9.

What is the consequence for me when my privacy is disrespected?

Task 10.

What do I think is the consequence for others if their privacy is not respected?

Task 11.

What do I think is the consequence for the Fellowship if the privacy of the members is not respected?

APPLYING TRADITION TWELVE

Every day for one week, I describe a situation where I was able to calmly contribute my perspective on a topic, at the same time, allowing the other to take to heart what was useful for him/her.

THE PRINCIPLES OF THE TRADITIONS

1) The principle of the First Tradition is **Fellowship**.

Slogan: *Together we can accomplish what we cannot accomplish alone.*

2) The principle of the Second Tradition is **Service**.

Slogan: *I don't serve to elevate myself but to give life-force to the principles I wish to further.*

3) The principle of the Third Tradition is **Tolerance**.

Slogan: *Tolerance furthers understanding.*

4) The principle of the Fourth Tradition is **Serenity**.

Slogan: *To meet and to separate and to meet again is the life condition of all creaturesmanifestations.*

5) The principle of the Fifth Tradition is **Gratitude**.

Slogan: *Mutual appreciation pleases the heart.*

6) The principle of the Sixth Tradition is **Life-force**.

Slogan: *I liberate myself from that which doesn't serve my purpose.*

7) The principle of the Seventh Tradition is **Simplicity**.

Slogan: *A place for everything and everything in its place.*

8) The principle of the Eighth Tradition is **Respect**.

Slogan: *Live and let live.*

9) The principle of the Ninth Tradition is **Accountability**.

Slogan: *I serve with pleasure or not at all.*

10) The principle of the Tenth Tradition is **Anonymity**.

Slogan: *I speak for myself about myself.*

11) The principle of the Eleventh Tradition is **Truth**.

Slogan: *My truth is not the whole truth.*

12) The principle of the Twelfth Tradition is **Freedom**.

Slogan: *I take to heart what I can use and leave the rest.*

