

## Fort Worth Central Office



**1501 Hemphill St Room A  
Ft. Worth, TX 76104  
817-332-3533 www.fortworthaa.org**

# Coffee Break March 2017

### Big Book Quote of the Month

"As we felt new power flow in, as we enjoyed peace of mind, as we discovered we could face life successfully, as we became conscious of His presence, we began to lose our fear of today, tomorrow or the hereafter. We were reborn."

*Alcoholics Anonymous* pg.63 Used with permission of Alcoholics Anonymous World Service, Inc.

### 12X12 Quote of the Month

"Practicing Step Three is like the opening of a door which to all appearances is still closed and locked. All we need is a key, and the decision to swing the door open. There is only one key, and it is called willingness. Once unlocked by willingness, the door opens almost of itself, and looking through it, we shall see a pathway beside which in an inscription. It reads: 'This is the way to a faith that works.'"

*Twelve Steps and Twelve Traditions* pg.34 Used with permission of Alcoholics Anonymous World Service, Inc.

### Office, District and Committee Meetings

## Fort Worth Central Office

**Steering Committee  
Tuesday, April 11th at 6:00pm  
Central Office Representatives  
Tuesday, April 11th @ 7 pm**

*\* Meetings are at Harbor Club in the livingroom  
3000 W. Fifth Street, Fort Worth 76107*

### Special Events

#### **NETA 65 Spring Assembly**

March 17th—19th  
Sheraton McKinney  
1900 Gateway Blvd, McKinney 75070  
www.neta65.org

#### **The Principles Group 10th Anniversary**

March 25th Dinner @530pm  
Speaker @7pm  
Unity Church of Dallas  
6525 Forest Ln in Dallas  
214-906-5183 or 405-464-7758  
(Flyer enclosed)

#### **Watauga Serenity Group 14th Anniversary**

May 13th @2pm  
6101 Watauga Rd Suite E  
(between Mrs. Bairds and upscale Barbers)  
For more info, call  
Katie 682-208-7358  
Lori 817-367-8791

#### **Gathering of Eagles**

May 26th-28th  
Renaissance Dallas Richardson Hotel  
900 E Lookout Dr. Richardson 75082  
See flyer enclosed

## Combined District Six

April 8th Sat Meadowbrook Group 11am

### **Committee Meetings**

**Special Nds** Sat. April 1st Harbor Group 10am

**Corrections** Sun. April 2nd Primary Purpose 2pm

**C.P.C./P.I.** TBA

**Grapevine** April 1st Sat Prim Purp 10:30am

**Treatment** Sun. April 2nd Meadowbrook 2pm

### **District 61**

March 11th location:TBA 9am

### **District 62**

March 4th Saginaw Group 1030am

### **District 64**

April 8th Meadowbrook 930am

### **District 74**

March 12th Decatur Group 2pm

### Step Three

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

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

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

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

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

*We were now at Step Three.* Many of us said to our Maker, as we understood Him: 'God, I offer myself to Thee--to build with me and to do with me as Thou wilt. Relieve me of the bondage of self, that I may better do Thy will. Take away my difficulties, that victory over them may bear witness to those I would help of Thy Power, Thy Love, and Thy Way of life. May I do Thy will always!' We thought well before taking this step making sure we were ready; that we could at last abandon ourselves utterly to Him." Alcoholics Anonymous pgs 62,63

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#### **UNITY Editorial: On the 3rd Tradition**

"Our membership ought to include all who suffer from alcoholism. Hence we may refuse none who wish to recover. Nor ought A.A. membership ever depend upon money or conformity. Any two or three alcoholics gathered together for sobriety may call themselves an A.A. group, provided that, as a group, they have no other affiliation.

This is a sweeping statement indeed; it takes in a lot of territory. Some people might think it too idealistic to be practical. It tells every alcoholic in the world that he may become, and remain, a member of Alcoholics Anonymous so long as he says so. In short, Alcoholics Anonymous has no membership rule.

Why is this so? Our answer is simple and practical. Even in self-protection, we do not wish to erect the slightest barrier between ourselves and the brother alcoholic who still suffers. We know that society has been demanding that he conform to its laws and conventions. But the essence of his alcoholic malady is the fact that he has been unable or unwilling to conform either to the laws of man or God. If he is anything, the sick alcoholic is a rebellious nonconformist. How well we understand that; every member of Alcoholics Anonymous was once a rebel himself. Hence we cannot offer to meet him at any half-way mark. We must enter the dark cave where he is and show him that we understand. We realize that he is altogether too weak and confused to jump hurdles. If we raise obstacles, he might stay away and perish. He might be denied his priceless opportunity.

So when he asks, 'Are there any conditions?' we joyfully reply, 'No, not a one.' When skeptically he comes back saying, 'But certainly there must be things that I have to do and believe,' we quickly answer, 'In Alcoholics Anonymous there are no musts.' Cynically, perhaps, he then inquires, 'What is this all going to cost me?' We are able to laugh and say, 'Nothing at all, there are no fees and dues.' Thus, in a brief hour, is our friend disarmed of his suspicion and rebellion. His eyes begin to open on a new world of friendship and understanding. Bankrupt idealist that he has been, his ideal is no longer a dream. After years of lonely search it now stands revealed. The reality of Alcoholics Anonymous bursts upon him. For Alcoholics Anonymous is saying, 'We have something priceless to give, if only you will receive.' That is all. But to our new friend, it is everything. Without more ado, he becomes one of us.

Our membership tradition does contain, however, one vitally important qualification. That qualification relates to the use of our name, Alcoholics Anonymous. We believe that any two or three alcoholics gathered together for sobriety may call themselves an A.A. group provided that, as a group, they have no other affiliation. Here our purpose is clear and unequivocal. For obvious reasons we wish the name Alcoholics Anonymous to be used only in connection with straight A.A. activities. One can think of no A.A. member who

would like, for example, to see the formation of 'dry' A.A. groups, 'wet' A.A. groups, Republican A.A. groups, Communist A.A. groups. Few, if any, would wish our groups to be designated by religious denominations. We cannot lend the A.A. name, even indirectly to other activities, however worthy. If we do so we shall become hopelessly compromised and divided. We think that A.A. should offer its experience to the whole world for whatever use can be made of it. But not its name. Nothing could be more certain.

Let us of A.A. therefore resolve that we shall always be inclusive, and never exclusive, offering all we have to all men save our title. May all barriers be thus leveled, may our unity thus be preserved. And may God grant us a long life -- and a useful one!" Bill W.

Used with permission of the A.A. Grapevine, Inc.

### **SERVICE Concept III**

"As a traditional means of creating and maintaining a clearly defined working relation between the groups, the Conference, the A.A. General Service Board and its several service corporations, staffs, committees and executives, and of thus insuring their effective leadership, it is here suggested that we endow each of these elements of world service with a traditional 'Right of Decision.'

Within the framework of their general responsibilities, whether these be defined by charter, by resolution, or by custom, it should be the traditional right of all world service boards, committees, and executives to decide which problems they will dispose of themselves and upon which matters they will report, consult, or ask specific directions. We ought to trust our world servants with these discretions, because otherwise no effective leadership can be possible. Let us consider in detail, therefore, why the need for a "right of decision" in our leadership is imperative, and let us examine how this principle can be applied practically in all levels of our structure of world service.

We have seen how the A.A. groups, under the concept of the "group conscience," are today holding the ultimate authority and the final responsibility for world services. We have also noted how, by reason of the Conference Charter and the "trusted servant" provision of Tradition Two, the groups have delegated to their General Service Conference full authority to manage and conduct A.A.'s world affairs.

The Conference and General Service Board Charters in broad terms define the responsibility of the Conference to act on behalf of A.A. as a whole. In these two documents a necessarily large area of delegated service authority and responsibility has been staked out. These instruments, in a general way, describe the relation between the groups, the Conference, the Trustees, and the active service units. These broad definitions and descriptions are an indispensable frame of reference, and we could not function without them.

Nevertheless, it has long been evident that these highly important Charter provisions cannot by themselves ensure smooth functioning and proper leadership at the several different

levels of service which are involved. This has become crystal clear, and we need not seek very far for the reasons.

For example: knowing that theirs is the final authority, the groups are sometimes tempted to instruct their Delegates exactly how to vote upon certain matters in the 14 Conference. Because they hold the ultimate authority, there is no doubt that the A.A. groups have the right to do this. If they insist, they can give directives to their Delegates on any and all A.A. matters.

But good management seldom means the full exercise of a stated set of ultimate rights. For example, were the groups to carry their instruction of Delegates to extremes, then we would be proceeding on the false theory that group opinion in most world service matters would somehow be much superior to Conference opinion. Practically speaking, this could almost never be the case. There would be very few questions indeed that 'instructed' Delegates could better settle than a Conference acting on the spot with full facts and debate to guide it. Of course it is understood that complete reporting of Conference actions is always desirable. So is full consultation with Committee Members and Group Representatives. Nevertheless, the 'instructed' Delegate who cannot act on his own conscience in a final Conference vote is not a 'trusted servant' at all; he is just a messenger ...."

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### **7<sup>th</sup> Tradition Contributions**

#### **January 2017**

<b>Arlington Group.....</b>	<b>\$100.00</b>
<b>Argyle Group.....</b>	<b>\$109.00</b>
<b>Barr Street Group.....</b>	<b>\$1,000.00</b>
<b>Burleson Group.....</b>	<b>\$100.23</b>
<b>CampBowieWomens.....</b>	<b>\$150.00</b>
<b>Clearcut Directions Group....</b>	<b>\$616.00</b>
<b>Decatur Group.....</b>	<b>\$100.00</b>
<b>Gathering of Eagles.....</b>	<b>\$3,096.19</b>
<b>Golden Triangle Group.....</b>	<b>\$50.00</b>
<b>Grand Prairie Group.....</b>	<b>\$100.00</b>
<b>Graves St. Group.....</b>	<b>\$1,166.94</b>
<b>Harbor Group.....</b>	<b>\$10.00</b>
<b>Hour House Group.....</b>	<b>\$10.00</b>
<b>Hulen St. Group.....</b>	<b>\$50.00</b>
<b>Legacy Group.....</b>	<b>\$75.00</b>
<b>MidCities Group.....</b>	<b>\$50.00</b>
<b>Primary Purpose Group.....</b>	<b>\$80.00</b>
<b>Watauga Serenity Group.....</b>	<b>\$46.00</b>
<b>Stephenville Group.....</b>	<b>\$20.00</b>
<b>Stewart St. Group.....</b>	<b>\$85.00</b>
<b>Weatherford Group.....</b>	<b>\$35.00</b>