

# CoffeeBreak April 2017

## FORT WORTH CENTRAL OFFICE

1501 Hemphill St Rm A

Fort Worth, TX 76104

817-332-3533

[www.fortworthaa.org](http://www.fortworthaa.org)

~Central Office Meetings

Tuesday, April 11<sup>th</sup>

Steering Committee Meeting - 6pm

Central Office Reps - 7pm

*\*Both meetings take place at the Harbor Club  
3000 W 5<sup>th</sup> St, Fort Worth 76107*

### ~COMBINED DISTRICT SIX~

Saturday, April 8<sup>th</sup> – Meadowbrook Group – 11am

#### ~ Committee Meetings ~

**Special Needs** - Saturday, April 1<sup>st</sup> – Harbor Group – 10am

**Corrections** – Sunday April 2<sup>nd</sup> - Primary Purpose - 2pm

**C.P.C./P.I.** – Saturday, April 8<sup>th</sup> – Glasshouse Group – 11am

**Grapevine** – Saturday April 1<sup>st</sup> – Meadowbrook Group - 10:30am

**Treatment (Workshop)** - Sunday, May 21<sup>st</sup> – 1230pm-330pm

One Day at a Time - 2109 W Parker Rd Ste.728, Plano 75023

**District 61** -- Saturday, May 13<sup>th</sup> @Bedford Barr St Group – 9am

**District 62** -- Saturday, May 6<sup>th</sup> @ Northeast Group – 12:30pm

**District 64** -- Saturday, April 8<sup>th</sup> @Meadowbrook - 930am

**District 74** -- Sunday, May 21<sup>st</sup> @Weatherford Group – 2pm

#### Spring Area Committee Meeting

April 2<sup>nd</sup> @1:30pm-4:30pm  
Clean Air North Group  
16541 Addison Rd Addison, TX

#### Mid Cities 41<sup>st</sup> Anniversary

Saturday May 6<sup>th</sup> begins @12pm  
300 W Pipeline Rd #D, Hurst

#### The Way Out Group 5<sup>th</sup> Anniversary

Saturday, May 6<sup>th</sup> begins @2pm  
First Presbyterian Church of Denton  
1114 W. University Dr, 76201

#### Watauga Serenity Group 14<sup>th</sup> Anniversary

May 13<sup>th</sup> @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 26<sup>th</sup>-28<sup>th</sup>  
Renaissance Dallas Richardson Hotel  
900 E Lookout Dr. Richardson 75082  
See flyer enclosed

## Recovery *Step IV*

Alcoholics Anonymous pg. 65-67

### ***"Made a searching and fearless moral inventory of ourselves"***

"We went back through our lives. Nothing counted but thoroughness and honesty. When we were finished, we considered it carefully. The first thing apparent was that this world and its people were often quite wrong. To conclude that others were wrong was as far as most of us ever got. The usual outcome was that people continued to wrong us and we stayed sore. Sometimes it was remorse and then we were sore at ourselves. But the more we fought and tried to have our own way, the worse matters got. As in war, the victor only *seemed* to win. Our moments of triumph were short-lived.

It is plain that a life which includes deep resentment leads only to futility and unhappiness. To the precise extent that we permit these, do we squander the hours that might have been worthwhile. But with the alcoholic, whose hope is the maintenance and growth of a spiritual experience, this business of resentment is infinitely grave. We found that it is fatal. For when harboring such feelings, we shut ourselves off from the sunlight of the Spirit. The insanity of alcohol returns and we drink again. And with us, to drink is to die.

If we were to live, we had to be free of anger. The grouch and the brainstorm were not for us. They may be the dubious luxury of normal men, but for alcoholics these things are poison.

We turned back to the list, for it held the key to the future. We were prepared to look at it from an entirely different angle. We began to see that the world and its people dominated us. In that state, the wrong-doing of others, fancied or real, had power to actually kill. How could we escape? We saw that these resentments must be mastered, but how? We could not wish them away any more than alcohol.

This was our course: We realized that the people who wronged us were perhaps spiritually sick. Though we did not like their symptoms and the way these disturbed us, they, like ourselves, were sick too. We asked God to help us show them the same tolerance, pity, and patience that we would cheerfully grant a sick friend. When a person offended, we said to ourselves, "This is a sick man. How can I be helpful to him? God save me from being angry. Thy will be done."

*Used with permission of the AAWS, Inc.*

## Unity *Tradition IV*

### **EDITORIAL: ON THE 4TH TRADITION**

***"With respect to its own affairs, each A.A. group should be responsible to no other authority than its own conscience. But when its plans concern the welfare of neighboring groups also, those groups ought to be consulted. And no group, regional committee, or individual should ever take any action that might greatly affect A.A. as a whole without conferring with the trustees of The Alcoholic Foundation. On such issues our common welfare is paramount."***

"This Tradition, Number 4, is a specific application of general principles already outlined in Traditions 1 and 2. Tradition 1 states, *"Each member of Alcoholics Anonymous is but a small part of a great whole. A.A. must continue to live or most of us will surely die. Hence our common welfare comes first. But individual welfare follows close afterward."* Tradition 2 states, *'For our group purpose there is but one ultimate authority--a loving God as He may express Himself in our group conscience.'*

With these concepts in mind, let us look more closely at Tradition 4. The first sentence of Tradition 4 guarantees each A.A. group local autonomy. With respect to its own affairs, the group may make any decisions, adopt any attitudes that it likes. No over-all or intergroup authority should challenge this primary privilege. We feel this ought to be so, even though the group might sometimes act with complete indifference to our tradition. For example, an A.A. group could, if it wished, hire a paid preacher and support him out of the proceeds of a group night club. Though such an absurd procedure would be miles outside our tradition, the group's 'right to be wrong' would be held inviolate. We are sure that each group can be granted, and safely granted, these most extreme privileges. We know that our familiar process of trial and error would summarily eliminate both the preacher and the night club. Those severe growing pains which invariably follow any radical departure from A.A. tradition can be absolutely relied upon to bring an erring group back into line. An A.A. group need not be coerced by any human government over and above its own members. Their own experience, plus A.A. opinion in surrounding groups, plus God's prompting in their group conscience would be sufficient. Much travail has already taught us this. Hence we may confidently say to each group, 'You should be responsible to no other authority than your own conscience.'

Yet please note one important qualification. It will be seen that such extreme liberty of thought and action applies only *to the group's own affairs*. Rightly enough, this Tradition goes on to say, *'But when its plans concern the welfare of neighboring groups also, these groups ought to be consulted.'* Obviously, if any individual, group or regional committee could take an action which might seriously affect the welfare of Alcoholics Anonymous or seriously disturb surrounding groups, that would not be liberty at all. It would be sheer license; it would be anarchy, not democracy.

Therefore, we A.A.s have universally adopted the principle of consultation. This means that if a single A.A. group wishes to take any action which might affect surrounding groups, it consults them. Or, if there be one, it confers with the intergroup committee for the area. Likewise, if a group or regional committee wishes to take any action that might affect A.A. as a whole, it consults the trustees of The Alcoholic Foundation, who are, in effect, our over-all General Service Committee. For instance, no group or intergroup could feel free to initiate, without consultation, any publicity that might affect A.A. Nor could it assume to represent the whole of Alcoholics Anonymous by printing and distributing anything purporting to be A.A. standard literature. This same principle would naturally apply to all similar situations. Though there is no formal compulsion to do so, all undertakings of this general character are customarily checked with our A.A. General Headquarters. This idea is clearly summarized in the last sentence of Tradition 4, which observes, *'On such issues our common welfare is paramount.'* Bill W.

*Used with permission of Alcoholics Anonymous World Services, Inc.*

## **Service** **Concept IV**

*The A.A. Service Manual pg. 17-18*

***"Throughout our Conference structure, we ought to maintain at all responsible levels a traditional 'Right of Participation,' taking care that each classification or group of our world servants shall be allowed a voting representation in reasonable proportion to the responsibility that each discharge."***

"The principle of „Participation“ has been carefully built our Conference structure. The Conference Charter specifically provides that the Trustees, the Directors of our service corporations, (A.A. World Service, Inc. and The A.A. Grapevine, Inc.) together with their respective executive staffs, shall always be voting members of the General Service Conference itself.

Exactly the same concept is borne in mind when our General Service Board elects the Directors of its wholly-owned active service corporations, A.A. World Services, Inc. and The A.A. Grapevine, Inc. If it wished, the General Service Board could elect none but its own Trustees to these corporate directorships. But a powerful tradition has grown up to the effect that this never ought to be done.

For example, A.A. World Services, Inc. (which also includes the A.A. Publishing division) currently has seven directors, only two of whom are Trustees. The other five non-Trustee directors comprise three volunteers, both expert in office management and publishing, and two directors who are paid staff members: the general manager and his assistant. The general manager is traditionally the president of A.A. World Service, Inc. and his assistant is a vice president. For communication linkage, the editor or a staff member of the Grapevine or his nominee is invited to attend A.A. World Services, Inc. meetings.

Therefore, the active management of A.A. World Services, Inc. and its publishing division is composed of Trustees whose mission is to see that these projects are properly managed; of volunteer experts who contribute their advice and professional experience; and of two paid office executives who are charged with getting most of the work done. It will be seen that each member of every classification, is a director, and so has a legal vote; that each corporate officer bears a title which, both practically and legally, denotes what his (or her) actual status and responsibility is.

Such a typical corporate business management easily permits a proper degree of voting „participation.“ Every skilled element to do the allotted job is present. No class is let in absolute authority over another. This is the corporate of “participating“ method of doing business, as distinguished from structures so common to many institutional, military and governmental agencies wherein high-level people or classes of people often are set in absolute authority, one over the other.”

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### **Big Book Quote of the Month**

*“If we were to live, we had to be free of anger. The grouch and the brainstorm were not for us. They may be the dubious luxury of normal men, but for alcoholics these things are poison.”*

Alcoholics Anonymous pg. 66 Used with permission of the AAWS.

***Greetings everybody! This is just a heads up, so you will know, that every month the coffee break will be including groups of the month. Every group is special and every group will be recognized at one time or another. Each month, five or six groups will be listed in that month's newsletter. Here are the groups being recognized in April....***

#### **Argyle Group**

1119 S. HWY 377 Cross Timbers  
Church, Argyle 76226  
Tuesdays 6pm Open 12x12  
Thursdays 6pm Open Big Book

#### **Graham Group**

904 Smith St, Graham, 76450  
Sundays 8pm Open Discussion  
Tuesdays 8pm Closed Discussion  
Thursdays 8pm Open Discussion



#### **Mansfield Group**

1275 N Main St #103  
Trinity Presbyterian Church  
Mansfield 76063  
Sundays 7pm Open Spkr  
Tuesdays 7pm Closed Study  
Thursdays 7pm Closed Disc

#### **The Way Out Group**

1114 W. University Dr,  
Presbyterian Church of Denton  
Mondays 7pm Open Big Book  
Fridays 7pm Open Speaker

#### **How It Works Group**

6701 Smithfield Rd  
Smithfield Method. Church  
NRH, 76180  
Mondays 7pm Closed Big Book