

CoffeeBreak

April 2019

FORT WORTH CENTRAL OFFICE

1501 Hemphill St Rm
A

Fort Worth, TX 76104

817-332-3533

www.fortworthaa.org

~Central Office Meetings



Tuesday, April 9th

Steering Committee Meeting - 6pm

Central Office Reps - 7pm

**Both meetings take place at the Harbor Club
3000 W 5TH St, Fort Worth 76107*

~COMBINED DISTRICT SIX~

Saturday, April 13 @ Meadowbrook Group - 11am

~Committee Meetings~

Special Needs - TBA

Corrections - Sunday April 7th @ Primary Purpose - 2pm

C.P.C./P.I. - Sunday, April 14 @ Southwest Grp. - 4:30-5:30

Grapevine - TBA

Treatment - Sunday, April 7th @ Meadowbrook Group - 2 pm

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

District 61 -- Saturday, May 11th @ Arlington Central - 9am

District 62 -- Saturday, May 4 - @ Golden Triangle Group - 8:30 am

District 64 -- Saturday, April 13 @ Meadowbrook Group - 9am

District 74 -- Sunday, May 19, @ North Weatherford Group - 2 pm

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."

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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.

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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 the alcoholics these things are poison.”

Alcoholics Anonymous pg. 66 Used with permission of AAWS

SPECIAL EVENTS

Southwest Group

Group Unity, Safety and Sponsorship
Workshop
Saturday, April 6th.@ 2:30pm

33rd.Gathering of Eagles

2019 Memorial Day Weekend
Thurs., May 23 Kick-Off
Fri., May 24 thru Sun., May 26

Summer Assembly

June 14-16
Cleburne Conference Center

*** IF YOU ARE HAVING A SPECIAL EVENT PLEASE
CALL OUR OFFICE OR EMAIL US AND LET US
KNOW!**

817-332-3533

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GROUP CONTRIBUTION SUMMARY:

January \$9,237.13
February \$4,251.97
March \$1,092.71
April \$6,322.15
May \$2,009.34
June \$4,244.12
July \$6,407.33
August \$1,250.85
September \$1,852.81
October \$6,178.97
November \$11,337.20
December \$2,601.22
January \$10,190.00
February \$

We are always extremely grateful for each group and each member’s contribution made to The Central Office. We “Literally” could not survive without the **YOU!**



**Benefits of being Registered
(GSO, Area, District, Fort Worth Central Office)**

1. Get Box 459 every other month
2. Have your group listed in Western US Directory
3. Have a voice in AA as a whole
4. Get the benefit of the shared experience, strength and hope from A.A groups all over The U.S.A and Canada.
5. Be connected to thousands of groups across the country
6. Have available the expanding body of AA Literature
7. Fill your belly at the next eating meeting across town or in the next county.
8. Never be bored again, there is always something happening in another meeting.
9. Get other informational mailings to your group from GSO, Area 65, and your Fort Worth Central Office.