

THE COURIER

Naples Area Intergroup
1509 Pine Ridge Road, Unit B
Naples, Florida 34109

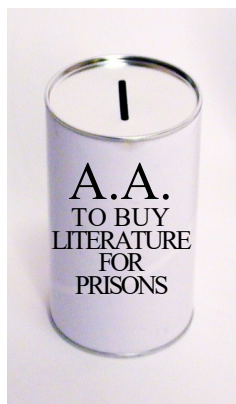


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www.aanaples.org

April, 2018

Pink Cans: Small Change Brings Big Results

A large number of inmates in correctional facilities in the U.S. and Canada are in prison because of alcohol, and the flip side is that many alcoholics found Fellowship in prison. But the flip side doesn't easily hinder the incarcerated alcoholics have just one meeting a week available to them, and many others are on waiting lists and can get to none at all. That reality underlines the need to send literature into prisons to carry the message in print through the Big Book, other A.A. books and pamphlets, and the A.A. Grapevine. How to raise enough money to keep a supply of literature flowing? Corrections committees throughout the service structure make raising money for literature a priority, and one idea that has become popular in some areas is having a pink can (or perhaps a blue or green one) prominently displayed on group literature tables as a way of collecting money for literature for prisons. The concept originated (as far as



we know) in the Northern California Area in 1957. The area Hospital and Institutions committee (H&I) was rapidly expanding its work in prisons, and the need for literature was increasing by leaps and bounds, to the point where it could no longer be met by individual contributions. Someone came up with the idea of passing around a can at group meetings, explaining that the pennies, nickels, dimes, and quarters dropped into the can were intended for alcoholics in prisons and hospitals. How to make the cans stand out? Paint them pink. The idea caught on, and eventually groups throughout North America began displaying pink cans on their literature tables. In Northern California, the original one-quart paint cans have been replaced by plastic containers with screw-on, slotted tops. In the beginning, some members were afraid that donations to the pink cans would decrease group contributions, and mindful of that possibility, the committee has always emphasized the importance of providing clear information. They send each group a flyer explaining what the cans are for, print information in local A.A. newsletters, and always suggest that the secretary emphasize the importance of contributing to group expenses first. Some areas have come up with variations on the basic concept. Northern New Jer-

sey, for example, implemented the idea of having jail boxes, and the area corrections committee sends each group a letter of introduction describing the need and the purpose. In the Southern Minnesota area, one of many that have embraced the pink can plan, an article in the area newsletter summed it up: "The pink can is not intended to detract from your group's normal Tradition Seven contributions. We look only to collect spare change from as many groups as possible. If your group already sponsors a facility with literature, your participation in the pink can insures that literature is reaching all facilities, not just one or two. Does your group have a pink can? What a positive way to turn pocket change into the promises of the A.A. message."

Source: box 459, General Service Office of A.A., Oct-Nov 2006

BRIDGING THE GAP

is a wonderful service that helps alcoholics find AA meetings the day they leave a treatment program or correctional facility. It is made up of volunteer AA members who sign up to contact new members, meet them at the door of the facility or at an AA meeting, introduce them to other AAs, make sure they get phone numbers, and try to help them find a sponsor.

Call (239)-206-3284

STEP FOUR: "Made a searching and fearless moral inventory of ourselves."

TRADITION FOUR: Each group should be autonomous except in matters affecting other groups or A.A. as a whole."

TRADITION FOUR: (Long Form) 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 General Service Board. On such issues our common welfare is paramount.

CONCEPT FOUR: "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 must discharge."

474 Step Prayer: "God, Please help me to be free of anger and to see that the world and its people have dominated me. Show me that the wrong-doing of others, fancied or real, has the power to actually kill me. Help me to master my resentments by understanding that the people who wrong me were perhaps spiritually sick. Please help me show those I resent the same Tolerance, Pity and Patience that I would cheerfully grant a sick friend.** Help me to see that this is a sick man. Father, please show me how I can be helpful to him and save me from being angry. Lord, help me to avoid retaliation or argument. I know I can't be helpful to all people, but at least show me how to take a kindly and tolerant view of each and every one. Thy will be done."(66:2, 66:3, 66:4, 67:0, 67:1)

TRADITIONS—CHECKLIST

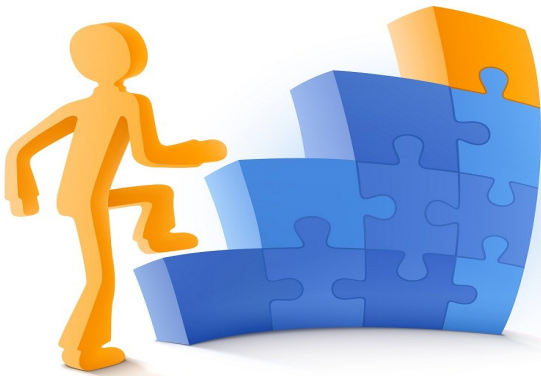
This is a Checklist for Tradition FOUR.

Reprinted with permission from Service Material from the General Service Office:

1. Do I insist that there are only a few right ways of doing things in AA?
2. Does my group always consider the welfare of the rest of AA? Of nearby groups? Of Loners in Alaska? Of Internationalists miles from port? Of a group in Rome or El Salvador?
3. Do I put down other members' behavior when it is different from mine, or do I learn from it?
4. Do I always bear in mind that, to those outsiders who know I am in AA, I may to some extent represent our entire beloved Fellowship?
5. Am I willing to help a newcomer go to any lengths—his lengths, not mine—to stay sober?
6. Do I share my knowledge of AA tools with other members who may not have heard of them?

My Experience with Step Four

When I first got to treatment, 20 years ago, this idea of working the steps was all so new and confusing to me! I could easily get the first three: 1 -- Yes, I am powerless over alcohol (and people, places and things) and my life is unmanageable by me. Yep, got that one;



2 -- There is a power greater than me. Yes, I realize that; and 3 -- That I will/must turn my life and my will over to the care of that power. But then comes step four. The young women in my tribe were agonizing over that -- the hated, feared, dreaded fourth step. They were avoiding it like the plague. Why, I wondered? What was so fearful about it? Well, I came to the road," because this is the step that made me examine my most uncomfortable feelings -- the feelings of fear, anger, and insecurity; not the anger itself, but the reasons why I was angry. It meant digging for the causes and conditions of my feelings. This step has been so valuable to me, probably because it is the most freeing of the steps. The first three columns sug-

gested in our Big Book as part of working the fourth step, had me look at who I was angry/resentful with, at what specifically happened that made me so angry, and at how those things made me feel. And then there's that fourth column -- the one that had me look at my part in the situation. It's this column that makes me examine the core beliefs and issues in me that can act as triggers for resentment. It lets me see why I am resentful. With a cold, clear eye I get to see where I tripped up, where my faults and defects of character lie, why I would be triggered by what is sometimes the innocent behavior of someone else. I know in my case there are people that trigger me, and it isn't something necessarily between them and me; it's from something that might have happened long ago, way before drinking or drugs became part of my life. Maybe it's something from my childhood or adolescence -- something that got buried because it was too painful to process or even to think about. This Step gives me the chance to sweep the searchlight of memory over my past and discover what happened that feeds my bad reactions. I'm sure we all have these experiences and reactions. The step helped me to look with love and understanding upon myself, upon that inner child that got hurt way back when, and to begin to heal.

Oh! By the way -- did I mention that this sort of inventory is never over? I get to keep doing it the rest of my life, and continue to be freed from toxic and self-destructive feelings!

Stephanie V., *Conscious Contact*, Prescott, AZ, Apr. 2018

look back and be grateful.

look ahead and be hopeful.

look around and be helpful.



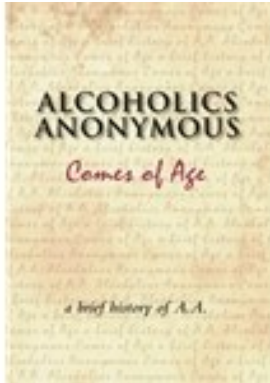
The Serenity Prayer "Way of Life"

In "Alcoholics Anonymous Comes of Age", on page 196, it says the following:

"In 1941, a news clipping was called to our attention by a N.Y. member. In an obituary notice from a local paper, there appeared these words: 'God grant us the serenity to accept the things we cannot change, the courage to change the things we can, and the wisdom to know the difference.' Never had we seen so much A.A. in so few words. With amazing speed the Serenity Prayer came into general use."

As a prayer, this is a beautiful way to talk to our Creator but if you really look at it, what this prayer says can also be used as a way of life that can bring about peace of mind in any and all circumstances that disturb us.

It opens
God to
renity to
things we
change. I
thought
unusual
seems to
renity
ate ac-
How it's
worked
though is
comes



by asking
grant us se-
accept
cannot
have always
that this was
because it
me that se-
doesn't cre-
ceptance.
always
for me
that serenity
after ac-
ceptance,

but who am I to argue. More importantly, it's been my experience that most of the time, the things I CANNOT change are outside of me. In the next part, we are asking for courage to change the things we CAN change. Now, I don't know about you, but I have wasted a lot of time trying to change many things I could not change (that's where the wisdom part comes in handy). It's also been my experience that most of the time, the things I CAN change are inside of me. Then comes the difficult part - we ask God for wisdom to know the difference between when to make changes and when it might bring peace to only change our perspective of the situation.

I have come across two definitions for the word "wisdom" that I like. One is, "the perfect combination of knowledge and love", and the other is, "thinking with the end in mind". Since we cannot know the future, the only thing we can do is know the One who does, and since our Highest Power makes His home within all of us, we can tap into that Wisdom. Our program enables us to take advantage of this Wisdom because the first three Steps are for bringing us to the point where we become WILLING to turn our will (which is our motivation and our thinking) and our life (which is our actions) over to the care of a Higher Power (or Love), Steps Four through Nine

are HOW we turn our thinking and our actions over, and the last three Steps are how we KEEP our will and our life turned over indefinitely.

The Big Book promises that after doing the work of the first eight Steps and also some Ninth Step work that we now have the ability to begin tapping into this Wisdom when it says, *"We will intuitively know how to handle situations which used to baffle us"*. The Eleventh Step also says that we then can, *"ask God for inspiration, an intuitive thought or a decision. We relax and take it easy. We don't struggle. We are often surprised how the right answers come after we have tried this for a while. What used to be the hunch or the occasional inspiration gradually becomes a working part of the mind. Being still inexperienced and 2 having just made conscious contact with God, it is not probable that we are going to be inspired at all times. We might pay for this presumption in all sorts of absurd actions and ideas. Nevertheless, we find that our thinking will, as time passes, be more and more on the plane of inspiration. We come to rely upon it"*.

Also, something that you may not have noticed is that contained in the Serenity Prayer are the ONLY two healthy options that we have when presented with difficulties. Sure, we could complain, get friends to co-sign our misery or do nothing at all, but these are old behaviors and bring about no solution.

Our emotions are nothing more than an inner barometer. When our calm is disturbed, the only two reasonable alternatives that can get us back to our peace of mind is to either do something to change the situation or get a better perspective toward it. THAT'S IT. And the sooner we realize that, the sooner we can get back to our being comfortable within ourselves. That's why it says, *"As we go through the day we pause, when agitated or doubtful, and ask for the right thought or action"* (Big Book, page 87. Please note that agitation comes WELL before anger & rage, and doubtfulness comes WELL before being in deep trouble).

It's important to realize that we need to make being comfortable on the inside a priority because the more uncomfortable our inner experience is, the more drinking becomes an option.

When an alcoholic is *"restless, irritable and discontented, they can again experience the sense of ease and comfort which comes at once by taking a few drinks"* (Big Book pages xxvi & xxvii). But of course drinking for the alcoholic has negative consequences.

Working the Steps and practicing the principles in all of our affairs ALSO bring about ease and comfort, but the results are beyond our wildest dreams! The effect produced by alcohol needs to be replaced by the effect produced by our continual conscious contact with, and followed guidance from, our Inner Guide.

So use this prayer during your morning time with God, when needed or not needed throughout the day, and as part of your "search for serenity".

TRADITION FOUR

AUTONOMY is a ten-dollar word. But in relation to us, it means very simply that every AA group can manage its affairs exactly as it pleases, except when AA as a whole is threatened. Comes now the same question raised in Tradition One. Isn't such liberty foolishly dangerous?

Over the years every conceivable deviation from



our Twelve Steps and Traditions has been tried. That was sure to be, since we are so largely a band of ego-driven individualists. Children of chaos, we have defiantly played with every brand of fire, only to emerge unharmed and, we think, wiser. These very deviations created a vast process of trial and error which, under the grace of God, has brought us to where we stand today.

When AA's Traditions were first published in 1945, we had become sure that an AA group could stand almost any amount of battering. We saw that the group, exactly like the individual, must eventually conform to whatever tested principles would guarantee survival. We had discovered that there was perfect safety in the process of trial and error. So confident of this had we become that the original statement of AA tradition carried this significant sentence: "Any two or three alcoholics gathered together for sobriety may call themselves an AA group provided that as a group they have no other affiliation."

This meant, of course, that we had been given the courage to declare each AA group an individual entity, strictly reliant on its own conscience as a guide to action. In charting this enormous expanse of freedom we found it necessary to post only two storm signals. A group ought not do anything which would greatly injure AA as a whole, nor ought it affiliate itself with anything or anybody else. There would be real danger should we commence to call some groups "wet," others "dry," still others "Republican" or "Communist," and yet others "Catholic" or "Protestant." The AA group would have to stick to its course or be hopelessly lost. Sobriety had to be its sole objective. In all other respects there was perfect freedom of will and action. Every group had the right to be wrong. When AA was still young, lots of eager groups were forming. In a town we'll call Middleton, a real crackerjack had started up. The townspeople were hot as firecrackers about it. Star-gazing, the elders dreamed of innovations. They figured the town needed a great big alcoholic center, a kind of pilot plant AA groups could duplicate everywhere.

Beginning on the ground floor there would be a club; in the second story they would sober up drunks and hand them currency for their back debts; the third deck would house an educational project. . . quite noncontroversial, of course. In imagination the gleaming center was to go up several stories more, but three would do for a start. This would all take a lot of money. . . other people's money. Believe it or not, wealthy townsfolk bought the idea.

There were, though, a few conservative dissenters among the alcoholics. They wrote the Foundation, AA's headquarters in New York, wanting to know about this sort of streamlining. They understood that the elders, just to nail things down good, were about to apply to the Foundation for a charter. These few were disturbed and skeptical.

Of course there was a promoter in the deal. . . a super-promoter. By his eloquence he allayed all fears, despite advice from the Foundation that it could issue no charter, and that ventures which mixed an AA group up with medication and education had come to sticky ends elsewhere. To make things safer, the promoter organized three corporations and became president of them all. Freshly painted, the new center shone. The warmth of it all spread through the town. Soon things began to hum. To insure foolproof, continuous operation, 61 rules and regulations were adopted.

But alas, this bright scene was not long in darkening. Confusion replaced serenity. It was found that some drunks yearned for education, but doubted if they were alcoholics. The personality defects of others could be cured maybe with a loan. Some were club-minded, but it was just a question of taking care of the lonely heart. Sometimes the swarming applicants would go for all three floors. Some would start at the top and come through to the bottom, becoming club members, others started in the club, pitched a binge, were hospitalized, then graduated to education on the third floor. It was a beehive of activity, all right, but unlike a beehive, it was confusion compounded. An AA group, as such, simply couldn't handle this sort of a project. All too late that was discovered. Then came the inevitable explosion. . . something like that day the boiler burst in Wombly's Clapboard Factory. A chill choke-damp of fear and frustration fell over the group.

When that lifted, a wonderful thing had happened. The head promoter wrote the Foundation office. He said he wished he'd paid some attention to AA experience. Then he did something else that was to become an AA classic. It all went on a little card about golf-score size. The cover read: "Middleton Group No. One. Rule No. 62." Once the card was unfolded, a single pungent sentence leaped to the eye: "Don't take yourself too damn seriously."

Thus it was that under Tradition Four an AA group had exercised its right to be wrong. Moreover, it had performed a great service for Alcoholics Anonymous, because it had been humbly willing to apply the lessons it learned. It had picked itself up with a laugh and gone on to better things. Even the chief architect, standing in the ruins of his dream, could laugh at himself. . . and that is the very acme of humility.

-- Bill W.

Taking Inventory

"This is rather a tough subject that we have assigned to us for tonight," said the leader of the closed meeting.

"It is called 'inventory.' It is, of course, the Fourth Step which speaks of a searching and fearless moral inventory of ourselves," the leader continued.

"Note the emphasis on *ourselves*. It is far easier to take the other fellow's inventory and some few members make a specialty of that. I find myself doing it if I get off guard. But the inventory should be our own. Sid, you look as though you were bursting with a big idea. Will you start it off?"

"With respect to a searching and fearless moral inventory, this I doubt. Most of us are not so brave," said Sid, all 240 pounds of him.

"When we first come into the group we have already taken a little inventory. Maybe it is a very small inventory. Perhaps it is just an admission that possibly once in a while we might drink too much; nothing serious, you understand, and certainly not a problem.

"During the first few weeks we may be shaking apart and who wants to think about inventory then? As we dry up and quiet down we do begin to take inventory but not all in one afternoon. It is more like getting wallpaper off the wall in an old house. You rip off one color and there a worse one lies underneath.

"Perhaps we think we have been alcoholic for only a couple of years. Then after we have been dry a few months we remember about that episode in Denver. That was in 1941! Just a few years? Later on we can recall Peoria 1937 and St. Louis 1928! To me it is like peeling paper off the wall."

"A unique summary, Sid. And I see Sara's hand back there."

"Another way to look at it is from the standpoint of self-analysis. We may lie on the psychiatrist's couch three hours a week for a couple of years, lifting layer after layer of our subconscious. But all the time we are fighting the psychiatrist or ourselves. At least we resist bringing out the truth.

"We get more successful but less painful results by attending these meetings. By listening to the discussions, to the play of mind on mind, we can do something for ourselves that we can't seem to do in the doctor's office," added Sara.

"That is thought-provoking, Sara. I would like

to make clear, however, that none of our inventory-taking is for the purpose of discovering why we drink. We leave that question to the scientists. We are concerned with how to get sober and how to stay sober.

"One reason we take inventory is because a well-ordered life is conducive to sustained sobriety. To attain a well-ordered life we need an analysis of ourselves so that we may know what to slough off and what to encourage. Yes, Joe?"

"I don't think inventory is a one-time proposition nor is it a twenty-time proposition dealing solely with the past. We have some housecleaning to do with respect to the past, of course, but Step Ten speaks about continuing to take personal inventory. I do think it is or should be a continuing thing."

"Right! And that suggests something else that presents a bit of a problem in some cases," said the leader.

"Without knowing it, our standards may change--get higher. What was good enough for last year no longer suffices. This may be the basis for disappointment and discouragement. A person may be unhappy, may feel that he is not doing well. He forgets that he is doing fine by last year's standard, but something new has been added. Henry, we haven't heard from you. Certainly you must have a thought on this subject."

"We haven't said anything yet about 'the nature of our wrongs' mentioned in the Fifth Step; about the 'defects of character' mentioned in the Sixth Step; or about the 'shortcomings' mentioned in the Seventh Step. And to be realistic, in some cases these are soft terms for what may have been or may be pretty ugly or violent deeds. It seems to me an understatement to refer to cheating on the boss or the wife as a mere character defect or shortcoming

"What we are in effect trying to do in AA is to clear away the debris of the past--making amends where possible--and entering upon a new mode of life governed by newly adopted or at least refurbished standards of conduct."

"Very good, Henry. It is connected, too, with that personality change you hear so much about in AA. Continuous inventory can help us in our efforts to change ourselves from what we are into the kind of persons we really want to be.

"Shall we close the meeting in the usual way?"

DOES YOUR GROUP USE THE CONCEPTS?

AA's Twelve Concepts for World Service are so practical. In none of our literature is there theory or dogma--only firsthand experience. Two good examples of such practicality can be found in Concepts III and IV. They contain two of the principles that Bill felt ought to be given the widest latitude in practice, the "Right of Decision" and the "Right of Participation." Concept III reads: "To insure effective leadership, we should endow each element of AA--the Conference, the General Service Board and its service corporations, staffs, committees, and executives--with a traditional 'Right of Decision.'" The "Right of Decision" has proved to be a most practical way for groups to empower delegates to the General Service Conference to act in accordance with their conscience.

But the principles stated in the Concepts, like all our AA principles, are just as applicable in the home group. Our secretary, for example, is empowered through Concept III with the "Right of Decision." We trust in his thoughtful preparation to make announcements appropriate to our meetings--that is, announcements that are AA-related. We trust him not to announce, for instance, that Tom H. will be having a garage sale next weekend and hopes to see everyone there for great bargains--come early! We trust our program chair whose principal job is to book meetings. We don't tell her what groups or individuals to book but trust her to decide, based, for instance, on how recently a group has sent speakers to us and whether the group is within reasonable commute. Our hospitality team makes regular use of the spirit of the "Right of Decision." They determine what kind of refreshments the group will enjoy and do the buying.

I remember an incident some years ago at my then home group where the "Right of Decision" was a bit manhandled. The chair opened the meeting one night by announcing that the scheduled speaker had not shown up and instead of the usual discussion she had decided, on her own, to put together a three-speaker meeting. Afterward, several people let her know that they had been expecting their regular discussion meeting and were upset. She defended her decision by reminding them that, as chair, it was up to her to make decisions for the good of the group. She felt that the group needed "perking up." So she changed the meeting format.

Concept III states that "we ought to trust our responsible leaders to *decide*, within the understood framework of their duties, *how they will interpret and apply their own authority and responsibility to each particular problem or situation as it arises*." True enough, our chair had the final authority within the framework of her duties but by changing the meeting format she had overstepped her authority. Since a group, in its autonomy, decides on the format of its meetings through a legitimate voting process, she had unwittingly challenged the group's autonomy. I am happy to say that this trusted servant rethought the incident and became

a wiser and consequently more valued member of the group.

As for Concept IV, the short form reads: "At all responsible levels, we ought to maintain a traditional 'Right of Participation,' allowing a voting representation in reasonable proportion to the responsibility that each must discharge."

I recently witnessed a splendid example of the "Right of Participation" in action at a group in my area of which I was not a member. Opening a group inventory meeting, the chair requested that only members of the group participate; nonmembers could identify themselves but ought to refrain from commentary. If the chair had asked nonmembers to leave, I would have taken a grand-daddy of a resentment out into the night air. Instead, he invoked a very important part of the "Right of Participation" by recognizing my need to belong. I have also attended business meetings where the presiding officer announced that nonmembers were welcome to stay but must refrain from voting. Thus, thanks to the "Right of Participation," those of us who were not members were made to feel that we belonged, if not to that group, certainly to AA as a whole.

Participation, like the human body, comes in different shapes and sizes. I once heard a woman share at a meeting that she was having a hard time staying sober and couldn't understand why. She said she had a home group and was "very active." What came to light was that most of her activity consisted of participation in outside endeavors, such as the PTA, Red Cross, a home for the elderly, and her neighborhood hospital. As for her AA membership, she attended meetings but did no more. What she didn't understand or had forgotten is that, while all those community activities are admirable, what we are talking about is participation in AA activities. Of course, none of us is forced to do anything in AA. As Concept IV says, my participation in AA activities is a *right*. I may participate as a member of my group's steering committee or an ad hoc committee, or as an elected officer, or just as a member of the group. Or I may choose not to actively participate at all. But from the moment I declare myself a member of Alcoholics Anonymous, the right to participate in AA activities becomes and remains inalienably mine until the moment I remove myself from the Fellowship of Alcoholics Anonymous. Thanks be to Dr. Bob and Bill for their vision.

Are you aware of the Concepts at work in your home group? Why not hold a meeting to talk about them and their value to your group? If you do, it might be a good idea to announce it in advance. You might ask your GSR to lead it, or your area delegate. You might consider making available a supply of the Conference-approved pamphlet *The Twelve Concepts Illustrated*, as I have done for workshops. It is informative and what's more, people get a genuine kick out of the drawings. I love pictures, don't you?

-- W. H.

New York, New York, AA Grapevine Inc.

FINANCES**Mar YTD****Income**

Literature/Merchandise	5,242	13,857
Group Contributions	544	3,681
AA Birthdays		10
Faithful Five	20	50
Anonymous		

Total Income

5,806 17,598

Expenses

Bank/Credit Card Fees	82	209
Travel/Licenses/Permits		
Office Supplies	58	190
Office Improvement		
Payroll Net	1,618	4,853
Payroll Tax		1,341
Postage		
Printing	369	738
Purchases/Lit./Merch.	1,900	6,872
Insurance		
Rent	500	1,500
Sales Tax	472	610
Telephone/www	192	573
Utilities	100	300
Contributions		
Computer Software		64
Computer Maintenance		74
Computer Equipment		

Total Expenses

5,290 17,323

Net Ordinary Income

516 275

Ttl Other Income

Ttl Other Expenses

Net Other Income**NET INCOME**

Thank You to all who contributed to Naples Intergroup/Central Office

Spirituality and Money

"While the work of the group treasurer often involves many details, it is important to remember that the money the treasurer oversees serves a spiritual purpose: it enables each group to fulfill its primary purpose of carrying the A.A. message to the alcoholic who still suffers. This is the fundamental work of A.A. and to continue it the group must keep its doors open. The group treasurer is an important part of this Twelfth Step work."

SELF-SUPPORT:

Where Money and Spirituality Mix

Naples Area Intergroup

1509 Pine Ridge Rd., Unit B
Naples, FL 34109
(50%)

District 20

District 20 Treasurer
P.O. Box 2896
Naples, FL 34106
(10%)

General Service Office

P. O. Box 459
New York, N. Y. 10163
(30%)

Area 15

Cary White
P.O. Box 56
Sebring FL 33870
(10%)

Disbursement of a Group's Funds

"After the group's basic needs are met, such as providing for rent, literature, refreshments, and insurance, the group can participate in the financial support of the Fellowship as a whole by sending money to various A.A. service entities: 1) their local Intergroup or Central Office, 2) their area and district; and 3) the General Service Office. Many groups provide financial support for their G.S.R.s attending service functions. These entities use contributions in a number of ways, always with the *The A.A. Group Treasurer, F-96,*

*Service material prepared by the
General Service Office*

*This is a tentative P & L for January. Our credit card company held January credit card sales due to a "stop payment" action that we instituted. Unknown to us, whenever there is a "dispute", no funds are transferred to the "disputed" account. When the credit card reinstituted payments, they were all credited to the month of February.

GROUP*/MEETING CONTRIBUTIONS

The six digit number next to the meeting name is their unique AA Registration Number assigned by the General Service Office in New York. This number signifies they are a "Registered Group"...Those meetings listed without a six digit number are **NOT registered with G.S.O.** and therefore not a "Group" (by AA definition), but is a "meeting".

**Please see A.A. pamphlet: "The A.A. Group...where it all begins" P-16*

Group/Meeting	MAR	YTD
11th Step Prayer & Med., 715482.....	94	94
Aprendiendo A Vivre, 176467	0	0
Back To Basics.....	0	0
Beach Bums 641645	0	0
Big Book Comes Alive, 710427	0	0
Big Book Steppers, Bonita, 698101	0	0
Big Book Steppers, Naples, 654630.....	70	70
Big Book Study, 662395	0	0
Bonita Awareness, 124788.....	0	0
Bonita Banyan, 176463	0	0
Bonita Happy Hour, 670997	0	0
Bonita Men, 654428.....	0	0
Bonita Saturday Night.....	0	0
Bonita Springs Morning, 678493.....	0	315
Bonita Springs Women's Group, 169127	0	244
Bonita Step	0	0
Bonita Unity, 103316.....	0	0
Brown Bag, 163924	0	280
Burning Desire, 653891	0	200
Cake Meeting	0	0
Came to Believe, 615490	0	0
Candlelight, 606877	0	0
Common Solutions, 179613	0	73
Early Reflections, 653770	0	0
Early Riser, 161795	0	187
East Trail, 150873	0	0
Easy Does It, 156979.....	250	450
Free 2 Be, 6700930.....	0	88
Friday Big Book.....	0	50
Girlfriends, 678117.....	0	0
Golden Gate, 123819.....	0	0
Good Orderly Direction, 642330	0	0
Gratitude Hour, 134223.....	0	250
Happy Hour, 172923.....	0	0
Jaywalkers, 634271	0	0
Keep It Positive, 650541	0	0
Keep It Simple, 651598	0	0
Ladies Night, Bonita, 672950	0	0
Lil'White House Group	0	0
Living Sober, 605904	0	0
Living Sober Isle of Capri.....	0	0
Men Of Naples, 634030	0	0
Morning Reflections, 660700	0	0
Naples Group, 103609	0	0
Naples Men's, 694322	0	0
Naples South, 130210	0	100
Naples Young People, 699130	0	0
New Dawn, 632504	0	0
New Women (Thursday noon)	0	0
Newcomers Coming Together, 684199.....	0	0
No Compromise, 681260	0	0
Not A Glum Lot.....	80	80
Nueva Vida.....	0	0
Old Timers, 698956	0	0
One Day At A Time, 120975.....	0	0

Group/Meeting	MAR	YTD
Our Common Welfare	0	26
Out To Lunch Bunch, 147323	0	0
Pay It Forward, 704772	0	0
Primary Purpose Marco, 146715	0	0
Saturday Morning Girlfriends.....	0	0
Spiritual Solutions, 720796.....	0	0
Start Where You Are.....	0	0
Step By Step	0	0
Still Living Sober, 624730.....	0	0
Students of the Steps, 635600.....	0	0
Sunday Night Speakers, 665079.....	0	0
Sunlight Of the Spirit, 647959	0	0
Sunset Serenity, 654981.....	0	0
Survivor's, 157268.....	0	50
SW 239 BID	0	0
Swamp Group, 672733.....	0	0
Tables of Naples, 147671	0	0
Third Tradition,143298.....	0	60
Three Legacies, 679400.....	50	50
Thursday Women	0	200
Unity Noon Step	0	0
Walk The Steps With Women, 701923.....	0	0
Wanderers, Ave Maria	0	0
We Care, Bonita, 617011	0	0
Wednesday Step St. Johns	0	0
Where Are We.....	0	0

AA Groups/Meetings listed here are those which are either registered as a Group at the AA General Service Office in New York, or, have contributed financially to the Naples Area Intergroup.

MY EGO CAN WHIP YOUR EGO LET YOUR CONSCIENCE BE YOUR GUIDE



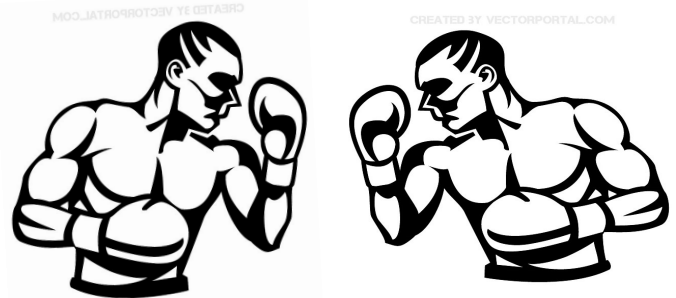
I haven't had too many problems with *places or things*. My problems have always been with the *people in those places and the ones that owned those*

things. It's always been *THOSE OTHER PEOPLE*. When I first entered AA, I learned that one of the symptoms of alcoholism was our inability to form a true partnership with another human being. I could be your partner as long as you were willing to see it my way. Most of the people I knew got tired of me and pulled away. I had to explain why they deserted me, so I went about pointing out all of their faults while rationalizing (making a socially acceptable excuse for a socially unacceptable behavior) my own behavior. I never felt good about myself after behaving that way, but I couldn't face the idea of admitting that I was the problem.

One evening, I was talking to a friend of mine about this topic and he said: "*all forms of criticism and character assignation stem from low self esteem*". I heard another person say "*there are two ways to get the tallest building in town, 1. Build the tallest building or 2. Tear all the other buildings down*". The low self esteem comment stopped me in my tracks. I knew I had to restrain my tongue if I was ever going to overcome the insecurity inside of me. I was going to have to rely on my own merits if I was ever going to have a healthy self image.

All people are conditioned to protect themselves and often they overreact and do and say things that cause others to react in kind. This can do damage to any relationship, and sometimes can destroy a friendship. *I am in the program of Alcoholics Anonymous to heal myself so it's my responsibility to cut off my own es-*

cape and take the initiative to deal with my side of the action whether the other person cooperates or not. If I want to--- have the best possible relationship with every human being I know--- (12x12 steps 8) it's up to me and I had to *stop judging people by their surface behavior, look deeper and try to understand how they are conditioned to behave the way they do.* This gives



me the strength to be empathetic and not aggravate the situation. We all make mistakes and today I don't let my EGO compound the problem. When I let myself get into a confrontation with another person who has problems like I do, all I am saying is, "*I'LL BET MY EGO CAN WHIP YOUR EGO*".

It's a long and slow process, and it requires constant attention on my part. I try to give everyone amnesty. I apply the golden rule in every in every situation. I use the ST. Francis prayer for inspiration. I refuse to pile on when another person is a little off his/her game. If I find that that person is still willing to cross my boundaries and cause me grief, I can remove myself and detach without condemning the other person as I withdraw. I don't discuss his faults to others when he's not present. (No gossip) And most of all, I must be satisfied with *delayed gratification*. It may take years before anyone appreciates the changed that I have made, and when they do, it makes it even more gratifying. Today I am nobody's adversary; I nobody's victim; and I am nobody's perpetrator. I know that *my ego* doesn't like the way I live today, but *my conscience* gets the final say.

Rick R., Naples, Fl.

Celebrate Your Sobriety ... Join the Birthday

Birthday Plan Members:

<u>Name</u>	<u>Sobriety Date</u>	<u>Years</u>	<u>Home Group</u>
Ron P.	03/29/70	45	Beach Bums
Ron L.	07/24/78	38	Gratitude Hour
Don M.	03/09/80	37	Bonita Unity
Rad W.	08/20/85	31	Gratitude Hour
Jackie F.	04/25/84	33	Free 2 Be
Dennis F.	07/15/84	27	Unity Step
Richard K.	11/25/90	27	Miami
Peter F.	03/01/95	23	Easy Does It
Bill S.	01/11/02	16	Brown Bag
Mary B.	07/22/02	15	Brown Bag
Karen B.	02/11/09	7	Brown Bag
Heather W.	03/22/00	17	Naples Group
Judy W.	03/21/86	31	Easy Does It
Laura T. F.	07/01/16	1	Spiritual Solutions
Steve K.	07/29/92	25	Primary Purpose
Sarah B.		14	
Steve L.	08/28/93	25	Early Reflection

Welcome Ron L. to the Birthday Plan

History of the Birthday Plan...

The 1955 General Service Conference approved the Birthday Plan, under which members of the Fellowship send a dollar a year for each year of sobriety they have in A.A. Others use a figure of \$3.65, a penny a day, for each year. Some give more, but the amount cannot exceed \$3,000 for any year. Special envelopes are available to send your Birthday Plan contribution.



become a Faithful Fiver

“Every A.A. wants to make sure of his survival from alcoholism, and his spiritual well-being afterward. This is just as it should be. He also wants to do what he can for the survival and well-being of his fellow alcoholics. Therefore he is bound to have a vital interest in the permanence and well-being of A.A. itself.”

Bill W., *Language of the Heart*, p.166

What are Faithful Fivers?

Faithful Fivers are A.A. members who graciously contribute \$5.00 or more each month to support Naples Inter-group/Central Office.*

*contributions are limited to \$3,000 per member per year and are tax deductible under Internal Revenue Code 501 (c)(3).

*Page 9, Self-Support Pamphlet

FAITHFUL FIVERS

Welcome Mary B.

KAREN B. (04/17), RON L. (07/18), CHUCK W. (03/17),

TOM H., (01/18), BILL S., (01/18), MARY B., (03/18)

THERESA R. MONTHLY, JEFFREY S. MONTHLY,

JUDY W., (01/18), KATHRYN M., MONTHLY

District 20

(Collier County, the portion of Monroe County bordered by Collier and Miami-Dade Counties, and the portion of Hendry County below the northernmost boundary of Collier County.)

District 20 Officers:

Chairman:

Jerry E., 776-6767
chair@district20aa.org

Alt. Chair:

Mike B., 465-7823
altchair@district20aa.org

Treasurer:

Jordon M., 331-9545
treasurer@district20aa.org

Registrar:

Mary B., 777-8066
registrar@district20aa.org

Secretary:

Michele B., 465-6047
secretary@district20aa.org

Service Committees:**Treatment/Accessibilities**

Robert C., 784-8514
bcrowe616@aol.com
treatment@district20aa.org
Business meeting the first
Thursday of each month at
7 p.m., 24 Hour Club

Corrections

Blake B., 285-7174
corrections@district20aa.org
Business meeting the second
Tuesday of each month at
5:30 p.m., 24 Hour Club

Public Information/CPC

Ronny P., 269-8251
Business meeting the first
Wednesday of each month at
7pm, 24 Hour Club

Grapevine/Liturature

Mary B., 777-8066
Business meeting the third
Tuesday of each month at
5:30p.m., 24 Hour Club

Archives

Pete C., 784-7725
pete.curtner@yahoo.com

**Current Practices
Opportunity****District 20 Website**

Gary G., 877-6747

The Courier is published monthly by the *Naples Area Intergroup of Alcoholic Anonymous* with an office located at 1509 Pine Ridge Road, Unit B, Naples, FL 34109-2198. This publication is by, for, and about the Fellowship of AA. Opinions expressed herein are not to be attributed to AA as a whole, nor does publication of information imply any endorsement by either Alcoholics Anonymous or The *Naples Area Intergroup*. Quotations and artwork from AA literature are reprinted with permission from AA World Service, Inc., and/or The AA Grapevine, Inc..

**District 20
Business Meeting:**

Last Wednesday of the
Month 7pm
Faith Lutheran Church
4150 Goodlette Road N.,
Naples, 34103
6pm GSR sharing
7pm Meeting

**Naples Intergroup/
Central Office**
1509 Pine Ridge Rd.
Unit B
Naples, FL., 34109
(next to 24 Hour
Club)

239-262-6535

**Treatment
Commitments****DAVID LAWRENCE CENTER**

Every day except
Wednesday
7:00 p.m.

John G. 413-777-2065
jwg1953@gmail.com

**NAPLES COMMUNITY
HOSPITAL**

Jim P., 572-2075
jimparadise.sr@gmail.com

WILLOUGH

Sunday, Monday and Thursday
7:30pm
Ken C., kenknauf@comcast.net
J.C., 253-3602
superioryacht07@gmail.com

HAZELDEN

Monday, 7:00pm
Tom H., 777-1430
tomhigh@me.com

BRIDGING THE GAP

Melissa B.
720-982-1852
John B.
537-5862

Area 15; Panel 67

(South Florida, Bahamas, US and British Virgin Islands, Antigua, St. Maarten, and Cayman Islands)

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helps us
stay sober

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Monday 9am to 4pm
Tuesday 9am to 4pm
Wednesday 9am to 4pm
Thursday 9am to 4pm
Friday 9am to 4pm
Saturday 9am to 4pm
Sunday CLOSED

Office Volunteers:

Judy W., Bruce W.,
Ron M., Peter C
Ivan B., Diane B.
Nikki E., Mary D.
Mary B., Kathleen H.,
Mary Pat B., Opportunity
...and loyal Substitutes

After Hours Phone

Mary B., 877-8066