

THE COURIER

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



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July, 2018



Bill D.

Bill D., The Man On the Bed

July 4th, 1935 was A.A.'s first Independence Day. By then, Bill W. had put together a few months of sobriety and carried the message to Dr. Bob, who had a couple of weeks. Dr. Bob had suggested to Bill that they get busy helping other drunks in order to stay sober themselves, which had led them to a couple of wet ones who just couldn't seem to get it. They had finally gone to Akron City Hospital and talked to Bill D., who seemed just as hopeless. He thought he couldn't surrender to any kind of a God after everything he'd done—beaten up helpless people, ruined his own life, and done the same to others. He did say they could come back, because they seemed to understand. But he didn't feel any hope on the morning of July 4th. He couldn't sleep. The more he tried, the more he sank into darkness instead. He had drunk his way out of God's grace. He knew it. He could feel it.

But he thought about his two visitors more, and how much like him they really were. They could remember the same sensations, even the same smells from drinking that he could. They'd been where he'd been. They'd felt what he'd felt. They'd found a way out. When the next thought came, it brought real hope: "If they can do it, I can do it." And that became his path to God's grace—nothing but suffering, failure, and surrender, transformed by the fact that he shared it with others. If they could do it, so could he. He realized that the price for this new life was surrender. He couldn't run it. God had to. This was a God who could help him, though—the one who sent him this new hope. It was easier to surrender, then, and, finally, easy to sleep. He had found independence from alcohol through dependence on the God of his understanding.

Later on July 4th, Bill D. walked out of the hospital at the start of a sobriety that would last the rest of his life. He was not the same man who'd walked in. That man might have rushed to the office to get back to work, and would not have stayed sober. Bill D. celebrated sobriety by going on a picnic instead, by a lake where he was joined by Henrietta, the first two A.A. members, and their wives. He chose the fellowship over his professional life, and Mel B. says that his law practice never quite flourished after that. Here's what did instead: faith. Bill had found a quality of faith born out of absolute hopelessness, and he devoted his life to sharing it with alcoholics as hopeless as he had been. He may have been a quieter man than Bill W. and Dr. Bob, but he had their fire, and he passed it on with a real, human warmth. Henrietta said it best: "He liked people, and people liked him."

If you go to Akron's Intergroup office, you'll see its beautiful front window: a stained glass replica of the "Man On the Bed" painting that shows Bill W. and Dr. Bob with Bill D. In the stained glass, his face is left blank. That may be for practical reasons, but maybe it's easier for us to see ourselves in that white space, to really see what he came to believe: "If they can do it, I can, too." ...Chad P.

STEP Seven: *Humbly asked Him to remove our shortcomings.*

TRADITION Seven: *Every A.A. group ought to be fully self-supporting, declining outside contributions.*

TRADITION Seven: (Long Form) *The A.A. groups themselves ought to be fully supported by the voluntary contributions of their own members. We think that each group should soon achieve this ideal; that any public solicitation of funds using the name of Alcoholics Anonymous is highly dangerous, whether by groups, clubs, hospitals, or other outside agencies; that acceptance of large gifts from any source, or of contributions carrying any obligation whatever, is unwise. Then too, we view with much concern those A.A. treasuries which continue, beyond prudent reserves, to accumulate funds for no stated A.A. purpose. Experience has often warned us that nothing can so surely destroy our spiritual heritage as futile disputes over property, money, and authority.*

CONCEPT Seven: *The Charter and Bylaws of the General Service Board are legal instruments, empowering the trustees to manage and conduct world service affairs. The Conference Charter is not a legal document; it relies upon tradition and the A.A. purpose for final effectiveness.*

7th Step Prayer: "My Creator, I am now willing that you should have all of me, good & bad. I pray that you now remove from me every single defect of character which stands in the way of my usefulness to you & my fellows. Grant me strength, as I go out from here to do your bidding." (76:2)

TRADITIONS—CHECKLIST

This is a Checklist for Tradition Seven.

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

1. Honestly now, do I do all I can to help AA (my group, my central office, my GSO) remain self-supporting? Could I put a little more into the basket on behalf of the new guy who can't afford it yet? How generous was I when tanked in a barroom?
2. Should the Grapevine sell advertising space to book publishers and drug companies, so it could make a big profit and become a bigger magazine, in full color, at a cheaper price per copy?
3. If GSO runs short of funds some year, wouldn't it be okay to let the government subsidize AA groups in hospitals and prisons?
4. Is it more important to get a big AA collection from a few people, or a smaller collection in which more members participate?
5. Is a group treasurer's report unimportant AA business? How does the treasurer feel about it?
6. How important in my recovery is the feeling of self-respect, rather than the feeling of being always under obligation for charity received?

The Wreckage of the Past...The Promises of the Future

By Rick R., Naples Florida

Coming from a life that was anything but normal to the life I live today was difficult to imagine at that point when I became desperate enough to consider the possibility that could salvage what time I had left on this planet. The life I lead before I entered the A.A. program was like the ball in a pinball machine bouncing from



one issue to another and trying to survive the endless pursuit of success but always ending in defeat and going down the drain only to wake up the next morning and starting the same game all over again. They say that insanity is doing the same thing over and over expecting a different result and never getting it. Running from the realities of life was easy with the help of John Barleycorn as it gave that brief feeling of peace that I got about half way through my second drink, which quickly lead to "oblivion and the awful awakening to face The hideous Four Horsemen-- Terror, Bewilderment, Frustration and Despair." (B.B. Ch. 11)

Not understanding how the obsession to drink, and the relief that it gave me, had ruled out any kind inquiry into the idea of quitting drinking until desperation outweighed the denial and I sought out Alcoholics Anonymous. As I look back on my journey through the A.A. program, and all of the mental relearning that has been involved, I can only say that if I could relive it all over again, the only thing I would change is the doubts I had at every level of development. Arriving with a skeptical mind, I had a slow but determined attitude from the very start and I think that it has served me well, but in hind sight, it was the unlearning of the ego driven habits that had been the source of all of my misguided mentality and a failed, selfish way of life. If, however, I hadn't experienced it in the way it evolved for me, I would not be capable of passing it on to the next person that enters this process with all of the doubts that seem to be so common to the recovery process. The one thing that I can say for sure is that knowing what I know, and what I have experienced, up to this point, if I had the opportunity to do it all over again, the only thing I would change, would be, the speed at which I let go of all of my selfish, fearful and skeptical way of accepting the simplicity of the of the program and I would cut to the chase. In a nut shell I might explain it like this. Be accountable by doing the best I can to clean up the wreckage of the past and making restitution; adopting and applying unselfish principles and motives in all of the decision making process and, accepting every human being I know, exactly as they are with love and compassion. This understanding of life has evolved for me over the past forty eight years in the A.A. program and has provided a peace of mind that is well above anything that I could have contemplated and without peace of mind there can be little happiness. Today, there is very little conflict in my life and the only discomfort I feel is when I am in a situation that I cannot remove myself from but that is completely resolved as the time comes when I can dethatch myself without being judgmental and critical as I move on. That pinball machine is quiet, as is my heart, and the principles I live by today make it so. Who could ask for more?



Sponsorship Checklist

1. Am I sincerely interested in the suffering alcoholic?
2. Am I a good listener?
3. Do I look for opportunities to sincerely compliment others?
4. Is my speech free of sarcasm or prejudice?
5. Do I seek the opinions of others?
6. Do I enjoy giving credit to others?
7. Am I earnestly enthusiastic in my speech?
8. Am I a trustworthy confidant?
9. Do I interrupt others when they are talking?
10. Do I tend to argue?
11. Do I give unsolicited advice?
12. Do I criticize others openly?
13. Do I attempt to look "good" by making others look bad?
14. Do I have to force myself to appear positive?
15. Do I tend to exaggerate?
16. Does my voice sound threatening?
17. Do I try to impress others by using large and unusual words?
18. Do I use the pronoun "I" too much?
19. Do I tend to brag about my achievements?
20. Do I enjoy proving others wrong?

A Letter From Bill W. on Depression

The following excerpts from a letter of Bill W.'s was quoted in the memoirs of Tom P., and early California AA member. Tom did not use the name of the person addressed—perhaps because he was still living.

Here in part is what Bill W. wrote in 1958 to a close friend who shared his problem with depression, describing how Bill himself used St. Francis's prayer as a steppingstone toward recovery:

Dear,

I think that many oldsters who have put our AA "booze cure" to severe but successful tests still find they often lack emotional sobriety. Perhaps they will be the spearhead for the next major development in AA ... the development of much more real maturity and balance (which is to say, humility) in our relations with ourselves, with

our fellows, and with God. How to translate a right mental conviction into a right emotional result and so into easy, happy, and good living ... well, that's not only the neurotic's problem, it's the problem of life itself for all of us who have got to the point of real willingness to hew to right principles in all our affairs.

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no really rational cause at all, almost took me to the cleaners. I began to be scared that I was in for another long chronic spell. Considering the grief I've had with depressions, it wasn't a bright prospect.

I kept asking myself, "Why can't the Twelve Steps work to release depression?" By the hour, I stared at the St. Francis prayer ... "It is better to comfort than to be comforted." Here was the formula, all right, but why didn't it work?

Suddenly I realized what the matter was ... My basic flaw had always been dependence, almost absolute dependence on people or circumstances to supply me with prestige, security, and the like. Failing to get these things according to my perfectionist dreams and specifications, I had fought for them. And when defeat came so did my depression.

There wasn't a chance of making the outgoing love of St. Francis a workable and joyous way of life until these fatal and almost absolute dependencies were cut away.

Reinforced by what grace I could secure in prayer, I found I had to exert every ounce of will and action to cut off these faulty emotional dependencies upon people, upon AA, indeed upon any set of circumstances whatsoever of a spot, literally.

Then only could I be free to love as Francis had. Emotional and institutional satisfactions, I saw, were really the extra dividends of having love, offering love, and expressing a love appropriate to each relation of life.

Plainly, I could not avail myself of God's love until I was able to offer it back to Him by loving others as He would have me. And I couldn't possibly do that as long as I was victimized by false dependencies.

For my dependency meant demand ... a demand for the possession and control of the people and the conditions surrounding me.

This seems to be the primary healing circuit, an outgoing love of God's creation and His people, by means of which we avail ourselves of His love for us. It is most clear that the real current can't flow until our paralyzing

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dependencies are broken, and broken at depth. Only then can we possibly have a glimmer of what adult love really is.

If we examine every disturbance we have, great or small, we will find at the root of it some unhealthy dependency and its consequent demand. Let us, with God's help, continually surrender these hobbling demands. Then we can be set free to live and love; we may then be able to gain emotional sobriety.

Of course, I haven't offered you a really new idea ... only a gimmick that has started to unhook several of my own "hexes" at depth. Nowadays my brain no longer races compulsively in either elation, grandiosity or depression. I have been given a quiet place in bright sunshine.

Tom said:

"Bill's word's of wisdom helped and inspired me and many others. To those who have never been there, it is hard to describe the gratitude that overflows in men and women who are delivered from the black depths of depression into the light. As with delivery from the bondage to alcohol, it is a hosanna of the heart that never ends."

Why Bill Wrote the Steps Twice

By Susan Cheever (author of My Name is Bill)

This is taken from her article on the writing of the 12 Steps. There is more information on it at the end.

The AA founder penned two versions of the 12 Steps, separated by 15 years and a lifetime of troubles. Their differences will surprise you.

The 12 Steps are the heart of Alcoholics Anonymous — but which 12 Steps?

The two principle versions of the 12 Steps are markedly different in history and in spirit. One was written by a young, optimistic Bill Wilson on the pink cloud of early sobriety; the other was written by Wilson 15 years later when he was disillusioned and suffering from crippling depression. He wrote the first version in a borrowed office with a pretty secretary transcribing; he wrote the second in a cinderblock shack built to escape visitors, with a judgmental editor so disgusted with Wilson's shenanigans that he broke away from AA a few years later. Needless to say, the two versions—one published in Alcoholics Anonymous (aka the Big Book) in 1939; the other in 1953's Twelve Steps and Twelve Traditions—paint very different pictures of the problem of alcoholism and its AA solution.



In the spring of 1938, AA was a fledgling organization, little more than a brainstorm in the minds of two native Vermonters who had managed to stop drinking. It was Bill's idea to write a book for people who couldn't get to AA meetings. He soon realized that he needed a structure for the book.

One night at home in Brooklyn, taking as a model the six tenets of the Oxford Group, a Christian evangelical group of which both Wilson and Smith had been members, he began writing. "I relaxed and asked for guidance," he recalled later. "With a speed that was astonishing...I completed the first draft." When he numbered the steps he had written, there were twelve.

As each chapter was finished, it was circulated in New York and Akron for editing by veteran newsmen who had gotten sober in AA. Some pages of the original manuscript are almost illegible because of the many edits, most of which make the text more inclusive and less Christian. For instance, Bill Wilson's first draft of the seventh step read: "Humbly, on our knees, asked God to forgive our shortcomings." The phrase "on our knees" was deleted, even as the phrase "as we understood him" was added to the word "God" in the third step.

It was more than a decade—and a World War—later, when AA was becoming so popular that Bill Wilson avoided meetings, before he thought that it was time for some system of governing and by-laws for the organization. By then he had read thousands of letters written by groups all over the world, many with the same questions and a few with the same solutions. To bring all the knowledge together he planned a new book of "Twelve Traditions" — these are the by-laws — and an expansion of the 12 Steps. The steps in the Big Book are often brief and run together; Bill wanted to amplify each step and give it its due

Dr. Bob had died in 1950, and Bill and Lois lived in the shingled house called Stepping Stones in Bedford Hills, New York. To edit the new book, Bill tapped AA friend Tom Powers, who had worked in advertising and lived nearby in Chappaqua, and magazine editor Betty Love. The three met in the morning in Wit's End, the cinderblock office Bill had built on a ridge above his house. Soon after they began the work, Bill was felled with the third disabling depression of his life, which he called a "period of blackness." Some mornings, Tom Powers said, Bill would just put his head down on his desk and weep while Powers and Love tapped out the new steps on Bill's typewriter.

The darkness in which the new steps were composed is reflected in the harshness of their tone. In step four in Alcoholics Anonymous, for instance, readers are gently led to the idea that they may have some part in their own misfortunes. There is no judgment. But in step four in the Twelve Steps and Twelve Traditions, readers are told that they are "tyrannized" by their desires, which

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Continued from page 4, WROTE STEPS TWICE

has resulted in emotional “deformities.” Readers are scolded for imposing their instincts on others and giving in to uncontrollable desires for prestige with a resulting “perverse soul-sickness.” The Big Book promises that God is waiting: “when we drew near him he disclosed himself to us!” The Twelve Steps and Twelve Traditions often describe a God who can seem unjust or heavyhanded. “A foolish consistency is the hobgoblin of little minds,” Ralph Waldo Emerson, another New Englander, famously wrote. AA literature is magnificently inconsistent, often contradicting itself or dramatically changing its point of view, as it did about the steps from 1938 to 1953. This was part of Bill Wilson’s ability to make AA welcoming to almost anyone who needed help. It’s hard to pick a fight with someone who is on your side.

Writer Susan Cheever is the author of *My Name Is Bill*, a biography of Bill W. This is a condensed version of her article on the Steps first published in *The Fix*. For the complete article go to: <https://www.thefix.com/content/Bill-W-twelve-steps-two-versions8676>

Source: *WE CARE, Bakersfield, CA., July, 2018*

Carry The Message: Pass the Hat

Some meetings focus on a step every month. It is a great way to stay focused on the steps and remind us of the need to keep step work alive. But we also need to focus on Traditions.

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tioning and alive for the next alcoholics – drunk or sober – who need a meeting, or a Big Book, or a pamphlet, or to talk to another drunk, or a phone number, or any of the other services provided by our A.A. Central/Intergroup Office, Area 15, Dis-

strict 20, various local service committees, and General Service Office in New York.

12 Ways GSO Uses the 7th Tradition

1. GSO has coordinated translations of the Big Book into 71 languages, and other literature in more than 91 languages. More are on the way.
2. GSO responds more than 90,000 emails, letters, and phone calls from AAs, suffering alcoholics, professionals, and others interested in AA.
3. GSO helps people find local meetings, link members in service, and support the start of AA in countries where there are no AA meetings.
4. GSO maintains aa.org which averages more than 30,000 visits per day.
5. GSO publishes and distributes approximately 8 million books, pamphlets, video and audio products annually. Box 4-5-9, news and notes from GSO, is published four times a year in English, French and Spanish.
6. GSO coordinates the Loners-Internationalists Meeting Correspondence Service (LIM), which is often the only link to AA for many AA members in remote areas, homebound, or deployed in active military service.
7. GSO’s Corrections coordinator answers more than 6,500 letters a year, primarily from inmates, and sometimes link them to an outside member who can take them to his or her first meeting on the outside.
8. GSO’s Corrections staff member also coordinates a Corrections Correspondence Service (CCS), which each year connects over 1,500 alcoholics behind the walls with outside members in order to share AA recovery by mail.
9. GSO’s Treatment and Accessibilities desk responds to residents or patients in treatment centers and connects them with local committees.
10. GSO’s Cooperation with the Professional Community (C.P.C.) staff member provides information about AA to hundreds of professionals each year, often sending them basic literature. This assignment also coordinates AA exhibits at over 25 national conferences of professionals in various fields each year and publishes the newsletter *About AA* for professionals.
11. GSO’s Public Information desk coordinates production and broadcast of audio and video Public Service Announcements (PSAs) to help reach the still suffering alcoholics on TV and radio. The most recent PSA, *Doors*, was aired approximately 75,000 times the first year of its release.
12. GSO’s Archives documents the activities of Alcoholics Anonymous for the future and makes the history of the Fellowship accessible to AA members and other researchers. Each year the Archives staff responds to over 1,500 requests for information and research.

Working With Others Is Also Self-Support

There's more involved in self-support than money. We all know why we pass the hat at meetings, and why we need to fill it. If you are not sure, look at two AA pamphlets that should be in every meeting's literature rack:

- Self-Support: Where Money and Spirituality Mix, F-3
- The AA Group Treasurer, F-96

If you look at pages 8 and 9 of the *Courier* this month — every month, actually — you will see the names of the Groups that contribute to Intergroup/Central Office, and probably to the other service arms of AA: District 20, Area 15, H&I, or the General Service Office (GSO), our national headquarters. Elsewhere in this issue you will see articles on how GSO and Central Office uses the money it collects. But the focus here is on how we support AA through service work. It is also how we support our own sobriety.

As Bill tells us on page 89 of the Big Book:

"Practical experience shows that nothing will so much insure immunity from drinking as intensive work with other alcoholics. It works when other activities fail. This is our twelfth suggestion: Carry this message to other alcoholics! You can help when no one else can. You can secure their confidence when others fail. Remember they are very ill."

So, let's see what wise and caring people have to say about giving in terms of time, money, and service:

"No one has ever become poor from giving." -*Maya Angelou*

"You make a living by what you get, you make a life by what you give." —*Winston Churchill*

"Only by giving are you able to receive more than you already have." —*Jim Rohn*

"If you can't feed a hundred people, then just feed one." —*Mother Theresa*

"The best way to find yourself is to lose yourself in the service of others." —*Gandhi*

"Wherever you turn, you can find someone who needs you. Even if it is a little thing, do something for which there is no pay but the privilege of doing it. Remember, you don't live in the world all of your own." —*Albert Schweitzer*

"Only a life lived for others is worth living." —*Albert Einstein*

"The smallest act of kindness is worth more than the grandest intention." —*Oscar Wilde*

"True ambition is not what we thought it was. True ambition is the profound desire to live usefully and walk humbly under the grace of God." —*Bill W.*

"Life's most urgent question is: What are you doing for others? —*Martin Luther King Jr.*

FINANCES	June	YTD
<u>Income</u>		
Literature/Merchandise	\$4,059	27,102
Group Contributions	1,227	11,327
AA Birthdays	16	594
Faithful Five	5	100
Anonymous		
<u>Total Income</u>	5,307	39,123
<u>Expenses</u>		
Bank/Credit Card Fees	79	447
Travel/Licenses/Permits		
Office Supplies	38	506
Office Improvement		
Payroll Net	3,236	11,329
Payroll Tax		2,455
Postage		32
Printing		2,018
Purchases/Lit./Merch.	490	15,434
Insurance		
Rent	500	3,000
Sales Tax	350	1,574
Telephone/www	198	1,121
Utilities	100	600
Contributions		
Computer Software		
Computer Maintenance		
Computer Equipment		
<u>Total Expenses</u>	5,468	39,144
<u>Net Ordinary Income</u>	-160	-22
Other Income	490	490
Other Expenses	749	998
<u>NET OTHER INCOME</u>	-259	-508
<u>TOTAL INCOME</u>	-419	-530

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) Area 15 and District 20; and 3) the General Service Office in New York. 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 aim of carrying the A.A. message to the alcoholic who still suffers. *The A.A. Group Treasurer, F-96,*

*Service material prepared by the
General Service Office*

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*

<u>Group/Meeting</u>	<u>JUNE</u>	<u>YTD</u>
11th Step Prayer & Med., 715482	0	94
Aprendiendo A Vivre, 176467	0	0
Back To Basics	0	0
Beach Bums 641645	250	250
Big Book Comes Alive, 710427	0	20
Big Book Steppers, Bonita, 698101	0	0
Big Book Steppers, Naples, 654630	0	70
Big Book Study, 662395	0	0
Bonita Awareness, 124788	0	0
Bonita Banyan, 176463	0	0
Bonita Beginners	0	148
Bonita Happy Hour, 670997	0	539
Bonita Men, 654428	0	0
Bonita Saturday Night	0	0
Bonita Springs Morning, 678493	0	759
Bonita Springs Women's Group, 169127	0	583
Bonita Step	0	0
Bonita Unity, 103316	0	200
Brown Bag, 163924	0	280
Burning Desire, 653891	0	200
Cake Meeting	25	25
Came to Believe, 615490	0	0
Candlelight, 606877	0	0
Common Solutions, 179613	471	889
Early Reflections, 653770	0	608
Early Riser, 161795	0	687
East Trail, 150873	0	0
Easy Does It, 156979	0	450
Free 2 Be, 6700930	0	181
Friday Big Book	0	50
Girlfriends, 678117	0	50
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	383
Ladies Night, Bonita, 672950	0	75
Lil'White House Group	0	120
Living Sober, 605904	0	20
Living Sober Isle of Capri	0	0
Men Of Naples, 634030	0	200
Morning Reflections, 660700	30	660
Naples Group, 103609	0	250
Naples Men's, 694322	0	75
Naples South, 130210	0	234
Naples Young People, 699130	0	0
New Dawn, 632504	0	0
New Women (Thursday noon)	400	400
Newcomers Coming Together, 684199	0	0
No Compromise, 681260	0	0
Not A Glum Lot	0	80
Nueva Vida	0	0
Old Timers, 698956	0	0
One Day At A Time, 120975	0	225

<u>Group/Meeting</u>	<u>JUNE</u>	<u>YTD</u>
Our Common Welfare	0	78
Out To Lunch Bunch, 147323	0	0
Pay It Forward, 704772	0	0
Primary Purpose Marco, 146715	0	675
Saturday Morning Girlfriends	0	0
Spiritual Solutions, 720796	0	0
Start Where You Are	0	0
Step By Step	0	83
Still Living Sober, 624730	0	0
Students of the Steps, 635600	0	0
Sunday Night Speakers, 665079	51	0
Sunlight Of the Spirit, 647959	0	320
Sunset Serenity, 654981	0	0
Survivor's, 157268	0	50
SW 239 BID	0	0
Swamp Group, 672733	0	80
Tables of Naples, 147671	0	155
Third Tradition, 143298	0	60
Three Legacies, 679400	0	75
Thursday Women	0	200
Unity Noon Step	0	113
Unity Step	0	34
Walk The Steps With Women, 701923	0	0
Wanderers, Ave Maria	0	0
We Care, Bonita, 617011	0	300
Wednesday Step St. Johns	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.



Judaism and the Lord's Prayer January, 1997



As a Jewish member of Alcoholics Anonymous, I've been concerned about the fact that so many meetings end in the Lord's Prayer. While I was willing to go to any lengths to get—and stay—sober, I was worried about reciting a prayer that might in some way compromise my Jewish identity. So I talked with my rabbi, who is knowledgeable not just about Jewish affairs but also about the Twelve Steps. He is Orthodox and the leader of an extremely large Jewish congregation. He does a lot of work visiting treatment centers, and he knows a lot about AA. Probably more than I do. He explained to me that there is nothing in the Lord's Prayer—or in all of the Twelve Steps, for that matter—that in any way contradicts anything in traditional Judaism. He pointed out that many of the phrases in the Lord's Prayer actually come from Jewish prayers in use two thousand years ago and still current today. While the Lord's Prayer is used primarily by Christians, its origins are firmly rooted in the Jewish prayer book. Now, I'm no scholar (although I've written a few books about Judaism), and I can't locate all of the phrases in Jewish liturgy off the top of my head, but I know a few, and perhaps these will give some sense of how the Lord's Prayer was assembled. Our Father who art in heaven = Avinu sheba-

shamiyim That Hebrew phrase, Avinu sheba-shamiyim, has been used for millennia to start prayers. The most recent use came in the Prayer For The State of Israel, composed after the founding of Israel in 1948. Hallowed be thy name = Yiskadal v'yiskadash sh'may rabbo This Aramaic formation is extremely familiar to Jews as the first line of the Kaddish (the Mourner's Prayer) and also the prayer that separates sections of the Orthodox prayer service. Thy kingdom come, thy will be done, on earth as it is in heaven = ba'shamayim me'ma'al u'va' aretz mitachas This line from the "aleinu" prayer, said at the conclusion of each prayer service and in the important Mussaf service on Yom Kippur, the Jewish Day of Atonement, translates as "in the heavens above and on the earth below." Give us this day our daily bread = Hu nosain lechem l'chol basar This comes from the first paragraph of the Jewish Grace After Meals. The meaning is that God gives bread to all beings. And forgive us our trespasses = She'tislach lanu al cal chatosainu "Forgive us for all of our sins" reads this line repeated many times in the Yom Kippur prayers. For thine is the kingdom and the power and the glory = L'cha, adoshem The Jewish phrase translates as "the greatness and the power and the glory." This is a line recited in a Sabbath morning prayer just prior to the reading of the Torah in the synagogue. Forever and ever = L'dor va'dor Literally, this means "from generation to generation." Amen = Amen Amen is actually a Hebrew word from the verb "to believe." In a prayer or a room—or in a Jewish court of law—to answer "Amen" after a statement is to say, "I believe this." So you see that as a believing Jew, when I'm saying the Lord's Prayer, I'm saying a compilation of excerpts of prayers that are a part of the traditional Jewish prayer book. I hope that this makes things more comfortable for other Jews.

— Mike L. Santa Monica, California

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	38	Bonita Unity
Rad W.	08/20/85	31	Gratitude Hour
Jackie T. F.	04/25/84	33	Morning Reflection
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.	06/16/16	1	Morning reflection
Steve K.	07/29/92	25	Primary Purpose
Sarah B.		14	
Steve L.	08/28/93	25	Early Reflection
Dale P.	05/29/98	20	

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

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., 777-4812

altchair@district20aa.org

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Jordon M., 331-9545

treasurer@district20aa.org

Registrar:

Mary B., 777-8066

registrar@district20aa.org

Secretary:

Tiffany M. 227-8669

secretary@district20aa.org

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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/Literature

Mary B., 777-8066

Business meeting the third Tuesday of each month at 5:30p.m., 24 Hour Club

Archives

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pete.curtner@yahoo.com

Current Practices

Opportunity

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District 20 Business Meeting:

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

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

MONTHLY NAPLES INTERGROUP MEETINGI

Central Office
1509 Pine Ridge Rd.
Unit B
(next to 24 Hour Club)

First Wednesday of
month at 7:00pm

Area 15; Panel 67

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

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SERVICE
helps us
stay sober

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Opportunity
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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., Tona.,
Ron M., Peter C
Ivan B., Diane B.
Nikki E., Abby R.,
Mary B., Kathleen H.,
Mary Pat B., Mari D.,
...and loyal Substitutes

After Hours Phone

Mary B., 877-8066