

THE COURIER

Naples Area Intergroup
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June 2026

Happy Birthday, A.A., 91 years, one day at a time!

The Gate Lodge, located at the entrance to Stan Hywet Hall and Gardens, is where the first unofficial Alcoholics Anonymous conversation was held in 1935.



STEP BY STEP
Real AAs, Real Recovery

"Step Six may be the greatest act of courage in the whole twelve-step process: a total act of faith. I have to trust that God will see the big picture and make the right choices."

Tujunga, California, June 2020, "My Armor, Step by Step"

ALCOHOLICS ANONYMOUS PREAMBLE:

Alcoholics Anonymous is a fellowship of people who share their experience, strength and hope with each other that they may solve their common problem and help others to recover from alcoholism. The only requirement for membership is a desire to stop drinking. There are no dues or fees for AA membership; we are self-supporting through our own contributions. AA is not allied with any sect, denomination, politics, organization or Institution; does not wish to engage in any controversy, neither endorses nor opposes any causes. Our primary purpose is to stay sober and help other alcoholics achieve sobriety. (AA Grapevine, Inc.)



June ... The Sixth (6th) Month Of Alcoholics Anonymous

Step 6

"Were entirely ready to have God remove all these defects of character"

Tradition 6

"An A.A. group ought never endorse, finance or lend the A.A. name to any related facility or outside enterprise, lest problems of money, property and prestige divert us from our primary purpose."

Concept 6

On behalf of A.A. as a whole, our General Service Conference has the principal responsibility for the maintenance of our world services, and it traditionally has the final decision respecting large matters of general policy and finance. But the Conference also recognizes that the chief initiative and the active responsibility in most of these matters should be exercised primarily by the Trustee members of the Conference when they

Sixth Step Prayer

Dear God, I am ready for Your help in removing from me the defects of character which I now realize are obstacles to my recovery. Help me to continue being honest with myself and guide me toward spiritual and mental health.

The Traditions Checklist from the AA Grapevine

These questions were originally published in the AA Grapevine in conjunction with a series on the Twelve Traditions that began in November 1969 and ran through September 1971. While they were originally intended primarily for individual use, many AA groups have since used them as a basis for wider discussion.

Tradition Six

An AA group ought never endorse, finance, or lend the AA name to any related facility or outside enterprise, lest problems of money, property, and prestige divert us from our primary purpose.

- 1. Should my fellow group members and I go out and raise money to endow several AA beds in our local hospital?*
- 2. Is it good for a group to lease a small building?*
- 3. Are all the officers and members of our local club for AAs familiar with "Guidelines on Clubs" (which is available free from GSO)?*
- 4. Should the secretary of our group serve on the mayor's advisory committee on alcoholism?*
- 5. Some alcoholics will stay around AA only if we have a TV and card room. If this is what is required to carry the message to them, should we have these facilities?*

Steps Six & Seven – A Meditation

The difference in the content of the presentations of these two Steps – as shown in the Big Book and within the 12&12 – is so stark, so significant, and so seriously dissimilar as to suggest a different author for each viewpoint. And indeed, there were.

Of the general period during which the Big Book was written, Bill W. clearly stated “I soon found I was no author, I was only an umpire. I shipped the chapters to Akron where they were passed around for comments and shipped back to New York where we discussed them in the New York meeting. **“AND THE BRAWLS OVER WHAT WAS TO GO INTO THE BOOK WERE SOMETHING TERRIFIC.”** (Note: The Three Legacies of A.A. by Bill W. – St. Louis MO. AA Convention – 1955.)



As for the book “Twelve Steps and Twelve Traditions”, Bill W. is indeed referred to as the author. The Editor of content and context however, was The Rev. John C. Ford S. J. – a Jesuit Priest, Moral Theologian, Yale Professor, graduate/patient of Dr. Silkworth at Towns Lake Hospital (as was Bill W.) and 40 year member of A.A. His religious life was based on the Spiritual Exercises of St. Ignatius of Loyola, the Founder of the Jesuits – whose view of spiritual development was very like the progression that became the 12 Steps of A.A. Excepting however, being based on the concept of the use of one’s personal will power – reinforced with God’s grace – to fight against SIN.

And therein lies the difference. It is in the book 12&12 that Bill W. and John F. reintroduce the concept of sin to the program of A.A. See pages 31 (Sins of Others), page 50 (7 Deadly Sins) and page 66 (Character Defects = Sins). Now it is true that the original Oxford Movement was based on the concept of Sin as the causative factor in all aberrant and deviant behavior. A.A. and the Big Book however, simply ignored any such reasons for our addictive actions, refused to label us “sinners” and makes NO mention of sin. NONE.

In the Big Book, Step Six requires only a “willingness”. Seven is dealt with as simply as the prayer suggests. “I pray that you now remove from me every single defect of character which stands in the way of my usefulness to you and my fellows.” This seems adequately clear – there is no need to thrash about for the rest of our lives worrying about our reaction to the sinfulness of our natures. To be Good – do Good.

Is it possible therefore that we as a group were closer to the source of the Power who’s direction we seek when we were just starting out in the 1930s? When we were “scarcely 100 in number”? Could the simplicity of Steps Six and Seven, as written in the Big Book, be a more accurate reflection of God’s will for us than the convoluted soul searching and guilt producing assessment and reassessment of “working” on our defects as recommended by Bill’s presentation in 1952.

Was Bill influenced to change: By his editor’s religious agenda?, By the loss of Dr. Bob in 1950 and his influence and advice to “keep it simple”?, by his own depressive state which caused him to seek psych counseling?, by the sheer pressure of a program grown from 100 at the time of the Big Book’s publishing to over 100,000 by the time the 12&12 was released in 1952?

By Terry W. – A member of AA.



How Oxford Group Criticism Spawned the Twelve Steps

Bill W., AA co-founder, was the person responsible for the origin of the Twelve Steps of Alcoholics Anonymous a few years after he got sober. Bill was released from Towns hospital in late December 1934. Following, Bill and Lois Wilson attended the New York Oxford Group.

However, all went well until Oxford Group members criticized them for having private meetings for “drunks only” in their home at 182 Clinton Street Brooklyn Heights, New York 11201. They were considered as “not Maximum” (not fully complying with OG principles). Chaos developed! Consequently, during August of 1937, Bill and Lois stopped attending the Oxford Group meetings.

The yet unwritten AA program of action was now on its own in New York! However, Bill W. remembered the Oxford Group’s twenty-eight Main Principles. These are the same “tenets” he would eventually put in our Big Book. Most importantly though, Bill accepted some of these tenets as helpful to alcoholics. Reference page xvi of the Big Book:

- Moral inventory
- Confession of personality defects
- Restitution to those harmed
- Helpfulness to others
- Necessity of belief in, and dependence upon, God

This later became a word-of-mouth six step program of action for alcoholics. There were several versions of this. But, this version can be found in the Fourth Edition (p 263) of the Big Book:

1. Complete deflation
2. Dependence and guidance from a Higher Power
3. Moral inventory
4. Confession
5. Restitution
6. Continued work with other alcoholics

In conclusion, the six-step word-of-mouth program was expanded into what we now know as the origin of the Twelve Steps in December of 1938 (*Pass it On*, pages 197-198). We are so very lucky that Bill was “not Maximum!” Certainly, a Godsend for us all and the future of AA! Further evidence that: “*God moves in mysterious ways!*”

By Bob S.



“As I continue to see the inherent worth and dignity in every human being, I will continue to live on a more level playing field with everybody.”

Shreveport, La., August 2012, “The Need to Go Deeper”, AA Grapevine

“When life presents us with a racking conflict ... we cannot be altogether blamed if we are confused. In fact, our very first responsibility is to admit that we are confused.”

AA Co-Founder, Bill W., August 1961, “This Matter of Honesty”, The Language of the Heart



THE LANGUAGE OF THE HEART

**Bill W.'s
Grapevine Writings**

You may have heard Bill W's story about writing the 12 steps. He sat at home one afternoon with a yellow legal pad, and the 12 steps just rolled out. He indeed may have just written them all at one time, but they came from other sources before, and had other changes later.

AA evolved from the Oxford Group Movement. Their four spiritual activities were:

The Sharing of our sins and temptations with another Christian life given to God, and to use "Sharing as Witness" to help others, still unchanged, to recognize and acknowledge their sins.

Surrender of our life, past, present, and future, into God's keeping and direction.

Restitution to all whom we have wronged directly or indirectly.

Listening to, accepting, relying on God's Guidance and carrying it out in everything we do or say, great or small.

In writing the Big Book, Bill created several versions of his own story, but his program of recovery could be summarized into four steps:

- i. Place your life in the hands of God as you understand him—forever.
- ii. Make a thorough and ruthless inventory of all moral defects and immoral actions.
- iii. Be willing to get rid of all these defects and immoral actions and realize that you can't do this alone.
- iv. Make amends for all past transgressions.

This led to these:

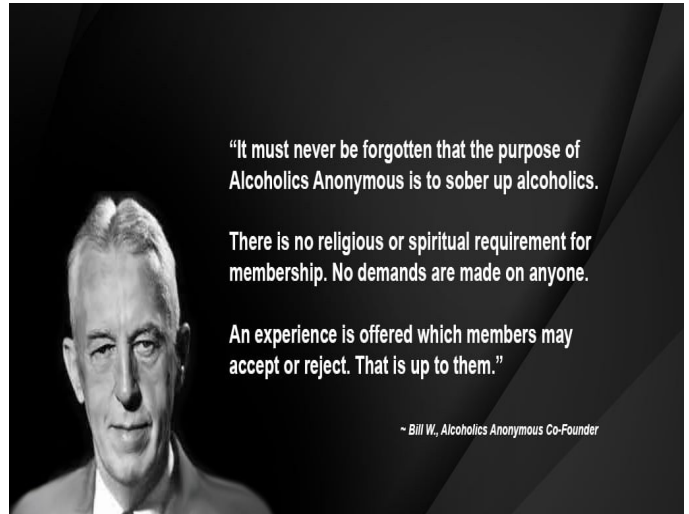
1. Admitted we were powerless over alcohol—that our lives had become unmanageable.
2. Came to believe that a Power greater than ourselves could restore us to sanity.
3. Made a decision to turn our will and our lives over to the care and direction of God as we understood Him.
4. Made a searching and fearless moral inventory of ourselves.
5. Admitted to God, to ourselves, and to another human being the exact nature of our wrongs.
6. Were entirely willing that God remove all these defects of character.
7. Humbly, on our knees, asked Him to remove our shortcomings – holding nothing back.
8. Made a list of all persons we had harmed, and became willing to make complete amends to them all.
9. Made direct amends to such people wherever possible, except when to do so would injure them or others.
10. Continued to take personal inventory and when we were wrong promptly admitted it.
11. Sought through prayer and meditation to improve our contact with God, praying only for knowledge of His will for us and the power to carry that out.
12. Having had a spiritual experience as the result of this course of action, we tried to carry this message to others, especially alcoholics, and to practice these principles in all our affairs.

During pre-publication several changes got made in addition to writing the 12 steps. The single word, God, was modified to add "*as we understand Him*" or generalized to some version of Higher Power to ameliorate those coming in with aversion to that word—something like half of us the Big Book claims. The terms "*direction*" and "*on our knees*" died a similar death.

The final phrase "*others, especially alcoholics*" got its scope reduced. We made it a more attemptable level.

"*Spiritual experience*" made it into the first printings. Thereafter we changed it to "*spiritual awakening*" for those of us for whom this was less dramatic. We also added Appendix II: Spiritual Experience with footnotes referencing it on pages 25, 25, and 47 with increasing emphasis. Any future changes to the Steps require the consent of 3/4 of the registered groups.

By Bob M.



The Beauty of Living in the Day

Lisa F., Red Bank, N.J.

As I continue on the journey of recovery and life, I realize how important it is to live each day to the fullest, like what I am given in the here and now is all I have. Through the trials and tribulations of sobriety and being human, I finally understand the significance of this concept in achieving and maintaining a semblance of peace and contentment with my life and the world around me. What began as a strange and unknown way of living, has now become the key to unlocking a spiritual path towards embetterment. It's meaning and the effect on my daily affairs has changed into an invaluable tool in the quest to live life in a cohesive and loving manner. Whether living with the challenges of sobriety, life's everchanging course or simply trying to be my best, living in the day affords me a clear path to moving forward in the destination to acquire a greater degree of serenity, harmony and cohesiveness with the universe.

To live in the day was one of the first things I was taught when I came into the rooms. Since my compulsion to drink was not lifted till I was about 5 months sober, the concept was instrumental in keeping me in the here and now and getting me through my urges. Many times, I would have to break my day down into hours, minutes and seconds to get to the other side of the all-consuming impulse to pick up. It was only by holding on to the present moment, that I was able to accumulate day after day, until I miraculously reached a place in time where I was not engaging in a daily battle with my disease. Without realizing it, I had made it through the early struggle of recovery, something inconceivable, daunting and overwhelming had I looked down the long road ahead. I highly doubt I could have achieved continuous sobriety had I not been given this tool and concept that was invaluable in my recovery from alcoholism.

Besides enabling me to not pick up a drink one day at a time, staying in the day has given me the ability to handle many of life's situations and problems which otherwise may have seemed insurmountable. When presented with challenges and, often, heartbreaks too difficult to take in their entirety, living in the moment afforded me a way to deal with the here and now, without projecting about how it was going to be in days to come. In all honesty, unless any of us possess a crystal ball, we have no idea how life will turn out down the road. What seems like a lifelong challenge, may, in fact, become insignificant and meaningless in days to come. I have no idea what tomorrow may bring, so why riddle myself with anxiety in conjuring up how my existence will unfold in the future? Although a simple concept, it has taken many 24s to try to incorporate it into my being, as I have an innate belief that worrying will somehow change outcomes. Interestingly, looking back over the course of my sobriety, in particular, none of the things I spent countless hours and days worrying about ever came to fruition. Although one might think this taught me to let go of worry and fear, it is still a struggle not to react apprehensively when presented with unfavorable events and situations. Like most of the changes that come from working the program, effects sometimes materialize after a long and slow process.

I don't know about the rest of you, but in addition to having regrets from my drinking days, I, unfortunately, have had regrets throughout my sobriety. It has finally dawned on me, if I truly live today to the fullest, like it is the only day I have, I will cease looking back on yesterday with feelings of remorse and incompleteness. Instead of believing I have more time to make amends, be present for those in my life or let someone know how I feel, I can choose to be accountable and my best in the moment, and live in hereafter with a clear conscious. Through living life, I have learned tomorrow is not always a given for myself and those around me. Unfortunately, knowing this firsthand and experiencing it has not always prompted me to take care of all my relationships with others in the present time. I have still found myself waiting till another day, believing I had months or years ahead to complete the work at hand.

Last year my father passed away suddenly. Though I spoke to him on a regular basis. I kept putting off visiting him, as he lived a distance away. Having experienced sudden loss in sobriety, the death of my boyfriend in particular, I knew life is precarious and can end without a moment's notice, leaving behind regret. Regret for spoken words, one wishes they could take back, and regret for the unspoken ones, that embody the love we feel. There is also regret for what could have been done differently and regret for what could have been done and love which was never expressed and shown. Knowing the aftermath death can leave behind, I still lived as if there was more time to carry out my intentions in relationships with others, especially my father. When my father died unexpectedly, I was once again left in a wake of emotions and ruminating thoughts of what I failed to do, yet, at the same time it brought me to the realization of how important living in the day is.

In addition to maintaining early sobriety and providing calmness when presented with life's challenges, truly living in the day affords me a guarantee of not looking back in the hereafter at days gone by with regret. I cannot change the past, but moving forward I can make a daily conscious effort to live today like it is the last chance I have to do my best. By living each day to the fullest, do what is in front of me, admit when I am wrong, right then and there, and express my love and appreciation for those who are in my life, I can wake up tomorrow, if it is given, without remorse for yesterday. I can also let go of worry and apprehension about future days, which may never come. How freeing and satisfying this would be to just be in the present moment and be content and serene with the path I am walking in this day. It is only through practicing this concept in its entirety, that I will truly experience the beauty of what living in this day truly offers. No matter how long I have been on this earth and how long I have been trying, the solution for an element of pure serenity and peace is available to me, if I just remember throughout my days to do my best, for tomorrow may never come.



“Don’t wait till you’re depressed to practice gratitude.”

New Canaan, Conn., September 1979, “Gratitude”, Voices of Long-Term Sobriety

**VOICES OF
LONG-TERM SOBRIETY**

OLD-TIMERS’ STORIES
FROM AA GRAPEVINE

“After so many years of being a hazard, a public nuisance at best, I feel obliged to do something positive.”

Nipawin, Saskatchewan, November 2003, “Nobody’s Fault but Mine”, Happy, Joyous and Free: The Lighter Side of Sobriety



**HAPPY, JOYOUS
& FREE**

The Lighter Side of Sobriety

The Wilmington Preamble has long been surrounded by controversy and discussion of such has sparked many a debate almost from its inception in the early years of Alcoholics Anonymous. The history of our fellowship has mostly been passed from member to member over the expanse of many years; member whose very disease has a tendency to distort one's memory. Inaccuracies may prevail. The following is in no way an attempt to dispel those controversies, but an effort to establish an accurate history of the birth of the Wilmington Preamble and to keep its true history alive the enlightenment of future generations. Documentable corrections are welcomed.

The Wilmington Preamble's birth ties in with one of Wilmington's earliest members, Shoes L. Shoes joined the Wilmington Group and got sober in May of 1944. The following month in , Shoes was Chairman of the group and in charge of getting for their meetings. There was at this time a sportswriter in town covering the horseraces at Delaware Park to speak at the group's meeting. His name was Mickey M. and Shoes asked . Mickey replied that he wasn't much of a speaker but that he would write something appropriate. He reportedly went back to his room at the Hotel Dupont and wrote the Wilmington Preamble as we know it and it was read the following Friday night.

Being a sportswriter, Mickey M. covered events in other towns, and while in Baltimore covering the races at Pimlico gave the same preamble to the Baltimore Group which they also adopted as their own. Where it was actually read first is the subject of many debates but one fact remains clear, that this "Preamble" was widely accepted in Maryland and Delaware long before World Service sanctioned the shorter A.A. Preamble that is more universally accepted today.

The Wilmington AA Preamble

We of Alcoholics Anonymous are a group of persons for whom alcohol has become a major problem. We have banded together in a sincere effort to help ourselves and other problem drinkers recover health and maintain sobriety.

Definitions of alcoholics are many and varied. For brevity we think of an alcoholic as one whose life has become unmanageable to any degree due to the use of alcohol.

We believe that the alcoholic is suffering from a disease for which no cure has yet been found. We profess no curative powers but have formulated a plan to arrest alcoholism.

From the vast experience of our many members we have learned that successful membership demands total abstinence. Attempts at controlled drinking by the alcoholic inevitably fail.

Membership requirements demand only a sincere desire on the part of the applicant to maintain total abstinence.

There are no dues or fees in A.A.; no salaried officers. Money necessary for operating expenses is secured by voluntary contributions.

Alcoholics Anonymous does not perform miracles, believing that such powers rests only in God.

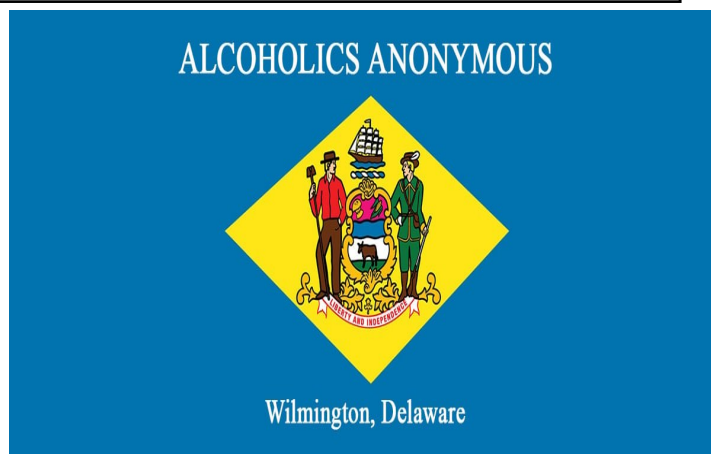
We adhere to no particular creed or religion. We do believe, however, that an appeal for help to one's own interpretation of a higher power, or God, is indispensable to a satisfactory adjustment to life's problems.

Alcoholics Anonymous is not a prohibition or temperance movement in any sense of the word. We have no criticism of the controlled drinker. We are concerned only with the alcoholic.

We attempt to follow a program of recovery which has for its chief objectives: Sobriety for ourselves; help for other alcoholics who desire it; amends for past wrongs; humility; honesty; tolerance; and spiritual growth.

We welcome and appreciate the cooperation of the medical profession and the help of the clergy.

By Cathedral City, CA Central Intergroup Office





Through Our Own Contributions

“Get a sponsor, get a home group, and get something to do at that home group,” was a continuing mantra at the treatment facility I attended in the early ‘80s. This final item was not hard to find. Most meetings needed to be set up and later cleaned up, coffee made, cookies bought, cups and ashtrays washed (yes, china cups and metal ashtrays). We had greeters at the door. And we appointed an Intergroup rep and a General Service rep in addition to the usual secretary and treasurer.

responsibility got me to my home group when I had a sick headache, a bad cold, or—most importantly—a strong desire to just skip it. My contributions made the meeting better and by my efforts I became an integral part of that group.

The group needed workers, but it also needed money. They passed a basket and nearly everyone tossed in a full dollar. I asked around and found that hereabouts we’d been doing that since about 1975—the thought was *“put in the cost of a beer.”* Around that time AA growth was over 10% per year fueled largely by treatment facility promotions funded by insurance payments. While inflation was also high, AA expenses grew slower due to economies of scale.

We had no club in the Heights area and the Central Office would not list a new group if it was on the same day, time, and format of an existing group within 5 miles. Treasuries were flush and nearly all the crowded groups and their members pledged and paid toward maintaining the Central Office. This has all changed.

We have people at the door but they’re usually smokers and not so good as greeters. AA growth has stagnated due in part to few treatment facility promotions and because AA’s Public Service Announcements (PSAs) are rarely run since the deregulation of TV stations means they no longer are required to run PSAs. New groups proliferated in part by a local club starting. Inflation is slow but persistent. Still the pseudo-traditional \$1 in the basket lingers on.

Many groups cannot afford to send donations to the central office or general service and, since they’re not sending money, they’re not putting their *“mouth”* (sending representatives) where their money is. My home group had a somewhat high rental from the church where it met since they felt they needed to keep a custodian there when we met for security and expected us to pay that cost.

The group treasurer complained to the church that we couldn’t meet it; we learned later that a partial cause was they were skimming a large part of the basket themselves. The church asked me if this was true and I explained that we could meet the rent but doing so meant we’d have nothing to give to our support services. This was NOT okay with their board, so the church cut our rent in half.

Many groups get by because their charitable landlords do not charge them the going rate for a building rental. We are part of their mission and so they give us a break. By taking it, we don’t have to get more in the basket. We survive—but are in no way *“self-supporting through our own contributions.”*

Some charities speak of sacrificial giving, a.k.a. *“give till it hurts.”* AA does not want or need this, but many of us would not miss an extra \$1 per meeting and so should be encouraged to *“give until it feels good.”* A friend started getting two-dollar bills at his bank and making a statement by tossing one of those into the basket. I’ve followed suit. I also follow our area’s suggestion to give \$5 at my home group to make up in part for those not yet able or generous enough to contribute anything to them.

By making a full contribution of both time and money to AA, I find that I less often use what my sponsor called *“them preferential pronouns”*—I, me, my—and instead speak *“we admitted”*, *“God grant us”*, *“our program”*, etc. AA saved my life; so, I cannot leave it hungry and begging when I can quite easily do my part to alleviate that through my own contributions.

By Bob M.



“The simple act of getting in touch with AA that first time washed out in an instant the dark loneliness that had encompassed my life.”

New York, N.Y., November 1969, “Tradition One”, Best of Grapevine, Volume 1

“The emotional balance that eluded me is returning with prayer.”

Seattle, Wash., April 1974, “Prayer”, Spiritual Awakenings



**SPIRITUAL
AWAKENINGS**
Journeys of the Spirit

AA GRAPEVINE, January 1997

Judaism and the Lord's Prayer

BY: MIKE L. | SANTA MONICA, CALIFORNIA

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 more than 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 shebashamiyim

That Hebrew phrase, Avinu shebashamiyim, has been used for millenia 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.

Source URL: <https://www.aagrapevine.org/magazine/1997/jan/judaism-and-lords-prayer>

AA Volunteer Opportunities



*Naples Area
Intergroup*

Mornings: 9:00 to 12:30

Afternoon: 12:30 to 4:00

(One morning or afternoon each week.)

and, Telephone Helpline

After-hours, various days.

1-year continuous sobriety.

For information: 239/262-6535

Calling all AA

Authors !!!

**Please submit
an article to**

The COURIER !!!

Email article to:

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Your Groups'

Activities

Can Be Here

Next Month.

To Highlight

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FOOD, FUN & FELLOWSHIP!!

Barbeque Dinner, Karaoke and Guest Speakers:

Diana M. (Largo, FL) &

Stanley S. (Largo, FL)

For More Info: Call John F. at 239-248-0596

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Speakers

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- KARL M., COVINA, CA
- TERRENCE H., PINELLAS PARK, FL
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- STEVE L., NASHVILLE, TN
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Scan the QR Code with your camera. For assistance call 727-530-0415



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Call 1-407-996-9700
to be put on a
waiting list if
available. - \$159

9700 International Drive
Orlando, FL 32819

THE 66TH ICYPAA in MICHIGAN

INTERNATIONAL CONFERENCE OF YOUNG PEOPLE IN ALCOHOLICS ANONYMOUS

ON AWAKENING

September
3rd - 6th



Register now
& book your room!

Amway Grand Plaza Hotel
Grand Rapids, MI

ICYPAA.ORG





Serenity By The Sea!



SEPTEMBER 11 - 13, 2026

A Weekend of Food, Fun & Fellowship Featuring Meetings, Workshops, Speakers, and a Saturday Night Banquet!

BOB D.

Las Vegas, NV

STEPHANIE B.

Konawa, OK

JIMMY D.

Dallas, TX

LAURA B.

Austin, TX

BILLY N.

West Palm, FL

Dynamic Talks from around the United States



A VARIETY OF SPECIAL EVENTS!

(Badges must be worn to attend all meetings & workshops)

~ Workshops! ~ Archives! ~ Speakers

The rest will be a Surprise!

Sunrise/Early Bird and Sunset/Night Owl Meetings!

HOTEL REGISTRATION INFORMATION

The Naples Hilton Resort!

1-800-445-8667

Please visit our website for additional information and one-click booking!

\$140 Per Night Single or Double Occupancy
(Free Self-Parking, Wi-Fi, & No Daily Resort Fees!)

GROUP Name Serenity By The Sea 2026
Group Code: SBTS26

For more information visit www.serenityclubswfl.org/

(Reservations must be made as soon as possible, to receive this rate.)

If you need additional information, or have special needs, please call John F. at 239-450-1044, email jfisheraa05@gmail.com, or write: **Serenity By The Sea**, 12435 Collier Blvd. unit 107 Naples, FL 34116

Your Registration Includes:

Access To All Meetings And Workshops!

SERENITY BY THE SEA REGISTRATION

(Register online at www.serenityclubswfl.org)

\$60.00 Per Person

NAME _____

ADDRESS _____

CITY _____ STATE _____

ZIP _____ PHONE _____

EMAIL _____

Name on Badges _____

Registration Fee (Required) **\$60.00**

Saturday Night Banquet (Optional) **\$65.00**

Guest Banquet **\$65.00**

TOTAL _____

Make Checks Payable To: The Serenity Club
and Mail To: 12435 Collier Blvd., Ste. 107
Naples, FL 34116

This is a fundraiser. All sales are final. NO REFUNDS. Cancelled/unclaimed registrations will become scholarships.

<u>FINANCES</u>	<u>May 26</u>	<u>YTD 26</u>
<u>Income</u>		
Literature/Merchandise	\$2,706	\$26,184
Group Contributions	2,451	\$11,116
AA Birthdays		40
Faithful Five		
Individual/Anonymous	230	424
<u>Total Income</u>	7,775	37,764
<u>Expenses</u>		
Bank/Credit Card Fees	115	460
Licenses/Permits	-	
Office Supplies	381	2,406
Office Improve/Repair	-	
www Hosting	270	270
Payroll	2,425	12,125
Payroll Tax	-	
Postage	-	
Printing	-	1,871
Purchases/Lit./Merch.	3,352	15,444
Insurance	-	
Rent	500	2,500
Sales Tax	-	1,460
Telephone/www	160	1,144
Utilities	100	500
Computer Equipment	-	-
Computer Software	107	737
Licenses / Memberships	-	270
Accounting Services	-	1,079
<u>Total Expenses</u>	7,410	40,425
<u>Net Ordinary Income</u>	\$365	(\$2,660)
Gratitude Dinner Tickets	-	
Raffle Ticket Sales		
Gratitude Expenses	-	
<u>NET OTHER INCOME</u>	-	-
<u>NET INCOME</u>	\$365	(\$2,660)

**Thank you to all who contribute 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-B Pine Ridge Road
Naples, FL 34109
(50%)

General Service Office

James A. Farley Station
P. O. Box 2407
New York, N. Y. 10116 (30%)

District 20

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

Area 15

Area 15 Treasurer
2950 W. Cypress Creek Rd.
Ste 333 #1097
Ft Lauderdale, FL 33309
New Address(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*

The Birthday Club

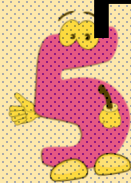
Did you know you can share your sobriety and gratitude in a practical way by joining the AA Birthday Club? Sign up today and be featured in the *Courier*. Show your support for your Central Office. A donation of only one dollar for every year of your sobriety will help carry the message to alcoholics who still suffer.



Rick G.	55 years
Paul B.	54 years
Ronnie P.	51 years
Ron L.	47 years
Jackie G.	39 years
Bill D.	38 years
Merle B.	38 years
Michael L.	36 years
Dennis F.	35 years
Rad W.	35 years
Judy W.	34 years
Steve K.	32 years
Bill S.	24 years
Ken H.	23 years
Laura .	7 years
Eric S.	6 years



Faithful Fivers Needed



2025 Monthly Faithful Fiver Club

April O., Bill D., Bill S., Eric S., Jeanette H., Jim H., Judy W., Kathryn Mc., Ken H., Ralph W., Rick G., Ron L., Theresa R.

We are members of A.A. who want the hand of A.A. always to be there in the Naples, Florida area.

It's easy to join!

Use a Check or Credit Card to contribute monthly, or one time.

Stop by the Central Office for a one time Credit Card charge.

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:

Chair:

Joe S. 845/554-8721
chair@district20aa.org

Alt. Chair:

Tom D. 845/230-6780
tomadavison@yahoo.com

Registrar:

Scott N., 262/374-2269
registrar@district20aa.org

Treasurer

Bob A., 440/667-4372
treasurer@district20aa.org

Secretary:

Maury D. 239/370-7232
maury@mdailey.com

Service Committees:

Archives

Heather O. 272-2632
district20archives@gmail.com

District 20 Business Meeting

4th Thursday of each month,
7:00pm @ 24 Hour Club
1509 Pine Ridge Road

Current Practices

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

Grapevine / Literature

Lauren F. 220-2792
laurenfrosh@comcast.net
Jody L. 518/335-9748
jojopr1025@gmail.com

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

Institutions

Maria M.
mmettchea@aol.com
1st Thursday of each month
at 7:00 p.m., 24 Hour Club

Public Information/CPC

Leonard H., 239/315-6120
leonardheller1@gmail.com
3rd Friday of each month,
at 6:00pm, Serenity Club

The Courier is published monthly by the *Naples Area Intergroup of Alcoholic Anonymous* with an office located at 1509-2 Pine Ridge Road, 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..

Contributions from our readers are encouraged.

Submissions are edited for space and clarity only.

District 20

Business Meeting:

FOURTH Thursday
of the Month, 7:00 pm
Twenty-Four Hour
Club
1509 Pine Ridge Road

NAPLES AREA INTERGROUP MEETING

Central Office
1509-2 Pine Ridge Rd.
(next to 24 Hour Club)

SECOND Wednesday of
each month at 7:00pm

Area 15; Panel 75

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

Delegate: Lisa D.
delegate@area15aa.org

Alternate: Donna W.
altdelegate@area15aa.org

Chair: Bron F.
chair@area15aa.org

Treasurer: Alan T.
treasurer@area15aa.org

Registrar: Lea A.
registrar@area15aa.org

Secretary: Paul M.
secretary@area15aa.org

Technology Opportunity.

Commitments

DAVID LAWRENCE CENTER

Every day except
Wednesday
7:00 p.m.
Maria M., 370-2034
mmettchea@aol.com

WILLOUGH
Sunday, Monday and
Thursday
7:00pm
Peggy E., 269-7651
marco-
angelz000@gmail.com

HAZELDEN
Monday, 7:00pm
Nick Geer 818/424-5463
nicgeer@gmail.com

BRIDGING THE GAP
Joe S., 845/554-8721
joeascaliala@icloud.com

Naples Area Intergroup

Trusted Servants

Chair:

Service Opportunity

Interim Chair:

Robert C. 784-8514
bcrowe616@aol.com

Treasurer:

Dalton M.
781/444-7070
daltonmurfee@aol.com

Secretary:

Jasmine C., 220-7798
jasmineyenter@yahoo.com

Members at Large:

Service Opportunities

Office Manager:

Ken Helton
1509-B Pine Ridge Road
Naples, Florida 34109-2198
naplesintergroup@yahoo.com
Office: 239-262-6535
Cell: 239/963-7820
www.aanaples.org

Office Hours:

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

Amy D., Becky S., Bill D.,
Bill S., Caroline H., Carrie
W., Eric S., Gay S., Geoff
S., James S., Joe
S., Natacha A., Peggy E.,
Ralph B., ... and loyal substi-
tutes.

Service Opportunity

After-Hours Phone Volunteers

Bob M., Craig P., Geoff E.,
Heather B., Ken H., Lauren
F., Steve K., and Tim A.

Service Opportunity