

Elbe Friday Nighters Zoom Meeting Format

- Good evening everyone and welcome to *Elbe Friday Nighters* Zoom meeting of Alcoholics Anonymous. My name is _____ and I am an alcoholic.
- To avoid distraction from any background noises, would you please mute your microphone except when you wish to speak.
- Before we begin, let us pause for a moment of silent meditation to reflect on our reasons for being here, followed with the *Serenity Prayer*. (*Note: the chairperson should NOT mute his/her microphone but should lead the prayer.*)

*GOD, grant me the Serenity to accept
the things I cannot change,
Courage to change the things I can
and Wisdom to know the difference.*

- I've asked _____ to read the *Preamble*. (*Use reader's name*)
- I've asked _____ to read *How It Works*. (*Use reader's name*)
- I've asked _____ to read *The Twelve Traditions*. (*Use reader's name*)
- This is an open meeting of Alcoholics Anonymous. We are glad you are all here, especially newcomers. In keeping with our singleness of purpose and the Third Tradition, which states that "The only requirement for A.A. membership is a desire to stop drinking," we ask that all who share confine their comments to their problems with alcohol.

- In keeping with our Twelfth Tradition of anonymity, we request that who you see here and what you hear here of a personal nature, let it stay here after you leave the meeting.
- Is there anyone here for their **First**, **Second** or **Third** meeting since their last drink? If so, would you please introduce yourself by your first name only, so we may welcome you?
- Are there any visitors from outside the Pierce County area or anyone who would like to acknowledge their home group?

If this is NOT the last Friday of the Month:

Is there anyone here celebrating an AA birthday tonight or during the past week?

- Are there any AA related announcements?
- If you are looking for a home group, we invite you to consider *Elbe Friday Nighters*. We hold our informed group conscience meetings on an “as needed” basis.
- As I call your name, would you please introduce yourself. (*Call the names of the attendees from your Zoom window.*)

If this IS the last Friday of the Month:

Is there anyone here celebrating an AA birthday in the month of _____?

- Please remember that this is a one-hour meeting.

Begin the discussion. If there are any new people then select an appropriate section from the Big Book or Twelve and Twelve. Otherwise, the chairperson should be prepared with a topic and an appropriate passage from AA conference-approved literature.

At 8:00 p.m. it is time to close the meeting:

- I've asked _____ to read *The Promises* from pages 83 and 84 of the Big Book. *(Use reader's name)*
- Would everyone please mute their microphone and we will close the meeting with The Lord's Prayer. *(Note: the chairperson should NOT mute his/her microphone but should lead the prayer.)*

The Lord's Prayer

Our Father, Who art in heaven, hallowed be Thy Name.

Thy Kingdom come. Thy will be done

on earth, as it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses,

as we forgive those that trespass against us.

And lead us not into temptation, but deliver us from evil.

For Thine is the kingdom, the power, and the glory, for ever.

Amen.

A.A. PREAMBLE©

Alcoholics Anonymous is a fellowship of men and women 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 A.A. membership; we are self-supporting through our own contributions. A.A. 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 to achieve sobriety.

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HOW IT WORKS

Rarely have we seen a person fail who has thoroughly followed our path. Those who do not recover are people who cannot or will not completely give themselves to this simple program, usually men and women who are constitutionally incapable of being honest with themselves. There are such unfortunates. They are not at fault; they seem to have been born that way. They are naturally incapable of grasping and developing a manner of living which demands rigorous honesty. Their chances are less than average. There are those, too, who suffer from grave emotional and mental disorders, but many of them do recover if they have the capacity to be honest.

Our stories disclose in a general way what we used to be like, what happened, and what we are like now. If you have decided you want what we have and are willing to go to any length to get it—then you are ready to take certain steps.

At some of these we balked. We thought we could find an easier, softer way. But we could not. With all the earnestness at our command, we beg of you to be fearless and thorough from the very start. Some of us have tried to hold on to our old ideas and the result was nil until we let go absolutely.

Remember that we deal with alcohol—cunning, baffling, powerful! Without help it is too much for us. But there is One who has all power—that One is God. May you find Him now!

Half measures availed us nothing. We stood at the turning point. We asked His protection and care with complete abandon.

Here are the steps we took, which are suggested as a program of recovery:

1. We 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 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 ready to have God remove all these defects of character.
7. Humbly asked Him to remove our shortcomings.
8. Made a list of all persons we had harmed, and became willing to make 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 conscious contact with God *as we understood Him*, praying only for knowledge of His will for us and the power to carry that out.
12. Having had a spiritual awakening as the result of these steps, we tried to carry this message to alcoholics, and to practice these principles in all our affairs.

Many of us exclaimed, "What an order! I can't go through with it." Do not be discouraged. No one among us has been able to maintain anything like perfect adherence to these principles. We are not saints. The point is, that we are willing to grow along spiritual lines. The principles we have set down are guides to progress. We claim spiritual progress rather than spiritual perfection.

Our description of the alcoholic, the chapter to the agnostic, and our personal adventures before and after make clear three pertinent ideas:

- a) That we were alcoholic and could not manage our own lives.
- b) That probably no human power could have relieved our alcoholism.
- c) That God could and would if He were sought.

THE TWELVE TRADITIONS OF ALCOHOLICS ANONYMOUS

(SHORT FORM)

1. Our common welfare should come first; personal recovery depends upon A.A. unity.
2. For our group purpose there is but one ultimate authority—a loving God as He may express Himself in our group conscience. Our leaders are but trusted servants; they do not govern.
3. The only requirement for A.A. membership is a desire to stop drinking.
4. Each group should be autonomous except in matters affecting other groups or A.A. as a whole.
5. Each group has but one primary purpose—to carry its message to the alcoholic who still suffers.
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.
7. Every A.A. group ought to be fully self-supporting, declining outside contributions.

8. Alcoholics Anonymous should remain forever nonprofessional, but our service centers may employ special workers.
9. A.A., as such, ought never be organized; but we may create service boards or committees directly responsible to those they serve.
10. Alcoholics Anonymous has no opinion on outside issues; hence the A.A. name ought never be drawn into public controversy.
11. Our public relations policy is based on attraction rather than promotion; we need always maintain personal anonymity at the level of press, radio, and films.
12. Anonymity is the spiritual foundation of all our Traditions, ever reminding us to place principles before personalities.

The Promises

Chapter 6, Page 83-84 of the book, Alcoholics Anonymous

If we are painstaking about this phase of our development, we will be amazed before we are half way through. We are going to know a new freedom and a new happiness. We will not regret the past nor wish to shut the door on it. We will comprehend the word serenity and we will know peace. No matter how far down the scale we have gone, we will see how our experience can benefit others. That feeling of uselessness and self pity will disappear. We will lose interest in selfish things and gain interest in our fellows. Self-seeking will slip away. Our whole attitude and outlook upon life will change. Fear of people and of economic insecurity will leave us. We will intuitively know how to handle situations which used to baffle us. We will suddenly realize that God is doing for us what we could not do for ourselves.

Are these extravagant promises? We think not. They are being fulfilled among us —sometimes quickly, sometimes slowly. They will always materialize if we work for them.