Welcome to the National Alcoholics Anonymous Technology Workshop. My name is David and I am an alcoholic. I want to thank Don and the committee for their loving invitation to be here today.   My sobriety date is December 23rd of 1982. My home group is the Thursday Night Big Book Study in Shelburne Falls, Area 31, the Golden West of Massachusetts. We read almost the entire Big Book. One week we read a chapter from the front of the book from the Preface through "A Vision for You" and the next week we read a chapter from the back of the book from Dr. Bob's Nightmare" through the very end of the book including the appendices and the list of AA publications. You might be surprised by the depth of sharing from even something like the short page on the Lasker Award. If you are ever in western Mass, I invite to come to Trinity Church on a Thurday night at 7pm and join us.

My topic today is "Our Concepts: where Technology and Spirituality Mix.

Before I begin let me just say that I am not an expert on AA, the 12 Concepts or technology. Like everyone else in AA, I have my own experience and interpretation of things and that is what you are going to hear today. Some of what I say may end up a bit repetitive, but bear with me. I have found that repetition can be useful. Meanwhile, my goal is to just throw out some ideas to think about in terms of how technology and spirituality interface.

I think this is a great topic for us to think about. Just as Bill talks about Money and Spirituality mixing in the hat, that it takes a fair amount of time and a little bit of cash to carry the message, it takes some serious thinking through the 12 Concepts before implementing a new whiz-bang way of communicating our life-saving message no matter how cool and exciting it seems to be.

And, boy, new technology is really fun, isn't it? I love technology. As a life-long avid reader of science fiction and science fact, I couldn't believe we had to wait so long for someone to come up with a Palm Pilot, remember those? That's an idea that was imagined long, long before it was invented. Having spent most of my career in advertising sales, the idea of an electronic address book seemed obvious to me and when the Palm Pilot finally came out I abandoned paper address books immediately. I remember being disappointed that my digital camera and my Palm Pilot weren't connected to the internet and to each other. Well times have continued to change. Palm Pilots have since been replaced many times by newer, cooler, sleeker models so that, ala Dick Tracy, now our watches contain a thousand times more computing power than the climate controlled building full of a Burroughs 3500 computer I operated while serving in the Air Force just 40 years ago. I switched from the Palm Pilot to a Blackberry and eventually to a Samsung smartphone that does everything my desktop used to do and I no longer have a desktop though I do have a laptop which is easier to type on than my phone. I imagine that with voice recognition, typing is about to become as obsolete as cursive writing. I have now developed the habit of simply asking my phone for information instead of typing it in and hitting enter.

New gizmos that go whiz-bang, new ways to talk to each other without being face to face, those are the things our dreams are made of here. We get excited about software upgrades, hardware innovations and apps that let us do things we've never thought of before. What has all that to do with the Concepts and carrying the message of AA?

I came to AA as a direct result of the mix of technology and spirituality. My last drink came at around midnight, the end of a long day of drinking which began at 7:30am. Though I had been sleeping on the beach, my drinking companion allowed me to crash at his small condo and I came to the next morning to the sound of the phone ringing: a land-line, the standard communication technology of the time. I overheard my friend's side of the conversation and at the end he said "yeah, I think it's time for me to get clean and sober again." I didn't know it but he had been a member of AA who was out on a slip with me. When I heard him say he wanted to get clean and sober again and that he was going to go to an AA meeting that night, I asked him if I could go along and he said "sure." The telephone, a technological innovation from the mid-1800s, carried the message to me that day. The person that made the call was practicing the spiritual principle of carrying the message of AA to a still suffering alcoholic and I just happened to be in the right place at the right time. I went with them to a meeting that night and have not had a drink since. Was it coincidence or divine intervention?   It doesn't matter! But that simple phone call, from a sober AA member who was willing to fly on an airplane and spend some time and money to carry the AA message, saved my life.

Today suffering alcoholics are finding their way to AA through all sorts of technological means: online meetings, meeting apps, e-books, social media and too many other ways to list here. Technology has exploded and the organizational structure of AA has been slow to adopt many of these technological advances. Why? Here's where some of the Concepts come into play.

In the beginning years of AA, decisions for the entirety of AA were made by Bill & Bob with possible input from a few of the pioneers of AA. Then the Alcoholic Foundation was created in

1938 and the Trustees were given responsibility for managing AA's scarce resources, primarily our meager finances and our one big asset, the Big Book. Bill gradually became aware that the Pioneers of AA, he and Bob were mortal. He worried about how AA would continue after they were all gone and so he, along with Bernard Smith, developed the idea of an annual Conference wherein all the groups in AA would assume responsibility for the future of AA. Against initial heavy opposition, Bill and Bern were able to persuade the Trustees to hold an annual Conference of representative Delegates ON AN EXPERIMENTAL BASIS for five years after which time the Trustees would assess whether the experiment was a success. As you almost certainly know, the Conference was a success and at the 2nd International Convention in St. Louis in 1955 Bill and the other Pioneers of AA officially passed the responsibility for all of AA to the Groups through their Delegates to the Conference, the practical application of Concepts I and II though the Concepts had yet to be written.

After the Conference became the effective Group Conscience for all of AA, Bill, again with assistance from Bernard Smith, developed the Twelve Concepts for World Service which was published in 1962, 12 years after the first Conference. These laid out the spiritual principles involved in decision making and the organizational relationships between the Fellowship, the Conference and the Alcoholic Foundation which had since become the General Service Board of Alcoholics Anonymous.

I think it's crucial to understand how this important decision, to institute an annual Conference, was made. There was widely held discussion, a vote, full expression from the minority and then the decision carried with a super majority but was implemented still only on an experimental

basis. This shows prudence on the part of the Trustees where prudence means calculating the risks and then taking an action which has some risk but might prove to have a greater benefit than liability.

I love this aspect of AA decision making: the ability to try something on an experimental basis, see how it does, tweak it if it needs it, discard it entirely if necessary or adopt it wholesale if it succeeds.   This is discussed in the essay on Tradition 4. We AAs are free to try anything and everything we feel will help us carry the message more effectively with the caveat of asking ourselves if it will affect other groups or AA as a whole. If it might affect other groups or AA as a whole, then it is suggested that we consult widely before putting our decision into effect. This freedom to experiment was crucial to the early growth of AA and the eventual adoption of the 12 Traditions. To borrow a phrase from a close friend of mine, this process of decision making through "trial and error" might better be called through "trial and learning" or even "experiment and learn" as any mistakes we make along the way simply teaches us to do things better. Tradition 4 basically says that if a new innovation turns out to be a mistake it should be readily discarded and, if successful, can easily be widely adopted throughout AA.

Still, the early AAs were gun shy to try new things; they feared screwing AA up and possibly causing the death of fellow alcoholics if they got things wrong. So they moved slowly. And that habit of moving slowly has persisted through many years of AA growth. I heard from others in service early in my sobriety that AA was never in a hurry to make a decision, that making decisions in a rush almost always resulted in bad decisions.

Ok so what does all this have to do with technology? To me, this means that AAs everywhere are free to try new things, including technological innovations, knowing that if a problem arises we can readily discard it. Yet at the same time, in typical AA paradox, especially at headquarters level, we are very slow to adopt new technology in some part still wanting to keep things simple as Dr. Bob admonished Bill, and in some part a natural inclination to prudently wait and see what shakes out in the wider fellowship, waiting for group, district and area experience to be shared with GSO, before adopting it at HQ in New York. That's a way to reduce risk, wait and see what problems are created at the local levels and wait for them to be resolved and then taking what works and implementing the de-bugged solutions.

When I was a non-Trustee Director on the AA Grapevine Board in 1997, I witnessed a couple of interesting contrasts.   The advent of the internet created great opportunity for "loving debate" inside AA. As the internet became more widely used, there were lengthy debates about whether or not AA should have a website. Part of the concerns expressed in opposition to having a website was that there was a general idea that local AA Groups, local Districts and Areas were the ones responsible to do the actual work of carrying the AA message through individuals and local committees. The thought that people might go to something like AA.org and get the message was felt to be usurping local autonomy and the group's responsibility. AA is a grass roots organization, the upside down triangle, and it was thought by a majority of AAs that GSO was there simply to serve the groups and refer inquiries to the local groups to do 12th Step work and that GSO should stay out of it.

Meanwhile, the staff of the AA Grapevine went ahead and developed a website.   I was present and a witness to its launch when we metaphorically flipped the switch and went "live" with aa grapevine dot org. Then all hell broke loose. Within a few days there were numerous concerns expressed, some fairly extreme, from the fellowship about anonymity breaks in the online forum. The online forum was launched as an unmoderated bulletin board and there were anonymity breaks, mostly inside the posters' email addresses which contained their full names. As an unmoderated forum there was also nothing in place to keep someone from using their own or someone else's name in their posts. As a board, we discussed these concerns and directed the staff to take down the forum until it could be moderated even if that meant that comments and posts made by the fellowship would be delayed in being posted by as much as a day or more. This was a direct interface between the Concepts and Technology. We tried a new way of communicating the AA message through an online forum, we ran into some problems. That was a clear example of "experiment and learn". We used Concept III to launch the experiment then Concepts I and II uncovered the problem, and Concepts IV and V to were used solve the problem.

Then, somewhat later, having learned from what happened at the AA Grapevine and with further input from the fellowship, the AAWS Board, with agreement from the General Service Board and the Conference (wide consultation and discussion) agreed that AAWS could develop a website that would be only for Public Information purposes and each year the Conference PI Committee reviewed the progress of the website in an oversight capacity to make sure it wasn't overstepping its mission. What swayed the fellowship to finally agree to an official AA website was the idea that people looking for information about AA online would find it through sources

other than AA and we wanted to be sure they had the chance to find out about AA from AA itself, to make available the actual message of AA and not someone else's interpretation of AA.

Along the same lines, for many years the idea of selling literature and other Conference Approved items on the aa dot org website was resisted because of the fear that selling AA literature on our website would negatively impact local Intergroups and Central Offices, entities that depended upon literature sales to help finance their operations. Intergroups and Central Offices felt that providing literature to local groups was their responsibility, a responsibility they feared could be usurped by GSO.

The AA Grapevine moved forward with selling related items and subscriptions online and eventually, with much communication between GSO management and Intergroup and Central Office managers, fears about Intergroups and Central Offices being harmed subsided and AAWS began selling literature online. It actually ended up easier for Intergroups and Central Offices to order their literature online. Maybe one of the questions we should be asking ourselves is: are we becoming too centralized an organization? Are the Groups, Districts, Committees and Areas still fulfilling their roles as "boots on the ground carrying of our message" or are we starting to delegate too much of that effort to automated messaging through websites, social media, and a centralized GSO? Or does that matter because if we're reaching suffering alcoholics, what does it matter how and where a potential newcomer hears the message? Recent decisions to use Google non-profit sites and linked-in profiles are going to be interesting "experiment and learn" experiences. There will undoubtedly be unintended consequences. The danger in NOT moving forward with this type of experiment is that, once again, there's the possibility we will lose

control of our message if we are not present with our own message on these media platforms. I, for one, will be curious to hear how these innovations are received, both by the public and by members of our fellowship. Keep in mind that these decisions were reached using our time-tested AA decision making process: widely held discussion, vote, ample opportunity for minority opinion, openness to reconsideration and then a substantial majority agreeing to move forward. That allows for our HP to express Himself in our fellowship wide conscience. That's the best we can possibly do and if it turns out to be a misguided decision, we can readily discard it, reverse course and get back on track.

I was on the Trustees Public Information Committee when the idea of producing television PSA videos on a continual basis and then measuring the results and reporting the results back to the Trustees. How many times were the messages aired, in which markets? Some felt it was too professional, too much like marketing. They asked was this the principle of attraction or promotion? In present day, could the same question, of attraction versus promotion, be asked of all the social media postings and the "likes" they generate? I have enough AA friends on Facebook that not a day goes by without some AA friend of mine posting a picture of their sobriety token, posting the roman numerals of the anniversary, thanking their higher power for another year of sobriety and the wonderful transformation of their lives, beautiful and wonderful sharing and thoughts. Many of these friends have 25 to 45 years of sobriety, some of whom had been very active in service at some time or other. I'm not necessarily concerned about these postings in that they don't usually say they are members of AA so there's no overt breaking of the letter of Tradition 11 unless the medallion they post has the letters AA in them, which, unfortunately, many of them do. It's more the violation of Tradition 12, the spirit of

anonymity, that is broken. It's the drip, drip, drip of water wearing away the stone of our

spiritual principle of anonymity that concerns me.

In AA, we deliberately slow down the decision making process. We make sure there is ample

time to consider all sides of any question. We want to make certain that we reach the informed

group conscience never forgetting that we are a Higher Power directed fellowship, God

powered if you will. So we take our time, perhaps longer than we need to but somehow long

enough to weigh the odds and shift them in our favor against making a serious mistake. The

urgency we feel about implementing every new technology because we feel it might reach

more suffering alcoholics sooner, faster, I completely understand. Yet that impulse must be

tempered by prudence, by the spiritual principles embodied in our Concepts and Traditions so

that the entire fellowship is preserved, so that AA itself is not endangered for if we lose the

program of AA due to hasty, rash and ill-considered decisions, then what happens to all the still

suffering alcoholics?

As I have already talked about, AA's decision making process, seemingly unique among earthly

organizations, has historically required widespread and thorough discussion, a vote, inclusive

and possibly exhaustive hearing of the minority opinion, openness to reconsideration of our

decision, and, finally, reaching substantial unanimity on any important issue before proceeding

forward. This process allows, as stated in Tradition 2, for "a loving God as He may express

himself" to make His will the ultimate authority as heard through the Group Conscience. It

incorporates Concept III, the Right of Decision, Concept IV the Right of Participation, Concept V

The Right of Appeal and Warranty Four of Concept XII "That all important decisions be reached

by discussion, vote, and whenever possible, by substantial unanimity" though Warranty Four does allow for less than substantial unanimity in rare circumstances when an important decision needs to be made and time is just too short for prolonged discussion. Though it slows down our decision making process, being aware of the applicable Concepts and Warranties concerning any given decision gives us a better chance to make an informed group conscience leading to fewer mistakes. And even if we do make a mistake, there is little recrimination or disunity because we, as a whole entity, agreed on the mistaken direction. Through this process, we are all held responsible. Then we get into the solution and do our best to correct any mistake, again with the informed group conscience process of thorough debate, discussion, vote, expression of minority opinion, opportunity for reconsideration and ultimately substantial unanimity. In a world where change and conflict are inevitable as part of the process of growth, we have these practical spiritual tools to help us move forward while allowing us to drop blame from our words and thoughts.

Once a decision has been reached through this process, it is vital for all those participating in making the decision to then wholeheartedly support the decision giving it every chance for success until and unless the decision proves to be the wrong one, again a testing of the "experiment and learn" process. With decision making requiring a substantial majority to agree, this ensures that neither a slim majority with a large, unhappy minority exists to sabotage the decsion or that a small minority will hold the rest of us hostage avoiding, as Bill puts it, a tyranny of neither the majority nor the minority.

When I was treasurer of the AA Grapevine Board, the Board had an extensive discussion about a certain substantial financial expenditure. Surprisingly, I found myself in the minority about the issue. After the initial vote, I voiced my minority view as eloquently as I possibly could, certain that my reasoned logic and heartfelt emotional appeal would sway the board. However, a substantial majority of the Board still went with the initial decision and, with no motion to reconsider, my side was defeated. It was then my responsibility as Treasurer of the Board to attend the Trustees Committee on Finance and present the motion of the AA Grapevine Board to the committee and attempt to persuade them of the necessity of this expenditure from the Prudent Reserve. This I did to the best of my ability, giving no hint of my personal feelings on the issue. The Trustees Committee and then the General Service Board approved the expenditure and the AA Grapevine Board moved forward. My lesson was that, once again, I do not necessarily know what's best for AA or anyone else and that supporting the substantial majority vote was the right thing to do in accordance with Concept V.

OK, we have a slow and deliberate decision making process and yet we know that adopting and utilizing technology to carry the message of AA can get complicated pretty quickly.

In the 35 years that I have been sober and involved in service in AA, I have been part of numerous innovations in using technology to carry the message of AA.

While on the AA Grapevine Board it came to our attention that we had hard copies of every issue of the AA Grapevine from June 1944 to the present on a shelf in our office. We also had a similar library in an off-site storage area. Somebody said "what an incredible collection of AA experience we have in these issues," and suddenly the thought occurred to us to ask "how can

we make this collection of experience available to the fellowship, it's an immense resource."

And so, thanks to some recent technological innovations, we got a quote that it would cost $268,000 to scan every page of every issue into an Optical Character Recognition program, have someone proof-read every page to make sure the scanning was accurate, meta-tag every article to make it searchable and put it into a digital archive for fellowship access. Not only would this process make 70 years of AA sharing available to the fellowship, it would preserve this sharing incase the physical copies were damaged or destroyed by flood, fire or other disaster. Losing it would be an incredibly devastating. So we took our proposal to the Trustees Committee on Finance and Budget and they saw the wisdom of making a substantial investment to preserve our AA Grapevine heritage and now every single article ever published in the AA Grapevine is accessible to the fellowship in the online digital archive. That's an incredible way to carry the message of AA. And now, a year after each issue, all articles are loaded into the digital archive.

Through the history of the AA Grapevine, we have always received many more articles than could be published. So we kept filing cabinets full of stories, sorted by general topics, for potential future publication. Now, with the advent of digital subscriptions, we are able to publish more stories than ever before, new ones online every single week along with the 16 to 18 in our hard copy editions. And you can receive your monthly hard copy issue digitally if you wish. That's carrying the message in ways that were not available just a few years ago.

One of our corporate directors had the idea of allowing members of the fellowship call in and record their stories and then publishing those audio stories online. We thought this would be great for people who were visually impaired or just enjoyed listening rather than reading. We

set up an "experimental" phase, chose some previously published stories, had some AA

members with decent voices record them and put them up on the AA Grapevine website.

Those were well enough received that the AA Grapevine Audio project was conceived and

implemented as another successful example of "experiment and learn." Please encourage

everyone you know to call in and record some of their story. As each day goes by, we're losing

valuable AA experience as long sober AA members pass away and we lose their stories forever.

Another example of technology helping to carry the AA Message is the publishing of AA e-

books. Now members or a potential newcomer can purchase e-versions of AA literature and

read them on their kindles, nooks and other e-book readers.

Here are a couple more examples of technology and its implications inside AA. Let's talk about

electronic voting. While serving as a Delegate and then as a non-Trustee director on the AA

Grapevine Board, we always voted by a show of hands. We could see who voted for and who

voted against every issue. The only exceptions were elections which were held by written

ballot. As the Conferences began to run over time on Friday nights, the idea of Electronic

Voting gained greater acceptance. The pro position felt that electronic voting on Conference

Advisory Actions and procedural issues would save the significant time it took to visually count

all the raised hands of 130 plus members of the Conference on every vote. The con position

was that Electronic Voting would remove an ineffable feeling of spirituality during the vote and

counting. I, for one, also liked to see who voted for and against in case of a motion to

reconsider came up. The pros also argued that by voting electronically, we supported the

notion of putting personalities before principles in that, when we voted by a show of hands,

people could be influenced by seeing who was voting for and against and simply vote the way someone else did not because of their own informed view. Over several years of consideration, it was finally decided to give Electronic Voting a try on a two year experimental basis. Now Electronic Voting is standard procedure at the Conference, again with the exception of Trustee elections which are still held by written ballot in the 3rd Legacy. That's another successful example of "experiment and learn."

Let's talk about the recent process the Conference Delegates went through when it was discovered that the dates of this year's Conference got changed due to an oversight by someone in the office at GSO. In the past, the vast majority of trusted servants rejected the idea of "polling" votes. If an urgent matter came up, we always tried to find ways to make it less urgent or lived with the consequences of doing things slowly. Simply polling, by phone or by email eliminates the spiritual process already outlined of thorough discussion, voting followed by ample expression of minority opinion and the opportunity for reconsideration, all of that inviting our Higher Power into the process. After the question of when to hold the Conference this year was settled, I happened to be at an informational workshop in upstate New York and a couple of current delegates were present. I asked them, was there ample opportunity for a wide ranging discussion? Did the minority have an opportunity to express their views and were those views heard? I was assured that our spiritual process of decision making had been followed. It seems the process can work even when we're scattered throughout two countries.

Were any of you here part of the Facebook secret group that hosted sharing on the recent controversy over the attempted acquisition of a copy of the original manuscript of the text Alcoholics Anonymous? I don't think it was intended to be exclusive and anyone could be a member if they were invited by someone already a member. I was invited and joined so that I could get a feel for what the discussion was about but I never posted as this was an issue I felt needed to be resolved by the current trusted servants with a minimum of interference from us supposedly "elder statesmen" unless we were directly solicited. The group was moderated by one of our Past Trustees and certain posts were taken down when they got involved in personalities or were deemed factually inaccurate. Is this type of sharing healthy? Was it truly inclusive? Also, we know that once something is in cyberspace, it lives there forever no matter what you do about it. Backup copies of servers are made, there's no way to guarantee that anything has ever been truly deleted and even deleted files can be recovered in many cases.

In closing, I would like to mention that the title of our gathering this weekend includes the words "technology workshop." To me, this means that technology has a definite role in furthering our primary mission and that we are all here to better understand how we can utilize the tools of technology to reach the still suffering alcoholic and to make it easier for our members to carry the message.

 As I read through "The 12 Statements of Technology" adopted by this body and posted on the NAATW website, I am struck by Statement 1 which reads: "We suggest implementing technology where it supports our primary purpose of carrying the message to the alcoholic who still suffers." That says WHERE IT SUPPORTS our primary purpose and so it seems logical to

assume that we would NOT recommend implementing technology for any other purpose. I think it is important that every gathering of AAs, no matter what the title of our gathering is, remember Tradition 5 in the Long Form which states: "Each Alcoholics Anonymous meeting ought to be a spiritual entity having but one primary purpose—that of carrying its message to the alcoholic who still suffers. "   So it seems clear that the Purpose of the NAATW is the same as that of every Group, District, Area, Intergroup, Central Office, and all other AA entities to whom we are responsible as trusted servants and that we need to keep in mind that we are a spiritual entity.

I would like to suggest to the members of NAATW, that you add somewhere into your mission or "12 Statements of Technology" something like "We suggest implementing technology where it supports our primary purpose of carrying the message to the alcoholic who still suffers and where it conforms to the spiritual principles as contained in the 12 Traditions and 12 Concepts for AA World Service."

There is a natural tension between those who are enthused about the development and use of technology to carry the message and those who are wary of new technologies and have fears about what the effect of too rapid adoption of new technology would have on AA as a whole and possibly the entire future of AA.

This is nothing new in AA! From its very beginning there has been a delicate balance between those who would rush out into the world and shout the message of AA from the rooftops, the self-proclaimed promoters that believe every possible way to carry the message should be used instantly if not sooner, and those who cautioned a more deliberate approach to implementing

new technologies or methods of carrying the message. You might think of these two approaches as the same tension that existed between Bill's super-promoter tendencies and Dr. Bob's more spiritual approach and his loving admonition to Bill to keep it simple and not mess this thing up. Between the two they struck a balance. They were able to admit to this tension and use it to move forward using baby steps. Consciously using the 12 Concepts, we, too, should be able to strike this balance when it comes to implementing new technologies.

Technology, Concepts, AA practices, new ideas, societal change. How do we keep from losing our way as we move into the future? Do we risk losing AA's soul? In Bill Wilson's vision about what he called the colossus of worldwide communication and how important it would be for us in AA to manage our use of it, I don't think he had any clue as to how big and nearly universal that colossus would become.

Given our various limitations, how do we move forward? The questions we should be asking ourselves: What are we really afraid of? What should we be cautious about, wary of? Will implementing this particular new technology really help reach the still suffering alcoholic without compromising the spiritual principles in our Traditions and Concepts? Keeping in mind Concept IX, exercise your quality of vision and try to imagine what some of the possible unintended consequences of implementing an exciting new technology might be.

Today we have the opportunity, using the tools of technology available, to serve our AA Members and help us reach unprecedented numbers of still suffering alcoholics. In many ways we take the internet for granted as social media has become the dominant form of modern communication. We seem to experience wave after wave of change in how we talk to one

another. I hardly even email sponsees or family anymore, as texting has taken over as our primary method of sharing. With the accelerating rate of innovation, we can expect that the next form of communication is just around the corner. Will it be brain-waves that are harnessed so we can share telepathically across vast distances? Will it be microchips or r-f transmitters implanted in our brains that allow us to "think" to our sponsors or sponsees "don't drink and go to a meeting" or allow us to vote our group conscience as a total fellowship rather than just a representative body such as the Conference?

Whatever it is, it's coming and probably sooner than we think.

So, as I see it, our job, as members of the NAATW, is to consciously attempt to mix technology with spirituality, keeping the spiritual in the heart of whatever technology we recommend be adopted. This is not about just the "cool" and "wow" factors of what technology enables us to do to carry the message but also to try and have a vision as to how each new technology we adopt might affect each individual AA member, every AA group, District, Area and our entire fellowship including our international brothers and sisters and finally, also we must always keep in mind how a potential newcomer might react when he/she approaches us for help. Will we be attractive, warm, inviting and inclusive? I certainly hope so.

Thank you for letting me share, I sincerely look forward to hearing your sharing this weekend.