



MOUNTAIN DOIN'S

North Carolina Districts 70 & 80
Alcoholics Anonymous - June 1988

Intergroup of WNC - 107 Park Place Offices - 70 Woodfin Place - Asheville, NC 28801 - Phone 704/254-8539

A.A. CALENDAR

District 70 Eating Meeting (Open meeting) Sun. June 12, Eating-4PM, Speaker-5 PM. St. Joan of Arc Church, 919 Haywood Rd., Asheville. Host: Dist. 70 GSRs. Speaker: Joe C. of Charlotte, NC. Please bring a covered dish. All AA's are invited along with their family and friends.

District 80 GSR's Business Meeting/Workshop Sunday June 12 at 3 PM, Jackson County Public Library, Main Street, Sylva. All District 80 GSR'S, Alternates, and any other interested A.A.'s are encouraged to attend.

District 70 GSR's Business Meeting Sun. June 19 at 1:30 PM, St. Joan of Arc Church, 919 Haywood Road, Asheville.

District 70 & 80 Intergroup Sun. June 19 at 3 PM, St. Joan of Arc Church, 919 Haywood Road, Asheville.

Southeastern Convention & North Carolina State Convention Aug. 17 - 20, Regency Hyatt House, Winston Salem. For Advance Registration and Advance Hotel application write: Chairman, P.O. Box 18412, Raleigh, NC 27619

GROUP NEWS

Meeting inside Craggy Prison are held each Saturday 7:00 to 8:30 PM. Craggy Prison is being expanded. Consequently, additional A.A. volunteers are needed to carry the message. Due to security, these volunteers need to make application and be officially cleared before they may participate, which takes about a month. If you are interested please call Lee (Cajun) H. of the West Asheville Group at 252-1521 or Vinnie of the Traditional Group at 253-2471.

The **Traditional Group's** meeting at Trinity Episcopal Church, Asheville on Friday July 8 must be cancelled. This is for this one night only. A special church function requires the use of the entire church that evening.

The **Maggie Valley Group** meets from May - October each year on Saturday at 8:00 PM. This meeting is at the Living Waters Reflection Center (Next to Ghost Town), Main Street, Maggie Valley, NC.

GENERAL SERVICE NEWS - District 80

Almost 400 GSR's, DCM's, and Alternates attended the spring GSR assembly May 7-8 in Winston-Salem. District 80 was represented by GSR's from Canton Easy Does It, Waynesville Grace, Bryson City, New Hope (Franklin), Mountain View (Highlands), and the alternate from Canton. Our GSR's all agreed the workshops were helpful and informative. Cheryl Ann from the General Service Office was the Saturday night speaker. GSR's voted to purchase a computer for the area secretary-treasurer, and to accept the recommendation of the committee for an alternate PI/CPC and alternate Grapevine chairperson for the balance of 1988. Registration forms for the 1988 Southeast-N.C. State convention in August have been mailed. Your GSR's should have received these and anyone interested in attending should see their GSR. Hope to see a good turnout at the Business Meeting/Workshop June 12. Copies of the minutes of the Area GSR Assembly held May 7-8 will be distributed and discussed, along with district business, followed by the workshop.

Bob R. DCM-NC-80

COOPERATION WITHOUT AFFILIATION

In A.A., the alcoholism picture rapidly and constantly changes. For example, some early A.A. members had to play amateur doctor for alcoholics in the D.T.'s because there was no one else to do it. Some A.A.'s furnished food, shelter, and loans to indigent drunks. Today, these practices have virtually disappeared from A.A. Often, many institutions and professionals furnish alcoholics with the services that A.A. does not provide. A.A. has an enormous bank of experience in ways of cooperating that preserve the spirit and the letter of A.A.'s Twelve Traditions. Our collective observations suggest that the following seven basic ideas be kept always in mind.

1. **No hard-and-fast rules can be laid down in advance covering all cases--about exactly where the line is to be drawn between cooperating and affiliating.** Circumstances vary between one instance and another, and at different times. So good judgment is needed in each individual case, and it helps to be familiar with A.A. experiences already recorded.
2. **A.A. is in competition with no one.** Our ability to help other alcoholics is not based on scientific or professional expertise. A.A. members have one unique qualification for helping problem drinkers, our personal experience of our own recovery limited to sharing our own firsthand knowledge of the suffering of an alcoholic, and of based on the "Twelve Steps." In addition we can also cooperate with others dealing with alcoholism as long as we are guided by our Twelve Traditions.

The A.A. Traditions on being self-supporting, on being nonprofessional, on avoiding controversy, and on not affiliating also suggest that A.A. members not criticize, obstruct, or hinder any other efforts to help alcoholics. In the long run, to do so does not enhance the welfare of A.A. Instead, it helps to promote disrespect, sometimes even antagonism toward A.A. The chief loser is the still-suffering alcoholic. We A.A. members can help best, not by passing judgments, but again simply by sharing our own personal experience. If we are really meeting the responsibility of carrying the A.A. message, we have our hands full, and have no time to worry about rivalry with anybody!

3. **Non-A.A. agencies and professionals are under no obligation whatever to abide by A.A.'s traditions.** The Traditions are strictly for the guidance of A.A.

But it helps in securing more effective cooperation if such agencies and professionals can be made familiar with A.A.'s Traditions.

4. **A.A. members employed in the field of alcoholism need to make it very clear in which capacity they are acting or speaking--at all times.**

Many A.A.'s work in non-A.A. programs concerned with alcohol problems. Their professional or occupational skills and services are in no way a part of their A.A. membership. They are paid for their professional or job performance, not for what they do to stay sober in A.A. This is not always understood by their fellow A.A. members, or by their non-A.A. co-workers. So it is very important that such A.A.'s always clarify the difference between their employment and what they do as A.A. members.

5. **A.A.'s can also be good volunteers in non-A.A. programs--as long as it is clear that they do not represent A.A.**

Many A.A. members--lay people as well as professionals--also help alcoholics in numerous non-A.A. ways as volunteers in non-A.A. activities in the alcoholism field. But we do so as private citizens concerned about the health problem of alcoholism, not as A.A. members, as representatives of any A.A. body or of A.A. as a whole.

For best results in cooperation with non-A.A. community efforts, we need to stop short of structurally or formally linking A.A. with any other program or enterprise, no matter how worthy.

6. **We cannot discriminate against any prospective A.A. member, even if he or she comes to us under pressure from a court, an employer, or any other agency.**

Although the strength of our program lies in the voluntary nature of membership in A.A., many of us first attended meetings because we were forced to, either by someone else or by our inner discomfort. But continual exposure to A.A. educated us to the true nature of our illness. We then developed a desire for a happy sober life like that of other members we saw, and we attended meetings willingly and with gratitude.

So we have no right to withhold the A.A. message from anyone--no matter who referred that person to us, or what his or her attitude is at first. Who made the referral to A.A. is not what A.A. is interested in. It is the problem drinker who is our concern.

Regardless of our initial opinion of any newcomer, we cannot predict who will recover, nor have we the authority to decide how recovery should be sought by any other alcoholic. Some of us need different kinds of help, and it may come from non-A.A. sources.

7. As we mature in A.A., we generally become less fearful and rigid.

Those of us blessed with recovery in A.A. need to remember that modesty will win more friends for A.A. than smugness, arrogance, or a know-it-all attitude. Saying "We know the only way to recovery" is an egotistical luxury that we can no more afford than we can afford resentments.

However, shortly after we come into A.A. and begin to recover, we naturally feel great relief. We may find ourselves praised; within A.A., we begin to build a good reputation, which gradually replaces the shame of our drinking days. This can easily turn into highly intense gratitude and loyalty to A.A. Then almost before we know it, we may find ourselves sounding possessive and sensitive about A.A.--as if it were an exclusive society with a monopoly on the truth. Some of our rasher statements sound pretty antagonistic to the non-A.A. world. At this time, many of us are most zealous in Twelfth Step work. This may be one of the most valuable phases of our newfound A.A. life, giving us a big shove toward health. It helps bind us to the Fellowship. But as recovery goes on, we generally grow beyond that defensive, dogmatic phase. As some put it, we try to become sober, not just dry. Others say, "We try to go beyond sobriety. Just not drinking is not enough."

In calmer moments, we recall that thousands of us received aid from families, friends, professionals, and institutions. We even realize that the boss who fired us, the relatives who scolded us, or the cop or judge who warned us also helped us to see we had a drinking problem. We begin to outgrow our defensive possessiveness. With no less devotion to A.A., but without our former fanaticism, we start to lose our fear that some non-A.A. program will usurp A.A.'s roll, or take away our newly found pride, gratitude, and other good feelings. The longer we A.A. members stay sober the more likely that we will say, "Anything that works toward recovery for the alcoholic is good, and this includes hospitals, rehabilitation centers, state alcoholism centers, religion, and psychiatry--as well as A.A." Perhaps we become more "attractive" examples of what A.A. can do, in line with our Tradition Eleven.

(Above is a condensation of pages 4-8 of pamphlet "How A.A. members cooperate with other community efforts to help alcoholics" with permission of A.A. World Services, Inc.)

Our Fifth Tradition: Each group has but one primary purpose--to carry its message to the alcoholic who still suffers.

No matter how different our own personal concerns, we are all bound together by one common responsibility to carry the message to the suffering alcoholic

Every newcomer learns (some of us the hard way) that the business of staying sober must have top priority. If we fail at that, we can't succeed at anything else. The Fifth Tradition tells us that groups should remember their "one primary purpose."

Often, unthinking enthusiasm puts a group off the main track. One, for instance, offered an "expanded A.A. program" that included helping newcomers to find jobs. Tradition Five doesn't frown on the individual A.A. who tells another about a good opening.. But when the group turns itself into an employment agency, the newcomer may get confused about his primary purpose. A.A.'s function is to help him get sober--then he can get himself onto a payroll.

Using discretion, a member may lend a few dollars needed for a meal or a hotel room, or may even invite a broke alcoholic to be a temporary guest in his home. But the A.A. group as a whole is not a friendly finance company, nor a welfare department, nor a housing bureau.

Continued on back page...

A.A. BIRTHDAYS

Acceptance Group
 Lorretta B. 6/20/87 1
 Lyvia A. 6/27/87 1
 Betty C. 6/04/86 2
 Susie K. 6/08/85 3
 Ray D. 6/20/83 5
 Jeff M. 6/21/81 7
 Bob V. 6/22/78 10
 Nan J. 6/13/77 11

Black Mountain Group
 Don R. 6/22/61 27
 Sid K. 6/16/78 10
 Cindy P. 6/10/79 9
 Forrest M. 6/10/79 9
 Ken F. 6/12/84 4
 Ernie M. 6/09/86 2

Blue Ridge Group
 Barbara S. 6/11/83 5
 John J. 6/27/83 5

Haywood Road Group
 Ray L. 5/13/81 7
 Ken B. 6/30/82 6

Marion Group
 Bill J. Apr. 79 9
 Glenda C. Apr. 82 6
 Francine D. Apr. 87 1
 Charles P. May 86 2

New Hope - Franklin
 Steve P. 6/20/83 5
 Dave R. 6/13/80 8

Traditional Group
 Dwight D. 6/06/84 4
 Robin H. 6/14/84 4

West Asheville Group
 David R. 5/21/77 11

.....

INTERGROUP PHONE LOG

May 2 - 27 4 weeks

Answer Serv. Calls 101
 General Information 4
 A.A. Help 10
 Family Help Al-Anon 12
 Meeting Info. 21
 Intergroup Business 24
 PI calls 1
 Medical Help 5
 Others 16
 Total 194
 Visitors to Office 27

The Fifth Tradition Continued...

Even when acting on his own, as an individual member, an A.A. layman certainly shouldn't award himself an honorary medical degree and hand out diagnoses and prescriptions and amateur analyses of other people's neuroses. Exactly because this personal failing is so common, the A.A. group in all its dealings should be extra-careful to emphasize that it is not invading the medical field. Through the personal experiences of its members, it is qualified to carry only one message: how an alcoholic can recover in A.A. That's all.

Yet one group recently felt itself equipped to set up an "alcoholism information center." The temptation is understandable; it was even stronger at the time this Tradition was written, because public ignorance about alcoholism as an illness was more widespread than it is now. Since then, other agencies have sprung up to assume the task of educating the general public on alcoholism. That is not A.A.'s purpose, but these agencies also are trying to help the active alcoholic. They are our friends--and Tradition Six marks the boundaries of the relationship.

From "Twelve Traditions Illustrated" with permission of A.A. World Services, Inc.

**DCM's Corner - District 80
 Our Fifth Tradition .**

The long form: Each Alcoholics Anonymous group ought to be a spiritual entity having but one primary purpose--that of carrying its message to the alcoholic who still suffers.

Our cofounders felt the reason other organizations, such as the Washingtonians, eventually failed to exist was due to their becoming involved in other issues and problems and losing sight of their originally intended purposes, therefore this tradition. A.A. has no secondary purpose. Bill W. in his writings on this tradition said "Shoemaker, stick to thy last."

Many individuals and groups felt that perhaps their groups were losing sight of our primary purpose and made this known to their area delegates last year, hence the primary purpose statements for both closed and open meetings, with the approval of the group conscience. If your group desires copies of these statements write the General Service Office, P.O. Box 459, Grand Central Station, New York, NY 10163 Bob R., DCM Dist. 80.

**INTERGROUP
 TREASURER'S REPORT
 May 1-31, 1988**

Group Contributions
 Acceptance \$30.00
 Black Mountain 30.00
 Blue Ridge 78.38
 Brevard 43.00
 Fletcher 25.00
 Haywood Road 5.00
 Hendersonville 118.52
 Intergp Meetng 10.00
 Marshal 20.00
 Mars Hill 30.00
 Murphy 20.00
 New Hope-Franklin 68.00
 Open Door 10.00
 Serenity Service 30.00
 Traditional 35.00
 Tryon Tuesday 65.00
 West Asheville 35.00

Individual Contr. -0-
 Literature Sold 150.60

Expenses
 AAWS (Literature) 87.55
 Answerphone 54.00
 Asheville Times 62.62
 Chips 17.75
 Coordinators 396.00
 Haywood Rd.-Coffee 5.00
 Hazelden (Lit.) 50.25
 Mt. Doin's 111.48
 Park Place Rent 85.00
 St. Joan (room use) 5.00
 Service Charge 1.75
 Southern Bell 77.68
 Where & When 137.47

Summary
 Balance 5/1/8 191.42
 Group Contrib. 647.90
 Literature 150.60
 From Reserve 105.00
 Total 1094.62
 Expenses 1091.55
 Balance 3.37

Prudent Reserve 127.97

**Correction of April
 Financial Statement**
 Contributions left out:
 Hendersonville 81.58,
 New Day 20.00. Marion
 gave \$50.00 and not \$20
 as reported. It was my
 error and I apologize
 to these groups, and to
 Diane M., I-G Treasurer
 Jim D., Doin's Editor