

MOUNTAIN DOIN'S

Central Office Newsletter
October 1993



Published by the North Carolina Mountain Central Office (Districts 70, 71, & 80). Address: 107 Park Place Offices, 70 Woodfin Place, Asheville, NC 28801. Phone: Buncombe County: 254-8539. Elsewhere in WNC: 1-800-524-0465

A Message from our Central Office Treasurer **Order Your Literature, Medallions, and Chips from N.C. Mountain Central Office and Save Money!**

Did you know that your A.A. Group is required by N.C. law to pay sales tax on the literature it sells, *even if you sell it at the same price you pay for it?*

Now that I have told you that, you ask what your Group can do about it. *You can buy literature, chips, and medallions from your Central Office.* If you do that, the only tax liability your Group would have would be on the profit you make on the sales if you mark up items. (Most Groups sell literature for the same price that they pay for it.) *Everything our Central Office sells has state tax already paid on it.* It is paid out of the small mark-up on it. You won't see the tax in your bill, but it is paid. You will be billed for postage to send it to you but you would have to pay that, no matter where you ordered from.

Your Central Office also provides quicker delivery on literature, chips, and medallions. Most orders are shipped within a week, versus three weeks or longer from most any other place you order from. Items that are hard to get, take a little longer. And, with delivery in a week, your Group won't need to keep as much literature in stock. You also have the benefit of ordering all of it by phone.

All you need to do is call, in Buncombe County, 254-8539, or, outside Buncombe County, 1-800-524-0465. Call any time, but it is best to call from 10 a.m. to 1 p.m. on weekdays. If you call after those hours the answering service will take your order.

It's obvious, isn't it — order from our Central Office and you'll save money, time, and additional taxes.

Readers' Forum

LIVE LETTERS

Feelings

I guess in my A.A. "career" I've run the gamut of feelings, and I think they show an important road toward our goals.

First, after just a few meetings, came the feeling of inadequacy. Everybody seemed to be making it but me. I just didn't feel adequate to master the program.

Then came the feeling of depression, probably brought on by that feeling of inadequacy. But continuing to go to meetings on a daily basis certainly helped to alleviate the depression feelings, at least for awhile.

I learned that it helped to talk openly about my feelings. Other people in the program had been through it all and that helped to quell the fear that I was alone. If *they* had the same feelings then I wasn't all that different.

The biggest relief came when I learned in time that what I was going through — the feelings I was having — were more or less the same for everyone in varying degrees and that I will grow out of them if I hang around A.A. long enough. — B.E.

Spirituality/Religion — A Reader Responds

In a recent letter [*Mountain Doin's*, August, '93 — Ed.] a reader raised a question asked often, in various ways, in A.A. A second question, less often asked, provided rich food for thought in connection with the first.

First, the reader questioned A.A. members' insistence on a difference between religion and spirituality. The reader noted that many, if not most, spiritual giants have come from a religious background of one

Live Letters continued on next page

Mountain Doin's is published monthly as an informational service to all A.A. members in Western North Carolina Districts 70, 71 and 80. Opinions expressed herein are not to be attributed to A.A. nor does publication of any feature imply endorsement by A.A. or by the N.C. Mountain Central Office. Material reprinted from A.A. World Services, Incorporated, or from *The Grapevine* is published with permission.

Live Letters

continued from previous page

kind or another. The reader seemed to feel that so much overlapping exists between religion and spirituality that differentiating is irrelevant.

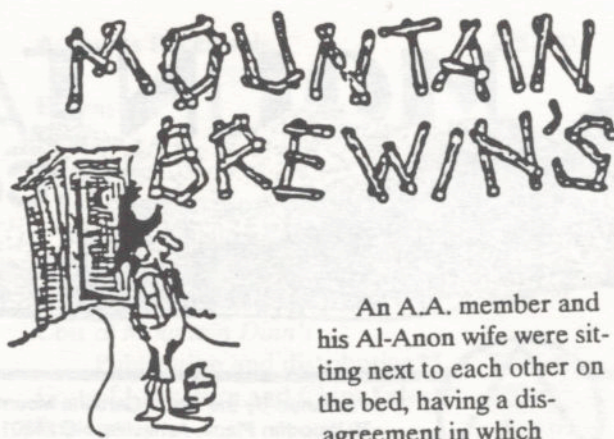
Secondly, the reader observed that A.A. members often say things like "I don't have my father's God, or my grandpa's God. I have my own God, and He (She) is different from your God." In saying that such a statement "makes no sense," the reader goes on to cite a danger in creating God in an individual's own mind. The reader seems to think that having a personal God means one is turning one's will and life over to the care of one's self — "For an alcoholic [this] seems downright dangerous."

I believe the reader answered these questions for himself or herself, at least in part. But since so many others have similar concerns in early (and not-so-early!) sobriety, here are some personal thoughts. I am of course speaking only for myself, not for A.A.

For me, the important difference between religion and spirituality is one of theology and dogma. Most religions have a fixed concept of a deity, a name for that deity, and a formal system for communicating with it. There is a set or rules governing how to serve, please, and avoid anger of the deity.

In the sort of spirituality most often mentioned in A.A., none of these holds true, except as each individual might choose to form and hold them for himself or herself. A.A. doesn't insist on a particular name or names for a Supreme being — "H.P.," for Higher Power, is a term I've heard, and used, more than once. Communication with that Power can be, in A.A., what each individual chooses it to be. The word "prayer" isn't insisted upon, and many members speak simply of talking to their Higher Power. And A.A. of course has no set of rules, no set of theological beliefs and practices to which members must adhere to be in good grace. So, in lacking these elements of religion, it seems fair and accurate to me to say that a distinction between spirituality and religion does exist in A.A.

As to the second question in the reader's letter — I do not believe that I, personally, have "created" a God in which to believe. I believe that there is a Supreme Being. I believe that we humans are incapable of encompassing in our minds the full nature of this Being. We are, I suspect, like the blind men in the poem, trying to "see" the elephant. Each of us, like them, is capable of "seeing" only a tiny portion of the whole. Whatever that portion is, becomes real for us. I, like human beings through the ages, have latched onto my small part, an understanding limited by my finite, mortal mind. It is different from anyone else's concept of God, not because I have created my own unique deity, but because of my own unique understanding of the small portion of the elephant revealed to me. — BL



An A.A. member and his Al-Anon wife were sitting next to each other on the bed, having a disagreement in which neither one of them would give an inch. Realizing she was getting nowhere in the argument, the Al-Anon wife said, "You're impossible!"

The A.A. husband turned to her and, with a smile, responded, "No, I'm not. I'm *next* to impossible!"

x x x

The doctor had just finished giving the dissipated young hillbilly a thorough physical examination. "The best thing for you to do," the doctor said, "is to give up drinking, get to bed early, and stay away from women."

"Doc," replied the man, "I don't deserve the best. What's the next best?"

x x x

A federal revenueur was very anxious to discover where the local moonshine was being made, so he kept after hillbilly Jake, who was known to repair stills.

"Come on, Jake" pleaded the revenueur. "Just tell me where you repaired the still."

"I will," said Jake, calmly, "I will."

"Well, then, tell me."

"Well, if you want the truth," replied Jake. "I repaired it where the hole was."

x x x

A wino got a job at a glass factory. On the first day, the foreman asked, "Did you mark the top of all those crates with the notice, 'This side up, with care'?"

"Indeed I did," replied the wino. "And to make sure, I put it on the bottom as well."

x x x

One night, while the alxies were playing poker, one of them jumped up from the card table, white with rage, and shouted, "Stop! That man is cheating!"

"How to you know?" the other asked.

"I know! I know because he's not playing the hand I dealt him."

Central Office Meeting Minutes for July, 1993

The quarterly meeting of the N.C. Mountain Central Office was held at the Central Office in Asheville on Sunday July 25, 1993, in conjunction with the scheduled Open House.

The following 22 people were in attendance: **Bob V.**, Acceptance Group, Asheville; **DeAnna W.**, Traditional Group, Asheville; **Owen C.**, Hendersonville Group; **Alan W.**, (Editor *Mountain Doin's*), Midday Group, Hendersonville; **Rod B.**, Acceptance Group, Asheville; **Ray D.**, Hendersonville Group; **Gene M.**, Leicester Group; **Bob W.**, Welcome Group, Waynesville; **Clay D.**, Serenity Service Group, Asheville; **Jerry B.**, Cedar Mountain Group; **Norma H.**, Hendersonville Group; **Terry K.**, Welcome Group, Waynesville; **Irene M.**, Acceptance Group, Asheville; **Bob O.** KISS Group, Candler; **Beth H.**, Living Sober Group, Flat Rock; **Carl M.** KISS Group, Candler; **Carey A.**, KISS Group, Candler; **Jack D.** Up The Creek Group, Asheville; **Steve M.**, Acceptance Group, Asheville; **Ann C.**, Hendersonville Group; **Paul K.**, Midday Group, Hendersonville; and **Allan H.**, Roundtable Group, Hendersonville.

Gene M., Central Office Vice Chairman, chaired the meeting in Bill G.'s absence. Secretary DeAnna W. read the minutes and they were approved. The Treasurer, Owen C., gave a financial report, saying our future is grim. Owen added that we will be broke in six months unless drastic measures are taken *now*. With only \$500.00 left in the Reserve Account, we elected to cut back the office hours by one hour each day, which will save us \$1430.00 a year. Alan W. had been documenting the number of visitors and calls to the Central Office and he informed us that those numbers have actually dropped since we extended the office hours in December, 1992, eight months ago. Hence, new hours for the Central Office will be 10 a.m. to 1 p.m. Monday through Friday, starting September 1, 1993.

Also, we all agreed to switch long-distance service from ATT to Sprint, where we should realize a savings of 10.5 cents a minute on our 800 number long-distance calls.

Lastly, we elected to notify in writing all the groups in our area of our financial predicament, and ask for a helping hand.

Next meeting of the N.C. Mountain Central Office is to be held in District 80 on the second Sunday in October.

Respectfully submitted,
DeAnna W.,
Secretary.

Give us a Call!

Do you have any news of a meeting change, a last-minute birthday notice, a joke, a letter you'd like to see in print but don't care to write? Group news, District News, Area news? Anything you'd like to see published in *Mountain Doin's* but don't have time to write us? Then, call the Editor direct.

Dial (704) 697-6031 and ask for Alan. That's the quickest way of discussing something you'd like to get into the next issue of *Mountain Doin's*

I'll be looking for your call. Your editor, Alan.

Paradox of the Alcoholic

The alcoholic represents many things to many people. He is the world's supreme paradox. He goes to a bar knowing that he won't find what he is looking for. He is looking for happiness and freedom from fear, but he only finds despair. Yet he will trade his freedom of choice for a drink. He searches frantically for courage in the bottle, but he finds only hopelessness . . . and yet he drinks.

We know from experience that alcohol makes man rich in fancy for a short time, and it makes a wealthy drunkard poor, in fact. The alcoholic drinks because he likes it. He drinks before dinner to ease the tension of the day. He drinks a pint before bedtime to escape the pressure of tomorrow.

He is in love with himself, yet he tried to kill himself. He wants to be free, but he rushes headlong into a self-made prison. when he is sober, he wants to get drunk. When he is drunk, he prays for sobriety. He gets high in the evening so that he can be low in the morning. He wants the beauty of life, yet he seeks the sordid and the ugly.

The strangest paradox of the alcoholic is that he thinks that the only way he can feel better is by drinking the liquid that will make him feel worse. He seeks to inflate his ego with the whiskey bottle, but he only shrivels his soul in the bitter gall of remorse. Watch him. He will start all his bouts with the dignity of a king, and wind up fawning like a clown.

And so he goes on his incredible, paradoxical way, leaving behind those he loved. Down the road he stumbles in a stupor of oblivion, staggering until he drowns himself in a two-ounce whiskey glass . . . or, by the grace of God, he finds himself in the doorway of Alcoholics Anonymous.

Source: *The Brighter Side*, London, England.

**The largest room in the world is
the room for improvement.**



Acceptance Group

Owen	10-3-92	1 year
Ronnie Y.	10-5-92	1 year
Chuck G.	10-12-91	2 years
Dottie G.	10-12-91	2 years
Toby B.	10-20-86	7 years
Dan B.	10-21-87	6 years
Dan G.	10-23-83	10 years
Lee T.	10-29-84	9 years
Elaine T.	10-30-74	19 years

Brevard Group

Margaret H.	9-6-86	7 years
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Candler KISS Group

Louise A.	10-21-90	3 years
Bob O.	10-23-92	1 year

Cumberland Group

Evelyn S.	10-20-85	8 years
Jim O.	10-21-70	23 years

Hendersonville Group

Owen C.	10-30-84	9 years
Steve M.	10-28-91	2 years
Harold S.	10-30-88	5 years
Stan S.	10-20-86	7 years
Mike H.	10-6-83	10 years
Art W.	10-31-92	1 year
Jim W.	10-7-92	1 year
Jo P.	10-16-84	9 years
Robert B.	10-1-83	10 years
Jerry H.	10-15-92	1 year
Chuck S.	10-19-88	5 years

Midday Group

Kim B.	10-25-86	7 years
Karen W.	10-25-83	10 years

Maggie Valley Welcome Group

Mary H.	9-1-92	1 year
Terry K.	9-17-91	2 years

The driver is safer when the roads are dry. The roads are safer when the driver is dry.



Calendar of Events

Events listed here are presented solely as a service to readers, not as an endorsement by the General Service Office or by the North Carolina Mountain Central Office. For any additional information please use the addresses or phone numbers provided.

Sandlapper Roundup II. "Into Action." Special Feature—David A: *The Twelve Traditions*. December 3-5, 1993. Myrtle Beach, S.C. Also a line-up of fabulous Marathon Speakers.

Registration is \$15 per person, non-refundable. December 3,4, and 5, at The Landmark Resort, Myrtle Beach.

For Sandlapper Roundup information, call: (803)238-2694. Call Landmark directly for your hotel registrations: 1-800-845-0658. Special rates for Sandlapper registrants: \$34.99 oceanfront per night, \$29.99 ocean view per night.

For further information, write to Sandlapper Roundup II, Post Office Box 14634, Surfside Beach, South Carolina, 29587.

Ninth Cruise Without Booze. January 23-30, 1994. Dolphin Cruise Line. Seven Nights—Seven Days, exotic Southern Caribbean. Depart: Aruba-Granada-Curacao-Barbados-Martinique.

Speakers, Big Book Study, Singles Meetings, Closed Meetings.

For full information, contact Cruise Chairpersons Phyllis McC. (918) 446-9707, Bob C. (918) 747-0615. P.O. Box 9183, Tulsa, OK 74157.

**New A.A. Publication Announced
Pocket Edition
of the Big Book**

A Pocket edition of the Big Book is being published by G.S.O. It is an abridged version of the current Third Edition. The new publication contains the Preface, Forewords, "The Doctor's Opinion," "Dr. Bob's Nightmare," the first 164 pages of the current Big Book, and all the Appendixes.

It is a high-quality, soft-cover publication, with sewn binding, size 3 7/8 x 5 5/8 inches. Price is \$4.25 per copy. Your Central Office has some on order. Get your order in early. Call or write the Central Office and state how many you think your Group will need.

The Pocket Edition of the Big Book will make a great gift!



Fellowship News

The Midday Group, Hendersonville, has changed its location. The Group, which used to meet at First Presbyterian Church, Hendersonville, has moved to the First United Methodist Church, at the corner of Church and Sixth St. Entrance to the meeting room must be made from Buncombe Street, into the lower parking lot. The upper parking lot is reserved for handicapped parking only.

The entrance to the meeting room is at the right side of the building (from the rear). Enter the general office entrance, mount one short flight of stairs, turn right to end of hall. Then, turn right again, to room 201B. An elevator is available on the Ground floor, if desired. (Press button for 1st floor and turn right on arrival. Follow signs.)

To avoid confusion over meetings held in Tryon and Columbus, the correct schedule is published here:

Columbus:

Monday, 8 p.m. Columbus Group—Columbus Presbyterian Church (Big Book Study, closed, nonsmoking).

Friday, 8 p.m. Columbus Group—Columbus Presbyterian Church, (12 & 12 Study, closed, nonsmoking).

Saturday, 8 p.m. Columbus Group—Midway Baptist Church, (Discussion).

Tryon:

Tuesday, 8 p.m. Tryon Group—Tryon Presbyterian Church (open).

Thursday, 8 p.m. Tryon Thursday Group—Holy Cross Episcopal Church, 316 Melrose Avenue (closed).

Saluda Happy Hour Group meetings, formerly held on Fridays at 5:30 p.m., have been discontinued.

New Meeting: Fletcher/Mountain Home. Meetings are now being held at Park Ridge Hospital Cafeteria on Wednesdays at 8 p.m. The meetings are closed, nonsmoking. No further details were available to *Mountain Doin's* at press time.

New Meeting: Waynesville Lake Group. Meetings are now being held on Saturdays at 9:30 a.m. No time limits have been set for the meetings. No details regarding location or type of meeting were available to *Mountain Doin's* at press time.

The Beginning of Booze

The first fermented grain beverages were developed by the Egyptians. In the year 3,000 B.C. beer was made by putting pieces of bread in water-filled clay pots and letting it ferment. The best varieties were as dark as wine

Central Office Phone Log



"I am responsible . . .
When anyone, anywhere,
reaches out for help, I
want the hand of A.A.
always to be there.
And, for that, I am
responsible."

Phone Log 8-2-93—8-27-93

Answering Service Calls	171
General Information	3
A.A. Help	16
Family Help (Al-Anon)	7
Meeting Information	68
Intergroup Business	74
Medical Help (Hospital, Detox, etc.)	4
Others	15
Visitors	48

and ten percent in alcohol content. Eventually, fermented beverage production accounted for forty percent of the grain crop in the major civilized areas of the ancient Near-Eastern world. All this was going on 2,000 years before the invention of the alphabet, and the assembly of the first written version of the Old Testament Bible.

Architectural evidence of a drinking room or wine shop has been found as early as 1,300 BC. in the town of Alaca, which is today southwest Turkey.)

Historically, wine became the drink of the rich. Greece was the major center for export from 800 to 400 B.C. After this time, sunny Italy, the homeland of the Romans, became the center for wine production in the Mediterranean. In the first Chinese Dynasties of 1,000 B.C., numerous wine-drinking vessels have been found among the ceremonial grave goods. In the new world culture of Mexico, before the Spanish came in the 1500's, immoderate alcohol use was frowned upon except for the very old. But soon, the ceremonial or spiritual use of alcohol became corrupted into secular overindulgence.

With writing becoming more common, laws and edicts against immoderate drinking began to become more frequent. In this climate of prohibition, one method of imbibing was by alcohol enemas. This was one way to keep the breath sweet. These enema devices were found in the grave goods of almost all the well-to-do in society, and show how cunning alcoholics can function, even in ancient societies.

Excerpted from the *New Reporter*, Washington, D.C.



Treasurer's Report

N.C.Mountain Central Office, Inc.
 Financial Report for the month of August, 1993

Income

Group Contributions

Acceptance Group	\$60.00
Arden Group	60.00
Black Mountain Group	21.00
Brevard Group	35.00
Candler KISS Group	25.00
Columbus Group	100.00
Conscious Contact Group	100.00
Day By Day Group	45.00
Edneyville Group	30.00
Etowah Group	25.00
Fletcher Group	50.00
Hendersonville Group	179.44
Hendersonville Happy Hour Group	50.00
Hendersonville Midday Group	100.00
Just For Today Group	3.00
Lake Group	43.00
Live and Let Live group	54.00
Maggie Valley Group	133.00
Pathfinders Group	10.00
Roundtable Group	165.00
Serenity Service Group	13.27
Sylvan Valley Group	50.00
Up The Creek Group	5.00
Welcome Group	30.53
West Asheville Group	35.00
Total Group Contributions	\$1,422.24

Individual Contributions

Anonymous Birthday Donation	\$25.00
Total Individual contributions	\$25.00
Sales	\$769.26
Mountain Doin's subscriptions	\$39.60
Other Income	\$80.00
Total Income	\$2,336.10

Accounts Receivable*	\$751.00
Expenses	
Rent	\$101.00
Telephone	
Basic Service (Sou. Bell)	\$62.75
Toll Free Number (AT&T)	\$78.61
Answering Service	\$83.40
Payroll and Payroll Taxes	\$677.86
Cost of Mountain Doin's	
Publication and distribution**	\$325.40
Cost of Literature and Chips Sales**	\$539.54
Postage	\$29.69
Other Expenses***	\$88.00
Total Expenses	\$1,986.25

Net Income (Income Minus Expenses) \$349.85

Operating Account

Opening Balance	\$1,119.20
Net Income	\$349.85
Transferred to Reserve	\$0.00
Closing Balance****	\$1,469.05

Reserve Account

Opening Balance	\$517.40
Transferred from Operating Account	\$0.00
Interest	\$0.00
Closing Balance	\$517.40

*Accounts Receivable: Literature which has been sold but for which your Central Office has not received payment.

**Includes all costs involved except coordinator's pay.

***Includes Office Supplies and Bank Service Charges.

****Included in the closing balance are FICA, FIT, and SIT funds to be paid to the State and/or Federal Government totalling \$224.60

OOPS!

In July, the **Marshall Group** contributed Thirty Dollars to the Central Office but your Treasurer gave **Mars Hill Group** the credit for the donation in the August *Mountain Doin's*. I apologize for the mix-up on this donation.

Thank you,
 Owen C. Treasurer.

Mountain Doin's Annual Subscriptions

A.A. Groups

3 copies No charge

5 Additional copies \$7.80 per year
 10 additional copies \$15.00 per year
 15 additional copies \$19.80 per year

Individual Members

Single monthly copies \$10.00 per year

Please circle which of the above you wish to receive and make out check or money order accordingly. Subscription rates are subject to change, dependent upon USPS rates.

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Town and Zip Code _____

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