

MOUNTAIN DOIN'S

Central Office Newsletter
SEPTEMBER, 1998



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



Come one, come all, to the

District 80 Eatin' Meeting Italiano

*Hosted by the Highlands
Mountain View Group.*

*Sunday, September 13, 1998
at Highlands Conference Center*

Time: 2P.M.

Speakers: Bobbie R. and Bob R.

Please bring salad or dessert. Italian main dishes provided

*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.*

Readers' Forum

LIVE LETTERS

Promotion Beats Attraction

For a long time I've wanted to write about the "attraction rather than promotion" statement in Tradition 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.*") It refers solely to *personal* anonymity.

I feel strongly that A.A. as a program should be strongly promoted. Our history proves it. According to *A.A. Comes of Age* (page 35) A.A. wasn't doing very well and in 1941 Jack Alexander was asked to write about A.A. in the *Saturday Evening Post*. "As soon as the article appeared, 6,000 frantic inquiries hit our New York Post Office. Jack's piece made A.A. a national institution." So, what's wrong with promotion?

Then John D. Rockefeller (who gave A.A. only \$1,000 on the grounds that too much money might turn A.A. into a commercial venture) went out of his way to get other prominent men interested. He bought 400 Big Books and sent them to everyone who attended a special dinner. The publicity that followed was carried on news wires all over the world (page 105). And all stories plugged A.A. The result was that A.A. was given a public status of dignity and worth.

As our history shows us, thoughtful promotion is the way to go. —RD



"Well, what are you waiting for? Make him sober!"

We Want to Hear From You

We welcome letters from our readers, and we encourage all to send the Editor letters about any aspect of A.A. that they like or that bothers them, or questions, suggestions, and thoughts. By voicing your thoughts through letters to the Editor you are, in fact, doing Twelfth Step work, for it is by sharing that our Fellowship gains.

Need some ideas? Here are a few subject that are always of interest to our readers:

- *Questions about A.A. and Central Office.
- *How A.A. has helped you
- *What do you think would help others?
- *What disturbs you about some A.A. meetings?
- *Some surprises you have had in the program.
- *How you have learned to deal with relations or situations.

Send all letters and ideas to The Editor, Mountain Doin's, 107 Park Place Offices, 70 Woodfin Place, Asheville, NC 28801. We look forward to hearing from you!

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 6-29-98—7-24-98

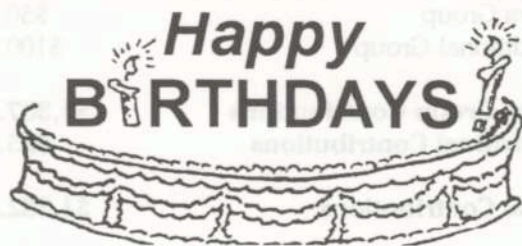
| | |
|--------------------------------------|-----|
| Answering Service Calls | 245 |
| General Information | 3 |
| A.A. Help | 3 |
| Family Help (Al-Anon) | 8 |
| Meeting Information | 80 |
| Central Office Business | 67 |
| Medical Help (Hospital, Detox, etc.) | 5 |
| PI.Calls | 0 |
| Others | 5 |
| Visitors | 49 |



Fellowship News

New Meeting. The Hot Springs Group is a new group which meets on Wednesdays at 8 P.M. at the Hot Springs Community Center. The meetings are open, discussion.

Meeting Change. The Brevard Serenity Group has begun meetings on Mondays, Wednesdays, and Thursdays at 5.30 P.M. at The Sharing House. The Monday meeting is open, Big Book Study. The Wednesday meeting is open, Daily Reflections Study. The Thursday meeting is open, Step Study, except on the Third Thursday of each month when the meeting is open, Traditions Study.



Acceptance Group

| | | |
|----------|---------|----------|
| John G. | 9-10-91 | 7 years |
| Murie S. | 9-12-84 | 14 years |
| Don M. | 9-23-88 | 10 years |
| Brian V. | 9-28-97 | 1 year |
| Norma T. | 9-30-94 | 4 years |

Back To Basics Group

| | | |
|-----------|---------|----------|
| Ted G. | 9-7-96 | 2 years |
| Carl A. | 9-7-96 | 2 years |
| Linda Mc | 9-6-85 | 13 years |
| Pete Mc | 9-8-83 | 15 years |
| Dale N. | 9-30-86 | 12 years |
| Robert H. | 9-1-97 | 1 year |
| Amy B. | 9-3-95 | 3 years |
| Cate Mc. | 9-25-82 | 16 years |

Black Mountain Group

| | | |
|----------|---------|---------|
| Milam W. | 9-28-90 | 8 years |
|----------|---------|---------|

Cumberland Group

| | | |
|-----------|---------|----------|
| Bob R. | 9-7-83 | 15 years |
| Connie A. | 9-30-92 | 6 years |

Growing Together Group

| | | |
|----------|---------|---------|
| Debra H. | 9-13-96 | 2 years |
|----------|---------|---------|

Happy Hour Group

| | | |
|----------|---------|---------|
| Debby M. | 9-21-95 | 3 years |
| Nancy L. | 9-2-89 | 9 years |

Hendersonville Group

| | | |
|------------|---------|----------|
| Camile R. | 9-9-79 | 19 years |
| Nancy L. | 9-2-89 | 9 years |
| Chris S. | 9-26-95 | 3 years |
| Eric C. | 9-2-96 | 2 years |
| Raymond F. | 9-18-96 | 2 years |
| Robin L. | 9-1-97 | 1 year |

Thursday Afternoon Ladies Group

| | | |
|----------|---------|----------|
| Nancy L. | 9-1-89 | 9 years |
| Maija G. | 9-4-87 | 11 years |
| Camille | 9-9-79 | 19 years |
| Beth H. | 9-16-85 | 13 years |
| Carol H. | 9-28-72 | 26 years |

Traditional Group

| | | |
|-------------|---------|---------|
| Michael C. | 9-4-97 | 1 year |
| Oscar F. | 9-20-95 | 3 years |
| Jennifer M. | 9-5-97 | 1 year |
| Wayne C. | 9-29-93 | 5 years |
| Kathy R. | 9-4-97 | 1 year |

The Promises—In Perspective

I love the so-called promises in the paragraph that begins at the bottom of page 83 of the Big Book. I've heard members ask, "Why doesn't A.A. offer 'The Promises' as a wall plaque like the Steps and Traditions?" Is this a trend in our Fellowship—lifting the promises out of context? If so, it troubles me. Why?

Because, first of all, if we go back to the source and read the paragraph in the Big Book containing the promises, it is immediately clear that they are not meant to be set apart. They are buried in the text (and within the context), and for a reason. *They are part of a discussion of how to work the Steps.* Not even all the Steps, really, but specifically the first nine.

Second these are not unconditional promises as they seem to be when set apart. They are the rewards that can be expected "if we are painstaking about this phase of our development"—the working of the first nine Steps as described in the preceding twenty-four pages!

And how many of us have actually worked the steps that way? How many of us, for example, in doing our Fourth Step inventory have followed the example in the Big Book? How many of us took Steps Eight and Nine with the diligence recommended in detail from pages 76 to 83 in the Big Book? Not I.

Yet we must recognize that that is what is meant by being "painstaking." We must recognize that what the Big Book is saying is that if we have taken all the necessary actions up to that point *then* we will not regret the past . . . and so on, through the rest of the promises. In fact, it says that they will materialize *if we work for them.* And the rest of that chapter is devoted to telling us how to continue to work for them by practicing Steps Ten and Eleven.

Finally, it seems to me that when I quote the promises so glibly and smugly (as I am inclined to do), I may actually be playing down the Steps. Am I glorifying end results while ignoring the footwork necessary to get there? Is it easier and more comforting to take refuge in the promises (lifting them out of context) than to go through the purging and the pain of taking the first nine Steps—which are clearly the prerequisites of the promises? The alcoholic often is likely to seize upon the promises, as "an easier, softer way."

So let's read and reread Chapters Five and Six (along with the rest of the Big Book, naturally!). And when we get to the beautiful section of pages 83 and 84, let's cherish the promised rewards set forth there. Let's carry them in our mind and hearts as a joyous and inspiring part of our program of recovery.

But let's not sanctify the promises.

Extracted from *The Grapevine*, May 1981



Treasurer's Report

N.C. Mountain Central Office, Inc.
Financial Report
for the month of July, 1998

INCOME

| | |
|------------------------|----------|
| Acceptance Group | \$50.00 |
| Back To Basics Group | \$100.00 |
| Black Mountain Group | \$76.72 |
| Brevard Group | \$50.00 |
| Columbus Group | \$50.00 |
| Common Sense Group | \$47.61 |
| Day By Day Group | \$45.00 |
| Edneyville Group | \$123.00 |
| Franklin group | \$30.00 |
| Grace Group | \$350.00 |
| Happy Hour Group | \$50.00 |
| Hendersonville Group | \$64.76 |
| Lakeside Group | \$10.00 |
| Midday Group | \$50.00 |
| Roundtable Group | \$25.00 |
| Six O'Clock Open Group | \$30.00 |

| | |
|----------------------------------|-------------------|
| Sylva Group | \$50.00 |
| Traditional Group | \$100.00 |
| Total Group Contributions | \$1,307.09 |
| Individual Contributions | \$25.00 |

Total Contributions **\$1,332.09**

Financial Statement as of August 8, 1998

| | |
|-------------------------------------|-------------------|
| Bank Balance 7-13-98 | \$3,467.02 |
| Deposits 7-16-98 & 8-4-98 | \$2,406.39 |
| Cash on Hand | \$28.08 |
| Accounts Receivable | \$1,132.50 |
| Sub-Total | \$7,033.99 |
| Outstanding checks | (\$3,118.77) |
| Reserve for Tax Liability | (\$1,091.80) |
| Reserve for Correctional Facilities | (\$856.08) |
| Total | \$1,967.34 |

Note: Since approval by the Board on 3-9-97 \$2,133.09 in A.A. literature has been used by Groups bringing meetings to correctional facilities.

Leadership in A.A.: Ever a Vital Need

No society can function well without able leadership in all its levels, and A.A. can be no exception. It must be said, though, that we A.A.'s sometimes cherish the thought that we can do without much personal leadership at all. At other times we are quite as apt to demand that A.A.'s leaders must be people of the most sterling judgment, morals, and inspirations, big doers, prime examples, practically infallible. Real leadership, of course, has to function in between these entirely imaginary poles of hoped-for excellence.

Somewhere in our literature there is a statement to this effect: "Our leaders do not drive by mandate, they lead by example." In effect we are saying to them, "Act for us, but don't boss us." When a leader power-drives us badly, we rebel; but when he too meekly becomes an order taker and he exercises no judgment of his own—well, he really isn't a leader at all.

Good leadership originates plans, policies, and ideas for the improvement of our Fellowship and its services. But in new and important matters, it will nevertheless consult widely before taking decisions and actions.

Good leadership will also remember that a fine

plan or idea can come from anybody, anywhere. Consequently, good leadership will often discard its own cherished plans for better ones, and it will give credit to the source.

Good leadership never passes the buck. Once assured that it has, or can, obtain sufficient general backing, it freely takes decisions and puts them into action forthwith, provided such actions be within the framework of its defined authority and responsibility.

Another qualification for leadership is "give and take" the ability to compromise cheerfully whenever a proper compromise can cause a situation to progress in what appears to be the right direction. Compromise comes hard to us "all-or-nothing" drunks.

Nevertheless, we must never lose sight of the fact that progress is nearly always characterized by a *series of improving compromises*. These are situations for keen timing and careful discrimination as to which course to take.

Now we come to the all-important attribute of *vision*. Vision is, I think, the ability to make good estimates, both for the immediate and for the more distant future. Some might feel this sort of striving to be a sort of heresy, because we A.A.'s are constantly telling ourselves, "One day at a time." But *that* valuable principle really refers to our mental and emotional lives.

Excerpted from Bill W's article published in a 1959 article in the Grapevine. The full article was also permanently attached to Concept 9 in The A.A. Service Manual.



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.

12th Annual Tampa Bay Fall Roundup. Labor Day weekend, Sept. 4-7, 1998. A.A., Al-Anon, Speaker meetings, Workshops. At Camberley Plaza Hotel, 10221 Princess Palm Ave, Sabal Park, Tampa FL. For information, call (813) 623-6363.

10th Annual A.A. 12 Step Weekend, Sept. 11-13, 1998. An in-depth study of our Twelve Steps. Naples Beach Hotel & Golf Club, 851 Gulfshore Blvd. N. Naples, Fla. Polly P. workshop leader. For full information call Dave D. (727) 399-0647 or Jim N. (941) 394-1787, after 5 pm.

Celebrity Cruises. Sober Serenity Sail. Sail with friends of Bill and Lois W. on the **Celebrity Cruise Line Ships.** Oct. 27- Nov. 6, 1998 aboard the *Zenith* or *Century*, March 13-20, 1999 on the *Century*. **The October cruise is named The Big Book Comes Alive** with Joe McC. and Charlie P. in the Panama Canal. Ports of call: Ft. Lauderdale, FL; Cozumel, MX; Panama Canal, Puerto Caldera, Costa Rica; Huatulco, MX; Acapulco, MX, includes eleven hour Big Book study, A.A. and Al-Anon speaker meetings. **The March cruise is named The Eastern Caribbean Cruise** with Mary Pearl T. (AFG), Dick and Peggy M, and Howard and Pat P. Ports of call: Ft. Lauderdale, FL; San Juan, Puerto Rico; St. Thomas; St. Maarten; Nassau, Bahamas. includes 10,000 ft. aquaspa, award winning culinary creations, five-star service—a great shopping and sight-seeing cruise. For more infm. call Laurie at (800) 678-8785.

32nd Las Vegas Roundup. Labor Day weekend, Nov. 26-29, 1998. Sober Fun in the Sun. Marathon meetings, speaker meetings, Al-Anon meeting/workshop, Al-Ateen meeting, Spanish Speaker meeting, Headliner show, followed by dance. For full information call Las Vegas Central Office (702) 598-1888 M-F 8 am to 4 pm.

35th IAAWC (International A.A. Women's Conference), Feb. 11-14, 1999 San Jose, California. "The Language of the Heart Spoken Here." The vision of the Conference is to unite and support our continuing legacy of recovery by providing a compatible forum for all alcoholic women to share in our principles and traditions, and carry the joy of recovery to our alcoholic sisters. For full information call Cha Cha W. (408) 274-0588 or Rose W. (408) 274-9075.

**A.A. has lots of willing volunteers
—3% volunteer and 97% let them.**

MOUNTAIN AREWIN'S



Mountain Doin's, NC Mtn. Central Office

"Man, I'm scared," said the alky to his pal as they sat at the bar.

"What's the problem?" asked his pal.

His friend replied: "I got a letter from a guy who says he'll shoot me if I don't stay away from his wife."

"Well, all you have to do is stay away," said his pal.

"Yeah, but he didn't sign his name."

X X X

How did the drunk freeze to death?

He drove into a drive-in theater to see "Closed for the Winter."

X X X

"So, poor old boozy Bob is dead. Did he leave his wife much?"

"Oh, nearly every night."

X X X

The town drunk went to see the doctor. "I hurt all over my entire body," he complained. He laid his finger on his left shoulder. "When I touch myself here," he complained, "it hurts." Then he put his finger near his heart. "When I touch here, it hurts." Then he put his finger on his thigh. "When I touch here it hurts." and so on. "No matter where I touch myself, Doc, it hurts something terrible! Please! What's wrong with me?"

Said the doctor: "You have a broken finger."

X X X

"Sweetheart," said the alky, "I love you terribly."

Said she: "You certainly do!"

X X X

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