



FOUR DIRECTIONS



Native American Indian General Service Office

Summer 2007



SOUTH



Brothers and Sisters,

Well finally I have the summer edition of the Four Directions. It is still summer but I know fall is just around the corner. I had to have some surgery done so I am a little behind in everything including my business, but I know I will get caught up soon with the help of the Creator.

I am so thankful to be in recovery today. Before I got sober my life was in constant turmoil but today thanks to the program and all of you I have been sober for almost 15 years. I have learned that I am on my own journey and I have to make choices today and be responsible for each and every choice I make. I can share with you how my journey has been, but I cannot walk your journey only my own. But you know in this program we are all here to help and serve each other so it makes each of our journeys a little easier. Before I got into recovery I was on my own and I was very lonely and miserable but today I have the Creator and all of you to help me through anything life throws my way. So, want to make a special thank you to each and every one of you for being there when I needed you and hopefully I will always be there to help you!

Again I want to remind you that if any of you have an article or whatever you would like in the Newsletter I would certainly be happy to put it in. And once again thank you for letting be of service.

**Pilamaya,
Sioux D.**



In the Service of Life

“I had experienced a profound shift in my own way of seeing the world. I had gone from a person who was always fixing a broken world to a person who felt privileged to serve a holy world.”

Rachel Naomi Remen “Initiation” 1997

In recent years the question *how can I help?* has become meaningful to many people. But perhaps there is a deeper question we might consider. Perhaps the real question is not *how can I help?* But *how can I serve?*

Serving is different from helping. Helping is based on inequality; it is not a relationship between equals. When you help you use your own strength to help those of lesser strength. If I'm attentive to what's going on inside of me when I'm helping, I find that I'm always helping someone who's not as strong as I am, who is needier than I am. People feel this inequality. When we help we may inadvertently take away from people more than we could ever give them; we may diminish their self-esteem, their sense of worth, integrity and wholeness. When I help I am very aware of my own strength.

But we don't serve with our strength; we serve with ourselves. We draw from all of our experiences. Our limitations serve, our wounds serve, and even our darkness can serve. The wholeness in us serves the wholeness in others and Helping incurs debt. When you help someone they owe you one. But serving, like healing, is mutual. There is no debt. I am as served as the person I am serving. When I help I have a feeling of satisfaction. When I serve I have a feeling of gratitude. These are very different things.

Serving is also different from fixing. When I fix a person I perceive them as broken, and their brokenness requires me to act. When I fix I do not see the wholeness in the other person or trust the integrity of the life in them. When I serve I see and trust that wholeness. It is what I am responding to and collaborating with.

There is distance between whatever and ourselves or whomever we are fixing. Fixing is a form of judgment. All judgment creates distance, a disconnection, and an experience of difference. In fixing there is an inequality of expertise that can easily become a moral distance. We cannot serve at a distance. We can only serve that to which we are profoundly connected, that which we are willing to touch. This is Mother Teresa's basic message. We serve life not because it is broken but because it is holy.

If helping is an experience of strength, fixing is an experience of mastery and expertise. Service, on the other hand, is an experience of mystery, surrender and awe. A fixer has the illusion of being causal. A server knows that he or she is being used and has a willingness to be used in the service of something greater, something essentially unknown. Fixing and helping are very personal; they are very particular, concrete and specific. We fix and help many

different things in our lifetimes, but when we serve we are always serving the same thing. Everyone who has ever served through the history of time serves the same thing. We are servers of the wholeness and mystery in life.

The bottom line, of course, is that we can fix without serving. And we can help without serving. And we can serve without fixing or helping. I think I would go so far as to say that fixing and helping may often be the work of the ego, and service the work of the soul. They may look similar if you're watching from the outside, but the inner experience is different. The outcome is often different, too.

Our service serves us as well as others. That which uses us strengthens us. Over time, fixing and helping are draining, depleting. Over time we burn out. Service is renewing. When we serve, our work itself will sustain us.

Service rests on the basic premise that the nature of life is sacred, that life is a holy mystery, which has an unknown purpose. When we serve, we know that we belong to life and to that purpose. Fundamentally, helping, fixing and service are ways of seeing life. When you help you see life as weak, when you fix, you see life as broken. When you serve, you see life as whole. From the perspective of service, we are all connected: All suffering is like my suffering and all joy is like my joy. The impulse to serve emerges naturally and inevitably from this way of seeing.

Lastly, fixing and helping are the basis of curing, but not of healing. In 40 years of chronic illness I have been helped by many people and fixed by a great many others who did not recognize my wholeness. All that fixing and helping left me wounded in some important and fundamental ways. Only service heals the wholeness in life. The wholeness in you is the same as the wholeness in me. Service is a relationship between equals.

Rachel Naomi Remen MD

<http://www.rachelremem.com>





The Goddess's Hands

One Solstice two women, one an elder one young, went camping. They rode horses as far as they could, and then hiked up a steep mountain. By the time they had pitched their tent, made supper and cleaned up they were pretty well bushed. The elder lady asked the younger to make sure the horses were secure.

The next morning the horses were gone.

The elder lady said to the younger, "What happened to the horses, I thought you had tethered them?" The younger lady said "I don't know, ask the Goddess, because I was so tired last night I just prayed to the Goddess to take care of the horses, I don't know what happened I prayed three times. The elder replied "It is good that you have faith but to ask the Goddess to tether the horses you would have to offer her your hands because she has no others.

"You are the Goddess's hands".

(A Navajo story)

**MINUTES OF THE NAIGSO BOARD OF DIRECTORS MEETING
JUNE 24, 2006 (#69) AT MANY NATIONS IN RECOVERY, 3928 ILLINOIS ST.
CHET HUNT ROOM,
SAN DIEGO, CA 92104.**

ATTENDANCE:

Board members present: Sylvia W., Gary C. (via phone), Dennis C., and Don W.

Board members absent: Robert V., Judy V. and Marla M.

Visiting Participants: Kenny B., Don W. Jr., Raylene H., and Derek R.

OPENING: Prayer and Potluck @12:30 pm

Sobriety Birth Days:

Raylene presented Sylvia W. a token for 39 years
Dennis C. presented Don W. Sr. a token for 39 years
Carrot cake was served.

CALLED TO ORDER: @1:00 pm

ROLL CALL: The President, Treasurer, and Secretary are absent; therefore, it was decided that this would be a discussion meeting only and today's suggestions will be reviewed and approved at the next scheduled meeting in September.

MINUTES: Approval of meeting minutes #68 (3-25-07) is tabled until next meeting.

7TH TRADITION: 7th Tradition not taken.

TREASURERS REPORT: Treasurer absent. Report is tabled until next meeting.

REGISTRAR REPORT: Don W. reports 471 Loners and 92 Groups are registered.

OLD BUSINESS:

- Regarding the 2008 NAIGSO-AA Conference to be held in Bismarck, North Dakota. It is suggested that Gary, GM, NAIGSO-AA, continue to coordinate with the advisory council and the AA folks in Bismarck in an effort to finalize plans for this event by the end of July 2007. Don and Sylvia W. accept Gary's request to lead the men and women's talking circles during the conference.

- Regarding the printing/publishing of a hard copy of the Daily Meditations: Gary, GM, reports we have been denied permission by AAWS to use their copyrighted material. We are still waiting on a final decision from the AA Grapevine on this matter. It has been suggested by one of the Advisory Council members that we simply produce our own material since this is been an ongoing situation with New York AA GSO. Gary and the advisory council will continue working towards a consensus on this issue.

NEW BUSINESS:

- Don W. Sr. has volunteered to rotate into the position of board treasurer. It is suggested that Don and Judy, current board treasurer, duplicate and share information to prepare for the board's resolution at the next meeting. Further discussion reveals we need to improve our reporting of group/individual contributions and itemized expenses to the membership. Other AA entities use their newsletter for this purpose. Don will contact our newsletter editor to determine the better way (format, etc.) to get this information included in the newsletter.
- It is suggested that we determine how many of our registered meetings use the NAIGSO's typical format versus how many meetings prefer the Judeo-Christian format of AA normally used through out U.S. and Canada. Gary, GM, offered to take the lead in obtaining this data.
- Gary, GM, reports that a desire to host our 2009 conference was expressed by a member of the Cherokee NC Native American AA convention committee. Gary will follow up on this, possibly next month. Gary plans to attend at least one of their committee planning meetings.

NEXT BOARD MEETING: Many Nations in Recovery, Chet Hunt Rm. @12:00 noon, September 30, 2007.

ADJORN: @ 2:35 pm

NAIGSO-AA FINANCIAL REPORT 1-11-07 THRU 7-9-07

NAIGSO-AA Balance Brought Forward

4,169.05

Contributions:

Groups:

Honor the Mountain, Big Bear Lake, CA	1/11/2007	\$ 20.00
Sweet grass Group, San Diego, CA	2/15/2007	\$ 200.00
Serenity Circle Fellowship, Coarsegold, CA	3/29/2007	\$ 61.53
Honor the Mountain, Big Bear Lake, CA	4/13/2007	\$ 20.00
Chickasha/Chahta NAI-Council, NWLA, CA	5/30/2007	\$ 52.00

Individuals:

Marla M.	2/15/2007	\$ 5.00
Robert V.	3/9/2007	\$ 12.00
Timothy S.	4/25/2007	\$ 20.00
Sylvia W.	5/4/2007	\$ 39.00
Carmelita V.	5/22/2007	\$ 100.00
Don W. Sr.	6/23/2007	\$ 39.00
Judy V.	7/9/2007	\$ 18.00

NAIGSO Can:

Barona 4-Directions, Barona Res., CA	2/20/2007	\$ 25.00
Viejas Mother Earth, Viejas Res., CA	3/23/2007	\$ 8.43
Barona 4-Directions, Barona Res., CA	6/3/2007	\$ 35.00
Barona 4-Directions, Barona Res., CA	6/25/2007	\$ 50.00

Total Contributions

\$ 704.96

Expenditures:

Renewal of Website Domain for 2 yrs	1/22/2007	\$ 30.55
Roll of postage stamps	2/15/2007	\$ 38.75
Postage expense	3/25/2007	\$ 33.38
P.O. Box rental for 1yr	7/9/2007	\$ 50.00

Total

\$ 152.68

NAIGSO-AA Closing Balance

\$4,721.33

Bank Balance as of 5/31/07

\$4,296.37

SUMMER BIRTHDAYS, 2007 REPORT

Marla M.	San Diego, CA	1972	5 yrs	Feb
Robert V.	Prescott, AZ	1995	12 yrs	Mar
Judy V.	Prescott, AZ	1989	18 yrs	July
Sylvia W.	Hemet, CA	1968	39 yrs	May
Don W. Sr.	Hemet, CA	1968	39 yrs	June

Note: Send a dollar to the NAIGSO-AA for each year of sobriety.

Newsletter will print the Birthday Donors.

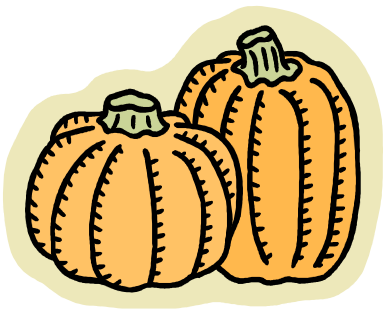
Please consider adding this statement to your meeting format.

"The NAIGSO "Can" monies go directly to the NAIGSO. They are not divided according to the suggested PIE Chart. This additional contribution is needed until such time we have more groups contributing e.g. GSO NY has thousands of groups registered where NAIGSO is approaching 100. When the can is full please send the money to NAIGSO-AA, PO Box 1253, Lakeside, CA 92040."

PUMPKIN FRYBREAD

3 cups flour
1 cup pumpkin, canned or fresh pureed
½ cup honey
½ teaspoon pumpkin pie spices
2 teaspoons baking powder
¼ teaspoon salt

Combine in a large oiled bowl to form dough. Cover bowl with damp cloth and set aside for a half hour. Use a heavy iron frying pan filled one 1/3 with cooking oil. While oil is heating, form little breads from the dough, palm-size, or whatever is comfortable to handle. When good and hot, fry each piece quickly and remove to drain on paper towels. Sprinkle lightly with powdered sugar & cinnamon.



A. A. Acronyms

STEP

Something -That – Enhances – Peace

HOPE

Hang – On – Peace - Exists

Native Wisdom:

*Taken from a speech given by and written by:
Charles Harnage, Jr. know as Red Hawk and
Cherokee With No Home*

STAY STRONG

The time is coming soon when we must stand tall, lift our eyes and stretch our minds to a greater understanding and comprehension of the task that stands before us. This is the time to be strong, to move forward without hesitation while knowing well the meaning, breadth, and importance of our task. It is a time to do what is right regardless of the consequences that might follow. We have nothing to fear. The words of other men cannot harm us as long as we keep our Creator at the pinnacle of our heart.

The spirits of our ancestors are not far from us and know and understand our thoughts, feelings, and emotions and are often sorrowed from the pain their people have endured during the past five hundred years. If you live up to the privilege they grant you, nothing will be impossible for you as an individual or to our people in whole to overcome.

Myto



Cherokee Campout, Cherokee NC

Osiyo,

I recently had the privilege of attending an AA campout in Cherokee NC. As always, the fellowship was wonderful, the speakers were great, and I got to meet a lot of new recovering friends in AA who were willing to help me and gave me the chance to help them. The spirit of AA was there, and I was very grateful.

I had the luck to fall in with a group of people who treated me very well and let the hospitality and generosity of the Native North American tradition flow through them. I had the opportunity to take part in a recovery sweat lodge, my first. It was a very fulfilling and spiritual experience.

I thought long and hard about the eclectic group of people who attended the campout. I thought a lot about the spiritual journey of the native peoples here in North America. I thought about how I, as a mixed blood Tsalagi Indian, fit into this wonderful tapestry of human kind and recovery. I asked my Creator for guidance with my words, and I came up with these.

Being an Indian isn't a matter of birth or blood. It is a conscious decision to walk the path of the Creator in a natural way. It is to be guided by the spirit of the Creator, it is to listen to our ancestors who live upon the wind, and it is to show others the path to spirituality by seeking harmony with all that is around us. All those who seek the gentle path of the Creator on the deep and rich Red Road will find much, if they have the capacity to be honest and the courage to find themselves on that road. All those who walk the red road, or try to walk the red road, are the new native peoples.

It is an honor and a privilege to be awakened to an even better understanding of the new culture that we are all, regardless of our bloodline, striving to create as we walk the Red Road of spirituality and recovery. Thank you to all who walk with me and help me on my journey.

Wado,
Tom P.



The Great Circle (Mandala)

You have noticed that everything an Indian does is in a circle, and that is because the Power of the World always works in circles, and everything tries to be round. In the old days when we were a strong and happy people, all our power came to us from the sacred hoop of the nation, and so long as the hoop was unbroken, the people flourished. The flowering tree was the living center of the hoop, and the circle of the four quarters nourished it. The east gave peace and light, the south gave warmth, the west gave rain, and the north with its cold and mighty wind gave strength and endurance. This knowledge came to us from the outer world with our religion. Everything the Power of the World does is done in a circle. The sky is round, and I have heard that the earth is round like a ball, and so are all the stars. The wind, in its greatest power, whirls. Birds make their nests in circles, for theirs is the same religion as ours. The sun comes forth and goes down again in a circle. The moon does the same, and both are round. Even the seasons form a great circle in their changing, and always come back again to where they were. The life of a man is a circle from childhood to childhood, and so it is in everything where power moves. Our teepees were round like the nests of birds, and these were always set in a circle, the nation's hoop, a nest of many nests, where the Great Spirit meant for us to hatch our children.

~ Black Elk

Receiving Medicine Power

I cured with the power that came through me. Of course, it was not I who cured, it was the power from the Outer World, the visions and the ceremonies had only made me like a hole through which the power could come to the two-legged." "If I thought that I was doing it myself, the hole would close up and no power could come through. Then everything I could do would be foolish.

~ Black Elk

The Six Grandfathers have placed in this world many things, all of which should be happy. Every little thing is sent for something, and in that thing there should be happiness and the power to make happy. Like the grasses showing tender faces to each other, thus we should do, for this was the wish of the Grandfathers of the World."

Please join the circle and send us news of what is happening in your area. Share your experience, strength and hope with the NAIGSO-AA family.

Four Directions is the voice of the people.

Share your experience and your wisdom with the Circle. Please submit articles of interest to Native Americans in recovery from alcoholism by emailing them to: newsletter@naigso-aa.org.

Your original artwork is also needed. Any graphics with a Native American or recovery theme can be submitted.

Please do not submit any copyrighted materials.

How to contact the Native American Indian General Service Office (NAIGSO):
NAIGSO

P. O. Box 1253, Lakeside, CA 92040

<http://www.naigso-aa.org/>

(256) 247-5887

generalmanager@naigso-aa.org

newsletter@naigso-aa.org

<http://groups.yahoo.com/group/naigsoaafamilycircles/>

Four Directions Newsletter Subscriptions

If you would like to have “Four Directions” delivered to your home each quarter, you can receive a postage- paid copy for \$2.00 a year.

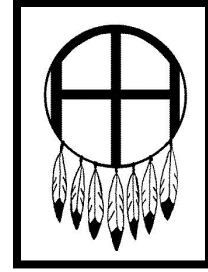
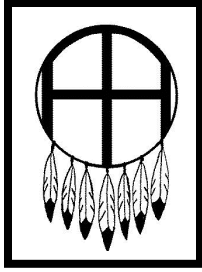
You can even have one sent to a friend as gift!!

NAME-----

ADDRESS-----

PHONE-----

Make check payable to: “Naigso-AA” Mail to: Native American Indian General Service Office
PO Box 1253



Native American Indian Alcoholics Anonymous Registration Form for Individuals

I am an individual who is willing to be a point of contact to carry the message of AA to the alcoholic who still suffers. I authorize my name and information as I have recorded it on this form to be included in the Native American Indian Alcoholics Anonymous Directory. In order to be included in the directory NAIGSO must receive your original signed copy of this form.

To help us be self-supporting it is suggested that each member on his or her sobriety birthday contribute one dollar per recovery year to NAIGSO.

Name: _____

Address: _____

City/State/ZIP Code: _____

Telephone Number: _____ E-mail address: _____

Tribal Affiliation: _____

Signature: _____ Date: _____

Please return the completed form to:

NAIGSO, P.O. Box 1253, Lakeside, CA 92040
Telephone (256) 247-5887 E-mail: generalmanager@naigso-aa.org





Native American Indian Alcoholics Anonymous Group Registration Form

Group name: _____ Date group was started: _____

Meeting location: _____

Address: _____

City/State/ZIP Code: _____

Reservation: _____ Nation: _____

Meeting day:	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
Meeting time:							

Contact for the group

Name: _____

Address: _____

City/State/ZIP Code: _____

Telephone Number: _____ E-mail address: _____

Tribal Affiliation: _____

Signature: _____ Date: _____

Please return the completed form to:

NAIGSO, P.O. Box 1253, Lakeside, CA 92040
Telephone (256) 247-5887 E-mail: generalmanager@naigso-aa.org