



FOUR DIRECTIONS



Native American Indian General Service Office

Summer 2010



South



Brothers and Sisters,

Hello, I am Kim and I am an alcoholic. This is my first time at doing the Four Directions newsletter; so if you have any suggestions or anything you think I should change please let me know, as I am certainly open to any and all suggestions. I will do my best to honor Native American Traditions as well as Alcoholics Anonymous. It is a real honor to be asked to serve and I sincerely thank everyone who helped me get this job.

I am hoping that some of you out there will e-mail me some interesting articles or possibly share your journey in recovery with all of us. Also, if you know of any Conferences or new meetings or whatever, please let me know so I can include it in the next newsletter.

So in closing, hopefully all of us will do what we need to do to help all of our brothers and sisters get clean and sober. For me serving is another way of healing and it always gives me a feeling of gratitude. I have also learned that when I serve, I am always served as much as the person or people I am serving.

**Pilamaya,
Kim F**

Summer 2010

Hello Hanni Waste-as we are in the midst of the summer season we face the south. Walking on the red road steps 4, 5 & 6 our worked in this direction. The south, like its representative bird, the golden eagle, stands for the peak of life, warmth, understanding and ability. The sun is the strongest in the south. We feel the warmth and see the growth stronger.

Walking the red road.....

I always love to read a passage from the book **“breath of the invisible” a Quest book by John Redtail Freesoul, spokesman for the Redtail Hawk Medicine Society.**

“One may be of any race or of almost any religion and walk the Red Road. The Road is a path, away. Its full meaning is the way one acts, the methods one uses, and what directs one’s doing. There is more to the Red Road than spoken word or written words on paper, It is behavior, attitude, away of living, a way of “doing” with reverence- of walking strong yet softly, so as not to harm or disturb other life.”

And From Black Elks book the sacred pipe

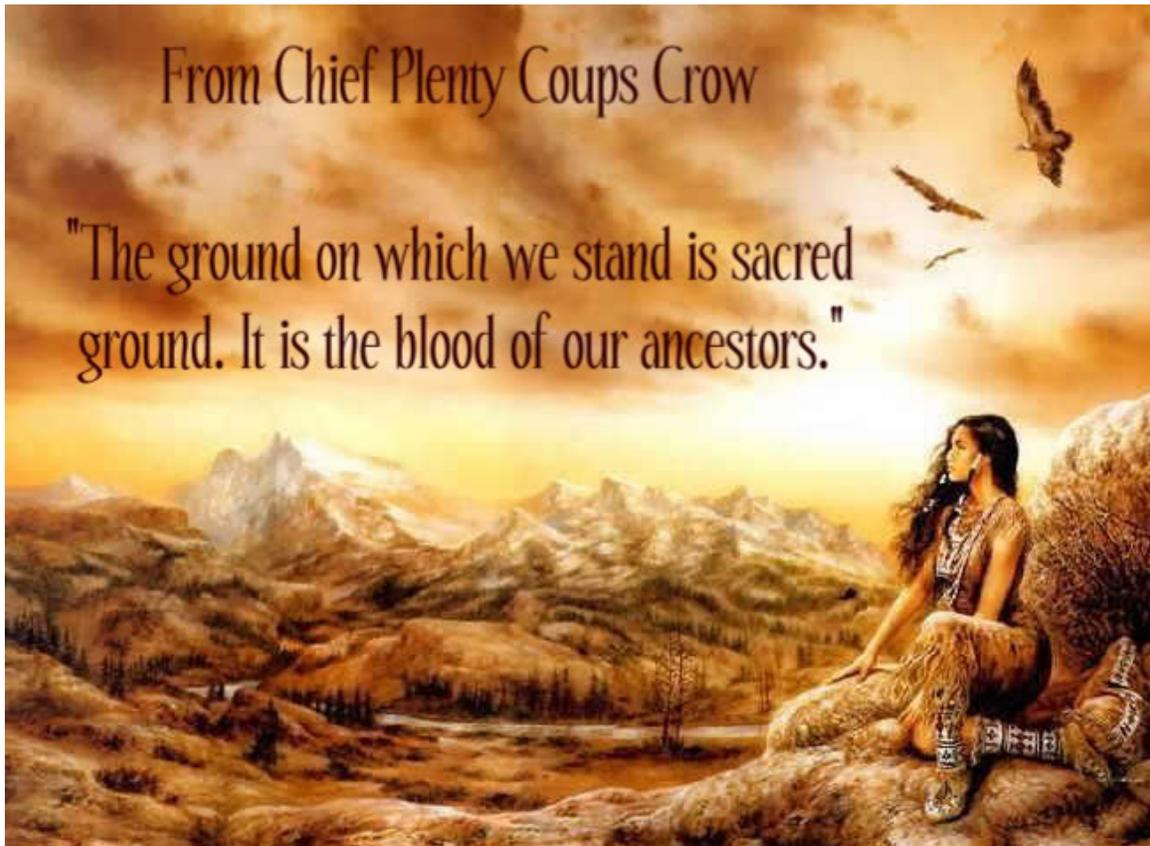
“The red road is that, that runs north and south & is the good or straight way, for the Sioux the north is purity and & the south the source of life. This red road is thus similar to Christian straight and narrow way or narrow path. It is the vertical of the cross.”



My own understanding is that to walk the red road one must be clean and sober or willing if beginning. It is way of walking upon mother earth not on her, walking softly not trampling. It is being strong yet humble, patient , tolerant, loving and kind, Seeking the connection to the earth, recognizing the beauty in the plants the trees, the waters, the winged nation, the 4 legged , and the two. To incorporate the 4 directions and the medicine wheel way in your daily life. To seek the beauty and the positive always and to be able to see it as a first thought or response. To be eco (green) minded, to be kind and loving to our mother earth. To feel the spirit in all things living and the stone people.

So enjoy this summer season, the red road of recovery and walk in beauty

Aho Mitakuye Oyasin
Kim F.



From Chief Plenty Coups Crow

"The ground on which we stand is sacred ground. It is the blood of our ancestors."

A Native American view point of step – 4, 5 & 6

Looking at the medicine of the four directions I search myself for my weakness and strengths. I admit to Great Spirit, grandfather, the four directions, mother earth, myself and another human being the wrong I have done. I am completely ready for Great Spirit to heal me.

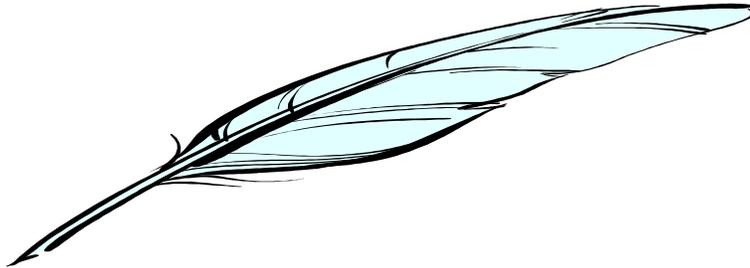
Looking at the strengths and weakness of the Physical, Emotional, Mental & Spiritual self. We seek guidance & balance and healing in these areas.

Physical - can be-our words, How do we speak? Are we good communicators? Are our words positive and kind? What are our thoughts and actions? What do we write or journal, how do we take care of our body? What we eat, how or if we exercise, what toxins we may put in our bodies, through food, tobacco, non alcoholic drinks etc. The work we do on mother earth, service work, jobs, cleanup of litter or littering, how we walk upon our mother earth.

Emotional- Our emotional balance, what pains and joys we have experienced or have experienced. Do we cry a lot? Do we take the time to laugh, to be joyous? Do we choose to see the positive? Are we angry? Do we choose to act instead of react?

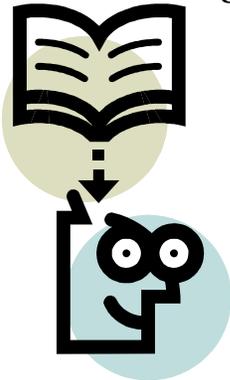
Mental- What is our thought life? Do we stimulate our brain and thoughts through reading? Do we study? Do we listen? What are our visions? Our dreams? Do we meditate?

Spiritual- Do we pray? If so, how often? Do we have a god we understand and can communicate with? Do we meditate? Are we humble? Do we practice and apply the spiritual principals in our daily life/walk?



As we look at our strengths and weakness of the four directions we become willing and ready for the great mystery's healing.

From the Big Book – ON STEPS 4, 5 & 6 (Pages 63-71)



Next we launched out on **a course of vigorous action**, the first step of which is a personal housecleaning, which many of us had never attempted. **Though our decision was a vital and crucial step, it could have little permanent effect unless at once followed by a strenuous effort to face, and to be rid of, the things in ourselves which had been blocking us. Our liquor was but a symptom. So we had to get down to causes and conditions.**

Therefore, we started upon a personal inventory. This was Step Four. A business which takes no regular inventory usually goes broke. Taking a commercial inventory is a fact-finding and a fact-facing process. It is an effort to discover the truth about the stock-in-trade. One object is to disclose damaged or unsalable goods, **to get rid of**

them promptly and without regret. If the owner of the business is to be successful, he cannot fool himself about values.

We did exactly the same thing with our lives. **We took stock honestly.** First, we searched out the flaws in our make-up which caused our failure. Being convinced that self, manifested in various ways, was what had defeated us, we considered its common manifestations.

Resentment is the "number one" offender. It destroys more alcoholics than anything else. From it stem all forms of spiritual disease, for we have been not only mentally and physically ill, we have been spiritually sick. When the spiritual malady is overcome, we straighten out mentally and physically. In dealing with resentments, we set them on paper. We listed people, institutions or principles with whom we were angry. We asked ourselves why we were angry. In most cases it was found that our self-esteem, our pocketbooks, our ambitions, our personal relationships (including sex) were hurt or threatened. So we were sore. We were "burned up."

On our grudge list we set opposite each name our injuries. Was it our self-esteem, our security, our ambitions, our personal, or sex relations, which had been interfered with?

We were usually as definite as this example:

I'm resentful at:xxx The Cause: xxx Affects my: xx

We went back through our lives. Nothing counted but thoroughness and honesty. When we were finished we considered it carefully. The first thing apparent was that this world and its people were often quite wrong. To conclude that others were wrong was as far as most of us ever got. The usual outcome was that people continued to wrong us and we stayed sore. Sometimes it was remorse and then we were sore at ourselves. But the more we fought and tried to have our own way, the worse matters got. As in war, the victor only seemed to win. Our moments of triumph were short-lived.

It is plain that a life which includes deep resentment leads only to futility and unhappiness. To the precise extent that we permit these, do we squander the hours that might have been worth while. But with the alcoholic, whose hope is the maintenance and growth of a spiritual experience, this business of resentment is infinitely grave. We found that it is fatal. For when harboring such feelings we shut ourselves off from the sunlight of the Spirit. The insanity of alcohol returns and we drink again. And with us, to drink is to die.

If we were to live, we had to be free of anger. The grouch and the brainstorm were not for us. They may be the dubious luxury of normal men, but for alcoholics these things are poison. We turned back to the list, for it held the key to the future. We were prepared to look at it from an entirely different angle. We began to see that the world and its people really dominated us. In that state, the wrong-doing of others, fancied or real, had power to actually kill. How could we escape? We saw that these resentments must be mastered, but how? We could not wish them away any more than alcohol. **This was our course: We realized that the people who wronged us were perhaps spiritually sick.** Though we did not like their symptoms and the way these disturbed us, they, like ourselves, were sick too. We asked God to help us show them the same tolerance, pity, and patience that we would cheerfully grant a sick friend. When a person offended we said to ourselves, **(known as the 4th step prayer)"This is a sick man. How can I be helpful to him? God save me from being angry. Thy will be done."**

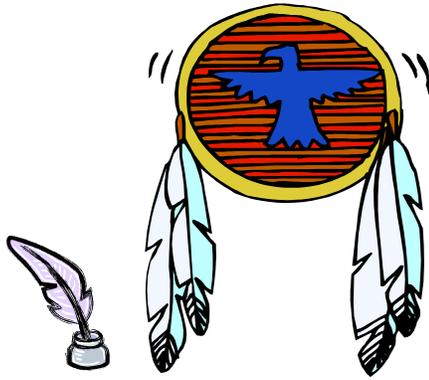
We avoid retaliation or argument. We wouldn't treat sick people that way. If we do, we destroy our chance of being helpful. We cannot be helpful to all people, but at least God will show us how to take a kindly and tolerant view of each and every one. **Referring to our list again. Putting out of our minds the wrongs others had done, we resolutely looked for our own mistakes.** Where had we been selfish, dishonest, self-seeking and frightened? Though a situation had not been entirely our fault, we tried to disregard the other person involved entirely. Where were we to blame? The inventory was ours, not the other man's. When we saw our faults we listed them. We placed them before us in black and white. We admitted our wrongs honestly and were willing to set these matters straight. Notice that the word "fear" is bracketed alongside the difficulties with Mr. Brown, Mrs. Jones, the employer, and the wife. This short word somehow touches about every aspect of our lives. It was an evil and corroding thread; the fabric of our existence was shot through with it. It set in motion trains of circumstances which brought us misfortune we felt we didn't deserve. But did not we, ourselves, set the ball rolling? Sometimes we think fear ought to be classed with stealing. It seems to cause more trouble. **We reviewed our fears thoroughly.** We put them on paper, even though we had no resentment in connection with them. We asked ourselves why we had them. Wasn't it because self-reliance failed us? Self-reliance was good as far as it went, but it didn't go far enough. Some of us once had great self-confidence, but it didn't fully solve the fear problem, or any other. When it made us cocky, it was worse. **Perhaps there is a better way - we think so. For we are now on a different basis; the basis of trusting and relying upon God. We trust infinite God rather than our finite selves.** We are in the world to play the role He assigns. Just to the extent that we do as we think He

would have us, and humbly rely on Him, does He enable us to match calamity with serenity. **We never apologize to anyone for depending upon our Creator.** We can laugh at those who think spirituality the way of weakness. Paradoxically, it is the way of strength. The verdict of the ages is that faith means courage. All men of faith have courage. They trust their God. We never apologize for God. Instead we let Him demonstrate, through us, what He can do. We ask Him to remove our fear and direct our attention to what He would have us be. At once, we commence to outgrow fear. Now about sex. Many of us needed an overhauling there. But above all, we tried to be sensible on this question. It's so easy to get way off the track. Here we find human opinions running to extremes - absurd extremes, perhaps. One set of voices cry that sex is a lust of our lower nature, a base necessity of procreation. Then we have the voices, who cry for sex and more sex; who bewail the institution of marriage; who think that most of the troubles of the race are traceable to sex causes. They think we do not have enough of it, or that it isn't the right kind. They see its significance everywhere. One school would allow man no flavor for his fare and the other would have us all on a straight pepper diet. We want to stay out of this controversy. We do not want to be the arbiter of anyone's sex conduct. We all have sex problems. We'd hardly be human if we didn't. What can we do about them? We reviewed our own conduct over the years past. Where had we been selfish, dishonest, or inconsiderate? Whom had we hurt? Did we unjustifiably arouse jealousy, suspicion or bitterness? Where were we at fault, what should we have done instead? We got this all down on paper and looked at it. In this way we tried to shape a sane and sound ideal for our future sex life. We subjected each relation to this test - was it selfish or not? We asked God to mold our ideals and help us to live up to them. We remembered always that our sex powers were God-given and therefore good, neither to be used lightly or selfishly nor to be despised and loathed. Whatever our ideal turns out to be, we must be willing to grow toward it. We must be willing to make amends where we have done harm, provided that we do not bring about still more harm in so doing. In other words, we treat sex as we would any other problem. In meditation, we ask God what we should do about each specific matter. The right answer will come, if we want it. God alone can judge our sex situation. Counsel with persons is often desirable, but we let God be the final judge. We realize that some people are as fanatical about sex as others are loose. We avoid hysterical thinking or advice. Suppose we fall short of the chosen ideal and stumble? Does this mean we are going to get drunk? Some people tell us so. But this is only a half-truth. It depends on us and on our motives. If we are sorry for what we have done, and have the honest desire to let God take us to better things, we believe we will be forgiven and will have learned our lesson. If we are not sorry, and our conduct continues to

harm others, we are quite sure to drink. We are not theorizing. These are facts out of our experience. To sum up about sex: We earnestly pray for the right ideal, for guidance in each questionable situation, for sanity, and for the strength to do the right thing. If sex is very troublesome, we throw ourselves the harder into helping others. We think of their needs and work for them. This takes us out of ourselves. It quiets the imperious urge, when to yield would mean heartache. If we have been thorough about our personal inventory, we have written down a lot. We have listed and analyzed our resentments. We have begun to comprehend their futility and their fatality. We have commenced to see their terrible destructiveness. We have begun to learn tolerance, patience and good will toward all men, even our enemies, for we look on them as sick people. We have listed the people we have hurt by our conduct, and are willing to straighten out the past if we can. In this book you read again and again that faith did for us what we could not do for ourselves. We hope you are convinced now that God can remove whatever self-will has blocked you off from Him. If you have already made a decision, and an inventory of your grosser handicaps, you have made a good beginning. That being so you have swallowed and digested some big chunks of truth about yourself.



My experience



July, 27th 2010

I just got home from the Indians in sobriety campout again. My third year attending. This year was held at San Carlos Apache rez on the Point of pines campgrounds. Beautiful both physically and spiritually. It was great to hear the Chelsea family from alkali lake share, especially after reading Lyles letter in a previous issue. Ivy alone was a speaker at last years campout at Jicarilla, Apache New Mexico. This year both parents spoke, as well as others.

The talking circle meeting lasted 4 hours! It was raining softly on and off. It washed us clean. It was interesting, enlightening, reminding, learning and patience challenging for me. Lots of good shares of experiences, strengths and hopes.

On the way home I listened to a speaker tape of a fire starter meeting my mom recorded a while back, it reminded me of a few things, taught me a few more. However the combo of the campout and the combining of AA and Native American ways and listening to that tape, got me thinking.....White man introduced alcohol to this land, to the natives and caused a lot of problems, but also offered amends and healing through the 12 steps and the big book of AA. Native American recovery, narcotics anonymous, alanon, overeaters, gambling, Christian recovery, etc, all stemmed from the big book of AA, What a beautiful and practical amends.

Kim F

God is good all the time, all the time God is good.

There is always a solution if we seek it. There is always a positive outlook if we seek it. There is always a problem if we dwell in it. There is always negativity if we choose to look for it.



There is a choice we have to make in everything we do, and we must always keep in mind the choice you make, makes you. ;)

ACRONYMS-

F.I.N.E.- Frustrated, Insecure, Neurotic, Emotional

F.E.A.R- Face everything and Recover or the opposite choice- F everything and run.

N.U.T.S- Not using the steps

D.E.N.I.A.L – Don't even notice I am lying

Thank you for letting me be of service – and please remember to submit your articles, clippings, stories, recipes ...etc to me for next issue. Also I am going to do an obit section to honor those who crossed in the winter edition for all of 2010 to that point.

Pilamaye, Kim