

World Service Business Conference 2007

Ask it Basket Questions

The following questions were submitted by members anonymously in the Ask-It Basket box at the 2007 World Service Business Conference. The trustees usually answer the questions during one of the business sessions; however, time did not allow for that activity this year. Below are the answers from the trustees to those questions submitted.

Is it a break of Traditions for a magazine to publish before and after photos if the face of the recovering OA member is blurred out – not recognizable? The picture would be in conjunction with an interview, respecting anonymity principle.

The Twelve Steps and Twelve Traditions of Overeaters Anonymous states that "...we do not promote OA with personal appeals, celebrity endorsements, or other such means of persuasion" (p.193) and "We don't publish "before and after" pictures of our members in the advertising media. We don't promise quick weight loss or guarantee results" (p.194).

Diet clubs try to persuade and they promise results. We are not a diet club and if we use before and after pictures, even if the face is not shown, we would be promising that one can achieve a different body by coming to Overeaters Anonymous. We can't give this kind of guarantee. The only guarantee we have to offer is, if we work the program the promises will be realized in our lives. When being interviewed the focus needs to be that OA is a spiritual program and our recovery from compulsive eating comes about through working the Twelve Steps. What is being suggested could be very harmful to OA and would not be in the spirit of honoring our Eleventh Tradition.

— Marilyn A.
Region 5 Trustee

How does World Service deal with anonymity breaks at the level of press? Recently (since Jan. 2007) I have noticed two instances where people have identified themselves as members of OA in articles in "People" magazine (full names and pictures provided). How does World Service deal with these breaks?

Our Managing Director states that when this has happened in the past letters were sent to the parties reminding them of our tradition of anonymity. Such letters coming from the World Service Office were at the direction of the Board of Trustees. While it is our hope that all of our members, including those in the public eye, would respect this cherished tradition, if someone chooses to make it known that they are a member of OA through the media, we do not have any control.

Reminders do not have to come from the Board of Trustees. We all have a personal responsibility to protect our traditions. It is usually more effective if individual members remind each other of tradition breaks. When we become aware of such breaks we can write to those who broke their anonymity c/o the publication reminding them of this cherished tradition and ask them to please refrain from making their membership in OA known to the public in the future.

— Marilyn A.
Region 5 Trustee

Is the compulsive or addictive consumption of caffeine beverages an OA issue? Or, is it an outside issue because its not food?

Tradition six cautions each OA group to stick to the primary purpose exclusively, no matter how many outside enterprises may interest us as individuals. (Twelve Steps & Twelve Traditions of Overeaters Anonymous p153). Tradition 5 is to “carry its message to the compulsive overeater who still suffers... offering a spiritual program which has brought recovery... a sane way of eating and living” (p145) through the steps and traditions.

However, when I practice these principles in all my affairs, I look at all the addiction(s) in my life and become willing to let my higher power handle all the addictions I find myself challenged by.

— Connie H.
Region 4 Trustee

As we are at a conference attending to business, could you please explain the rationale of collecting a 7th? I'm not adverse to giving funds to the fellowship but wonder about the reasoning at a business function? Thank you.

The World Service Business Conference is a gathering of “trusted servants” from around the globe. We gather together to carry on the business of OA and our fellowship. We have the opportunity to learn first-hand the importance of the business we tend to, the decisions we make and how we play a significant role in the process. Chances are we become more attuned to the costs of all the vital work and services planned and acted on for the benefit of OA, become even more grateful for this program and want to help in carrying this message of recovery. Because of the active delegate role in the Conference, there is more of an awareness of the financial needs of OA. The business conference does not aim to hurt those who have a hard time with finances just coming to WSBC, however many are sent by their intergroups or service bodies and want to express their own gratitude when hearing so much recovery and the services that are being proposed. Passing the 7th Tradition Basket/Bag is one more opportunity to help OA add to its treasury, making more funds available for the message-carrying work to be done. The 7th Tradition is always voluntary. We are free to decide when, where and how much we might like to give, whether we are a WSBC Delegate or attending our local meetings. And many of us feel that if we were not here we would be at a meeting and donating there.

“All these efforts (speaking of WSO services) are paid for by *us*, OA members who make donations.” (*Twelve Steps & Twelve Traditions of Overeaters Anonymous*, p.162)

The Seventh Tradition Chapter in "The Twelve Steps and Twelve Traditions of Overeaters Anonymous" tells about OA being self-supporting and the active role we, as OA members, are encouraged to take.

— Connie H.
Region 4 Trustee

How far can a meeting or intergroup go in creating, manufacturing or re-selling memorabilia with slogans on them? Can they be sold at all levels and are we now in sales?

OA memorabilia should only be sold at OA functions and to OA members and therefore may be viewed as a fundraiser. It may be done at any desired level. Used in this manner we are not promoting any outside issues. We should always adhere to our fundraising guidelines.

—Donna A.
Region 7 Trustee

Why, since OA claims to be a spiritual program, do we approve literature, like our *Guide for Sponsors*, where we replace God with Higher Power?

I'm not sure I can speak for all the people at WSBC who voted for this pamphlet. However, when I reviewed the document I found only one instance of such a change. As I read the paragraphs leading up to this change and those that follow, I feel that the change was made because "God" was used only four sentences earlier. Clear writing requires that the same word not be repeated so close together.

Also, in our program, not everyone relates to "God." For many of us, agnostics and atheists included, the term Higher Power is more inclusive of the broad spectrum of spiritual beliefs and practices.

—Louise B.
Region 1 Trustee

Explain the BOT practice of affirming incumbent candidates for re-election. What grounds are selected to (un)-affirm?

The BRM Section 1, B-5, page 1.2 – Affirmation of GST Nominees for Re-election states: 1). The board approved the following as the definition of their affirmation of the application of incumbent trustees: a). The Board of Trustees affirms that this candidate possesses the OA service-related experience qualifications listed on his/her resume. b). The candidate has served the Fellowship of OA as a member of the Board of Trustees in a responsible manner, by meeting or exceeding the minimum standard of performance of this trustee position. c). The term "affirmation does not constitute an endorsement of this candidate by the Board of Trustees. Please Note: The BRM further provides guidelines for the affirmation process including completion of applications, questions of the candidate, a written ballot & the vote recorded in the minutes. For the purposes of the question posed, I did not believe it necessary to outline those procedures in their entirety.

Grounds for not affirming a particular GST Nominee for reelection may be as follows:

- a). Candidate has not served in a responsible manor; eg. missed meetings, has not prepared & submitted required reports in a timely fashion, filing incomplete or past deadline expense reports.
- b). Candidate has not satisfied minimum standards of performance for the General Service Trustee position.
- c). Candidate has experienced a relapse and has returned to compulsive overeating/eating.

Such an occurrence or a series of occurrences are carefully and thoroughly considered by the Board of Trustees to ensure a fair and impartial decision of either affirming or not affirming a candidate/nominee.

—*Michael B.*
General Service Trustee

Why is it so difficult for the OA membership to support OA with their dollars and cents?

Perhaps the mindset of donating, which is only a suggestion and not mandated, falls short in carrying the “weight” of paying a fee which usually is a requirement for being members of certain other programs or organizations.

Financial insecurity, at times, leads us to place blanket judgments on things being unaffordable and a decision is made not to donate.

A member or members might not be convinced their one, two or three dollar donation really makes any difference.

Members might not be fully informed how and why their 7th Tradition donation is needed and how it will be used. We as members are well served when we remember how vital OA is to our well being and that we have a responsibility to ensure that our Fellowship remains financially strong. When investing towards such a goal, we are making it possible for OA to be viable in carrying the message and helps give us the sense of really belonging. We are helping OA and helping ourselves, too.

The members may need to know more about the 7th Tradition and how significant it is to the ongoing financial well being of OA and the fellowship.

There might be a tendency to take literally when hearing at an OA meeting “there are no dues or fees” to belong.

From time to time we might just be a bit stingy.

An important note: So many members give what they are able to give and even more. Over time members have responded promptly and generously to special fund appeals; e.g., paying off the building mortgage, replacing the WSO computer system after it crashed and even more recently with initial contributions at WSBC '07 given for the new and exciting Public Awareness Campaign.

—*Michael B.*
General Service Trustee

Our intergroup recently received a bequest from an OA member’s estate. Does the usual 60/30/10 division of funds apply to bequests?

The distribution of the bequest depends upon the specific terms of the person’s will. It is possible that the deceased member also left money to other service bodies. If the will states that the

money is to be shared amongst the different levels of OA service, then using the 60/30/10 suggestion is one way to distribute the funds.

When your intergroup reviews its funds and prudent reserve, you may discover that you now have more funds than you require. In that case, sending the funds over and above the necessary reserve to the other levels of service is what is recommended. A person may bequeath up to \$100,000 to World Service. Each level of service (e.g. region, national or language service board or intergroup) may also have limits on the amount which may be bequeathed to it.

—*Kayla W.*
General Service Trustee

Our new treasurer is a professional “financial person.” He has suggested we put part of the money in a certificate of deposit for six months to earn some interest. This would be our “prudent reserve” monies and our “retreat fund” (replenished each year after retreat). Is this okay?

In a word: “Yes”. It is definitely good practice to put unused funds to work for your intergroup or other service body. World Service Office has money in certificates of deposit – using funds from the prudent reserve for this purpose. We have several – all maturing at different times. In this way, if it becomes necessary to cash one in, it would not be necessary to cash everything in at one time.

—*Kayla W.*
General Service Trustee

Why don't we regroup the Spanish speaking countries into one region to include Spain, Mexico, Puerto Rico, and both Central and South America?

We don't for several reasons: Spain is geographically very far from the other Spanish speaking countries. From what I heard from various shares, OA members from Mexico, Puerto Rico, Central and South America feel much better being part of US Regions than they did when they were part of Region Nine, which was too far away for them. The way OA regions are now organized is more beneficial to them, and feels more accessible.

Also, rather than being just among themselves, OA groups from these Spanish-speaking countries benefit from the much-needed experience in recovery and service offered by well-structured American regions.

Also a new region would mean a new trustee and therefore a new budget that OA is not likely to be able to afford. For the moment, a Spanish language e-mail loop is circulating translations of *Lifeline* and of *A Step Ahead*, etc. It is a first step to hopefully setting up a Spanish Language Service Board some day to provide common services for intergroups and groups within the Spanish language group. The loop can already help in avoiding duplication of efforts for translation of OA literature. Discussions in common would ideally lead to translations that are agreeable to all (in spite of language variations existing between continents and countries.)

—*Dominique B.*
Region 9 Trustee

What happens when you are in an intergroup where the chair does not promote unity amongst members? Or won't listen to other ideas.

In such a case we must remember that the chair does not govern, but is simply a trusted servant. One member could also approach the chair and express his/her concern that unity seems to be at stake, and ask what could be done about it (like in a "carefrontation").

A business meeting on the topic of unity could be called for, or a workshop on the topic could be set up.

A chair is not a dictator either, other ideas could be presented in the form of motions and voted upon. Then democracy would rule and not a chair who does not want to listen to others.

—Dominique B.
Region 9 Trustee

With our increased focus on the 18-25 year old population, does OA have a presence on "MySpace.com"? That is the latest and greatest internet location for the younger set. If we aren't, is there a reason why not (e.g., Tradition violation)?

This was an interesting question. When I went to www.myspace.com and searched on "Overeaters Anonymous" several My Space sites came up. One that I looked at appeared to be a spoof on OA. Anyway, so without OA taking any action OA already has a presence on My Space. As the BOT works on the Public Awareness Project sites such as My Space will be considered.

—Charles A.
Region 8 Trustee

Can non-sanctioned meetings not following Traditions yet calling themselves OA be stopped? If so, how?

Usually OA meetings not following the Traditions are dealt with on a local level. Initially, someone attending the meeting will bring up the issue at a group conscience of the meeting. Depending on the seriousness of the situation an OA member can bring the concern to the local intergroup. The intergroup could chose to remove the meeting from the local meeting list. If the meeting calling itself OA is not a WSO registered meeting a letter could be sent from WSO asking that the meeting remove the OA designation.

—Charles A.
Region 8 Trustee

Is the "Back to Basics" book from AA considered OA-approved literature? Is it AA-approved literature?

The question is best answered by citing OA's 1982b literature policy which states that all AA Conference Approved Literature, OA Conference Approved and OA Board Approved Literature are acceptable for program use. However *Back to Basics* is written and published by Wally P., Faith With Works, Publishing Company in 1997 and therefore is neither AA nor OA approved.

Seminars based on the above mentioned text are helpful to many but cannot be labeled OA meetings. OA has no opinion on outside literature, and members are not prohibited from employing supplemental reading while outside of the OA program.

Please see below text for complete review of OA Literature Policies.

1982b after a presentation/discussion on using an OA/AA-approved literature list which includes the amended 1976 Statement on OA/AA-approved literature, the following was adopted that:

The current World Service Business Conference policy on literature be a list (to be updated as necessary) which includes the amended 1976 Statement on OA/AA-approved literature: “In accordance with our Traditions, we suggest OA groups maintain unity and protect our Traditions by selling only programs books and pamphlets at their meetings. This would include AA Conference-approved literature and OA Conference- and board-approved literature. Intergroup or group prepared local literature should be used with the greatest discretion. Even then, we suggest that you submit it to the World Service Office for their information. This type of local literature should be considered temporary and discontinued when OA literature approved for general use is available to cover the topic.” (The complete list which includes this statement, literature and explanations is available from the World Service Office.)

OA Approved Literature at this Link:

<http://www.aa.org/pdf/OAApprovedLiteratureGuide.pdf>

1993b-The following policy statements was adopted:

It is the group conscience of the 1993 World Service Business Conference that sale or display of literature other than OA-approved literature (as described in WSBC Policy 1982b) is an implied endorsement of outside enterprise and therefore in violation with Traditions Six.

Also see page 154 in the *Twelve Steps and Twelve Traditions of Overeaters Anonymous* “In the past, some OA groups have given away or sold a wide variety of non-OA-approved literature, pamphlets, and books published by outside enterprises. As OA has matured, however, more and more groups have decided to distribute only OA-approved literature at meetings. Whenever an OA meeting displays or sells non-OA approved literature it implies that OA endorses the philosophy of whoever wrote the piece. OA-approved literature reflects the experience of many members of the Fellowship whose recovery is strongly rooted in the Twelve Steps and Twelve Traditions.”

OA Approved Literature at this Link:

<http://www.aa.org/pdf/OAApprovedLiteratureGuide.pdf>

—Angela J.
Region 2 Trustee

Are “Joe and Charlie” Tapes OA approved?

The question is best answer by citing OA’s 1982b literature policy which states that all AA Conference Approved Literature, OA Conference Approved and OA Board Approved Literature are acceptable for program use. “Joe and Charlie” tapes are neither AA nor OA approved.

Seminars based on the above mentioned tapes are helpful to many, but cannot be labeled OA meetings. OA has no opinion on outside literature, and members are not prohibited from employing supplemental tapes while outside of the OA program.

Please see the previous answer for a complete review of OA Literature Policies.

—Angela J.
Region 2 Trustee

I have heard a longtime member naming her well-known sponsor and movie star members who attend her meeting on many occasions, during OA meetings this week (Conference week) and at the breakfast table. I suggested to her that these are breaks of anonymity and that we must be careful not to throw an OA member’s name around, even within the Fellowship. She suggested I ask the BOT for guidance. Please could you clarify what is meant by anonymity so we will all benefit?

Steps Eleven and Twelve speak to anonymity. Personal anonymity lets members be assured their membership will be kept private. Without the permission of the member, we are breaking the member’s anonymity by mentioning who is at a meeting and even who is not at a meeting.

It is really tempting to ask about someone we haven’t seen for some time, if they are still going to meetings. I always heard, go to the meetings and see for yourself.

We must ask ourselves what is our motive behind breaking any member’s anonymity? Page 202 the The Twelve Traditions states we need to remember also that not all members immediately let go of the gossip habit when entering the doors of OA. Personal anonymity and what you share at a meeting should remain there. However, you might save very delicate issues to work out with your sponsor and speak in general at meetings.

—Debbie W.
Region 3 Trustee

A few meetings in our area are struggling with several members focusing on and promoting a certain food plan. The tone of the meeting has changed, focusing more on the food plan and less on the Steps. Attendance has dropped. What suggestions do you have on how to handle this?

OA is unique in offering recovery through the Twelve Steps and Twelve Traditions to those who suffer from compulsive eating. We find it is best not to get sidetracked by outside issues in our Oa meetings.

When we speak, we focus on our primary purpose in our OA meetings by using the tools, literature and Steps to achieve recovery.

Having no opinion on outside issues also means that we don't oppose any such cause. What are some examples of outside issues?

- Other fellowships that address eating disorders
- Other compulsive disorders
- Food plans
- Other weight loss programs
- Religious preferences

As members we have a duty to speak up when we feel OA Traditions are being broken in our meetings. Your group might hold a group conscience to address and discuss matters which concern the group.

Often the concerned member is afraid to speak to the group with a difference opinion than what is commonly practiced. We don't want to hurt anyone's feelings. We don't want to be ostracized. We grow up in OA with loving, supportive members who may not agree with our opinion but will respect our right to express it. Often you will find a new idea embraced and implemented. We can't control the outcome, but I've always felt better when I was able to make my point. And leave the outcome to your HP.

Your trustee, region chair or region board usually are available to hold Tradition workshops or an intergroup/group inventory if your group would like an outside voice.

—Debbie W.
Region 3 Trustee

Why do we make such profit on literature but such a loss with *Lifeline*. to the unfamiliar it seems baffling. Is it the printing costs, distribution...?

Pricing of literature items is set by the Executive Committee of the Board of Trustees. One of the reasons *Lifeline* makes a loss is that the cost is set to reflect the fact that *Lifeline* occupies a rather ambiguous position, between literature and a service. Because *Lifeline* is seen in part as one of the many services WSO provides to members, there has been a reluctance on the part of the Executive Committee to put prices up as subscriptions have gone down—obviously the fewer subscriptions, the greater the cost per magazine.

Another reason for the profit on literature is that OA's activities are largely funded through this profit. Seventh Tradition contributions have never been enough to fund the services we all love and want from our Fellowship—the shortfall is largely made up from literature sales.

Recently the Executive Committee made a decision to reduce the number of issues of *Lifeline* rather than put up the price. There was a significant response indicating that many readers would have been happy to pay an increased subscription price: that decision may still be reviewed.

The World Service Office and Board of Trustees always welcome your feedback. Please feel free to contact the office or your region trustee at any time with your suggestions. Meanwhile, if you would like to see a reduced cost/smaller profit on literature, or a smaller loss on *Lifeline*, please a) encourage all members at every level to give more in their Seventh Tradition contributions and b) subscribe (and write!) to *Lifeline* and encourage those around you to do so.

—Jill H.
Region 10 Trustee

After being in relapse, a member has gastric bypass surgery and proceeds to lose an abundant amount of weight. How does OA as a whole see this way of weight loss as a requirement for abstinence placed on officers able to serve? For me it's quite frustrating, and I feel as though its cheating.

Firstly, in accordance with Tradition Ten, OA has no opinion on gastric surgery, which is an outside issue. In accordance with Tradition Four, each group is autonomous, and a service body or group is free to have its own requirements for service. Most groups and service bodies do have requirement for office holders that include requirements in the areas of abstinence, service record, adherence to our program etc. What you include in those requirements is totally the choice of your service body's group conscience, although the experience and wisdom behind our Twelve Traditions and other literature are suggested as a guide for very good reasons. You may find the *OA Handbook for Members, Groups and Intergroups*, and well as various guidelines and formats, including the Suggested Meeting Format, useful in this regard.

At the end of the day, each of us is free to define *our own* abstinence however we like. However, each of us, particularly when voting for office holders, has the right to make whatever personal judgment we may wish about the abstinence of others, and vote accordingly. Balancing such a judgment is both our freedom and our responsibility.

—Jill H.
Region 10 Trustee

It was mentioned that the hotel lunch buffet was changed to accommodate “our” dietary needs (ie. no fat & sugars?) Does this mean that the foods that were *originally* provided have now been taken away?

If the answer is *yes* then the question is – why are the needs not recognized of those OA members who actually *have* fat and sugar as a part of their food plans? Why can't *both* options be provided?

When we negotiate our hotel contract, Sandy Allen, our professional event planner at WSO, spends an extraordinarily large amount of her time in these meetings getting the food right. Evaluations and direct feedback tell us that a significant majority of delegates want fat free or low-fat, flour-free and sugar-free menu items.

The buffet menu is created specifically for us, so there is not a list of items that are normally provided that are not provided for us.

I, personally, despise most fat-free or low-fat products, and share your pain. It seems that most people in food service interpret the kinds of requests that OA members make as being “on a diet,” and it can be really hard to get the right combination of items. Also, the more items that are on the buffet, the more difficult it is for restaurant staff to keep the buffet stocked during

mealtimes, and there are space considerations as well. That said, I (as Conference Planning Chair) will work hard to get a better balance of offerings.

—Margaret Ann B.
Region 6 Trustee

What can OA legally do when a treasurer or other person steals the intergroup funds? Do we call the police? Can we recover the money? Do they go to jail?

We are a spiritual fellowship, but we exist in the material world. We are affected by many issues of law: laws affecting nonprofit, tax exempt organizations, liability issues requiring insurance, banking regulations, employment matters. Our second tradition provides that we must act as trusted servants, and that means taking effective action to protect our members and our fellowship as a whole. Our twelve traditions offer us solid guidance for our responses to difficult situations.

This question brings up several separate questions, so I will treat them separately.

1. *What can OA legally do when a treasurer or other person steals the intergroup funds?*
Here, “OA” means the intergroup. The intergroup is autonomous, and no other OA service body, including the World Service Office, has standing to take legal action. Every part of this response is written from the point of view of a US citizen, and those are the conditions I’m familiar with. Everything has to be construed according to the laws of the country in which the situations exists.

First, the intergroup has to decide if it wants to take a legal action. The books *Twelve Steps and Twelve Traditions of Overeaters Anonymous*, *Twelve Steps and Twelve Traditions of Alcoholics Anonymous*, the *AA Service Manual* combined with *Twelve Concepts for World Service* and the book *AA Comes Of Age* (which lays out the origins and implementation of the twelve traditions and the AA conference structure), all of which are OA conference approved, are excellent resources to consult in making such decisions.

From what I’ve experienced and heard in 18 years of membership in to 12 step fellowships, I’ve never heard of an intergroup taking legal action against an embezzler. That doesn’t mean it doesn’t happen; the only instances of embezzlement I’m familiar with have not resulted in legal action.

2. *Do we call the police?*

Theft is a crime, and can be pursued as a criminal offense. It’s important to know that once a complaint is made to the police, the intergroup will have no control over what measures are pursued by the authorities, nor any control over how the information involved is used by the authorities.

3. *Can we recover the money?*

This is a good question for a lawyer, if legal remedies are sought. It depends on a number of things. One, can the intergroup prove itself as a legal entity – does it have bylaws, statement of purpose, or (in the United States) a federal identification number for tax exempt purposes? Is it

incorporated? Can the losses be proved – is there a “paper trail” (such as cancelled checks, bills, executed contracts)? In the US, a civil suit is a way of trying to recover money; if the case is proved (or settled without trial), a legal judgment can be entered. Legal judgments do not necessarily mean that the money gets paid back, but it could be a way of showing creditors that all means are being pursued to pay them back, and it could also be used to obtain a lien against the assets of the person who took the money.

4. *Do they go to jail?*

Same as #2 – if criminal remedies are sought, the result is entirely up to the authorities. If someone is found guilty, the judge decides their punishment.

Tradition one reminds us that our *common welfare must come first*. That means that no individual in OA has a right to protection when that individual’s actions are harming others – in or out of OA. The twelve traditions are not meant to hide abuse nor protect abusers. Nor is this the kind of “punitive service action” mentioned in the twelfth concept – the member isn’t being barred from OA.

What can we do in OA as a whole to support an intergroup that’s been victimized?

- Reach out.
- Contribute. Having a fundraiser or a second collection at a meeting is ok; it’s not contrary to the spirit of self-support to help an OA group or intergroup who’s sustained a sudden loss.
- Don’t hide the facts. If you know – for a fact – that an individual has harmed an OA member or group, and your knowledge can prevent further harm (like, they’re about to take on the position of treasurer in a new town), speak out.

Finally, each intergroup *must* have in place the kinds of protections that make it unlikely that theft can occur. Rotation of service is vital. No one person should have sole access to funds; the intergroup should have its *own* bank account (not shared with an individual member’s) in its own name. The account must have signature access by at least two members. On intergroup meeting agendas, the treasurer’s report should include inspection of bank statements (not simply hearing a treasurer’s report, which is just a piece of paper). Intergroup representatives and officers have a duty to share responsibility for the intergroup’s funds, not just to leave it up to the treasurer.

Fortunately, such thefts are rare, but they do happen, because we are a fellowship made up of humans. Our best response is practical, as guided by the spiritual. “Trust in God, but keep rowing to shore.”

—Margaret Ann B.
Region 6 Trustee