

# THE NA Way

M A G A Z I N E

April 1993

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## The Twelve Steps of Narcotics Anonymous

1. We admitted that we were powerless over our addiction, that our lives had become unmanageable.
2. We came to believe that a Power greater than ourselves could restore us to sanity.
3. We made a decision to turn our will and our lives over to the care of God *as we understood Him*.
4. We made a searching and fearless moral inventory of ourselves.
5. We admitted to God, to ourselves, and to another human being the exact nature of our wrongs.
6. We were entirely ready to have God remove all these defects of character.
7. We humbly asked Him to remove our shortcomings.
8. We made a list of all persons we had harmed, and became willing to make amends to them all.
9. We made direct amends to such people wherever possible, except when to do so would injure them or others.
10. We continued to take personal inventory and when we were wrong promptly admitted it.
11. We sought through prayer and meditation to improve our conscious contact with God *as we understood Him*, praying only for knowledge of His will for us and the power to carry that out.
12. Having had a spiritual awakening as a result of these steps, we tried to carry this message to addicts, and to practice these principles in all our affairs.

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## THE **NA Way** MAGAZINE®

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## From the editor

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### Spotlight on service

Every year at the end of April, NA holds its annual meeting of the World Service Conference. Representatives from all over the world—armed with the wishes, feelings, conscience, and opinions of their regions—meet to discuss the business of NA as a whole.

In celebration of this event, and due to requests from many of our readers, we have put together a special section in this issue of *The NA Way Magazine*: "Spotlight on Service." Beginning on page 11, this section includes many articles that would normally be printed in the "Viewpoint" section of the magazine.

### Survey response excellent

Our sincere thanks to those who responded to the reader's survey published in the January 1993 issue of the magazine. We have received nearly one hundred completed surveys at this writing. At the present time, we are compiling your responses and sifting through the vast amount of suggestions you included.

Many of your suggestions were in line with what we've suspected for some time: that our readers want more topic discussions and that "theme" issues (the magazine revolving around a central idea) are well-liked.

### More stories needed

If we are to continue to fulfill your requests, we need manuscripts. We are hoping that future issues can revolve around such themes as sponsorship, one or all of the Twelve Steps and Traditions, and spirituality. We ask that you, our readers, pick one of these topics and share your experience, strength, and hope with us. Also, if you have any other ideas for topics, we would appreciate hearing from you.

### An amends

In the January 1993 issue of the magazine, we printed a story titled, "Practicing Principles." We subsequently received a call from a reader, stating that he believed that a similar story had appeared in the AA *Grapevine* in late 1969. We followed up and found that the *Grapevine* had, indeed, run a series about practicing the Twelve Traditions in personal recovery. We checked the content of the two and found many similarities, leading us to believe that the version we ran was an adaptation of the *Grapevine's* earlier series. While we believe that this was an inadvertent error made both by us and the newsletter that originally ran the piece, we felt it essential to notify our readership of the circumstances.

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## It ain't about fishin'

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*It ain't about fishin'.* This statement has become the basic tenet of my recovery process in Narcotics Anonymous. It was a lesson from my sponsor, taught to me on the banks of a river.

It was a cool summer evening here in northeast Iowa, and I was out fishing with my sponsor. Actually, he was fishing; I was merely offering up my bait and tackle to the voracious river gods. As usual, I was obsessed with catching a fish and becoming more and more frustrated with the lack of instant gratification that I was seeking.

This had been going on for, oh, I don't know, maybe two or three weeks, when my sponsor looked over at me and said, "You know, R., this ain't about fishin'."

I thought to myself, somewhat sarcastically, "No kidding!" because I sure wasn't catching any fish, but he didn't elaborate on the statement, he merely cast back out into the night.

Several weeks passed, and I found myself pondering this mental nugget again as I sat on the banks of the lake. We were on an overnight camping trip, and it was about 1:00 am. As I was unhooking my seventh or eighth catfish of the night (yes, I was actually catching fish this time!), the light went on! I yelled up the bank at my sponsor, "Hey! It ain't about fishin'!"

"I know," he replied.

I continued on, "It's about fellowship and getting away from the daily grind. It's about serenity and peace of mind. It's about building a relationship with my sponsor. And if I happen to catch some fish, that's just icing on the cake."

I cast back out into the lake with an entirely different perspective on fishing. As I sat and thought about the simplicity of the statement, "it ain't about fishin'," a spiritual principle burst upon my awareness. I felt the presence of my Higher Power, and I felt at peace with myself and my universe. I turned back to my sponsor and stated, "You know, recovery isn't about drugs either, is it?"

He leaned back, smiled, and simply said, "I know."

**T**oday, my recovery isn't about drugs. I have been clean long enough to know that the problems I face in life aren't "drug problems"; they are "life problems." I know that if I want to continue in recovery, I can't use, or I will surely die. The death may be spiritual or it may be physical, but I will die. So my only logical, as well as spiritual, conclusion is that recovery is all about life and living life. That



conclusion removes drugs in any form from the equation, enabling me to begin to deal with life on life's terms.

I am grateful today for the love and wisdom of my sponsor and for all those who have gone before me in Narcotics Anonymous. Thanks to them and their sacrifices, I have so much more available to me today

to aid in my search for recovery from my addiction.

**S**o remember, as I try to do, that when you're up against yourself, your past, or any of the twists and turns in life that may make you go bump: "It ain't about fishin'!"

*RU, Iowa*



## My progressive disease

When I came to NA, I had finally gotten to the point where my life consisted of sitting in my room in chronic depression and smoking pot. When I finally prayed for help, the solution was clear, immediate, and unequivocal: NA. Before my brain could comprehend what was being done for me, I was in a meeting, seeing people and hearing stories I could readily empathize with. It stuck, I stuck, and I have stayed clean ever since.

For five years, the realization that my problem was addiction rather than any particular drug gave me the courage and empathy to share with any and all addicts (including those who call themselves alcoholics or dope fiends). The last three years, particularly the last year, have brought a subtle shift in my thinking. I see it most clearly when times get uncomfortable and I think about using again. I no longer think about using in a generic way, figuring that any drug would do. Since that was my pattern in active addiction, I long ago accepted that I could have a my-drug-of-choice-is-anything-that-gets-me-

high attitude with me for life. Yet it seems that my disease has progressed in my recovery. When I now think about using, I focus only on the specific drug that was too frightening to consider while in active addiction. Without coincidence, it is also the drug that frightens me the most in active recovery.

Looking back on my recovery, I see a pattern of attraction to this drug from Day One. When people would share about it, I would listen more closely. When people claimed to have recovered from it, I held them in a little higher esteem. More dangerously, when they made off-hand references to the particularities of their getting and using and their techniques for getting and using even more, I made a mental note of the details. After eight years of recovery, I now have more information about this drug than I ever had about the drugs I had abused for the prior fifteen years! The wisdom about a little knowledge being dangerous haunts me. When my brain tries to kill me, it tells me about having a deficiency of experience in life that could be easily remedied by utilizing my NA-acquired information. Yet attached to this information are the sources of the information: addicts recovering from the drug I am telling myself I need to try! On a normal day I laugh at myself, share my feelings in a meeting or with my sponsor, and resume the business of life in recovery. On a tough day I reflect on the dangerousness of the drug, realizing that the certainty it will seriously hurt me is exactly why I find it attractive. On such days, the restoration to sanity referenced in the



Second Step, the conscious contact found in the Eleventh Step, and the honesty it has taken to work from one to the other support me until it passes. And pass it does, sometimes leaving me grateful for NA and other times simply leaving me shaking, weak, and depressed.

When I think about it, I am angry with myself for not having a better program. I feel shallow, stupid, and

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**... I will not let  
an obsession for  
any drug take  
either my recovery  
or my life away.**

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weak for obsessing on a drug I never used in active addiction, a drug which represents the exact opposite of recovery to me. It hurts to realize the size of the reservation I carried with me to my first meeting. Sometimes I would rather die than resign myself to carrying this obsession around for the rest of my life. Yet carry it I will, I have told myself time and again, since I will not let an obsession for any drug take either my recovery or my life away. Recovery is the only solid thing I have.

I thank God that ours is a program of action. After prayer and meditation, I have been led to shelter and rehab meetings where addicts kicking my fantasy drug are trying to crawl out of the hell it has dumped them in.

I have held them while they've shaken, whimpered, and twitched uncontrollably. I have listened to their insights, delusions, and pleas for help. It has made me realize I have nothing to share except my presence, my hugs, and perhaps a "please live through this!" To some I am an "old-timer," an "ancient." One counsellor has called me a "living example of long-term recovery." In all my life, never have I felt more foolish than at that moment. Never have I been so cleanly exposed to myself as a fraud than by her innocent words. Never before in recovery have I cried.

It has been a couple of weeks since I had an obsession. I even took a risk and took it to a meeting, letting others in NA share my little nightmare. Yet I seem better; sharing this did not set me off as I feared it might. I wish I could say that I have leapt out of that burning building of obsession and am off to confront the next abyss, but I am more frightened than that. What has saved my sanity this time is a willingness to pray, an unwillingness to simply wait the obsession out, and the humility to carry myself to a place where my wisdom was not needed but my presence was.

Simply writing this has left me emotionally exhausted. "Just for today I will have a program. So long as I follow it I have nothing to fear" except, as it turns out, the thing that got me to NA in the first place: myself. Right now I need a meeting, a hug, and the protection my program gives me from myself.

*KL, Maryland*

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## When the mind walks a path, the feet will follow

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I thought about using many times during my first seven-and-a-half months clean. I often followed up on that thought by checking medicine cabinets and by reading labels on pill bottles and medicine bottles. After I identified the contents by reading the label and seeing that it was a drug that I liked, the thought to use it, to take some, came up in my head.

I quickly came up with justifications for using: "I have a pulled muscle that really hurts." (It wasn't that bad.) "It will help me deal with the insanity of these people with whom I'm going to be spending the weekend." (I couldn't stand their loudness and bickering.)

I also had opposing thoughts like: "You'll lose your clean time." (I told myself, I can get it back, no big deal.) "You know you'll have to get honest about this if you use." (I thought, I've done that before, so no sweat!)

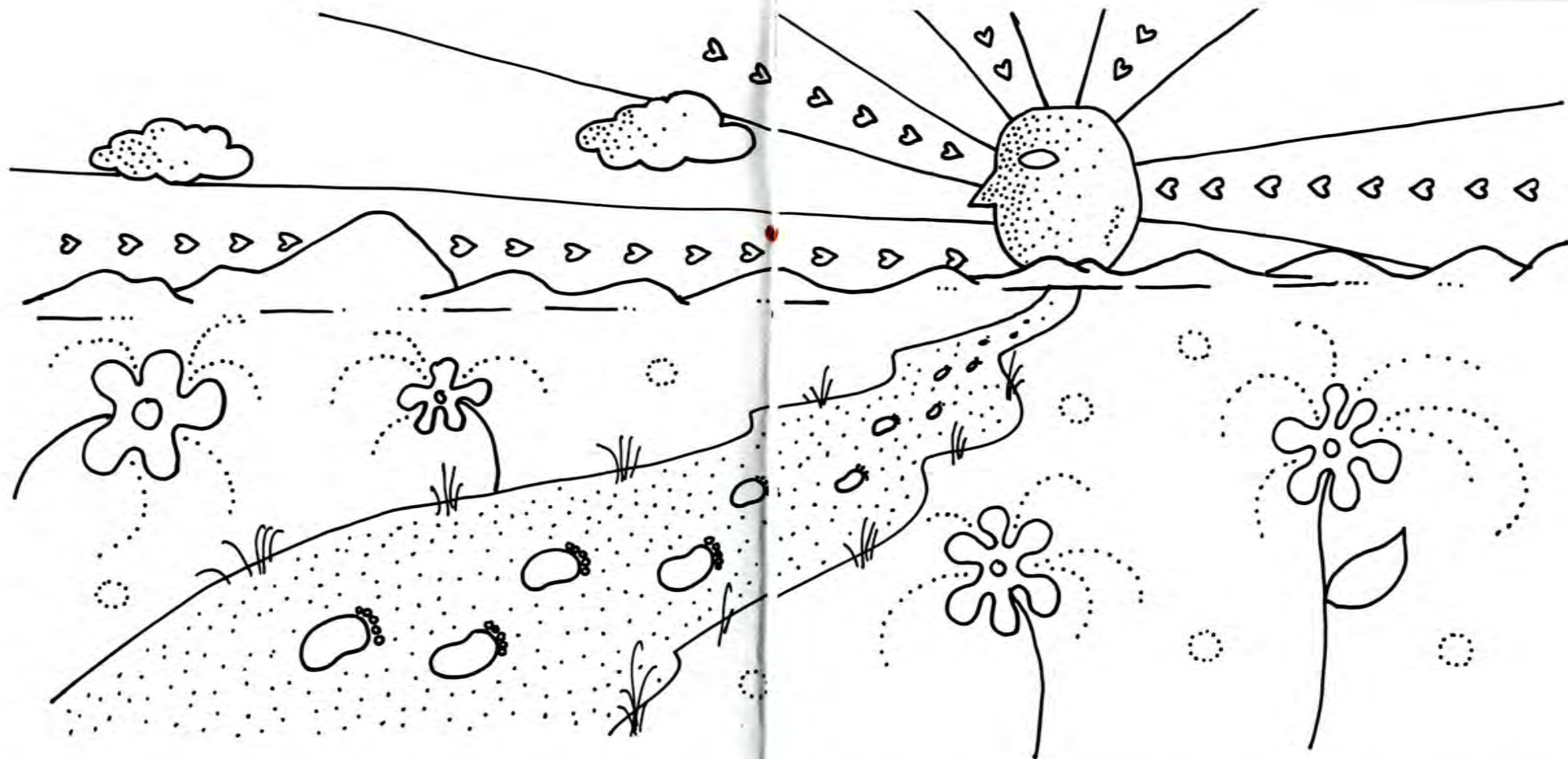
I thought that I could use just a lit-

tle, enough to relieve the pain and tension, and not be honest about it at meetings or with my sponsor. I thought that I could live with that secret. I also thought that if I used, it could possibly lead to more, but then I thought that if I went to meetings and continued to work the steps with my sponsor this would be a one-time occurrence. I thought of how disappointed everyone else would be if I relapsed and was honest about it.

As I began to look for an opportunity to take the pill bottle and remove some pills, I had some quick thoughts about prayer and asking my Higher Power for help. I didn't have my personal phone book with me. That left only God between me and using, and He didn't deprive me of my power of choice. I finally got the pill bottle off the shelf and into my pocket, went into the bathroom, and locked the door. I remember being nervous and scared, thinking that I'd take just enough for that night (three pills). I ended up dumping about ten pills into my hand and checking the bottle to make sure there were enough left to make it look like it hadn't been messed with. I took three of the pills and then returned the bottle to the shelf I had taken it from. After taking the drugs, I had no thoughts of remorse, only relief.

Looking back, I notice that I was less patient while using. My thoughts were more on myself and getting the weekend over with. I remember thinking several times over the weekend about throwing the rest of the pills away, but I couldn't bring myself to do it. As usual, I took them until they were gone.





The following Monday, I went to a meeting and to an aftercare group that I attend, and the stress was noticed by one of the group facilitators. I passed it off as the result of a long and tiring weekend. I kept going to meetings and noticed that I didn't have the desire to share as much. A voice inside kept saying, "Admit the relapse," but my pride and stubbornness would not allow it. I even shared at an H&I meeting, which seemed to go well. I concocted a story about almost using that I shared at a meeting to create some kind of cover for

myself, I guess. As time went on, I knew that I would have to get honest about it, but I could not bring myself to do it. I continued to put on a mask of "cleanness." I began to make excuses for the apathy, lethargy, and depression that I was beginning to feel.

Then, three weeks after my first use, I used again. This time there were no thoughts of justification other than "I want it" and "I like it." This time I got physically ill from the drugs and stayed home from work for a day.

The thoughts that I would have to get honest were now more frequent. Feelings of hopelessness, helplessness, and worthlessness began to overwhelm me. I thought of suicide but knew that was not the answer I was looking for. I didn't want to leave my wife and children. I didn't want them to live with the stigma of having a husband and father who had taken his own life. I was afraid that they would blame themselves. I pictured them sad, confused, and angry with me for copping out. I felt desperately hopeless. I had worked the steps

up to number ten and had attended lots of meetings. Still, I had used. What had gone wrong? Part of me felt that the program hadn't worked for me. I felt angry, frightened, guilty, ashamed, and depressed all at once. I only knew one way out, which was to go to a meeting and identify as an addict in my first thirty days again.

I went to a Friday night meeting and did just that. There were people there who I knew, and they didn't give me any s\_\_\_\_\_ about relapsing; they just welcomed me back. A woman said that she had felt that something



was amiss when she saw me at a meeting the previous week. I felt like crying when I told her of my hopelessness and my disappointment at working so hard to stay clean only to use again. My disappointment was deep and my hurt was bitter. My emotions over the next couple of weeks were like a yo-yo. I had felt relief and hope when I identified myself as a newcomer again at my home group and made amends for my dishonesty. Once again, I got needed support and "welcome backs" from home-group members.

At this point, thirty-three days clean again, I'm very grateful for the lessons that the relapse has taught me. I have a great deal more respect for and a healthy fear of the disease of addiction. It is indeed a cunning enemy of life, one that kills the spirit, robs sanity, and rapes the emotions. During the period between the using and the getting honest about it, I felt as if I had had an emotional, spiritual, and mental lobotomy. All healthy, hopeful, and positive thoughts and feelings had been violently ripped out of me.

I have learned that I was just as powerless at seven-and-a-half months as I had been the day I walked into the fellowship. I was just as powerless after working ten of the steps as I was before I had worked any of them. I have learned that I have no control over the actions, attitudes, or opinions of others, nor can I manage my reaction to them. What I can do is carefully observe my reactions, be honest about them, and seek the help and guidance of my Higher Power and the support of other recovering addicts.

I have learned to slow down in my efforts to recover. I've learned that recovery only takes place as a result of staying clean and practicing simple spiritual principles each day. I am learning to trust and have faith in my Higher Power. Though I've experienced much fear in turning control over to Him, He has not failed me!

I am learning to carefully consider the consequences prior to making choices. Something that has helped when faced with a difficult choice or temptation has been to ask myself, "What would God do in this situation?" The choice then becomes immediately clear and I find that I have not had to do anything that hurts me or others. By considering what God would do in a situation, I become aware of what God would have me do. The choices I have to make become so much easier.

I am walking the path of recovery much more softly now, truly humbled by the experience of relapse. It is apparent to me now that I needed this humility. Before the relapse, I was walking tall, standing proud, talking loud, and wearing the accomplishment of my recovery on my sleeve like a badge of honor for all to see. Today, I'm trying to walk slowly and quietly, to speak honestly and humbly, and to share gratefully about what has been done for me today by my Higher Power and my fellow addicts in recovery. They are accepting me and loving me back to sanity. I am grateful to be a recovering addict today, and grateful for the opportunity each day brings to learn to accept and love myself for who I am.

*PM, Arizona*



**SPOTLIGHT  
ON  
SERVICE**



## Where service begins

I got my tenth-anniversary issue of *The NA Way Magazine* about half an hour ago and once again found that I could not read just a little and save some for later! When I read "ASC not a circus," I made a beeline for my computer to relate my feelings about service in general and the area service committee in particular. You see, yesterday our area public information subcommittee put on a trusted servants workshop, just as they do every year in October. In an area that has thirteen groups actively involved in the ASC (well, they send a GSR anyway), only seven addicts were willing to show up and four of those were on the agenda to lead different segments of the workshop. The other three are very new to service and I was very grateful to see them. Last year, everyone who showed up was on the agenda!

Since I came into NA, my sponsors have made certain that I was involved in service, at first emptying ashtrays, making coffee, and putting the chairs away, then as group secretary. I started attending ASC meetings out of curiosity and was elected GSR when I had about seven months clean. I was told that it was necessary for a GSR to become involved in at least one subcommittee and to let my group know what was happening with the subcommittee. Public information seemed easy to understand, so I got involved in that. Before I knew what was happening, I was the PI secretary. "But I'll never carry a beeper. I wouldn't know what to say to people calling for help," I said. About six months later I started answering helpline calls on the midnight

shift and going to H&I meetings at the county detoxification unit every other week. "But I can't carry a jail meeting. I only spent one night in the county jail and I couldn't relate to the women doing real time," I said. About a year later I was carrying a meeting in to the women in county jail every other week. "But I can't go to the RSC meeting. I have too much to do and sometimes it's an eight- or nine-hour drive to get there," I said. I became H&I vice chairperson and have attended RSC meetings several times to learn what that was about, although I still have a problem getting there when it's at the opposite end of the region. Just before the end of my second year as a GSR, the ASC secretary resigned and I was asked if I would be willing to serve. As much as I hated the idea of giving up the "power" of the GSR position, I agreed to serve, and finally allowed someone else the opportunity to learn about the ASC as a GSR from my group. I've been ASC secretary for several months and just received a vote of acclamation to stay in office another year.

Other ASC offices are about to become vacant, and I am disturbed when I look around at the nominees and see that some of them have never been involved with any subcommittee, have never even attended an ASC except to qualify when nominated, and generally have no idea what they're going to be experiencing the next year. ASC is not a circus; it is a commitment to your home group and NA as a whole; it says so in the definition of an ASC. Experience and leadership ability is important in our trusted ser-

vants; it says so in the Twelve Concepts. The home group and membership in subcommittees gives potential trusted servants that experience; it says so in *The Group Booklet*. It is the responsibility of the individual addict interested in service to work at gaining experience, of the sponsor to guide the addict in their service commitment, and of the groups to be certain that the trusted servants they elect are willing and able to serve.

For me, service has been a major part of my recovery from the beginning. I have tried my best to be guided by my sponsor and other addicts who are experienced with service work. I get concerned for those who jump into service at the area or regional level before getting involved with their group and subcommittees or without careful guidance from those who have been there before, because that's where burnout happens. I know there are those who think you're not in service unless you have some sort of title, but service starts with the home group. The people who carry the literature to their meetings are much more important than the ASC treasurer because they buy the literature to give the newcomers. Group secretaries are more important than the ASC secretary because they keep track of anniversaries and give the newcomers home groups to join. The newcomer is the most important person of all, because without the newcomers there would be no service work and no NA.

MT, Florida



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## Twelve Steps and Twelve Traditions

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I'm an addict from New York. I came into NA in July of 1983. There was a very small group of us who traveled to the same meetings on a weekly basis. Back then, we got sponsors who were more like drill instructors; we worked the steps religiously. Service wasn't an option back then; it was a must if we were to get the NA message out. We didn't concern ourselves over traditions. We started a lot of regular meetings and H&I meetings, and we did what we wanted to.

After I had five years clean, I got a sponsor who taught me about both the steps and traditions so I could bring some spiritual principles back into the rooms. I needed to get God-centered instead of continuing in the old self-centered ways I had learned in the old school of NA. Today I teach steps and traditions from the beginning because people joining our fellowship do service right away and need these principles.

In groups that start out because of resentments, the NA message of Twelve Steps and Twelve Traditions gets distorted. There is no structure, no accountability. It drives me crazy. The meetings start late and end late. The rent gets paid late. The speakers

are from all over the place. The newcomers and oldtimers become separate, and many leave and never come back. Many die out there.

Without both the steps and traditions, NA cannot survive. The steps and traditions of NA must be taught together or we won't make it. If it wasn't for this structure I could never deal with AIDS, stopping smoking, quitting coffee, or anything else.

The Twelve Steps and Twelve Traditions are like wrenches: They fit any nut who walks through our doors. Thank God for this program; it is a truly pure and beautiful way of life. Please teach your sponsees and friends all twenty-four principles.

*MK, New York*

## Trusted servants? Carrying the message?

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Recently, I attended an NA function and was astonished at what I saw! What has our fellowship turned into?

1. Condoms being passed out at the door with party favors! What happened to focusing on our inside stuff

and not using outside stuff to keep from dealing with issues? There is nothing wrong with sex in its proper place, but I feel that by passing out condoms at the door of a function the message we are giving the newcomer and others is that the members of this fellowship are interested in the same old stuff we were in active addiction!

2. Everyone running around in tuxedos, ignoring the newcomers! I still remember walking into the rooms and not feeling that I belonged because of the cliques and the way people were dressed. If it had not been for those people who had not forgotten where they came from and how important it is to make everyone feel at home, I would never have stayed. It is important to wear proper attire, indicating that we've grown, but sometimes the people in this fellowship display ego by their dress and mannerisms.

3. Getting the most for your money! Have people forgotten what is required to carry the message? It's true that our message is carried through our actions. It is also necessary to finance our message. This is done through our Seventh Tradition and various fundraisers. Usually at our functions, we auction items donated by members of the fellowship to obtain the monies needed. When auctions first started, the value of the item was of no importance; the importance was placed on carrying the message. In our fellowship today, emphasis is placed on getting the most and giving the least.

4. What are trusted servants? Trusted servants should display growth in recovery. Service work is one of the tools that should be used to promote personal growth as well as growth of this fellowship. I was told in the beginning that if I refused to do anything that was recovery-oriented, I had a serious reservation in my program and was not willing to go to any lengths to stay clean. Our primary purpose is to carry the message, and I was taught that I had to be willing to go to any lengths to help accomplish that. Our spiritual principles are taking a beating from the social principles that our trusted servants are bringing into our fellowship. According to our Basic Text, social acceptability does not equal recovery.

What has happened to this fellowship? What I hear in our rooms now is a message of abstinence; steps are only suggested; group conscience consists of the opinions of a few, not the fellowship as a whole. Sponsorship has turned into nothing more than a buddy system, men sponsoring women and women sponsoring men. Steps are worked at leisure and principles are lived at convenience. Addiction is nothing more than using drugs; any of the more subtle expressions of this disease are not addressed until one feels comfortable in doing so. Arrogance, ego, and self-will have become the new-age recovery trademarks!

Don't you think it's time we went back to the basics? Recovery is life; addiction in any form is slow death.

*RB, Kentucky*



## Service and the Seventh Tradition



Our Seventh Tradition states, "Every NA group ought to be fully self-supporting, declining outside contributions." Upon entering the fellowship, I understood this to be simply putting money into the basket at a meeting. Such contributions from our members remain the focal point of Tradition Seven. Without them, NA simply could not survive. We need money to pay rent for our meetings so the doors are open for addicts seeking recovery. We need to purchase meeting lists and other literature to assist in carrying the NA message to those who need it. Donations are made to our twenty-four hour regional phone-line as a means of allowing many still-suffering addicts the opportunity to reach out for help. The collections we take at our meetings do enable us to fulfill our primary purpose and assist in allowing the NA Fellowship to be fully self-supporting without compromising our freedom.

However, thanks to writing on the traditions under the guidance of a sponsor, I have learned that Tradition Seven involves much more than just putting money in the basket at a meeting. Support is defined in one dictionary as "to assist or to service"; as a member of a home group in Narcotics Anonymous, it means I need to do my fair share beyond a monetary scope. It is my responsibility, in terms of Tradition Seven, to attend my home group each week, to attend business meetings when scheduled, to fill a trusted servant's position, to arrive early to assist in setting up the meeting place, to stay late to help with clean-up, to make newcomers feel welcome, and much, much more.

Outside the realm of my home group, my sponsor has always suggested that part of Tradition Seven includes attending various meetings which need support that I normally might not attend, cleaning up after

myself, for instance, throwing away my coffee cup and putting my chair away, filling a trusted servant's position at an area level, becoming involved in a subcommittee like PI or H&I, supporting NA functions such as learning days, conventions, fundraiser dances, and so on.

Practicing the Seventh Tradition and doing my fair share in these areas has taught me a great deal about being acceptable, responsible, and productive, both inside and outside the rooms of NA. It has allowed me to enhance my own self-image and feelings of worth while teaching me the true meaning of unity and the importance of being a part of. My sponsor also reminds me that controlling or enabling is doing more than my fair share and is in direct opposition to the spiritual principles of our program.

In my addiction, I always maintained an unhealthy dependence on people, places, and things. Therefore,

I never grew up. Practicing Tradition Seven has allowed me to enjoy spiritual growth, and my dependence is now on the God of my understanding and the Fellowship of Narcotics Anonymous. Today, it's both an honor and a privilege just to be in a position to put my fair share in the collection basket at a meeting, and I know I can never repay my debt to NA, no matter how hard I try. However, I always remind myself as the basket passes that Tradition Seven involves much more than simply contributing my dollar and that my responsibility doesn't end there, but rather just begins.

*NC, New Jersey*



## Some thoughts on service

I became involved in service early in my recovery because it was suggested that this would help me feel more a part of NA. I was told that I had something to offer and my voice was important. I was told that, through service, I would learn to let others love me until I could begin to love myself. I was told that I was not alone and never had to be alone again. Because I've kept showing up, I have found all this to be true.

Initially, I would agree with anyone on anything, especially those old-timers who had been around awhile. I fell into the trap of using service like a drug. I could concentrate on it so I did not have to concentrate on me. I could feel about it so I would not have to feel about me. I used service so I would be okay with others and myself (a little boost to my self-esteem). I came to think that I had all the answers and no one else had been through the things I'd been through or thought of the things I thought of.

I forgot that others have been where I am. I forgot that the fundamental parts of my recovery are:

- Remembering that I don't know and I need help (First Step).
- Reaching out to these folks and asking for help. I can't, we can (Second Step).
- Acting accordingly: as maturely and responsibly as possible (Third Step).

I made it hard for others to help me because I was full of "I knows" and "yeah, buts." I was learning that practicing these principles in all of my affairs includes service.

I am learning to remember. I may not understand. I need to be teachable. I need to share to be understood, not to make someone understand. I have a right to be wrong because I am a human being. I need to treat others with respect, whether or not I agree with them and whether or not they treat me with respect. I must practice these principles here, in service, if I am to be of service.

We all have a responsibility to make each other welcome in service by practicing our programs in service. (Hint: Service and our programs are not two separate entities.) At times, practicing these principles may involve standing for something which brings you into disagreement with others, and you won't "look good." Today I am relearning that it is better to feel good and be true to my beliefs and values than to "look good" by putting these same beliefs and values on the auction block where my false pride and

ego will sell them—and me—to the highest bidder.

Today, I know that I must stand for something or I'll fall for anything. I must act on the faith I say I have. If I choose not to, I am destined to pay the consequences.

Service has provided me with some of the strongest supports in my recovery. It is not important that I be the chairperson, but it is important for me to show up and just allow myself to be a part of—quietly. Each of us has something to offer, and it is important for each of us to show up. When I have not, I have forgotten in part why I am here. I become negative and look for

excuses to throw people out of my life and get something for nothing. I start "shoplifting" from the fellowship again and sooner or later I pay the price.

This fellowship gave me my life back, and it is a life worth living. The least I can do is to give a few hours per month to my home group and area, regional, or world service committees for this gift of recovery which was, and is being, so freely given to me. Service is not glamorous; it is not meant to be. Just for today, I'll try selfless service—not selfish service.

*Anonymous*

## Is it service work or politics?

As I was talking with a friend, the conversation turned to certain personalities involved in service work. I still have the character defect of judging people who think they are in control or love to stir up controversy. Our conversation ended with my saying, "It's all politics," a phrase I've heard a lot in the service structure. It struck me as odd that recovering addicts who devote their life to helping carry the message, as I like to believe I have done, can one minute be trusted servants and the next minute be political leaders. I don't need to like, or even understand, other people's opinions or views to accept them.

Today, I welcome and learn from other addicts' freedom of expression and practice this principle in my own recovery. Though I may not please everybody (thank God!), I hope I will reach somebody. "Anonymity is the spiritual foundation of all our traditions, ever reminding us to place principles before personalities."

*TS, Kansas*



# Newsletters

From: The Washington/Northern Idaho  
Regional Newsletter

## An open letter to those in H&I service

My name is \_\_\_\_\_. I'm recovering from the disease of addiction. I am one of the many here at the correctional facility in which I am incarcerated whose biggest obstacle in recovery lies ahead. For us whose long, hard roads have brought us to the manmade hell of prison, recovery has all the earmarks of a gift, a gift that unfortunately will expire on our parole dates.

A puzzling statement? Probably so to my fellow addicts who have been fortunate enough to avoid prison. But I, like many others, have not been so fortunate. I am nearly four years into my fifth incarceration in state prison. My life had become a vicious circle consisting of a bit of freedom and a leap back into active addiction followed by having a cell door slam and lock shut behind me. Many times I've found myself in a cage again, detoxing and wondering how I got back here again.

It had become a vicious circle indeed, until we were introduced to NA. Now I know that I have somewhere to turn. This is a most welcome relief because I, personally, have been bouncing along on the bottom, not just hitting it. The same knowledge has come and will come to many other addicts who parole with a symbolic stopwatch timing their nearly certain return.

If I were to write a thousand pages, I still could not convey what it's like in these places. I'll just tell you something that all of us can understand: Prison is a fiend's paradise. Most anything you'd want is available at any time, for a price. Everyone's got enough hustle to keep a taste, and some manage to stay next to the drugs by various means of manipulation and/or self-sacrifice. Whatever the case, we enter as dope fiends and almost always leave in worse shape than when we came in.

Worse? Yes, it is often so. Accruing clean time inside is a monumental task in the first place. But walking out with my parole papers is what I've come to recognize as the biggest setup imaginable. After all, who's more entitled to get righteously high than someone who has been in this hell for five, ten,

fifteen, even twenty years? Oh sure, none of us want to come back, but our addict rationalizations will cover that: I hit bottom, but I landed on my feet. And there was that neat NA program I got to go to once a week. It gave me a chance to get things off my chest.

But the facts remain the same: Always, we are addicts. Even if we develop some clean time in here, all our "friends" will be awaiting our release with a bowl, a pill bottle, a line, or a rig. Worse yet, maybe no one will be waiting and I will be left to my own resources and desires.

In prison, we cannot work the NA program the way we should and often want to. Not without help. Ninety meetings in ninety days, picking up the phone to get the counsel of our sponsor, sometimes even getting a Basic Text are things that just cannot be done. Our free-man addict who brings meetings in to us suggests that we sponsor each other. He's kind, but a bit naive. Experience tells me that if we were to practice sponsorship amongst ourselves, a guy's sponsor will more often than not be hitting him up for a fix. It's real, real easy to get drugs in here. The strongest among us may be wavering at any time. Too, if we were to sponsor each other, what happens when one of our sponsors paroles? Being left behind is yet another source of exile. For the sponsor leaving, he will be confronted with new challenges in freedom and will need all the sponsoring he can get himself.

It's not a secret that we need your help. We need you to enter our world and help us reenter yours. We need a

calendar to mark our clean time on instead of a short time to get loaded and come back here. More often than not, the difference will lie in whether we take a meeting or a fix first. So please do find it within yourself to come into our world. It's hellish, yes, but there is a home and a trip back to freedom for you when the meeting's over, thanks to NA.

A friend of mine paroled last week. I found out last night that he was found dead in his apartment from a bullet in his brain after only three days of freedom. Whether it was suicide or homicide doesn't really matter. He was loaded and in possession. The common denominators are always the same in the end.

When I say that some of us want your help, I'm not kidding.

*Anonymous*

**A response from the WSO H&I coordinator:** *Sponsoring addicts who are incarcerated is a personal decision, not a formal service provided by H&I subcommittees. NA members involved in H&I subcommittees are viewed as volunteers by most correctional facilities. Most facilities have rules that prohibit volunteers from establishing or maintaining personal relationships with inmates. This includes sponsorship. Unfortunately, the day has yet to arrive when problems like these can be easily solved. The WSO H&I Committee will continue to discuss this issue and others like it with one goal always in the forefront of our minds: that no addict, anywhere, need die from the horrors of addiction.*



# Home Group

THE SATURDAY NIGHT STEERING COMMITTEE MEETING IS IN FULL SWING... A DECISION OF MAJOR IMPORTANCE IS UNDER DISCUSSION...

...and we must consider the newcomer—is that not our primary purpose?!!...



...THE COMMITTEE MEETS ONLY ONCE A MONTH... PROBLEMS MUST BE DEALT WITH EFFICIENTLY FOR THE GREATEST GOOD OF ALL CONCERNED...

...Every member must be considered! The integrity of our meeting is at stake!!!...



...THROUGH THE EXPRESSION OF A GROUP CONSCIENCE A HIGHER POWER'S WILL SHALL BE REVEALED...

NO! we... every meeting is autonomous!!... the ties that bind us?!!... It's time for CHANGE!!... We must vote!!!... YES!



...AND ONCE AGAIN, ANOTHER CHALLENGE MET HEAD ON. PEACE PREVAILS AS AN UNDENIABLE CONCLUSION IS DRAWN...

Okay, so it's decided... We'll continue to serve tea, as well as coffee, at the meeting... thank for all of your input.



# NA news

For the past several years, this magazine has provided an overview of the *Conference Agenda Report* to its readers in the April issue. Although this year's CAR is longer than it has ever been, we will attempt to report as much as possible here. It is our intention to select those issues which seem to most greatly affect the fellowship as a whole. Most of the material contained in this report has been taken from the January 1993 issue of the *Conference Digest*.

## It Works: How and Why up for approval

The WSC Literature Committee is asking for the approval of the NA step and tradition book at this year's World Service Conference. This long-awaited book is contained in its entirety in the CAR, but those who wish to review it without purchasing the entire CAR can order *It Works* separately.

With the completion of this project, the Mid-Atlantic Region has offered a motion suggesting that work on new NA literature cease for the next three years and that the literature committee's resources be redirected to support the translation of existing NA literature. The only piece of new literature still in development by the WSC Literature Committee is the *NA Step Writing Guides* series. Revision work on the pamphlet *H&I* and the *NA Member* planned for the coming year in cooperation with the WSC H&I Committee would be reassigned to the WSB Literature Review Committee for completion, according to the terms of Mid-Atlantic's motion.

Meanwhile, the WSC Literature Committee is proceeding with work plans for the coming year, presenting its "A" work list for conference approval. A motion from the

## A motion to change the steps and traditions

One regional motion appearing in this year's *Conference Agenda Report* deals with changing the wording of several of NA's steps and traditions. The motion suggests that where God is referred to in our literature as a "He" we just say "God" or "a God of our understanding." The idea first came up on the conference floor in 1991 when a similar motion was committed to the trustees, who recommended further discussion throughout the fellowship of the possible ramifications.



Michigan region asks the conference to place the "NA History" project on the literature committee's "A" work list despite the fact that the committee removed the project from its "D" work list where it had been for a number of years, turning it over to the WSB for disposition.



### **A call for five more years**

Last year, a motion was presented at the WSC by the Northern California RSR and the WSC Literature Committee chair asking the conference to extend a moratorium on changes in the Basic Text. The original moratorium, approved in 1988 in conjunction with the correction of numerous typographical errors made in the editing and publishing of the Fourth Edition of the Basic Text, is due to expire at the end of this year's conference. The extension proposal, committed to the literature committee at WSC '92, has returned as a motion from the WSCLC in this year's *CAR*. If approved, the motion would extend the moratorium on changes to the Basic Text for another five years. The committee expects the moratorium extension to make it easier for non-English-speaking NA communities to translate the Basic Text since it will not be changing each year as it once did.

### **Proposed group readings change**

Motion 9 from the administrative committee recommends "that . . . three paragraphs from page 58 of the Basic Text, Fifth Edition be added to the traditions group reading card sold by the WSO." This motion was first proposed at WSC '92 by the RSRs from the Michigan and Tri-State regions, and was committed to the WSC Administrative Committee for inclusion in the 1993 *Conference Agenda Report*.

### **Fellowship Intellectual Property Trust**

The World Service Board of Trustees will be presenting the Fellowship Intellectual Property Trust for approval at this year's conference. This document, a set of policies that will help us protect NA's logos and copyrighted literature, was included in last year's *CAR*, but it was committed back to the WSB at the board's own request. One substantial change over the previous version was the decision to include in the document the specification that only RSRs vote on approval of new literature and changes to existing literature.

In addition to the trust document, the WSB is asking the fellowship to approve a policy on the Internal Use of NA Intellectual Property. This policy provides basic guidelines for the use of NA's logos and copyrights

by NA groups, service boards, and committees. The policy would maintain legal protection for the fellowship's marks and literature but also make those materials available for the fellowship's use in carrying the message. Following upon this proposal is a motion which would cancel a minor 1981 policy that conflicts with the proposed policy on the Internal Use of NA Intellectual Property.



### **Guide to Service nearly complete**

The WSC Ad Hoc Committee on NA Service has reported that it expects to complete the project at its final meeting in March. The *Guide to Service* will then be released to the fellowship. The committee does not intend a vote to be taken on the *Guide* before WSC '94 at the earliest.

### **Finances low**

As of October 1992, World Service Conference contributions had fallen about 11% short of what was needed to meet the budget, and they have not increased substantially since then. For this reason, the Interim Committee cancelled plans for a tentatively scheduled February 1993 WSC "quarterly" workshop.

The only all-conference workshop for conference year 1992-93 was held in October in Cincinnati, Ohio. Fortunately, money has been set aside to cover anticipated expenses for WSC '93 and travel associated with the WSC Development Forum.

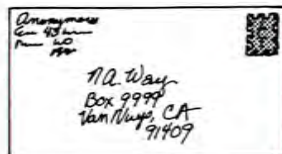
### **Internal Survey**

The WSC PI Committee has put forth a motion asking the fellowship "to approve the formation of a world services task force that will, after consulting with survey professionals, develop a questionnaire and a plan to conduct an internal survey of the fellowship in 1994." This idea is the result of widespread dissatisfaction with the survey conducted in 1989. The results of that survey are believed by many to be inaccurate, particularly in regard to the average amount of clean time in our fellowship.





# From our readers



## Wants more on traditions

Hi. I'm an addict named L. I live in Georgia. I have been clean for three-and-a-half years, and I am involved in service. My involvement in service began when I had about nine months clean.

I sometimes hear people talk about having "a working knowledge of the traditions." Well, I understand some about them and have read them many times. I've even brought them up at meetings. I don't feel they are talked about enough. I would like to see a section in *The NA Way* about service, perhaps featuring a tradition every month. I think this is a neat idea. I hope you do, also.

I'd like to hear other addicts' experience on a group level. I'd also like to hear things on an area level such as problems and solutions with phonelines, H&I, PI, and even the ASC in general! I'd like to hear about reaching out to the newcomer and making people feel welcome at our meeting through service and by practicing the traditions.

I'm an addict on that subject because it has saved my butt! I believe in giving back what I was so freely given. Maybe it could help people feel less scared about getting involved if they could read about different issues and solutions and realize that some service positions only require the willingness to serve (once they have the

required amount of time).

Most of all, service helps me remain teachable. I truly have to get my ego out of the way. I've heard people at ASC meetings say, "Leave your ego at the door please!"

LB, Georgia

## I'd rather be at a meeting

I don't expect this to be published; I just want to share my thoughts with another recovering addict.

Last night I attended a function about three hours away from my home. Afterward, several of us stopped by a fellow addict's house and talked late into the night. By the time I got home, it was almost daybreak. I snatched a couple hours of sleep and arose to fulfill my day's obligations and plans.

Another addict called to say he'd be considerably late but would come by half an hour after the meeting finished to ensure that his trusted servant's responsibilities were completed. I started thinking of how much I'd rather stay home and relax, rationalizing that I'd had a rough day and hadn't gotten much sleep. Suddenly, I remembered when I had under sixty days in the program, was sick, and was under doctor's orders to stay in bed. At the time, I could only attend two meetings per week and needed all the recovery I could get. I went to the meeting.

I remembered times when I needed

to hear something and had heard it from someone who commented after the meeting that they almost didn't come—for similar reasons I was considering. I wondered what would have happened if they hadn't been there those nights to tell me what I had needed so desperately to hear or to give me that simple, loving hug that had made all the difference in the world.

I chose to come to the meeting tonight, to perhaps hear something I didn't know I needed to hear, to see someone smile and say, "I'm glad you're here," to help that newcomer who may come through the door learn that there is freedom from addiction, or simply to get my piece of serenity for today. I need to be here. I don't regret the sleep I'm missing nor the long soak in a hot bath.

I'm sad you didn't come tonight, and I hope to see you here next week. I am grateful to be here, clean for another day. Thanks NA.

JP, Iowa

## Keep it simple

I'm an addict. By the grace of God and help from the fellowship, I haven't had to use since September 17, 1986. For that, I'm grateful.

I've been reading *The NA Way* for a few years. I realized today that we, as a fellowship, are getting away from keeping it simple.

Here are some slogans and quotes from the Basic Text that can help us keep it simple:

Don't use even if your ass falls off. If it falls off, bring it to a meeting. We'll help you carry it around with dignity.

Go to meetings. "A meeting a day for at least the first ninety days of

recovery is a good idea." (p. 53) "... those who keep coming to our meeting regularly stay clean." (p. 9)

Get a sponsor. "... those who get the most out of Narcotics Anonymous program are those to whom sponsorship is important." (p. 56)

Read the literature. I'm glad we stopped revising the Basic Text. Not revising existing literature allows us to develop books like *Just for Today*.

Work the steps. "[They] are the principles that made our recovery possible." (p. 17) How does it work? Just fine, thank you.

"Living this program gives us a relationship with a Power greater than ourselves..." (p. 12)

Don't use. Give the miracle a chance to happen. "We didn't become addicted in one day, so remember—easy does it." (p. 18)

I've heard NA called a simple program for complicated people. Let's try to keep it simple!

Anonymous

## First convention

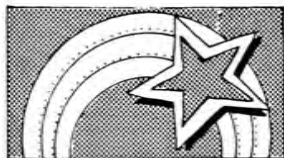
I'd like to share an experience I've had recently in the program. I'm a newcomer to NA, and I had the privilege of attending our regional convention. I was in awe at the amount of love and gratitude that everyone shared. Imagine being in a room with close to a thousand people!

The workshops, speakers, and marathon meetings were all unbelievable, not to mention the dances. I was on a real spiritual high all weekend—a real energizer. So, to the newcomer and oldtimer alike: If you have the opportunity, go to a convention. You'll never regret it!

SB, Wisconsin



# Comin' up



## MORE SPACE!

No, we're not referring to Denilah's brain. The "Comin' Up" section will now have enough room to list everyone's events (we hope). From now on, two pages will be reserved in each issue for upcoming events. However, to do so, we must limit the announcements to only the event's name, dates, and contact information. Exceptions can be made when there is a need for speaker tapes, etc. In this way, we can avoid the need to cut a listing entirely.

Thank you for your cooperation.

**ALABAMA:** Apr. 16-18, 1993; East Alabama Area Spring Fling; info (205) 234-0146; East Alabama Area NA, PO Box 695, Alexander City, AL 35010

**ALASKA:** May 7-9, 1993; 9th Annual Alaska Regional Convention; rsvn.s (800)-HILTONS; phoneline (907) 277-5483; ARCC IV, PO Box 110738, Anchorage, AK 99511

**ALBERTA:** May 7-9, 1993; Calgary Area Convention; Rehabilitation Society, 7-11 Street NE, Calgary

**ARIZONA:** Apr. 24, 1993; Arizona Regional Talent Show; info (602) 894-1099; Arizona Region, PO Box 26404, Tempe, AZ 85282

**2)** May 28-30 1993; 7th Annual Arizona Regional Convention; rsvn.s (800) 972-8886; info (602) 942-1628

**CALIFORNIA:** Apr. 9-11, 1993; 2nd Annual Southern California Spring Gathering; rsvn.s (800) 333-3333; info (714) 635-2805; SC Spring Gathering, PO Box 2017, Huntington Beach, CA 92647

**2)** Apr. 15-18, 1993; 15th Northern California Regional Convention; rsvn.s California only (800) 622-0855 or Continental US (800) 227-4730; NCCNA-15, 6116 Merced Avenue, Box 142, Oakland, CA 94611

**3)** Apr. 24-May 1, 1993; World Service Conference Annual Meeting; info (818) 780-3951; WSC, PO Box 9999, Van Nuys, CA 91409

**4)** Apr. 24, 1993; Southern California Regional H&I Learning Day; info (818) 901-0106 or (818) 358-4272

**5)** May 1, 1993; 916 North Unity Day; info (916) 934-3303; Unity Day, PO Box 703, Willows, CA 95988

**6)** May 8, 1993; 6th Annual Lower Desert Area Spring Splash Clean Bash; info (619) 347-2406; LDAACNA, PO Box 373, Indio, CA 92201

**7)** May 21-23, 1993; 916 North Campout; info (916) 934-3303; 916 Campout, PO Box 703, Willows, CA 95988

**BRITISH COLUMBIA:** May 28-30, 1993; 13th Annual Lower Mainland Spring Clean; helpline (604) 873-1018; LMASC, PO Box 1695, Station A, Vancouver, BC, V6C 2P7

**CONNECTICUT:** Apr. 2-4, 1993; Connecticut River Valley Twelve Step Retreat; info (203) 347-3324; Retreat, PO Box 1056, Middletown, CT 06457-1056

**FLORIDA:** Apr. 30-May 2, 1993; 3rd Annual Twelve Traditions Retreat; rsvn.s (407) 952-4532; info (407) 631-HELP; Space Coast Area, PO Box 02-007, Melbourne, FL 32902

**2)** May 6-9, 1993; 17th Annual Fun in the Sun Weekend; rsvn.s (800) 633-0266; info (404) 296-9871; PC Weekend, PO Box 47848, Doraville, GA 30362

**3)** May 14-16, 1993; 3rd Gold Coast Convention; rsvn.s (800) 433-2254; info (305) 485-0650; GCC, PO Box 23325, Ft. Lauderdale, FL 33307

**IDAHO:** Apr. 2-4, 1993; 4th Annual Southern Idaho Regional Convention; info (208) 233-0965; SRVNA, PO Box 4342, Pocatello, ID 83201

**ILLINOIS:** May 28-31, 1993; 7th Annual Kickapoo River Run; info (217) 373-2063

**2)** Sep. 2-5, 1993; 23rd World Convention for NA; info (818) 780-3951; seeking main speakers with five years or more clean and workshop speakers with two years plus clean, send tapes to Program Committee; WCC, PO Box 9999, Van Nuys, CA 91409

**INDIANA:** Apr. 9-11, 1993; 7th Kentuckiana Regional Convention; info (812) 922-3877

**2)** May 15, 1993; 11th Annual Spring Fling Burger Bash; Central Indiana ASC, PO Box 661, Indianapolis, IN 46206

**3)** May 28-31, 1993; North Central Indiana Area Convention; info (219) 259-9384

**KANSAS:** Apr. 2-4, 1993; 10th Mid-America Regional Convention; MARCNA-10, PO Box 208, Emporia, KS 66801-0208

**KENTUCKY:** Apr. 9-11, 1993; 7th Kentuckiana Regional Convention; info (502) 827-0476; rsvn.s (800) 457-3841

**LOUISIANA:** May 21-23, 1993; 11th Annual Louisiana Regional Convention; rsvn.s (318) 235-6111; info (318) 856-7351; LRCNA XI, Route 3, Box 272, Youngsville, LA

**MARYLAND:** Apr. 2-4, 1993; 7th Chesapeake & Potomac Regional Convention; info (301) 890-8187; CPRCNA VII, PO Box 472, Burtonsville, MD 20866

**MICHIGAN:** Apr. 8-11, 1993; 1st Detroit Area Convention; rsvn.s (800) 228-3000; info (313) 841-5194; DACNA I, PO Box 241221, Detroit, MI 48241

**MISSISSIPPI:** Apr. 9-11, 1993; 2nd Mississippi Regional Convention; Biloxi, MS

**NEW JERSEY:** May 28-30, 1993; 8th New Jersey Regional Convention; Cherry Hill Hyatt

**NEW YORK:** Apr. 16-18, 1993; 8th Greater New York Regional Convention; info (718) 638-2866

**2)** Apr. 30-May 2, 1993; Heart of New York Area Spring Retreat; NA Retreat, PO Box 772, Syracuse, NY 13201

**3)** May 29-31, 1993; 7th Annual Buffalo Area Service Committee Retreat; info (716) 878-2316; BASC, PO Box 14712, Buffalo, NY 14215

**OHIO:** Apr. 2-4, 1993; 3rd Annual Buckeye Multiregional Learning Conference; rsvn.s (216) 831-3300; Convention, PO Box 35348, Cleveland, OH 44135

**2)** May 28-30, 1993; 11th Ohio Convention; rsvn.s (216) 499-9410; OCNA XI, PO Box 80228, Station C, Canton, OH 44708

**OREGON:** May 14-16, 1993; 2nd Pacific Cascade Regional Convention; info (503) 682-2211; PCRCNA 2, PO Box 12664, Salem, OR 97309-0664

**QUEBEC:** Apr. 9-11, 1993; 1st Le Nordet Regional Convention; RSC Le Nordet du Quebec, CP 1412, Terminus Quebec, Quebec, QC G1K 7G7

**SOUTH CAROLINA:** Apr. 23-25, 1993; 4th Campvention; info (803) 824-5363

**2)** May 28-30, 1993; 1st GAP Area Convention; info (803) 225-4747; GAP ASC, PO Box 6031, Anderson, SC 29623

**TEXAS:** Apr. 9-11, 1993; 8th Lone Star Regional Convention; LSRCA-8, PO Box 19444, Austin, TX 78760

**UNITED KINGDOM:** Apr. 16-18, 1993; 4th London Convention; Service Office, PO Box 772, London, England N19 3LS

**WEST VIRGINIA:** May 7-9, 1993; 10th Annual West Virginia Convention; rsvn.s (304) 372-7000; info (304) 343-8143; Convention Committee, PO Box 2381, Morgantown, WV 26502-2381

**WISCONSIN:** Apr. 9-11, 1993; 8th Annual Milwaukee ASC Easter Retreat; info (414) 476-4984; NA Unity Committee, 1534 S 65th Street #2, Milwaukee, WI 53214



# Slugg Mugg

Slugg's charming visage first thing in the morning? Absolutely! Or, you can choose the NA Way mug which has *The NA Way Magazine* nameplate embossed in white on a black background. This month we are introducing a 16-month calendar. It goes from September, 1993 to December, 1994. These new NA Way products, intended to boost fellowship awareness of *The NA Way Magazine* are now available from WSO.



To order, specify the item you want and enclose a check or money order. Be sure to add shipping and handling fees.

Shipping fees \$.01—\$25.00 add \$2.50, \$25.01—\$50.00 add \$3.50, \$50.01—\$150.00 add 8%, \$150.01—\$500.00 add 7%, \$500.01—and up add 6%.

California orders include 8.25% sales tax.

Slugg Mugg \_\_\_\_\_ @ \$5.00 = \$ \_\_\_\_\_  
QUANTITY TOTAL

NA Way Mug \_\_\_\_\_ @ \$5.00 = \$ \_\_\_\_\_  
QUANTITY TOTAL

Home Group Calendar \_\_\_\_\_ @ \$5.95 = \$ \_\_\_\_\_  
QUANTITY TOTAL

Calif. residents add 8.25% sales tax \$ \_\_\_\_\_

Shipping and handling (see schedule) \$ \_\_\_\_\_

TOTAL \$ \_\_\_\_\_

Name: \_\_\_\_\_

Address: \_\_\_\_\_

City: \_\_\_\_\_

State, Province, or Country \_\_\_\_\_

Postal Code: \_\_\_\_\_

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Please fill out the following form and include it along with any article you submit to the NA Way magazine.

AGREEMENT between WORLD SERVICE OFFICE, INC., dba *THE NA WAY MAGAZINE*, hereinafter referred to as "assignee," and (author's name):

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The assignee is the publishing arm of the Fellowship of Narcotics Anonymous. The assignor hereby grants and transfers to assignee as a gift, without exception and without limitation, any and all of assignor's interests and copyrights and rights to copyright and rights to publish, together with all rights to secure renewals and extensions of such copyright, of said material.

Assignor hereby covenants, warrants and represents to assignee, and this agreement is made in reliance thereof, that assignor is sole owner and has the exclusive right to use of said material, and that the material is free and clear of any liens, encumbrances and claims which are in conflict with this agreement.

This agreement is binding on assignor's heirs, assigns, administrators, trustees, executors, and successors in interest, and such are directed to make and execute any instrument assignee may require to protect copyright for assignee.

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ZIP CODE, COUNTRY \_\_\_\_\_ PHONE \_\_\_\_\_

Assignor's signature \_\_\_\_\_ Date \_\_\_\_\_

Assignor's spouse's signature \_\_\_\_\_ Date \_\_\_\_\_

for World Service Office, Inc. \_\_\_\_\_ Date \_\_\_\_\_



# NA Way

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## The Twelve Traditions of Narcotics Anonymous

1. Our common welfare should come first; personal recovery depends on N.A. unity.
2. For our group purpose there is but one ultimate authority—a loving God as He may express Himself in our group conscience. Our leaders are but trusted servants; they do not govern.
3. The only requirement for membership is a desire to stop using.
4. Each group should be autonomous except in matters affecting other groups or N.A. as a whole.
5. Each group has but one primary purpose—to carry the message to the addict who still suffers.
6. An N.A. group ought never endorse, finance, or lend the N.A. name to any related facility or outside enterprise, lest problems of money, property or prestige divert us from our primary purpose.
7. Every N.A. group ought to be fully self-supporting, declining outside contributions.
8. Narcotics Anonymous should remain forever nonprofessional, but our service centers may employ special workers.
9. N.A., as such, ought never be organized, but we may create service boards or committees directly responsible to those they serve.
10. Narcotics Anonymous has no opinion on outside issues; hence the N.A. name ought never be drawn into public controversy.
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.
12. Anonymity is the spiritual foundation of all our traditions, ever reminding us to place principles before personalities.

Twelve Traditions reprinted for adaptation by permission of Alcoholics Anonymous World Services, Inc.



My gratitude speaks  
when I care  
and when I share with others  
the NA way



### **What Is Narcotics Anonymous?**

NA is a non-profit fellowship or society of men and women for whom drugs had become a major problem. We are recovering addicts who meet regularly to help each other stay clean. This is a program of complete abstinence from all drugs. There is only one requirement for membership, the desire to stop using. We suggest that you keep an open mind and give yourself a break. Our program is a set of principles written so simply that we can follow them in our daily lives. The most important thing about them is that they work.