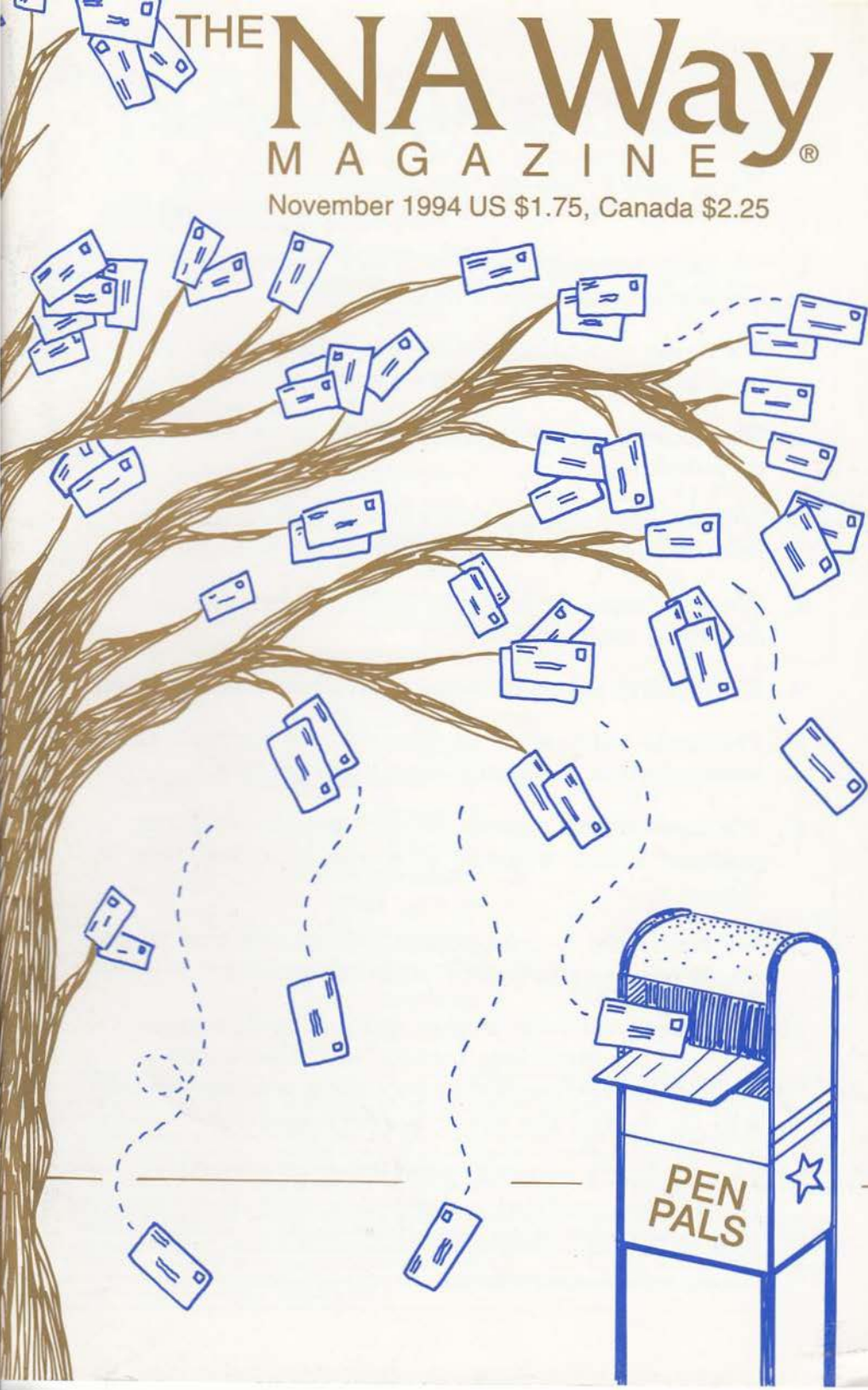


# THE NA Way MAGAZINE®

November 1994 US \$1.75, Canada \$2.25





## 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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Van Nuys, CA 91409-9999  
(818) 780-3951

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The NA Way Magazine welcomes the participation of its readers. You are invited to share with the entire NA Fellowship in our monthly international journal. Send us your experience in recovery, your views on NA matters, and feature items. All manuscripts submitted become the property of World Service Office, Inc.

The NA Way Magazine presents the experiences and opinions of individual members of Narcotics Anonymous. The opinions expressed are not to be attributed to Narcotics Anonymous as a whole, nor does publication of any article imply endorsement by Narcotics Anonymous, The NA Way Magazine, or World Service Office, Inc.

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# From the editor



## Letters to the editor

Want to comment on practices and policies of *The NA Way*? Got a gripe about editorial content? Or maybe you loved a particular piece of art? Tell us about it. Anything goes except profanity or inaccuracies presented as truth. We'll print your comments in this column. Please write us at:

*The NA Way Magazine*

Attn: Editor

Mail Box 9999, Van Nuys, CA  
91409 USA

Fax (818) 785-0923

Internet zoom@cerf.net

CompuServe 70700,2647

## Banned!

Dear editor,

I recently submitted an article to *The NA Way*. As is the procedure, it went before the *NA Way* review panel. It was rejected, not because the writing was of such poor quality that little could be derived from the article's content, but because the content was controversial. I make my living as a writer and graphic designer. I have taken on far more complex writing assignments than an *NA Way* article. Getting published in *The NA Way* is no boon to my career. As a writer, I have learned to develop control over the tone and demeanor of what I

write about. In my recently submitted article, I purposely set a tone that was not overly combative, but I meant for the article to have a critical tone, which implied that those who don't believe as I do are probably wrong. I purposely set out in the article to create a demeanor that I knew would not be well-received; I knew that if I provided for a downplayed expression of thought, my article would be published without a hitch.

My article questioned the whole concept of unconditional love as a reality. It alluded to the idea that unconditional love as a concept is not practical. No one on the review panel had to agree with my assertion. The panel didn't have to like my carefully chosen lack of humility. I purposely set a tone and style that would expose how censorship is practiced by the *NA Way* review panel. I wrote about a subject that was of little consequence and simply posed an idea that few would agree with. I believe *The NA Way* has to provide a forum for a healthy exchange of ideas—ideas that may not agree with the overall philosophy and direction of a majority of the fellowship. The tone in which an author chooses to write should not bring about censorship. What if I was really on a soap box? What if I believed something needed to be done? What if I believed so strongly in what

I was saying that the demeanor of the article was challenging? What if it were something important? Where in the fellowship can a member go to be heard? There needs to be a place where debate and honest dialogue can take place. *The NA Way* is a natural environment for this. *The NA Way* is not providing this kind of healthy release because the publication is governed by a small-interest group that will not accept that its idea of recovery should be challenged.

The rejection of my article proves my point. My prose was of sufficient quality to be read and understood. It was about recovery. It didn't violate our traditions in any way. It did not violate any critical fellowship position or philosophical stance. It just said the idea of unconditional love was bunk. Everything has conditions, and getting an article published in *The NA Way* is about as conditional as life gets. I only ask, before I submit again, what kind of tone or demeanor will the review panel find acceptable: Extra, extra humble? Extra, extra, extra whimperingly humble? Down-right humiliated? I am familiar with them all.

Your very, very, very humble servant,

RE, California

*Editor's note: Articles submitted to The NA Way are first reviewed by the NA Way review panel. There are currently five members serving on the review panel. If a simple majority of the panel votes against an article, it will not be published in the magazine. Review panel members are nominated at the World Service Confer-*

*ence and placed into a candidate's pool once they have completed a writing assignment. There are not currently any written guidelines for review panel members to follow when reviewing manuscripts other than individual interpretations of the steps and traditions. What do you think about The NA Way's review process? Should it be changed? Should it stay the same? We'd be happy to hear from you.*

## NA Way networkers

The *NA Way* networker program was set up approximately three years ago to help members who wanted to be advocates for the magazine. *NA Way* networkers set up and chair workshops at NA functions, help members in their local NA communities write for the magazine, and generally support the growth and development of *The NA Way*.

It's easy to become a networker. All you have to do is let us know you're interested and we will provide you with all the support you need to get started. Please drop us a line or call us at the World Service Office.

CT, Associate Editor



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## Extraordinary

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I awoke today to just another ordinary, extraordinary day, not altogether unlike yesterday. I awoke today sheltered, warm, in my home, beside my wife. I awoke today to my life, a life of recovery and gratitude.

I lounged just a while longer today, quietly reliving this very day some years ago when I awoke to my first morning in rehab. I had surrendered the evening before, when my wine and Valium breakfast had worn off and the cold claws of narcotic withdrawal had me in their grip. My sleep, such as it was that night, had been fitful, disturbed, and nightmarish. My last delusionary plan to survive on the outside had been crushed by the frigid January winds and the unopened doors of family and friends who saw me more clearly than I saw myself. I awoke that morning stricken by fear, doubt, depression, and helplessness.

I knew nothing of addiction that morning. I could recite endless stories of how my luck had turned bad and how everyone in my life had let me down. I, however, took absolutely no responsibility for my plight. I understood nothing about powerlessness. I, you see, was simply going through a "tough time" and if only

there had not been a two-week waiting period for Methadone, I'd have had no need of this hospital for losers! That morning, 19 January 1974, was a true turning point, the first day of the rest and best of my life.

Remembering that first morning overwhelms me this morning. I spend a little longer on myself this day—an extra cup of coffee at breakfast, a few extra sets at the gym. I thank God just a bit more today, meditate a little longer. I call my sponsor. I share my milestone with a few friends, those close enough to appreciate what it means to me.

I understand little of it myself! Why me? How did I happen into the Fellowship of Narcotics Anonymous when it barely existed at that time? How is it that I'm still here? I understand little of it. All I know this day is my gratitude—gratitude to the fellowship, to those who have shared with me so that I could share with others and become whole in the process, to God who teaches me acceptance and mystery and oneness. All I feel today is gratitude for my life, its challenges, its comforts, its conflicts, and its resolutions. All I know today is gratitude for that morning—twenty years ago this very day—my first day clean, in recovery.

*DF, Pennsylvania*

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## This side of the wire

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I've had a lot of really great feelings since getting clean—some terrific awakenings, both spiritual and otherwise. Before a recent experience, I thought I had pretty much run through all the feelings that one can have in this fellowship—feelings that go along with having friends die, getting married, having a child, getting a divorce, moving, working a Fourth Step, working a Ninth Step, working an Eleventh Step, etc.

For quite a while now, I have had the privilege of bringing an H&I meeting into a local prison on Monday nights. Seeing those guys week after week, bringing speakers into the camp so they can see for themselves what H&I is about and that there really is recovery behind the walls—this brings about feelings so completely opposite to the pain and desperation I felt in my first three weeks of recovery.

Then, after having been asked to do a workshop and also read the traditions at the main speaker meeting at a local convention, I felt I was on top of the world and that nothing could be finer.

I took a seat toward the back of the room for the speaker meeting and awaited my turn. While sitting there, just looking around and taking it all

in, four people took seats at the end of the row. I looked over and smiled.

Three of the four people were fresh out of the joint that I bring the meeting into. All three had been paroled within weeks of each other and found their way not only to a meeting, but to the convention, and into my row!

What I felt at that moment I have never experienced before. There were all sorts of wheels spinning inside my head and in my belly. Butterflies flapping in my gut. A knot building in my throat. Goose bumps springing up all over my body. Tears welling up in my eyes. Never in my life had I had what I can only label as a spiritual awakening, as sharp and overwhelming a feeling as that. Breathtaking!

I would love to be able to share with the world that pronounced a feeling. Anything that powerful and beautiful deserves to be shared. But I know of only one way that anyone can get that kind of a feeling for themselves. Do service!

It takes so little on my part, even though I find myself thinking on an occasional Monday afternoon, "Oh man, I have to do that prison meeting tonight." Yet, the feeling I received that Saturday night at that convention, I would never have been able to get otherwise. Not with dope, not through sponsorship, not through the very best-intentioned hug.

Nothing I have ever felt in my life compared to, or prepared me for, the feeling I got from seeing "my guys" on this side of the wire, at an NA convention, celebrating recovery in an NA meeting! Awesome! I love this program.

*LR, North Carolina*



## A year in paradise

I first checked out Hawaii in June 1990 based upon guidance I received from my Higher Power and the direction of my sponsor. It was truly a strange set of circumstances that led to my first visit. I had attended World Service Conference meetings for several years, and at the 1990 WSC I met the man who was to become my sponsor. It wasn't what he shared about recovery that led me to ask him to be my sponsor. Instead, it was how he viewed life in relation to recovery and his spiritual program.

I shared with him about how I had worked the steps in the past, and we discussed my current set of reservations. Then we parted with a commitment that I would phone or write him. So there I was, back on Step One for the umpteenth time. I had worked the steps through almost twenty times by that point, and I was ready to take the next leap forward.

In my recovery, I work the steps one at a time over and over again. Because of this, I have learned how the steps comprise a unit. Each step contributes a great deal to the other steps, before and after. I work the

steps in order, and I focus intensely on each one. I write about every step, and I often spend meditation time on the current step I am working. As I have grown in recovery, I have become more sensitive to the nuances of each step.

I also write about the steps in my daily living. With the foundation I received from working the steps, I have learned that the steps can be used to repair broad areas of my life. The more practiced I become with, say, making amends, the more amends I am able to make in my daily activities. My selflessness, which contributes to each amend, increases, and the amends themselves more strongly impact the people with whom I share them. I am less prepared to repeat the behavior that created the need to make amends.

After getting my new sponsor, I was able to progress steadily in my step work, despite the great distance. After several months of correspondence, I received a letter one day from my sponsor. In it was some money, and instructions that read, "You need to be in Hawaii on \_\_\_\_\_"

to do \_\_\_\_\_." Being unemployable at the time and financially distressed, I was skeptical about this. My first impulse was to blow it off, send the money back, and watch "self-pity TV." What happened instead was that through some miracles, I was able to go.

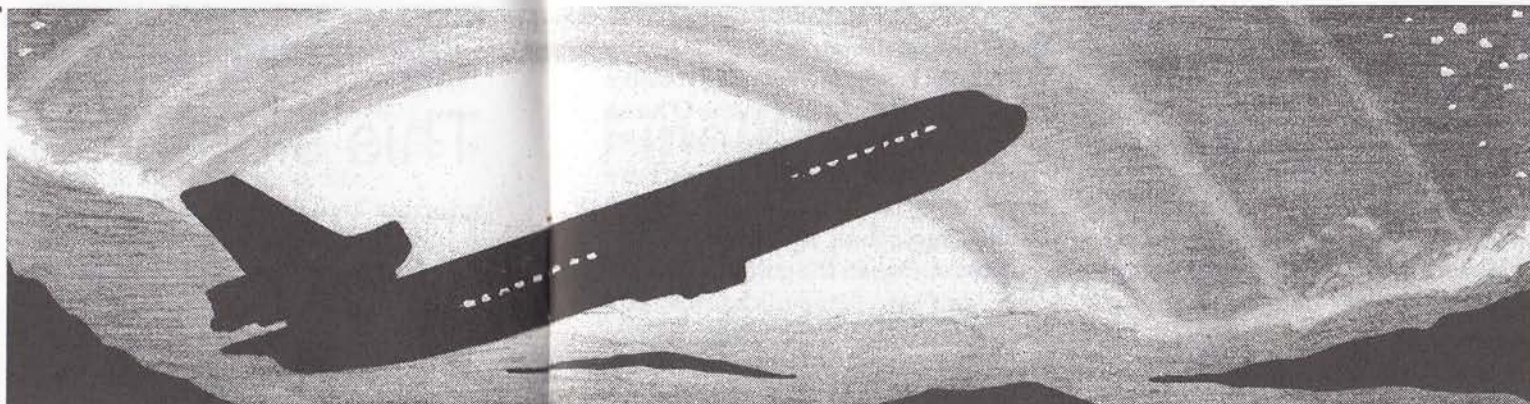
I stayed with my sponsor and did a Fourth and Fifth Step with him. During that time, I would often go out to the ocean at night to pray and meditate. It was during one of these sessions that I received a message from my Higher Power. The message was, simply, "You will be needed here." I flew back to the mainland, and for the next several years challenged my reservations about moving.

My sponsor told me to be willing to let God do some work on my life. I lived in an NA community that was a mix of extreme caring and sickness. The ASC was totally into practicing the disease. Anonymity breaches, threats, disinterest in group matters, and personality conflicts were the staple of this area. Members of this area threatened my life and accused

me of "scamming the government" because I was on disability. I tried to rise above all this and do what I could to carry the message. I felt responsible for carrying and supporting five of the nine meetings in town.

At eleven years clean, I realized that I had given all that I could give. Rather than dropping out altogether, I sold some belongings and moved to Hawaii. I knew that moving to Hawaii was part of my Twelfth Step work. In January 1993, I still felt it was impossible. In April 1993, I was on my way. I saw this as another example of how quickly God can make changes in my life. The path was clear.

Despite the problems I mentioned earlier, leaving was painful for me. I had invested a lot of love in the NA Fellowship. These people had made a tremendous impact on my life. They raised me up through eleven years of struggles, surrenders, and personal victories. Why did I have to let it go? So that I could grow in a new way. I knew I was following God's will in doing this. Doing what is most healthy is often painful.





I arrived in Hawaii and immediately had a place to live and work. I lived in a halfway house with eight other men, all of whom were new to recovery. After a few months, I moved into my own place. I fit right in. Often, newcomers would ask me to sponsor them. Several of them have celebrated their first year clean. I still sponsor men on the mainland, too.

I started working through the steps again and was gratified by the advantage of living closer to my sponsor.

I really feel that God has plans for me here. I played a part in a movement to unify the two areas on Oahu. In February 1994, they merged. I was working on a regional newsletter. I have many friends here who love me. Plus, I still have correspondents from where I used to live on the mainland. Every three or so days, I get a letter or a call from people I know there. I have also sent out

dozens of letters to the people I love in the Midwest.

Today, I am celebrating twelve years clean. I am going to the O'hana meeting tonight. My friends are there. I never thought I would be living here and doing what I am doing. I reflect on the fact that if I would have dropped out when the going got tough, I wouldn't be able to walk a few blocks and behold the majesty of the ocean. I'm living in peace with myself and others. Despite having a mental illness, I often walk the walk of joy. My purpose in life and recovery has become clearer. So when I go to the meeting tonight, get a medallion, and get "lei'd," I know that I am living in the grace of my Higher Power and the warm embrace of my "love family" here in Hawaii and on the mainland. There is no greater bliss. *Me ke aloha pau ole a hui hou* (with everlasting love until we meet again).

CM, Hawaii



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## Finally growing up, the right way

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Here I am, sixteen months clean and sixteen years old. You know what? I may have come to this program at fifteen, but inside I was still a scared little child. When I first walked into this program and heard people talking about having that same feeling, I thought they were all crazy. Now I understand completely!

I came into the program pretty messed up. I was beaten both emotionally and physically. I grew up in a dysfunctional family. My parents divorced when I was three. My father is an addict. I was sexually abused from the time I was eight years old by various people, one of whom was a relative.

I started getting high when I was ten years old; I was mostly drinking and smoking pot. After a year or two I was a full-blown addict, doing cocaine and a lot of other drugs. I lost my virginity on my twelfth birthday and I was in one abusive relationship after another. I must have tried to kill myself at least five times. I had been in and out of six or seven rehabs and hospitals. Consequently, I never had a chance to just be a kid and enjoy my childhood.

When I first entered Narcotics Anonymous, I never thought I could accomplish as much as the other NA members. However, through real hard work and patience, I've gotten myself back into high school, and I'm doing very well. I hold down a part-time job that happens to be a very good opportunity for someone my age. I'm a bookkeeper at a local retail store. I plan to major in accounting when I go to college, so this job will really help. Also, I'm actually in a healthy relationship with another recovering addict. This program has given me so much. The only thing I can't say has gotten any better is my relationship with my mom. But everything comes in time.

Even with all the things that other people and I can see, I am most aware of my self-esteem getting better. Today I can actually look in a mirror and tell myself, "You're a good person. I love you." I can know people and accept them for who they are, even if I don't like them. I have also found that I'm not going to like everyone and everyone is not going to like me. However, I do know that I have been taught to love and be loved in this program.

I'm writing this to thank Narcotics Anonymous for giving me my life back, and for helping me learn how to grow up in a healthy, responsible way. I know I'm still just chronologically a kid, but someday I'm going to be one hell of an adult. I hope that day doesn't come too fast, though. I grew up too fast, and I kind of enjoy these few moments when I can just be a kid and act my age.

SM, New York



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## Deflation

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Hello, family. I'm an addict, and my name is M. How many thousands of times have I said those words? I used to identify myself by name first, then say, "I'm an addict." But there was a problem with that: When I introduced myself to earthlings, I found myself saying; "Hi, my name is M and I'm an addict." This caught a few people by surprise. Today I say I'm an addict first, because that is what I am. I'm not always grateful. I'm not always recovering. But I am always an addict.

Often, I don't want to identify myself as an addict first. If I am an addict first, then my recovery should be one of the most important things in my life today. Scary thought, eh? My recovery first! Before my work, before my family, before my other interests, yes! For me, staying in recovery must come first. Without it, I have no job, I have no family, I have no interests other than my self-centered ego.

When I first came to this fellowship, there was one NA meeting in my area, and I didn't like the way they did things, so three other addicts and I formed our own group. We did it "my" way.

Miracles did happen. Addicts came to this meeting and found recovery. Well, hadn't I done a great job! I was secretary, PI person, H&I person, and chief cook and bottle washer. My ego was so huge we had to start another meeting just so I could spread myself around.

If a fellow addict had the nerve to try to change things, I took it as a personal attack. To sit here and write all this down, I have a smile on my face from ear to ear. The great I! Look out God, here comes M.

Thank God things have changed. Other NA members watched me go crazy. They smiled, they hugged me, and when the day came that I knew there was a God and that I'm not it, they still loved me just as much. I learned what true service is: the giving of myself with no strings attached. My Higher Power has taught me about balance and deflated my overblown ego.

It's funny how things change. Now I'm that member who hugs the service egomaniac. I admire the strength with which they fight to stay clean and recover any way they can. Just like I had to do. The hard way.

Narcotics Anonymous has room for all kinds of people. Thanks to all of you and my Higher Power, I have been allowed to stay clean for 1,643 days. As long as I don't pick up and go to my meetings without fail, I may just make 1,644.

With all my love, your addict friend,  
ML, Ontario

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## But I'm clean

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Hello. I'm an addict, and I've been clean almost four years. In recovery many things have happened. I came to NA spiritually bankrupt, mentally overloaded, emotionally drained, numb, and physically depleted. I put up a facade of toughness.

When I hurt enough, I gave in. I surrendered and began taking the suggestions of NA and a sponsor. Since that time, I have met new and true friends. I've experienced joy, pain, confusion, serenity, and growth within. Through the grace of my HP, I have not had to pick up for a long time.

At times I have had to step backward in order to continue to go forward. In the past couple of years I have again experienced that dance.

For some reason it seemed this time to be more intense, more confusing, and cause more pain. Today I believe it was this way because of the nature of the issues I am dealing with.

Today I try to look at these painful periods of recovery as opportunities for growth. I'm reminded of this by the slogans, "no pain, no gain," or

"through pain, you grow." It took a crisis for me to get to this level of acceptance.

I began isolating because my feelings were so painful. I believed intellectually that I would get through this and grow, but it was hard to keep believing as my pain grew deeper and a depression consumed me. I got into a very negative frame of mind, criticizing my right to even have feelings. My fears, insecurities, and lack of trust flourished again and stopped me from reaching out.

I had a new sponsor. Reaching out to her seemed excruciating. My sense of self and any joy quickly diminished along with my will to live. It was exhausting to get up and talk to people or even just be with them. I needed help, but was asking through my old self-destructive ways. I didn't even know this. I forgot how to ask for help since it had been so long. I even thought it might not be worth it.

Finally, I sought professional help. It was what I needed, along with the NA program. My sponsor thought so, too. It was the best thing I could have done because, at the time, using didn't seem as attractive as suicide. My friends in the program were behind me all the way.

I've been out of the hospital a short time now. I thank my Higher Power that the fellowship was there for me, especially my sponsor and close friends. I have begun really working with my sponsor. I'm reaching out, getting involved, and getting on my knees.

For the first time I wrote about the First Step and shared it with my



sponsor. It felt good. I plan to stay on the First Step until I can gain some peace with surrender and acceptance. I can use the other steps daily, but my first priority is Step One in all aspects of my recovery. Without it, I'll go nowhere.

To me, this step is closely related to the Serenity Prayer. I need to remember that recovery isn't a race; it's a process. And sometimes this process moves at a snail's pace. I need to learn to be comfortable with the process and not always seek the results.

The main reason I write this is because I had an experience in recovery that I didn't think could happen. I mean, my denial had me thinking that just being clean was enough. I couldn't see that I needed help.

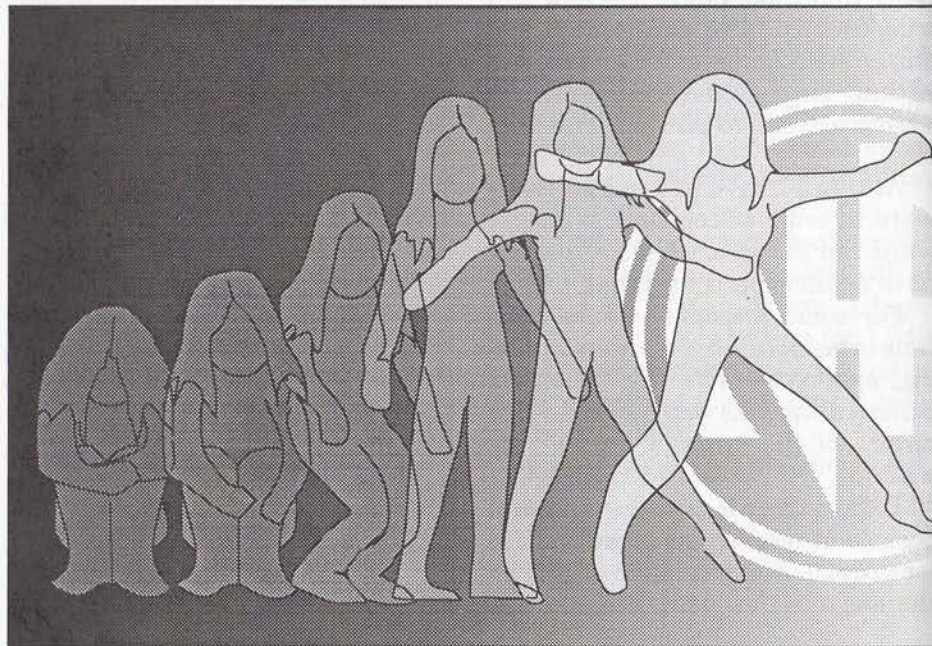
Fortunately, others around me could see the silent cries, and they

pushed me to see them, too. What this situation tells me is that if I stop reaching out and stop using the tools given to me by the program, then I will wilt away and die whether it be physically, mentally, emotionally, or spiritually. For me, they're all connected.

I need to get on my knees daily, ask for help, and realize that I have the principles of NA as an alternative to my old way of life. I need to attend meetings, continue counseling (something my personal program needs), and write in a daily journal. Last but not least, telling someone—my sponsor, NA friends—how I feel seems to be indispensable to my recovery process.

With all these tools, I can learn how to live and stay clean. Thank you, NA.

*KT, Massachusetts*



## Markers along the way

I often reflect back on things I heard and saw while still active. These few things happened years apart from each other, but stuck in my head. Now I understand why.

I had a dear friend who once asked me, "You know there's a group called Narcotics Anonymous where you can go and talk about your drug problem?" "How absurd!" I thought to myself. "Why would I want to discuss that with anyone? That's my thing. It's no one else's business."

Then a couple I knew, who were notorious drug users, got clean and were able to keep their relationship together. I remember thinking to myself, "I wonder if I would still love my wife if I ever got clean. I wonder if she would still love me."

Then there was the time at the vitamin healing store. I was brought there by an older, concerned co-worker who said the owner, a friend of hers, could help me. My agreeing to go was an early act of surrender. However, I do remember thinking,

"Great! I'll cop some super vitamins to make me feel good!" He asked me questions like, "How much do you use? How often do you use?" He explained that he had the same problems once, but that he was now a recovering addict. He was the first person I ever heard admit such a thing. I remember feeling a deep truth stirring within me. I had heard two words that were to have a major impact on my life: recovering addict.

Then there was the person who warned me, "Be careful! I know someone who's been hooked on drugs for twenty years!" I thought, "That's crazy! When I stop tomorrow, I'll prove that I'm not hooked!" Then, as each year went by, her warning echoed in my ears, and I thought to myself sadly, "Nineteen years, eighteen years, seventeen years to go." She had warned me of my own future.

Like beams of sunlight through breaks in the clouds, these things I remember so well were markers along the road that led to my recovery. I am grateful I found recovery when I did. It couldn't have been any sooner, and I wouldn't be writing this if it were any later. God put these people and events in my path so I'd eventually find my way to Narcotics Anonymous. I was welcomed into the fellowship with open arms. "Where've you been?" the people in the meeting asked. I knew I was home.

*LF, New York*



## Home Group

It's come to my attention that some people out there don't like me.



They don't like the way I look. They don't want to hear what I have to say...



They wish I would just shut up and go away.



Come to think of it... I know just how they feel.



## Feature

### Addicts who care

- NA members in Southern Florida "write" the message to addicts behind the walls

Whether your service commitment of choice involves H&I or not, you'll be glad to hear that an NA community in Southern Florida has found a great way to carry the message to incarcerated addicts in the Miami area.

The Pen Pals Committee of the North Dade area writes to and receives mail from incarcerated NA members. The committee was formed in September 1993 by two addicts who saw a need for a more organized way of providing personal support to members behind the walls.

"It all started with just one letter," said Lenny P, the chairperson of Pen Pals. A man incarcerated in the South Florida Reception Center sent a letter to the North Dade ASC post office box asking how he could set up correspondence with other recovering ad-

dicts. The ASC chairperson passed the letter on to Lenny, who had been active in H&I work for several years.

Lenny asked for help from a woman addict, Barbara, who was also committed to helping addicts in prison. "I just grabbed her and said 'You're my secretary. Let's go to work.'"

Lenny and Barbara went to NA meetings all over North Dade announcing the new committee and asking for help. They made up a flyer that read, "We are addicts who write the message of recovery to addicts in prison." Four addicts showed up at the first meeting of the Pen Pals Committee.

"We started with a book of stamps, a box of envelopes, and three addicts to write to," said Lenny. They began writing addicts, and watched their list of pen pals grow each month. A closed circuit broadcast in a local prison transmits the Pen Pals address to inmates. Pen pals has its own post office box and receives financial support from the ASC just like other committees. The committee has its own section, titled "Behind the Walls," in *Clean Times*, the North Dade area newsletter. They pick two letters each month to run.

Members from surrounding areas are taking an interest in forming committees of their own to do what Pen Pals does. "I've got members from



two other areas coming in and taking notes so they can start committees in their areas," said Lenny.

The committee has two "mail runners" who pick up mail twice a week. The committee writes approximately eighty letters a month. The members meet once a week for discussion and to share new inmate names. Each committee member gets a sheet of names. "They're changing all the time; new ones go on, others come off," said Lenny. Pen Pals has about fifteen active members.

Prisons from Texas, Kentucky, New York, and throughout Florida have contacted Pen Pals at its post office box. Prison officials are interested in getting the inmates involved in something positive.

In many areas, prison rules forbid personal contact—phone calls, mail, or visits—between H&I committee members and inmates. An NA member who agrees to sponsor or otherwise provide personal support to an inmate is then prohibited from doing

H&I work at that institution.

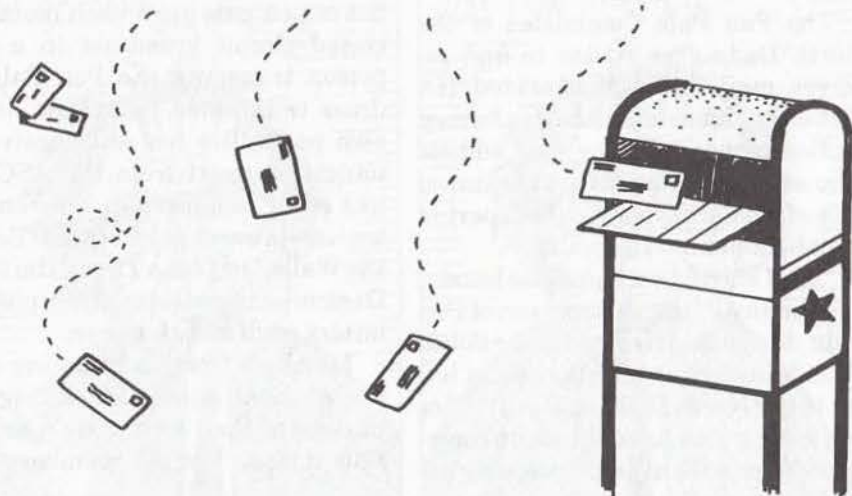
The Pen Pals committee members, all experienced in H&I work, developed a set of guidelines that not only respect prison rules, but serve to better carry the message. "The women write women and men write men," said Lenny. The guidelines also prohibit making living arrangements for inmates due to be released and sending money.

The incarcerated addicts don't seem to mind. In fact, three members (two men, one woman) who were corresponding with Pen Pals when they were in prison and who have been released from prison have now joined the Pen Pals committee.

Lenny said when the first one walked in, the whole committee said it made all their efforts worthwhile. "We gave him a round of applause."

Pen Pals invites any interested member, area, or region to contact them. You can contact Pen Pals at:

PO Box 5508  
Miami, FL 33269  
USA



## Newsletters



## It's free! Or is it?

**From *Free Spirit*, the Calgary, Alberta, area newsletter:** "It costs nothing to belong. You're a member when you say you are."

"The only requirement for membership is a desire to stop using."

"We have no initiation fees or dues, no pledges to sign, no promises to make to anyone."

"Each of us has paid the price of membership. We have paid for the right to recover with our pain."

How often have we heard or read the words above? And they are true, certainly in a strict monetary sense. But is there really no further price to be paid? I think there is.

There is something else in the Basic Text:

"Every NA group ought to be fully self-supporting, declining outside contributions."

The wisdom of this tradition is self-evident. The person who pays the piper traditionally—indeed inevitably—calls the tune. To be fully self-supporting is essential for more than one reason. Any individual, organization, or government agency who contributed to a fellowship such as ours would want to have a say in what we do and how we do it. And we would be tempted to bend to their wishes in order not to lose our funding. So the program would soon cease to be ours, and would meet our needs less and less. No longer would we have the therapeutic effect of one addict helping another.

But perhaps that is not the main reason why Tradition Seven is so important. More crucial, to my way of thinking, is what it says about our need to become self-sufficient. Practicing drug addicts tend to contribute little to society. On the contrary, they are often a menace to society. (Anyone who has done a thorough First Step is well aware of this.) It's something of a miracle that so many twelve-step fellowships have survived, and not just survived but prospered and expanded, in spite of having no fees and dues.

What has brought that miracle about? Surely the answer is the selfless devotion of so many members of



the fellowship and their freely given financial donations. The program tells us to be self-supporting. The fact is that there is no free lunch. We get out of things what we put into them. That applies, I believe, to life generally and certainly to just about every activity any of us may get into, including Narcotics Anonymous.

By telling us we must decline outside contributions—and that applies to services and goods as well as to money—the Seventh Tradition tells us that we have to contribute whatever it takes to keep the fellowship going. I find I have to tell myself that quite frequently. It's not just the question of how much I can afford to put in the basket at the end of the meeting, important as that is. It's how much I do for my group, for the various committees, or for any aspect of the work of NA. It's hard, when I have many other things I always need and want to do, but I know that if I put nothing in, that's just what I'll get out.

No, this program isn't free at all. The statement that there are "no initiation fees or dues" is fine as a declaration to newcomers that they don't need any money to join. But it's those who engage in service in a constructive, giving way who recover the fastest. At least, that's what I've noticed.

*Anonymous*

## On Step Twelve

**From *The Bottom Line*, the Gold Coast, South Florida, area newsletter:** Spiritual growth has come slowly for me. It has taken a combination of the steps, the God of my understanding, and time for me to see the growth in myself. Integral to this growth has been working the Twelfth Step to the best of my ability. I have been taught that Step Twelve can readily be broken down into three parts.

The first part is the spiritual awakening I have had as a result of working the other eleven steps. This does not mean that I have not had other types of awakenings prior to reaching this step, just that the one this step talks about is unique. It provides us a place in which to combine the growth that we have had through all of the other steps. The steps can be seen as a set of instructions for clean living. The Twelfth Step is no exception. This step tells us to use this spiritual awakening to carry out the other parts of this step.

The second part of this step tells us to carry this message to addicts. What is this message? I believe the message is that Narcotics Anonymous is a program of recovery from the disease of addiction—that we can live productive, fulfilling lives without having to use. We carry this message

in many ways. Service in NA is one of the ways. Whether it is taking a meeting into an institution, a shift on the helpline, or any other service commitment, we provide the addict who has a desire to stop using with a place to do that. Belonging to a home group, being active in that group, and attending meetings on a regular basis—all are ways we can work this part of Step Twelve. Taken to its logical conclusion, our entire lives can become a way of carrying the message.

This takes us to the third part of the Twelfth Step. Practicing these principles in all of our affairs allows us to become responsible, productive, members of society. As an ideal, working this part of Step Twelve removes any "outs" that we may still have. It tells us that our entire life becomes one in which we live the program of Narcotics Anonymous. This means that we work all Twelve Steps to the best of our ability all of the time. Of course, this is the ideal, the direction we want to move toward. Yes, we will fall short, but we should not aim short.

Combining these three parts into a unified system for living is really a simple process. The cement that binds it together is discipline. What it requires is our willingness to work the Narcotics Anonymous program of recovery. As we persevere in doing so, our lives become better. What is important for me is not the tangible benefits we get in recovery, as nice as they are. It is the peace of mind, the freedom recovery offers, and the ability to share my life with all of you.

*Anonymous*

## Service for me

**From the *Clean Sheet*, the Dallas, Texas area newsletter:** I have heard it said by some addicts that NA "is a selfish program." That saying has always ruffled my feathers, but my sponsor suggested that I try to find something positive in everything I hear. So I came up with a different way of looking at "selfish."

I put my dollar in the basket. Therefore, I care what happens to my dollar.

I am proud to be in Narcotics Anonymous. Therefore, I am concerned how NA looks to the public.

I read the NA literature. Therefore, I would like to review new NA literature before it is printed.

I like to have fun in recovery. Therefore, I want to do my part in making the plans for a function.

I want to keep what was freely given to me. Therefore, I have to go out of my way to freely give it back.

I love feeling a part of something. Therefore, I should help others feel a part of it all, too.

I guess if I want to take a selfish view of NA and NA service, it doesn't leave me with any excuses not to get involved.

*Anonymous*



# Forum



## News about Motion #39

The discussion of Motion #39 has been one of the liveliest the NA Fellowship has ever known. Those of you who have been following this column are well aware that the discussion has become downright divisive at times.

At the beginning of this year's World Service Conference, the chairperson appointed a working group to review last year's recommendation. After some discussion, the group reached consensus on a new plan for dealing with the issue of God and gender in the English-language version of our steps and traditions. The plan was approved by an overwhelming majority of conference participants.

The new plan calls for the creation of a trustee ad hoc committee made up of two WSC Literature Committee members, two trustees, two RSRs, and one World Services Translation Committee member. The committee will meet to put together a paper explaining the issue, offering pros and cons from fellowship input already received at the WSO. This paper will be part of a guide that groups, ASCs, and RSCs will be able to use in running their own Motion #39 discussion forums. The schedule calls for this package to be made available as of 11 November 1994 to any-

one requesting it.

An open forum will be held at the 1995 WSC in two stages. First, WSC participants will discuss the issues related to Motion #39. Then they will discuss the process that will be used to register the fellowship's decision on the proposal to change NA's steps and traditions.

The RSRs will be expected to compile a tally of all the groups in their regions. Following the 1995 conference they will have about five months to mail those tallies in. Group ballots will be mailed to all ASCs in late 1995. The RSRs will be responsible to collect those ballots and bring them to WSC'96, where they will be counted. Motion #39 must be approved by two-thirds of those groups responding to pass.

This column will continue to run until April 1995. After that, any articles received concerning the issue of God and gender in NA literature will be run in the "Viewpoint" column as space permits.

## Small change

I've just been reading the letters on Motion #39 in the May 1994 issue, and must say I was surprised at the feelings expressed. Many of the writers seem to be coming from a position of fear and rigidity rather than open-mindedness and willingness. But I've

had to change my views on things related to NA at times, so I kind of understand where they're coming from.

One of the changes that comes to mind has to do with calling myself "clean." I started out in AA because there wasn't any NA in my town at the time. I didn't have any problem in AA. As a matter of fact, I met wonderful people there, had great experiences, and learned a lot. However, I soon realized that NA was the best program for me, and all my recovery went into NA. I became simply an addict. I remember people referring to their state of abstinence in all sorts of ways at that time: sober, clean, straight, and all combinations thereof. I took to calling myself "straight" because it was all-inclusive and familiar to me. I didn't really like the term "clean" because it seemed to me to refer exclusively to people who shot dope. But I'll never forget reading a letter—I think it was in *The NA Way*—from a gay member. The member requested in the article that the fellowship please not use the term "straight" since it could possibly be an obstacle to gay newcomers finding recovery. The member suggested using the words clean, clean time, and recovery. Well, I must say, it made quite a bit of sense to me, and even though I didn't really like the word "clean," I've been using it ever since.

The same sort of simplicity and common sense answers the central question of Motion #39 for me. I believe, as we have written, that true spiritual principles are never in conflict. If the wording of our steps is an

impediment to recovery for some, and we can remove that impediment, why not? You have to consider the historical and social milieu of the 1930's during which the steps were written. I bet if Bill W were writing them today, he would write them in a manner reflective of his time and his

*I bet if Bill W  
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experience, just as he did then, and they might wind up being worded differently. One of the letters mentioned objections from AA as a possible problem, but I'm sure AA doesn't mind other fellowships freely adapting the steps for their own use, because Bill W specifically gave us permission. I am aware of at least one other twelve-step fellowship that has already made the change we are discussing. Who knows, maybe even AA will do it someday (probably about the same time they realize, as some of us have, that using the Lord's Prayer in meetings is an implied endorsement of Christianity).

Doesn't it say in the introduction to the Basic Text that "we believe that as a fellowship, we have been guided by a Greater Consciousness"? I think it is that consciousness which is guiding us now to consider Motion



#39. I think it will continue to guide us. In fact, the whole discussion has caused me to once again consider another problem of great importance: the matter of the name of our fellowship.

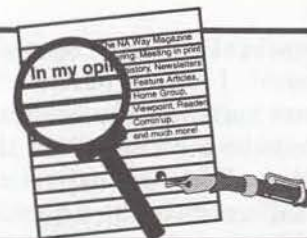
Using the same simplicity and common sense that helps me understand Motion #39, it is clear to me that the name of our fellowship should be Addicts Anonymous. The name "Narcotics Anonymous" is not in any way descriptive of our program or fellowship. "We are addicts and our problem is addiction." I think it is time that we get honest with ourselves that our name is grossly inappropriate. How many suffering addicts will never find or even consider our program because of the misleading nature of our name and the preconceptions they will attach to it? Right or wrong, I (and probably most people) consider narcotics to be a specific type of drug that is usually injected. I never did much of those types of drugs, in that way, and I had to overcome my own misgivings about joining a fellowship with such a name, but at least I knew from what I heard and read that I was in the right place. How many others have been scared completely away by our name itself without even hearing or reading the real message? It seems kind of funny to have worked so hard to establish our own identity and language of recovery and yet be stuck with a name that is both an albatross and a dinosaur. You know where it talks in "We Do Recover" about our identification not being at the level of apparent symptoms? Well, why doesn't our name reflect that idea?

It also occurs to me that our single greatest public information tool is our name itself. Our name may be the first and only exposure the public ever has to our program. And every time we tell anyone about our program, we first have to spend time explaining that, yes, we are Narcotics Anonymous, but our name is really wrong, and we'll try to explain that to you. What does that say about our confidence and intelligence that we can't even use a name that accurately describes our program? You know what else? The most heartfelt argument I've heard against changing our name is that then we would have the same initials as Alcoholics Anonymous. So what! We'd have the same initials as American Airlines, too. What does that have to do with carrying the message to addicts who still suffer? And what about the difficulty and absurdity of trying to force the name Narcotics Anonymous to fit into meanings in other languages—witness the controversy over naming the fellowship in Brazil. Actually, I had thought at the time that we should change the name of the entire fellowship to *Toxicomanos Anonimos*, but I know that the United States NA community is far too self-centered to consider such a thing.

It's been a while since I've seen this subject brought up in *The NA Way* (how about *The AdA Way*?). I'm curious to see what kind of responses these ideas might receive. I wonder if that Greater Consciousness will give us the strength, courage, and wisdom to do something that could help us better carry the message, around the world and into the future.

PK, West Virginia

## Viewpoint



### Heil NA?

Hi! My name is Jodi, and I am an addict. Today is my four-year clean time celebration. I have made it an annual tradition to write to *The NA Way* on my NA birthday. I have been reading April 1994's *NA Way*. I see where the phrase "NA Nazi" is used in a story. My question is: What exactly is an NA Nazi?

I looked up "Nazi" in the *American Heritage Dictionary*. It says, "1. A member of the National Socialist German Workers Party, founded in Germany in 1919 and brought to power in 1933 under Adolph Hitler. 2. An adherent or advocate of policies characteristic of this party; a fascist." The way history is told, the Nazis were responsible for at least six million murders. They did unspeakable crimes against humanity. Genocide, torture, and murder are crimes of the

Nazis. Does this terminology have a place in Narcotics Anonymous?

I have occasionally been called an NA Nazi. I can say absolutely that I am not a Nazi.

I came to NA completely hopeless. I really believe that I had one foot in the grave. If I had continued using, I would have died. I could never, never give back to NA what was given to me. I believe that NA works and that addicts can and do recover in NA. By doing service work, I am allowed to express a viewpoint that I feel best carries a message of Narcotics Anonymous recovery to the addict who still suffers. In the Basic Text, the essay on Tradition One says, "Unity is a must in Narcotics Anonymous. This is not to say that we do not have our disagreements and conflicts; we do. Whenever people get together there are differences of opinions. However, we can disagree without being disagreeable." I do know that my viewpoint is sometimes unpopular. It is hard to be in the center of controversy. I often think it would be so much easier to say nothing or even go along with popular opinion.

I have found that popular opinion changes from day to day. The principles of the Twelve Steps and Twelve Traditions remain constant. So what if I differ from you? I am standing up



for what I believe in: Narcotics Anonymous! I have a passion for it. NA gave me a life. I believe in it. I want to make a difference in the lives of other addicts. Actually, I *am* making a difference in the lives of my fellow addicts. I do not believe that this justifies calling me an NA Nazi.

Service work has been a place for me to expand my horizons, grow, and change. It doesn't matter if we don't all agree in service, as long as we feel free to express ourselves. I know that a loving Higher Power is the ultimate authority. I trust in that.

Whenever I hear the phrase "NA Nazi," it is used to devalue, hurt, put down, and discount another human being. It eats at the unity within the fellowship. Sometimes newcomers choose sides. I don't get hope and solutions when one addict refers to another addict as an NA Nazi. I value my fellow addict. That's where recovery is for me, one addict helping another! This addict knows the passion and love for this fellowship that are behind members' strong opinions. I don't think of myself as an NA Nazi, and I sure don't like being called one, nor do I like hearing others being called such a name. I will make no room in my life for this.

"As long as the ties that bind us together are stronger than those that will tear us apart, all will be well."

*JM, Washington*

## What's in a name?

In the few twenty-four hours I have been around, I have heard many types of self-introduction: cross-addicted, alcoholic-addict, grateful recovering addict, still-suffering addict, and so on. Since I have been around NA I have called myself many of the above. All this changing around only served to keep me confused, not to mention what it did to those around me.

Today I am an addict, and my name is Mark. Period! To call myself an alcoholic-addict is the same as calling myself an addict-addict. In the beginning of my recovery, I would go to AA and announce that I was an addict with a desire not to drink. If I was met with a verbal response from the AA members, I would remind them of the Third Tradition.

All this ever did was make me different again. My behavior deprived me of the opportunity to gain strength and hope from those members I had just offended, not to mention letting everyone know just how sick I was. My insistence on using my sharing as a platform to make a point served mostly to distract people from what is

really important: honest sharing, surrounded by people who are the same, not by some self-centered, egotistical jerk.

The way I identify myself in Narcotics Anonymous tells a great deal about where I am today. If I use my name before addict it usually means I'm in that old selfish mode. It seems that those around me are the ones to notice this first. Thank Higher Power, I am not so different anymore. I can listen to the feedback from those fellow addicts who care about me and are willing to take the risk of confronting me.

In my recovery I have found that I am always the last person to know how I'm doing. My emotions, which I have just come to accept, are still very confusing to me. Without the help of those people I choose to call my friends, I doubt that my life would be so much fun.

Mind you, not every day is great. However, not every day is bad. Just like an addict—I even confuse myself. What I mean to say is that I

wouldn't trade a single moment of my clean time.

In my time here I have lost two homes, a car, and a bit of dignity, but mostly my massive ego. I found recovery with the help of others and, after filing bankruptcy, those others helped me find my dignity and a sense of hope again.

Service work at any level is my key to keeping that huge ego to an acceptable level. To my God and my fellow addicts, I am truly grateful. As I was taught, if I don't pick up, I won't use. I identify myself as an addict first to remember what I am, and that gratitude is an action, not just something I talk about. I show my gratitude by my action in giving back what was so freely given to me.

I am an addict, and my name is Mark, and this adventure called recovery is the best thing that has ever happened to me.

I wish you all the gift of contented clean time, the love of your friends, and, most importantly, the love of your God.

*ML, Ontario*





# Viva la Slugg

My name is Tom and I am an addict. How long I've been clean and coming to the program is of no importance and certainly cannot validate my point of view. This article originally started as a letter to the editor, but quickly evolved into a full-fledged "Viewpoint" article.

I like Slugg. I believe Slugg is representative of a large percentage of the fellowship. I find Slugg's honesty and frankness to be indicative of the way I think, and he allows me to poke fun at myself.

When I arrived at NA my vision of addiction was of street crime, dirty needles, and burned-out tenement housing. My vision of recovery was of college degrees, houses, nice cars, and high-paying jobs. That is what I heard being shared at meetings. I bought that message and traipsed down the trail of recovery the "terminally hip, fatally cool" way.

The problems I developed because of money, property, and prestige eventually diverted me from my primary purpose, and I wound up wanting to die.

I started going to meetings outside my home area. I was very involved in service, and I didn't want people to think that "Mr. Cornerstone of NA" had any problems. One night I went to a step study meeting that a good friend had suggested I attend. We were on Step One. They passed the book around and soon it was my turn to read. I felt as though I had been struck by lightning when from out of my mouth came, "Social acceptability does not equal recovery." It was one of those answers that came so suddenly it shocked me. I had been trying so hard to fit into society that I had forgotten about what's most important: waking up each morning and drawing a deep breath and thanking HP for the chance at another clean day.

Each day I stay clean is a miracle. At night I thank HP for that day and all the other gifts I've been given by HP's love and grace. I thank Him for a loving wife, modest housing, an okay car that breaks down but is almost paid off. I thank HP for a job that keeps the bills paid and food in the house. And lately I thank HP for a daughter that grows inside her mother, and the chance to be a father without inflicting the damage of active addiction on her. All this for an addict who at one time was given only four months to live and who has more in common with Slugg than the other characters in "Home Group." Based on the way I feel today, I believe that any addict would be fortunate to have me as an example of what recovery has to offer.

Today I am no longer involved in the much-too-organized service structure—the structure that encourages arguing for hours on the proper color of a flyer, but devotes only five minutes to deciding not to donate literature to H&I. Today I seek to be of service the best way I know how: to be the first one at the door to take the still-suffering addict's hand, get him or her a cup of coffee, and give a warm welcome home. I had forgotten that was what was done for me. I have found that no amount of college education, no house, no cars, and no designer clothing can transmit that message. Only the therapeutic value, that we claim to be of such unparalleled value, of two addicts sharing together can possibly accomplish this job. I pray that HP helps me to remember that difference. *Viva la Slugg.*

TV, Iowa

OH, THANK YOU



## We need articles!

Remember that The NA Way Magazine is your meeting in print. Like any other meeting of which you're a part, you'll get the most out of this one by participating. Let your voice be part of the message that gets carried during the meeting. Write! We are in need of material right now, so don't wait.

## Who writes these articles?

You do!

The articles you see in this magazine are written by NA members like yourself. You need not consider yourself a skilled writer. You don't have to know all the rules of grammar. We have an editorial team whose job it is to take care of those details. What we need is your unique perspective on the NA program. Without it, we don't have a message to carry.

## What should I write about?

Write about any topic related to recovery in Narcotics Anonymous. Share with our readers the same way you would share with other addicts at any other NA meeting. Is there a topic you've enjoyed hearing or sharing about lately? Are you working a particular step, and having some eye-opening experiences? Has there been a turning point in your recovery? Tell us about it. We'd love to hear from you.



# From our readers



## A special bequest

A recovering addict from my area died today. Though I only spoke to him a few times and didn't really know him well, I feel a loss. There was something about the way he held himself that showed he had something beautiful inside. What it was I don't know, but I do know it was there because of NA.

Every time I saw him, I wanted to talk with him, to find out what that quality was and how to get it. Even when he was going through hard times, it still showed through. Every time I got a chance to talk to him, someone would come and pull him away. It's not their fault though; I'm a timid person, and it takes a while for me to ask what I want to know.

For a while, all I could think was, "Now I'll never know." Now I'm beginning to believe that someday, in recovery, I may achieve that same aura.

Although the recovering addict who died today probably never realized it, he gave me an idea of what I should strive for in recovery. For that, I thank him and especially NA, which made it possible.

*Anonymous*

## Facing the challenge

I had been lying in bed feeling sorry for myself, not wanting to let the world (i.e., anyone outside my family) know that I am disabled with a chronic inflammatory disease. Isolating myself won't make this reality disappear. "So," I said to myself, "why not write something for *The NA Way Magazine*?"

My clean time has recently hit the double-digit mark. I have God, people (including myself), and NA to thank for that. Being in extreme physical pain and restricted in my ability to be active is extremely difficult at times. In fact, I have at many times wanted to take drugs to dull the pain. The active communication that I share with my Higher Power and other people allows me to stay clean despite the pain, the gradual loss of my eyesight, and the fact that I cannot work. That is something for which I am tremendously grateful.

My fear of sharing the extent of my disability is not unlike the fear I had of people finding out that I was an addict when I first discovered NA. Even in meetings, my defenses were high as I thought to myself, "I hope no one thinks I am an addict." If I am to live as full a life as I can, I will have to admit to myself, and to the world, that I am disabled, just as I had to admit, and still have to admit, that I am an addict.

By applying the Twelve Steps to my disabling disease, I will progress in recovery and therefore live as fully as possible, rather than skipping certain events just because I do not want anyone to see me in a wheelchair.

I am facing a challenge that is very real. Facing challenges and winning, staying clean with the help of my Higher Power and other people are what living this program is all about.

*RD, Pennsylvania*

# Comin'up

Calendar											
		1	2	3	4	5					
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20	21	22	23	24	25	26					
27	28	29	30	31							

## BAHAMAS

**Nassau:** 4-6 Nov. 1994; 7th Bahamas Area Convention; Cable Beach; rsvns. (809) 327-8231; info. Celebration-7, PO Box CB 13549, Nassau, Bahamas

## INDIA

**Maharashtra:** 27-29 Jan. 1995; 3rd Bombay Area Convention; Khandala; fax 0091-492-26-87; info. BACNA-3, PO Box 16489, Bombay, India 400 016

## IRELAND

**Dublin:** 11-13 Nov. 1994; 10th Irish Convention; Hotel Kilkenny; info. Irish Convention, c/o Service Office, 4/5 Eustace Street, Dublin 2

## NEW ZEALAND

**North Island:** 3-5 Feb. 1995; 4th Regional Convention; Oratia; rsvns. (09) 4452665; fax (09) 3022334; Regional Convention, PO Box 6826 Wesley Street, Oratia, Auckland, New Zealand

## UNITED STATES

**California:** 10-12 Mar. 1995; 1st Western States Literature Convention; Huntington Beach; info. (818) 359-0084

**Connecticut:** 6-8 Jan. 1995; 10th Connecticut Regional Convention; info. CTRCNA-10, PO Box 2121, Middletown, CT 06457

**Florida:** 3-6 Nov. 1994; 13th Serenity in the Sun Convention; info. (407) 547-0590; PCNA-13, 314 Plymouth Rd, W Palm Beach, FL 33405

**2)** 10-12 Mar. 1995; 6th Florida Spring Service Break; Miami Beach; rsvns. (800) 327-6363; info. FSSBNA-6, 5122 NW 79 Ave #108, Miami, FL 33166

**3)** 20-22 Jan. 1995; 6th Palm Coast Area Spiritual Retreat; West Palm Beach; info. PO Box 3151, Wset Palm Beach, FL 33402

**Georgia:** 13-15 Jan. 1995; 7th Peace in Recovery; Augusta; rsvns. (706) 855-8100; info. (706) 860-8784 or (706) 650-9111; Peace in Recovery, PO Box 15863, Augusta, GA 30909

**Illinois:** 10-12 Feb 1995; 4th Rock River Convention; South Beloit; rsvns. (815) 389-3481; info. (815) 397-0911; RRCNA-4, PO Box 1891, Rockford, IL 61110

**2)** 19-20 Nov. 1994; Greater Illinois Regional Mini-Convention; rsvns. (815) 397-9000; info. Greater Illinois Region, PO Box 6326, Peoria, IL 61601-6326

**Kansas:** 7-9 April 1995; 12th Mid-America Regional Convention; rsvns. (913) 827-8856; info. (913) 823-3854; MARCNA-12, PO Box 242, Salina, KS 67402-0242



**Kentucky:** 20-22 Jan 1995; 5th Louisville Area Convention; rsvns. (502) 451-6463; info. LACNA-5, PO Box 37311, Louisville, KY 40233

**2)** 14-16 April 1995; 9th Kentucky Regional Convention; rsvns. (502) 443-8000; info. KRCNA-9, PO Box 1584, Paducah, KY 42002-1584

**Massachusetts:** 17-19 Feb. 1995; 3rd Boston Area Convention; rsvns. (800) 228-9290; info. BACNA 3, 398 Columbus Ave. Suite # 2, Boston, MA 02116

**Michigan:** 13-16 April 1995; 3rd Detroit Area Convention; Detroit; rsvns. (800) 228-3000; hotel (313) 899-0023; info. (313) 361-4214; Speaker Tapes requested (5 yrs. minimum clean time) Send to: DACNA-3, Program Committee, PO Box 241221, Detroit, MI 48224

**Missouri:** 11-13 Nov. 1994; Show-Me Regional PI Learning Days; Saint Louis; rsvns. (314) 821-6600; info. (314) 381-5965 or (314) 832-5935

**Nebraska:** 25-26 Feb. 1995; 8th Fremont Area Campout; Lynwood; info. (402) 727-7351; FACNA-8, 99 South Irving, Fremont, NE 68025-5739

**New Jersey:** 30 Dec. - 1 Jan. 1995; Bergen County Area Convention; rsvns. (800) 832-6663; info. (201) 458-1805; BASCNA, PO Box 118, Lodi, NJ 07644

**2)** 31 Mar - 2 Apr 1995; 1st Capital Area Convention; East Windsor; rsvns. (609) 392-8508; info. Convention Committee, PO Box 741, Trenton, NJ 08604

**North Carolina:** 13-15 Jan. 1995; Western North Carolina Convention; Asheville; rsvns. (800) Holiday; info. (704) 298-9562

**Oregon:** 11-13 Nov. 1994; 8th Western States Public Information Learning Days; Portland; info. (503) 224-8345 or (503) 947-4959; PIC-8, PO Box 262, Eugene, OR 97440

**2)** 25 Feb. 1995; Pacific Cascade Regional H&I Learning Day; Eugene; info. Regional H&I Learning Day, c/o EASC, Box 262, Eugene, OR 97440

**3)** 19-21 May 1995; 3rd Pacific Cascade Regional Convention; Bend; info. PCRC-3, PO Box 40844, Eugene, OR 97404

**Pennsylvania:** 18-20 Nov. 1994; 12th Tri-State Area Convention; info. call collect (412) 322-5337; TSSO, 24 Woodville Ave., Pittsburgh, PA 15220  
**2)** 25-27 Nov. 1994; 5th Annual Bee-Hive Area Birthday Convention; info. (717) 825-6695; BHABCNA-5, PO Box 291, Wilkes-Barre, PA 18703

**3)** 14-16 April 1995; Greater Philadelphia Regional Convention; rsvns. (800) 822-4200; info. GPRC, PO Box 14170, Philadelphia, PA 19138

**South Carolina:** 13-15 Feb. 1995; 6th Central Carolina Area Convention; Hilton Head Island; info. (800) 922-6587 or (803) 254-6262

**Tennessee:** 24-27 Nov. 1994; 12th Volunteer Regional Convention; Knoxville; helpline (800) 233-1234; info. (615) 483-9427; VRC-12, PO Box 53244, Knoxville, TN 37950-3244

**2)** 11-12 Feb. 1995; Upper Cumberland Area 3rd Anniversary; Cookeville; info. (615) 498-2885; Anniversary, Cumberland Area, PO Box 164, Rickman, TN 38580

**Texas:** 14-16 April 1995; 10th Lone Star Regional Convention; Fort Worth; info. (214) 245-8972 or (800) 747-8972; LSRCNA-10, 1510 Randolph, Ste. 205, Carrollton, TX 75006

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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.

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My Gratitude  
Speaks  
When I Care  
and When I  
Share  
with Others  
The NA Way

#### What is Narcotics Anonymous

NA is a nonprofit 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.



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