

COVER LETTER;MAILING

RE:CHANGE;FOURTH EDITION,"NARCOTICS ANONYMOUS"

FELLOW MEMBERS;

THIS IS PART OF AN ONGOING EFFORT TO INFORM THE FELLOWSHIP OF CHANGES IN THE FOURTH EDITION OF OUR BASIC TEXT.AS YOU CAN SEE BY THE AMOUNT OF WORK INVOLVED,MANY MORE HAVE JOINED US.THIS IS NOW, IN EFFECT,A MULTI-REGION PROJECT.

ALONG WITH THIS WE WOULD LIKE TO INFORM YOU OF OUR BOARD OF TRUSTEES SPOKEN CONCERN FOR OUR DESIRE TO SEE A SOLUTION TO THIS SITUATION.THE CHAIRPERSON OF THE BOT HAS EXPRESSED A DESIRE AND NEED FOR FELLOWSHIP INPUT FROM REGIONS,AREAS,AND GROUPS.HE EMPHASIZED REGIONS AS THEY SPEAK WITH MORE AUTHORITY.

THE ALTERNATIVES SEEM TO BE:

- 1.TOTAL RECALL OF ALL FOURTH EDITION TEXTS.
- 2.IMMEDIATLY CEASE DISTRIBUTION OF FOURTH EDITION TEXTS UNTIL A FELLOWSHIP WIDE DECISION CAN BE REACHED AT THE 1988 WORLD SERVICE CONFERENCE.
- 3.ACCEPT THE FOURTH EDITION AS APPROVED N.A.LITERATURE.

PLEASE MAKE YOUR DECISIONS AS QUICKLY AS POSSIBLE AND MAIL THEM TO:

BOB REHMAR BOT CH.

C/O WSO

PO#9999

VAN NUYS,CA.

91409

THIS ENTIRE EFFORT IS DEDICATED TO A LOVING GOD AS HE MAY EXPRESS HIMSELF IN OUR GROUP CONSCIENCE.

Comparative Changes in Our Basic Text

Our Symbol

3rd Ed. ¶1 Line 1 "Simplicity is the keynote of our symbol; it follows the simplicity of our Fellowship."

4th Ed. ¶1 Line 1 "Simplicity is the key to our symbol; it imitates the simplicity of our Fellowship."

3rd Ed. ¶1 Line 2 "We could find all sorts of occult and esoteric connotations in the simple outlines, but foremost in our minds were easily understood meanings and relationships."

4th Ed. ¶1 Line 2 "All sorts of occult and esoteric connotations can be found in its simple outlines, but foremost in the minds of the fellowship are easily understood meanings and relationships."

3rd Ed. ¶2 Line 1 The outer circle denotes a universal and total program that has room within for all manifestations of the recovering and wholly recovered person.

4th Ed. ¶2 Line 1 "The outer circle denotes a universal and total program that has room within it for all manifestations of the recovering person."

3rd Ed. ¶3 Line 2 "The square base denotes Goodwill, the ground of both the fellowship and the member of our society."

4th Ed. ¶3 Line 2 "The square base denotes Good will, the ground of both the fellowship and the members of our society."

3rd Ed. ¶3 Line 4 "Actually, it is the four pyramid sides which rise from the base in a three dimensional figure that are the Self, Society, Service, and God."

4th Ed. ¶4 Line 1 "It is the four sides that rise from the base in a three-dimensional figure that represent the Self, Society, Service, and God."

3rd Ed. ¶4 Line 1 All parts thus far are closely related to the needs and aims of the addict seeking recovery and the purpose of the fellowship seeking to make recovery available to all."

4th Ed. ¶4 Line 3 "All parts are closely related to the needs and aims of the addict who is seeking recovery, and to the purpose of the fellowship which is to make recovery available to all."

3rd Ed. ¶4 Line 3 "Probably the last to be lost will be the stigma of being an addict."

4th Ed. COMPLETELY DELETED

3RD Ed. ¶4 Last line When this supports and motivates both the individual and the fellowship, we are fully whole and wholly free.

4th Ed. ¶3 Line 6 When Good will supports and motivates both the individual.....

(3rd Ed.) FORWARD

(4th Ed.) PREFACE

Page xi 4th Ed. " The full fruit of a labor of love in the harvest, and that always comes in its right season..."

Added not in 3rd edition

4th Ed. 1st ¶ The material for this book was drawn from the personal experiences of addicts within the fellowship of Narcotics Anonymous. This Basic Text is Based on an outline derived from our "white book", Narcotics Anonymous. The first eight chapters are base on topic headings in the white book and carry the same title. A ninth chapter has been included, "Just for Today," as well as a tenth chapter, More Will Be Reveled. Following is a brief history of the book.

DOES NOT EXIST IN 3RD EDITION

3rd Ed. ¶1 Line5 The pamphlet, Narcotics Anonymous,.....

4th Ed. ¶2 Line5 The white book, Narcotics Anonomous.....

3rd Ed. ¶3 Line2 Today there are many thousand recovering addicts in hundreds of meetings all across the United States.....

4th Ed. ¶4 Line2 Today there are recovering addicts in thousands of meetings all across the United States.

3rd Ed. pg. ix ¶5 Linel With graditude in our cleanliness.....

4th Ed. Pg xiii ¶3 Linel With graditude in our recovery.....

NO CHANGES IN INTRODUCTION

Chapter One Who is an Addict?

3rd Ed. pg.1 ¶ 3 Line3 "Addiction is a disease which involves more than simple drug use."

4th Ed. pg.3 ¶ 2 Line 3 "Addiction is a disease that involves more than the use of drugs."

3rd Ed. pg 2 ¶3 Line3 "Our misconceptions about the nature of addiction conjured up visions of violence, street crimes, dirty needles, and jail."

4th Ed. pg 4 ¶1 Line4 "Our misconceptions about the nature of addiction included visions of violence....."

3rd Ed. pg2 ¶4 Line 6 "We were forced to survive any way we could."

4th Ed. pg 4 ¶2 Line5 "We were forced to survive any way that we could."

3rd. Ed. pg.2 ¶5 Line1 "One aspect of our addiction was our inability to deal with life on its terms."

4th Ed. pg 4 ¶3 Line 1 "One aspect of our addiction was our inability to deal with life on lifes terms."

3rd Ed. pg2 ¶5 Line2 "We tried drugs in an effort to cope with a seemingly hostile world."

4th Ed. Pg4 ¶3 Line3 "We tried drugs and combinations of drugs to cope with a seemingly hostile world."

3rd Ed. pg2 ¶5 Line 5 "The fact that we could not sucessfully use any mind or mood changing substance including marajuana and alchohol."

4th Ed. pg4 ¶3 Line "The fact was that we could not use any mind altering or mood changing substance, including marajuana and alchohl, sucessfully."

3rd Ed. pg2 ¶6 Line4 "We forgot the times we sat alone consumed by fear and self pity."

4th Ed. pg4 ¶4 Line4 "We forgot about the times when we sat alone and were consumed by fear and self pity."

3rd Ed. pg2 ¶6 Line7 "We justified and rationalized the things we had to do to keep from being sick or going crazy."

4th Ed. pg4 ¶4 Line6 "We justified and rationalized the things that we did to keep from being sick or going crazy."

3rd Ed. pg3 ¶1 Line4 "This seems extreme, but many of us have been in this state."

4thEd. pg4 ¶5 Line3 "This seems extreme, but many of us have been in this state of mind."

3rd Ed. pg5 ¶1 Line4 "As our addiction progressed, many of us have found ourselves in and out of institutions."

4th Ed. pg3 ¶2 Line3 "As our addiction caught up with us, many of us found ourselves in and out of institutions."

3rd Ed. pg4 ¶2 Line2 "We experienced only periodic jolts of reality to self awareness."

4th Ed. pg6 ¶2 Line3 "We experienced only periodic jolts of reality of self awareness."

3rd Ed. pg4 ¶2 Line3 "W ran around trying to get our lives together before the next run."

4th Ed. pg6 ¶2 Line4 "We ran around and tried toget our lives together before the next run."

3rd Ed. pg4 ¶5 Line2 "At first, we were using in amanner which seemed to be social or at least controllable with little indication of the disaster which the future held for us."

4th Ed. pg6 ¶5 Line2 "We had little indication of the disaster that the future held for us."

3rd Ed. pg5 ¶1 Line2 "We became aware, however, that drugs were largely responsible for having gotten us into our very worst predicaments."

4th Ed. pg6 Line3 "We became aware, however, that drug usage was largely responsible for some of our worst predicaments."

3rd Ed. pg5 ¶1 Line5 "some of us may spend the rest of ourlives in jail for a drug related crime or a crime committed while using."

4th Ed. pg6 ¶6 Line6 "Some of us may spend the rest of our lives in jail for a drug related crime."

3rd Ed. pg5 ¶2 Line2 "We were much more motivated to seek help in the later stage of our addiction."

4th Ed. pg7 ¶1 Line1 "We were finally motivated to seek help in the later stage of our addiction."

3rd Ed. pg5 ¶3 Line3 "It was easier for us to see the destruction, disaster, and delusion of our using."

3rd Ed. pg5 ¶3 Line1 "Some of us first saw the effects of addiction on the people with whom we were close."

4th Ed. pg7 ¶2 Line1 "Some of us first saw the effects of addiction on the people closest to us."

3rd Ed. pg 5 ¶3 Line2 "We were dependant on them to carry us emotionally through life."

4th Ed. pg7 ¶2 Line2 "We were very dependant on them to carry us through life."

3rd Ed. pg 5 ¶4 Line2 "We had given up ever stopping."

4th Ed. pg7 ¶3 Line2 "We gave up the hope we would ever stop using."

3rd Ed. pg5 ¶4 Line3 "Our attempts to stay clean had always failed, causing us pain and misery."

4th Ed. pg7 ¶3 "Our attempts to stay clean always failed,....."

3rd Ed. pg5 ¶5 Line1 As addicts, we have an incurable disease called addiction which is chronic, progressive, and fatal."

4th Ed. pg7 ¶4 Line1 "As addicts we have an incurable disease called addiction. The disease is chronic, progressive, and fatal."

3rd Ed. pg5 ¶5 Line1 "We feel that each individual alone has to answer the question, "Am I an Addict?". "

4th Ed. pg 7 ¶4 Line3 "We feel that each individual has to....."

3rd Ed. pg5 ¶6 Line7 "Denial of our addiction is what had kept us sick, and our honest admission enabled us to stop using."

4th Ed. pg7 ¶5 Line8 "Denial of our addiction kept us sick, but our....."

3rd Ed. pg6 ¶3 Line1 "We realize that we are never cured and carry the disease within us all our lives."

4th Ed. pg8 ¶2 Line1 "We realize that we are never cured, and that we carry...."

Chapter Two What is The N.A. Program?

3rd Ed. pg 8 ¶2 Line4 "We have paid dearly with our pain for the right to recover."

4th Ed. pg10 ¶1 Line1 "We have paid for the right....."

3rd Ed. pg8 ¶3 Line3 "We realize that, at last, there is hope for us."

4th Ed. pg10 ¶ Line3 "We realize that there is hope for us at last."

3rd Ed. pg8 ¶4 Line5 "By meeting, talking with, and helping other addicts....."

4th Ed. pg10 ¶3 Line6 "By meeting, talking, and helping other addicts....."

3rd Ed. pg8 ¶5 Line2 "This mass of intensive first hand experience in all phases....."

4th Ed. pg10 ¶4 Line2 "This first hand experience in all phases.....:

3rdEd. pg8 ¶5 Line4 "We are hare to share freely with any addicts who want it."

4th Ed. pg 10 ¶4 Line 4 "We are here to share freely with any addict who wants to recover."

3rd Ed. pg 8 ¶5 Line 1 "Our message of recovery is based on our own experience."

4th Ed. pg10 ¶5 Line1 "Our message of recovery is based on ou experience."

3rd Ed. pg 8 ¶5 Line1 "Before coming to the fellowship, we exhausted ourselves by trying to "use" sucessfully, or trying to find out what was wrong with us."

4th Ed. pg10 ¶4 Line1 "Before coming to the fellowship, we exhausted ourselves by trying to use sucessfully and wondering what was wrong with us."

3rd Ed. pg8 ¶5 Line4 "After coming to N.A. we found ourselves among a very special group of people who have suffered like us and found recovery."

4th Ed. pg8 ¶5 Linr5 "After coming to N.A. we found ourselves among a very special group of people who shared their experience."

3rd Ed. pg8 ¶5 Line 5 "In their experiences, freely shared, we found hope for ourselves."

4th Ed. pg10 ¶5 Line5 "We found hope for ourselves."

3rd Ed. pg9 ¶1 Line1 "We don't have to wait for an overdose, or jail sentence, to get help from Narcotics Anonymous, nor is addiction a hopeless condition from which there is no recovery."

4th Ed. pg10 ¶6 Line1 "We don't have to wait for..... Addiction is not a hopeless condition from which there"

3rd Ed. pg9 ¶3 Line3 "The steps and abstinence give us a daily reprieve from our self-imposed life sentences."

4th Ed. pg10 ¶1 Line4 "Working the steps and maintaining abstinence....."

3rd Ed. pg9 ¶6 Line4 "A meeting is two or more addicts gathered to help together to help each other stay clean."

4th Ed. pg16 ¶4 Line5 "A meeting happens when two or more....."

3rd Ed. pg9 ¶6 Line1 ",we read N.A. literature which is available to anyone."

4th Ed. pg11 ¶5 Line1 ",we read N.A. literature that is available to anyone."

3rd Ed. pg10 ¶1 Line4 "Our program is, in fact, a way of life."

4th Ed. pg12 ¶1 Line2 "Our program is a way of life."

Why Are We Here?

3rd Ed. pg12 ¶1 Line5 " WE can handle it."

4th Ed. pg13 ¶4 Line5 "I can handle it."

3rd Ed. pg 12 ¶3 Line7 "This attempt only gave us a chance to take advantage of new people."

4th Ed. pg14 ¶2 Line9 "We blamed our surroundings and living situations for our problems. This attempt to cure our problems by moving gave us a chance to take advantage of new people."

3rd Ed. pg12 ¶3 Line11 "This approval-seeking carried us further into into our addiction."

4th Ed. pg14 ¶2 Line11 "This approval-seeking behavior carried us....."

3rd Ed, pg12 ¶3 Line2 "Our worth to our jobs, families, and friends was little or none."

4th Ed. pg14 ¶3 Line2 "We had little worth to family, friends or on the job."

3rd Ed. pg13 ¶1 Line6 "Perhaps the most painful feeling of all was the desperation of loneliness."

4th Ed. pg14 ¶3 Line10 "Perhaps the most painful feeling of all was the desperation."

3rd ED. pg13 ¶1 Line13 "We experienced how powerless we really are."

4th Ed. pg15 ¶1 Line2 "We experienced our powerlessness."

3rd Ed. pg13 ¶2 Line * "Surrounded by fellow addicts, we realized that we were not alone."

4th Ed. pg15 ¶2 Line9 ",we realized that we were not alone anymore."

3rd Ed. pg13 ¶3 Line9 "Recoveryis what happens in our meetings; each of our lives is at stake."

4th Ed. pg15 ¶2 Line10 "Recovery is what happens in our meetings. Our lives are at stake."

3rd Ed. pg13 ¶4 Line2 "We concentrate on recovery and how we feel, not what we have done inthe past."

4ht Ed. pg15 ¶4 Line2 :We concentrate on recovery and feelings, not what...."

3rd Ed. pg 14 ¶1 Line1 "When we realized we are not able to manage on our own, some of us immediately began experiencing depression....."

4th Ed. pg15 ¶4 Line1 "When we realize that we are not able to manage without drugs, some of us.....: "

3rd Ed. pg14 ¶2 Line1 Before coming into the fellowship, we either felt elated or depressed, with little in between."

4th Ed. pg15 ¶5 Line1 "Before coming into the fellowship, we either felt elated or depressed."

3rd Ed. pg14 ¶3 Line1 "That's how we know the N.A. program program works."

4th Ed. pg16 ¶2 Line2 "We know the N.A. programs works."

3rd Ed. pg 14 ¶3 Line "It is the first thing that ever convinced us that we needed to change ourselves instead of....."

4th Ed. pg16 ¶1 Line2 "The program convinced us that we needed to change....."

3rd Ed. pg14 ¶3 Line4 "We find a sense of self-worth."

4th Ed. pg16 ¶1 Line4 "We found a sense of self-worth."

3rd Ed. pg 14 ¶ 3 Line5 "This is a program for doing just those things."

4th Ed. pg16 ¶1 Line 6 "This is a program for learning."

3rd Ed. pg14 ¶3 Line7 "By working the steps, we come to accept a Higher Power's will; this acceptance leads us to recovery."

4th Ed. pg 16 ¶1 Line 6 "By working the steps, we come to accept a Higher Power's will. Acceptance leads to recovery."

STEP 1:

3rd ed. p18,pp3 last sent.

However, we do have a choice after we eliminate all the things we have been telling ourselves to justify our using.

4th ed. p20 pp0 last sent.

however we do have a choice after we stop trying to justify our using.

3rd ed. p18 pp5 2nd sent.

The mental aspect of our disease is the obsession, or overpowering desire, which leads us to using even when it has destroyed our lives.

4th ed. p20 pp3 sent. 2

The mental aspect of our disease is the obsession, or overpowering desire to use, even when we are destroying our lives.

3rd ed. p18 pp5 last sent.

Most of us are relieved to find out we have a disease instead of a moral deficiency.

4th ed.--DELETED ENTIRELY FROM 4TH EDITION !!! --p20 pp3

3rd ed. p19 pp1 last sent.

We began to see that we had rationalized the most outrageous sort of nonsense in order to justify the mess drugs had made of our lives.

4th ed. p20 pp5 last sent.

We began to see that we had rationalized the most outrageous sort of nonsense to justify the mess that we made of our lives with drugs.

3rd ed. p19 pp2 1st sent.

Until we let go of all our reservations, the foundation on which our recovery is based is in danger.

4th ed. p20 pp6 1st sent.

Until we let go of our reservations, no matter what they are, the foundation of our recovery is in danger.

3rd ed. p19 pp2 2nd sent.

Reservations, no matter what they are, rob us of obtaining all benefits this program has to offer.

4th ed. p20 pp6 2nd sent.

Reservations rob us of the benefits that this program has to offer.

3rd ed. p19 pp3 2nd sent.

We begin by asking for help, and this is accomplished by working the twelve steps.

4th ed. p21 pp1 2nd sent.

We begin by asking for help. (DELETED AND THIS IS ACCOMPLISHED BY WORKING THE TWELVE STEPS)

3rd ed. p19 pp4 4th sent.

We might say on one hand, "Yes, I am powerless over my addiction," and on the other hand, "When I get my life together, I can handle drugs."

4th ed. p21 pp2 4th sent.

We say on one hand, "Yes, I am powerless over my addiction," and on the other hand, "When I get my life together, I can handle drugs."

3rd ed. p19 pp4 last sent.

It never occurred to us to ask, "If we can't control our addiction, how can we control our lives?" We felt miserable without drugs.

4th ed. p21 pp2 last sent.

It never occurred to us to ask, "If we can't control our addiction, how can we control our lives?" We felt miserable without drugs, and our lives were unmanageable.

3rd ed. p20 pp0 line 2

From that point forward, we can see that every clean day is a successful day, no matter what happens.

4th ed. p21 pp4 line 5

From that point forward, we began to see that every clean day is a successful day, no matter what happens.

3rd ed. p20 pp2 lines 2+3

It took a while for some of us to realize how unmanageable our lives had become; for others of us, this was the only thing of which we could be sure.

4th ed. p22 pp1 lines 2+3

It took a while for some of us to realize that our lives had become unmanageable. For others, the unmanageability of their lives was the only thing that was clear.

3rd ed. p20 pp4 lines 1+2

We find that we can learn to function in the world we live in.

4th ed. p22 pp3 lines 1+2

We can learn to function in the world in which we live.

3rd ed. p20 pp4 last sent.

We, too, can find meaning and purpose in life and be rescued from insanity, depravity and death.

4th ed. p22 pp4 last sent.

We can find meaning and purpose in life and be rescued from insanity, depravity and death.

STEP TWO:

3rd ed. p20 line 1

The Second Step is necessary if we expect to achieve any sort of ongoing recovery.

4th ed. p22 line 1

The Second Step is necessary if we expect to achieve ongoing recovery.

3rd ed. p21 pp0 line 1

The First Step leaves us with the need to believe in something that can help us with our powerlessness, uselessness, and helplessness.

4th ed. p22 pp1 line 2

The First Step leaves us with a need to believe in something that can help us with our powerlessness, uselessness, and helplessness.

3rd ed. p21 pp3 line 8+9

...doctor, but ultimately both pay with their lives.

4th ed. p23 pp0 line 6

Ultimately both pay for their disease with their lives.

3rd ed. p21 pp7 line 1+2

The process of coming to believe is something that we seem to experience

in similar ways.

4th ed. p23 pp4 line 1

The process of coming to believe is similar for most addicts.

3rd ed. p21 pp7 line 2

One thing most of us...

4th ed. p23 pp4 line 2

Most of us...(DELETED "ONE THING")

3rd ed. p22 pp3 line11

The process of coming to believe is a restoration to sanity.

4th ed. p24 pp3 line 1

The process of coming to believe restores us to sanity.

STEP THREE:

3rd ed. p23 pp1 line 1

For all addicts,...

4th ed. p24 pp2 line 1

For all of us,...

3rd ed. p23 pp1 line 1

...the day comes when there is no longer a choice...

4th ed. p24 pp2 line 1+2

...the day came when there was no longer a choice...

3rd ed. p23 pp2 lines 1+2

Our concept of God comes not from dogma but from what we believe ourselves, what works for us. Many of us understand God to be simply whatever keeps us clean.

4th ed. p24-25 line 1+2

Our concept of God comes not from dogma but from what we believe and from what works for us. Many of us understand God to be simply whatever force keeps us clean.

3rd ed. p23 pp3 lines 1-3

We found that all we needed to do was try. When we gave our best effort to the Program, it worked for us as it has worked for countless others.

4th ed. p25 pp1 lines 1-3

We found that all we needed to do was try. When we gave our best effort, the program worked for us as it has worked for countless others.

3rd ed. p24 pp2 line 1+2

..."What will happen when we turn our life over? Will we become perfect?"

4th ed. p25 pp5 lines 1+2

..."What will happen when I turn my life over? Will I become perfect?"

3rd ed. p24 pp3 lines 5-7

We realize that what brought us to this Program is still with us today and will continue to guide us if we allow it.

4th ed. p26 pp1 lines 6-8

We realize that the Power that brought us to this program is still with us and will continue to guide us if we allow it.

3rd ed. p24 pp3 line8

The proof of this step is in the way we live.

4th ed. p26 pp1 lines 9+10

The proof of this step is shown in the way we live.

3rd ed. p24 pp4 lines 1+2

We have come to enjoy clean living and want more of the good things

that the NA Fellowship holds for us.
4th ed. p26 pp2 lines 1+2
We have come to enjoy living clean and want more of the good things
that the NA Fellowship holds for us.

STEP FOUR:

3rd ed. p25 pp3 lines 5+6
Step Four will help us toward our recovery more than we imagine.
4th ed. p27 pp1 line6
Step Four will help us toward our recovery.

3rd ed. p25 pp4 lines 5+6
We take the Fourth Step to gain the necessary strength and insight
which enables us to grow.

4th ed. p27 pp2 lines 6+7
We take the Fourth Step to grow and to gain strength and insight.

3rd ed. p26 pp7 lines 1+2
We write our inventory for ourselves without considering with whom
we might share it.

4th ed. p28 pp5 line 1
We write our inventory without considering the Fifth Step.

3rd ed. p27 pp3 lines 6+7
The more we live our Program, the more God seems to position us to
have things surface, so we can write about them.

4th ed. p29 pp2 lines 7-9
The more we live our program, the more God seems to put us in positions
where issues surface. When issues surface, we write about them.

STEP FIVE:

3rd ed. p28 pp1 lines 1+2
It allows us to live in the here and now.

4th ed. p29 pp6 lines 1+2
It allows us to live clean in the present.

3rd ed. p29 pp1 lines 1+2
Before coming to Narcotics Anonymous, we felt that no one could ever
relate to us or understand the things we had done.

4th ed. p 30 pp4 lines 1+2
Before coming to Narcotics Anonymous, we felt that no one could under-
stand the things that we had done.

3rd ed. p 29 pp4 lines 4+5
This step will expose our motives and our actions for what they really are.

4th ed. p31 pp2 lines 4-6
This step will expose our motives and our actions. We cannot expect these
things to reveal themselves.

3rd ed. p29 pp6 lines 4-6
If we are anything like we were when we first entered the N.A. fellow-
ship, we still want to "sound good"

4th ed. p31 pp3 line 5
After all, we still want to sound good.

3rd ed. p30 pp2 lines 1-3

Usually, as we share this step, the listener will share some of his or her story too, and we will find out that the things about ourselves that we thought were so awful or different were not all that unique.

4th ed. p31 pp5 lines 2

we find that we are not unique.

3rd ed. p30 pp3 lines 4-7

This initial examination of ourselves usually reveals some things about us that we don't particularly like. However, facing these things and bringing them out in the open makes it possible for us to deal with them constructively.

4th ed. p31 pp6 lines 5-8

This initial examination of ourselves usually reveals some behavior patterns that we don't particularly like. However, facing these patterns and bringing them out in the open makes it possible for us to deal with them constructively.

Step 6

- * 3rd. Ed. p1, line 1.
"Why ask for something that we are not ready for?"

4th. Ed. p1, line 1.
"before we are ready for it."
- * 3rd. Ed. p1, line 3.
"So many times we addicts..."

4th. Ed. p1, line 3.
"So many times addicts..." ("we" DELETED)
- * 3rd. Ed. p2, line 2.
"Many of us cling to our fears, doubts, and self-loathing or hatred of others..."

4th. Ed. p2, line 2.
"...or hatred because..." ("of others" DELETED)
- * 3rd. Ed. p2, line 3.
"...seems safer to hold on to what we know..."

4th. Ed. p2, line 4.
"...safer to embrace what we know..."
- * 3rd. Ed. p3, line 4.
"Those of us who are not humble are humiliated."

4th. Ed. p3 sent. 3.
"If we are not humble, we are humiliated."
- * 3rd. Ed. p3, line 6.
"Where before we could get away with fear, anger, dishonesty or self-pity, we now see where they cloud our ability to think logically."

4th. Ed. p3, sent. 6.
"Before taking Steps Four and Five, we could indulge in fear, anger, dishonesty or self-pity."

4th. Ed. p3, sent. 7.
"Now indulgence in these character defects clouds our ability to think logically."
- * 3rd. Ed. p5, line 5.
"We ask our friends, "Did you let go?" almost without exception the answer is, "Yes, to the best of our ability."

4th. Ed. p5, sent. 5.
"...the answer is, "Yes, to the best of my ability."

Step 6

- * 3rd. Ed. p6, line 3.
"That is the spiritual principle of Step Six."
- 4th. Ed. p6, sent. 3.
"Willingness is the spiritual principle of Step Six."
- * 3rd. Ed. p6, line 4.
"It is as if to say we are now willing to move in a spiritual direction."
- 4th. Ed. p6, sent. 3.
"Step Six helps us move in a spiritual direction."
- * 3rd. Ed. p6, line 5.
"Being human we will, of course, wander."
- 4th. Ed. p6, sent. 4.
"Being human we will wander off course."
- * 3rd. Ed. p7, line 2.
"The indifference or intolerance that rebellion can bring out in us has to be overcome by persistent effort."
- 4th Ed. p7, sent. 3.
"Rebellion can produce indifference or intolerance which can be overcome by persistent effort."
- * 3rd. Ed. p7, line 4.
"We may be doubtful still that God will see fit to relieve us..."
- 4th. Ed. p7, sent. 5.
"We may be doubtful that God will see fit..." ("still" DELETED)
- * 3rd. Ed. p7, line 9.
"we are headed in that direction.."
- 4th Ed. p7, sent. 9.
"...we are headed in the right direction."
- * 3rd Ed. p8, line 4.
"We begin to feel better as willingness grows into hope for relief."
- 4th Ed. p8, sent. 5.
"We begin to feel better as willingness grows into hope."
("...for relief." DELETED)

Step Seven

Rearrangement of Paragraphs

3rd Edition - Rearranged to - 4th Edition

1st		2nd
2nd		3rd
3rd		1st
<hr/>		
	Same	
<hr/>		
4th		4th
5th		5th
6th		6th
7th		7th
8th		8th
9th		9th

- * 3rd Ed. p1, sent. 1. pg32
"Having decided we want God, as we understand Him, ..."
- 4th Ed. p2, sent. 1. pg33
"Having decided that we want God to ..." ("as we understand Him," DELETED)
- * 3rd Ed. p1, sent. 6. pg32
"Humility has a lot to do with getting honest with ourselves, which is something we have practiced from Step One."
- 4th Ed. p0, sent. 3&4. pg34
"Humility is a result of getting honest with ourselves. We have practiced being honest since Step One."
- * 3rd Ed. p1, sent. 9&10 pg32
"We examined our lives and discovered who we really are. To be truly humble is to accept and honestly try to be who we are."
- 4th Ed. p0, sent. 7 pg34
"We examined our lives and honestly tried to be ourselves."
- * 3rd Ed. p5 sent. 2 pg33
"Accepting the defects of others can help us become humble enough to be relieved of our own defects."
- 4th Ed. p5, sent. 2 pg33
"...humble and pave the way for our own defects to be relieved."

Step Eight

- * 3rd Ed. p1, sent. 1 pg34
"This step is the test of our new found humility."

Step Eight (cont.)

4th Ed. p1, sent. 1. pg35

"Step Eight is the test of our new found humility."

* 3rd Ed. p1, sent. 2. pg34

"Our purpose is to achieve freedom from the guilt we have carried so far, so that we can look the world in the eye with neither aggressiveness nor fear."

4th Ed. p1, sent. 2&3. pg35

"Our purpose is to achieve freedom from the guilt that we have carried. We want to look the world in the eye with neither aggressiveness nor fear."

* 3rd Ed. p2, sent. 1. pg34

"Are we willing to make a list to clear away the fear and guilt that our past holds for us?"

4th Ed. p2, sent. 1. pg35

"Are we willing to make a list of all persons we had harmed to clear away the fear and guilt our past holds for us?"

* 3rd Ed. p3, sent. 2. pg34

"The Eighth Step starts the procedure of forgiving others and possibly being forgiven by them, forgiving ourselves, and learning how to live in the world."

4th Ed. p3, sent. 2. pg35

"The Eighth Step starts the process of forgiveness: We forgive others; possibly we are forgiven; and finally we forgive ourselves and learn how to live in the world."

* 3rd Ed. p4, sent. 5. pg34

"...and the harm resulting from these words or action may be either intentional or unintentional."

4th Ed. p0, sent. 4. pg36

"Harm can result from words or actions, either intentional or unintentional."

* 3rd Ed. p5 sent. 1. pg34

"A problem many of us have with the Eighth Step and the admission of the harm is the belief that we were victims, not victimizers, in our addiction."

4th Ed. p1, sent. 1&2. pg36

"The Eighth Step presents us with a problem. Many of us have difficulty admitting that we caused harm for others, because we thought we were victims of our addiction."

Step Eight (cont.)

- * 3rd Ed. p5, sent. 4. pg34
"We cut away all our justifications and all our ideas of being a victim."

4th Ed. p1, sent. 5. pg36
"We cut away our justifications and our ideas of being a victim. "

- * 3rd Ed. p3, sent. 1. pg35
"We may not know who it was we wronged."

4th Ed. p4, sent. 1. pg36
"In some cases, we may not know the persons that we have wronged."

- * 3rd Ed. p3, sent. 2. pg35
"Just about anyone we came in contact with risked being harmed."

4th Ed. p4, sent. 2. pg36
"While using, anyone that we contacted was at risk."

Step Eight (cont.)

3rd. Ed. p3, sent.3&4 pg35

"...are not sure we are done. We are never done."

4th Ed. p4, sent.3&4 pg36

"...are not sure that our list is complete. We are never finished."

3rd. Ed. p5, sent.1 pg35

"...share their experience with this step can clean up any confusion we may have about our list and the benefits of it."

4th. Ed. p2, sent.1 pg37

"...share their experience regarding this step can relieve any confusion that we may have about writing our list."

3rd. Ed. p0, sent.1 pg36

"At least, we know we are no longer intentionally making life miserable for people in our recovery."

4th. Ed. p3, sent.5 pg37

"At least, we know we are no longer intentionally making life miserable for people." ("...in our recovery." DELETED)

Step Nine

3rd. Ed. p5, sent.2 pg36

"Part of learning how to live is not to take on problems and responsibilities that we are not equipped to deal with."

4th. Ed. p2, sent.6 pg38

"Part of learning how to live successfully is learning when we need help."

3rd. Ed. p1, sent.6 pg37

"The only way we can make amends to some of the people we have harmed is to contribute to society."

4th. Ed. p4, sent.6 pg38

"Sometimes the only way we can make amends is to contribute to society."

3rd. Ed. p1, sent.7 pg37

"Now we are helping ourselves and other addicts achieve cleanliness."

4th. Ed. p4, sent.7 pg38

"Now we are helping ourselves and other addicts to recover."

3rd. Ed. p2, sent.5 pg37

"Many of our sincere wellwishers would be reluctant to accept our recovery as real."

Step Nine (cont.)

4th. Ed. p0, sent.2 pg39
"...may be reluctant to accept..."

Step Ten

3rd. Ed. p4, sent.3 pg38
"Some of us write about our feelings, explaining how we felt and what part we might have played in any problems which occurred,"

4th. Ed. p5, sent.3 pg39
"...how we felt." ("...and what part we might have played in any problems which occurred." DELETED)

3rd. Ed. p1, line7 pg39
"This allows us to find out where we have gone wrong and admit fault before things get any worse."

4th. Ed. p2, line8 pg40
"This allows us to examine our actions and admit fault, before things get any worse."

3rd. Ed. p2 line5 pg39
"By constantly looking at these things we may be able to avoid repeating the actions that make us feel bad."

4th Ed. p3, line5 pg40
"By constantly looking at ourselves, we may..."

3rd. Ed. p3 line 2&3 pg39
"In times of trouble we can try the things that worked before."

4th. Ed. p4 line3&4 pg40
" ...that worked during the good times."

3rd. Ed. p3 line3&4 pg39
"We have the right not to feel miserable."

4th. Ed. p4 line4 pg40
"We have the right to feel good."

3rd. Ed. p4 line2 pg39
"...accept this fact..."

4th. Ed. p1 line2 pg41
"...accept ourselves..."

3rd. Ed. p4 line4 pg39
"We no longer are forced to justify our existence."

Step Ten (cont.)

4th. Ed. p1 line4&5 pg41 "We no longer justify our existence."

Step Eleven

3rd. Ed. p0 lines2,3&4 pg40 "Having entered into this phase of our spiritual program through practicing our previous ten steps, most of us find that we can welcome the exercise of prayer and meditation."

4th. Ed. p3 lines4,5&6 pg41 "...entered this phase...", "...practicing the previous...", "...most of us can welcome..."

3rd. Ed. p0 line4&5 pg40 "We have found that our spiritual condition is the basis..."

4th. Ed. p3 line6 pg41 "Our spiritual condition is the basis..."
("We have found that..."DELETED)

3rd. Ed. p1 lines1-4 "Many of us really begin to appreciate the fact that we have been clean for awhile when we get to the Eleventh Step. In the Eleventh Step, the life we've been practicing begins to take on a deeper meaning. By the surrender of our control, we gain a far greater power."

4th. Ed. p4 lines1-4 pg41 "...begin to appreciate our recovery...", "In the Eleventh Step, our lives take on a deeper meaning. By surrendering control, we gain..."

3rd. Ed. p2 lines2&3 pg40 "We need only to make sure we have a system of belief which works to provide for our needs."

4th. Ed. p1 lines4-6 pg41 "We need only make sure that we have a system of belief that works for us."

3rd. Ed. p4 lines4&5 pg40 "The experiences some people talk about in regard to meditation no more apply to us than do their individual religious beliefs."

4th. Ed. p1 lines4-5-6 pg 42 "The experiences that some people talk about regarding meditation and individual religious beliefs don't always apply to us."

3rd Ed. pg 40 P4 lines 7-8 "...step, the factors that could cause problems have usually been dealt with by the actions we have taken in the preceding steps."

4th Ed. pg 42 P1 lines 7-8-9 "...step, character defects that caused problems in the past have been addressed by working the preceding ten steps."

3rd Ed. pg 40 P4 lines 8-9-10 "Our deepest longings and images of the kind of people we would like to be are but fleeting glimpses of God's will for us."

4th Ed pg 42 P1 lines 9-10-11 "The image of the kind of person that we would like to be is a fleeting glimpse of God's will for us."

3rd Ed. pg 42 P6 Line 4 "...peace and serenity that we never knew before."

4th Ed. pg 44 P2 Line 3-4-5 deleted "...that we never knew before."

3rd Ed. pg 43 P5 Lines 1-2-3-4 "We begin to see more and more clearly what is happening, and through constant contact with our Higher Power, the answers we are looking for come to us and we gain the ability to do what we once could not."

4th Ed. pg 45 P3 Lines 1-2-3 "Through constant contact with our Higher Power, the answers that we seek come to us. We gain the ability to do what we once could not."

3rd Ed. pg 44 P1 Line 1 "We came to Narcotics Anonymous as the end result of the wreckage of our past."

4th Ed. pg 46 P1 Line 1 "We came to Narcotics Anonymous as the result of the wreckage of our past."

3rd Ed. pg 45 P7 Line 3 "We share our experience, strength and hope and when possible accompany them to a meeting."

4th Ed. pg 47 P2 Line 3 "We share our experience, strength and hope. Whenever possible, we accompany newcomers to a meeting."

3rd Ed. pg 46 P0 Line 1 "We received our recovery from the God of our understanding, so now we make ourselves available as His tool to share recovery with those who seek it."

4th Ed. pg 47 P3 Line 2 "We received our recovery from the God of our understanding. We now make ourselves available as His tool..."

3rd Ed pg 46 P1 Line 1 "Learning the art of helping others when it is appropriate is a benefit of the N.A. Program. Remarkably, the Twelve Steps guide us from humiliation and despair to a state wherein we may act as instruments of our Higher Power."

4th Ed. pg 47 P4 Line 1 "Learning to help others is a benefit of the Narcotics Anonymous Program. Remarkably, working the Twelve Steps guides us from humiliation and despair to acting as instruments of our Higher Power."

3rd Ed. pg 46 P5 Line 1 "We find indescribable joy as we start to learn how to live by the principles of recovery."

4th Ed. pg 48 P3 Line 1 "We find joy..."

3rd Ed. pg 47 P0 Line 2 "It is the joy of watching a person who was really struggling to make it...become able to find the words they need to say coming from within."

4th Ed. pg 48 P3 Line 4 "It is the joy of watching... become able to find the words needed to carry the message of recovery."

3rd Ed. pg 47 P5 Line 1 "The steps do not end here; they are a new beginning."

4th Ed. pg 49 P2 Line 2 "The steps do not end here. The steps are a new beginning!"

5th Chapter What Can I Do?

3rd Ed. pg.49 ¶1 Line 5 "If you are in an institution of any kind, you have gone through complete withdrawal and have stopped using for the present. Now, with a clear mind, try this way of life.

4th Ed.pg.50 ¶1 Line 5 "If you are in an institution of any kind and have stopped using for the present, you can with a clear mind try this way of life.

3rd Ed. pg.50 ¶2 Line 5 "Our disease involves much more than using, and so our recovery must involve much more than simple abstinence."

4th Ed. pg.51 ¶1 Line 5 "Our disease involved much more than just using drugs, so our recovery must involve much more than simple abstinence."

3rd Ed.pg.50 ¶3 Line 6 "We suffer from fear and insanity and feel that there is no escape from using."

4th Ed. pg.51 ¶2 Line 6 "We suffer from fear and insanity and feel that there is no escape from an overly sensitive ego."

3rd Ed. pg.50 ¶3 Line 7 "We may fear rejection from our friends if we get clean. These feelings are common to the addict seeking recovery. We could be suffering from an overly sensitive ego."

3rd Ed. pg.50 ¶3 Line 10 "A meeting a day for the first ninety days is a good idea."

4th Ed. pg.51 ¶4 Line 1 "A meeting a day for the first ninety days of recovery is a good idea."

3rd Ed. pg.51 ¶1 Line 2 "There is a special feeling that comes over a person with our disease when they discover that there are other people who share their difficulties, past and present."

4th Ed.pg. 51 ¶4 Line 2 "There is a special feeling for addicts when they discover that there other people who share their difficulties, past and present."

3rd Ed. pg.52 ¶1 Line 5 "Sponsorship is also the responsibility of the group for helping the newcomer.

4th Ed. pg.53 ¶0 Line 2 "Sponsorship for the newcomers is also the responsibility of the group."

3rd Ed. pg.52 ¶2 Line 7 "We can talk over what the steps mean with them."

4th Ed. pg.53 ¶1 Line 7 "We can talk over what the steps mean."

3rd Ed. pg.53 ¶2 Line 9 "Freedom to change seems to come mainly after our acceptance of ourselves."

4th Ed. pg.54 ¶0 Line 4 "Freedom to change seems to come after acceptance of ourselves."

3rd Ed. pg.53 ¶3 Line 3 "It is help that says,"

4th Ed. pg. 54 ¶1 Line 3 "It is helpful to say,

3rd Ed. pg.53 ¶4 Line 2 "We help others when we participate in twelve step work and try to carry the message of recovery to the addict who still suffers."

4th Ed. pg.54 ¶2 Line 2 "We help others when we participate in service work and try to carry the message of recovery to the addict who still suffers."

3rd Ed. pg. 52 ¶1 Line 1 "We begin by asking for help and trying out the recommendations of the people at the meetings."

4th Ed. pg. 52 ¶3 Line 2 "Sponsorship is merely a way of describing the special interest of an experienced member that can mean so much to newcomers after they turn to N.A. for help."

4th Ed. pg. 52 ¶4 this whole paragraph is deleted!

Chapter Six The Twelve Traditions

3rd Ed. pg56 ¶1 Line 5 "Becauase we hear about"suggested steps" and "no musts" so often, some of us make a mistake and assume that this applies to groups the way it applies to individuals."

4th Ed. pg56 ¶1 " Completely deleated"

3rd

3rd Ed. pg56 ¶2 Line 2 "That is not to say our traditions eliminate them all."

4th Ed. pg56 ¶2 Line 2 "That is not to say that our Traditions eliminate all our problems."

3rd Ed. pg57 ¶2 Line 7 "We are accepted and loved for what we are instead of in spit of what we are."

4th Ed. pg57 ¶1Line 9 "We are accepted and loved for what we are not in psite of who we are."

3rd Ed. pg57 ¶3 Line 2 "However, as a group we have found many common themes in our addiction."

4th Ed pg57 ¶2 Line 2 "As a group, however, we have found many common themes in our addiction."

3rd Ed pg58 ¶1 Line 1 "Not only are these common themes in our addiction, but we find that in our recovery we have much in common."

4th Ed pg57 ¶2 Line 9 "We had common themes in our addiction, and we find that in our recovery we had much in common."

3rd Ed pg58 ¶2 Line 4 "Time and time again, we have seen that in crises we have set aside our differences and work for the common good."

4th Ed pg57 ¶3 Line 4 "Time and time again, in crises we have set aside our differences and worked for the common good."

3rd pg58 ¶2 Line 10 "They must be because without these things, N.A. would not survive."

4th Ed pg58 ¶2 Line 10 "without these actions N.A. could not survive."

3rd Ed pg58 ¶3 Line 1 "We must live and work together as a group to insure that in a storm our ship does noy sink and members perish."

4th Ed pg58 ¶1Line 1 "We must live and work together as a group to insure that in a storm our ship does not sink and our members do not perish."

3rd Ed. pg 58 ¶4 Line 2 "By nature, we are strong willed, self centered people, thrust together in N.A; mis managers all; not one of us is capable of making consistantly good decisions."

4th Ed pg 58 ¶2 Line 3 "y nature, we are strong willed, self centered people, who are thrust together in N.A. We are mis managers and not one of us is capable of consistantly making good decisions."

3rd Ed pg 59 ¶1 Line 3 "In working the steps, we learn to depend on a power greater than ourselves, and utilize it for our group purpose."

4th Ed pg 58 ¶3 Line 3 "By working the steps, we learn to depend on a power greater than ourselves, and to use this power for our group purpose."

3rd Ed pg 59 ¶1 Line 12 "We have learned that for our Fellowship, leaders by example and by selfless service works and and that direction and manipulation fail."

4th Ed pg 58 ¶4 Line 16 "Our experience shows that if a group becomes an extension of the personality of a leader or a certain member, it loses its effectiveness."

4th Ed pg 59 ¶0 Line 3 "Our experience shows that a group becomes an extension of the personality of a leader or a member, it loses its effectness."

3rd Ed pg 59 ¶2 Line 2 "Egos and unfounded pride and selfwill would destroy a group if given authority."

4th Ed pg 59 ¶1 Line 2 "Egos, unfounded pride, and selfwill destroy a group if given authority."

3rd Ed pg 59 ¶3 Line 1 "However, many will become the role models for newcomers to follow while the self seeking soon find they are on the outside, causing dissension and eventually disaster to themselves."

4th Ed pg 59 ¶2 Line 1 "However, many will become the role models for the newcomers. The selfseekers soon find that they are on the outside, causing dissension and eventually disaster for themselves."

3rd Ed pg 60 ¶1 Line 6 "They can be analyzed, counseld, reasoned with, prayed over, threatend, beaten, locked up, or whatever, but they will not stop until they want to stop."

4th Ed pg 59 ¶3 Line 6 "They can be analyzed, counseld, reasoned with, prayedover, threatend, beaten, or locked up, but they will not stop until they want to stop."

3rd Ed pg 60 ¶2 Line 1 "Desire is our only requirement, and rightly so,"

4th Ed pg 59 ¶4 Line 1 "Desire is our only requirement."

3rd Ed pg 60 ¶2 Line 4 "That only the desire to stop using is needed insures that no cast system will develop making one addict superior to another."

4th Ed pg 60 ¶0 Line 2 "With a desire to stop using as the only requirement for membership, one addict is never superior to another."

3rd Ed pg 60 ¶4 "Their choice of membership rests with individuals. We feel that ideal state for our fellowship exists when addicts can come freely and openly to an N.A. meeting, whenever and wherever they choose, and leave just as freely if they want. We realize that recovery is a reality and that life without drugs is better than we ever imagined. We open our doors to addicts hoping they can find what we have found, knowing only those who have to offer will join us in our way of life."

4th Ed pg 60 ¶ 2 "The choice... individual. We feel that the... leave just as freely. ...We open the doors to other addicts, hoping that they can find what we have found. But we know that only those who have a desire to stop using and want what we have to offer will join us in our way of life."

3rd Ed pg ¶61 Line 1 "A dictionary defines autonomous as "Having the right or power of self government... undertaken or carried on without outside control."

4th Ed pg 60 ¶1 Line 1 "A dictionary defines autonomous as "Having the right or power of self governing, not subject to outside control."

3rd Ed pg 61 ¶2 Line 1 "What about our service committees, our offices, activities, and all the other things that go on in N.A.?"

4th Ed pg 60 ¶2 Line 1 "Don't we have service committees, offices, activities, hot lines, and other activities in N.A.?"

3rd Ed pg 61 ¶2 Line 8 "Those things we mentioned are the result of members caring enough to reach out and offer their help and experience so that our road might be easier."

4th Ed pg 60 ¶ 2 Line 8 "The services that we mentioned are the result of members who care enough to reach out and offer help....."

3rd Ed pg 61 ¶3 Line 1 "A Narcotics Anonymous group is any meeting which meets regularly at a specified place and time for the purpose of recovery provided that it follows the twelve steps and twelve traditions of Narcotics Anonymous."

4th Ed pg 61 ¶2 Line 1 "A Narcotics Anonymous group is any group that meets regularly, at a specified place and time, for the purpose....."

3rd Ed pg 61 ¶3 Line 4 "There are two basic types of meetings; those closed to the public [for addicts only]."

4th Ed pg 61 ¶2 Line 4 "There are two basic types of meetings; those open to the general public and those..."

3rd Ed pg 61 ¶3 Line 6 "Meetings vary widely in format from group to group. Some are participation meetings, some speakers, some question and answer, some special problem discussion."

4th Ed pg 61 ¶2 Line 6 "Meeting formats vary widely from groups; some are participation meetings, some speakers, some are question and answer, and some focus on special problems discussion."

3rd Ed pg 61 ¶4 Line 1 "Despite the type or format a group uses for its function of a group uses for its meetings the function of a group is always the same; to provide a suitable and reliable environment for personal recovery and to promote such recovery."

4th Ed pg 61 ¶3 Line 1 "Whatever or format the group uses for its meetings..."

3rd Ed pg 61 ¶5 Line 1 "We say that for N.A, autonomy is more than this. It gives our groups the freedom to get on their own establishment their atmosphere or recovery, serve their members, and fulfill their primary purpose."

4th Ed pg 61 ¶4 Line 1 "Autonomy gives our groups the freedom to act on their own to establish an atmosphere of recovery..."

3rd Ed pg 62 ¶1 Line 6 "If we check to make sure that our actions are clearly within the bounds of our traditions; if we do not dictate to other groups, or force anything upon them; and if we consider the consequences of our action ahead of time; then all will be well."

4th Ed pg 61 ¶5 Line 7 "If we check to make sure that our actions are clearly within the bounds of our traditions, If we consider the consequences of our action ahead of the time, then all will be well."

3rd Ed pg 63 ¶3 Line 1 "What is our message? that an addict any addict, can stop using drugs, lose the desire to use, and find a new way of life to live."

4th Ed pg 62 ¶4 Line 1 "What is our message? The message is that an addict antaddict, can stop using drugs, lose the desire..."

3rd Ed pg 63 ,64 ¶6 Line 3 "We see direct endorsements every day in T.V. commercials."

4th Ed pg 63 ¶2 Line 4 "We see direct endorsements everyday in television television commercials."

3rd Ed pg 64 ¶2 Line 1 "The third thing warned against is lending the N.A. name to fulfill the purpose of other programs."

4th Ed pg 63 ¶5 Line 1 "The third thing warned against in this tradition is lending..."

3rd Ed pg 64 ¶2 Line 1 "The third thing warned against is lending the N.A. name to fulfill the purpose of other programs."

4th Ed pg 63 ¶5 Line 1 "The third thing warned against in this tradition is lending ..."

3rd Ed pg 64 ¶3 Line 1 "This tradition also tells us "who" A related facility is any place that involves N.A. members. It might be a halfway house, a detox, a counseling center, or a clubhouse or any one of a number of such places."

4th Ed pg 63 ¶6 Line 1 "Futher the tradition tells us that a related facility is any place involving N.A. members. It might be a halfway house, a detox center, a counseling center, or a clubhouse."

3rd Ed pg 64 ¶3 Line 6 "Perhaps the most confusion exists when it involves a clubhouse situation. Newcomers and even older members often identify the clubhouse with Narcotics Anonymous. We should make a special effort to let these people know that these are not the same. The second "who" are outside enterprises. An outside enterprise is any agency, business venture, religion, society, organization, related activity, or any other Fellowship."

4th Ed pg 64 ¶1 Line 2 "Perhaps the most confusion exists when it involves a clubhouse. Newcomers and older members often identify the clubhouse with Narcotics Anonymous. We should make a special effort to let these people know that these facilities and N.A. are not the same."

3rd Ed pg 65 ¶1 Line 3 " These often become obsessions and shut us off from our spiritual aim."

4th Ed pg 64 ¶2 Line 3 " These problems often become..."

3rd Ed pg 64 ¶1 Line 5 "When we as a group waiver from our primary purpose, addicts die who might have found recovery."

4th Ed pg 64 ¶2 Line 6 "When we, as a group, waiver from our primary purpose, addicts who might have found recovery die."

3rd Ed pg 65 ¶2 Line 7 "We, who were unable to function as human beings, now find anything is possible of us."

4th Ed pg 64 ¶1 Line 8 "We, who were unable to function as human beings, now find that anything is possible of us."

3rd Ed pg 65 ¶3 line 5 "Sometimes members who can afford it kick in a little extra help."

4th Ed pg 65 ¶2 Line 6 "Sometimes members who can afford it give a little extra to help."

3rd Ed pg 66 ¶2 Line 4 "Whether the price is money, promises, concessions, special recognition, endorsements, favors, or anything else, it's too high for us."

4th Ed pg 65 ¶3 Line 5 "Whether the price is money, promises, concessions, special recognition, endorsements, or favors, it's too high for us."

3rd Ed pg 66 ¶3 Line 3 "By employing professionals in N.A. we would destroy our unity."

4th Ed pg 66 ¶1 Line 4 "If we employed professionals..."

3rd Ed pg 6 ¶2 Line 1 "Service centers may employ special workers."

4th Ed pg 66 ¶4 Line 1 "The tradition states 'service centers may'..."

3rd Ed pg 67 ¶5 Line 8 "For the purpose of this Tradition, 'organized' means having management and control."

4th Ed pg 67 ¶1 Line 7 "In this tradition, 'organized' means having management and control."

3rd Ed pg 68 ¶3 Line 5 "Along with this come change in the way people conceived the addict."

4th Ed pg 67 ¶3 Line 6 "Along with this came change in the way people thought of the addict."

3rd Ed pg 68 ¶4 Line 4 "If we do this and keep our reputation good, we will surely grow."

4th Ed pg 67 ¶0 Line 1 "If we do this and keep our good reputation, we will surely grow."

3rd Ed pg 69 ¶3 Line 4 "While it is important to reach as many persons as possible, it is imperative for our protection that we are careful about ads, circulars, and any literature that may reach public hands."

4th Ed pg 68 ¶3 Line 5 "While it is important to reach as many persons as possible, it is imperative for our protection that we are careful about advertisements, circulars, and any literature that may reach the public hands."

3rd Ed pg 69 ¶4 Line 1 "As groups gathered together we offer recovery."

4th Ed pg 68 ¶4 Line 1 "As groups, we offer recovery."

3rd Ed pg 70 ¶1 Line 2 "In keeping with this, the 'I' becomes 'we'."

4th Ed pg 69 ¶1 Line 2 "In keeping with Tradition Twelve, the 'I' becomes 'we'."

3rd Ed pg70 ¶4 Line 4 "The desire for personal gain in the areas of sex, property, and social position, which brought so much pain in the past, falls by the wayside if the principle of anonymity is adhered to."

4th Ed pg 69 ¶4 Line 5 "The desire for personal gain in the areas of sex, property, and social position, which brought so much pain in the past, falls by the wayside if we adhere to the principle of anonymity."

-Chapter 7 Recovery and Relapse

3rd Ed. pg. 72 ¶1 Line 2 "They lost contact with other recovering addicts and eventually returned to active addiction."

4th Ed. pg. 71 ¶1 Line 2 "Over time some addicts lost contact with other recovering addicts and eventually returned to active addiction."

3rd Ed. pg. 72 ¶1 line 6 "None of these worked for them."

4th Ed. pg. 71 ¶1 Line 6 "None of these control methods worked for addicts."

3rd Ed. pg. 73 ¶1 Line 5 "They tell us that the relapse was more horrible than before they first found N.A. We have never seen a person relapse who lives the Narcotics Anonymous program."

4th Ed. pg. 71 ¶2 Line 6 "They tell us that the relapse was more horrible than earlier use. We have never seen a person who lives the Narcotics Anonymous Program relapse."

3rd Ed. pg. 73 ¶2 Line 2 "Other times we see relapsers lost for years, living in misery."

4th Ed. pg. 71 ¶3 Line 2 "Often we see relapsers lost for years, living in misery."

3rd Ed. pg. 73 ¶3 Line 3 "As an incurable disease, drug addiction is subject to relapse."

4th Ed. pg. 72 ¶1 Line 3 "Because addiction is an incurable disease, addicts are subject to relapse."

3rd Ed. pg. 73 ¶3 Line 3 "We slighted our program and left loopholes in our daily lives."

4th Ed. pg. 72 ¶2 Line 3 "We begin to to slight our program."

3rd Ed. pg. 73 ¶3 Line 4 "Unaware of the pitfalls ahead, we stumbled blindly on in the belief we could make it on our own."

4th Ed. pg. 72 ¶2 Line 4 "... "We stumble blindly in the belief we can make it on our own."

3rd Ed pg73 ¶3 Line 9 "Unless the illusions are shattered that we, in any way can continue to use or stop using on our own, we most certainly sign our own death warrant. For some reason not taking care of our personal affairs lowers our self esteem and that sets up a pattern that repeats itself in all areas of our lives."

4th Ed pg 72 Line 10 "... the illusions that we can continue to use or stop using on our own are shattered,...warrant. "For... lowers our self esteem and establishes a pattern that repeats itself in all areas of our lives."

3rd Ed. pg.74 ¶1 Line 3 "Part our addictive pattern is that we can never get enough of what we think we want."

4th Ed pg.72 ¶4 Line 4 "...we can never get enough."

3rd Ed. pg.74 ¶1 Line 7 "Self will still leads to make decisions based on manipulation, ego, lust, or false pride. We don't like to be wrong. Our egos tell us we can do it on our own, but loneliness and paranoia quickly return."

4th Ed. pg.73 ¶0 Line 2 Self will still leads us to make decisions based on manipulation, but loneliness and paranoia quickly return."

3rd Ed. pg.74 ¶1 Line 12 "This is when we need the fellowship the most."

4th Ed. pg.73 ¶0 Line 7 "This is when we need the fellowship."

3rd Ed. pg.75 ¶1 Line 3 ""Unless action is taken immediately we run the risk of relapse, which threatens our very existence."

4th Ed. pg.74 ¶1 Line 3 "...immediately, we run the risk of a relapse that threatens our very existence."

3rd Ed. pg. 75 ¶3 Line 5 "The old thinking and feelings."

4th Ed. pg.74 ¶3 Line 6 "The old thoughts and feelings..."

3rd Ed. pg. 75 ¶4 Line 3 "Letting others share with us about their experiences gives us hope that it does get better."

4th Ed. pg. ¶4 Line 3 "Letting others share their experiences with us gives us hope that it does get better."

3rd Ed. pg.76 ¶0 Line 1 "Exhausting these ways, we begin sharing others and find hope."

4th Ed. pg.74 ¶4 Line 7 "After exhausting these ways, we begin sharing with others, and we find hope."

3rd Ed. pg.76 ¶5 Line 3 "Just one fix, pill, drink, snort, or token will interrupt the process of recovery."

4th Ed. pg.75 ¶5 Line 4 "Any use of drugs will interrupt the process of recovery."

3rd Ed. pg.76 ¶6 Line 1 "We all find that the feelings we get from helping others motivates to do better in our own lives... We find that pain shared is pain lessened."

4th Ed. pg.75 ¶6 Line 1 "We find that the feeling... We find that pain shared is pain eased."

3rd Ed. pg.77 ¶1 Line 1 "In our disease, we are dealing with a destructive, at times violent, power greater than ourselves..."

4th Ed. pg.76 ¶1 Line 1 "In our disease, we are dealing with a destructive, violent power..."

3rd Ed. pg.77 ¶2 Line 1 "We never fully recover, no matter how long we've been clean."

4th Ed. pg.76 ¶2 Line 1 "We never fully recover, no matter how long we stay clean."

3rd Ed. pg.77 ¶3 Line 1 "The first thing to do is to get clean."

4th Ed. pg.76 ¶3 Line 1 "The first thing to do is to stay clean."

3rd Ed. pg.77 ¶4 Line 2 "When re-entering the world, we feel lost, confused and vulnerable."

4th Ed. pg.76 ¶4 Line 2 "When we re-enter the world, we..."

3rd Ed. pg.77 ¶4 Line 3 "Going to meetings as often as available..."

4th Ed. pg.76 ¶4 Line 3 "Going to meetings as often as possible..."

3rd Ed. pg.78 ¶0 Line 1 "The more we did this, the more our fears slipped away."

4th Ed. pg.77 ¶0 Line 1 "The more we shared, the more our fears slipped away."

3rd. Ed. pg.78 ¶1 Line 1 "Those of us who find the fellowship and begin to live the steps develop some kind of relationship with others."

4th Ed. pg.77 ¶1 Line 1 "Those of us who find the Fellowship and begin to live the steps develop relationships with others."

3rd Ed. pg.78 ¶1 Line 4 "We find that when we communicate honestly we reach others better."

4th Ed. pg.77 ¶1 Line 5 "...we reach others."

3rd Ed. pg.78 ¶2 Line 7 "We tell those who we hurt that we were to blame."

4th Ed. pg.77 ¶2 Line 8 "We tell those we have harmed..."

3rd Ed. pg.78 ¶4 Line 1 "Another type of relapser does not keep being clean as top priority."

4th Ed. pg.77 ¶4 Line 1 "Another type of relapse happens when being clean is not the top priority."

3rd Ed. pg.78 ¶4 Line 3 "Emotional lapses result from not putting into practice what we have learned."

4th Ed. pg.77 ¶4 Line 3 "Emotional lapses result when we dont practice what we have learned."

3rd Ed. pg.79 ¶2 Line 1 "As long as we maintain an attitude of being thankful for being clean,..."

4th Ed. pg.78 ¶2 Line 1 "As long as we maintain an attitude of thankfulness for being clean,..."

3rd Ed. pg.79 ¶5 Line 2 "Daily practice of our twelve step program enables us to change what we were to what our higher power would have us become."

4th Ed. pg. 78 ¶5 Line 2 "Daily practice of our twelve step program enables us to change from what we were to people guided by a higher power."

We Do Recover

3rd Ed.pg.84 ¶5 Line 1 "From day one ."

4th Ed.pg.82 ¶5 Line 1 "From the first day."

3rd Ed. pg.85 ¶2 Line 1 "There is no model of the recoverd addict."

4th Ed. pg.83 ¶2 Line 1 "There is no model of the recovering addict."

3rd Ed. pg.85 ¶4 Line 5 "When we are willing to follow this course and take advantage of the help available to us, a whole new life opens up.

4th Ed.pg.83 ¶6 Line 5 "Whenwe are willing to follow this course or action and take advantage or help available to us , a whole new life is possible.

Chapter 9
Just For Today
Living The Program

3rd Ed. pg 88 P1 Line 2 "Our own self-will leads to many problems in our recovery___we want and demand that things go our way."

4th Ed. pg 84 P1 Line 2-3 "Our own self-will leads to many problems in our recovery--- we want and demand that things always go our way."

3rd Ed. p.88 P1 1.10 "Worrying is the practice of lack of faith.

4th Ed. pg 84 P1 1.10 "Worrying is lack of faith."

3rd Ed. pg 88 P2 1.1 "Surrendering our will puts us in contact with a Higher Power which fills the empty place inside that nothing could before.

4th. p.85 P1 1.1 "Surrendering our will puts us in contact with a Higher Power who fills the empty place inside..."

3rd Ed. p.88 P3 1.2 "We strongly suggest that each person make an attempt to find a Higher Power of their understanding."

4th Ed. p.85 P2 1.2 "We strongly suggest that members make an attempt..."

3rd Ed. p.88 P4 1.6 "There is a spirit or an energy that can be felt in the meetings."

This sentence has been completely removed from the Fourth Edition.

3rd Ed. p.88 P4 1.7 "This is sometimes the newcomer's first concept of a Higer Power."

4th Ed. p.85 P3 1.7 "This is a newcomer's first concept of a Higer Power."

3rd Ed. p.89 P6 1.4 "We have probably stopped doing one or more of the things which help us..."

4th Ed. p.86 P4 1.4 "... one or more of the things that help us."

3rd Ed. p.89 P6 1.1 "Three basic spiritual principles are Honesty, Open-mindedness, and Willingness to try. We say these are the how of our program.

4th Ed. p.86 P5 1.1 "Three basic ...principles are honesty, open-mindedness, and willingness. These are the HOW of our program.

3rd Ed. p.89 P5 1.1 "Any addict clean is a miracle."

4th Ed. p.86 P4 1.1 "Any clean addict is a miracle."

3rd Ed. p.90 P2 1.1 "What we knew about living when we got here had almost killed us. Managing our own lives got us to the program of Narcotics Anonymous."

What we knew about living before we came

CHAPTER 9 (cont'd)

- 3rd Ed. p.90 ...
- 4th Ed. p.86 P7 1.1 "What we knew about living before we came to N.A. almost killed us. Managing our own lives got us to the Narcotics Anonymous Program."
- 3rd Ed. p.90 P2 1.3 "We came in..."
- 4th Ed. p.87 Po 1.1 "We came to N.A."
- 3rd Ed. p.91 P2 1.1 "As recovering addicts we have a lot to be grateful for."
- 4th Ed. p.88 P1 1.1 "As recovering addicts, we come to know gratitude."
- 3rd Ed. p.91 P4 1.2 "We anger more slowly and forgive more easily."
- 4th Ed. p.88 P3 1.2 "We are slower to anger and quicker to forgive."
- 3rd Ed. p.91 P4 1.3 "We learn about love from members of Narcotics Anonymous. Through the love we receive in our fellowship we begin to feel lovable ourselves, a feeling totally alien to our old egocentric selves."
- 4th Ed. p.88 P3 1.3 "We learn about the love that we receive in our Fellowship. We begin to feel lovable which is a feeling totally alien to our old egocentric selves."
- 3rd Ed. p.91 P5 1.2 "Recollections are reliving of past experiences again and again in our minds,..."
- 4th Ed. p.88 P4 "....in our minds" has been deleted from the above passage.
- 3rd Ed. p.92 Po 1.1 "In this way we find the strength we need when we need it the most."
- 4th Ed. p.88 P6 1.1 "In this way we find the strength we need."
- 3rd Ed. p.92 P5 1.1 "If someone with a drug problem comes to us seeking recovery and is willing to try, we gladly share with them how we stay clean."
- 4th Ed. p.89 P5 1.1 "If someone with a drug problem comes to us seeking recovery, and is willing, we gladly share..."

CHAPTER 10: MORE WILL BE REVEALED:

3rd ed. p95 pp2

We are very fortunate to have had this program to come to.

4th ed. p91 pp2

DELETED**"TO COME TO"

3rd ed. p95 pp4

Today we have real feelings of love, joy, sadness, excitement---not our old drug-induced feelings.

4th ed. p91 pp4

...excitement. Our feelings are not our old drug-induced feelings.

3rd ed. p96 pp1

The basics are as important to recovery as they were in the beginning.

4th ed. p91 pp5

The basics are always important to recovery.

3rd ed. p96 pp1

We are headed for trouble if we feel "apart from" other addicts.

4th ed. p91 pp5

"apart from" not placed in quotation marks!

3rd ed. p96 pp2

We need to stay open-minded and willing to do that one extra thing; go to that one extra meeting; stay on the phone that one extra minute; and help that newcomer stay clean that one extra day.

4th ed. p92 pp1

We need to stay open-minded and willing to do that one extra thing, go to one extra meeting, stay on the phone one extra minute, and help that newcomer stay clean one extra day.

3rd ed. p96 pp3

We come to know ourselves as never before.

4th ed. p92 pp2

we come to know ourselves for the first time.

3rd ed. p96 pp3

We experience new sensations, such as finding out what it is to love, to be loved, to know that people care about us, and to have concern and compassion for others.

4th ed. p 92 pp2

...sensations: to love, to be loved, to know that people care about me, and to have concern and compassion for others.

3rd ed. p96 pp3

We find ourselves doing things that we never thought we would be doing, and enjoying them.

4th ed. p92 pp2

We find ourselves doing and enjoying things that we never thought we would be doing.

3rd ed. p96 pp3

we entertained the thought that staying clean was not "paying off"

4th ed. p92 pp2

"paying off" not placed in quotations !

95
3rd ed. p100 pp2 2nd sent.

..., prestige and manipulation that may be difficult for us to deal with.

4th ed. p95 pp8 2nd sent.

..., prestige and manipulation that may be difficult for us.

3rd ed. p100 pp4 1st sent.

We become increasingly open-minded which opens the door for new ideas,
in all areas of our lives.

4th ed. p96 pp3 1st sent

We become increasingly open-minded and open to new ideas in all areas
of our lives.

3rd ed. p96 pp3 last sentence

No matter how painful life's tragedies can be for us, one thing is clear:
"We must not use, no matter what!"

4th ed. p92 pp2

"WE must not use, no matter what!"--NOT PLACED IN QUOTATIONS!!!

3rd ed. p97 pp0 line 7+8

Being alone during such times would give our disease too much leeway to take over.

4th ed. p92 pp3

Being alone during such times would give our disease an opportunity to take over.

3rd ed. p97 pp1 2nd sent.

Remember that we--not our doctor--are ultimately responsible for the risk we expose ourselves to.

4th ed. p93 pp1 3rd sent.

Remember that we, not our doctors, are ultimately responsible for our recovery and our decisions.

3rd ed. p97 pp1 sent 4

These are using local anesthesia, avoiding our drug of choice, if any, stopping while we are still hurting, and spending extra days in the hospital in case withdrawal occurs.

4th ed. p93 pp1 last sent.

using local anesthesia, avoiding our drug of choice, stopping drug use while we are still hurting, and spending extra days in the hospital in case of withdrawal occurs are some of our options.

3rd ed. p97 pp2 3rd sent

It is imperative to keep N.A. members close by at all times, if possible.

4th ed. p93 pp2 3rd sent.

It is imperative to keep N.A. members close to us at all times, if possible.

3rd ed. p97 pp2 4th sent.

It is amazing how our minds will go back so quickly to our old ways and old thinking.

4th ed. p93 pp2 sent 4

It is amazing how our minds will go back to our old ways and old thinking.

3rd ed. p97 pp2 line 5+6

You'd be surprised how much pain we can handle without medication.

4th ed. p93

ENTIRE SENTENCE DELETED!!!

3rd ed. p97 pp2 last sent.

In this program of total abstinence, however...

4th ed. p93 pp2 last sent

DELETED THE ABOVE PORTION OF THE STATEMENT!!

3rd ed. p97 pp3 last sent.

This may be finding strength within ourselves that we never knew before or regaining the feeling of self-respect we had lost.

4th ed. p93 pp3 last sent.

This gift may be finding strength within ourselves or regaining the feeling of self-respect that we had lost.

3rd ed. p97 pp4 last sent.

By giving unconditional love in the fellowship, we become more loving, and in the sharing of spiritual growth we become more spiritual.

4th ed. p93 pp3 last sent.

By giving unconditional love in the fellowship, we become more loving, and by sharing spiritual growth we become more spiritual.

3rd ed. p 97+98 pp4 1st sent.

By carrying this message to another addict, we are well reminded of where we come from.

4th ed. p93 pp5 1st sent.

By carrying this message to another addict, we are well reminded of our own beginnings.

3rd ed. p98 pp1 1st sent.

We have learned to value others' respect for us.

4th ed. p93 pp6 1st sent.

We have learned to value the respect of others.

3rd ed. p98 pp1 2nd sent.

We are pleased when people can now depend on us.

4th ed. p93 pp6 2nd sent.

We are pleased when people depend on us.

3rd ed. p98 pp3 lines 1+2

...; when we do something wrong our fellow addicts help us to help ourselves by showing us what we cannot see.

4th ed. p94 pp2 2nd sent.

...; when we do something wrong our fellow addicts help us by showing us what we cannot see.

3rd ed. p99 pp0 lines 2+3

..., and through empathy, allow them to become part of us.

4th ed. p96 pp3 last sent.

Through empathy, we allow addicts to become part of us.

3rd ed. p99 pp3 2nd sent.

Shaping our thoughts with the spiritual ideals that we are moving toward, we are freed to become who we want to be.

4th ed. p95 pp2 sent 2

Shaping our thoughts with the spiritual ideals, we are freed to become who we want to be.

W.S.O. Board of Trustees, or Whom it may concern:

I would like to express my deep feelings of pain and hurt. Our heart has been affected. When I found N.A. I purchased a Basic Text. I read it, I believed in it, and I cherished it. That edition was revised and I read it, and continue to believe that it is a major tool in my personal recovery. The third edition has touched my life. The fourth edition is not of any use to my personal recovery. Statements that I have identified with are no longer there. Words that I could understand have been changed. I don't feel with this new edition.

In Chapter Eight(which has been a favorite of mine) the editor has changed the statement "There in no model of the recovering addict." I have many models of recovering addicts in my life, from that person who walks in the door with one day clean, to the "recovering addict" with years clean.

Please, so that the "newcomer" or the "addict who still suffers" does not continue to suffer, recall these books! It is not a Basic Text for learning from.

Let our Ultimate Authority, as he may express Himself, in Our GROUP CONSCIENCE, express himself!!!!!! PLEASE!!!
I love this Fellowship of N.A.!!

Love and Hugs,
With Great Concern,
Wendy Becker
"Recovering Addict" of
L.A.A.N.A.

To The Board of Trustees: or Whom it may concern.

As basically a newcomer in recovery, I am confused and dissillusioned by the changing of Basic Text. I am aware of the history behind the forming of this text, years of input and review from members across the country.

My question is why and how could something that is important to my recovery be changed without input from the fellowship. I am Aware also of the motion passed at the Conference to correct grammar and punctuation. Does this mean changing words, deleting sentences, and ultimately changing the meaning of our message. We must, as a fellowship, bound by spiritual principles, be honest with ourselves and ask, "Was this what the fellowship wantwd?".

I feel, as do many members in my area, that the answer is NO! The only solution to this problem is to re-issue the third edition revised, and correct only punctuation and spelling.

Narcotics Anonymous is growing at a rapid pace. Does this mean that our Trusted Servants on the world level have the authority to change our literature without the input and approval of the Fellowship as a whole. Maybe the process takes too long, and we want to push things through and speed up the process. But in doing so, thousands and thousands of members, including newcomers, are robbed of the siritual benefit of being "part of". In my active using, I never felt a part of anything. N.A. gave me the opportunity, for the first time in my life, to actually reap the benefits of my own participation in carrying the message. I feel betrayed by the trusted servants who made this decision for us by denying my voice as a member of NA. This is not the first time, and thats why I wrote this letter to you to express my feelings.

I ask that we seek guidance from a loving and caring God, as we understand, to fin d a solution to this, and remember our Unity that is so important in keeping this fellowship alive and well.

With Love and Concern,
Lou DiDona
G.S.R.
Freedom Through Fellowship
L.A.A.S.C.

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WORLD SERVICE OFFICE, INC., P.O. BOX 9999, VAN NUYS, CA 91409; (818) 780-3951
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SPECIAL REPORT BEING PREPARED

A special report is being prepared by the WSC Officers and Committee Chairpersons and will be distributed about the same time as this *Newsline* is mailed. Therefore, news about the Conference in this *Newsline* will be limited to those items that were related to the World Service Office.

ACTION ON THE FOURTH EDITION OF THE BASIC TEXT AT WSC 1988

As one of the two most important issues on the 1988 Conference Agenda, most members are interested in what action was taken.

In the last four weeks prior to opening day of the Conference, the WSO staff was working on a word for word comparison between the Basic Text, Third Edition Revised, the manuscript that was provided to the editor, and the Fourth Edition. This was being done at the request of the Conference Literature Chairperson. The work was not completed until seven days prior to the start of the Conference.

We were stunned at what was discovered. There were a number of places where the manuscript provided to the editor, was missing parts of sentences or whole sentences. In those last few days before the Conference there was not sufficient time to inform the Fellowship at large. It was decided that the complete background to this should be presented to the Conference on the first day of business.

When the Conference got to the General Forum portion of the Monday agenda, the first item discussed was the Fourth Edition of the Text. The WSO Office Manager asked to be recognized in order to give information on subjects that the Conference needed to know. The Annual WSO Report was distributed and everyone's attention was directed to that portion of the written report which addressed the issue.

In order to give the Fellowship benefit of the same information, both the written report and a transcription (initially made at the request of the Conference) of the oral presentation given by Bob Stone are included on this and the following pages. We begin with the oral report.

"The reason Chuck, that I have asked for this opportunity to give my report to the Conference physically, although there is only one part of the

report that I wish to address, is that it has a direct and a significant bearing on the issue of the fourth edition. There are two thoughts that I have to say concerning this matter. One relates specifically to the issue of the fourth edition itself and the other relates to something that I addressed in my oral presentation at last year's Conference. There is a relationship between the two and I wish to address the first one initially.

Last year I conveyed to you, I hope, my fears and frustrations over the reality that exists of the two sides of N.A. The two sides being them and us, whoever that happens to be in any conversation or any meeting or any region or area with the world level. It's a tragic thing when it occurs and it has occurred with such frequency and severity that it has caused all of us some pain and some suffering and some problems in our areas and our regions and certainly at the World Service Conference.

I am here to address that issue now from a perspective of having experienced the ultimate failure in our ability to get along and overcome this "us versus them" issue. What that issue does is blinds us, it makes us impervious to really listening to what somebody else is saying. And when we become impervious to what other people are saying we do a disservice to the Fellowship and we cause additional problems. And that is what has occurred during the last year. It has occurred over the fourth edition of the Basic Text.

When the Basic Text was published as the fourth edition last year as would have been expected, a number of people decided that they should, on their own, go through it word for word and compare it with the Third Edition Revised to determine what they thought about this as a different publication. This is an issue completely aside from the issue whether or not a fourth edition should have been printed and published in the way that it was. That issue I don't care to get involved in at this time. I am concerned, however, with the trail of events that took place as a result of it's immediate publication.

Some of those folks who did the word for word comparison were immediately disheartened, dismayed, angered, frustrated, hurt and a number of other adjectives that I could think of in time. It prompted an immediate action on their part to bring to the world's attention the problems they felt were centered in this because of it's differences. Unfortunately the we versus them syndrome entered into the discussion immediately.

Because of how the alarm was raised and, to some degree, because of who raised the alarm, other people did not as seriously as now seems necessary and appropriate, thoroughly study everything they were saying and determine its validity.

When the issue hit the streets it became immediately an issue of confrontation between those people who were saying something was wrong with it and disagreeing with its content and those who might have had a different opinion. That blindness in my opinion now has been a contributing factor in an error that originated two years ago that I now have to address. That blindness prevented all the people who got that manuscript from the committee that sent the manuscript out. It blinded them from bringing to the attention of all the rest of us and certain key people in particular, what was specifically contained in there that had more validity than they themselves knew or recognized. And here's how that works.

What we have discovered is a result of Michael Lee's insistence that a word for word complete master list be prepared. Those discussions took place in January and February and our staff got assigned that task and began doing that. It was slow work and we did not assign sufficient resources to do that until recently. So what I am going to tell you in terms of sequence only occurred recently.

On Friday, not this last one but the Friday before, it was my tragic and unfortunate experience to learn—that our staff informed me that—there were places in the manuscript that was delivered to the editor for editing and the same manuscript that was used by the Literature Review Committee to review the work where lines of text had not appeared that were in the third edition revised.

Those lines of text, in our review of the events that took place, are relatively easy to understand what took place. And we have included the twenty-five pages on which those lines appear in the back portion of this report. We have underlined the lines that were omitted from the third edition revised as the manuscript was prepared. I cannot tell you nor find words to express my anguish over this and my fear and just general displeasure. There is no excuse, whatsoever, for this to have occurred. Unfortunately I would only tell you that, if we didn't make mistakes we probably wouldn't be human. On the other hand I can tell you that making mistakes of this type are simply not acceptable and had we become aware of them at an earlier date it might have been possible to do something else and perhaps other decisions may have occurred.

Had the alarm that was raised last October and November been raised in a way that the rest of the Fellowship had not been blinded to its content, we might have been following a different course and have entirely different discussion today. So there are two issues here. One and I am taking this one very calmly because in the last ten days since learning the completed extent of this problem I've had to go through a lot of personal growth and personal changes. Those are very hard for all of us to do and they are hard for me as well as for you. It is

important I think for you to understand these changes, excuse my language I am getting nervous. I have attempted to explain on page 48 in a very short number of paragraphs the facts of the event and I've not attempted to induce any language to this discussion other than the facts.

If I had been more diligent in supervising the proofreading it is possible that this error might not have occurred. I do not have any personal assurance that would have been a guarantee, but it has renewed our understanding of the enormity and the preciseness of our responsibility of production. We have made the corrective actions that we believe are necessary or laid the foundation for those corrective actions so this will not occur again in the future.

An example of the corrective action is to go back to how the Second Edition was produced in 1983. The book was re-typeset following the Conference in 1983 and published about four months later. When the book was typeset it was done by a company in Northern California. After the original typesetting was done a proofreading session was held at which members of the Board of Trustees, members of the Literature Committee and WSO Board of Directors participated in a word for word review of the manuscript. It was that manuscript where the majority of the errors were found although even after they finished there were still some that we corrected in the following year. But they found all the big problems, the big problems were corrected and the Second Edition was then printed.

Since that time we have not felt it essential to have that kind of a proofreading session. The tragedy of this mistake clearly pinpoints again that we must return to that formal proofreading session to involve other service arms in such major publications as the Basic Text. And that correction system alone I believe will probably be expanded to include sending copies of the draft prior to its publication to other committees or individuals on a fairly limited basis who may be interested in doing a simultaneous proofreading to assist in this process. We believe that by gaining the Fellowship's participation and assistance in this we can avoid the types of errors that this one highlights.

At the end of the report, as I indicated, there are the words that are missing, typical if you turn to, say page 252 or 238, it seems obvious that when the typist was working on page 238 their eye movement in some way was, as typists normally do, moved from one place to another and when their eye movement came back to type the sentence following the word "I cried" they missed the next part and went right on to "I got right back." It is easy to understand how that mistake occurs and the others generally are of that type. There are some that are a little different, like I said there's no justification for it and I am sincerely sorry and have an inability to express how remorseful I feel over this error. Thank you very much."

This concludes the oral report given by Bob Stone, during the general forum on the Fourth Edition of the text. The following is a reprint of

the written portion of the Office Report that is mentioned above.

AN EXCERPT FROM WSO REPORT TO THE WSC

Every year there is a controversy concerning literature, usually the Basic Text. This year because the Office was about to publish the Fourth Edition, there was no way controversy was going to be avoided. Immediately upon its publication, the controversy began. Several comprehensive reports have already been published on this subject, so at first it may not seem necessary to include much on it in this report. However, there has been a recent turn of events that requires some detailed comments.

The most recent report by WSC Literature Chairperson Michael Lee provided an excellent history of the issue. Contained in his report was an announcement that the WSO staff was preparing a detailed item-for-item list of changes between the Third Edition Revised and the Fourth Edition. The staff began this word-for-word comparison at Michael's request in early March. The comparison included reviewing the manuscript that was sent to the Literature Review Committee for their concurrence. The project was completed only on this past Saturday, April 16, 1988.

I was horrified to learn what was found. The staff discovered that there were twenty-five separate places where language in the Third Edition Revised was not present in the manuscript used in the editing. There may have been others, but the editor or Literature Review Committee probably corrected them. There was one that was found by the Literature Review Committee and they decided on how to handle that one.

The consequence of this omission was that the final manuscript did not include those parts, as though they were intentional deletions. The Fourth Edition is therefore missing this language, by default, rather than by editor or committee choice. It may be that the editor or the committee, were they aware of the problem, might have chosen to leave the language out, but such conclusions would be pure speculation.

The problem has a simple origin. The manuscript was not adequately proofread before it was sent to the editor. For this error, there is no justifiable excuse. The truth is sometimes painful but we must always stand by the truth. No amount of explanation of the events or the circumstances, regardless of how comforting they might be to ease understanding of the mistake is going to change the facts.

In 1983 when the WSO began preparing the Second Edition for publication, the Text was sent to a typesetting company to be typeset. After the work was done, a committee including WSO Board members, Trustees and WSC Literature Committee members conducted a proofreading session to

identify corrections that were necessary. Most of the errors were found and corrections made. A few minor errors were not found, but identified by members during the year.

In 1984, the WSC decided to change the text again, resulting in the Third Edition. The changes affected only the Fourth and Ninth Tradition language and the other few corrections that had been brought to our attention.

When the Conference met in 1985, changes were made to the White Booklet and the same portions of the text. These changes were supervised by staff but the work was done by the same typesetting company used previously.

At the 1985 meeting the Conference voted to instruct the WSO to have the Text edited. This became the first time the Text was being entered into the WSO computer system as all previous work had been done by the outside company. The typing was done directly from a copy of the Third Edition Revised. As previously reported, there was a delay in selecting the editor, so the project to type the text and proofread it, proceeded at a slow pace. Unfortunately, whatever proofreading that was done at the time did not reveal the errors. So the mistake that we are now discovering actually began two and a half years ago. At the end of this report are copies of each page with the missing language underlined.

I am unable to find words that adequately express the remorse I have for my failure to properly manage this project. The Fellowship has a right to expect the Office will be accurate in the things that count the most and that corrective action will occur without delay when inaccuracies are found. The accuracy of the text is paramount.

A re-evaluation of the policies and procedures concerning proofreading during pre-production of all publications has been completed. The renewed emphasis on following procedures will provide better assurance of accuracy. This will mean that most publications will take longer to become available. However, since accuracy is essential and if delay is the price for accuracy, delay is a small price to pay.

POST CONFERENCE WORLD LITERATURE NEWS

This will be a very brief recap of just a couple of the hottest literature items which the Conference acted on this year. More details will be available in Fellowship reports, special Conference reports and correspondence from the World Literature Committee (WLC) Chairperson, Vince Daley. Vince has already sent one letter to all area and regional literature committees providing them with the WLC 1988-89 work-plan, plus a timetable to help the committees organize their time and plan workshops.

The Conference approved the five pamphlets which were in approval form. These are *Staying*

Clean on the Outside. Hey! What's the Basket For? The Group - Revised. Am I An Addict - Revised. Working Step Four in Narcotics Anonymous. These will be available for purchase by the middle of June.

Three review-form pamphlets are now available for your review and input this year. These are Questions and Answers. For Those in Treatment and in Times of Illness. Initial, complimentary copies of review form items are sent to all Literature Committees listed with the WSO. All Area and Regional Literature Committee's are encouraged to hold workshops to review and input these items and to make them as available as possible to their members to work on. Additional copies are sold to literature committees and groups where no ASC exists and can be ordered on the Special Order Form available from WSO. Copies of these will also be available for purchase by the middle of June.

The material on the Traditions section of *It Works*, will be out for review in October 1988 for one year. This will require a significant amount of your literature committee's time and effort and should be planned for accordingly.

Last, but certainly not least, work is continuing on the Handbook for N.A. Literature Committees and input is needed for those sections up to and including page 11. Many items brought up on the Conference floor were accepted as input to the guidelines and will be considered in this year's work. The adoption of the WLC's proposed guidelines will enable the Committee to initiate many new procedures which will be described as they are formalized.

The Fourth Edition of N.A.'s Basic Text was the focus of much attention, both before and during the WSC annual meeting. Shortly after its release last fall, some members commented on what they believed to be significant changes in the way the book read to them. Part of that was due to the fact that it had been edited for grammar (in accordance with a 1985 WSC motion).

Part, however, was due to a series of clerical errors made in preparing the manuscript used by the editor. In a number of places, the typist had accidentally dropped whole lines from the text. These gaps went undetected by the WSO, the editor and the WSC Literature Committee. In fact, they were discovered only days before the annual meeting began during the WSO's preparation of a master list of changes.

The conference addressed the problem by approving a proposal to restore the omissions as well as three intentional deletions and one additional error that occurred between the Third and Third Revised which was carried over to the Fourth. The WSO staff will complete the comparison of the 3rd Revised and Fourth to identify all typographical omissions. Then, an ad hoc committee, to be assigned by the 1987-88 World Literature Chairperson, will oversee the correct reinsertion of those omissions and deletions. This ad

hoc committee will also be responsible for reporting to the Fellowship its final findings and produce a list of all re-insertions which will be available upon request to any member. The WSO will print the corrected version within four months of the Conference and it will be known as the Fifth Edition of the Basic Text. While the restoration is underway, the WSO was authorized to continue selling the Fourth Edition. In addition, the conference approved a moratorium on changes in the Basic Text, insuring that the Fifth Edition would not be modified for at least five years.

REPORT FROM WLC CHAIRPERSON

The bottom line on the action taken by WSC '88 is that we will be seeing a Fifth Edition of our Basic Text sometime this year. Many options, solutions and alternatives were produced, discussed and soundly defeated. There was common ground that the Conference overwhelmingly agreed upon and so we will be seeing a Fifth Edition. This *Newsline* contains the basic information on what difference there will be between the Fourth Edition and the Fifth Edition. More detailed reports will be out later.

This article is about the Conference's decision "that the Basic Text, Fifth Edition is not eligible for revision for (5) five years from this Conference."

Since our Basic Text was approved at WSC '82, every year the World Literature Committee has received considerable input suggesting changes and revisions to our book. The fact that we'll soon have our Fifth Edition (and sixth book) in six years is testimony enough to all the meddling that has gone on. This has taken up a considerable amount of time, energy and Fellowship finances, not to mention the various controversies, strife and changes many have experienced. This decision basically says, however perfect or imperfect our book is, it's time to leave it alone for awhile. It is our intention to follow the instruction of the Conference and close the door.

From this point forward, all input the World Literature Committee receives on our Basic Text will be placed on a Master List that will be available for the Fellowship's use if the Fellowship decides to revise the Basic Text at some future date.

Certainly this is good news for our non-English speaking members who are laboring to translate our Basic Text into their languages. One of their needs is a stable book.

I realize that some members will not be willing to accept the decision of the World Service Conference. Yet once again we have the opportunity to practice surrender, acceptance and letting go. I witnessed our RSR's and other Conference participants do just that, on this very difficult decision. I believe they acted on what they believed would be best for our common welfare and Fellowship unity.

BOB STONE'S FOURTH EDITION REPORT

WSC 1988

This is the transcription of a verbal report given by Bob Stone, manager of the World Service Office to the 1988 World Service Conference on the Fourth Edition of the Basic Text.

The reason Chuck, that I have asked for this opportunity to give my report to the Conference physically, although there is only one part of the report that I wish to address, is that it has a direct and a significant bearing on the issue of the fourth edition. There are two thoughts that I have to say concerning this matter. One relates specifically to the issue of the fourth edition itself and the other relates to something that I addressed in my oral presentation at last year's Conference. There is a relationship between the two and I wish to address the first one initially. Last year I conveyed to you, I hope, my fears and frustrations over the reality that exists of the two sides of N.A. The two sides being them and us, whoever that happens to be in any conversation or any meeting or any region or area with the world level. It's a tragic thing when it occurs and it has occurred with such frequency and severity that it has caused all of us some pain and some suffering and some problems in our areas and our regions and certainly at the World Service Conference. I am here to address that issue now from a perspective of having experienced the ultimate failure in our ability to get along and overcome this "we versus us" issue. What that issue does is blinds us, it makes us impervious to really listening to what somebody else is saying. And when we become impervious to what other people are saying we do a disservice to the Fellowship and we cause additional problems. And that is what has occurred during the last year. It has occurred over the fourth edition of the Basic Text. When the Basic Text was published as the fourth edition last year as would have been expected, a number of people decided that they should, on their own, go through it word for word and compare it with the Third Edition Revised to determine what they thought about this as a different publication. This is an issue completely aside from the issue whether or not a fourth edition should have been printed and published in the way that it was. That issue I don't care to get involved in at this time. I am concerned however, with the trail of

events that took place as a result of it's immediate publication. Some of those folks who did the word for word comparison were immediately disheartened, dismayed, angered, frustrated, hurt and a number of other adjectives that I could think of in time. It prompted an immediate action on their part to bring to the world's attention the problems they felt were centered in this because of it's differences. Unfortunately the we versus them syndrome entered into the discussion immediately. Because of how the alarm was raised and, to some degree, because of who raised the alarm, other people did not as seriously as now seems necessary and appropriate thoroughly study everything they were saying and determine it's validity. When the issue hit the streets it became immediately an issue of confrontation between those people who were saying something was wrong with it and disagreeing with it's content and those who might have had a different opinion. That blindness in my opinion now has been a contributing factor in an error that originated two years ago that I now have to address. That blindness prevented all the people who got that manuscript from the committee that sent the manuscript out. It blinded them from bringing to the attention of all the rest of us and certain key people in particular what was specifically contained in there that had more validity then they themselves knew or recognized. And here's how that works. What we have discovered is a result of Michael Lee's insistence that a word for word complete master list be prepared. Those discussions took place in January and February and our staff got assigned that task and began doing that. It was slow work and we did not assign sufficient resources to do that until recently.

So what I am going to tell you in terms of sequence only occurred recently. On Friday, not this last one but the Friday before, it was my tragic and unfortunate experience to learn--that our staff informed me that--there were places in the manuscript that was delivered to the editor for editing and the same manuscript that was used by the Literature Review Committee to review the work where lines of text had not appeared that were in the third edition revised. Those lines of text, in our review of the events that took place, are relatively easy to understand what took place. And we have included the twenty-five pages on which those lines appear in the back portion of this report. We have underlined the lines that were omitted from the third edition revised as the manuscript was prepared. I cannot tell you nor find words to express my anguish over this and my fear and just general displeasure. There is no excuse, whatsoever, for this to

have occurred. Unfortunately I would only tell you that, if we didn't make mistakes we probably wouldn't be human. On the other hand I can tell you that making mistakes of this type are simply not acceptable and had we become aware of them at an earlier date it might have been possible to do something else and perhaps other decisions may have occurred. Had the alarm that was raised last October and November been raised in a way that the rest of the Fellowship had not been blinded to its content, we might have been following a different course and have entirely different discussion today. So there are two issues here. One and I am taking this one very calmly because in the last 10 days since learning the completed extent of this problem I've had to go through a lot of personal growth and personal changes. Those are very hard for all of us to do and they are hard for me as well as for you. It is important I think for you to understand these changes, excuse my language I am getting nervous. I have attempted to explain on page 48 in a very short number of paragraphs the facts of the event and I've not attempted to induce any language to this discussion other than the facts. If I had been more diligent in supervising the proofreading it is possible that this error might not have occurred. I do not have any personal assurance that would have been a guarantee but it has renewed our understanding of the enormity and the preciseness of our responsibility of production. We have made the corrective actions that we believe are necessary or laid the foundation for those corrective actions so this will not occur again in the future. An example of the corrective action is to go back to how the Second Edition was produced in 1983. The book was re-typeset following the Conference in 1983 and published about four months later. When the book was typeset it was done by a company in Northern California. After the original typesetting was done a proofreading session was held at which members of the Board of Trustees, members of the Literature Committee and WSO Board of Directors participated in a word for word review of the manuscript. It was that manuscript where the majority of the errors were found although even after they finished there were still some that we corrected in the following year. But they found all the big problems, the big problems were corrected and the Second Edition was then printed. Since that time we have not felt it essential to have that kind of a proofreading session. The tragedy of this mistake clearly pinpoints again that we must return to that formal proofreading session to involve other service arms in such major publications as the Basic Text. And that correction system alone I believe will probably be expanded to include

sending copies of the draft prior to its publication to other committees or individuals on a fairly limited basis who may be interested in doing a simultaneous proofreading to assist in this process. We believe that by gaining the Fellowship's participation and assistance in this we can avoid the types of errors that this one highlights.

At the end of the report, as I indicated, there are the words that are missing, typical if you turn to, say page 252 or 238, it seems obvious that when the typist was working on page 238 their eye movement in some way was, as typists normally do, moved from one place to another and when their eye movement came back to type the sentence following the word "I cried" they missed the next part and went right on to "I got right back." It is easy to understand how that mistake occurs and the others generally are of that type. There are some that are a little different, like I said there's no justification for it and I am sincerely sorry and have an inability to express how remorseful I feel over this error. Thank you very much.

This concludes the verbal input given by Bob Stone, manager of the World Service Office to the 1988 World Service Conference during the general forum on the fourth edition.

reassuring. I feel I will be leaving the Committee with a stable foundation for further greatness and productivity. It has been an honor and privilege to be of service to you as Chairperson of the dynamic, relentless and innovative WSC Policy Committee.

* * * * *

To: The Fellowship

From: Michael Lee, Chairperson
World Literature Committee

INTRODUCTION: This report has been extremely difficult for me to write. It's been harder to do than most of the written moral inventories I've had to make. As an addict, I hope and pray that this service work helps me stay clean and helps Narcotics Anonymous to grow.

BASIC TEXT, NARCOTICS ANONYMOUS, 4TH EDITION: It seems that the best introduction I can make to this subject which is confronting Narcotics Anonymous comes from the Introduction to the Basic Text itself:

"Everything that occurs in the course of N.A. service must be motivated by the desire to more successfully carry the message of recovery to the addict who still suffers. It was for this reason that we began this work. We must always remember that as individual members, groups and service committees, we are not and should never be in competition with each other. We work separately and together to help the newcomer and for our common good. We have learned, painfully, that internal strife cripples our Fellowship; it prevents us from providing the services necessary for growth.

It is our hope that this book will help the suffering addict find the solution that we have found. Our purpose is to remain clean, just for today, and to carry the message of recovery."

Prior to writing this report, I have had the opportunity to read and review what the Chairpersons of the World Service Conference, Board of Trustees and WSO Board of Directors have written elsewhere in this November Fellowship Report. Clearly, the Basic Text and the issues surrounding the publication of the 4th Edition affect Narcotics Anonymous as a whole, and each of these reports should be read.

Another thing which warrants mentioning at the beginning is that as the Vice-Chairperson of the World Literature Committee and member of the Literature Review Committee last year, I was a conscious participant in the Literature Review Committee's work. I am prepared to give a full accounting to the World Service Conference of my personal role in this matter, as well as any other specifics. I am NOT going to discuss any specific edits in the book or get drawn into any debates about whether or not concepts have been changed. At this point, those things are for the Fellowship to decide through the established service structure. Because of the controversy developing, I have been encouraged to take all kinds of sides by some and to maintain a neutral role by others. Under such pressure, it is really a no win situation. After weeks of prayer, meditation and widespread consultation and dialogue with others, I have come to the conclusion that as a participant I cannot possibly be entirely neutral and free of bias in this situation. My goal is, however, to do my best to serve the Fellowship given my present skills, abilities, and character. In the spirit of openness I have tried to bring to this year's World Literature Committee, I hope to demonstrate a fairness, objectivity and open-mindedness that allows me to serve the Fellowship effectively, while maintaining my personal integrity and dignity.

WHAT'S GOING ON?: The fourth edition of the Basic Text has only been available for sale a few weeks. As such, tens of thousands of members have never seen a copy yet, and know little or nothing about the controversy which is developing against using or selling this book.

Whether you're a newcomer or a Conference participant, as a fellow addict in recovery let me share with you about the problems I'm hearing about the fourth edition of the Basic Text and the history of how it came to be.

From my mail and telephone calls, it appears that there are those who are upset and feel strongly that wrong, unauthorized, conceptual changes in the fourth edition Basic Text have been made. These individuals are calling for an immediate WSO recall of the fourth edition book to be replaced by copies of the third edition revised, expecting WSO to begin reprinting. Everybody who is anybody (joke) has received midnight telephone calls ranging from reasonable requests for help or information to personal attacks and/or insults. There have been reports that RSO's and RSC's have been pressed to take various action on these demands. Rumors of all kinds have run rampant through the Fellowship's informal communication network. Requests/demands/suggestions for emergency meetings, jointly or separately, have been made to the WSO Board of Directors and Board of Trustees.

EVALUATING THE FOURTH EDITION: Facts, judgment, hindsight. I'm going to discuss all of these issues and other problems below. But no matter what I say, the reality now is that the Fellowship has the responsibility to read and evaluate the fourth edition for itself. Read the book and make up your own mind. All input, positive or negative, received by the World Literature Committee in care of WSO will be reviewed by all committee members. Use the service structure responsibly to make your thoughts known.

THE BASIC FACTS: The basic facts in this matter are as follows. The 1985 World Service Conference passed the following motion proposed by the World Literature Committee:

"That the WSO be instructed to have the Basic Text professionally edited to ensure consistent and correct use of capitalization, verb tenses, gender, singular/plural endings, and other grammatical errors and that the edited text be returned to the Literature Review Committee for acceptance and approval prior to printing and distribution."

This motion set in place a Conference-approved process to produce an edited version of our Basic Text, specifically authorizing the Literature Review Committee to act as a trusted servant for the Fellowship of Narcotics Anonymous by investing this directly responsible service committee with the task of accepting and approving the edited text prior to printing and distribution to the Fellowship.

The 1986 and the 1987 World Service Conferences took no action to change the fundamental process under which the fourth edition was to be edited and published. This process and the progress being made on this project were reported regularly by both the WSO and the WLC through the standard communication tools of the Fellowship: the *Newsline* and the Conference Agenda Report, as well as reports from the 1985, 1986, and 1987 WSC and in other miscellaneous communications. Every member, group, area, region and WSC participant in existence during this period of time bears some share of responsibility for the fourth edition and the action, or lack of action, by the 1985, 1986, and 1987 World Service Conferences.

The other key fact is that the edited text was returned to the Literature Review Committee in August of 1986 and was subsequently accepted and approved by the LRC.

The Literature Review Committee was keenly aware of its responsibility to ensure that conceptual changes were not made in the text. Although the Fellowship may, or may not, come to the conclusion that conceptual changes have, or have not, been made in the text, there are two important aspects of the Literature Review Committee's work that illustrate the Committee's understanding of the limitation of the authority delegated to it by the Conference. These two things are, first, how the Committee considered bringing the fourth edition into alignment with the Newly Revised Little White Booklet (adopted at the 1986 WSC) and, second, how the Committee brought what it felt were certain conceptual problems to the attention of the Fellowship for action. Both of these matters were discussed and reflected in the Literature Review Committee's October 1986 meeting in Charlotte, North Carolina.

The facts concerning the Little White Booklet situation are as follows. The 1986 WSC, in adopting a revised version of the Little White Booklet, changed, among other things, certain specific phrases. One example was changing "first fix, pill or drink" to "first drug." The Conference, in making these changes in the White Booklet, did not give specific direction to make these changes wherever they occurred in N.A. Literature. So, when the Literature Review Committee discovered a series of these inconsistencies in the Basic Text, a major debate occurred within the LRC about whether or not the Committee was authorized to make such changes. Some members argued that the will of the Fellowship had already been unanimously expressed to make these changes, that the Committee had "the implied authority of the Conference" to go ahead and make these changes. Others argued that these would be conceptual changes, not grammatical changes, and so fell outside of the scope of the original motion to edit the text. The Committee was cautious and conservative, and the eventual result, after seeking guidance from the WSO Board of Directors and the Board of Trustees, was to wait until the 1987 Conference took action on this issue, which it did through adopting a series of motions.

The other significant thing which demonstrates the Literature Review Committee's unwillingness to make intentional conceptual changes in the text is illustrated by how the Committee dealt with conceptual problems which were revealed as a result of carefully reviewing the edited text. The Literature Committee Chairperson's January 1987 Fellowship Report stated:

"During their in-depth review of the Basic Text, the Literature Review Committee also came across some conceptual problems in the book. At this time the Committee is not making any specific recommendation as to what to do about these problems, but we do want to make the Fellowship aware of some of them. We ask that you look over the following examples and think about what it is that you, the N.A. membership, want us to do. These examples are just a few of the many problems that were identified. It does not appear that these kinds of problems can be taken care of with simple amendments. There were several alternatives discussed, one of which was rewriting the book. However, the Literature Committee already has a Conference-approved list of priority work items. Undertaking such a major task as rewriting the Basic Text would necessitate some major restructuring of the Committee's priorities. Therefore at this time, we ask the Fellowship to send in their input as to what they want us to do.

EXAMPLES OF CONCEPTUAL PROBLEMS IN THE BASIC TEXT

TERMINOLOGY: 'clean and sober, addictions, get your house in order, drugs and alcohol, etc.'

TRADITION PROBLEMS: anonymity breaks in stories, brevity of Chapter Six, etc.

OTHER PROBLEMS: 'Once an addict, always an addict is a lie.' The explanation of the symbol is not simple. 'Our defects can drive us into a corner that we can't get out of clean.'

The important point is that the Literature Review Committee did not try to make any deliberate conceptual changes in any part of the Basic Text using the justification that a grammatical error was involved.

In sum, the topic of editing the Basic Text was discussed at the last three successive World Service Conference meetings, in addition to other Fellowship communications. It cannot be said that the subject never came up or that it was overlooked at the World Service Conference. If, at any time, the World Service Conference had wished to change its directions to the WSO or the Literature Review Committee, it had ample opportunities to do so. Since the Conference did not change its mind on this topic and, in fact, continued providing additional specific directions each year, it can be ascertained that it was the clear group conscience of the Conference to have the Basic Text edited using the procedure established in 1985.

JUDGMENT: Whenever one of our service committees or boards is given the trust, responsibility and delegated authority to carry out the wishes of the Fellowship, it is asked, directly or indirectly, to make judgment calls along the way. That is what the Literature Review Committee was required to do and what it did. Perhaps its final work is not what the Fellowship wanted. Only the World Service Conference can determine and express that judgment at its meeting next April, 1988.

HINDSIGHT: Hindsight is the perception of an event after it has happened. Being human, we shall all have the benefit of the clear perspective which hindsight brings to this situation. Unfortunately, hindsight does not include the power to change the past.

DRASTIC ACTION: The World Service Conference will have the opportunity to take whatever action it feels is appropriate on this issue at its next meeting. The options are endless. But if a major or minor mistake of any kind has been made, whether it is in the job the Literature Review Committee did or in the process that the Conference itself created, it is up to the Conference, and only the Conference, to take corrective action. In particular, the WSO Board of Directors, Board of Trustees, or World Literature Committee, together or separately are simply not authorized under our existing service structure to decide for the Fellowship and the World Service Conference to recall the fourth edition and replace it with the third edition or take any other such drastic action. In my opinion, not only would it be spiritually wrong, but also it would be disastrous to the overall operation of our World Service Office and world services. On this point, I cannot and will not be neutral. Such calls, whether made in the emotion of anger or made out of a sense of principle or justice, are simply not responsible and not well thought out.

IN SUMMARY--A PERSONAL CONCLUSION: Because of the nature of the criticism and input received to date, a certain defensiveness in this report has been impossible to weed out and not react to. I hope what I've said helps somebody. It

is equally possible that the Fellowship may love, like or accept the fourth edition as is and congratulate the Literature Review Committee on a job well done. But if there are problems, I have a suggestion as to where to look for our solution. I have been looking at the Twelve Steps and Twelve Traditions of Narcotics Anonymous. I am powerless over addiction and my life has become unmanageable. I do believe a Power greater than myself can restore me to sanity regarding the Basic Text. I have made a decision to turn my will and my life and the Basic Text over to the care of my God. I have been taking my own inventory, and asking God to remove my shortcomings. I am willing to make any necessary amends as appropriate. I am seeking through prayer and meditation to improve my conscious contact with God so that I might better do God's will in my life and in my service work, practicing all of the principles of the steps to the best of my ability as I try to carry this message to fellow addicts.

I am sure that if we look for solutions together we will also find them collectively in an application of the principles of each of the Twelve Traditions. But especially, whatever our differences have been or might be over literature, "Our common welfare should come first; personal recovery depends on N.A. unity." This is our First Tradition. Our primary purpose must be to carry the message to the addict who still suffers, in the spirit of our Fifth Tradition. And in keeping with Tradition Twelve, "Anonymity is the spiritual foundation of all our traditions, ever reminding us to place principles before personalities." Let us listen to what each member is saying, no matter who they are or how they are saying it. Through open-mindedness and a Higher Power, we may find a common understanding that carries us through this together.

DENVER MEETING: The World Literature Committee met during the Denver Conference Workshop (October 17-19) and focused its energies on reviewing the Committee's Procedural Guidelines. It was agreed that it was necessary to spend most of the weekend working on this material.

Before discussing the Committee's progress on the guidelines material, a few items that were discussed and acted upon by the full Committee should be reported to you.

1. The proposed book, "In Loving Service" was discussed again. A motion was carried to refer this manuscript to the WSC Select Committee. The intent is for this material be evaluated and incorporated where appropriate in *A Guide to Service*.
2. An outline of the proposed Unity pamphlet was approved and the task of developing a working draft was assigned to the Georgia Regional Literature Committee.
3. A Basic Text Survey was approved. By design, the survey has been distributed for completion by area and regional literature committees only. Initially, the survey was intended to ask a variety of questions about the literature development process, but after Committee discussion in Denver, the focus of the survey was reduced so that it would cover the question of possible future revision of the Basic Text only. Development of a more comprehensive survey on the use and development of literature in Narcotics Anonymous may be undertaken in the future. It should also be noted that this survey is not related to developments which have occurred since Denver in response to the fourth edition of our Basic Text, *Narcotics Anonymous*.

To The Board of Trustees: or Whom it may concern.

As basically a newcomer in recovery, I am confused and dissillusioned by the changing of Basic Text. I am aware of the history behind the forming of this text, years of input and review from members across the country.

My question is why and how could something that is important to my recovery be changed without input from the fellowship. I am Aware also of the motion passed at the Conference to correct grammar and punctuation. Does this mean changing words, deleting sentences, and ultimately changing the meaning of our message. We must, as a fellowship, bound by spiritual principles, be honest with ourselves and ask, "Was this what the fellowship wantwd?".

I feel, as do many members in my area, that the answer is NO! The only solution to this problem is to re-issue the third edition revised, and correct only puntuation and spelling.

Narcotics Anonymous is growing at a rapid pace. Does this mean that our Trusted Servants on the world level have the authority to change our literature without the input and approval of the Fellowship as a whole. Maybe the process takes too long, and we want to push things through and speed up the process. But in doing so, thousands and thousands of members, including newcomers, are robbed of the siritual benefit of being "part of". In my active using, I never felt a part of anything. N.A. gave me the opportunity, for the first time in my life, to actually reap the benefits of my own participation in carrying the message. I feel betrayed by the trusted servants who made this decision for us by denying my voice as a member of NA. This is not the first time, and thats why I wrote this letter to you to express my feelings.

I ask that we seek guidance from a loving and caring God, as we understand, to find a solution to this, and remember our Unity that is so important in keeping this fellowship alive and well.

With Love and Concern,
Lou DiDona
G.S.R.
Freedom Through Fellowship
L.A.A.S.C.

W.S.O. Board of Trustees, or Whom it may concern:

I would like to express my deep feelings of pain and hurt. Our heart has been affected. When I found N.A. I purchased a Basic Text. I read it, I believed in it, and I cherished it. That edition was revised and I read it, and continue to believe that it is a major tool in my personal recovery. The third edition has touched my life. The fourth edition is not of any use to my personal recovery. Statements that I have identified with are no longer there. Words that I could understand have been changed. I don't feel with this new edition.

In Chapter Eight(which has been a favorite of mine) the editor has changed the statement "There is no model of the recovering addict." I have many models of recovering addicts in my life, from that person who walks in the door with one day clean, to the "recovering addict" with years clean.

Please, so that the "newcomer" or the "addict who still suffers" does not continue to suffer, recall these books! It is not a Basic Text for learning from.

Let our Ultimate Authority, as he may express Himself, in Our GROUP CONSCIENCE, express himself!!!!!! PLEASE!!!
I love this Fellowship of N.A.!!

Love and Hugs,
With Great Concern,
Wendy Becker
"Recovering Addict" of
L.A.A.N.A.

because we can only keep what we have by giving it away. We have learned from our group experience that those who keep coming to our meetings regularly stay clean.

Narcotics Anonymous is a fellowship of men and women who are learning to live without drugs. We are a non-profit society, and have no dues or fees of any kind. Each of us has paid the price of membership. We have paid dearly with our pain for the right to recover.

We are addicts, surviving against all odds, who meet regularly together. We respond to honest sharing and listen to the stories of our members for the message of recovery. We realize that, at last, there is hope for us.

We make use of the tools that have worked for other recovering addicts who have learned to live without drugs in Narcotics Anonymous. The Twelve Steps are positive tools that make recovery possible. Our primary purpose is to stay clean and to carry the message to the addict who still suffers. We are united by our common problem of addiction. By meeting, talking with, and helping other addicts, we are able to stay clean. The newcomer is the most important person at any meeting because we can only keep what we have by giving it away.

Narcotics Anonymous has had many years of experience with literally hundreds of thousands of addicts. This mass of intensive first-hand experience in all phases of illness and recovery is of unparalleled therapeutic value. We are here to share freely with any addicts who want it.

Our message of recovery is based on our own experience. Before coming to the fellowship, we exhausted ourselves trying to "use" successfully, or trying to find out what was wrong with us. After coming to N.A., we found ourselves among a very special group of people who have suffered like us and found recovery. In their experiences, freely shared, we found hope for ourselves. If the Program worked for them, it would work for us.

The only requirement for membership is a desire to stop using. We have seen the Program work for any addict who honestly and sincerely wants to stop. We don't have to be clean when we get here, but after the first meeting, we suggest that newcomers keep coming back and come

back clean. We don't have to wait for an overdose, or jail sentence, to get help from Narcotics Anonymous, nor is addiction a hopeless condition from which there is no recovery.

We meet addicts like ourselves who are clean. We watch and listen to them and realize that they have found a way to live and enjoy life without drugs. We don't have to settle for the limitations of the past. We can examine and re-examine all our old ideas and constantly improve on them or replace them with new ones. We are men and women who have discovered and admitted that we are powerless over our addiction. When we use, we lose.

When we discovered that we cannot live with or without drugs, we sought help through N.A. rather than prolong our suffering. The Program works a miracle in our lives. We become different people. The steps and abstinence give us a daily reprieve from our self-imposed life sentences. We become free to live.

We want the place where we recover to be a safe place, free from outside influences. For the protection of the fellowship, we insist that no drugs or paraphernalia be brought to any meeting.

We feel totally free to express ourselves within the fellowship, because no law enforcement agencies are involved. Our meetings have an atmosphere of empathy. In accordance with the principles of recovery, we try not to judge, stereotype or moralize with each other. We are not recruited and it doesn't cost anything. N.A. does not provide counseling or social services.

Our meetings are a process of identification, hope and sharing. The heart of N.A. beats when two addicts share their recovery. What we do becomes real for us when we share it. This happens on a larger scale in our regular meetings. A meeting is two or more addicts gathered together to help each other stay clean.

At the beginning of the meeting, we read N.A. literature which is available to anyone. Some meetings have speakers, topic discussions or both. Closed meetings are for addicts or those who think they might have a drug problem; open meetings welcome anyone wishing to experience our Fellowship. The atmosphere of recovery is protected by our Twelve Traditions. We are fully self-supporting through voluntary

STEP TEN

"We continued to take personal inventory and when we were wrong promptly admitted it."

The Tenth Step frees us from the wreckage of our present. If we do not stay aware of our defects, they can drive us into a corner that we can't get out of clean.

One of the first things we learn in Narcotics Anonymous is that if we use, we lose. By the same token, we won't experience as much pain if we can avoid the things that cause us pain. Continuing to take a personal inventory means that we form a habit of looking at ourselves, our actions, our attitudes and our relationships on a regular basis.

We are creatures of habit and are vulnerable to our old ways of thinking and reacting. At times it seems easier to continue in the old rut of self-destruction rather than to attempt a new and seemingly dangerous route. We don't have to be trapped by our old patterns. Today we have a choice.

The Tenth Step can do this for us; it can help us correct our living problems and prevent their recurrence. We examine our actions during the day. Some of us write about our feelings, explaining how we felt and what part we might have played in any problems which occurred. Did we cause someone harm? Do we need to admit that we were wrong? If we find difficulties, we make an effort to take care of them. When these things are left undone, they have a way of festering.

This step can be a defense against the old insanity. We can ask ourselves if we are being drawn into old patterns of anger, resentment or fear. Do we feel trapped? Are we "setting ourselves up" for trouble? Are we too hungry, angry, lonely or tired? Are we taking ourselves too seriously? Are we judging our insides by the outside appearances of others? Do we suffer from some physical problem? The answers to questions like these can help us to deal with the difficulties of the moment. We no longer have to live with the feeling of a "hole in the gut." A lot of our chief concerns and major difficulties come from our inexperience with living without drugs. Often when we ask an "oldtimer" what to do, we are amazed at the simplicity of the answer.

The Tenth Step can be a pressure relief valve. We work this step while the day's ups and downs are still fresh in our minds. We list what we have done and try not to rationalize our actions. This may be done in writing at the end of the day. The first thing we do is stop! Then we take the time to allow ourselves the privilege of thinking. We examine our actions, our reactions, and our motives. We often find that we've been "doing" better than we've been "feeling." This allows us to find out where we have gone wrong and admit fault before things get any worse. We need to avoid rationalizing. We promptly admit our faults, not explain them.

We work this step continuously. This is a prevention, and the more we do it, the less we will need the corrective part of this step. This is really a great tool. It gives us a way of avoiding grief before we bring it on ourselves. We monitor our feelings, our emotions, our fantasies, and our actions. By constantly looking at these things we may be able to avoid repeating the actions that make us feel bad.

We need this step even when we're feeling good and things are going well. Good feelings are new to us and we need to nurture them. In times of trouble we can try the things that worked before. We have the right not to feel miserable. We have a choice. The good times can also be a trap; the danger is that we may forget that our first priority is staying clean. For us, recovery is more than just pleasure.

We need to keep in mind that everyone makes mistakes. We will never be perfect. However, we can accept this fact by using Step Ten. By continuing a personal inventory we are set free, in the here and now, from ourselves and the past. We no longer are forced to justify our existence. This step allows us to be ourselves.

STEP ELEVEN

"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."

The first ten steps have set the stage for us to improve our conscious

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Understanding these Traditions comes slowly over a period of time. We pick up information as we talk to members and visit various groups. It usually isn't until we get involved with service that someone points out that "personal recovery depends on N.A. unity," and that unity depends on how well we follow our Traditions. Because we hear about "suggested steps" and "no musts" so often, some of us make a mistake and assume that this applies to groups the way it applies to the individual. The Twelve Traditions of N.A. are not negotiable. They are the guidelines that keep our fellowship alive and free.

By following these guidelines in our dealings with others and society at large, we avoid many problems. That is not to say our Traditions eliminate them all. We still have to face difficulties as they arise: communication problems, differences of opinion, internal controversies, and troubles with individuals and groups outside the fellowship. However, when we apply these principles, we avoid some of the pitfalls. Many of our problems are like those our predecessors had to face. Their hard-won experience gave birth to the Traditions, and our own experience has shown that these principles are just as valid today as they were when these Traditions were formulated. Our Traditions protect us from the internal and external forces which could destroy us. They are

truly the ties that bind us together. It is only through understanding and application that they work.

TRADITION ONE

"Our common welfare should come first; personal recovery depends on N.A. unity."

Our First Tradition concerns unity and our common welfare. One of the most important things about our new way of life is being a part of a group of addicts seeking recovery. Our survival is directly related to the survival of the group and of the fellowship. To maintain unity within Narcotics Anonymous it is imperative that the group remain stable, or else the entire fellowship perishes and the individual dies.

It wasn't until we came to Narcotics Anonymous that recovery became possible. This program can do for us what we could not do for ourselves. We became part of a group and found that we could recover. We learned that those who did not continue to be an active part of the fellowship faced a rough road. The individual is precious to the group, and the group is precious to the individual. We never experienced the kind of attention and personal care that we found in the Program. We are accepted and loved for what we are, instead of "in spite" of what we are. No one can revoke our membership or make us do anything we do not choose to do. We follow this way of life by example rather than direction. We share our experience and learn from each other. In our addiction, we consistently placed our personal desires before anything else. In Narcotics Anonymous we found that what is best for the group is usually good for us.

Our personal experiences while using differed from one another. However, as a group we have found many common themes in our addiction. One of these was the need to prove self-sufficiency. We had convinced ourselves that we could make it alone and proceeded to live life on that basis. The results were disastrous, and in the end, each of us had to admit that self-sufficiency was a lie. This admission was the starting point of our recovery and is a primary point of unity for the fellowship.

We admit our lives have been unmanageable, but sometimes we have a problem admitting our need for help. Our own self-will leads to many problems in our recovery; we want and demand that things go our way. We should know from our past experience that our way of doing things did not work. The principle of surrender guides us into a way of life in which we draw our strength from a Power greater than ourselves. Our daily surrender to our Higher Power provides the help we need. As addicts we have trouble with acceptance which is critical to our recovery. When we refuse to practice acceptance, we are, in effect, still denying our faith in a Higher Power. Worrying is the practice of lack of faith. Surrendering our will puts us in contact with a Higher Power which fills the empty place inside that nothing could ever fill before. We learned to trust God for help daily. Living just for today relieves the burden of the past and the fear of the future. We learned to take whatever actions are necessary and leave the results in the hands of our Higher Power.

The Narcotics Anonymous program is spiritual. We strongly suggest that each person make an attempt to find a Higher Power of their understanding. Some of us have profound spiritual experiences, dramatic and inspirational in nature. For others, the awakening is more subtle. We recover in an atmosphere of acceptance and respect for one another's beliefs. We try to avoid the self-deception of arrogance and self-righteousness. As we develop faith in our daily lives, we find that our Higher Power supplies us with the strength and guidance we need.

Each of us is free to work out our own concept of a Higher Power. Many of us were suspicious and skeptical because of disappointments we have had with religion. As new members, the talk of God we heard in meetings repelled us. Until we sought our own answers in this area, we were trapped in the ideas gathered from our past. Agnostics and atheists sometimes start out by just talking to "whatever's there." There is a sense of an unseen that we feel in the moment. This is sometimes the newcomer's first concept of a Higher Power. Ideas from the past are often incomplete and unsatisfactory. Everything we know is subject to revision, especially what we know about the truth. We reevaluate our old ideas, so we can become acquainted with the new ideas that lead to a new way of life. We recognize we are human with a physical, mental and

spiritual sickness. When we accept that our addiction caused our own hell and that there is a power available to help us, we begin to make progress in solving our problems.

Lack of daily maintenance can show up in many ways. Through open-minded effort we come to rely on a daily relationship with God as we understand Him. Each day most of us ask our Higher Power to help us stay clean, and each night we give thanks for the gift of recovery. As our lives become more comfortable, many of us lapse into spiritual complacency, and risking relapse, we find ourselves in the same horror and loss of purpose from which we have been given only a daily reprieve. This is hopefully when our pain motivates us to renew our daily spiritual maintenance. One way we can continue a conscious contact, especially in hard times, is to list the things for which we are grateful.

Many of us have found that setting aside quiet time for ourselves is helpful in making conscious contact with our Higher Power. By quieting of the mind, meditation can lead us to calmness and serenity. This quieting of the mind can be done in any place, time, or manner according to the individual.

Our Higher Power is accessible to us at all times. We receive guidance when we ask for knowledge of God's will for us. Gradually as we become more God-centered than self-centered, our despair turns to hope. Change also involves the great source of fear—the unknown. Our Higher Power is our source of the courage we need to face this fear.

Some things we must accept, and others we can change. The wisdom to know the difference comes with growth in our spiritual program. If we maintain our spiritual condition daily, we find the pain and confusion easier to deal with. This is the emotional stability that we so badly need. With the help of our Higher Power, we never have to use again.

Any addict clean is a miracle. We keep this miracle alive in ongoing recovery with positive attitudes. If, after a period of time, we find ourselves in trouble with our recovery, we have probably stopped doing one or more of the things which helped us in the earlier stages of our recovery.

Three basic spiritual principles are Honesty, Open-mindedness, and Willingness to try. We say these are the HOW of our program. The initial

given to me by my environment, whom I did not understand. I knew his God did not want anything to do with something like me.

There were times when I tried to relate, but there seemed to be something missing. I sincerely think that even though the feelings seemed the same there seemed a lack of deeper understanding that I needed. God bless them, they tried. There were no recovered addicts in the area and no N.A. I looked for people with other drug dependencies and finally found one lady in the group. She had spent ten years in and out without any success.

Things did get a little better. There were no arrests and no stays in the hospitals for a period of two years. Then in the fall of 1975 everything went to pieces. Back to the hospital I went. Exchanging the alcohol for pills, I was back in the old paradox again. Then a series of events began that changed my life. There was talk of committing me to the state institution. My family no longer wanted me like I was. Two Program members came one afternoon to see me and they both told me the same thing; that I wasn't crazy, to come back, don't use, and ask for help.

My sponsor, who had fired herself several times from my case, picked me up and took me to a meeting. The girl who rode with us spoke that night; she talked about God of her understanding. Sitting next to my wife that night I began to see where I had missed the boat. I went back to that dark room and thanked God for those people, because somehow I knew they cared. Even though they did not understand many things about me, they gave me time out of their lives and asked for nothing back. I remember the Eleventh Step in the Program and I thought maybe, just maybe if I asked for knowledge of His will for me and the power to carry it out, He might help. I got a little brave, knowing I wasn't honest, I added "P.S., Please help me get honest." It would have been great to say that I left that hospital and never have used again, but it didn't happen that way. It was almost like all the other confinements I had experienced. I came out of that hospital with exactly what I went in with: me!

Thanksgiving, Christmas, and New Years passed just like a wink, blink and a nod, and I was still praying. Everything got worse. My family kicked me out the day after New Years and I knew it was hopeless,

but I was still asking for honesty and on or around the fifth of January, I began to ease off the pills I was using. It wasn't any fun, but I know today that all the suffering was necessary. Praying and tapering off had become my obsessions. I felt that this was my last chance.

I took my last pill, shot, etc., in March. By God's grace I was clean! People began to tell me, look what you have done, and I began to believe them: I got to looking so good to me I just invited me out for a drink. What a rude awakening. I came off that drunk cold turkey, no pills, nothing, for the first time in over 21 years. For five days I shook and I mean shook, and on the fifth day I wanted no more. I sat down in my little V.W., bowed my head and told God, "if this was all in life for me, I wanted life no longer. Death would be far more merciful. It doesn't make any difference any longer." I felt a peace come into me that I had never felt before. I don't know how long this lasted and it doesn't matter. It happened and that is the important part. Since then, I have experienced the same feeling from time to time. It was like being brought forward from darkness to light. God doesn't let me stay in the sunlight too long, but he will help me if I choose to stay in the twilight. I walked away from that car a free man. I did not realize this for a long time. Since that day I have not had a desire to use.

A God of my understanding had sent me enough honesty to get started down the right path. I went back to the Program and again I made another mistake. I kept my mouth shut with the intention of letting the winners teach me how to become clean. Today I know for me I walked a different path through additions and I had to walk a different path through this Program. I had to learn about me. For almost two years in the program I saw people come and go with additions other than alcohol. One night in Birmingham, I was sharing with a group and also talking about drugs when a man approached me with tears in his eyes. He told me of his son and daughter somewhere hooked on drugs. He said, surely God must have some program for people like them. All the way back home that night I talked to a girl using drugs; a schoolmate of my wife's. The telephone gave us the answer through some new friends from Georgia and Tennessee in Narcotics Anonymous. A visit to share in Chattanooga proved to be a blessing. Several people came up from

walk in reality. With the world in such a turmoil I feel I have been blessed to be where I am at. I look at how N.A. has grown. We are in Germany, Australia, England, Scotland, Italy, Brazil, etc., etc. Maybe some day we will reach the countries that are so hard to reach.

I have been told there are not many women with a lot of time on the program. I am surprised when I hear this. I just assume there are and maybe they have moved to other cities and states. Maybe even to some of these countries that are so damn hard to reach. When a woman wants something bad enough, look out—she can move heaven and hell. One of the first things told to me was, "No one else in this world knows what you want, but you. If you want to survive in this world you had better do what is right for you because no one else is going to do it." I sure get bumps and bruises and I suck my thumb once in awhile, but I sure get stronger each time. I have a dog named Baba Wawa and she was very tiny when my daughter gave her to me. My daughter said, "Mom, here is a little dog and she will never grow very large." Well, she has grown very big and she surprises me every once in awhile. Last night she tried to fight a big dog right through a chain link fence. Now I thought she was still a puppy but she can stand her own and I guess it's like me. I have grown more than I realized and unlike Baba Wawa, I have been known to climb the fence and go after whatever I have to. I have also been known to knock those fences down. I feel like there is more to say but who can put all of ten years down on paper. I would rather spend my time living it than writing it.

I have been active in N.A. answering phones, typing, working in different areas of N.A. I go to meetings and talk and still feel funny and awkward. Sometimes I am a kid, all hyper; and other times it goes so smoothly, I can't remember what happened or what I have said but I feel good. What I am trying to say is, thank Heaven nothing is as bad as it used to be and there is so much more of what there should be in my life.

Chapter Twenty-Two

I FOUND THE ONLY N.A. MEETING IN THE WORLD

My name is Bob B. from Los Angeles. Getting to the subject of people, places and things, my story is not much different from the executive—just the opposite end of the stick.

I grew up on the wrong side of the tracks, poor, deprived, during the depression, in a broken home. The words of love were never spoken in my household. There were a lot of kids in my house.

Most of the things I remember about my life are in retrospect. While they were happening, I didn't know anything about it. I just remember going through life feeling different, feeling deprived. I never felt quite comfortable wherever I was, with whatever I had at any given time. I grew up in a fantasy world. Things on the other side of the fence always looked better. My grass was never green enough. My head was always out to lunch. I learned all the short cuts in order to make it through school.

I always had a dream of leaving home. It was not the place to be. My great fantasy was that there was going to be something good out there somewhere.

I started using drugs fairly late in life. Eighteen years old, I say "late."

by this time I was out completely. There were no veins left, so I had to go in about an inch and a half to find one and I nearly lost my veins for good. All this time I was trying to be a mother, wife, and girlfriend. I'd dress myself up for a day, put on my mask and perform my duties, but it never did work. I had no motivation to help myself.

During the worst time of my addiction my thoughts were never suicidal. I just wanted to sleep till it all went away. My old ideas told me it was a "sin" to take my own life. I couldn't really see that I was slowly doing just that. As deep as I now was into my habit, it wasn't long before I was selling everything. I had run out of lies to tell my money man, so, next went my house, cars and jewelry, but I didn't care, I had to have my dope.

There were people reaching out to me with all they had, but all I could do was shoot more dope. When someone tried to get close to this scared little girl, I didn't have any idea how. I didn't have the strength to get out of it at all. It wasn't long till I got busted again. This time it was different. It was the end for me. I had never been one to assist cops in anything but now the running was over; I knew it. I told them exactly what I had done and I didn't really care what the consequences were, I just wanted out. I was picked up at a drugstore and taken to jail. I was so messed up that nothing mattered — nothing.

I was unable to walk, both my legs were bent from infection so that I couldn't straighten them out. I was carried by the nurses before the judge to have my bond set. As foggy headed as I was I'll never forget the voices of disgust and pity as I was carried into the courtroom. Something inside my sick mind and heart told me it was all over finally! I suddenly realized how close I was to death or even prison.

Without my knowledge, my father had found a lawyer to get me out. The nurses informed me that I was on my way to a hospital, police escort and all. Before I left the jail my lawyer arrived. He came in, introduced himself, and then proceeded to tell me the most frightening words I'd ever heard, "It's time for you to grow up!" He told me the only reason he was taking my case was because he hated to see a grown man cry and my father had sat in his office and cried like a baby, pleading with him to please help his little girl this last time. He informed me there would be no

more calling my parents, brothers, sisters or sugar daddy for help. I was to stand on my own two feet for once and take the responsibility for my actions. I had never been so scared in my life. The things he told me scared me more than anything; even my arrest and losing my daughter weren't as scary as having to grow up. I didn't know where to begin. I had no idea of how to grow up and no idea of what he really meant, except that it had to be done somehow.

When I arrived at the hospital, I was informed that there would be no phone calls in and no phone calls out. I couldn't even talk to my parents. I didn't like it too much but I knew I had better listen for the first time in my life. My lawyer was the only visitor I had for the first few days and he really helped me laugh at myself. I was laying in the bed one day feeling sorry for myself and counting my scars. I had 22. He looked at me real serious and said, "I know what we'll do, we'll paint you green and play dot to dot!" I had never in my serious, condemning mind found that I could ever laugh at myself in such a forgiving way. Before, if I laughed at me, I was judging me for being such a failure at life. Now there seemed to be some relief and hope; nothing was THAT BAD anymore.

My next trip was to a treatment center. I was determined to make it work this time. I spent a lot of that time preparing myself to go to prison because there just didn't seem to be a way out of it. My lawyer told me there would have to be a miracle somewhere, because I had really gone my limit. I knew this, people just didn't get out of three narcotic arrests (including fraud), without rattling and without going to jail. The song "Why Me Lord" came into my head while I was there and stayed. Every time I laid down to go to sleep it was there. I had begun to know what gratitude was. My prayers were limited to just, "help me." I didn't know what I was really praying to, but I had to pray anyway. I couldn't carry the burden alone anymore. The people around me were telling me I had to believe in something bigger and greater than me or I would die. I could look in their eyes and see that they must be telling the truth, because something was there and I wanted it.

For the first time I was told I could have my own God, who would love and understand me. I could have a God that no one else had if I chose. Wow, what a relief this was to me. I no longer had certain rules and

Chapter Thirty-Two

RESENTMENT AT THE WORLD

I had living problems before I ever started using drugs. At an early age, I developed a strong resentment against alcohol. I was hit by a car and the driver was drunk. Later I had resentments towards gays, after I was raped. I had resentments towards my parents after I found out that I was born illegitimate. By the age of 13, I hated almost everyone.

I also started using at that age. My first experience with drugs was smoking pot and drinking alcohol; it relieved me of all my pain. Although I did get sick, that didn't matter. I loved it anyway and I set out to find ways not to get sick. I didn't drink very much after that. I started getting in trouble at home and at school. I was blaming my troubles on authority. I started rebelling at school and I refused to communicate in any way with my father. Things just kept getting worse. If I didn't have pot, I felt very lonely and left out.

At about this time, I lost my ability to think clearly and as a result I got thrown off the football team. I became very resentful over this. I blamed it on one of my teammates because he told the coach I was smoking pot. At about this time my parents decided to move because of my reputation. They thought if I moved away, I would get better. This, of course, didn't work. Wherever I went, my disease went with me.

In the new town, I was introduced to harder drugs and I got into them because they got me further away from reality. I started using acid and

I was 5'5" tall, and weighed 282 pounds. I ate compulsively to try and handle my feelings and emotions and to make me feel better. As a matter of fact, this was how I originally got into using heavy drugs. I wanted to lose weight so desperately that I became willing to use heroin. I thought I would be smart enough not to get hooked and that I could use and lose my appetite, feel good and outsmart the game. I ended up in penitentiaries and jails and bounced around the country. This was the beginning of the end; not only was I a compulsive overeater and remained fat, but I was also addicted to the drugs I was using.

Somebody told me about the Fellowship of Narcotics Anonymous when I was in a complete stage of degradation and desperation. Seemingly having no place to go, I walked into this fellowship feeling as low as a person can feel; like there was no way out. I was completely and totally morally bankrupt. I knew nothing about spiritual values. I knew nothing about living. Life ultimately was nothing but pain on a daily living basis. All I knew was to put something in me — food, drugs, alcohol — or to abuse sex to feel good, which just didn't do it for me anymore. I just couldn't get enough of anything.

When I came to this program, I found something that I had never experienced before — total acceptance for who and what I was. I was invited to keep coming back to a fellowship that told me there were no fees or dues. They said that I had already paid my dues, via my past life, and that if I kept coming back, I would find total freedom and a new way of life.

Today, many years later, I find that I am free from drug addiction, compulsive overeating, and I have status in the community. I have a nice home, family, executive position and most of all I have a personal relationship with my God, which has made all these things possible. I am able to feel good, to feel joyful, blissful and to feel serenity, even when things are not as good as they might be.

There is no question about it. I owe my life to the Narcotics Anonymous Fellowship and God. I can only extend my hope that if you, too, are suffering, as I once was, that you will practice the principles of Narcotics Anonymous and find freedom from pain and a meaningful, prosperous life.

Chapter Thirty-Nine

EARLY SERVICES

I started using and drinking when I was about ten years old. My stepfather and I would go down to his boat and drink beer and smoke pot. Then, he would force me to engage in homosexual acts with him. I was always very scared that he would beat me up. By age eleven, my drinking had gotten worse and he did start beating me. I finally went to my mother. She told me that we needed him to support us, for me to just do whatever he said, and don't make waves.

By age twelve, I couldn't take it at home any more. I stole \$100.00 from my mom and left home. After being gone for three nights, a man came up to me and asked if I wanted to earn some money. I agreed because I was almost broke by this time. I went to his house to take a shower. After I got dressed and came out, he asked if I took drugs. I said, "I like everything." We snorted some cocaine and he started taking off my pants. The next day, he took me to his friend's house. On the way there he said, "you are going to get good money and all the drugs you want."

When we arrived, movie cameras were set up and I began my career in "porno" films. There were also two men in the bathroom fixing heroin,

my father and drank the whole thing. I got really sick and did a lot of weird things in my neighborhood, and everyone knew that I was drunk. I couldn't wait until I got to school the next day to see what all the kids would say. I didn't care that they thought I was a fool. It just felt really good to know that they were all talking about me. It enabled me to say things that I was afraid to, do whatever I wanted to, and I could say, "Well, I couldn't help it, I was drunk." Soon after, I started smoking dope and I loved it. I also remember the paranoia, thinking that God was going to strike me dead. I started smoking compulsively soon after I tried it. Dope made me feel really hip and like I had a lot of friends. I remember feeling that God was bull and that I didn't need him. All I needed was to get high, do nothing. I was just going into ninth grade and my grades were going downhill. I was fighting with my parents all the time, and I was unhappy at home. All I wanted was for people to leave me alone and just let me get high. I started burglarizing houses to get booze and money to get high on. Although I made eighty dollars a week and had seven hundred in the bank, I was draining that quickly. I got caught ripping off houses and my parents couldn't believe it. I got put on probation and I felt like it was a big joke. While I was on probation, dope was dry, so I bought three pints a day. I needed to get high and tried THC. I was told it was from pot. I remember hating it. As soon as I came down, and was able to stand up, I wanted more. This became my drug of choice. I soon found it was PCP, but it was too late and I didn't care. I was soon doing acid and everything else I could get and I remember stealing medicine from my mother and doing it in school and being sent to the hospital because I could not wake up. They were downs and I took too much. I thought I'd just have to take less the next time. I started seeing a psychologist because my parents didn't know what to do. I told this shrink that I just used socially. I had it together in my head. He stuck up for me and told my parents not to put it down until they had tried it. He gave me a new license to use. He helped me to get my parents off my back. My father knew I was dealing dope and was going to put me away, so I partied it up and overdosed. I told my parents that I wouldn't use like that if they wouldn't threaten me like that. My shrink still stuck up for me. I conned that guy into thinking I was his friend and I really cared

for him. It was me and him against my parents. We convinced them that I was responsible because I paid all of my drinking fines and disorderly conducts. I usually owed money on three of them, and I was just one step ahead of the constables. I was always ripping houses off and people (other addicts). I stole money from my mother twice a week, usually twenty dollars at a shot.

Things kept getting worse for me. I had a girlfriend who did not show up for a party with me, so I did her share of drugs as well as mine that night and I overdosed five minutes after taking it. My brother found me chasing cars and barking at them and he dragged me home and my parents took me to the hospital. I woke up in a strait jacket that was tied to a bed that was soaked in piss and sweat. I was fifteen years old then. I remember a psychiatrist asking me why I wanted to kill myself and I couldn't understand what he was saying. I just wanted to get high. After this, I saw this shrink for a week and he convinced me that if I took acid (or PCP) again I would lose my mind. When I was in the hospital part of me died. I was pale, and slow talking and thinking. I was physically, mentally, and emotionally beat. I tried at this point to just drink three beers a day and just smoke one joint. I really tried but it only lasted three days, and I dropped and smoked as much as I wanted. I didn't use chemicals for awhile. The progression was tamed for the time being. When I graduated from this shrink, he told me I could function in society if I stayed off of hard drugs. After a couple of weeks, I was with a girl who had some pot sprinkled with PCP. After I smoked it, I wanted to do more. Two days later I was out to do anything I could get my hands on. My master plan was being formed. I had just turned 17 and I was planning to set up this big dealing operation. I started getting paranoid, afraid of being busted or killed. I was afraid to go out in the daytime or to talk to anyone on the phone. I had quit school and I wasn't working. I knew it was the drugs and I figured I would just stop using and clean up my act so I could use again. When I stopped using, the walls started breathing, flashes of lights, sirens, friends plotting to kill me, shakes, sweating, crying, and I felt like I was losing my mind. God, how I hurt! I paid friends not to kill me. They told me I was crazy and I offered them more dope. I didn't know what was real and what wasn't. In a last

and I resented that. I became jealous when she told me she had been advised to get rid of her problem and that I was it. The feelings of rejection were a deep kind of pain and I was resentful over not having been given my second chance to put my family back together. The pain was unbearable and the only way I remembered to relieve it was to return to my immediate reliever — drugs.

In much less time than I thought possible, the reality of progression of the disease, as I had been taught in treatment, came true. In a period of five months I lost my family, all my material possessions except the clothes on my back, my job and all of my friends, and most certainly any control over my drug usage. I had married again, was heavily in debt and resorted to something I had never done before — stealing. The bottom I had hit before treatment was really nothing compared to this. I felt alone and desperate. I realized that I was no longer comfortable with the drug life.

I isolated myself in my apartment and withdrew myself to be rid of the drugs in the physical self. The mental craving was still there after withdrawal. I finally decided I couldn't make it by myself. I began to pray again and make conscious contact with the Higher Power. For the first time, I got honest about my powerlessness and reached out for help. I called old acquaintances in the Fellowship and asked for help in getting transportation to meetings.

In the beginning of my return to the Fellowship, only the body was present, but at least I had the willingness to get the body there. I felt so hopeless and helpless that I considered going into treatment again. After a lengthy conversation with a member of the Fellowship, (who told me I knew what to do), my mind finally caught up with my body and I began to work the steps.

I went to every meeting available, each week, and soon I began to feel differently. I was aware of a sense of peace. Some of the fear left and for the most part I had been relieved of the craving. Although my material world was still nonexistent, I began to distinguish my needs from my wants and got comfortable with what I didn't have. The Higher Power seemed to be taking care of business for me, and many of my problems disappeared or resolved themselves.

I became involved in the Fellowship, spending all my time with recovering addicts. I knew I was getting clean and that I wanted to be clean. I became aware of how people cared about me and that if I listened to them, God would speak to me through them. Without any effort on my part, my world began to fall into place. I was soon employed again, reconciled with my parents and sister and was able to cope with the outside world just as it was.

My feelings of gratitude spilled over. I finally felt I had something to share with other recovering addicts and I couldn't wait to "give it away." I became heavily involved in Twelve Step work and returned to the treatment center, where it all began, to offer myself as a volunteer for anything they needed me for. I drove van loads of patients to meetings, shared with the patients about my experience, strength and hope and became willing to be God's instrument to speak to others in any way He chose.

My life has taken on new meaning and I am able today, with the help of the Higher Power, to feel feelings I never allowed myself to feel before. I am more confident, but I know it is God-confidence. I am more reliant, but I know it is God-reliance. I am more independent, but I know it is God-dependency. Today I am free to be exactly who I am because I know "whose" I am.

Recognizing my dependency on God as I understand Him, continuing to work the steps of the program and my sincere desire to "give away" what I have, I can truthfully say I am a Happy Drug Addict!