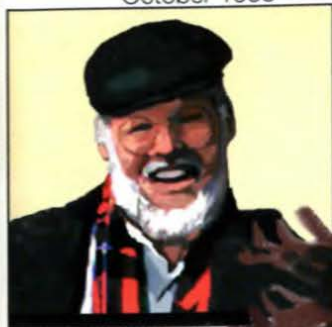


THE N A Way[®]

M A G A Z I N E

October 1993

\$1.75



The Twelve Steps of Narcotics Anonymous

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

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

THE NA Way MAGAZINE®

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

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From the editor



We always like to hear from our readers, even when the letters we receive point out some of our mistakes or oversights. In the past *The NA Way Magazine* hasn't had a specific forum in which our readers could address editorial concerns, comment on policy, etc. We've included some of these types of letters in the "Viewpoint" section, but that section doesn't seem entirely appropriate for opinions expressed about the magazine itself. Therefore we'll be printing letters to the editor in the "From the Editor" column in the future. Of course, we may not be able to print every letter we receive but we will make every effort to select a fair sampling.

From Hawaii: The July 1993 issue featuring recovery around the world is wonderful. However, on the map on the cover of the magazine, you left out two very spiritual and successful NA communities: Hawaii and Guam. We're not gonna use over it; just thought I'd write to give us the recognition we deserve. Your sister in recovery,
RK, Honolulu

Editor's response: You certainly do deserve recognition. According to Larry R, RSR from Hawaii—which includes Guam—NA had its first meeting in Hawaii in January 1973. Guam has had meetings start and stop several times, but on 2 January 1989 a meet-

ing was started that is still going. NA now has ninety-five meetings on four Hawaiian islands and three weekly meetings on Guam. Keep up the good work!

From Texas: While this is probably neither the first nor the last letter you will receive on this matter, I feel that it is necessary to point out an error in the July issue.

In the artwork on the cover of this issue, *Colombia* is erroneously spelled on the map of South America. This is especially regrettable in an issue entitled "Recovery Around the World."

As I'm learning to look for positives instead of negatives in recovery, this error can be seen as a reminder that we are all human and mistakes will occur. Nonetheless, I feel that we do owe our Colombian and South American friends an amends by acknowledging this error in print with an apology in the next issue, if possible, perhaps in the form of an editor's note.

Thank you for your consideration of my opinion on this matter.

KW

Editor's response: We do apologize. Although the interior content of the magazine is checked for accuracy each month, the cover hasn't always had as much attention devoted to it. We've taken steps to ensure that a mistake like this doesn't happen again.

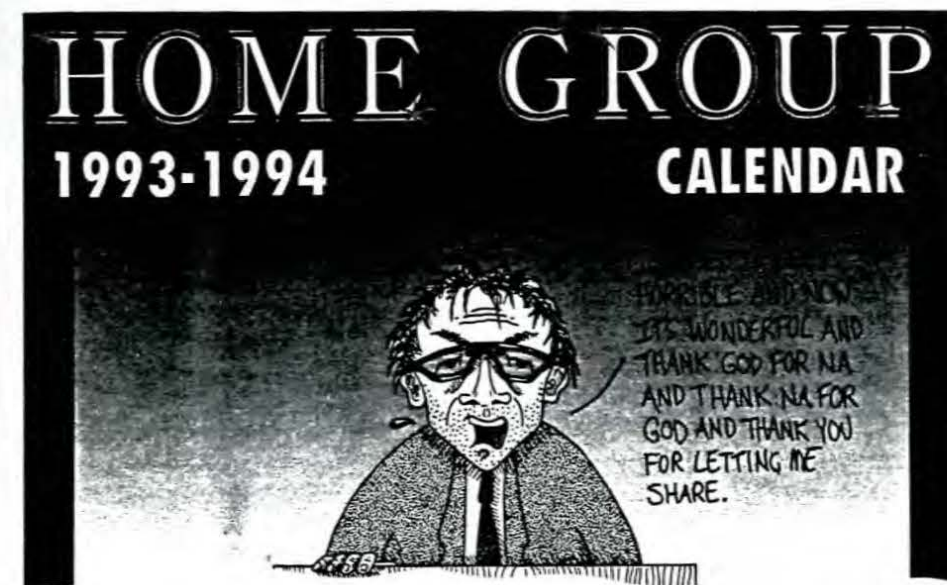
The Colombian NA community formed its first meeting in July 1983. Growth has been phenomenal in Colombia. Many believe this is due in part to the efforts of the World Service Board of Trustees and the annual Development Forum of the World Service Conference. WSO staff and trusted servants made their first visit to Colombia in 1990. In the three years following that visit, the number of meetings in Colombia has skyrocketed. In 1991, the fellowship, through its World Service Conference, paid for the air fare of a Colombian NA member to attend the World Service Conference. Colombia became a voting participant

at that conference and has recently joined with other Latin American regions in a zonal forum. Zonal forums, cooperative sharing events sponsored by neighboring regions, have been forming since the late Eighties under a variety of names. Representatives from each region within a forum area meet regularly to discuss ways to promote NA's growth.

The Latin American zonal forum, which includes El Salvador, Peru, Colombia, Ecuador, Argentina, Uruguay, Paraguay, Venezuela, Brazil, Panama, and Mexico, has plans to meet this November immediately following the first Latin American convention.

The 1993-94 Home Group Calendar

Favorite comic strips with Slugg, Denilah, GSR Robert, and the rest of the Home Group gang help us laugh ourselves into a stronger connection with recovery, spirituality, and service as we mark the passing months. This is a sixteen-month calendar running from September 1993 through December 1994. Stock on hand is limited. See form on page 32 to order.



The miracle

Not long ago I got tired of feeling like I couldn't empathize with some of the addicts in my home group. We have oldtimers, newcomers off the streets or just out of treatment centers, relapsers coming back again and again, and teenagers.



I have led what might be called a "sheltered" recovery. I have been involved in service work almost from the beginning of my clean time. I've been group secretary, temporary GSR alternate, area secretary, regional newsletter chair, and an archivist.

But I avoided the group's "meeting after the meeting." I left the meeting facility as soon as I had it closed up. I avoided talking one-on-one to addicts because I felt uncomfortable with myself. I felt speechless, exposed, and self-conscious.

Despite my fear of getting close to others, I've reached out in recovery to the best of my ability. I was able to talk with a few close program friends, but I wasn't able to hang out after meetings and mingle with the newcomers, the relapsers, the "others." I didn't know how.

Time marched on. A newcomer asked me to be her sponsor. I found myself feeling panicky and inadequate about whether I could successfully give away what I had on this one-to-one level. I didn't know how. But I found that my Higher Power helped provide the strength I needed to be a sponsor and feel more comfortable with addicts who approached me with questions and pain. I have learned that my capacity for empathizing with addicts is based on my willingness to recognize all the things we have in common.

There are addicts who don't know how to say "please" or "thank you." There are addicts who don't know where to begin once inside the doors of recovery, addicts who are emotionally battered, wrapped in defensive cover, unaware either of their shell or how to break out of it. There are addicts who are mentally muddled and spiritually comatose.

There are addicts who seem oblivious to other people's feelings and say things without regard to the possible effect, and addicts who say nothing at all, but pass judgments and withdraw from those who might help them.

I am coming to understand the profound damage many of us have sustained, and I am astounded by its depth and breadth. We feel our special pain; our singularly appalling personal histories; and we demand understanding, sympathy, and respect for having survived a life so painful, so difficult. We want it known that we are "survivors," not knowing that we didn't "survive"—we just happened not to die of our disease.

We are self-centered people, obsessed with protecting ourselves from being hurt. We want to respect ourselves before we know what self-respect is. We want to be loved without learning how to love first. We try taking the First Step before we surrender to our disease and what it has made of us.

I have been irritated and put off by the things other addicts do and say. I have been aggravated by their inattentiveness and lack of consideration, empathy, love, acceptance, involvement, courtesy, honesty, and willingness. I am equally aggravated by my own pomposity, closed-mindedness, and ignorance. I don't like feeling threatened. Until recently I haven't allowed for personal growth and the development of empathy. I am like those upon whom I pass judgment. Until recently I could not see this.

The gift my Higher Power is making available to me these days is the understanding that I don't know how to do some things. We don't come into

recovery knowing how to be courteous, how to listen, how to feel empathy, how to love, accept, or get involved, or how to fulfill commitments. My understanding of this is that we often don't know that we don't know.

I was told when I first came to NA that I am responsible for my recovery, not for my disease. It was a relief to hear that, and I've learned to accept it. The joy I feel in learning how to live in recovery responsibly and productively is a result of the miracle. The miracle is NA.

VS, Oregon



Fear and faith

I don't live with fear *or* faith; I live every day with both. For this I am grateful.

Prior to my recovery, I lived only with fear. Every waking moment was a struggle against the fear that consumed me. I was afraid of people, places, and things. I didn't answer my door or my phone for fear someone might want me to do something. More and more I stayed home because the world was an increasingly scary place. I became afraid of those closest to me, afraid they would find out what I was really like. I hid my true self from everyone in a vain attempt to hide from myself. And, of course, I loudly denied I was afraid of anything.

Prior to recovery, I did not know anything about faith. I had no understanding of a Higher Power. I didn't even know that faith was missing in my life. Denial kept me isolated from my Higher Power, like a wall built between fear and faith. As my disease progressed, the wall of denial became thicker and thicker and I was kept farther and farther from faith.

My life was based on fear. I used tools, survival mechanisms, to keep me alive and enable me to survive in a heartless world, never realizing that the heart that was missing was mine. Those tools have a new name today: character defects. What do these tools

build? They build chaos. The more I used them, the bigger the chaos grew. The bigger the chaos, the greater the pain, the bigger the fear, and the stronger the denial grew.

Then I hit the wall so hard it began to crack, and the tiniest little bit of faith slipped into my fear. I reached a point where I couldn't live with or without drugs. Very softly I said to no one in particular, "I have to stop using and I can't do it by myself. I need help." Still filled with fear I took action on that tiny bit of faith and went to my first meeting.

I found other addicts who had lived in the kind of fear I had been living in and had used those same tools to build their own chaos. They understood me like no one else had ever understood. They explained me to myself. As they shared they told my story over and over again. They showed me how to break through the denial and take that wall apart. They told me that faith gave me a choice—not a choice about how I feel, but a choice about how I act.

At first I thought only in terms of having a choice about using drugs. Each day I made the choice not to use. I got clean and I stayed clean. I began to have hope.

NA gave me new tools. I was told I could use them to build a new life full of peace, serenity, and joy. They told

me I could have freedom from active addiction. My sponsor taught me how to use the tools of recovery: the Twelve Steps. I later learned there were more tools: the Twelve Traditions and the Twelve Concepts for NA service. I didn't believe what they said about peace or serenity, and I didn't even know what joy was. But if all I built with these new tools was a life free from active addiction, that would be more than enough.

I didn't just put down the old tools and pick up the new ones. Years later I have to admit that I still find myself using the old tools sometimes. I continue to live with both fear and faith. The more I take action based on faith, the stronger my faith grows. The more I turn to my HP, the stronger that relationship becomes. Faith, like fear, feeds on itself.

If my action is based on fear I pick up the tools I use to fight the fear—my character defects—and I build a little more chaos in my life. If my action is based on faith I stop fighting the fear, surrender, pick up the tools of recovery, and build a little serenity in my life.

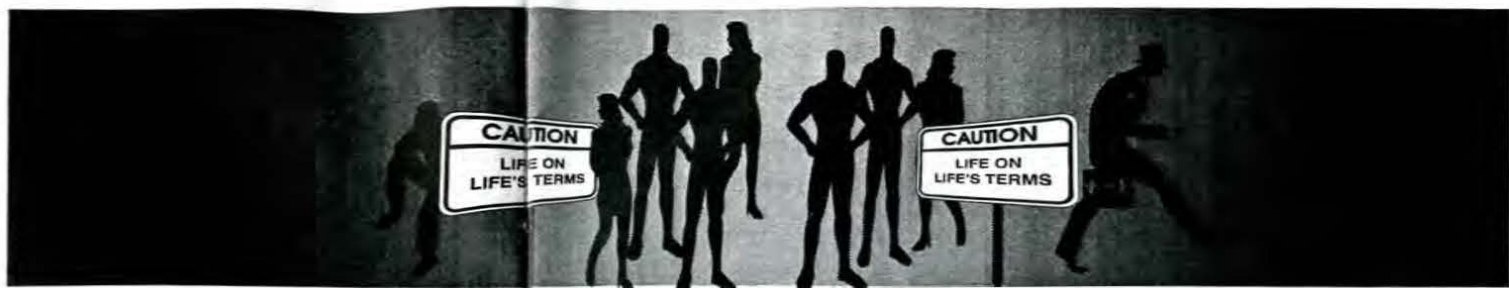
This does not mean fear goes away. On the contrary, each decision is based on fear and faith. Sometimes I start taking action based on faith, working the steps, but then become over-

whelmed with fear. I revert to using my character defects to fight the fear. I build more chaos which leads to more pain and more fear. The difference between me and a newcomer is that I'm not willing to endure as much pain before I once again pick up the tools of recovery.

NA gives me a choice, not just a choice to use or stay clean but between chaos and serenity. NA gives me the choice to use tools that build coffins or tools that build life. NA gives me the opportunity to be free. Freedom means the ability to choose.

How did NA give me these gifts? By giving me just a little bit of faith. Faith and the tools of faith are so powerful that even the tiniest bit of faith I began with overcame enormous amounts of fear, giving me life. In the beginning there was much more fear than faith. Today, I actually have days when I feel more faith than fear. I will always have them both. That is what makes me human. Narcotics Anonymous gives me the ability to choose how to live my life. Today, I choose to live with peace, serenity, and joy even though I'm still afraid.

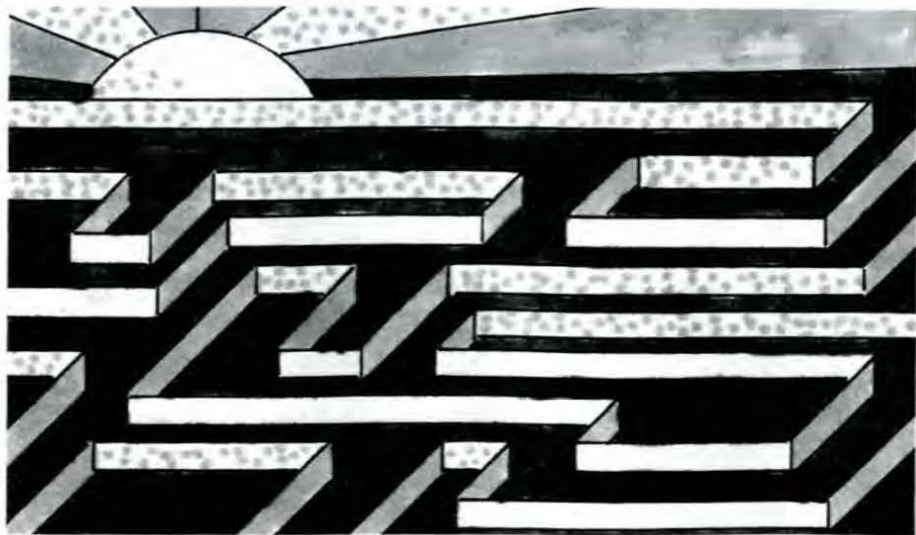
CE, California



The gift of desperation

My name is P, and I am an addict. I have said this so many times at so many meetings that it only seems appropriate to open my letter this way; after all, that's who I am, right?

Right! But I'm so much more today. I have been a clean and recovering addict since November 1988. When I state that, I still remind myself that my recovery has been and still is on a one-day-at-a-time basis. Being around for a little more than four years, I have seen many people come and go. Many have kept coming back but unfortunately most haven't.



We hear that this is a simple program. This may be true, but an addict is not a simple person. We are complicated individuals, deeply rooted in our pasts. Our habits, personalities, fears, angers, learned character traits, etc. are all addictions we desperately cling to; after all, who would I be if I lost all of these things? Would I become a molecular substance of no value floating around in some imperfect universe? Believe me, I thought that's exactly what I would become by hanging around Narcotics Anonymous.

When I first came around I made all the normal excuses. I couldn't go to ninety meetings in ninety days because:

- (a) I had to work overtime,
- (b) I was raising a family, and
- (c) I couldn't relate to those people in meetings (that's because I was always stoned and they weren't).

But the real reason was:

- (d) I just wasn't done yet.

I wasn't done being the center of my own universe, a universe in which everything revolved around me. I wasn't ready to surrender to any power, authority, or knowledge that was greater than myself; after all, in my quest for knowledge there was none greater than me. I was *it*, baby! After a while no one could tell me anything. Even when I attended some NA meetings, I said that all your suggestions were OK for you, but I was different.

I would hear members "suggest" (I dislike that word) many different things that made their recovery simpler: work the steps, get a sponsor, make no major changes in your first year, avoid any major involvement with the opposite sex, and so on and so on. But being addicted primarily to self I said, "What do they know?"

After going in and out of the doors a few times, I made a startling realization: These same people were acquiring more time clean than I was. They were still there, and I wasn't! Not only were they clean, their lives and attitudes about life were becoming so much better than mine. Was I finally starting to realize what I wanted for this empty carcass of a person? You bet! Oh, by the way, those people were still suggesting the same things when I came back. Could there have been some truths here?

After my last run, which lasted almost a year, I acquired knowledge of the HOW concept—honesty, open-mindedness, and willingness as keys to recovery—in a heartbeat, only my vision was more like honesty, open-mindedness, and complete desperation! It came real naturally this time. Why? Jails, institutions, and death were not an option anymore. I had had enough

insanity for a lifetime, and I didn't want any more.

When I started going back to meetings—yes, they were still going on—I brought my spiritual seatbelt with me, I strapped myself in real tight, and held on for dear life. This NA thing had definitely become a life-and-death situation. I pursued my recovery twice as hard as I had pursued using drugs. This time nothing got in my way. I went to more meetings in my first year than I could count. I got a sponsor. He helped me follow Good Orderly Direction, my way of getting GOD into my life. I started working the steps in order. I did what I had to do; I went through what I had to go through; I felt what I had to feel; and I heard what I needed to hear. I allowed all this to happen even though it was against all that I was about. This time it was different.

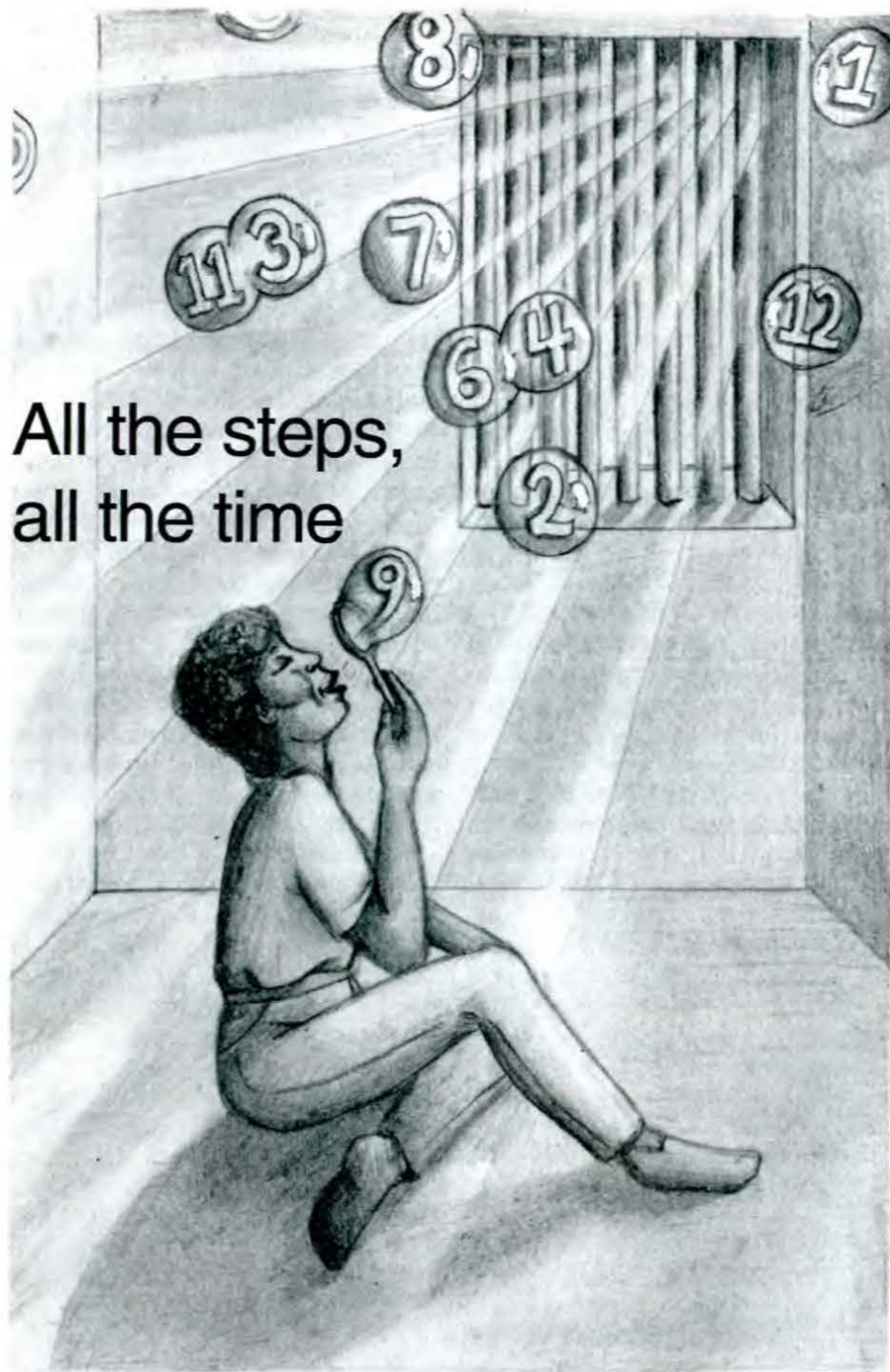
And today so am I. I have found an HP. Through all this, I have recovered some of the person that I was before I started using drugs. I probably got more back than I think.

I still go to a lot of meetings today. I'm still no farther from my next high than you are from this magazine. I still work this program to the best of my ability. I'm grateful that my ability to recover has grown in proportion with the clean time I have acquired.

Although there are still many things about me that are the same, most of the intensity has diminished. Today is enough. Yesterday is gone, and tomorrow is a promise—a promise of a truly free life without the use of drugs.

Remember, "My gratitude speaks when I care and when I share with others the NA way!" Blessings to you and keep on trucking on.

PD, California



All the steps,
all the time

Hi, family. My name is LD and I'm an addict. I've been reading *The NA Way* as part of my recovery for over three years now and thought it was about time to give something back. What I'd like to share about is the Twelve Steps and the understanding I've come to on working and living the steps in my life.

I'm always reading and hearing about working the Twelve Steps in order and one at a time, but for me it seems that from my first day in recovery I was working other steps in conjunction with Step One. Even though I had accepted my powerlessness over addiction and the unmanageability of my life, I was also working Step Two by believing that NA, as a power greater than myself, could restore me to sanity. I was working Step Three by attending meetings (God's will) and by not going out and using (my will). I worked Step Nine by making direct amends to myself by learning about a new way to live and growing through the program. I worked Step Twelve by showing up for meetings, which is one way of carrying the message. When I was writing my Fourth Step—along with working Steps One, Two, and Three—I was also working Step Six by becoming aware of my defects of character and the havoc that they cause in my life. In addition, I was working Step Eight by making a list of the people I had harmed.

These are just a few examples of how the steps interweave themselves in my life and how I find that I am usually living or working more than one step at a time. I don't believe that you start over with Step One when you've gone through all twelve. For me I continue to work all twelve, focusing

in on any particular step that pertains to living life on life's terms at any given moment. I've also come to realize that NA is not so much a stop-using program as it is a start-living program. The Twelve Steps are my "living map" today.

Sixty-four days after getting clean I was sentenced to twelve years in prison. In January 1993 I celebrated three years clean. In the time I have been clean and in prison, I have continued working and living the steps with the help of my sponsor and other friends in the program. I helped to start a second weekly H&I meeting to carry the message to many suffering addicts that it doesn't have to be like it used to be any more and that there is a better way to live, even in prison. I am a responsible and productive citizen of the society that exists here in prison. I am called upon regularly by the prison psychiatric staff to speak with new inmates about the program of Narcotics Anonymous. Even in prison it's possible to make Twelfth Step calls! These are my ways of doing service work.

I'm just reporting back that you can recover in prison. Even in the midst of all the confusion and negativity that exists in this prison, I have found a better way to live. I am sincerely grateful to NA for giving me a choice; thanks to my sponsor, H&I, and all of my brothers and sisters in recovery who have been there for me through this. Thanks for letting me share. In loving fellowship,

LD, Maryland

My spiritual awakening

I had been in recovery for about seven months when I went to a campout. It was a hot and sunny day and, like many other men, I had my shirt off and a pair of shorts on. I had been enjoying the day swimming, fishing, talking to friends, and playing frisbee. I was too busy having fun to notice that I was getting a bad sunburn on my back and legs. Later, while playing frisbee with a couple of friends, I stepped on something sharp and cut a big gash in the bottom of my foot.

At this point in my recovery, I still did not understand why I needed to have what is called a Higher Power in my life. I only knew that if I used drugs again I would most likely die. After cutting my foot, I was not a happy camper. I had a bad sunburn, a big gash in my foot, and was feeling very unsure of myself and everything around me.

At the campout, there is a traditional bonfire meeting that starts at sundown and lasts all night. My sponsor told me to go to this meeting, listen to what people had to say, and keep an open mind about the whole thing.

I went to the meeting, trying not to move too much because of the pain. I

sat on a log and listened for three hours before I said anything.

After I had finished talking I listened awhile longer and decided to go to my tent to get some sleep. When I got up everyone around the fire came to me, gave me a hug, and said that it would be okay.

I noticed something was different about me on the way to my tent: my sunburn didn't hurt and neither did my foot. But the thing that struck me the most was that I felt at peace with myself. I felt that I could handle anything that life sent my way. I felt electrified; every hair on my body was standing up.

I knew that I had found my Higher Power. I had found him in the people I met in the Fellowship of Narcotics Anonymous. I have kept this Higher Power in my life for over four years and have not had anything happen that we could not handle. I feel my life has done nothing but improve since that time.

CT, Minnesota

Home Group

I HAD NOTHING BETTER TO DO... SO I LOOKED THROUGH THE DIRECTORY FOR THE MOST REASONABLE FACSIMILE OF AN INTERESTING MEETING...



The dueling speaker meeting

I've been clean since Christ was a Corporal! I've been clean since the Dawn of Time!



...BUT I NEVER EXPECTED TO FIND THE "DUELING SPEAKER MEETING"...

And lastly, I thank God for all He's given me - all He's taken from me - and all He's left me with. God and NA have given me the strength to be powerless, and the power to be weak...



... AH - THE MOST CHALLENGING FEAT: THE "HEARTRENDING CLOSING"...



BOTH THOSE CLOSING LINES WERE SO INANE - WE'RE COMING BACK NEXT WEEK FOR THE TIE-BREAKER ROUND! - THE SUBJECT WILL BE: "THE DIFFERENCE BETWEEN SHORTCOMINGS AND DEFECTS"...

NA history

The twentieth anniversary dinner celebration, part two

In last month's issue we looked at the formation of NA's first service body, a group steering committee. In a talk given at the twentieth anniversary celebration of NA, Jimmy K spoke of how these founding trusted servants struggled to establish an identity separate from Alcoholics Anonymous. By-laws were written, a purpose defined, and a meeting hall secured. This month we'll hear about the first recovery meetings and other events occurring in NA's first twenty years.

An additional note: Particularly in a posthumously published work, the reader has a right to know what, if any, editing has taken place. Because of the historical significance of this audiotape transcription, only punctuation has been added to help the reader through incomplete sentences, etc. Other than that, this article is printed verbatim.

Jimmy K: I got news for you. The Sunland Lumber Company [a company near the site of NA's first recovery meeting] is now defunct, but we're still living. The Salvation Army hall is still there. There are two pictures of it up on the top line... It is now a Spanish church. Some of the other pictures up there are where we had some of our "rabbit meetings." We called them "rabbit meetings" then because we never knew where we were going to meet. If there were five or six of us at a meeting tonight, we decided then whose apartment or whose house we'd

have the meeting in next week. And you would take the cups and sugar bowls and the format with you, and then we'd meet at your place next week.

It wasn't that we who were getting into the program then were so afraid of the law, but the newcomers were scared to death. I made a sign and we put it outside of the front door of the church there... About twice the size of this, three times the size of that, that said, "NA Meeting Tonight at 8:30." And then we opened the door for business and we'd get about a dozen alcoholics in there who came to help us. And then a car would pull down around the corner slowly and they'd look at the sign and then they'd split. Nobody trusted nobody. You know, they thought it was staked out. They wouldn't believe us when we told them there was no surveillance. And we weren't too sure in the beginning ourselves.

Because as a group we decided we were going to get right with the law at least, we went down to the Narcotics Division and we told them—we didn't ask them—we told them we were going to have a meeting of addicts. And they raised their eyebrows a little bit when we first mentioned it. But there were five of us down there. A Miller, I forget if he was a lieutenant or a captain there, he listened and he said, "It's about time something like this happened. I've been trying to help addicts for years and with no success; I can't help anybody." And so he called in a lieutenant to listen in on our conversation and see what he thought. And he was a hard-nosed, old-style, hope-to-die cop who knew for sure that none of us could recover, you know. And he listened and Miller was saying, "I like that idea. I'll go along with that idea.

I buy what you have to say. I'll do everything I can to help you." All the way down the line he was all for us. He kept his word, by the way. And he said to this lieutenant, "What do you think?" The lieutenant said, "Ain't gonna work, once a junkie always a junkie. You know that, goddamn it. There's never any of them gonna get any better. I don't care what you say, I don't care what these people say, it ain't gonna work." So he looked back at us and I didn't know what the hell to say, you know, I'm only one of the group. I looked at Doris and she didn't know what to say. And Frank didn't know what to say. And old Pat, who was sitting back there with his mouth shut all this time and never opened his mouth says, "Lieutenant, my name is so-and-so, I was born and raised in such-and-such a place, I got arrested the first time for such-and-such a thing, and I was sentenced such-and-such a time for so many years; and starting there I want you to go back and check my record all the way through. I've been in every goddamned federal pen, except Dannemora, in the country. I'm the last of the petermen, and I haven't had a bit of junk for eighteen years. I haven't been in jail for eighteen years, and this program works for me. Now you look it up and prove it to yourself because I was never out of jail from the time I was a kid until the time I found this program." And the guy didn't know what to say. Pat said, "Now I mean it, check it out."

Whether the guy ever checked it out, I don't know, but I know that the police department and the Narcotics Division kept their word to us. And they never staked us out, they never busted us in any way, shape, or form, never roused

us coming or going to meetings. And so we, in turn, kept our word. We policed ourselves and we followed the traditions as best we knew how. And this is what has made us basically begin to grow in the last twelve years.

A few of the other buildings on that ... A few of the pictures up there were men, one man in particular, who started AA within some of the federal institutions many years ago and helped us start Narcotics Anonymous in Walla Walla, in San Quentin, and a few other places. Les has since died too.

I don't know what the hell I made these notes for, anyway, 'cause I'm not following them.

We did begin in 1960 again, the beginning of 1960, with about four people. And started to build the group up again according to the original concept: the steps for the individual and the traditions for the groups. And we've been growing slowly and steadily ever since. Primarily, I believe, we've been growing because we haven't had the domination of any one group of people, particularly in the area that most of us know, the California area. I think primarily that is the reason, the main reason, for the big difference. Plus the fact that more and more addicts know the value of Twelfth Step work. It used to be we could never get addicts to go on Twelfth Step calls. Some strange things used to happen, you know, when about eight or ten addicts in a group would descend on some poor, unsuspecting little junkie who was dying in a back room someplace in his mother's home. And we'd descend on him like hornets. Whooo!! You know! Everybody'd get scared. We had to go in groups because nobody would go alone or singularly or in

couples to go. Everybody was afraid they would get loaded if they went and called on another addict. So that was another one of the myths that we built up ourselves, that we can't go and call on somebody who's using without using ourselves. One of the greatest lies of all time. You know it ain't true, not a damn bit true. And this is one of the reasons we grow. Plus the fact that we follow, possibly, the best thing that any of us can do: We are willing to listen.

Bob, what did you do with my other notes? Steal them? Oh, here they are.

I resigned one time as chairman of NA before it really got going again because of the very thing I'm talking about. I resigned because we were not following the traditions of Narcotics Anonymous. It's a strange thing, I said I was going to mention it tonight and then I decided against it, but I am going to talk about it. Because, actually, although we had meetings going for several years, about four years there was no Narcotics Anonymous. Because one of the things we said: that we would call ourselves an NA organization and fellowship as long as we used the steps and the traditions. So when we stopped using the traditions and became a one-man-rule proposition there was no longer really any NA.

I mention it for two reasons, because it died out and there were only a few of us left, but it also points out the fact that this program, once we begin to live it, we can't let it go, it's going to grow again. This program is not going to die out if all of us in this room right now, and this is a miracle in itself, if all of us in this room don't make it, this fellowship is not going to die out. Not because I say so, but because that's the very nature of recovery: that once there

is the knowledge that something can be done it is never lost, somebody will pick it up and continue. We've come an awful long way. I paraphrase commercials an awful lot and there's a good paraphrase in our structure of Virginia Slims: "You've come a long way baby, you know, to get where you are now." And, I'm not going to say a hell of a lot more because, ah, I'm too high right now. I'm going through the ceiling right now.

We're growing faster now than we ever did before. We're in more states, we're in more countries, and there are more opportunities for each and every one of us to find our place in Narcotics Anonymous and carry the message of recovery to addicts all over the world now. We can no longer try to contain it here in California or in this country. But it's going to take everything all of us got. It takes everything we've got to stay on this program. This is a blood-and-guts program. This is not a program for pantywaists, but there are no pantywaists in NA. If you're an addict you've got a lot of guts to begin with or you wouldn't be here. So let's put them to good use. Let's take this thing that we've got and make something better, even than it is, out of it.

You know that I've said many times, a long time ago, that a man without a dream is only half a man, and a fellowship without a vision is a farce. And I still believe that and know damn well that we can find fulfillment in living a day at a time here. And, a day at a time, our vision and our fellowship can become a greater reality. They're the things that I'm still interested in. Two years ago at the convention, when I had just regained my voice, I said then that as long as I live I would use what

voice and what strength I have to further the efforts of Narcotics Anonymous and that other beautiful fellowship I belong to: Alcoholics Anonymous. And I intend to do that. But it's going to take all of me, and it's going to take all of you, and all the people that you're going to talk to, and all of the people you're going to carry the message to, to make this a greater reality.

There are people out there on La Cienega Boulevard dying of our disease. There are people all over this world dying of our disease. And believe it or not, we are truly the only people who can really help them. Let's never forget that. You and I have been given, through illness, through suffering, and through disease, a talent for helping other human beings like ourselves. Let's never forget that we have it and that we are responsible for others. But primarily, we must be responsible to ourselves. And I seldom talk about higher powers, the particular concept of a higher power that I have, around the group but, believe me, I have it. And I don't know how many people are in this room tonight. I don't know if there's a hundred here or 110 or 112, but over and above all of us, and in and through all of us, there's a power that there isn't anywhere else in the world. That's what Narcotics Anonymous is all about. That's what it will always be all about. And I'm serious tonight. And I hope for the rest of the night we all have a hell of a lot of fun, because that's what living's all about. Thank you very much.

Newsletters

It's working

From *Sanity*, the New Jersey regional newsletter: Hi, I'm an addict and my name is A. I am a thirty-year-old woman who was born and raised in a middle-class family. To the outside eye, I was given everything a normal child could need: a large family, a two-parent home, private education—everything. Everything, that is except protection, love, and nurturing.

From the age of seven or eight, I was repeatedly molested, abused, even raped. Though both of my parents were very active in our community and church, loving and caring on the outside, I was abused and tortured when the doors closed. It was nothing out of the ordinary to have cooked meat thrown at me or to be stripped of my clothes and beaten with a belt in front of my father's friends.

I was trained to recite the family "pledge," which was "My name is A. I

am a freeloader. I have always been a freeloader and always will be a freeloader. I am allowed to live only because my father is a nice guy." I believed that this was normal and true. I was always told I would amount to nothing; therefore, being a good girl, I grew up to be nothing. Nothing positive, that is.

I married a man a great deal older than myself because I believed I would be safe and finally loved. I had two children, believing that I was going to be a great mother. I didn't know I needed to find out what a great mother was in order to become it.

Along the way, I broke many laws and hurt many people, especially the very ones I loved most. I sort of knew something was wrong, but I didn't know what or how to change it. So I then escaped to the world of no feeling and no reality: drug addiction.

Drugs only made me unable to feel; they didn't change or stop the craziness and the pain. Then something happened. Things started to change. I am not sure how and I have no idea why, but suddenly there was hope. I found my way into the rooms of Narcotics Anonymous.

Today, things are still changing. I am living proof that Narcotics Anonymous works. Since coming into the rooms on 1 July 1991, many things have changed. The biggest change is

that today I am living a clean life. I am no longer a victim; instead I am a survivor.

Yes, my upbringing was traumatic, but today I draw on what I've learned from my experiences. I no longer hide behind them. Today, I am a much better mother to my son than my mother was to me, which makes me a success in my own eyes. I know today that I will become an even better mother because today I can ask for help.

I haven't picked up a drug in almost eighteen months. Today, there is no reason to use drugs, only poor excuses. I cannot change what I have done in the past, but I don't have to do the same things today. Today I want to live. Two years ago I wouldn't have minded dying. All the change I have gone through has been through and because of Narcotics Anonymous. I could never have done it alone.

I have no idea what my future holds or where it will take me. I do know that I have a chance today. I can become a better person. I can be a great mother. Most importantly, I can live clean.

I know all of this to be true because in Narcotics Anonymous I have seen the people who arrived before me recovering. I am now recovering for the people who arrive after me. That is how it works in my life today.

What is happening?

From *Bottom Line*, the Gold Coast (Florida) area newsletter: It seems that the harder we try to initiate interest and unity, the more people turn away. There are many who just don't seem to care whether they take part in the ongoing business of NA or not.

It seems as though they think of service as some kind of disease that will go away if we don't look at it. Sound familiar? It should, since that is the way most addicts live. It appears that people are under the illusion that NA will just happen all by itself. It won't. It needs you as much as you need it. If you aren't willing to take part in the way that NA functions, then it dies, and we're just watching it happen. Doing things in NA is an honor, not a sentence. It has to do with being selfless and giving without expecting. It's about learning the meaning of unconditional love and carrying the message so that some other addict may live. There are so many positions opening up and so few to fill them that our primary purpose is threatened by lack of participation and lack of love for what saved our proverbial asses. I'm beseeching you to get off those posteriors and get involved even if you don't know what to do. Jump on in there. Someone will help you if you just ask and your Higher Power will show you many new avenues of recovery.

A recovering addict,

Anonymous

Searching and fearless



World services takes its inventory, Part Two

Any project as far-reaching as the world services inventory promises to be is sure to involve a lot of people. Besides the two groups of fellowship volunteers, the Support Team and the Composite Group, the world services inventory will involve professional consultants, WSO staff, trusted servants from all over, and each and every member of the fellowship who is interested in participating.

The Composite Group

The Composite Group, which is composed of three RSRs, two trustees, a WSO director, and representatives from each WSC committee, is the group that will actually do the work involved in getting the inventory accomplished. For a list of Composite Group members, see last month's issue of The NA Way.

Last month, we featured Part One of a two-part report on the world services inventory. In that report, we looked at the rationale for world services taking its inventory and the development of the plan by which they will do so. This month we'll look at some of the details involved in the inventory process, how some "bugs" in the plan have been worked out, ideas for how World Service Conference committees and boards can conduct their own self-assessments, and, perhaps most importantly, how the fellowship will be involved.

The Composite Group, following the direction of the World Service Conference, has an ambitious work load for the coming year. Not only does it have to develop fellowship surveys and self-assessment tools for conference committees and boards, it will have to develop the means by which the conference itself will take its inventory. During the whole process it will report regularly to the fellowship and the conference, constantly maintaining open lines of communication.

The Support Team

The Support Team, composed of two RSRs, the WSC treasurer, and the WSC second vice chairperson, acts as the administrative body for the project. Its main responsibility is to make sure that the Composite Group can do its job without having to get bogged down in administrative detail. The Support Team must also concur with the Composite Group's recommendations before any changes can be made to the inventory plan approved by the conference. For a list of Support Team members, see last month's issue of *The NA Way*.

Consultants and special workers

The inventory plan approved by the conference called for the Composite Group to use professional consultants during its June meeting to assist in the development of the surveys and self-assessment tools.

At one point the plan to use professional consultants was challenged by a member of the Support Team who asserted that everything could be done with WSO staff and fellowship volunteers.

However, the majority of Support Team members felt that the only sure way to maintain the project's integrity was to utilize outside help. "The perception of some was that it was going to be very difficult for people to take their own inventory and be objective," said Steve L, WSO staff administrator for the project.

The consultants were selected from a large number who responded to requests for proposals. After winnowing

the list down to three finalists, the Support Team selected a consulting firm based in Kansas City, Missouri, USA. The firm had just completed assisting a church in conducting an internal self-assessment very similar to the world services inventory project.

World Service Office employees assigned to staff the inventory project are Steve Lantos, Lee Manchester, and Marilyn Scott. Steve was brought in as project administrator after the WSO board asked its executive director, the previous project administrator, to resign. Lee, senior editor for the WSO, has been assigned particularly to help ensure clear, complete communication between the fellowship and those working on the inventory. Marilyn Scott, a member of the WSO Publications Team with Steve and Lee, was asked to join the inventory project as support staff. The Composite Group has expressed its confidence in these special workers, recommending that the WSO maintain its assignments to the inventory project.

Avoiding burnout

Drawing on the experience of other world service boards and committees, the Composite Group decided early on to attempt to do some things differently. It planned for regular breaks and adequate time for meals. It decided that working late into the night would be out of the question. Group members also decided to hold regular recovery meetings at their hotel during all of their working weekends. Although they fell somewhat short of these goals during their June meeting, group members feel setting such goals

will give them something for which to strive. It is hoped that measures such as these will enable Composite Group members to stay centered and focused on their purpose.

Also, in a radical departure from anything attempted previously by world service boards or committees, the Composite Group has decided to rotate its leadership through its membership. They will choose a new chairperson at each meeting to serve through the following meeting. Rogan A, who was the source for much of last month's report, served from the conference through the first meeting. Leah H will serve through the next meeting. Though Composite Group members have expressed apprehension about the rotating leadership, wondering whether continuity might be compromised, most have adopted a "wait and see" attitude. "We'll know if it's working by the time I'm done and it rotates to someone else," said Leah. The group will reexamine this arrangement at future meetings and drop it if it doesn't seem to be working.

The surveys

It would seem that the problems inherent in developing thorough yet unbiased surveys, which would apply to a group in metropolitan New York City as easily as to a group in Pakistan, could be insurmountable. Yet the Composite Group is optimistic. In fact, at this writing, the surveys are nearly complete. All that remains is a stage that has been determined to be absolutely essential to the success of the surveys: a trial run. "To do a survey

right, you have to do some field testing," said Steve. This will entail asking about the survey questions, making sure they're not slanted, and making sure they're easily understood and readily translatable. To accomplish this, each member of the Composite Group will administer the surveys to five groups within their respective regions, then meet with the members of those groups to ask how the surveys were received.

Once the field testing is done, the surveys will go out to every registered group, area, and region. Though it is believed that over twenty thousand NA groups exist, the number of NA groups with valid addresses currently registered with the WSO stands at no more than fourteen thousand. Similarly, there are about 580 areas, but WSO has addresses for only about five hundred. The same holds true for regions. "Sometimes we get notified that there is a region, but we only have an individual to contact," said Steve.

What about getting the groups to take part in the surveys? "Everybody voted on it in the [1993] *Conference Agenda Report*. This is something they supported overwhelmingly," said Leah.

"It's important to let people know a survey is coming," added Steve, referring to a plan to notify the fellowship in advance that questionnaires were being mailed. The surveys themselves will arrive shortly after the initial notification and will include postage-paid return envelopes. A follow-up letter will also be mailed approximately a month after the surveys, reminding people of the critical importance of returning completed surveys.

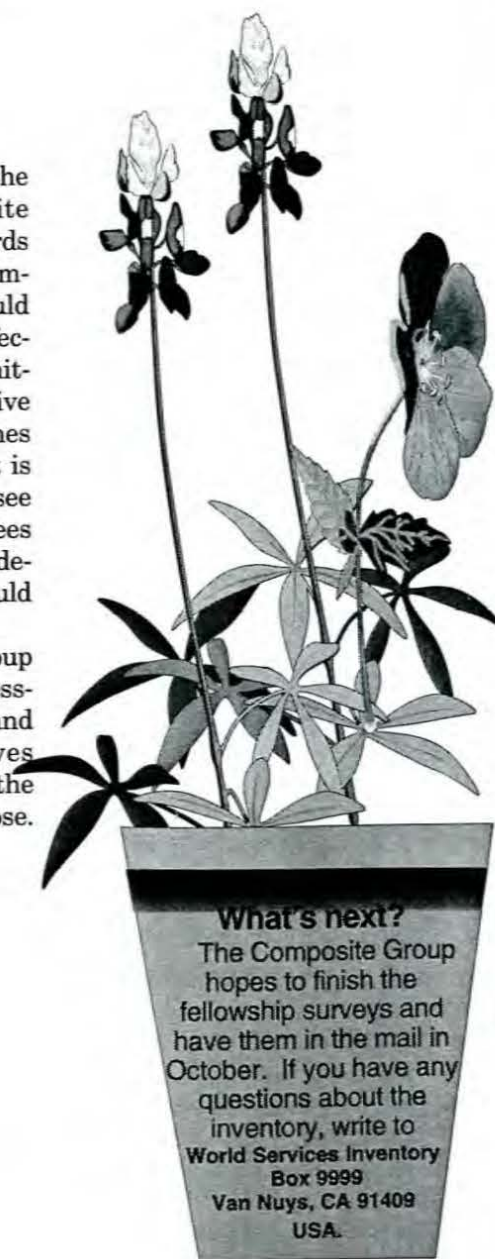
The Composite Group feels very strongly that input from the fellowship

about world services is important, one member describing it as "essential." Leah added that, if nothing else, she hoped the surveys would raise awareness within the fellowship of its world services.

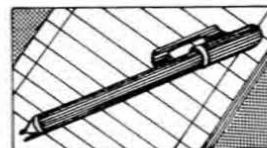
Taking their own inventory

A major problem arose when the consultants asked the Composite Group to identify evaluative standards for the world service boards and committees. In other words, what would the measuring stick be for the effectiveness of those boards and committees? The only concrete evaluative standards are the internal guidelines for each board and committee. It is believed that merely checking to see whether the boards and committees are operating according to their guidelines is not the only question that should be answered.

Consequently, the Composite Group is discussing ways to craft self-assessment tools that would help boards and committees measure themselves against a standard of usefulness to the fellowship and NA's primary purpose.



Viewpoint



Carrying the message

I've been wanting to say something for some time now, and *The NA Way* seems to be as good a place as any to talk about it. It concerns the literature readings we go through before sharing at meetings.

I've been a part of NA for a while now and estimate that I've attended a minimum of five hundred NA meetings so far. I've done my share of reading "Who is an Addict?," "What is the NA Program?," "Why are We Here?," "How it Works," and the "Twelve Traditions of NA." I've also listened to the readings.

Why do you suppose we read those same things at each and every meeting? For myself, I personally need to be reminded that my life was controlled by drugs, that I suffer from a continuing and progressive illness.

I need to hear that this is a program of complete abstinence; that I'm a re-

covering addict who meets regularly with other recovering addicts to help us all stay clean. That I need to be there with an open mind. That the others at the table are interested in what I want to do about my problem and how they can help.

I need to be reminded of why I'm at meetings; to hear about how I harmed not only others but myself. I need to hear about how I tried psychiatry and religion (among other things) and how it didn't help for any length of time. I need to hear again and again that addiction is a disease from which there is no known cure, but that it can be arrested at some point and I can recover.

I want to listen to the steps being read and be reminded that this program offers me the chance to learn how to become acceptable, responsible, and productive.

And I want to hear the traditions. The Twelve Traditions of NA tell me how to promote personal growth through understanding the spiritual principles of unity.

It's hard for me to hear these things when the readings are read as though trying to set speed records or are mumbled and cannot be heard at all. I'm not the only addict at meetings who needs to hear those readings.

Maybe we could try to remember that those readings can be read more slowly, more clearly—that the readings are a part of the Fifth Tradition:

"Each group has but one primary purpose—to carry the message to the addict who still suffers."

VS, Oregon

Thoughts and choices

I'm a recovering addict. I've been clean over seven years with the help of Narcotics Anonymous and God.

After reading a recent issue of *The NA Way*, some thoughts came up. I wish to share them with the fellowship.

As my years of recovery have passed, I have seen many people like me come into our rooms. I have also seen some leave. Those of us who stay are here by our own choice. We usually work the steps and understand our traditions. Those who leave go by their own choice. They usually come with a reservation they are unwilling to leave behind.

Some of us are involved with service commitments at the group, area, regional, or world level. Some of us are the people who set up the meeting, greet people at the door, empty ashtrays, or just show up at a meeting. My view on this is that we are all equal.

Some of us go to meetings as often as we used drugs. Some of us go to a few

a week. This is not to say one is better or worse than another. We are different in some ways. We are exactly alike in other ways.

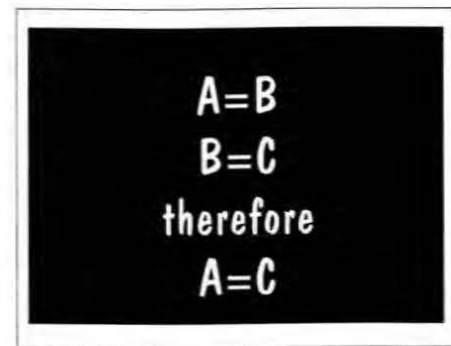
Going to a meeting is just a small part of the NA way of life. We must stay clean first. We also must work the steps in our lives daily. We need to be in contact with God as we understand God. We can still work our program even if we can't get to a meeting. God will always guide us if we ask. We can read NA pamphlets. We can read the NA Basic Text. We can read *The NA Way*. We can talk to our sponsor. We can choose not to use.

The using of a drug is a choice. Our disease clouds our mind to the point where we make bad choices. Without the chemicals, we make clearer decisions.

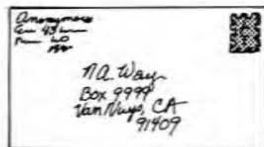
If you want to recover today, make the choice. Today we can stay clean. As I used to hear in meetings, "Life or death. It's our choice."

Be well.

JF, Pennsylvania



From our readers



Wants and needs

I'm writing this with some guilt, some hope, and ten years plus. That's right, ten years plus and struggling! That's life and reality. I got to this point by way of living in the "me's" lately. Not working every step of the program got me here. I've paid too much attention to what I want lately. I want a house of my own. I want to be a good mom to my kids. I want to be a good grandmother. I want to be a good mate. I want to be physically healthy forever. Through all this, I somehow forgot my needs!

I need meetings often, not once a month. I need to call fellow addicts, not just when I want help or I'm bummed out. I need to be responsible for my recovery and myself, not something or someone else. I need to make a distinctive change. There is a fine line between what I can and cannot change, and my personal fine line has become distorted. My faith in my HP is real poor. The "me's" haven't shown their face for a while, but when they do I go into a tailspin, as you can see. Yes, I need my faith in HP. I need the NA program. I need to live just for today. I need people with more than ten years of recovery at meetings to share. I also need my personal revision of "Just for Today." I haven't changed it much; I take out the word "try." Why? For me, when I only try, I give myself permis-

sion to give up or not do it at all. I've noticed myself using that three-letter word lately and have not followed through on getting things done.

I need to be at a meeting. I need to have faith that my HP will get me through the medical test I need to have. I need to be responsible for my recovery. I need to have faith in the people who attend NA. I need to keep coming back because it does work when I live it. NA has worked for me before and it will again. I need to remember that I'm a newcomer every day I wake. Thanks for giving me a way to deal with my living problems. I'm grateful for those who have been there and helped me along my way. Enough said. That's all I've got.

NK, Wisconsin

My thinking

The brakes are on, but the wheels are turning. Yep, that's my thinking. Sometimes it sounds like a hundred TV sets playing at one time in my head. Before recovery I never thought too much about my thinking, much less understood it. Working the Narcotics Anonymous program helped my thinking get better. Before my introduction to NA I knew only of comparative thinking: comparing me to you and always coming up short. Picking up the first one was my answer to that thinking.

I began to go to meetings on a regu-

lar basis and learned about identifying, not comparing. As I began listening to addicts share their experiences, I learned to identify my own thinking. My thinking seemed to have a power of its own, a power greater than myself, you could say. Because of my thinking, everything seemed hopeless and I didn't know if there was a way out.

It was a few good men, winners they call them, who led me to a solution to this thinking. These winners talked about identification being a spiritual principle, suggesting that if I surrendered to the program of Narcotics Anonymous and didn't pick up, I could arrest my thinking a day at a time.

For the first time I began to hear hope instead of despair in my thinking. It sounds almost glorious, but I will tell you it was not easy. You see, Narcotics Anonymous gave me a gift: a God of my understanding to help me through the journey. Give your thinking a break. Ask Him for help.

RG, New York

On change in recovery

Many times in our recovery changes take place that force us to look at our values. We have expectations for ourselves and hope that if we live them out, all our needs will be met. Sometimes our lives change faster than our capacity to take it all in. When that happens, we have to go back and look at our expectations.

Step Six tells us to become entirely ready. In order to be entirely ready I have to ask myself if I am holding on to circumstances or expectations. If circumstances go bad and I am holding on to them, I will be swept away with

them. If I am holding on to my expectations, I stand a better chance, especially if those expectations are based on what I have learned in recovery.

Change is something that goes on both inside and outside of Narcotics Anonymous. If one meeting closes, another one opens. If a committee does away with its guidelines, new ones will be written. Change that comes from outside the fellowship is harder for me to accept.

Step Seven talks about shortcomings. I see a shortcoming as a shortfall. In other words, I fall short of my own expectations or can't complete something. It is at that point that I go back to Step Two and ask myself, "Is my Higher Power big enough to take care of this?" I remember that in my early recovery, he was big enough and still is today, if I will let him work.

For me, teachability is important. I hope I never forget that there is always a next right thing to do.

Anonymous

Comin' up



ALBERTA: Nov. 5-7, 1993; Alsask Regional Convention; Red Deer; hotline (403) 342-1444; Alsask Reg. Conv., Central Alberta ASC, PO Box 472, Red Deer, Alberta T4N 5G1

AUSTRALIA: Oct. 1-3, 1993; The Combined Sydney Area Convention; Glebe High School, Taylor St., Glebe; info (02) 565 1875 or (02) 560 2213

BAHAMAS: Nov. 5-7, 1993; 6th Bahamas Area Convention; Paradise Island, Nassau; info (809) 361-4292 or (809) 326-2819; rsvn.s (809) 363-2011; fax (809) 363-3900; Celebration VI, PO Box SS 5934, Nassau, Bahamas

CALIFORNIA: Oct. 23, 1993; Stanislaus Valley Groups Awareness Day; info (209) 664-0752; SVGNA, PO Box 675, Modesto, CA 95354

COLORADO: Oct. 22-24, 1993; 7th Annual Colorado Regional Convention; Glenwood Springs; info (303) 894-0450; rsvn.s (800) 332-2233; CRCNA VII, PO Box 2115, Englewood, CO 80150

FLORIDA: Oct. 7-10, 1993; 1st South Florida Regional Convention; Miami Beach; info (305) 651-5024 or (305) 791-7743; SFRCNA I, PO Box 70155, Fort Lauderdale, FL 33307

2) Oct. 15-17, 1993; Awareness Weekend for PI, Helpline, H&I, Literature Review, and Conference; Melbourne; info (407) 969-7070; FRSO, 709-B Brookhaven Drive, Orlando, FL 32803

3) Oct. 29-31, 1993; Gulf Coast Area Campout; between Moorehaven and Lake Placid, Florida; info (813) 275-7778

4) Nov. 11-14, 1993; 12th Palm Coast Area Convention; West Palm Beach; info (407) 686-6760; rsvn.s (407) 689-6400; Palm Coast ASC, PO Box 3151, W. Palm Beach, FL 33402

5) Jan. 21-23, 1994; 5th Annual Palm Coast Area Spiritual Retreat; West Palm Beach; info (407) 966-6113; Spiritual Retreat, 2148 Sherwood Forest #3, W Palm Beach, FL 33415

GEORGIA: Jan. 14-16, 1994; 6th CSRA Anniversary; Augusta, GA; info (800) 282-2419; rsvn.s (800) 325-3535; CSRA, PO Box 15863, Augusta, GA 30919

HAWAII: Nov. 4-7, 1993; 2nd Hawaii Regional Convention; info (808) 329-6956; Hawaii Reg. Conv., PO Box 461, Kailua-Kona, HI 96745

INDIA: Jan. 21-23, 1994; 2nd Bombay-India Convention; Madh Island; Malad (West), Bombay; BACNA II, PO Box 16489, Mahim, Bombay, India 400 016

INDIANA: Nov. 13, 1993; 12th Annual Mini-Conference; Indianapolis, IN; Indiana RSC, PO Box 661, Indianapolis, IN 46206

LOUISIANA: Oct. 29-31, 1993; 1st New Orleans Area Convention; rsvn.s (800) 627-4500; info (504) 254-2791; New Orleans Convention, PO Box 52212, New Orleans, LA 70152-2212

MEXICO: Oct. 15-17, 1993; 1st Baja California Convention; info (66) 80-90-80 or US 011-52 (66) 80-90-80; rsvn.s (800) 582-3762; BCCNA, 1329 Third Avenue #116, Chula Vista, CA 91911-4396

MICHIGAN: Oct. 29-31, 1993; 2nd Kalamazoo Area Convention; KACNA II, PO Box 50822, Kalamazoo, MI 49005

MISSOURI: Feb. 18-20, 1994; Cabin Fever Prevention Convention; hosted by Mid-Missouri Area; info (314) 496-3752 or (314) 642-0175; looking for speaker tapes; Cabin Fever Convention, PO Box 7114, Jefferson City, MO 65109

NEW JERSEY: Dec. 31—Jan. 2, 1994; 7th Annual New Years Eve Convention; Hasbrouck Heights, NJ; info (201) 340-4238 or (201) 807-1082; Convention, PO Box 918, Garfield, NJ 07026-0918

NEW YORK: Oct. 29-31, 1993; 4th Annual Multiregional Learning Weekend; New York City; info (908) 225-9353 or (718) 891-5324; rsvn.s (800) 231-0405

NORTH CAROLINA: Oct. 22-24, 1993; 5th Annual Campvention; Kings Mountain State Park; info (704) 379-0440; GCANA, PO Box 145, Belmont, NC 28012-0145

OHIO: Nov. 26-28, 1993; 3rd Greater Cincinnati Area Convention; Cincinnati; info (513) 733-9841; GCACNA III, PO Box 12720, Cincinnati, OH 45212

2) Jan. 7-9, 1994; 5th Central Ohio Area Convention; Columbus; info (614) 888-7615 or (614) 252-2501; rsvn.s (800) 405-4329; COACNA V, PO Box 8013, Columbus, OH 43201

PENNSYLVANIA: Nov. 12-14, 1993; 11th Tri-State Regional Convention; rsvn.s (800) 445-8667; info (412) 391-5276; TSRSO, Inc., PO Box 110217, Pittsburgh, PA 15232

PERU: Nov. 12-14, 1993; 1st Latin American Convention and Conference of NA; Lima; rsvn.s 011-51-14-47-6305; info (Spanish) 011-51-14-73-8566

QUEBEC: Oct. 8-10, 1993; 6th Quebec Regional Convention; St-Hyacinthe; info (514) 327-2297; QRCNA 6, CP 51047 Centre Domane, 3365 De Granby, Montreal, Quebec H1N 3T8

SOUTH CAROLINA: Nov. 18-21, 1993; 11th Serenity Festival; Myrtle Beach; rsvn.s (800) 845-0658; Planning Committee, PO Box 1198, Myrtle Beach, SC 29578

2) Jan. 28-30, 1994; 14th Annual Upper South Carolina Anniversary Convention; info (803) 282-0109; USCANA XIV, PO Box 4407, Greenville, SC 29608

TENNESSEE: Nov. 24-28, 1993; 11th Annual Volunteer Regional Convention; Nashville; info (615) 883-7501 or (615) 228-3133; VRC XI, PO Box 121961, Nashville, TN 37212

TEXAS: Oct. 8-10, 1993; 1st Fort Worth Area Convention; Fort Worth; info (817) 921-4414 or (817) 429-5843; Convention Committee, PO Box 20093, Fort Worth, TX 76102

VERMONT: Nov. 5-7, 1993; 4th Champlain Valley Area Convention; info (802) 863-2620 or (802) 865-3657; CVACNA 4, PO Box 64714, Burlington, VT 05401

WASHINGTON: Oct. 22-24, 1993; 16th Pacific Northwest Convention; PNWCNA XVI, PO Box 5244, Everett, WA 98201

WISCONSIN: Oct. 15-17, 1993; 10th Annual Wisconsin State Convention; rsvn.s (800) 558-9573; info (414) 549-0825; WSNAC X, PO Box 4010, Waukesha, WI 53187-4010

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The Twelve Traditions of Narcotics Anonymous

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

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

TODAY A WORLDWIDE FELLOWSHIP

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

What is Narcotics Anonymous?

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

