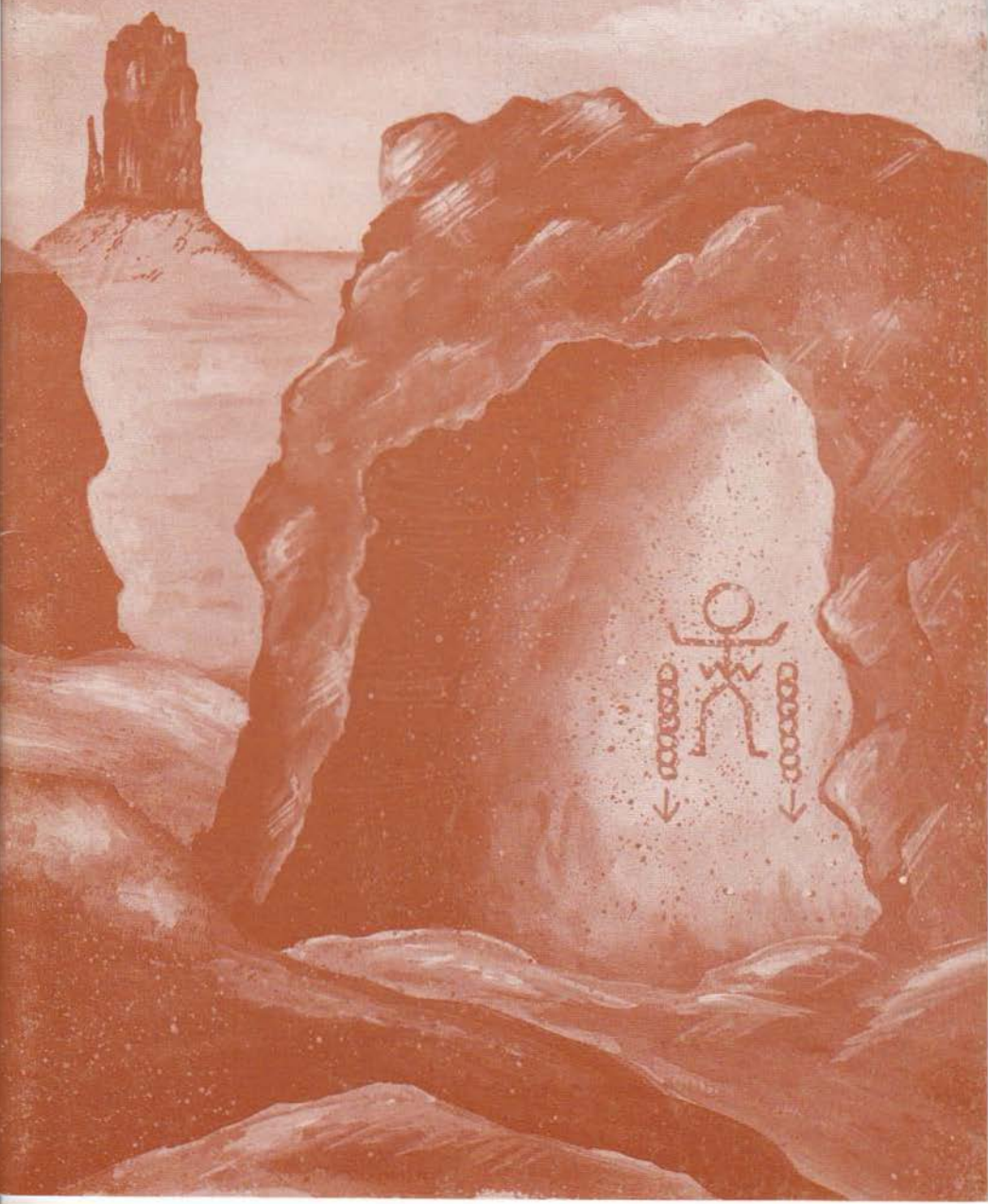


# THE NAWay<sup>®</sup> MAGAZINE

June 1994

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## The Twelve Steps of Narcotics Anonymous

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

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

# THE NA Way MAGAZINE®

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

<b>volume twelve, number six</b>	
<b>from the editor</b>	2
<b>meeting in print</b>	
We cannot afford to be confused	4
Still scary	6
Thanks	7
What is an open mind?	8
Unidos podemos	9
Unmanageability	10
Grateful	12
<b>home group</b>	13
<b>newsletters</b>	
Entirely ready	14
Belonging	15
Ten reasons to go to meetings	16
<b>forum</b>	
A fellowship forum on motion #39	17
<b>viewpoint</b>	
Freely giving	23
On trusted servants and accountability	24
Keytags: One is too many and a thousand never enough	26
<b>from our readers</b>	
A collection of letters and short articles	27
<b>comin'up</b>	
NA calendar of upcoming events	29

*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



## Letters to the editor

### Dear editor,

I am writing in response to the "Graphically Speaking" article printed in the July 1993 *NA Way Magazine*.

I, too, have often wondered who draws the graphics seen in *The NA Way*. Do a variety of members draw the art? Personally, I enjoy the art. It is usually seasonal and seems to be related to the story or section printed.

I am a member of a literature subcommittee. I write the newsletter for the area in which I live. It is a service position I greatly enjoy. I, however, must object to trying to edit the articles printed to be "less stereotypical" as the author of "Graphically Speaking" suggested.

I am a recovering addict. I live in Mount Vernon, Washington, USA. When I write, I share my experience, strength, and hope. This includes what I do for fun and how I spend my time, like getting together with fellow addicts after meetings.

One of the reasons I was attracted to NA—also one of the reasons I stay—is because of the acts of empathy that occur so often in our fellowship. The Basic Text says on page 65 that, "The therapeutic value of one addict helping another is without parallel." What I get from that quotation is that fellow addicts do get together. It doesn't matter if it's for coffee or going to a

bullfight! Addicts do have fun in recovery—cultural differences only make things more interesting. Whether we spend our time together at a sauna in Finland, a bullfight in Spain, or playing basketball in America, we're recovering addicts joining together, and that's what is important. Yes, we do differ as individuals, but we have a lot in common. What works for you might work for me. So please share with me your individual experience, strength, and hope!

I am very, very opposed to *The NA Way* becoming more generic. Illustrating cultural differences illustrates our cultural diversity, and I love that. I love to hear what it's like to recover in different places, even what day-to-day life is like. Controversy can be stirred up sometimes, but as long as *The NA Way* is carrying the message of recovery, I think controversy can be healthy.

One of the principles that has made my recovery possible is open-mindedness. I'm privileged to be a part of a worldwide fellowship. I believe that instead of censoring articles we, as a fellowship (*The NA Way*, too), can become more open-minded, willing, and honest. With these, we will be well on our way! What we could never do alone, we can do together!

JM, Washington

### To the editor,

NA is sure becoming scary. It's bad enough that many now choose to approach it as a religion in itself, but to throw in spiritual intolerance like that displayed in the February 1994 "Home Group" and you get the beginnings of a historically dangerous mixture.

Lighten up you say? Take a shot like that at a mystical aspect of Christianity and see how "light" everyone stays.

NA, your collective walk is showing (more and more)!

JM, Massachusetts

### Oh & % # (^&!!!

After receiving quite a few articles for the Motion #39 forum that contained expletives, we decided that it was time to reprint our editorial policy in the magazine. It is as follows:

Explicit sexual references, scatological references, and vulgar language are generally cut as a courtesy to our readers. Other cuts are made in keeping with our understanding of NA's steps and traditions. Where "sober," "sobriety," "addict/alcoholic," or other similar terms are used, we substitute standard NA language such as "clean," "recovery," and "addict." Mentions of specific drugs and comments on outside issues and enterprises, including other twelve-step organizations, are usually deleted. As for grammatical editing, we do this so that stories are easily understood by as many readers as possible.

If you have any questions or comments about this policy, we'd be happy to hear from you.

CS, Associate Editor

### We need articles!

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

### Who writes these articles?

You do!

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

### What should I write about?

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

The NA Way Magazine  
Attn: Editor  
PO Box 9999  
Van Nuys, CA 91409

# We cannot afford to be confused

A sponsee of mine recently informed me that he still enjoyed a couple of "brewskies" with the neighbors from time to time. Believe me, you could have heard a pin drop while I tried to absorb this interesting tidbit of information. I was, perhaps for the first time in years, speechless. Anyone who knows me knows what a rare occasion that really is!

So I was sitting there, wondering to myself how in the world he can possibly believe it's okay to drink. What book has this guy been reading, anyway? Doesn't he ever listen to "How it Works" at meetings? I'm really at a loss here because I had never before run up against this issue with someone I sponsored.

Fortunately, I had a friend with me who addressed the situation with incredible insight and wisdom. I sat and listened to her explain how alcohol, being just another drug, would leave the door open to continuing usage of my sponsee's perceived drug of choice. It gave me deeper appreciation of the "we" principle in Narcotics Anonymous, because I honestly didn't know what to say at that point in the conversation. You see, I have always

seen alcohol as an integral part of my addiction, so when I made the decision to get clean I saw no distinction between liquid and solid drugs. "Same ole same ole," as it were.

Sponsoring newcomers is very important to me and is a major part of my recovery process. I don't think that having a sponsor is optional, so I try to be available to those who are seeking one. I have discovered that they sometimes teach me as much as or more than I teach them as we work the program together.

So back to the booze thing and what I consider to be my sponsee's somewhat befuddled perceptions on drinking in recovery. I mean what's the problem here anyway? Is it at all logical to set alcohol aside as different from other drugs? Sure, I know we are sick in the head (addicts, that is), but this is pretty darn ridiculous to me. Once we start dividing the drugs into categories, then we have to do the same to what's left of our minds (which isn't usually much when we first get clean). Now we have to make all these decisions about what we can use, when it's appropriate, how much is too much, *ad nauseam*.

I talked to my sponsor about this and he reminded me that I am a member of Narcotics Anonymous, my sponsor is a member, and so is his sponsor, and the only program we have to share is the Narcotics Anonymous one. And the NA program isn't very wishy-washy about the issue of drinking in recovery. It's right there in the Basic Text: "We cannot afford to be confused about this. Alcohol is a drug. We are people with the disease of addiction who must abstain from all drugs in order to recover."

I don't have any problem seeing the connection between alcohol and other drugs in my own life, so I guess I was just rocking along with the erroneous assumption that everyone else could see it as clearly as I could. Wrong. Apparently some of us are still confused about this issue. Okay, now that I've reached this conclusion, what do I say to my sponsee?

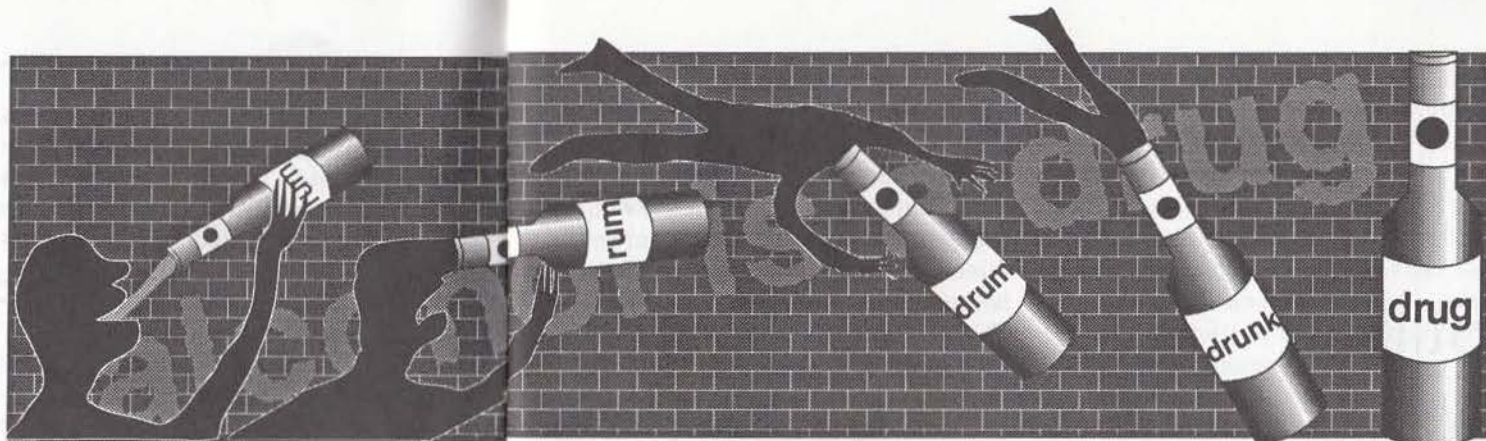
What I ended up telling him was that everyone I knew (and I do mean everyone) in the fellowship who had any quality of life abstained from all drugs, and they included alcohol right along with all the other trash that they used to put in their systems.

Maybe he got the message, and then again maybe not, since I haven't heard from him since.

Wake up people! Recovery isn't about the drugs we took! Recovery is learning an entirely new way of living, drug free. That's the promise in the Basic Text anyway. We can learn a new way to live, but we can't do it if we don't make a clear decision regarding abstinence. Get real! Get honest with yourself! How bad do you really want it? If you want what we have to offer, and all that we really have to offer is recovery the NA way, then you better be willing to put forth the effort to get it. You have to be willing to change, change it all if necessary.

Don't trust me, try it yourself and see what happens. Don't take my word for it, take the word of millions of addicts who have gone before us: "It works if you live it!"

RU, Iowa



## Still scary

I was sharing the other night at a meeting about how I had reacted to a difficult situation very differently than I would have in my active addiction. What I heard come from my lips was that in the old days I would have "f\_\_\_\_\_ them up." Well, the fact is that is nonsense. In the insanity of my active addiction I did attack a few folks, but for the most part I was never physically violent.

I wondered what I was trying to say when I used those words. What did that say about my image of myself, then or now? I did find myself immediately backing away from the statement. I said that I probably would have done some property damage. More likely. Or screamed at someone. Very likely. But it was unlikely that I would have attacked anyone. I was much more interested in not getting hurt than in hurting others when I was using.

The method I used to avoid getting hurt was to scare the people around me. Over the twenty years I used drugs I gradually got stranger in my mannerisms. My hygiene was inconsistent. I frequently looked a bit

crazed. My laugh became a very eccentric cackle and I was quick to get in the face of anyone who appeared to be threatening me. I found that if I acted scary most people would leave me alone. Every now and then I recognized that the person I was being scary with was not impressed. Then I knew that this person was a genuine danger—and I would be respectful.

All of this was unconscious. I never sat down and decided to do this. It just evolved over the years as I continued using and put myself in a series of settings that were shaky or dangerous. This was about my survival and it worked pretty well. No one hit me for the last fifteen years I used. Most people just left me alone—especially when I was high. That was exactly what I wanted and my actions clearly said "Stay away."

But it was not physical violence I hoped I could avert with my behavior. It was also emotional violence. I was afraid of being rejected, of being hurt, of being abandoned. You never got a chance with me. I rejected, hurt, or abandoned you first. I had pushed virtually everyone away by the time I came to Narcotics Anonymous. I brutalized those around me with my words for the most part, and people don't like be brutalized, so they withdrew to safe ground far away from me.

For years after I came to NA I continued to brutalize people with my tongue, but gradually the rage diminished. I took the risk of asking for help here in Narcotics Anonymous. I felt safe here. Gradually my

fear of being hurt diminished. I allowed people to get close to me and I to them. Eventually people came to see me as less dangerous emotionally, and welcomed me into their lives. They gained the courage to tell me when I was pushing them away with my behavior.

A friend of mine in the fellowship used to tell me I was "dangerous to myself" and he was right. I never was all that dangerous to you. I only looked that way. In the process of

trying to keep you at bay, I ended up very alone for a lot of years. Today I want to be "a part of," joining you in fellowship and goodwill. I do not want to scare you. I want you to feel safe with me and welcome in my life. This is a miraculous change that has occurred, and one that came only with my determination to apply the Narcotics Anonymous program in my life—a life that is still very scary at times.

*Anonymous*

## Thanks

I am writing to the Fellowship of Narcotics Anonymous to say thank you. I have many things to be grateful to this fellowship for, but I write specifically of your response to my father's death.

When the "normal" world out there said that they were sorry, you said, "We love you." When they said "You should be grateful he didn't suffer," you said "Ouch." When they turned away from my tears and didn't know what to say, you hugged me and told me to keep coming back and I would be all right.

So I just wanted to say thank you. To anyone who has lost a loved one: I love you. Ouch! Keep coming back and you'll be all right.

*VB, Idaho*

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## What is an open mind?

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When I came to Narcotics Anonymous I was desperate to stay clean. I also thought I was open-minded and God-centered. I had experienced so much in my using, you know, life at its absolute worst with people who hadn't made it out alive.

So what does it mean to be open-minded? A friend of mine in the program says he knows people who are so open-minded that it's a wonder their brains don't fall out. So is open-mindedness absorbing all ideas like a sponge without bothering to judge the validity of those ideas? I honestly don't think so.

What I have come to understand is that life is, at its best, a divine contradiction, a paradox of truths, and subject to reinterpretation and new understanding every single day. To have an open mind is to realize that the life of the mind is incredibly open-ended. Reality is a participation in God, a reflection of one who cannot be imprisoned by a definition, limits, or fixed ideas. What's true and what

works today may not be true or work tomorrow.

It seems to me that, to be open-minded, I must do a lot of challenging—my fixed ideas, established structures, my beliefs and values. I listen—to people of other opinions, other ideas, other ways of thinking and doing. I don't dismiss or put down others with whom I disagree. If anything, it humbles me. It makes me realize that my knowledge, however vast and educated, is a drop in the ocean. I then realize that I can come to my own idea of what is and isn't and can continue to reevaluate my understanding of God, not right and wrong.

So am I open-minded? No. Am I limited by my prejudgments? Yes. But I know who and what I am, and recognize that by the force of my own will, I cannot do anything. I know nothing. This is the truth and the beginning point where an open mind develops.

Free your mind and the rest will follow. Keep coming back. It works if you let it.

*EWK, Iowa*

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## Unidos podemos

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"A convention experience in the island of enchantment," said the convention flyer.

What a weekend! Our fourth annual "Unidos Podemos" convention, held in San Juan, Puerto Rico, was another one of the gifts that recovery brings.

This was a year of changes, lots of them. I realized more things on which I needed to work and to which I needed to apply the steps. I was able to attend my first World Service Conference in Van Nuys, California and meet addicts from all over the world. I lost my sponsor and it was really tough for me. I went crazy for a while, but I felt the feelings and prayed and my HP carried me through. I missed my sponsor at this year's convention. Though he wasn't physically there, I could feel his presence spiritually. He was present in my heart and in my thoughts. I love him and will never forget him.

God has put another great person in my life to sponsor me and I'm grateful. God has also blessed me with a great group of sponsees whom I love and respect. This year I was able to share in the convention with my mom and my grandmother. They

aren't in recovery, but they enjoyed the convention and received a lot of hugs and love from recovering addicts.

My HP gave my sponsor and me the opportunity to share our experience, strength, and hope in the workshop on sponsorship. Sponsorship has always been a very important part of my recovery. It was a very emotional workshop.

Conventions are also to enjoy our new way of life. On Saturday evening we had a live salsa band and the party was just great. The guys in the band could feel the love and the spirit in the atmosphere and told the crowd of addicts that they've never, in any other place, felt the warmth we had at our convention that Saturday evening. They thanked us for the opportunity to play the music for us that evening.

I would like to thank all of the members who supported our convention, especially those from New York. Every year, they give us overwhelming support.

I'm still euphoric. I felt safe, serene, joyous, overwhelmed, anxious, sad, and happy at different times during the convention, but mostly I felt grateful. God, please keep me clean so I can be here again next year. I know that if I continue to go to meetings, bring you my resentments and thoughts, share with my sponsor and other addicts—especially newcomers—pray consistently, work the steps, and keep working on myself, I will be part of another special and beautiful convention in Puerto Rico next year.

*Anonymous, Puerto Rico*

# UN manageability

If there is any one concept in our arsenal that is central, that is key, that is paramount to recovery, it is the last half of the First Step.

I'm sitting here today trying to understand why it is so hard for us addicts to accept the unmanageability of our lives. So many times I have had a sponsee readily admit powerlessness over *addiction* (although usually wanting to substitute "drugs"), and yet be ready to go to the mat before surrendering to the unmanageability of the rest of his life. A large part of this denial must stem from the old saw of seeing "drugs" as one's problem, without getting the concept of addiction.

Thinking back to my early days in NA helps me to recall my own understanding of unmanageability, my own struggle with the bear of surrender.

Return with us now to those thrilling days of yesteryear, when the *denial ranger* rides again:

Well, here it is: Labor Day Weekend 1987. I have a pocket full of money, three days off, and it's party time! What should I do first?

No need to go into the grim details, you can fill in the blanks for yourself. Let's get back to what did happen on Saturday of that same weekend.

"Baby, you got to help me. I can't make it any more. I'm sick. I'm tired. I'm sick and tired of being sick and tired and I need help. You work in a treatment facility; isn't there anything you can do to help me?" I said to my girlfriend.

I remember how she looked at me—with a suspicious, cynical glance—and said "Well, it's hard for me to believe you after all the lies and bulls— of the past years, but let me make a phone call and see what I can do."

That next Monday, 1 September 1987, I went into a detoxification facility and I have not had to use since that day. After a couple of days inside this facility, an H&I panel came in from Narcotics Anonymous and I knew that I would be okay. I knew that I was home. The panel members shared with us, asked us to just listen at first, and take their word for it that NA works. They suggested that we go to a meeting every day, get a sponsor, and stay clean just for today. I did these things and the program of Narcotics Anonymous has worked for me ever since.

However, I don't think it would have worked, and I don't think I would have been able to stay clean, without understanding that my life had become unmanageable.

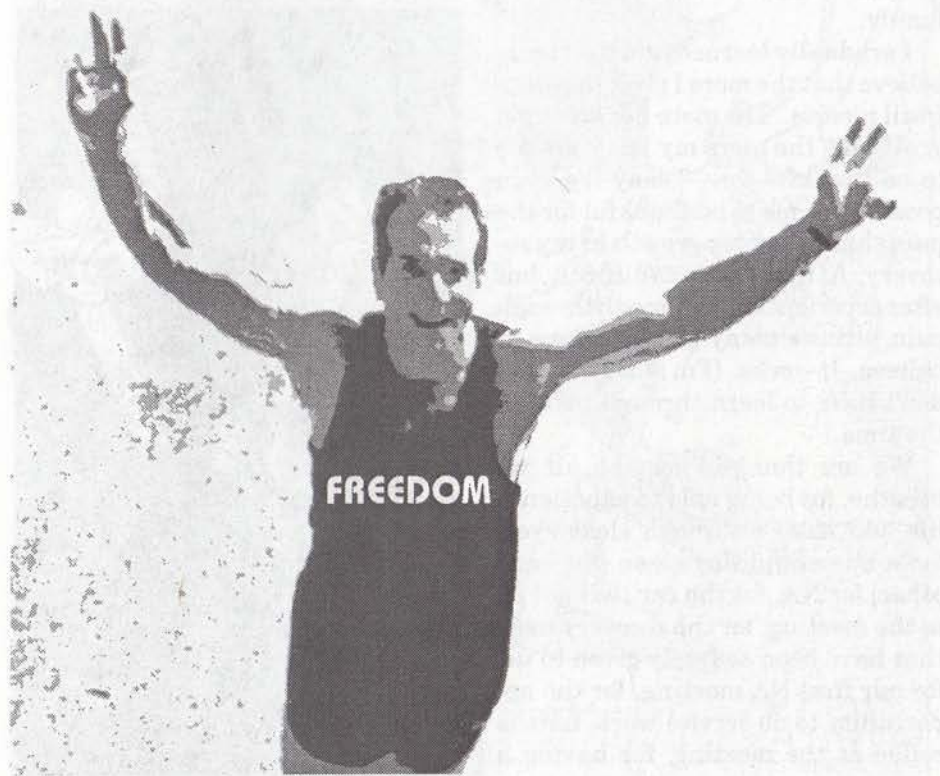
At that time I had a responsible job as a manager of a small psychiatric facility, I made a good salary, I lived in a nice place close to the ocean, and so forth. Still, I was running amok

and out of control—my life was completely unmanageable. I was not paying my bills. I was not cleaning my house. I was not supervising my staff at the psychiatric facility. My thoughts and energies were constantly focused on drugs and being loaded and finding ways and means to get more. All of my relationships had degenerated to hollow shadows of real relationships and everyone had already written me off. Really, I had written myself off as well. In my heart I knew how unmanageable my life had become but I didn't know what to do about it. I was hopeless and ready to die. I had truly hit bottom.

However, I was still in denial. If I had been asked, I would have blamed all my problems on *capitalism* (i.e., alienation of labor and surplus value); it was all Ronald Reagan's fault!

As soon as I admitted the fact (to myself) that I was powerless over my addiction and that my life had become unmanageable, I was able to let others in and accept guidance and direction on how to regain manageability of my life. Finding direction and purpose in my life is an ongoing, lifelong process. This process would never have begun were it not for that Labor Day Weekend in 1987. Every journey starts with that First Step.

JG, California



## Grateful

When I was new in the program, I asked my sponsor how I could ever repay her for all she'd done for me. She said not to worry, there would come a day when I would be asked to be there for someone else, just as HP had put her in my life. Of course, she was right. I pray that I will always be grateful for my recovery and my NA family.

I gradually learned and now truly believe that the more I give, the more I will receive. The more I express my gratitude, the more my HP gives me to be thankful for. Today it's even possible for me to be thankful for the pain that promotes growth in my recovery. At first that was difficult, but after experiencing the growth through pain process many times, I came to believe. It works. (I'm also grateful I don't have to learn through pain all the time.)

We are thankful for the air we breathe, for being able to experience life and nature through clear eyes, for a successful day clean, for each other, for NA, for the car that got us to the meeting, for the recovery tools that have been so freely given to us, for our first NA meeting, for the opportunity to do service work, for the coffee at the meeting, for having a

newcomer keytag in stock to give to the newcomer. Since most recovering addicts I know are admitted extremists, our gratitude list could go on forever.

Here is a very special twist on a very familiar prayer that most of us have said in times of desperation. I was compelled to do this "rewrite," in the spirit of sharing and caring the NA way.

*God, thank you for granting me the serenity to accept the things I cannot change. Thank you for granting me the courage to change the things I can. Thank you for granting me the wisdom to know the difference.*

MA, Iowa



## Home Group





## Newsletters

### Entirely ready

**From *Free Spirit*, the Calgary, Alberta area newsletter:** The words I continue to have the most trouble with in NA are "promptly" and "entirely." Since I'm working on Step Six, I decided to write about "entirely." I'm not ready to write about "promptly," yet. Check back in a couple of months.

The problem I'm having with "entirely" has caused me much frustration. You see, I'm a perfectionist, and it's a character defect. The word "entirely" means completely or wholly. Step Six asks if I really want to get rid of my fears, anger, and resentments? Well, no, I don't. I want to stay angry at a certain person because I think that person deserves my anger. I want to hold on to a resentment against a certain organization because I really don't ever want to say anything nice about it. I also think a certain amount of fear is a good thing to have.

So I'm not entirely ready. Being the perfectionist I am, if I can't do it all, I don't do any of it. So I said, "To

hell with it!" And it wasn't long before my lack of willingness to do a little started to affect every area of my life. I lacked motivation. I had no desire to do much of anything. Sometimes it was a battle just to get out of bed. I was unwilling to go to meetings, and if I did go I'd show up late. My house was a mess, and I was getting mad at the people I lived with because they wouldn't clean it up, and the mess was threatening my peace of mind, serenity, and security. And of course it was everybody else's fault.

So one day I was whining and complaining to my sponsor. He said, "What are you willing to do for your own peace of mind, serenity, and security?"

Once again it was like all the lights went on and I finally got it. Step Six is about *willingness*, not perfectionism. All I had to do was be willing to do what I could and leave the rest to my Higher Power.

The process started. I read the essays on Step Six in the Basic Text and in *It Works: How and Why*. I became willing to do what I could. I cleaned up my house, admitted powerlessness over the person I was angry at, and decided to turn things over rather than hang on to "a certain amount of fear."

Just for today I am willing to do

whatever it takes to improve my own life. I don't need fear, resentments, and anger in my life. These steps are tools of survival. Willingness is a tool of life. I'm tired of just surviving; I want to live.

Entirely ready? I'm not sure if I'll ever be *entirely* ready. But I'm learning how much just a little willingness can change my life. Just for today I'll work the steps to the extent of my willingness, and I'll leave the "entirely" part up to my Higher Power.

*Anonymous*

### Belonging

**From *The Bottom Line*, the Gold Coast, Florida area newsletter:** When I found my way into the rooms of Narcotics Anonymous, I felt helpless and hopeless. But there, at that first meeting, when other addicts shared of their addiction, and of their recovery, I was able to go up at the end of the meeting and pick up a white chip. I never want to forget what was offered to me that night. I felt welcome in that meeting. I was able to see that there was a place I could go to seek help from my problems.

Understanding that my "problems" were only one problem—the disease of addiction—took quite a while for me, but even in the beginning I understood that I could be a part of NA. Although I was not convinced that I could recover, I knew that I had noth-

ing to lose by trying.

Early messages I heard were to get involved, help clean up, and join a home group. At first, terror seemed to paralyze me. I was afraid to do anything. I was even afraid to clean ashtrays (yes, back then they were a common sight at meetings) lest I do it wrong.

I also remember hearing about reaching out to the newcomer. I waited around for people to come up to me, the newcomer, but often they did not. This increased my feeling of isolation, until I heard one person share a message that hit home for me. He talked about putting up his walls to keep people away. Was I doing that? Looking back, I bet I was. He also talked about taking action, so when people did not come to him, he would go to them. I believe he called this taking responsibility for his own recovery.

So I tried to get out of my shell. I joined a home group and was given the honor of setting up and coordinating refreshments for the meeting. I kept that commitment for more than a year. I asked someone to be my sponsor. My efforts began to pay off. Over time, I had the privilege of getting active in service with involvement in an area subcommittee and as a GSR. Through service I found a way to feel "a part of." I realize that in service I can also grow in my recovery.

NA provides me with a fellowship, but belonging is up to me. I have to make the effort. Those small efforts are repaid many times over. I stay clean and have a life I love to live.

*Anonymous*

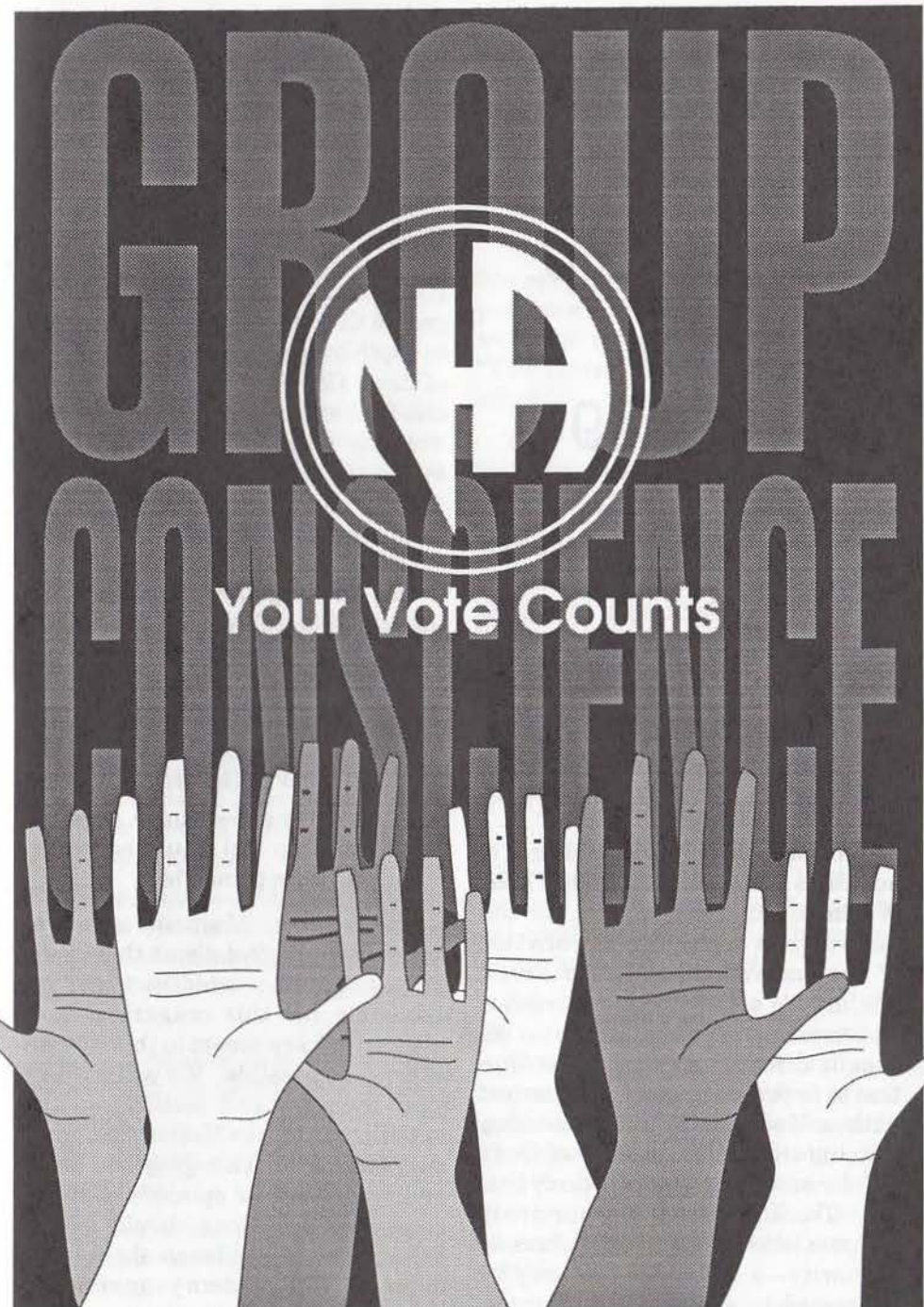
## Ten reasons to go to meetings

From *NA Post*, the Manhattan, NYC area newsletter: In no particular order of importance:

1. *In order to feel the atmosphere of recovery.* Nine times out of ten, I feel much better after attending a meeting, no matter how I felt before going.
2. *To learn how to apply the Twelve Steps and the Twelve Traditions in my daily life.* Meetings are a good place to learn about practicing these principles in all my affairs.
3. *To share my experience, strength, and hope.* This is so I can help others, just as others shared their recovery to help me.
4. *To watch others grow in their recovery and to grow in my own recovery.* One of the most beautiful experiences life offers me today is the joy of watching a newcomer grow right before my eyes. A loving God, as I understand God, working through
5. *In order to spend time with other recovering men and women.* I've found more caring and sharing people in my recovery than I, at one time, believed existed. I can recall very well a time in life (quite a long period of time) when I believed very few people cared about anyone but themselves. How wrong I was!
6. *To be reminded of where I came from and what awaits me if I pick up that first drug.* "If we use, we lose."
7. *To be with men and women I truly love and who care about me—and show it.*
8. *To see many smiling faces and to return those smiles.* Everyone needs to be with people who are happy.
9. *To hear my Higher Power speak through recovering addicts.* Since I haven't got a direct line to God, that is the way my HP works: through others and through me.
10. *Just because I'm an addict.* Attending NA meetings allows me and anyone else who wants to recover to feel very good about what we as a fellowship of men and women are doing: staying clean a day at a time, losing the desire to use, and learning a new way of life. I love Narcotics Anonymous.

Anonymous

clean NA members brings about many miracles in all our lives. This is proof of the fact that NA works if you work it!



# A fellowship forum on Motion #39

## What is Motion #39?

What has come to be known as "Motion #39" is, in actuality, an entire set of complex issues surrounding the wording in our steps and traditions where God is referred to as "He" or "Him."

Motion #39 itself was presented by the Australia Region and discussed at last year's World Service Conference. It sought:

"To make the following changes to our steps and traditions: *Step Three*: We made a decision to turn our will and our lives over to the care of a God of our understanding. *Step Seven*: We humbly asked God to remove our shortcomings. *Step Eleven*: We sought through prayer and meditation to improve our conscious contact with a God of our understanding, praying only for knowledge of God's will for us and the power to carry that out. *Tradition Two*: For our group purpose there is but one ultimate authority—a loving God as may be expressed in our group conscience.

Our leaders are but trusted servants; they do not govern."

As you can see, what has been suggested in Motion #39 is that where God is referred to as "He," we instead only say "God."

A conference working group concluded that the issues expressed in Motion #39 are bigger than the language used in Motion #39 and suggested that they should be discussed in depth by the fellowship for a period of time. Conference participants decided to send both the motion and the working group's recommendations out to the fellowship, hoping to encourage the fellowship to talk about this motion and the issues surrounding it.

The working group recommended that the fellowship consider the following questions when talking about Motion #39:

1. Does the language of the steps and traditions truly reflect the principles of the program?
2. If not, what language does the fellowship feel would better reflect those principles?

*The NA Way Magazine* wants to know how you feel about this issue. The staff and trusted servants responsible for this magazine have pledged to keep access to this column as open as possible. We will publish your thoughts and feelings on the specific wording in Motion #39, other suggestions for changing the steps and traditions, or opinions that the steps and traditions should not be changed at all. Please share with other *NA Way* readers your views on this very important matter.

## Groups in Washington/Northern Idaho Region respond

*It seems that some groups circulated a questionnaire asking members to say whether they thought the language in the steps and traditions should be changed or not. We couldn't print all of the answers; there were just too many, but we did select a fair sampling. Here's what they thought.*

### From the North Puget Sound Area

RS: The answer for me is, "Yes!" My God is a concept or a spirit whose sex, shape, and form are unknown to me but whose presence I constantly feel.

J: I've got better things to work on, like myself.

SS: If it ain't broke, why fix it?

AL: I believe that the Higher Power in my life has no sex, denomination, or certain religion. I think that a lot of people might feel more comfortable if you didn't label their Higher Power for them. Therefore I think it should be changed.

SQ: I myself do not have a problem with how it's been written. Even though I don't think my Higher Power is a "He" I still have nothing against it.

MN: I believe that it does not matter. It's the God of your understanding.

KH: I know that, just for me, it works for me.

JD: Yes, it should be changed at the earliest convenience and have no sexual bias.

CY: God created all things, including NA. I am not God, so how could I even think of changing what he has provided to me. Keep it simple!

KS: Keep it simple and quit trying to change what works now and has worked for years.

MP: God is a male being in only a few religions. This is not a religious program. Something non-sexist would be more appropriate. Maybe "The Power" or something to that effect.

EW: Focusing on small details takes energy from my recovery.

KR: Why do we spend so much time on language and semantics? Recovery comes when we're ready for it. When we are ready, each of us has the ability to take what we want and leave the rest. I always just substituted HP for God and still do. I think everyone's as capable and intelligent as I, but then, on the other hand, change is good so who am I to say yea or nay? See how recovery works?

C: I wouldn't call God "It" so what other word would you put there? I feel that "He" need not be changed. I feel comfortable with God being referred to as "He." Thanks.

DG: I would definitely prefer: "To the care of a God of our understanding," "we humbly asked God," and "conscious contact with a God of our understanding." Gender references are unnecessary and limiting. We need to be sensitive to non-mainstream religious and spiritual belief systems held by members of our fellowship.

CH: It really doesn't matter to me.

I have my own understanding of a Higher Power. It's a personal thing. And I'm very grateful to be getting closer to my God.

LH: Who cares? To each "his" own.

DJ: I have always thought of God as a "He" because that's what the Bible portrays Him as, but I also think that some newcomers might get offended so I think they should refer to God as something else besides "He" and "Him."

KM: I would like to see it changed, but the time and expense involved in doing so doesn't make it worth it to me. My belief and my prayers do not personally refer to a "He" but that's me. The book using the word "He" does not influence the way I believe. I do believe "it" would open it up more.

JW: Like so many other things, there is only one answer and there is only one Higher Power and He should be called by name (God).

SB: Although I personally do not have an issue with the wording as it exists, I believe that in the printing of the Sixth Edition, references to a Higher Power should be worded in non-gender-specific language so it can reflect everyone's perception of God.

#### From the Mount Vernon Area

GC: Well, if the Bible says "He," then so be it!

TH: Yes!

DW: In recovery we are learning to be open-minded, so it doesn't matter, but maybe a woman newcomer might be better off if it just said "Higher Power" or "the inner spirit."

SS: Sure, and we could change Jesus to Jessica, Mary to Marvin, John to Joan, etc.

DF: My Higher Power can be anything I choose. I know in my early recovery the "He" made me think of a religious God and inhibited my being open-minded to what my Higher Power could be.

#### From the Everett Area

SC: He, she, it, whatever.

RH: Changed to what? It? Picky, picky.

FS: Try to remember who came first: He! Then God made she. So leave it "He!" And leave it alone.

MCV: I think it should be "spirit."

LE: My HP is a He so it's just fine.

S: What a bunch of sickos! I'm glad that I have grown out of that preadolescent behavior! Believe in what comforts you!

MY: No.

BA: No.

KK: Yes.

JU: The program says that our choice of a Higher Power is complete and without catches. To assign a gender to this Power seems a violation of this freedom of choice to me.

TM: Personally, I believe that the language used is traditional and appropriate. Trying to debate the gender of a supreme being of whom we have no clear understanding seems to be an exercise in futility.

JM: What would we change "Him" to? It? Or give people a multiple choice? I think "of our own understanding" works.

GF: My Higher Power is a "Her," but that doesn't work for everyone. "Higher Power" or "He" works for both genders unless the people wanting to change it have some male issues with which they need to deal!

BD: The statement "He" had no real impact on my understanding of God, but I have seen some people get offended by this type of thing. I just think everyone should be comfortable—no matter what it says.

SB: Should be changed in consideration of the newcomer.

CD: I don't interpret the "He" as referring to the male gender. I support the wording in the essays in our new book *It Works*, "A God of our understanding." Doesn't change nothing for me. And if it allows one more person to get clean, it's worth it.

#### Practical is spiritual

I'm a gratefully clean and recovering member of Narcotics Anonymous today. I am writing to offer more thoughts about Motion #39.

I understand the intent of the motion and agree with it to the extent of my understanding and compassion for those who support it. As we were reading "We Do Recover" from our Basic Text this evening at our Learning through Literature Group meeting, several of us noticed that addict(s) are also referred to in the masculine quite often in our Basic Text.

My question about changing any of our literature to non-gender-specific references is, "Is it practical?" We have spent a lot of time and resources to develop the literature we have today, not to mention the money we've

spent on translations. If we can't afford to purchase the most recent versions/editions of our literature, will we be using obsolete, unapproved literature, which, historically has caused a lot of controversy and disunity within our fellowship?

Can our newly developing NA communities afford to replace their literature? Can we afford to replace it for them if they cannot? It has been hard for me to understand the line in our literature that says, "The problem with literature is language." However, I understand it clearly in this context just as I came to understand it in to the Basic Text. The Basic Text tells us it is our responsibility to come to our own individual understanding of a Higher Power. It suggests only that we be honest and sincere about our relationship with a Higher Power and that our Higher Power be loving and caring. I'm an addict, my Higher Power isn't—so what! In "We Do Recover" it says, "We have learned that if a solution isn't practical, it isn't spiritual. In the past, we made simple situations into problems; we made mountains out of molehills." Thanks, all of you, worldwide, for being here and there. Just for today,

*JS, Massachusetts*

#### Where will it end?

I feel that I must write about my feelings on the subject of Motion #39. Mainly, I want to comment on the December issue.

Come on, I know that ascribing gender is putting limitation on a power that has no limitations. But

the steps and traditions have been in place and working fine for well over fifty years. So if they work—and they do for me—why change them? Let them stay as they are!

Is one word, whether it's "she," "it," or "he" going to keep someone clean? I think not. Is one word going to stop someone from working the steps? Come on, give me a break!

If we as a fellowship are going to change words around, let's change the word "we" to something else. It bothers me.

Where is it going to end?

*MM, California*

### Changing the steps

I'm recovering from the disease of addiction. It seems to me that that alone is enough to deal with. Now we have a region that wants to change something that is very dear to me.

I've been taught, "If it works! don't fix it!" That applies to this issue. The fellowship has also taught me not to dwell on our differences, but to concentrate on our similarities. Whenever I read something that offends me or doesn't appear to work in my life, I just fit something else in there that doesn't offend me and does work.

This is a simple program. If something has worked this long, I don't believe it needs fixing or changing. We're a spiritual, not religious, program. Sometimes my God has a gender, sometimes not.

Changing the steps would also entail a great expenditure—it would mean all of our literature is obsolete (no longer NA-approved literature). Excuse me! A newcomer who has just bought a book because he's been told

it's what he needs to read, then gets told that his book is not what he needs to read because they've changed the steps. It really doesn't make sense to me.

There's some real work that needs to be done. There are a lot of addicts in other countries who don't even have literature in their own language. Let's take care of that. Let's carry the message of recovery.

This issue is going to tear the fellowship apart. What about the still-suffering addict who comes in and hears us fighting about the wording of the steps. How ridiculous! How long is he going to stay if there is bickering going on about trivial stuff (and I don't mean it to be trivial, but it is when the steps are working for a lot of recovering addicts out there). The addict who still suffers is the most important person in our fellowship. The language of our steps is not going to chase him away. And how about the others who have been here awhile? Let's work together. The Higher Power in my life (whatever he is) won't fail me. All around us fighting is going on, please don't let it be here in our fellowship, too.

Motion #39 needs to die so that our fellowship will continue to grow. There are places where other fellowships are taking over. Mainly because people aren't strong enough to stand up for what they believe in. Pray for the fellowship.

If I were cut, I would bleed NA droplets of blood. Where is your hope? Where does your strength come from? Does it really matter if it's a she, a he, an it, or whoever? It works; don't fix it.

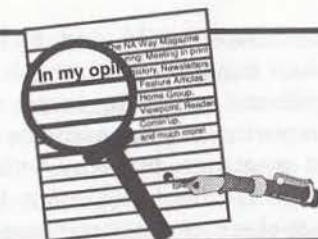
*SK, Kansas*

## Viewpoint

### Freely giving

I recently attended a regional public information/phoneline learning day; there we discussed the practice of signing court cards in NA meetings. The consensus of the group was as follows:

1. That NA should not verify the attendance of anyone at any meeting.
2. That NA should only sign court cards on behalf of the addict, not the courts.
3. That if at all possible court cards should only be initialed (primarily because signatures are legal and binding) or stamped with a "group stamp."
4. That public information efforts should include presentations to legal professionals, especially parole and probation officers, explaining our principle of anonymity and our only requirement for membership as stated in the Third Tradition.



I felt the discussion was healthy and that the committee recommendations were based on our fellowship's principles. The discussion became somewhat mucked-up only when we began to talk about *when* court cards should be signed. Almost everyone present at the learning day said they would refuse to sign a card if the person wasn't actually in the meeting. Most people said that they would not sign the card until after the meeting was over. Some added that they would only sign cards after a meeting that had been turned in at the beginning of the meeting. Most cited honesty or personal integrity as their reasons for these decisions.

At this point I said to the group that I would sign a court card *when-ever* it was presented to me. This statement of course brought the atmosphere of the learning day to its highest intensity peak. After several comments unanimously opposing this approach, I explained what was bouncing around in my head.

As a member of NA I have the freedom to go and participate in as many meetings as I can possibly make. Likewise I can choose not to go to a meeting if I want. I can come late, leave early, hang around outside, pay attention or not, sleep, or whatever. Some of these habits would be likely to get me loaded and, for certain,

members would and should share their experience, strength, and hope with me regarding recovery and the importance of attendance and focus at meetings, but why would we put any additional requirements on someone else attending our meetings simply because he or she has a court card? As far as I'm concerned, signing a court card is a confirmation that the card holder has *unrestricted* access to everything our fellowship has to offer. I believe we need to respect someone's right to not go to a meeting, or to come late and/or leave early. Our message is that any addict *seeking* recovery should be able to find it. If they are not interested in recovery, for us to place requirements on their attendance associates us with the courts or, in the card holder's mind, the enemy. Is this in the best interest of that person or our fellowship as a whole? NA needs to remain open, free, and ready to serve the addict seeking recovery. Signing a card is only an acknowledgment of that.

As the discussion continued, the majority of the participants (I cannot say everyone) were leaning toward agreement. It was refreshing to see fifty angry people reconsider a stance at the request of one lone participant.

*Anonymous*

## On trusted servants and accountability

Having had the opportunity to both participate in and observe this fellowship's growth over the last eleven years, I feel compelled to put my observations into print. When I first came here, we didn't have a great deal of money, the service structure was in disarray, and there were only a handful of people who really wanted to "control" NA. We gave freely of ourselves, and our primary purpose was to carry the message of hope to the addict who still suffered. We didn't have people flying all over the world, and the ways to "dope fiend" and profit off this fellowship were limited.

As we have grown, it is pretty clear that we have strayed off the simple path that we once walked. Today we have more and more service committees, and they spend more and more money. We, as a fellowship, are told that it is all done in an effort to better carry our message. I can't help but ask myself, if all this is so, why aren't we holding meetings in stadiums?

How can we justify using all these funds for NA's so-called growth when we grow very little each year. It appears to me that we grew more in my second and third year clean than we are growing today. I belong to an area that has upwards of three hundred members, some of whom have substantial amounts of time, yet I see only a few of them at meetings. Should I go to a regional function, I will find many of these same people holding trusted service positions. However, they tell me they don't have time to go to "regular" meetings. It's no wonder that areas lose their treasuries' money to the addict who is still suffering inside these rooms.

I recently attended a convention planning meeting in my home region. This is just another area where we are losing sight of our primary purpose. I sat and listened as this committee rewarded itself for its work with sample T-shirts. It almost made my blood boil because some of these same addicts want to crucify anyone who would take money from the fellowship. How then, can they turn around and take assets that don't belong to them? How can "trusted servants" justify spending funds that belong to this fellowship on unnecessary luxuries for themselves? Luxuries like hotel rooms, lunches, and merchandise, just to name a few? I try very hard to keep up with the latest news in NA, but I must have missed out on the part that says trusted servants now get perks and compensation for service to the fellowship that so freely shared hope and freedom.

Do I sound confused? It's because I am. I would love to hear from anyone who can explain this insanity to me. I hope that our primary purpose is still to carry our message of hope to the addict who still suffers. As I look at some of the controversies that have plagued us in the last couple of years, I can't help but wonder if it is time for us to take a long, hard look at the way we elect trusted servants and the changes we have made in our service structure.

If we as individual members are not more informed about the actions our "trusted servants" take for us, we have no one to blame but ourselves when we get dope fiended by dope fiends. It is time for us to start asking questions about where the money is going and why. If it doesn't seem right to us, we need to get involved. So many times I hear how we have become a business. Well, let's start acting like a business and hold people accountable.

If you want to get involved, start by going to your area and regional service committee meetings. Also, talk to your sponsor. I really get annoyed when I have to pull news about the fellowship out of my ASR. For example: the resignations of the past two WSC chairs were never included in the ASR report in my area. I learned about it from some friends who live 3,000 miles away from me.

I could go on and on with examples of our trusted servants not knowing just what their jobs are. The reason is, we don't teach it anymore. All of a sudden, we are some secret society, and if you're not in the "inner circle,"

you don't need to know what's going on. In the old days we called it the "underground drug culture." Some things never change. Well, I think I made my point. Sign me, "What happened to the Traditions?"

*Anonymous*

## Keytags: One is too many and a thousand never enough

One of the biggest thrills in recovery was being able to go to as many meetings as possible during a clean-time anniversary, pick up a keytag, and tell you how I did it. After a week of this I must have had twenty ninety-day keytags. I hooked all these keytags together, then attached them to the fifteen sixty-day keytags that I got the month before along with the ten thirty-day keytags that I got the month before that. Talk about progression. All in all I had forty-five keytags swinging from my belt. If you added all the days those keytags represented together, you'd have a whopping three thousand days or a little more than eight years of clean

time. All of this in just ninety days, not to mention what it was costing the Fellowship of NA.

It took another member of the fellowship (a power greater than myself) to restore me to sanity and point this out to me. She told me to keep one of each and give the rest back. She told me that not only was it a waste of the fellowship's money, but I was preventing groups from putting their money to better uses, like buying a Basic Text for a newcomer or getting more IPs.

At first I didn't want to hear any of this. They were my keytags. I earned them and I wanted to show everyone what I did.

I talked to other members of the fellowship about this, and the vast majority (especially those involved in service) told me the same thing: "If you want to celebrate clean time for a week keep the first keytag you get and give the rest back; it's a drain on the groups money." I wasn't able to understand and agree with this until I was elected as the literature distribution chairperson for my area and I had to order keytags from the World Service Office.

So now I understand, and I'd like to pass what I've learned on to whoever reads this: When you celebrate clean time, let other members know that when it comes to keytags, one is too many and a thousand never enough.

*PL, New York*

## From our readers



### Sharing and progressing

I liked the article in the November issue titled "Sharing Experience, Sharing Hope." I am so grateful to have read this article. I want to thank the anonymous person who wrote it. It seems that we have much in common. I too have lived through emotional, physical, and sexual abuse. I still have nightmares and often wake up discouraged.

I haven't been hospitalized for these nightmares, but the fear almost immobilizes me. I get up when it is still dark out because of my work. Sometimes the darkness seems to magnify my fear. It really is a true test of my faith in my HP.

When I used drugs in massive amounts, I didn't have the dreams. Step One tells me that I am powerless, an admission of humility. One day at a time or, in my case, one night at a time, I walk through the dreams.

I ask my HP for guidance and protection. I hold on to a will that I believe is stronger than mine. It's not easy and I am thankful no one ever said it was.

Thank you for sharing. Stay clean. The hope for a better life is alive!

*LM, Wyoming*

### Feeling and understanding

I am an addict named Les, and I would like to share an experience I had this morning.

I was doing my daily fitness walk at daybreak, which is also a great time to meditate and talk with HP. That's what I was doing, sharing with HP my dream of someday visiting the painted desert in the Southwest and being able to experience sunsets and sunrises amongst all the beauty of the plateaus and canyons.

When I looked up, I saw one of the most beautiful sunrises ever. The feeling at that time was beyond words. I knew I was having a spiritual experience. While sharing a dream with my HP, he let me know that if I live in today there's beauty all around.

Here was this beautiful sunrise visible from the fenced-in grounds of my job. I thought I would need to go two thousand miles to see a sunrise like that. It was fire red with crimson, and had shades of orange, gray, and blue, and it was rising over this city that is drug-filled and corrupt. HP was telling me that if I pay attention, I could experience a beautiful world wherever I am.

All I could do was sit down and understand that my spirit had been awakened. All those times when I used a substance to enhance my ap-

preciation for beauty, I was only deadening my spirit. Recovery and HP allowed me to feel the beauty and understand what was happening: I was having a spiritual awakening.

*LP, Michigan*

### What Narcotics Anonymous means to me

**Newcomer:** The most important person at any meeting, because we can only keep what we have by giving it away.

**Acceptance:** I can't, we can.

**Requirement:** The only requirement for membership is the desire to stop using, nothing more, nothing less, and nothing else.

**Commitment to this NA way of life.**

**Open-minded to the suggestions of others.**

**Truthfulness in all we say and do, but most importantly with ourselves.**

**Integrity:** Firm adherence to a standard of values or principles. We've got to stand for something or we'll fall for anything.

**Compassion:** Our negative sense of self has been replaced with a positive concern for other people and ourselves.

**Serenity:** Calmness, clearness, and soundness of mind.

**Anonymity:** A state of bearing no name; "I" becomes "we." The spiritual foundation becomes more important than any one group or individual. What is best for "we" is best for me.

**Need:** Our greatest damage while using was done to our spirituality. Our greatest need in recovery is for the knowledge of God's will for us and the strength to carry that out.

**Obedience:** Pray and obey, for recovery comes from the God of your understanding.

**New life:** Not only is this life in recovery better than the hell we lived, it is better than any life we have ever known.

**Y** The question is not "y" but "how." How do I work the steps, and how can I better serve NA?

**Meetings:** Every meeting reminds us we can never use drugs successfully. We are reminded that we are never cured, but by practicing principles we do recover to live happily, joyously, and freely.

**Objective:** Freedom from active addiction, for even an addict with one day clean is a miracle.

**Unity:** Unity of action and purpose keeps NA consistent. This provides an atmosphere of recovery where addicts can come and find a new way of life.

**Satisfaction:** That which was unattainable. Now fulfillment of our needs is possible with the help of NA, the fellowship, and the God of our understanding.

*LW, Pennsylvania*

## Comin' up

Calendar											
			1	2	3	4	5				
6	7	8	9	10	11	12					
13	14	15	16	17	18	19					
20	21	22	23	24	25	26					
27	28	29	30	31							

### Canada

**ALBERTA:** June 3-5, 1994; 9th Edmonton Area Convention; info (403) 421-4429; EANA-9 Convention Committee, Room 200-9930-106 St., Edmonton, Alberta

2) June 17-19, 1994; 3rd Alsask Northern Lights Area Campout; Fort McMurray; info (403) 743-8144; Campout, PO Box 5183, Fort McMurray, Alberta T9H 4V9

3) July 29 - Aug. 1, 1994; 5th Summer Campout; Innisfail; info (403) 342-1444  
**BRITISH COLUMBIA:** July 22-24, 1994; 15th British Columbia Regional Convention; info (604) 540-2610 or (604) 540-7496; BCRCNA-15, PO Box 399, 720 6th St., New Westminster, British Columbia V3L 3C5

**NEW BRUNSWICK:** June 24-26, 1994; 4th New Brunswick Area Convention; Fredericton; info NBAC-4, PO Box 20064, Fredericton, New Brunswick E3B 6Y8

**NOVASCOTIA:** Aug. 5-7, 1994; 5th Nova Scotia Area Convention; Truro; info (902) 443-2428; NSACNA, PO Box 65, Halifax Central, Nova Scotia B3J 2L4

**PRINCE EDWARD ISLAND:** July 15-17, 1994; 5th Prince Edward Island Campout; info (902) 892-0211; PEINA Campout, 94 Oak Drive, Chiptown, Prince Edward Island C1A 7Z1

**QUEBEC:** July 1-3, 1994; 4th Canadian Convention; St-Hyacinthe; info (514) 755-2777; CCNA-4, CP 47518, Plateau Mont-Royal, Montreal, Quebec H2H 2S8

### Netherlands

**NORTH HOLLAND:** July 22-24, 1994; 11th European Convention and Conference; Amsterdam; info 31 20 665 9810; ECCNA-11, Postbus 11976, 1001 GZ, Amsterdam, Netherlands

### United Kingdom

**England:** Aug. 26-28, 1994; 8th United Kingdom Convention; info 071-272-9040; UKCNA-8, PO Box 1980, London, UK N19 3LS

### United States

**ARKANSAS:** June 17-19, 1994; 10th Beaver Round-Up Campout; Yellville; info (501) 925-1123; BRC-10, PO Box 23, Lowell, AR 72745

2) July 1-3, 1994; 6th Central Arkansas Area Convention; Little Rock; info (501) 666-1485; CAACNA-6, PO Box 250516, Little Rock, AR 72205

**CALIFORNIA:** June 10-12, 1994; San Diego/Imperial Regional Convention; San Diego; info (619) 272-7005; rsvns (619) 239-4500; SDICRSO-CC, 2260 El Cajon Blvd #184, San Diego, CA 92104

2) June 10-12, 1994; California Mid-State Regional Convention; Visalia; info (209) 625-5057; CMRCNA, PO Box 2561, Visalia, CA 93279

3) June 11, 1994; Westside Area Birthday Meeting & Dance; Culver City; info (310) 452-3204

4) June 12, 1994; Westside Area Bluesfest; Culver City; info (310) 202-9017

5) July 22-24, 1994; 6th Santa Barbara Area Unity Campout; info (805) 569-1288 or (805) 964-8103; SBANA-AC, PO Box 22902, Santa Barbara, CA 93102

6) Aug. 20, 1994; 2nd Eastern Inland Empire Unity Day; San Bernardino; info (909) 881-2361 or (909) 686-3164; Unity Day, PO Box 328, Colton, CA 92324

**CONNECTICUT:** June 3-5, 1994; 8th Greater Waterbury Area Family Campout; E Canaan; info (203) 542-6025; GWANA-8, PO Box 1075, Woodbury, CT 06798-0603

2) July 29-31, 1994; 4th Greater Danbury Area Campout; Durham; info (203) 744-5499; GDANA-4 Campout, PO Box 2253, Danbury, CT 06813

**FLORIDA:** June 30 - July 4, 1994; 13th Florida Regional Convention; Jacksonville; info (407) 897-2003

**GEORGIA:** July 22-24, 1994; 12th Piedmont Area Anniversary; Macon; rsvns (912) 474-0871

2) Aug. 4-7, 1994; Midtown Atlanta Conference; info (404) 438-6504; MACNA-5, PO Box 1194, Stone Mountain, GA 30086  
**HAWAII:** July 29-31, 1994; 2nd Gathering of the Fellowship on Kauai; info (808) 822-0387; Gathering, PO Box 1537, Hanalei, HI 96714

**ILLINOIS:** June 17-19, 1994; 10th Little Egypt Area Convention; Whittington; info (618) 942-2840 or (618) 435-3401; Little Egypt Area, PO Box 1062, Salem, IL 62881

**IOWA:** July 1-3, 1994; 11th Iowa Regional Convention; Des Moines; rsvns (800) 532-1466; info (515) 244-2277; IRCNA-11, PO Box 764, Des Moines, IA 50303

**KANSAS:** Aug. 12-14, 1994; 6th Just For Today Campout; Thunderbird Marina; rsvns (913) 238-5696; info (913) 762-5108; Crossroads NA, 119 W 7th, Junction City, KS 66441

**MARYLAND:** Sep. 1-4, 1994; WCNA-24; info WCNA-24, PO Box 9999, Van Nuys, CA 91409

**MINNESOTA:** June 3-5, 1994; Southern Minnesota Area Recovery Blast; Lamp Patterson on Lake Washington; info (507) 893-4425; SMARB, RR 1 Box 243, Winnebago, MN 56098

**MISSOURI:** July 1-3, 1994; 9th Show-Me Regional Convention; Springfield; rsvns (417) 831-2910 or (417) 581-2438; info SMRC-9, PO Box 8221, Springfield, MO 65801-8222

**MONTANA:** June 24-26, 1994; 6th Montana Gathering; Missoula; info (800) 984-6668; Gathering, PO Box 1260, Lolo, MT 59584

**NEVADA:** July 15-17, 1994; 3rd California/Arizona/Nevada Area Convention; Laughlin; info (602) 754-4260; CANAC-3, PO Box 1085, Bullhead City, AZ 86442

**NEW HAMPSHIRE:** June 24-26, 1994; 4th Granite State Area Fellowship in Field Campout; Bethlehem; info (603) 432-0166; Campout 4, PO Box 4354, Manchester, NH 03108

2) July 22-24, 1994; 4th Freedom Under the Stars Campout; Camp Wakuta; info Campout, PO Box 652, Dover, NH 03820  
3) Aug. 12-14, 1994; 1st Canoe Camp Trip; info Canoe Camp Trip, PO Box 652, Dover, NH 03820

**NEW JERSEY:** June 10-12, 1994; 9th New Jersey Convention; Cherry Hill; info (908) 442-4679; Convention Committee, PO Box 272, Summerville, NJ 08876

2) Aug. 19-21, 1994; 4th Northern New Jersey Regional Convention; Parsippany; info (201) 676-4481; NNJRCC-4, PO Box 5064, S Hackensack, NJ 07606

**NORTH CAROLINA:** June 17-19, 1994; 5th Recovery in the Rough; info (910) 983-3692 or (910) 983-6241; Newcomers Group, PO Box 321, King, NC 27021

2) July 22-24, 1994; 1st New Hope Area Convention; Durham; rsvns (919) 682-2986; info (919) 682-3777; NHACNA-1, PO Box 25043, Durham, NC 27702

3) Aug. 19-21, 1994; 4th Carolina Regional H&I Awareness Weekend; Charlotte; info (910) 273-4204; rsvns. (704) 392-1200

**OKLAHOMA:** June 17-19, 1994; 13th Clean & Crazy Campout; Lake Tenkiller; info (405) 521-8531; Clean & Crazy Campout, 500 East Steinson #20, Norman, OK 73072

**PENNSYLVANIA:** June 24-26, 1994; Serenity in the Mountains Area Campout; rsvns (717) 875-4151 or (717) 739-2062; info SMA, PO Box 62, Hazleton, PA 18201-0062

2) Aug. 19-21, 1994; 3rd Spiritual Retreat Campout; New Castle; info (412) 287-4161; BASC-3, PO Box 2657, Butler, PA 16001-2657

**SOUTH CAROLINA:** June 24-26, 1994; Carolina Regional Convention; Charleston; info (803) 856-9318; CRC, PO Box 1235, Mt. Pleasant, SC 29465

**TENNESSEE:** June 10-12, 1994; 6th Spiritual Retreat; Clarksville; info (615) 297-9762; Retreat, PO Box 1283, Clarksville, TN 37040

**TEXAS:** July 1-3, 1994; 2nd Houston Area Convention; Houston; rsvns (800) 822-4200 or (713) 875-2222; info HACNA-2, PO Box 147, Houston, TX 77008

2) Sep. 16-18, 1994; 7th Best Little Region Convention

**UTAH:** June 3-5, 1994; Alpha Group Celebration of Recovery Convention; Vernal; info (801) 722-3934; Celebration of Recovery, 493 500 E 87-11, Rossvelt, UT 84066

**WASHINGTON:** July 1-3, 1994; 10th Western States Unity Convention; Seatac; rsvns (800) 228-9290; info WSUC-10, 17650 140TH Ave SE, Box B6-373, Renton, WA 98058

**WEST VIRGINIA:** July 29-31, 1994; 8th Almost Heaven Area Convention; Shepherdstown; info (304) 725-6812; AHACNA-8, PO Box 3329, Martinsburg, WV 25401

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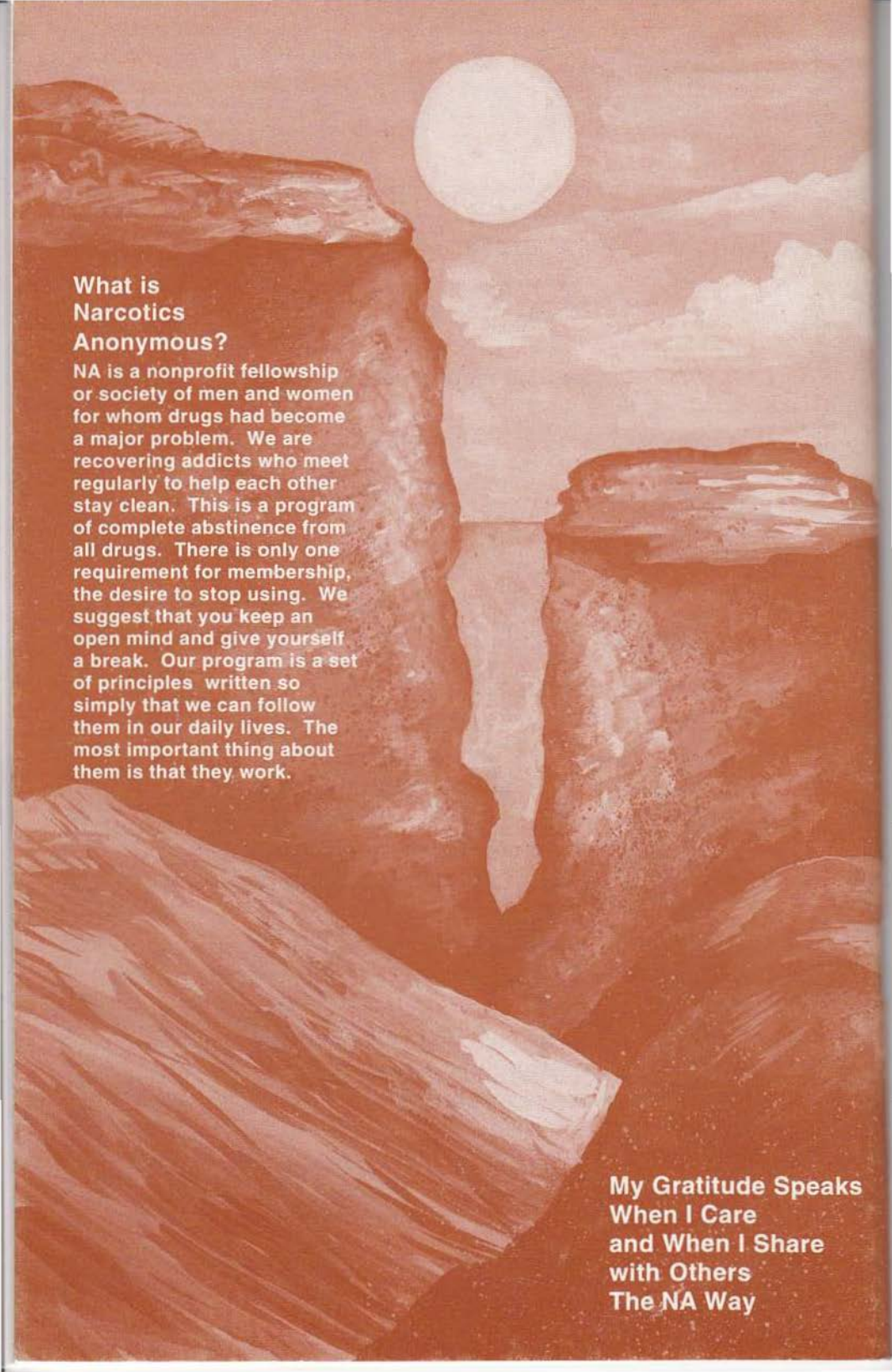
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## The Twelve Traditions of Narcotics Anonymous

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

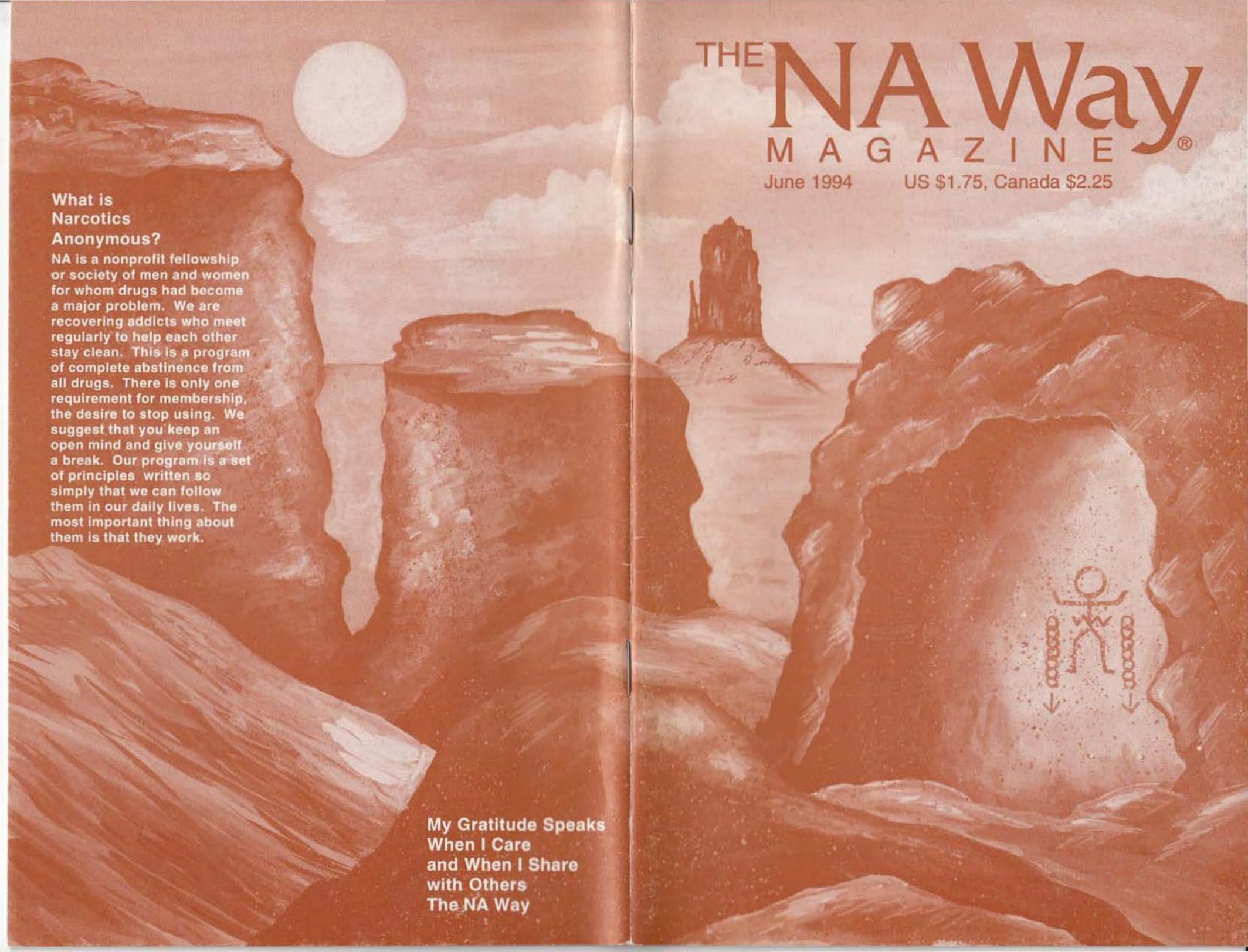
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## What is Narcotics Anonymous?

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

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



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