

New Awakenings

Faith and the Service Junkie

An N.A. Love Story

This coupling started a long way apart at the beginning. Their differences seemed insurmountable. S.J. was so involved with doing and getting things done he had little time for anything else. While Faith was surrounded by belief, trust and acceptance. An odd couple that could be united.....

S.J. had found a home in Narcotics Anonymous, a place to stick around. When he gave of himself, he found great things returned to him. Things like breathing and being able to tie his shoes. There was also a sense of control and power there that everyone warned him about. This was a seductive power that was hard to avoid. After all, S.J. had arrived here with all the answers.

Faith had always been here. She was one of the first. She had been involved from the start with the twins of recovery, Carin and Sharin. Patience and Hope were also very close friends. They had learned to stick with the winners.

S.J. had looked at everything that was written about service. He had bumped heads with Mad Max {the angry one} and Wierd Harold {who always had complicated solutions to simple problems} already. He had wondered about the calm and serene Sedate Nate {the easy going one}. After all how did Nate rate his peace and inner joy? Some had said that it was from surrender, Nate didn't have to fight anymore.

Faith had known these same people for awhile. Max and Harold just would not allow the relationship to be a natural one. Control and power had been their love of life for a long time. Nate had been intimate with Faith for a long time. Even though they would not admit, without her in their life they suffered greatly from a lack of Faith.

Faith had met S.J. one day when things could not be all worked out with the usual mind games. There didn't seem to be any solution. Max

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Unity or Uniformity

Our unity lies in our diversity. "The greater the base, as we grow in unity in numbers and in fellowship, the broader the sides and the higher the point of freedom." [p.xi Basic Text, 3rd Ed. Revised]. "Goodwill is best exemplified in service and proper service is 'Doing the right thing for the right reason.' When this supports and motivates both the individual and the fellowship, we are fully whole and wholly free."

We hear a lot about unity in our fellowship. What does the word "unity" mean? Or is it just a word we throw around to get people to believe in our cause? We also hear the word "disunity" utilized in our fellowship through our

continued on page 5

COURAGE TO CHANGE THE THINGS WE CAN WORKSHOP

DEC. 18, 19, 20 1992

1) WHO ARE WE? NA MEMBERS WITH SERVICE EXPERIENCE ; UNCOMPROMISING IN OUR PERCEPTION OF AND SURRENDER TO THE SPIRITUAL PRINCIPLES IN THE 12 TRADITIONS OF NA, DISSATISFIED WITH CURRENT NA STRUCTURAL SERVICE ESPECIALLY AT THE WORLD LEVEL, SEEKING A BETTER GOD-CENTERED WAY THROUGH VIGILANCE AND SHARING.

2) WHY DO WE FEEL THE WAY WE DO?

A BRIEF HISTORY OF NA LITERATURE AND INCIDENTS IN WORLD SERVICE NOT

GENERALLY KNOWN

Following WSC '79 •Work on "Our Book" begins as a project of the Fellowship...by the World Literature Committee (members were members just by being willing to help). This was not the WSC Literature Subcommittee, that we know today but something called the World Literature Committee. Any NA member could be a part of. •...First World Literature Conference; World lit. held first conference, wrote first literature handbook.

Following WSC '80 Work on Basic Text continues...WLC-2 decides to frame chapters from little White Book... Memphis Feb.'81- WLC-3 THE

CONCEPT: POWERLESS OVER THE DISEASE - IDENTITY-very simply AN ADDICT...AND...THE 1ST DRAFT OF OUR Basic Text - THE GREY BOOK ...are developed by World Literature Committee
Memphis Mar.'81- Grey Book distributed to every known NA Group (free) for review and input.

Santa Monica April '81 •WLC-4: Fellowship responds with lots of input. Edit by committee, factoring-in of all input begins. WLC membership swells into the hundreds - no NA member is ever denied membership. Book is becoming outgrowth of fellowship.

Statement of Purpose

Some of us like to read. Some of us like to write. Some of us are former world-level trusted servants while others are new to the fellowship of Narcotics Anonymous. You are one of us if you say you are. We are recovering addicts who, having found surrender to the Principles of N.A. to be the only way out of our seemingly hopeless dilemma, cannot surrender to the Van Nuys-centered service structure. Since our constituent members and Groups are scattered across the U.S., we are pioneering new ways of communicating. This newsletter is one of them. Who we are and what we're doing will unfold in these pages. We are profoundly grateful to SOS which came before and helped to show us the way. You may freely copy this newsletter; we will not sue you.

Financial Statement

Beginning with the next issue of New Awakenings we will be printing here expenses and donations. Please see page 11 for more informatio.

WSC '81 1st "real" WSC - most of the fellowship is represented.

Warren June '81, Miami Sept. '81 •Basic Text finalized by committee despite irresponsible, political new chairperson who eventually resigns. Strong, directly-responsible, open committee survives to serve in spite of inadequate trusted servant.

Memphis Nov.'81 •WLC elects its own new chairperson, distributes Approval Form of Basic Text to the Fellowship. Every known NA group receives a copy. Policy committee (WSC) enlists help of World Lit members to help draft a new service manual reflective of current fellowship practices.

WSC '82 •Book is approved by the fellowship through the WSC. WSO instructed to produce hardcover by September. Price of book established at \$8.00 until office "gets on its feet," then will be lowered - perhaps to \$4.50 or less...

Mid-winter '82/'83 •No book published by WSO. Most of fellowship photocopies approval form for use by members till hardcover is out.

WSC '83 •"1st Edition" is altered from form approved by fellowship. Justification used was that some few members feel changes are appropriate. Fellowship demands book returned to approved state by a reformed WSO, Inc.-->2nd Edition
•Motion passed WSC by 2/3 of

voting participants that RSR'S ONLY VOTE AT WSC. CHAIRPERSON CALLED MOTION DEFEATED BECAUSE NOT 2/3 OF TOTAL REGISTERED VOTING PARTICIPANTS.

•WSB MAKES EMOTIONAL APPEAL BASED ON (PROBABLY SOLICITED OR FRAUDULENT) LETTER FROM GROUP IN NEVADA TO 'POLL' FELLOWSHIP DURING A 90 DAY-PERIOD REGARDING CHANGES TO THE CONCEPTS OF 4TH, AND 9TH TRADITIONS REPRESENTED BY DELETIONS IN 1ST EDITION. FELLOWSHIP REPORTEDLY RESPONDS IN AFFIRMATIVE,(DOCUMENT ATION NOT AVAILABLE TILL 1991). --> 3rd Edition

•"Original 13" pamphlets approved.

'83-'84 •Fellowship Report, originated as open fellowship-wide communication, becomes increasingly (and unnecessarily) detailed and exclusive in tone. WSO, Inc. initiates "Newline," presenting Office's views to every NA group world-wide, free.

•Price of Basic Text is still \$8.00 (printing cost reported to be \$1.45).

WSC '84 •NA WAY magazine taken from the fellowship and given to WSO, Inc.

•World convention incorporated as a profit making venture administered by WSO,
•WSC Finance committee disbanded.

•World service communication persuades fellowship to accept concept of "vote of confidence" for RSR's.

•WSC committee membership begins to close, eventually becomes small controllable groups of like-thinking members.

WSC '85 -Little White Book revisions passed... Lit. sub-com. will factor into basic text --> 3rd Edition Revised

•Motion passed to allow WLC to do "minor editing of Basic Text for tense, verb agreement, etc." Office hires professional editor to do lit committee's work resulting in many changed concepts --> 4th edition.

WSC '86 •Fellowship tells world services "no more professional writers." However, WSC takes it upon themselves without fellowship direction to re-edit Basic Text as committee of the whole --> 5th edition [allowing no fellowship review/input and ignoring established fellowship Approval process]

WHY WE FEEL THE WAY WE DO...cont

* WASTED MONEY IN SERVICE EFFORTS AND PROJECTS (MILLIONS NOT HUNDREDS)

* LACK OF ACCOUNTABILITY IN WORLD SERVICES

3) WHAT WE PROPOSE TO DO ABOUT THESE PROBLEMS

ESTABLISH OPEN, COMPLETE, FELLOWSHIP-WIDE COMMUNICATION

WITH FREE ACCESS

RE-ESTABLISH OPEN PARTICIPATORY SERVICE COMMITTEES - WHERE ANY N.A. MEMBER CAN JOIN AND BE A FULL AND COMPLETE PART-OF ANY TIME THEY WANT TO HELP

INSTITUTE A "STRUCTURE' WHERE ALL NA SERVICES ARE DIRECTED BY THE NEEDS OF NA GROUPS AND FUNDED BY THE CONTRIBUTIONS OF NA GROUPS ONLY

4) HOW WE PLAN TO ACHIEVE OUR PROPOSALS

THOROUGH INFORMATION DISTRIBUTION

VIA: CENTRAL COMMUNICATIONS - PO BOX IN N.E.OHIO

COMPUTER NETWORK/BULLETIN BOARD

NEWSLETTER (ALREADY IN PROCESS CALIF.BASED)

DIRECT MAILINGS TO EVER EXPANDING MAIL-LIST

PERSONAL ASSISTANCE

NURTURING OF N.A.WAY OF LIFE PROJECT & HISTORY BOOK PROJECT

COMPLETE ACCOUNTABILITY - TOTAL DETAILED DISCLOSURE OF DONATIONS/EXPENDITURES

MAKE NA LITERATURE AVAILABLE AT LOW COST - BY WHATEVER MEANS WE COLLECTIVELY AGREE UPON

HEALTHY CHANGE
P.O. Box 42
Columbiana, OH 44408

A RHYME FOR THIS TIME

*When I first got here
Dying was all that was near*

*Life was so crazy it was quite insane
I needed a new place in which to retrain*

*Made my first meeting sat in the rear
Had no idea what I would hear*

*You did some readings I didn't complain
Words were striking notes in my brain*

*The ladies were pretty I noticed with a leer
Addiction took you the same places that was queer*

*Told of the gutters in which you had lain
It would never be easy you made that plain*

*One's story so similar I found him a peer
He said "Work the steps or Die" it will take away the fear*

*Not like elsewhere not the same refrain
So much more feeling not such a drain*

*My seat got hot it started to seer
To my eyes you brought many a tear*

*As my eyes watered it felt like the rain
From my soul it started to wash the stain*

*You warned me of the things from which to steer
There was a path from which not to veer*

*Living the steps its in something I train
Spiritual gifts even under the strain*

*Then you hugged me that wasn't mere
All these years latter you all remain dear*

*I live with help in the land of the sane
My spirit may limp but I have a cane*

*My mind is much smoother my spirit more clear
Living a new life it's a whole new career*

*There is a new away that I must sustain
"Give it way to keep it"
and don't sweat the pain.....*

L U V Y A A L L

Unity or Uniformity

from p. 1

service structure. Who is causing the disunity? The ones pointing the finger or the ones the fingers are being pointed at. Our Traditions tell us how to deal with internal controversy, the problems that may arise out of our inability to communicate with each other at times. The Traditions of the fellowship of NA are like the Constitution and the Bill of Rights of the United States of America. Without them we would be in slavery. There would be no fellowship. Over a period of time, after looking back on our history, one must wonder if we have ever followed the Traditions. The controversy which seems to have always existed in the fellowship is just a way for the disease to manifest itself within Narcotics Anonymous. The best way for the disease to exist is to divide us through service alignments, to tell us that we have the answers and that if you disagree that you are causing disunity. We do this in the name of group conscience, and group conscience must be right. After carefully reviewing the Second Tradition it was found to my surprise that it states, "We must be constantly on guard that our decisions are truly an expression of God's will. There is often a vast difference between group conscience and group opinion, as dictated by powerful personalities or popularity." [p.59 3rd Ed Rev.]

So we ask who is right or who is wrong? Does there always have to be a right or wrong? Do we have the ability to think for ourselves or do we need someone to do the thinking for us? I personally have no answers, just questions. The longer I stay clean, the more questions I have. Some of the questions I've asked myself are, What are the solutions, who has them, do I really have to be involved to stay clean, why can't I be just like the next guy, do we really need the service structure, and if so why? Is there a way to change the service structure without

*The Traditions
are the answers,
not the concepts*

being listed as a "disunifier"? If so, how? It gets really lonely at times thinking I am the only one thinking this way but I know its a lie because I've had other people share the same experience with me so I'm not alone. I think there are other people out there who are thinking the same thoughts I have had and just don't know where to go with them or just don't know how to find the solutions to fix the problem. I spent most of my recovery involved in the known service structure frustrated and finally got to the thought, maybe I am wrong and what is the use anyway. Maybe its the time just to get along with my

personal life anyway. Maybe I'm wrong and crazy. Did anyone ever have them thoughts? You're not alone anymore. There are other solutions. The Traditions are the answers, not the concepts.

The home group I belong to decided a year and 7 months ago that it could not participate in the known service structure, that if we were to continue to call ourselves Narcotics Anonymous that it was time we stopped negotiating our Traditions to go along with the status quo. The 12 Traditions are not negotiable [p.56 3rd Ed Rev.]. So why were we negotiating them? We left the Area we belonged to and found other groups who were also feeling the same way and formed our own Area. A solution. We started to serve the needs of the groups instead of the wants of the service workers. We decided also not to belong to a Region at this time and not to belong to the World Service Conference. Some will ask, "How do you get literature then?". Our answer is that we print our own. It is the right of the Group. This might upset some people and cause great harm. This has not gone without notice. We also would like to thank all those who have been in support of us the last few years. Your support was needed. This also has not gone without notice. You let us know that we're not alone. Narcotics Anonymous, you are beautiful. More will be revealed.

Anonymous

A Working Guide on Writing the First Three Steps

This is a working guide to the first three steps put out for input and review. Many people have utilized this guide and it has been proven to work in many addict's lives.

Please submit any input you might have to:

Recovery First Group of N.A.
P.O. Box 4504
Allentown, PA 18101-4504

- 1) As you go along, or when you are having problems, or when you have completed the step, sit down and share it with your sponser. Do not get upset if your sponser does not think you have completed the step. Your sponser loves you and wants you to do as well as you can. Become willing and surrender!
 - A) First, write on what you expect from N.A.
 - B) Next, write out your definition of surrender, (what you think it means).. Write on how to apply it in your life.
 - C) Write what you are willing to do to become a member of N.A.
 - D) Sit down and go over these with your sponser.
 - E) Get yourself a good dictionary before you start writing on the steps.
 - 2) Writing on Step One.
 - A) Take each word individually and write down your understanding of the word.
 - B) Look up each word in the dictionary and write down the dictionary definition of the word.
 - C) Wait 24 hours and compare the two definitions. See how yours differed from the dictionary.
 - D) Write what you have learned.
 - E) Break the steps down into the following parts:
 - 1) WE ADMITTED
 - 2) THAT WE WERE POWERLESS
 - 3) OVER OUR ADDICTION
 - 4) THAT OUR LIVES
 - 5) HAD BECOME UNMANAGEABLE
 - F) Write what each part means to you.
 - 3) Writing the first step inventory.
 - A) Just for today, (every day), write on events that happen in your life and events they recalled from the past.
 - B) Write about the circumstances leading up to the event, the event itself, and the consequences arising from the event, be they good or bad.
 - C) Write how you could not control the circumstances that brought the event about, could not control the event itself, and could not control the consequences the event brought on, how it was unmanageable and you were powerless over it.
 - D) Continue to write daily until the step is revealed.
 - E) Write how you work this step. Write at least 15 different examples of how this step works in your life.
 - F) Share everything with your sponser.
-

Step Two

Relate and repeat everything you did on step one prior to the step breakdown to step two, then use the following breakdown.

- 1) WE CAME
 - 2) TO BELIEVE
 - 3) THAT A POWER
 - 4) GREATER THAN OURSELVES
 - 5) COULD RESTORE US TO SANITY
- A) Write what each part means to you.
 - B) Write your concept of insanity.
 - C) Write your concept of sanity.
 - D) Write what each part means to you now.
 - E) Write your daily step inventories until the step is revealed.
 - F) Write about what was revealed and relate it to your daily life.
 - G) Share everything with your sponsor.
 - H) Write 10 examples of how your being restored you to sanity.

Step Three

- 1) Writing on Step Three.
 - A) Take each word individually and write your understanding of it.
 - B) Look up each word in the dictionary and write down the dictionary definition of each word.
 - C) Wait 24 hours and then compare the two definitions and see if yours differed from the dictionary.
 - D) Write what you have learned from this experience.
 - E) Write on the following step breakdown:
 - 1) WE MADE
 - 2) A DECISION
 - 3) TO TURN OUR WILL
 - 4) AND OUR LIVES
 - 5) OVER TO THE CARE OF GOD
 - 6) AS WE UNDERSTOOD HIM
 - F) Write five examples of how you turn your life and will over to the care of God.
 - G) Write what you believe faith means to you and how it affects your life.
 - H) Write what you feel will happen if you actually accept this step.
 - I) Write your daily step inventory until the step is revealed.
 - J) Write about what was revealed and relate it to your daily life.
 - K) Share everything with your sponsor. You will receive a guide if your sponsor feels you're ready for the fourth step.

Together We Can ◆

Pivotal Moment In History

Dear Family,

I am a member of a group of concerned addicts in Marietta, Ga., who have been doing what we could in the effort to help the Fellowship regain control of its service structure. What I am writing here is simply the voice of one addict. Although many of my fellow members here would agree with what I say, I do not presume to speak for them.

Narcotics Anonymous stands at a pivotal moment in it's history. Within the next year, I believe that one of two things will happen: Either the Fellowship will begin to retain control over our literature, our world services, and the spiritual direction of our service structure and our Fellowship as a whole; or World will complete its coup d'etat, and will by then be securing the takeover of our literature, service structure, money, even the Fellowship itself as a unified entity.

If World succeeds in becoming our powerful central government, with group conscience lying in the ashes of its victory, then our Fellowship may be doomed. Too many addicts simply will not support an organization such as the one N.A. is threatening to become. If World wins (I hate to think of it in terms of winning and losing, but at this point we are fighting for the survival of this Fellowship) there will be a split. Maybe "fragmentation" is a more accurate term, because the split that may happen will probably not be an organized and

coordinated split by a significant portion of the fellowship. It is more likely to be a case of many of our most dedicated members more or less dropping out, or going to A.A., or keeping their home group and essentially forgetting about the rest of N.A. A case of many others, not so involved in these issues, but still turned off by the bullshit and the controversy, going to A.A., or simply leaving N.A., with the inevitable tragic results.

If World does complete its takeover of the Fellowship, Narcotics Anonymous will gradually wither and dry up, maybe even die. The N.A. Tree will die if it is cut off from its spiritual roots. Addicts will die who might have lived. Many groups will break away. Perhaps some areas and regions as well. There will be disruption in local N.A. communities all over. If World wins, that which would tear us apart will finally prove stronger than the ties that bind us together. The disease will have won.

For the disease of addiction has taken over our world services. You study the actions of the "trusted servants" at world. The manipulation, the hustling, the lies, the secrecy, the almost sociopathic way in which World leaders can speak in tones of utmost sincerity, with an apparent thorough command of the facts, motivated by devoted and selfless service to N.A., look us right in the face - and tell us cold, calculated lies, deliberately planned to guide us into believing

their's is the wisest course of action, while at the same time shielding their deceit and thievery under the cloak of spiritual service. World leaders, most of whom have "served" continuously for the past ten years or more, have suffered complete and total spiritual relapse. They manifest every symptom of this disease short of actually using.

The other alternative is that the Fellowship win this war. Our one hope is that the Fellowship regain control over that which is ours. We must live the truth that we have only one ultimate authority - a loving God, however you may define your relationship with God. It is through God that we have acquired spiritual principles to live by. It is our responsibility to defend these principles and to preserve the Fellowship that gave us new life. If we are to do this, I believe the coming year is the turning point. If we are going to preserve the spiritual fellowship we love, we must do so now.

Many who read this are already active in the struggle. Following are some thoughts about what we are doing, and what we can do.

~~The first thing we can do is lay siege to Van Nuys, Ca.~~

In Marietta, we recently held a workshop on the literature trust document. Soon we will have a workshop on the Operational Rules portion of it. So far, we have made two fundamental changes. We changed the "trustor" from the W.S.C. to the Fellowship, which

will exercise its authority through its "elected representatives" at the W.S.C. In addition to making us the trustor, it provides for RSR-only voting on matters pertaining to the "trustee", who, of course, is the WSO, Inc. The second change eliminates all authority on the part of WSO, Inc. to control how the money is spent. (This is something they slip into this document, rather quietly, in hopes that most people won't notice it.)

Many of you will get copies of the report we will put together after the second workshop.

Of course, as most of you know, this workshop is an exercise in futility. World will do what they want, period. They will pass the trust document; they will pass the Guide to Service; they will defeat RSR-only voting. No matter what. In short, World will do WHATEVER IT TAKES to maintain control of the literature (its major source of money - a few million a year) and of the money. It is my belief that we have only one recourse left to us: to destroy the WSO, Inc. By "destroy" I mean to take the Basic Text away from them, along with the rest of the literature if we can. Without the huge (for N.A.) sums of money the basic text brings them, they will be an impotent tiger, all roar and no claws. It seems to me the only way we can do this is through the courts.

*continued
next
issue*

Tail Wags Dog

In a single remarkable session a west coast Area Service Committee (ASC) refused a request to give 15 basic texts to a book study meeting but responded enthusiastically to a direct donation request from WSO, Inc.

It seems that WSO has mailed out a passionate plea for direct donations to ASC treasurers. One member's objection that WSO "would just spend it on plane tickets" was rebutted by a passionate plea for "faith". Sometimes the usurpation of the Ultimate Authority becomes incredibly blatant. That eyes and ears should be so closed is sad. That a poor Group in a poor town should be without books for a book study meeting while \$150 can be sent to Van Nuys feels like something died.

In places we focus on the word structure and have forgotten service, are asked to trust the servants of self, and in the end the disease is still in control. It allows our Traditions to become meaningless. It allows us to hear what we want in them rather than what they say.

In a structural sense it becomes Orwellian. Servants are served. The structure claims a 5th tradition and the groups should send dollars. "Full Participation" is a euphemism for administrative votes and the death of group conscience. The most important persons are the least important. The structure supplants the Principles.

Anonymous

You Can't Write

April 5, 1991

Dear Fellow Members,

Amid the complexity, there is simplicity. The simple truth is that members of N.A. wrote all the existing literature and we can do it again. How did it get to be heresy in N.A. to speak the truth? The only people who say we can't do it are in a position to get paid to do it or to get personal credit. Does this seem like there might be a conflict of interest?

We don't need a fearless leader, perhaps a faithful leader would do. Search your heart for what God's Will is to you and voice the results until you find a common ground of issues and possible goals. Writing literature is a little like staying clean: many will say it can't be done, or it can't be done that way. When you do it, however, there's not much to say. Trust those who trust you. Keep faith with those who keep faith with you.

When I think back on the incredible amount of reading of input I read on the Board of Trustees, I realize that I benefited from having access you never got to see! That is a shame. I trust you to be able to sort through the garbage for the goody. There was some real goody in that material. There is some real goody in the Frey Form that preceded the Basic Text. Have you seen that yet? Well, why not?

Check out your ideas. There are service technician's who can help you with writing. We need a Fellowship lit pact or agreement stating simply the rules of the game so that we can go forward with new creations. This would allow members to do the work anonymously without signing release forms and contribute general recovery material exactly the same

You Can't...

from p. 9

way they contribute their heart, love and ideas drawn from their own personal experience in a recovery meeting of N.A. No one thinks to charge for that do they? How then would they seek recompense for sharing on paper to help fellow addicts seeking recovery. It is the giving that counts for us. The release form was originated for personal stories in the Basic Text only. It was later put to use in the N.A. Way magazine and for other forms of written input. There must be a glut of release forms in some great file at WSO. I wonder how they keep it all in order? It is nonsense and implies distrust. The release forms stifled the lit movement from the beginning and if nothing else happens, the lit movement is now dead as a doornail. Because you can't write. Or can you?

Anonymous

from page 1

and Harold had tried their ways of censoring the truth, dictating what had to be done, and exerting their rule over all in their power and prestige. Nate quietly introduced Faith into the process. He talked about the fact that she has often been the one to rely on in situations like these. Max and Harold bristled at this new twist. After all in their thinking their wisdom had come from years of paid travel and they knew all of the ego centered and popular servants.

Faith had learned to trust group conscience, a process that demanded honesty and truth. That integrity in action allowed both sides of an issue to be heard and understood. Through the learning experience of applying spiritual principles, compromise that a workable solutions can be reached.

S.J. fell in love with this wonderful idea of understanding, and love embodied in Faith. A relationship including Faith would know no boundaries. That together he could face every lack and character defect. Faith wished to enter his life that day, but first must come humility. Humble is something that S.J. knew very little about in his life, especially in service. Self centeredness and ego had been a way of life for him. Change must take place once awareness happens, else misery be unbearable once again.

Nate had always shown a teachable side S.J. An open mindedness that allowed for others to be

right. This was very attractive to him at this time. It dawned on him that Nate might be one of those winners that he had been told to look for. A resource for learning what Faith had to offer. As he began to open his mind to Nate's love for N.A., he began the process of coming to believe.

S.J.'s early experiences with Faith were somewhat blind. His previous experience had not taught him that this relationship begins with belief. That there were things around him, principles and ideas that worked for others when they used them. That once he believed, the process of growth through action could happen. He found that once he used what others were and found that they worked for him, then trust could be built in these principles. Thus came the opportunity for acceptance of Faith into his life. That the winners and recovery could be a natural part of this way of life, and that Faith could be a part of his life forever.

As his relationship with Faith grew so did S.J. He began to start becoming open to others instead of needing to change them. Truth seemed not to hurt so much anymore. That the whole picture was better than one painted by those that said "Trust Me". That length of service had little to do with quality of service.

Their relationship allowed for a unity with others that he had never thought possible before. To learn to be childlike again no longer being childish. To disagree without being disagreeable. A new chance to love creatively not destructively. A way to let others be where they were at and for that to be okay.

S.J. found that with Faith in his life that the addition of the many other spiritual principles became easier. It was hard work and he found that when he made the effort things happened that he could not believe or explain away. This new power in his life was one that he had tried to create on his own, not knowing that it had been there all along. Honesty, open-mindedness and willingness were becoming a way of life. The long sought after freedom was his once the surrender took place. Hand in hand he went forward into a life he had never known or had ever dreamed possible. He had learned.....

THAT ALL THINGS ARE POSSIBLE WITH FAITH

Anonymous

Courage II

Service Workshop for NA

FEB 26, 27, 28 '93

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202 East Park Ave
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Mail input to:
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P.O. Box 42
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MARCH 26,27,28 1993

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Banquet(s) at \$25.00 _____ Total: _____
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Early registration(s) (before Feb. 21, 1993) at \$32.00 _____ Total: _____
(includes registration, banquet & numbered, limited edition,
commemorative print)

Grand Total: _____

Hotel Stay? _____ Friday _____ Saturday _____ Both
Are you willing to chair a meeting? _____ Yes

To Get New Awakenings:

Just send us your name & address. Use this form if you wish. Send us a letter if you can. We committ ourselves to putting out an issue every other month and figure 75¢ each will cover costs so send us \$4.00 for a year.

Your

Name _____

Address _____

The Court Case

"Comes now" confirmation that *WSO vs. Moorehead* is over. In spite of the best lawyers money could buy (with our money) and all that time, WSO Inc. could not prove exclusive rights to publish our literature. Sounding initially as though they had an open and shut case and coming on like gang-busters, WSO filed suit against one dying member and then ran to re-register their copyrights. Other than the abject failure of WSO to prove its case or live up to the agreements which attempted to settle the matter it is not clear that any conclusion has been reached. Several members were prepared to submit themselves as substitute defendants at a hearing Feb. 15. From the point of view of the defense a new case may be preferable. Will WSO Inc. spend another \$100,000 in court to prevent the free carrying of our message? Will the Fellowship agree to that expenditure? Can the Fellowship prevent it?

Anonymous

New Awakenings

P.O. Box 21232
Oakland Ca 94620

New Awakenings

Unity and Fear

"We keep what we have only with vigilance, and just as freedom for the individual comes from the Twelve Steps, so freedom for the group springs from our Traditions."

We have all heard these words so often it is easy to overlook their true beauty and spiritual power. It is commonplace at conventions in N.A. to poke fun at them by saying the word "boing" after the reader says "springs" and to say the word "rip" after the reader says "tear". These things we do at an event such as a convention are relatively harmless; after all, we learn not to become too "serious" about ourselves or other addicts in recovery. However, it bears bountiful fruit to look at the word "vigilance" and see what it really means. Likewise, another word in our basic text which describes our Traditions is "inviolable". These words cover conceptual matters that are the fundamental nutrients in any healthy service structure. More simply, it is these conceptual matters that, when understood, allow groups to interact with each other in a constructive and positive manner. In Webster's New Collegiate Dictionary vigilance is defined as "The quality or state of being vigilant" so from the noun "vigilance" we go to the adjective "vigilant" and see this definition: "Alertly watchful especially to avoid danger." In the same dictionary "inviolable" is defined: "secure from violation or profanation; secure from assault or trespass." I'm not going to define every word used - if you need, please go to your nearest dictionary.

Why are these two words so important? It is very simply this - "inviolable" describes the very nature of our traditions, and that nature is profound in its simplicity. The words are describing how our traditions should be treated. "Vigilance describes the type of action we as members of home groups need to take in order that our traditions remain secure from assault or trespass, secure from profanation (okay - here's the deal, profanation is "the act or an instance of profaning." "Profane" means, and this is indeed startling, "to treat with abuse, irreverence, or contempt; to debase by a wrong, unworthy, or vulgar use.") When we put all these words together a clear picture emerges about the nature of our traditions and

our individual and group responsibilities to protect them. This is the starting point of what I will call the profanation of our first tradition and the ramifications in our other traditions of this profanation.

The problem many of us have with those that use the word "unity" as a rallying point when referring to tradition one is this - through innocent neglect and not necessarily deliberate contempt, most addicts in recovery, most addicts in service, are and have profaned tradition one. "Our common welfare should come first; personal recovery depends on N.A. unity." On the surface these words appear to be clear and understandable - I know of no addict who is currently getting recovery through the twelve steps of Narcotics Anonymous only, who would disagree that our common welfare is just that - recovery from addiction through N.A.'s twelve steps. What truly polarizes addicts is the concept of unity. This concept must be revisited before we can see why vigorous personal action is needed to "reclaim" the traditions to maintain Narcotics Anonymous as we understand it.

Sometimes it is easier to define a word by saying what it is not. This is not very exact, but it is useful. I think most addicts from wherever they come will agree, unity is not conformity. Many addicts however, in saying this, don't realize how important it is to see where our unity truly lies. When we were out there using chemicals, our will and our lives became so monotonous and we were controlled by something so monstrous that we lost all of our freedom to be the loving and caring individuals God intended us to be. No matter what or how much we used, we all were "like thinkers" (for lack of a better word). What we all have in common is the loss of personal freedom (the pamphlet "Another Look" speaks of this disorder). What the steps offer us is the complete freedom to find out who we are and what God wants us to be. Most of us had so little freedom that a goal of achieving such a state of being is most attractive.

continued on p. 8

BUBBLES

...sought through prayer and meditation...

So many bubbles..., random ideas floating to the surface and bursting...

The substance of the idea is obscured as it rises through the murk of my subconscious. When it nears the top the shadow of a thought is partially visible, distorted by the bubble; out of focus through the murk. When it comes to the surface I can see it clearly but still the bubble distorts. They often stay there, clear but distorted, at the top of my subconscious, for a long time. When the bubble bursts the light of my understanding projects the idea clearly on the screen of my conscience. Sometimes the light is so bright they are burned there forever. Mostly the light is just bright enough to display them clearly for a moment, till my memory zips them up and compresses them neatly in a corner. Often, the light is so dim or the bursting so frequent that the screen appears to me only as a subliminal flash. All of the ideas trigger a feeling which can vary from joy to relief to panick to despair. My spiritual condition seems to determine how bright the light of my understanding is, how frequently the bubbles burst, and how distorted the bubble makes the idea inside as it rises to the surface...

Publishing Box

The need to communicate preceeds our ability to find our way together. This is a free press for a free society. We have evolved but two points of editorial policy: 1) Censorship for content is abhorant. What you write is what you get. 2) Names of individuals will not be printed after letters/articles. Names and addresses of NA Groups or committees desiring communication will be.

NA members, Groups and committees should feel free to reproduce any parts of the *New Awakenings*.

We are heartened by response to the first issue. Those donations above cost allow us to introduce ourselves to those who have not yet responded.

Financial Statement

Donations received:

Florida	25.00
Michigan	4.00
Washington D.C.	5.00
Pennsylvania	8.00
Michigan	20.00
Michigan	20.00
England	10.00

Total 92.00

Expenses:

Paper	11.94
Printing	108.00
Postage	30.16

Total 150.10

ALL ELSE IS NOT N.A.

Long ago, there was a saying that helped members of Narcotics Anonymous deal with the various elements that try to intrude on our way of life. When the business concerns of N.A., or the committees that we form to serve us, began to get caught up in this, we would say, "All else is not N.A."

This handy phrase helped us keep things straight. It didn't mean we weren't grateful to those who helped us. It didn't mean we have an *attitude* towards anyone or anything not N.A. It did mean we don't like bosses. It meant NA members set up and were responsible for the meetings of Narcotics Anonymous in the various places where our meetings are held. It strengthened us and made us aware of our spiritual responsibilities. It kept us from feeling betrayed so badly when some of our servants get out of hand.

Our trusted servants were responsible to serve us, not to control our actions or manipulate the information we were allowed to receive through service publications. The phrase "All else is not NA" helped us focus on the spiritual facts of the program instead of the arrangements and activities of those who act on our behalf sometimes. It is easy for us to get things like this turned around.

When our Basic Text was written, this line was included under the Traditions. It was later the subject of some discussion and as a result a few members in world services who didn't agree with the line were in a position to exclude it from the material.

That was OK for then but now ten long, hard years have passed and many members still see N.A. as a spiritual, not religious program of recovery from addiction. Not just from drug addiction or addiction to narcotics as our name would imply. We have grown. Many, if not all members, have realized for some time that once the chemicals are taken out of the picture, our addiction stands intact and ready to deal with us if we do not find a way to deal with it successfully.

Our need for spiritual integrity will always be great. Emptiness seems to result wherever we try to place something other than our spiritual yearnings and experiences in the center of our programs.

N.A. is not a business. We have some needs and functions that may involve collecting and disbursing sums of money to get literature printed or to put on a convention. This is a scaled up model of what we experience in our groups. Never should our coffee chair feel more important than our members who come to care and share the N.A. way of life with one another.

Trusted servants serve our group and

fellowship needs at many levels. They are enjoined to avoid the error of thinking themselves governors, rulers or directors. This would be untrue and create problems. Our trusted servants have to keep faith with the members they serve. Other goals must never come ahead of the carrying of our message to those who come to N.A. seeking recovery. There can be no more important persons than these for us. Those of us who are clean and reached a level of gratitude serve only to balance the scales with those who helped us. We help others in our turn and do for others what has been done for us. Further, many of us believe that helping others is the key to our ongoing recovery and part of the reason we were able to escape the clutches of active addiction.

It is easy to slip back into spiritual laziness and let others deal with the things we cannot. "Cannot" may be "will not". "Will not" can lead to big trouble if we expect spiritual growth. One of the greatest verities for us is that abstinence alone is not enough to keep us clean. Spiritual growth, a sense of emotional health, the ability to tolerate increases in our honesty and the alleviation of our obsessions and compulsions is fundamental to recovery. The hole in the gut must be filled. Confusing spirituality with morality would put us in the category of churches and other institutions that seek to promote goodwill, health and well being among people in a variety of ways. There is nothing wrong with these efforts, it's just that we are not a business and we are not a church.

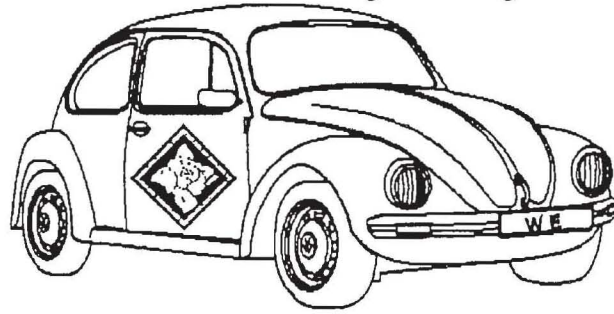
Worldly concerns are not the source of our disease. For our spiritual fellowship to survive, we need to look long and hard at our goals and our resources. If we promise to share freely that which we were freely given, we can hope to live up to it. If we promise to provide recovery and various levels of assistance to addicts seeking recovery, we have crossed a line and risk spiritual bankruptcy. You can't bankrupt God. Spirituality is shared human experience of what goes beyond the world and fills the needs we have for a sense of comfort and well being. Once we learn to apply spiritual principles in a practical way, our lives improve dramatically.

It is true that not everyone can do this with equal results. What is right for one may be wrong for another. We can't predict outcomes. We can say that for those of us who have given this program our best, we have been surprised and amazed. Our actions and commitment to recovery reflect our gratitude.

*Recovery Writer's Guild
375 Franklin Avenue
Aliquippa, PA 15001*

Who's Driving This C.A.R. Anyway???

If you take a close look you just might be able to figure it out. The traditions say "We may create boards or committees DIRECTLY responsible to those they serve". This is one year that may go down forever in the records as one where our leaders governed us into organization. Since the hiring of a full time office manager in 1983 we have been constantly "Stoned" into being more business like. Do we have to complete this move by C.A.R.???



We open this year with an idea that was "Gratefully" submitted a number of years back by one, that many would, say harmed the fellowship in his vigilance. It was laughed and jeered at that time, and now it is trotted out as the solution to what we can do to slow down this run away vehicle. An inventory of the Fellowship. What ever happened to working the first 3 steps before doing an inventory? We can applaud this idea if more comes of it than just the introduction and hard sell of the new guide to service and the proposed super board. The placing of seven hours on the agenda for new business sounds great, if it's used for something other than deciding things that the fellowship hasn't even had the time to consider.

The proposed motion of no additional projects for the year is a hard one to understand. On one hand it makes sense to do the slow down, on the other it does not show in the rest of the C.A.R. that the other committees understand that their presentations of things to be done are not old projects but new ones. This will certainly allow for a great deal of funding to go for the discussion of what's next. Somehow I think it would have been fair to put this into context with the release of the new guide to service. The idea of canceling Quarterlies is not new, it was done when drastic changes had to be made to the then 12 Principles /CONcepts. This is not clear in the motion, yet meetings of the committees and meetings of the entire committee have not been mentioned. How will PI and Lit. do what they want?

Here in the C.A.R., P.I. proposes a whole new structure of business for itself. The marketing of the fellowship. Really big business. Literature is going right ahead with what it does. No more out in the open sessions around the country this year, except for the inventory. Sure sounds like "we know what is best, just leave us alone and we'll take care of it."

Have we gone down the road far enough to finance this machine or is the true vehicle to come the Guide to SERVICE??? Product has been the motivation for the last several years. This caused some major detours from asking the fellowship what it wanted. Do we really believe that we have mapped out a course we must take?? Doing an inventory AFTER writing the guide seems wrong. We have fostered such apathy and disinterest that we have not a group conscience, but a service conscience.

So much in this C.A.R. about money. A way to finance the Guide to SERVICE, without saying it, KILL QUARTERLIES. No new projects, except the selling of the fellowship, excuse me, marketing. An additional needs IP, forgetting about the BOT's additional needs committee? No longer writing a step guide, but now step guideS. You will probably have to buy 12, instead of one. Survey? They didn't believe our last figures so what makes it different the next time? What speaks for us is the changed lives that we live. Tell that in the information to the public.

Perhaps the hardest thing to look at is the statement that we need to TARGET minorities and SPECIAL INTERESTS. Have we now decided that they ARE different? That they need special recognition to be included in our fellowship? All of the meetings I have attended have welcomed everyone to their meetings and read to them that this didn't matter. Now it does?



Many times the WSC subcommittees. have used detours around policy to do things in a way that the fellowship hasn't already approved. This year it comes from of all places, H&I. It doesn't stop here though. The new policy for the translation committee is all they have to

do to change their policy is tell some people that they have. This doesn't seem much like direct responsibility to me, more like independence and self will. P.L. just comes right out and tells the conference that the direction that they give should be general in nature. Is this showing confidence in the conference or a disregard for a conscience? Stranger still, the decision making in this committee would only require 4 out of it's 12 members to make decisions for the entire committee with a quorum requirement of 1/3.

There are several motions of interest from different states. They range from one that didn't understand the Lit. development process {Mich.}, to those that are great, like mandating budgeting and a call for cheaper literature. Yet these will be sent to committee and many may never see the light of day for another year or so. Yet the conscience of a region is behind these motions and it shows the various stages of understanding in the fellowship. That we all are still learning out here. That alternatives still are being sought and there are many many ideas to pursue. The small awareness of this could indicate to all that we are still evolving and this push to some end alls from different areas is maybe, just maybe, a little premature.

Well in place of what might have been conclusions from this addict I must include something different here. A lot has happened since I began writing this. There will be many amendments to what was originally submitted to the fellowship for their approval. In a year with so many important items to consider, we find one of the most poorly presented CAR'S to date. A new message of recovery on our steps and traditions with only 90 days to respond. A try at protecting and explaining our literature process with the false assurance that all input was used to write this piece. Policy changes and project shutdown.

I'm sure glad that the alternative structure idea has come out into the open to be discussed. The apathy that the fellowship in general has shown towards their involvement with the WSC process is clear. There is something new needed OR a small group of people will decide what's good for us all. Why have we decided not to use the talents of this fellowship? If we take the time to look at what has happened in our past, with the seriousness it deserves, we will find our future there. The number of regions that have become more dissatisfied with the direction of the WSC has taken is quite clear. Perhaps we need to take a closer look at this. Before we crash and burn!!!!!!

KEEP AN OPEN MIND AND DO GODS WORK

Little left once your Group pays the rent?

ALTERNATIVE NA LITERATURE

NA Fellowship articles, documents, leaflets can be mailed for pennies on WSO's dollar. U-print modem downloads also possible by arrangement!

Healthy Change

P.O. Box 42
Columbiana, OH 44408
216-482-4932

WORLD SERVICE CONFERENCE 1993 MOTIONS

MOTION 1

That the World Service Conference engage in an inventory process, taking on no new projects during CY 1993-94.

Maker: Interim Committee

MOTION 2

To approve Addendum L, "Interim Committee Travel Guidelines."

Maker: Interim Committee

MOTION 3

To approve Addendum B, "Fellowship Intellectual Property Trust."

Maker: World Service Board of Trustees

MOTION 4

To approve Addendum C, "Internal Use of NA Intellectual Property."

Maker: World Service Board of Trustees

MOTION 5

To rescind the motion approved on May 3, 1981, that reads as follows: "The name, Narcotics Anonymous, cannot be used on flyers for dances, conventions, etc. The symbol (NA) can be used on flyers." (TWGSS '92, pg. 25)

Maker: World Service Board of Trustees

MOTION 6

To delete from the last sentence of the first paragraph of the WSB Operational Procedures the words "do represent" and replace them with "strive to be representative of" (TWGSS '92 p. 13).

Maker: World Service Board of Trustees

MOTION 7

To accept the "Public Relations Statement of Purpose" [contained in the trustees report].

Maker: World Service Board of Trustees

MOTION 8

We recommend the continuation of shared membership between the World Service Board of Trustees and the WSO Board of Directors for the next year as a means of facilitating communication between these two boards. However, we recognize that a permanent resolution of our communication difficulties will be found only in a combined board.

Maker: World Service Board of Trustees

MOTION 9

That.. three paragraphs (from pg. 58 of the Basic Text, Fifth Edition) be added to the traditions group reading card sold by the WSO.

Maker: WSC Administrative Committee

MOTION 10

To approve Addendum D, "World Services Translation Policy."

Maker: World Services Translation Committee

MOTION 11

To approve addendum E, "World Services Translation Committee Internal Guidelines." These guidelines may be revised by the committee subject to approval by the Interim Committee and notification to the conference participants.

Maker: World Services Translation Committee

MOTION 12

To continue the WSC Outreach Ad Hoc Committee for the 1993-94 conference year.

Maker: WSC Outreach Ad Hoc Committee

MOTION 13

To approve the audio tape, "H&I Mock Panel Presentation/H&I Orientation."

Maker: WSC Hospitals and Institutions Committee

MOTION 14

To approve formation of a world services task force that will, after consulting with survey professionals, develop a questionnaire and a plan to conduct an internal survey of the fellowship in 1994.

Maker: WSC Public Information Committee

MOTION 15

That the following revisions be accepted in the pamphlet, NA: A Resource In Your Community:

- 1) That [figures on the growth in numbers of groups]... be included after the section, "How Does NA Work."
- 2) That the word "survey" be replaced with the word "poll" in the section titled NA Member Survey Results."
- 3) That the section of the poll called "Clean Time" be deleted.

Maker: WSC Public Information Committee

MOTION 16

To approve addendum F, "TWGSS Policy re. WSC Public Information Committee," as a replacement for the section in TWGSS '92, page 22, titled "Public Information Committee."

Maker: WSC Public Information Committee

MOTION 17

To approve addendum G, "A Guide to phonline Service."

Maker: WSC Public Information Committee

MOTION 18

To approve addendum H, "It Works: How and Why."

Maker: WSC Literature Committee

MOTION 19

To approve the following as the WSC Literature Committee's "A" work list for the 1993-94 conference year:

- 1) Narcotics Anonymous Step Working Guides.
- 2) H&I and the NA Member (revision)

Maker: WSC Literature Committee

MOTION 20

To extend the moratorium on changes to the Basic Text by an additional five years ending in 1998.

Maker: WSC Literature Committee

MOTION 21

That, for the purpose of nomination and election for all world service positions, nominees are not required to be present at the annual meeting of the World Service Conference...

Maker: WSC Policy Committee

MOTION 22

Be it resolved that RSR work groups have proven to be an invaluable resource throughout the year and during each World Service Conference annual meeting; further, that, as conference participants, we wish to better develop and utilize this resource. Therefore, WSC leadership shall facilitate the organization of groups of RSRs. These groups shall work throughout the year and serve the World Service Conference during the annual meeting.

Maker: WSC Policy Committee

MOTION 23

That, following the 1996 convention, the World Convention for Narcotics Anonymous be held every two years.

Maker: World Convention Corporation

MOTION 24

That the World Service Conference implement a three-year moratorium on all new literature development to begin upon final approval of "It Works: How and Why." Furthermore, that the World Service Conference Literature Committee resources be redirected to support the translations process and that all literature revision projects currently under consideration by the WSC Literature Committee be given to the WSB Literature Review Committee for completion.

Maker: Mid-Atlantic Region

MOTION 25

The WSC treasurer shall present at the annual meeting a list of possible priority and discretionary expenditures which shall be ranked by the RSRs. This list should be designed in a clear, precise fashion so that it can be followed.

Maker: Wisconsin Region

MOTION 26

The Interim Committee shall follow the rankings assigned by the RSRs at the yearly conference when disbursing funds.

Maker: Wisconsin Region

MOTION 27

Members of the Interim Committee shall abstain from any discussion of or voting on discretionary travel by themselves.

Maker: Wisconsin Region

MOTION 28

That the WSC strongly recommend to the WSO Board of Directors that they change the booklet An Introductory Guide to Narcotics Anonymous to a less expensive booklet style similar to the booklet Twelve Concepts for NA Service and reduce the price to \$1.00 or less.

Maker: New Jersey Region

MOTION 29

That the WSC Literature Committee separate the IP "Recovery and Relapse" into an IP on "Recovery and Relapse" and an IP on "We Do Recover" and put both IPs out for review and input.

Maker: New Jersey Region

MOTION 30

When the WSC creates ad hoc committees, it will do so for specified periods of either one or two years. At the end of the specified period, such a committee automatically ceases to exist unless specifically reauthorized by two-thirds of conference participants. Reauthorization will be for no more than one year at a time.

Maker: New Jersey Region

MOTION 31

To change the Fellowship Intellectual Property Trust; the Trustor, Trustee, and the Beneficiary to as follows: Members of the Fellowship of NA are the owner, settlor, and trustor. The WSC is the trustee of the trust. The still-suffering addict is the beneficiary.

Maker: New Jersey Region

MOTION 32

To table the Fellowship Intellectual Property Trust to after the "Guide to Service" is completed and approved.

Maker: New Jersey Region

MOTION 33

That the WSC adopt guidelines stating that the members of the WSC Administrative Committee have one vote collectively at the WSC, expressed through their chairperson or in the absence thereof their vice chair. All other conference participation privileges will continue to be granted.

Maker: New Jersey Region

MOTION 34

That the conference strongly recommend to the WSO Board of Directors that it change Article 7 of its bylaws, "Officers", to reflect the direct elections of the chair and vice chair of the board by the WSC voting participants at their annual meeting.

Maker: New Jersey Region

MOTION 35

To amend the TWGSS '92 by adding to item 3 on page 13 a provision that the chairperson and vice chair of the World Service Board of Trustees are directly elected each year by the WSC voting participants at their annual meeting. This provision shall take effect at WSC '94. If necessary, the "World Service Board of Trustees Internal Guidelines" shall also be changed to reflect this provision.

Maker: New Jersey Region

MOTION 36

That the "Guide to Service" be put out for fellowship review for one full year prior to approval.

Maker: Chesapeake and Potomac Region

MOTION 37

That the WSO mint an "eternity" clean-time medallion.

Maker: Iowa Region

MOTION 38

That the WSC form an ad hoc committee to look into the practicality and financial impact of having the Conference Agenda Report professionally translated, interpreted, and made into brief, succinct terms. (Layman's terms.)

Maker: Northern New Jersey Region

MOTION 39

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 shortcomings."

Step Eleven: "We sought through prayer and meditation to improve our conscious contact with a God of our understanding, praying only for the 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."

Maker: Australia Region

MOTION 40

That the WSC Literature Committee forward all literature correspondence to conference participants and regional literature subcommittees.

Maker: Australia Region

MOTION 41

That "Just for Today" be translated into French as a priority.

Maker: Quebec Region

MOTION 42

That the WSO Board of Directors be directed to publish all NA regional convention information in the WSO Newslines. If not actually in the Newslines, then at least have the information on an insert sheet mailed with the Newslines.

Maker: Free State Region

MOTION 43

That the "NA History" project be added to the WSC Literature Committee's "A" work list.

Maker: Michigan Region

MOTION 44

That the World Service Conference be held every two years.

Le Nordet Region

MOTION 45

To make translation of "Just for Today: Daily Meditations for Recovering Addicts" the top priority of the World Services Translation Committee and the World Service Office.

Maker: Le Nordet Region

Note: A number of admin amendments are known to exist but were, as of 3-27, still not available.

Also news: The "final" Guide to Service has been delivered to RSR's.

WSC '93 begins April 24.

from page 1

Let's look at the N.A. symbol. There we see that the sides of our "pyramid" lead to a single point - you guessed it! Freedom! The explanation of our symbol in the basic text tells us that the broader the "base" of our "pyramid", the the higher the point, freedom, becomes. We are limiting ourselves when we perceive the base, the growing base, as we call it, also has a spiritual component. The best way to describe this component is to say the more varied our spiritual viewpoints, the more, for lack of a better word, "types" of recovering addicts we have, the broader our spiritual base becomes. To tie all this together with tradition one all we have to do is see how our "unity" is actually in our "diversity"! This is, for some, a startling revelation.

What has happened in Narcotics Anonymous over the last decade or so is we have grown so rapidly we are afraid, we fear, a fellowship that welcomes all voices without attaching labels to them. There was a time when a large diversity of opinions could be heard in N.A. meetings and in N.A. services, a time when diversity was the main element in views expressed and votes taken at the World Service conference. Sure there was a lot of conflict, but at least voices were varied. Over the years we have become so afraid of ourselves and so untrusting of God that we've allowed our "Fellowship Conscience" to become watered-down. Votes at the World Service Conference have become a barometer of this fact. These votes now seem to be expressing that there is a "party-line" - the twelve concepts call this "party-line" this "like-thinking", the "majority voice". The false assumption is that a vote at a World Service Conference is the "Fellowship-Conscience". This false assumption snowballs and what we fail to see is the very possible scenario that such votes may only be "Fellowship Opinion". If there is a difference between "group conscience" and "group opinion", there has to be this dichotomy at all levels of service. We can't really believe that because something happens at a World Service Conference then it must necessarily be the fellowships conscience. We would be lying to ourselves.

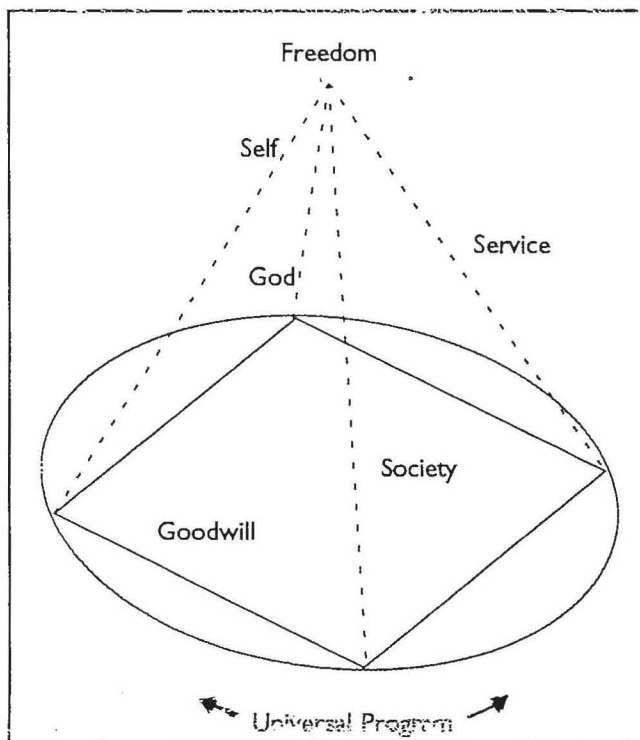
There are some basic reasons why our fellowship services and our members' philosophies, our members' personal spirituality, have become watered down. Again, it's a non-deliberate profanation - a profanation

of our ninth tradition. Tradition nine describes how our groups can exercise spiritual freedom by furthering our service to ourselves and society by the creation of service boards and committees. The profanation is lack of exercising our responsibilities as N.A. home groups to provide these boards and committees with a continuing supply of new trusted servants who could bring much needed "fresh" ideas to the table. This problem starts right at home. All of us have seen meetings which have regular attendance of 20, 30, 40, or more addicts struggle to develop trusted servants so a meeting can have a true home-group with individuals seeking a conscience from our ultimate authority. To follow through, all of us have seen area service committees, regional service committees, and world service committees where

trusted servants merely play "musical chairs". This problem of support is an epidemic, a widespread disease that enlarges exponentially every day. It is no real mystery why N.A. services have lost a diversity of flavors and we currently sit in a situation where everyone is "vanilla" or everyone is "chocolate". We expect our services to reflect a diverse fellowship but we don't take our end of the responsibility as groups. Why?

This last question is one too complex to handle - groups are individual addicts - as such they work steps or go crazy. To sum this up with a step analogy - one mostly directed to N.A. members who figure whatever

happens to N.A. services is God's will. In step 3 we make a decision to turn our will and our lives over - but that decision must be followed by action if we want any kind of progressive recovery. Likewise, if we make a decision to let "God" do the work we surely fail. Let's practice traditions and recognize our serious responsibilities as groups to faithfully take action where N.A. as a whole is involved. Sitting back doesn't work. Sitting back we have created a one-party rule - and the WSC label "conference approved" smacks distinctly of government. To all members I wish you luck and send my prayers - take action - take back your fellowship or one day you'll wake up and not recognize N.A.'s "new fangled" services. Get up and take action - only in this action will God spur us along to adhering to spiritual principles in N.A. services.



Anonymous

Pivotal Moment In History Part 2

continued from last issue...

It seems clear to me that they are in contempt of court [*This was written prior to the October hearing in the case WSO, Inc. vs. Moorehead-Ed.*] I am no lawyer, but I had to educate myself in the law when I filed a lawsuit a few years ago. I am also good at analyzing written language. In the court agreement of 1991, they agreed to submit certain motions regarding our literature to all registered groups. Instead, they placed motions on the W.S.C. agenda on whether or not they should do that. That is not what the agreement stated. This seems to me a clever dope-fiend move to manipulate the agreement. They further showed their bad faith by speaking out against the motions, and voting as a solid block against these motions. (The exception was Greg P., who voted in favor of the motions.) WSO, Inc. also agreed to work with several members of the fellowship (Grateful Dave, Bo S., etc.) in developing the literature trust. As most of you know, they showed bad faith there, as well. It is clear they never intended to relinquish their theft of the basic text. As good politicians they only wanted it to seem like they were working with the Fellowship on that issue.

In all of this, they are not only hustling us, they are hustling the judge. I understand that some members are taking up the lawsuit after Grateful died. My suggestion is - file a contempt of court motion. Such a motion will have even more ammunition once the next approval form trust document comes out. It will ignore most of our feedback; it must, because our goal - that the Fellowship own the book - and theirs are mutually exclusive.

Beyond this current case, I can think of two other law suits. it can be proven "beyond a reasonable doubt" that the Fellowship is the true author of the book; that the book was given to WSO, Inc. for custodial purposes, i.e., for copyright protection by a corporate entity; and that said corporate entity then altered the copyrights to make itself the owner. This is copyright fraud, as well as outright theft. Such a lawsuit could seize the book from WSO, Inc. and return it to the principle "authors", who could then establish a safer corporate haven for it.

Another lawsuit involves WSO, Inc.'s role as a fiduciary trust in accordance with the laws of the State of California. WSO, Inc. has a long history of circumventing the will of the Fellowship. The basic text, "How & Why", unauthorized price increases, their bellicose actions leading up to the lawsuit, and much more. There is also the likelihood of financial malfeasance and perhaps even outright financial

corruption. Consider that we are putting addicts in a situation where they are managing a multi-million dollar business with very little accountability. Then consider the WSO by-laws. Article 6.04 of their by-laws permits the WSO, Inc. to conduct "up to 49%" of its business with "interested persons", such as BOD Directors, or their families. It also states that exceeding the 49% limit has no effect on contracts and agreements made by WSO, Inc. (In other words, there is no limit, really.) Article 9.08 is the article to which members are referred by WSO personnel when inquiring about the corporation's finances. It states that only Directors, or their agents or attorneys, are permitted access to the WSO's books. Members of the Fellowship are not permitted access. Nor is any kind of independent audit done, nor any kind of thorough financial report made, nor any kind of budget proposal presented. For the most part, we don't know what they are doing with the money (millions) that WSO, Inc. takes in.

This situation practically begs to be taken advantage of. It is actually unfair of us. It is actually unfair of us to put addicts in such a tempting situation. Corruption and outright embezzlement could be accomplished with relative ease, by someone who knew what they were doing, behind the veil which shields WSO, Inc. from the Fellowship's scrutiny.

A lawsuit challenging WSO, Inc.'s fitness as our fiduciary trust would have the power to deliver to World "discovery motions" which would give those filing suit complete access to WSO, Inc.'s books. I have a feeling that what would then be found would sink WSO, Inc. and perhaps negatively impact the well-being of some Board members.

My feeling is that, unfortunately, legal action seems to be our most viable alternative. (To those who are involved in the current lawsuit, I am willing to help out in any way I can.)

I do have one other idea. In the infamous Guide to Service, there is one chapter I really like. It is the chapter on national service communities. It gives every nation on earth (except the United States) the right to establish a national service structure that will best serve that nation. Neither World nor any other nation can infringe on that right.

Why not us? Why should we be the ONLY NATION that lacks the freedom to create our own service structure? The Guide to Service will probably go up for approval at the 1993 WSC, unless World unilaterally implements it. (The Georgia RSR told me the incoming WSC Chair said they might do that. The 12 Concepts delegates to them the authority to do that, I suppose.) Maybe we should propose at the '93 WSC that American regions have the right to vote, by themselves, on whether or not to approve the chapter on national service in the U.S. We could challenge the international Fellowship that they don't have the

right to impose on us since they have the right to do that, especially considering that we support many of them.

This might be a way that a sizable segment of the American Fellowship could decide to form its own national service structure. Simply a choice to exercise the rights the rest of the Fellowship enjoys. If some of us, let's say the East Coast or even a scattered collection of regions across the country, could unite and do this, World could not say no. Once we had a new national service structure in place, World would be largely irrelevant to us. WE would need, through legal action or otherwise, to secure our rights to publish literature. Once that was done, we would need nothing from World. We could go to the new WSC once a year and check in, and that would be it. For me, that is the ultimate goal. To make World no longer a source of trouble for the Fellowship, at least in the U.S., whether by taking away their rights to our literature, dismantling them altogether, or creating a national service structure which makes them irrelevant. Not by running away and creating a new service structure. I believe that effort would be doomed to failure. Let's stand and fight for what we believe in. Spiritual principles are on our side, as long as we stay within the Traditions and keep our focus on restoring autonomy to the Fellowship.

These are some ideas I wanted to share with you. Please share your ideas with me. I am prepared to do whatever I can to help restore the Traditions.

Yours in Fellowship

Unity and Recovery

Dear Clean Times, [This letter was previously submitted to the newsletter Clean Times of London, which did not print it]

In our Fellowship there are many differing viewpoints about how to carry the message to Addicts. Over the years we have seen the way we handle this diversity can cause great harm. People say if you don't believe like me then you are causing "Disunity".

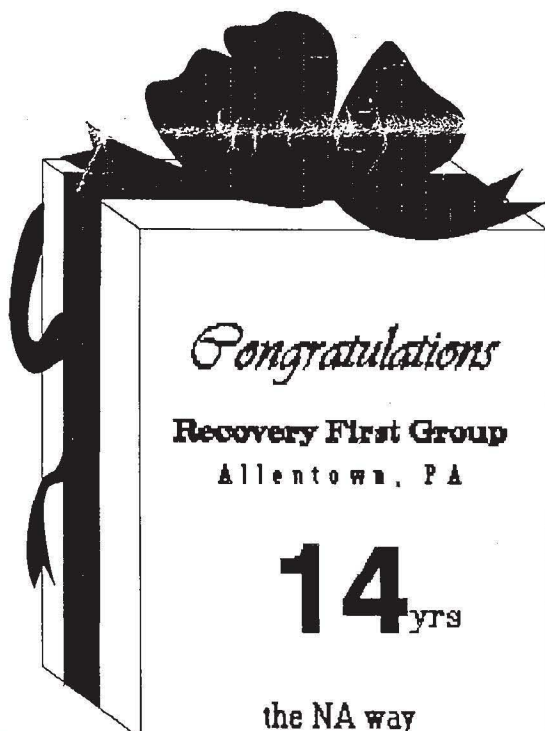
The Chapter on "Our Symbol" says that our total program has room within for all manifestations of the recovering and wholly recovered person. The Basic Text says that application of our Traditions is the answer to communication problems, differences of opinion, and internal controversies. It also says that the Traditions are our Unity. There are many differing opinions in our Fellowship today. I feel strongly and have an opinion about most of them. Does this make my opinions right and the others wrong? I don't think so! If they both follow the Traditions wouldn't they both be right? Of course! The Traditions are the only measurement of right and wrong, or maybe it would be better to say "what is good for us" and "what is not".

When are we going to learn to allow others the right to live this NA Program the way they feel is right for them. I'm not talking about adapting the Program to our lives, but we should be able to decide what each spiritual principle mean to us.

One example is group conscience. Some people believe that it is a majority vote of a group, steering committee, or any other committee. Others believe that it is the expression of god at a Home Group conscience meeting and all else is not. Some people say "Higher Power" and others say "God". Some say "Him" or "Her" or "It" or "God as we understand God". Some people believe in paid Addict workers at our Service Offices and others do not. Some people believe in our new literature process and some people believe in our old literature process of all Addicts participating in writing and approving our literature voluntarily.

I have an opinion about each of these and many more. Am I right or wrong or do I just have a different opinion. The problem comes from our reaction to different opinions. To often it is anger. It comes out in service committee meetings, groups, phone calls, legal action, threats, and lots of resentments. This does not do us any good and is not what the program teaches us.

So many times the answers are Respect for others opinions and compromise. That is a compromise



where nobody loses. Let's take the controversy over the printing of the "Baby Blue" Basic Text. From talking to people with opposite opinions it seems both feel they are within the Traditions. Maybe both are right. So what could have been done?

The biggest problem seems to be WSO Inc's claim that if they don't take legal action then they could lose the copyright. Of course legal action against clean Addicts who feel they are following the spiritual principles of the Traditions is not going to go over well. Some people say too bad, we must protect NA. I can't see destroying an Addict in court because of their Philosophy. Putting the Fellowship and individual Addicts on public display in a negative way is not what the Traditions had in mind. I think there could have been another way.

Why couldn't WSO INC. put out a statement saying: We give members of NA the permission to reprint NA literature provided its not for profit and is motivated by the desire to help the Addict still suffering. We at WSO Inc. and WSC are strongly against copying or reprinting NA literature except where directed by WSO Inc. We provide all the literature for NA and use the profit to do services at the world level, etc, etc.

If we did this before it would have saved around 100,000 pounds in legal fees. If NA members really feel strongly about supporting WSO Inc. then they would buy NA literature from WSO Inc. or a subsidiary like UKSO Inc.

In our Area we have literature from WSO Inc., UKSO Inc. and literature reprinted by NA members. We have men and women only meetings. We have some Groups voting by Group Conscience and others trusting their trusted servants. Mostly we have many differing opinions.

You would think that with all this we would have "Disunity". Well we don't! People who believe in "Special Interest" meetings go and the people that don't, don't. Some groups believe in WSO Inc., some don't. Neither pressures the other to change their views. It is up to them. We try to look at the similarities not the differences. Oh yeah we share our opinions about NA in the meetings, at service meetings, in letters, on the phone and at coffee after the meetings. We try not to take it personal. I have found that if I respect another Addict's right to their opinion then they can have a different opinion and still have good recovery. What a change. Yes, not long ago I played politics trying to get everyone to believe my way. All I got was resentments. Resentments are what cause "Disunity" not the differing opinions.

Recently I've heard that the UK Region is going to take an interest in some of us using the "Baby Blue" Basic Texts. That they may be willing to take legal action to protect the Fellowship. What a shame. I hope they don't spend too much of our money doing it.

I've been clean 13 years. In the last 4 years I've stopped trying to change everyone that didn't believe like me. I share what I believe and listen to others. I try to allow the way I live to be the attraction and proof that I have good Recovery instead of explaining how I have good Recovery. All of this has helped me not resent others. I don't feel the "Disunity" anymore. Maybe it was in my head all along.

I'm interested in staying clean and helping others to learn the NA way. Too many Addicts are dying in NA and outside NA. Let's stop the "Disunity" in our heads and get on with the task at hand.

Love



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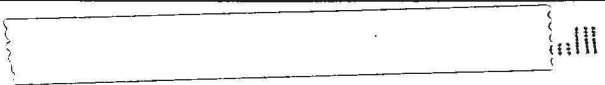
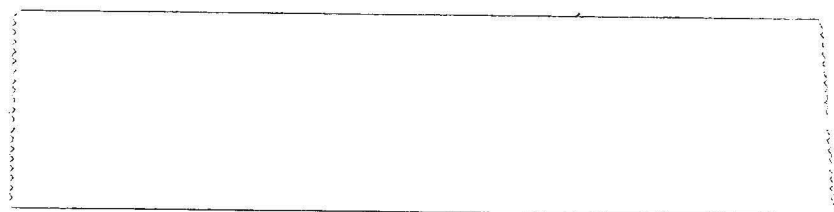
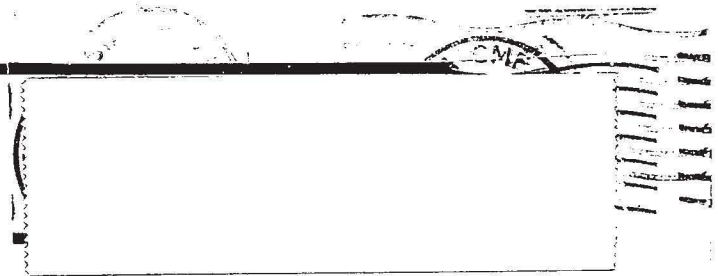
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Tail Wags Dog Update...

Last issue it was reported that WSO Inc. solicited direct donations from an ASC. It has subsequently been reported that the WSC treasurer was soliciting direct donations from all registered groups. A number of areas however report no such requests whatsoever. What's happening in your area?

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Alternatives? ¿Alternativas?

When at the end of the road we can no longer go on with or without the current service structure.....

The history of N.A. points to a very clear path of change for what direction this fellowship takes. This is a path that is always changing. Since we, as recovering addicts, are about change this should be considered as par for the course. Why, at the current time, there seems to be a period where one side of the issues has to be right and everything else is considered to be dis-unifying, only God knows. If what we seek are better ways in which to reach the still-suffering addict (this includes me) then varied approaches must be allowed for and different methods tried.

We are about to see something new in the structure. Its final form has not been decided, but the latest name picked was THE PRIMARY SERVICE COMMITTEE or BOARD. I have an understanding that works for many, that one addict helping another was our foundation, that we had learned that the best place to provide services was closest to the addict in need. The addict is told to keep it simple. What would be wrong with this being true in our services? Every year it seems to get more difficult to actually do anything in service.

There was a time in my experience when the groups did the work. That if they didn't supply the willingness and person power then the project waited until it was felt by more people to be worth their efforts. Then as good intentioned individuals we became trusted servants and began deciding and doing what WE KNEW the groups needed and wanted. Somehow we came to believe that our power was greater and the groups were not capable or educated in the ways of N.A. well enough to do the task RIGHT. That original home group supplied much of the personnel and most of the cash for an area. It at one time held 17 meetings a week. Most of the committee for a state convention were members of that home group. This is how I learned to do service - close to the addict.

Then came all the lovely learning experiences. The training of how it was to be done. Then the inevitable began to happen: we all began to know

continued on p. 8

Quando al final del camino nosotros ya no podemos seguir con o sin la estructura de servicio actual.....

La historia de N.A. nos dirige a un camino bien claro de cambio para la dirección que toma esta fraternidad. Este es un camino que siempre está cambiando. Ya que nosotros, como adictos en recuperación, tenemos siempre que estar cambiando, esto tiene que ser considerado como algo bien natural. Por que, hoy en día, parecemos estar en un periodo cuando un bando de opinión tiene que estar correcto y todas las otras opiniones son consideradas a ser deunificantes, solo Dios sabe. Si lo que en realidad buscamos son mejores maneras para llegar al adicto que aun sufre (esto me incluye a mi) entonces tenemos que tolerar diferentes ideas y tenemos que probar métodos diferentes.

Nosotros estamos a punto de ver algo nuevo en la estructura. Su forma final no ha sido decidida, pero el último nombre escogido es EL PRIMER COMITÉ DE SERVICIO. Yo tengo un entendimiento que trabaja para muchos, que un adicto ayudando a otro fue nuestra fundación. Que nosotros habíamos aprendido que el mejor lugar para proveer los servicios era el más cercano al adicto en necesidad. Al adicto se le dice que lo mantenga simple. ¿Que tendría de mal con esto siendo verdad en nuestros servicios? Cada año parece que se nos hace más y más difícil el actualmente hacer cualquier cosa en nuestro servicios.

Hubo un tiempo en mi experiencia cuando los grupos hacían el trabajo. Que si ellos no suplían la buena voluntad y el poder personal entonces el proyecto esperaba hasta que fuera sentido por más personas que valían la pena esfuerzos. Entonces como individuales con buenas intenciones nos convertimos en servidores de confianza y empesabamos a decidir y a hacer lo que NOSOTROS SABIAMOS que los grupos necesitaban y querían. De alguna manera llegamos a la creencia que nuestro poder era más grande y que los grupos no eran capaces o educados suficientemente en los principios de N.A. para hacer el trabajo bien hecho. Ese grupo de hogar original suplió mucho del personal y la mayoría del efectivo para una area. Hubo un tiempo cuando tuvo 17

pasa a la p. 8

Pivotal Response

Daily Definition ☺

from Webster's New World Dictionary, College Edition

radical (rad'ī-k'l), **adj.** 1. of or from the root or roots; going to the center, foundation, or source of something; fundamental; basic: as, a *radical* principle.

First I would like to express my gratitude for the article, "Pivotal Moment in History". It touched my heart. I wish the author had been available in 1984, '85, '86, '87, and the '88 Conference that I attended. Maybe with your help we could have made a difference. We still can. I don't believe creating a new service structure is running away. I believe it is running to.

When God decided it was time for me to get clean there was only A.A. where I am from. Then N.A. started so I decided to give N.A. a chance. The A.A. members told me that I would drink if I did not attend A.A. and that I was running away and that there was no reason to leave Alcoholics Anonymous, that I should fight for what I believe in. So I did. I stopped going to Alcoholics Anonymous and only attended N.A. What a concept. I surrendered to fight, so I could fight for my own life. I stopped putting energy into changing something for me to fit into. I stopped trying to change A.A. I started to participate in helping start N.A. in my area.

I was taught by my N.A. sponsor to stand for something or fall for anything. He told me to work the steps or die, motherfucker! And learn to apply the Traditions and get involved in service. So I did. I chaired seven meetings a week. I helped start a new Area at that time. I had a lot of hope for this Area, for it to be able to stand on principles, and it did for seven or eight years. Then the World influence reached them. My home Group continued to participate in this Area for two more years, constantly battling to see that the principles were to be carried out. It strained our membership from being able to carry the message. Then one day a miracle happened. Seven Groups walked out of that Area at the same time. What a relief to know we do not have to go back. We can start anew. What a concept. A new structure. The Traditions demand so. "Because we hear about 'suggested steps' and 'no musts' so often some of us make a mistake and assume that this applies to the groups the way it applies to the individual. The Traditions of N.A. are not negotiable. They are the guidelines that keep our fellowship alive and free." [Basic Text, First Ed. p. 53].

We got tired of fighting so we surrendered to the Traditions. If we were to be an N.A. Group, there was no clear answer except to create a service structure to serve us. It does not matter what the name is, A.S.I.S.N.A., Healthy Change, or parallel structure. There has been a new awakening. The old structure does not exist in our minds. Parallel lines run side by side but never touch. We need to go back to the basics - steps and traditions are the path. God's will will lead us if we let Him. Search your hearts. Ask God and He will answer you. We will support you but won't join you in the fight for change within the known structure.

It is like when we were using. We didn't change our fear of the unknown. "When the student is ready,



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identity crisis

For many years I pondered the philosophical question; "Who am I?" I searched for meaning in life through fantasy after fantasy. I sought purpose for my existence in cause after cause. Finally, desperate for an identity to reconcile my diverse personality, I began to expand my consciousness through: drugs, from hippie to hype. I searched the world over for stories about drugs and the culture surrounding them. I scoured the realm of pills from doctors, the best and the worst of liquid potions. I went from upholstered sewers full of disco-glitter to cribs cluttered with filth on the nod. Nowhere could I find me. Not in the dealer, not in the jetsetter, not in the biker, nor in the burn-out. I came to this Fellowship totally lost. Not knowing who or what I was. I knew that I'd tried to be many things and had failed. I knew who and what I wasn't. My life only got worse when I used drugs - I wanted to stop.

My would-be helpers tried to convince me that I was an "alcoholic", but I knew alcohol was only an occasional substitute. They tried to appease me by suggesting that I was a cross-addict, but I didn't have any splinters in my shoulders from carrying crosses - I wasn't addicted to crosses. Well, maybe then I might be a dual addict (they were truly trying to help me surrender), but my possessions didn't include matched swords or pistols - I wasn't addicted to dueling at all. In exasperation they put it to me that I must be a

poly-addict. However, to the best of my memory, I'd never smoked or shot or swallowed a bit of plastic. I survived the psychology and the would-be helpers caught up in their own chemical denial. I came to an N.A. meeting and finally heard something that made sense. I was a person whose whole life and thinking had become centered in drugs in one form or another. Very simply...an addict! Now I knew what all that mumbo-jumbo about keeping it simple meant.

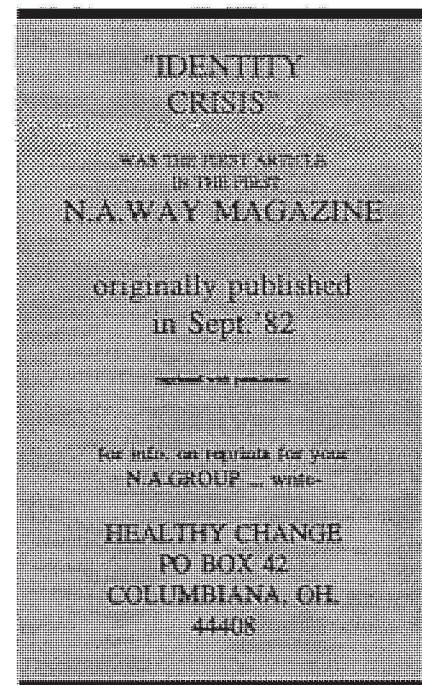
Eventually I was able to surrender to the idea of being powerless over my addiction, my life had become unmanageable. Today I realize that chemical identities are just a very insidious form of denial. My recovery is based on powerlessness over addiction, not powerlessness over drugs. I'm sick, getting well the N.A. way, recovering from addiction. I don't think that I can recover from drugs. My body, and maybe my mind can get over their effects. Drugs are not incurable; addiction is. I can recover from my disease if I accept my powerlessness over it and work the steps on that basis. My denial is strong, the strongest part of my addictive thinking. I'm sure that my denial could lead me to say that I'm a drug addict, an addict-alcoholic, a cross addict, a chemically dependent pill head, or any one of a number of complex chemical/personality labels.

The Fellowship of N.A. taught me to identify myself according to my condition. I am an addict. None of the chemical symptoms of my disease; none of the drugs I used are any more important than the others. As an addict, I am addicted to all mood

changing chemicals whether I used them moderately, excessively, and even if I never used them at all. I'm an addict, recovering from addiction through the N.A. Program. The chemicals I used are not even the most important symptoms of the disease that I'm powerless over...today.

Total surrender can lead to unlimited recovery. To participate in my disease through denial of it would be to reserve a place for relapse: to limit my recovery. I need to participate in my recovery at meetings where addicts help each other recover from addiction. I'm grateful for the gift of knowing who and what I am. I'm no longer caught up in the aura of drugs. I've surrendered to the N.A. Program and don't need to participate in any denial based on a chemical hierarchy. I choose unconfused recovery expressed through my simple identity.

I am, very simply, an addict.



from p. 2

shared and the work was underway.

The Celebration Of History II was held in Montgomery, Al. in August. The focus was on early history. The final draft of the Handbook was completed. The archival material was added to and complete sets were sent to Pa., Mi., and Al. Discussion began on the holding of the first working weekend for the history project. Workshops were held. Interviews were done with several individuals.

In October the first working was held in Ripley, West Virginia. Work began on a newsletter for the history effort. The regional information that had been collected was put in order. The archival items were put into chronological order. Printing and distribution was discussed. Format of the book was discussed and a new chronology was begun.

In January 1992 the first newsletter was finished and mailed. This contained the flier for the next working weekend to be held at Ripley.

The end of February Ripley II was held. This weekend the working group made formats for the regional history information, a sheet to cover the conferences and one for world conventions. The 35 regional histories were put into the new formats. The first five conferences were put into the info sheets. Our first donations to the committee were also received. Further discussion on the book and format etc. took place. This was by far the major work effort to have taken place so far. Dedication and long hours accomplished a large amount of work. There were also introduction, preface and dedication drafts written. Discussion began for the next meeting to be held at Add-a-thon IV in Allentown.

Add-a-thon IV was held over the Fourth of July weekend once again. A lot of work was done on the conferences. A major archive was brought and put into useable order. A pre-history review was brought by a member. Discussion on the committees direction and form took place. Working assignments were taken by about a dozen members. Talk about the next meeting began.

Two members, at their own expense, went to California in August. Archival information was collected. Several interviews with members were done. The WSO was visited and copies of some of the material in their files was received. Additional information from the history file at the WSO was requested.

The WSCLC at its September meeting discussed the history project. At that time a letter was drafted to encourage co-operation on the ongoing work of writing a history. Sadly, it implied that the work being done over the last few years was slanted or biased in some manner and that by joining with the WSCLC in their efforts, somehow the work would then be accurate and unbiased. All well and good for a first contact (sort of) yet out of character for what they would decide only a month later.

The WSCLC, in it's meeting at the fall quarterly, decided that the History project was not a piece of recovery literature and that the idea should be passed to the BOT for their consideration. As this article is being finished in early May the only input this writer has had is that the history project remains in the hands of the WSO who will continue to collect information until such time as the fellowship desires the work to be done.

The work continues and the next planned meeting is for Allentown, Pa. over the 4th of July weekend.

Watch for a flier in this newsletter. The committee has dedicated itself to the preservation of archives and is in the process of putting all available documents on computer. This will soon allow access nationwide to all materials through a bulletin board system yet to be set up. Regional histories are being worked on and several states are currently involved in writing their state histories.

Some persistent thoughts are that this material would allow us to see where we have been so that we can see our future. This seems to fit with the idea of an inventory year and some discussion has taken place with a member of the BOT.

I can not stress enough the importance of getting on with the project. Many of the early members are now dead or difficult to find. Many more are in poor health and need to be interviewed before the glimpses are gone forever. Without a historical perspective of what we do we can assume that what has happened before will happen again.

EVERYONE IN NA HAS THE RIGHT
TO KNOW OUR HISTORY

..... TO BURY OUR HEADS IN THE SAND,
LEAVES OUR ASS IN THE AIR

Celebration
And Working Weekend

40

NO HOPE
KNOW NA
KNOW HOPE

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...We MAY...

Most members, especially with less than 5 years, are easily manipulated by fear through these cries of "disunity". Many are quick to see disunity in a lack of conformity and look no further for the sources of our unity. Our Ninth Tradition states we MAY create service boards or committees. That is a choice every autonomous NA Group makes with their Fourth Tradition freedom: whether or not to create service boards or committees. If a Group does decide to do that then it becomes their responsibility to continue to supply that service board or committee with willing and able members to serve. That was the original idea behind the 9th tradition in our (or any) fellowship.

What has evolved is a fellowship or society where Traditional freedoms are being eroded administratively. Along with freedom, enthusiasm and creativity are sacrificed (the very spirit of the spiritual program). The wording of the first concept "...the NA groups have joined together to create a structure..." contradicts the Ninth Tradition.

What we are doing here is exercising our Fourth and Ninth Tradition freedoms as groups to create service boards or committees. We can make them directly responsible. There's a radical idea! Nowhere is it stated that we cannot create a service structure PARALLEL where service work can be done. Only lack of faith can stand in our way. What people fear is this "disunity". Our real unity is in our diversity. Our common welfare is recovery from the disease of addiction through the 12 Steps of NA - no one seems to disagree with this.

"so if you...
don't do any work
at the Group level
you've got
yourself caught in
a contradiction."

Now the way we proceed is not to sit back and say God's gonna do it, God's gonna take care of us, whatever happens is "God's will". The intricate thing about that is the only place God appears in our Traditions is Tradition Two. The basic unit of NA is the Group, so if you bypass this idea and don't do any work at the Group level you've got yourself caught in a contradiction. So as a Group of NA members, or better yet as a number of NA Groups, we can seek the will of a loving God through group conscience and certainly have the faith to go ahead and do what we decide to do. It's the people who stand back and say God's gonna do it that lack faith (the faith to act exists only in an act of faith). These folks are afraid to go forward, they're afraid that anything different is going to shatter the Fellowship (Stepford addicts) and this is the furthest thing from the truth.

That's where we're at with traditions: we can create any service board or committee we want. Whether we choose to participate in it or not is another choice of the NA Group. Proof of the validity of this is an Area functioning successfully in Allentown, Pa., printing their own literature, doing their own PI with their own helpline, they don't belong to a region, they don't participate in the existing structure. They are a working model for us. Because their funds aren't being siphoned off in various ways they have the money they need to perform the services the Groups approve. We can do the same thing.

WSC '93

I was anticipating writing about the World Service Conference immediately after. I was thinking maybe I would list the motions 1-43 with a "passed", "failed", "amended" or "tabled to" description. I was predicting that all administrative motions would pass and all regional motions would fail, and offering to my friends that I would not be wrong on more than 3 counts (no one argued otherwise, my insight is not uncommon). I would then pose the rhetorical question, "Is this unity or effective administration?" As it turned out no such report seems possible because more motions were added to the 43, and almost everything passed was newly addendum-ed or amended one or more times.

While the first draft minutes from the Conference have not yet arrived, here are some highlights.

Two World Servants were immediately removed in a credit card scandal. The Literature Trust Document was approved and the Use document altered. History was returned to the Office and a World inventory was given a two year life-span. "It Works" will soon be available for sale by your local franchise while the Guide to Service was put off beyond the inventory. The Australian motion to alter the Steps and Traditions was sent to the Trustees for study.

The remark of the Office that "the war is over" leaves me scratching my head. Who was authorized to start a war? Maybe this is one of those overtures for reconciliation we've been hearing lately. Unfortunately we're also hearing that purists in England are being increasingly harassed and threatened. I keep thinking of the story of Becket. Our own royalty needs to make amends for what it has fostered.

The clearest message I get from WSC '93 is that the conscience you sent is subject to full renegotiation on the floor and in the back rooms.

AN APPROACH TO THE FOURTH STEP INVENTORY

[This Fourth Step Guide was written by the Fellowship and widely used for years. The second half will be printed in the next issue. Input to the guide may be sent to Recovery First Group, POB 4504 Allentown PA 18105.]

The purpose of a searching and fearless moral inventory is to sort through the confusion and the contradiction of our lives so that we can find out who we really are. We are starting a new way of life and need to be rid of the burdens and traps which have controlled us and prevented growth.

As we approach this step, most of us are afraid that there's a monster inside of us that, if released, will destroy us. This fear can cause us to put off our inventory or may even prevent us from taking this crucial step at all. We need to remember that fear is lack of faith; and now that we have found a loving, personal god to turn to we no longer need to be afraid.

We have been experts at self-deception and rationalization; by writing our inventory we can overcome these obstacles. A thorough written inventory will unlock parts of our subconscious which remain hidden when we simply think about or talk about who we are. Once it's all down on paper it's much easier to see, and much harder to deny our true nature. Self-honesty is one of the keys to our new way of life.

The only way to get clean is to stop using and the only way to take an inventory is to sit down and do it. Many specific inventory methods have been used successfully by our members. This inventory method has worked for some of us and can work for you if you'll follow through. Remember, you cannot write a bad inventory - only a better one, and you can write too little - but never too much.

INSTRUCTIONS

1. You will need a pad of lined paper or a theme book, a pen, and a good dictionary.
2. Sit at a table or desk to write, make sure you have plenty of room and that you will not be unnecessarily interrupted.
3. In going through this guide look up the definition of any words that you do not know the meaning of.
4. When you are actually writing, leave a wide margin so that you can add or comment later.
5. Try to write down what comes to you first and don't edit your inventory.
6. Don't worry about spelling or neatness; your inventory should be readable but it doesn't have to be a work of art.
7. Do not erase or obliterate anything you write.
Strike out "wrong" words or errors with a single line that can be read through.
8. If something "pops" into your head when you are working on something else write it down or make a note on a separate sheet so that you can return to it later. Then get back to what you were doing before.
9. You are writing your inventory for you. At this point the fifth step does not exist. Write down everything, even the things that you are unwilling to share. You can always take out something later, but by writing it down at least you will have a chance to see it more clearly.
10. Write until you have nothing left to write. Your inventory will probably take more than one sitting to write. Try to stop at the end of a section and start again as soon as possible.

I. Begin your inventory by taking the first three steps in writing: what do they mean to you and how do you work them.

- a. Admit your powerlessness in writing and discuss how your life is unmanageable.
- b. Write about the "Power greater than yourself" that you have come to believe in, and what you hope this power can do for you.
- c. Write about your decision to turn your will and your life over to the care of God, and make this commitment in writing.

II. RESENTMENT is the way most of us have reacted to the past. It is the reliving of past experiences again and again in our lives. The more often you have relived an event or gotten into "should have" and "if only" then the more significant that event probably is.

- a. Write about each incident in your life which you have had to relive in your mind at some later date. This includes both "good" and "bad" experiences.
- b. Write about past actions that you would change if you had the opportunity.
- c. Write about any events in your life which you feel caused a change in you.
- d. Write a dictionary definition and at least three sentences on each of the following feelings as they applied to people, places, things and ideas.

self-pity
pride
contempt
dishonesty
envy

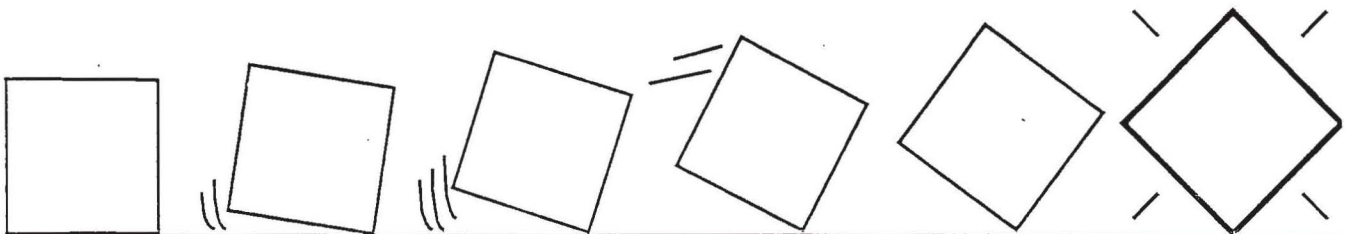
intolerance
lust
hatred
apathy

selfishness
greed
jealousy
inertia

III. ANGER is the way most of us have reacted to the present. It is our reaction to and denial of reality.

Write about the things that make you angry, irritate you, or make you feel uncomfortable. What are your "buttons" and how do they get "pushed"? Are there any key words, phrases, actions, or situations which are sure to "set you off"? The following is a list of some of the things that we often react to with anger. Some of these will apply to you and some will not. Use this list as a starting point and to get you thinking in terms of anger.

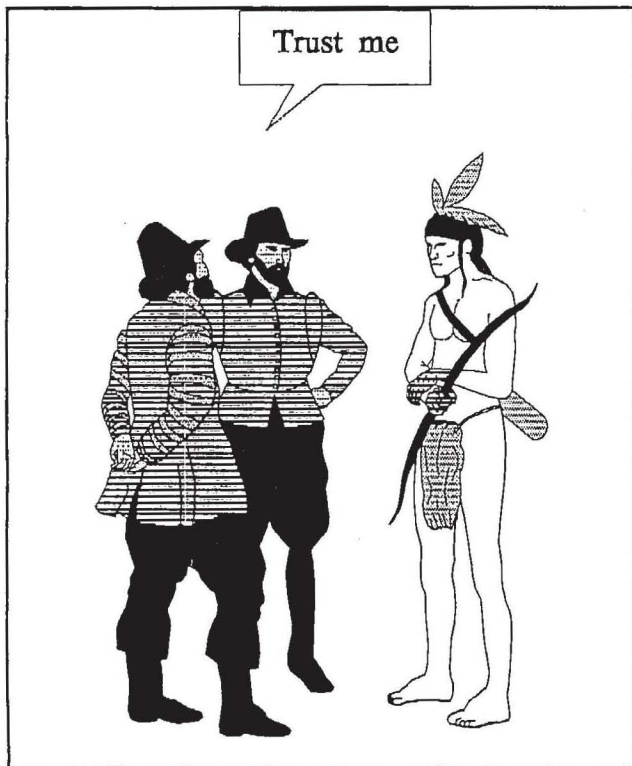
- being criticized
- being kidded
- being touched
- being praised
- being gossiped about or talked about
- being called names (stupid, fat, skinny, asshole, bitch, whore, bastard, etc.)
- being stood too close to
- being contradicted
- being ignored
- practical jokes
- being laughed at



from p. 1

better than everyone else and resentments began to build. What wisdom that is. It has taken time to accept my part in this. It is not pretty to see the thing we nurtured and helped grow, hurting and struggling over the things that in our good intention we dumped on it.

Slowly some sort of overview is coming to the front from several different directions. One seems to want to copy a structure and procedure used in another fellowship. Hence the CON-cepts and the proposed TRUSTme committees. (After all, the contact with A.A. in the not too distant past said their



mistake was giving the groups too much autonomy.) Yet there is an expanding group of members that feel that there are other choices here. They believe that the groups should maintain their autonomy, that a variety of approaches to recovery attract the greatest number of individuals.

Discussion on this has taken place for many years and last summer a group of members decided that we would begin to spread the word, that it is okay for you to have different ideas on what works in your groups. We propose that this be a right that no one should have the right to take from your group. That we will support each other even under the concerted effort to make unity uniform. There has been an increasing interest and participation in this discussion and now comes the time to broaden that discussion.

It has been discussed that services return or evolve to a point that if the group does not or will not do the work that is needed then it is not time for that project to be done. That we have a structure beyond the

next page

de la p. 1

reuniones a la semana. La mayoría del comité para una convención estatal fueron miembros de ese grupo de hogar. Así fue como yo aprendí a ser de servicio. Bien cerca al adicto.

Entonces vinieron todas las bellas experiencias de aprender. El entrenamiento de como tenía que ser hecho. Entonces lo inevitable empesó a pasar: todos nosotros empesemos a tener más sabiduría que todos los demás y los resentamientos empesaron a crecer. ¿Que sabiduría era esta? Ha tomado tiempo para yo poder aceptar mi parte en esto. No es lindo el ver la cosa que nosotros cuidabamos y ayudabamos a crecer sufriendo y pasando apuros a causa de las cosas que con todas nuestras buenas intenciones nosotros le hicimos arriba.

Lentamente alguna clase de vista completa está saliendo adelante desde varias direcciones. Una de ellas parece querer copiar una estructura y procedimientos usados en otra confraternidad. De ahí los Conceptos y los propuestos de Confía en mí. (Después de todo el contacto con A.A. en el pasado no muy lejano dijo que su error fue el darle a los grupos demasiada autonomía). Pero todavía hay un creciente grupo de miembros que sienten que todavía tenemos otras posibilidades. Ellos creen que los grupos deben mantener su autonomía, que una variedad de enfoques hacia la recuperación atraera el máximo de individuales.

La discusión sobre este tema viene de muchos años y el verano pasado un grupo de miembros decidió de empesaríamos a diseminar la palabra, que está bien que tengas diferentes ideas sobre lo que trabaja en tú grupo. Nosotros proponemos que este sea un derecho que nadie tenga el derecho de quitarle a tú grupo. Que nos apoyaremos uno a otro aun bajo el esfuerzo concentrado de hacer la unidad uniforme. Ha habido creciente interés y participación en éstas discusiones y ahora viene la hora de aumentar esta discusión.

Ha sido discutido que los servicios vuelven o evolucionan a un punto que si el grupo no hace el trabajo que es necesario entonces no es tiempo para que ese proyecto fructifique. Que tengamos una estructura fuera de nivel de el grupo que sea informacional solamente. Que esta estructura trate de no hacer decisiones por el grupo. Si el grupo ha identificado un proyecto que está dispuesto a apoyar entonces la estructura solamente les traera al grupo el entendimiento del enfoque de N.A. hacia ese proyecto. No tratar de mandar cuando, por que y como el proyecto será hecho. Si el proyecto es demasiado grande para un grupo la estructura tratara solamente de ayudar a recoger, aprender y trabajar juntos.

Sugeremos esta alternativa porque sentimos que esto mantendrá la libertad que todos nosotros necesitamos sentir. Que pensamos como individuales nos preocupara a todos. Parece haber un lugar para todas las ideas que tenemos para llevar el mensaje.

próxima página

group level that is informational only. That this structure attempt to make no decisions for the group. If a group has identified an effort that they are willing to support then the structure will only bring to them the understanding of N.A.'s approach to that effort. Not to try and mandate when, why, and how the project will be done. If a project is too large for one group to accomplish the structure will attempt only to help them gather, learn and work together.

We suggest this alternative because we feel that this will maintain the freedom that we all need to feel. That what we think as individuals will be of great concern to all. There seems to be a place for all the ideas that we have for carrying the message. We need to realize only that "If it is not practical it is not spiritual". This can take care of much of the current bitterness that many feel toward those with a different view on the directions needed in our fellowship.

There is already one region, several areas and a growing number of groups that operate with this freedom and disconnection from the old service structure. The fear was dealt with and support has come from across the nation for this sort of effort. We have hopes that this will restart the effort of addicts writing for addicts as it was done in the past. That new literature will help us all to grow and attract new members and keep those with time involved.

It all sounds so simple. The argument that the few will always do the work of the many is wrong. We are, each and everyone, challenged to carry the message to the addict that still suffers and to practice these principles in all our affairs. This is perhaps the most important lesson, after not using, that we learn here. That we will be concerned about the next person. Learning how to give can make us the more fully human beings we strive to be.

We pray that as this effort goes forward, we never assume we are the only ones who are right. We simply have a way that can work and we go forward in the attempt to always seek better ways to carry the message.

Tenemos que realizar solamente que "Si no es practico no es espiritual". Esto podrá resolver los corrientes resentimientos que muchos sienten hacia aquellos que tienen opiniones diferentes sobre las direcciones necesarias en nuestra confraternidad.

Ya existen una región, varias areas y un creciente número de grupos que operon con esta libertad y desprendimiento de la vieja estructura de servicio. El miedo ha sido trabajado y apoya ha llegado desde toda la nación por este esfuerzo. Tenemos esperanzas que esto re-empezara los esfuerzos de addicts escribiendo para addicts como hemos hecho en el pasado. La nueva literatura nos ayudara a todos a crecer y a atraer nuevos miembros y mantener a aquellos con tiempo envueltos.

Todo suena muy simple. El argumento que los pocos siempre hacen el trabajo de los muchos está equivocado. Nosotros somos, uno y todos empujados a llevar el mensaje al adicto que aun sufre y a practicar los principios en todos nuestros asuntos. Ésta es a lo mejor la lección más importante, después de no usar, que aprendemos aquí. Que nos preocuparemos sobre la próxima persona. Aprendiendo a dar nos puede convertir en los seres humanos más completos que queremos ser.

Nosotros rezamos que este esfuerzo salga adelante, que nunca asumamos que somos los únicos que estamos correctos. Nosotros simplemente tenemos una manera que puede trabajar y salimos adelante siempre intentando encontrar mejores maneras de llevar el mensaje.



I Ain't Leaving

I got your news letter off my sponsor and the SOS news letters; at this present writing I'm over 5 years clean. I came into NA thru AA and one of the things I found strange about NA was the different editions they kept turning out.

I felt it lacked credibility, the style and tone of the 4 and 5 editions seemed to me to have been written for treatment centers. They were too professional in comparison to the AA text. I had never seen a third edition revised copy.

The first third edition I have seen was the baby blue and its fine by me.

Thru talking with my sponser and the letters he has given me, at first I found it all unbelievable that WSO could take David to court, that members would discredit other members, that an attitude of us and them would develop. I thought to myself well in America anything is possible but not here in England.

So off I went to my home group to give some new people the baby blue thinking this is great free texts, they'll love it. And I was right the new people loved it. What I did not perceive was that 99% of the members who had served at area and region hated it and I found myself alone and frightened with thoughts of what's wrong with giving away a book and most of all what's wrong with me; this has all passed with the love of my

Ain't Leaving *continued...*

sponsor and members who do care for me and I for them.

I now understand why those members who are discrediting me are the way they are and I can be the same way, its the disease of addiction.

To me its right that the text is returned to its original and not changed; like the AA text we need consistency and patience.

We need NA to be a fellowship in its own right. We need to believe in a loving God not some addicts sitting in an office with the same disease as me. I now do service at area and I see the difference. At area the newcomer is not equal. The newcomer cannot vote, the same goes for the newcomer at region. These services are not NA.

I've felt it in myself. I've wanted recognition. I've wanted to be a paid 12-stepper and be flown to America to speak at conventions and be applauded. Screw me, I've wanted it all.

What I did not want was to start a meeting in my home town and sit there on my own. I did not want to keep giving the Baby Blue away when my friends or so called friends discredited me. I did not want to do just NA and come to believe in the therapeutic value. I did not want to go to that extra meeting with the newcomer or phone my sponser or the new person.

Today the things I don't want to do, I want to do. I have had to change. All I've got is NA and I ain't leaving and NA has given God and me a working relationship and I know that the most beautiful people in the world haven't yet found NA and when they do we'll be waiting, strong in our love. I thank those people for the blue book.

Yours in the Spirit of NA

Out of the Mud

I have just received the second issue of "New Awakenings" and I feel compelled to write to you all who are suffering so. I know the struggle you are engaged in, I have fought this struggle. I committed "servicide" in NA a few years ago as a self-preservation technique, and now, when I read your newsletter, all I can do is urge you to win the war by disengaging from the fight. The corrupt and the unjust and the power hungry power brokers will defeat themselves, if you will just have the patience to let them do it.

The war you are waging, the rage you are displaying, is not worth winning unless you play the game on spiritual terms. By spiritual, I mean one thing and one thing only: in a loving manner. It is obvious that you cannot deal in a loving manner with the problems that torment you, and therefore I urge you all to allow the power brokers to have the power, and simply stop supporting them. There's an old saying that goes something like, "when you roll around in the mud with pigs, you have a tendency to get dirty."

I think the people at the top of the power pyramid in N.A. are lost - they really have no idea what the populace of N.A. want or who they are, but unfortunately, these are the dope fiends who have proved best at accumulating power and they have every inclination to keep it. DON'T KID YOURSELF: You are not going to defeat them with your newsletters and the anger you feel at what they are doing is going to kill you if you don't find a way to let it go. It will either kill you or give your disease a good shot at getting you to relapse. The people you are angry at are heavy into relapse, only they are using power instead of drugs. Don't join them in their relapse. Resist them by not resisting.

Instead of being angry, start loving the lost and confused souls who are still walking into the doors of NA who don't know the WSC from a crack in the sidewalk and couldn't care less. Stick to the principles of helping the newcomer and contribute to the quality of your home meetings and let the corruption in California take care of itself. If you truly believe that God is in charge of NA then you have to have faith that eventually God will deal with these people. Because as outraged and as informed as you are as to the "war crimes" that have gone on, you are not the judges, no matter how right you may be. Allow judgement to be God's domain, and continue with your lives and your recovery.

One last thought. One night, a few years ago, as I spent a good two hours on the telephone with Grateful Dave, discussing his upcoming legal battle with the WSC, he said to me that "us radicals" need a newsletter (much like yours) to get the message out. "But," he said, "if they do that, anyone who writes anything out to be required to sign their names so that everyone will know who wrote it, God included." If you are going to continue with your efforts then I concur with Grateful Dave - sign your names. Name names. Spend your money to hire independent accountants to have the books of the WSC audited and put the crooks in jail. Hire lawyers to fight with their lawyers. Pick up the phone and complain to the IRS that the WSC is ripping off what is supposed to be a non-profit group. Because if you're not going to get in the mud with the pigs you're not going to touch them, and all you're doing by venting your anger in your newsletter is, well, for self-satisfaction. If you can't love your enemies by walking away from the fray, then get down and dirty and fight, because the people you are fighting will use any method they can to quash all of you like dirty bugs. I have seen them do it over and over and over again. Sign your names. File complaints. Drop a dime. Or learn to love them. And please, get on with your lives.

signed

Pivotal Response

Daily Definition ☺

from Webster's New World Dictionary, College Edition

radical (rad'i-k'l), **adj.** 1. of or from the root or roots; going to the center, foundation, or source of something; fundamental; basic: as, a *radical* principle.

First I would like to express my gratitude for the article, "Pivotal Moment in History". It touched my heart. I wish the author had been available in 1984, '85, '86, '87, and the '88 Conference that I attended. Maybe with your help we could have made a difference. We still can. I don't believe creating a new service structure is running away. I believe it is running to.

When God decided it was time for me to get clean there was only A.A. where I am from. Then N.A. started so I decided to give N.A. a chance. The A.A. members told me that I would drink if I did not attend A.A. and that I was running away and that there was no reason to leave Alcoholics Anonymous, that I should fight for what I believe in. So I did. I stopped going to Alcoholics Anonymous and only attended N.A. What a concept. I surrendered to fight, so I could fight for my own life. I stopped putting energy into changing something for me to fit into. I stopped trying to change A.A. I started to participate in helping start N.A. in my area.

I was taught by my N.A. sponsor to stand for something or fall for anything. He told me to work the steps or die, motherfucker! And learn to apply the Traditions and get involved in service. So I did. I chaired seven meetings a week. I helped start a new Area at that time. I had a lot of hope for this Area, for it to be able to stand on principles, and it did for seven or eight years. Then the World influence reached them. My home Group continued to participate in this Area for two more years, constantly battling to see that the principles were to be carried out. It strained our membership from being able to carry the message. Then one day a miracle happened. Seven Groups walked out of that Area at the same time. What a relief to know we do not have to go back. We can start anew. What a concept. A new structure. The Traditions demand so. "Because we hear about 'suggested steps' and 'no musts' so often some of us make a mistake and assume that this applies to the groups the way it applies to the individual. The Traditions of N.A. are not negotiable. They are the guidelines that keep our fellowship alive and free." [Basic Text, First Ed. p. 53].

We got tired of fighting so we surrendered to the Traditions. If we were to be an N.A. Group, there was no clear answer except to create a service structure to serve us. It does not matter what the name is, A.S.I.S.N.A., Healthy Change, or parallel structure. There has been a new awakening. The old structure does not exist in our minds. Parallel lines run side by side but never touch. We need to go back to the basics - steps and traditions are the path. God's will will lead us if we let Him. Search your hearts. Ask God and He will answer you. We will support you but won't join you in the fight for change within the known structure.

It is like when we were using. We didn't change our fear of the unknown. "When the student is ready,



To get *New Awakenings*

Just send us your name and address. Use this form if you wish. Send us a letter if you can. We publish the first week of every other month. Getting you one issue #2 in the U.S. cost exactly 67.12¢ so please send us \$4.03 for a year's subscription. Thank you. It works.

Name _____

Address _____

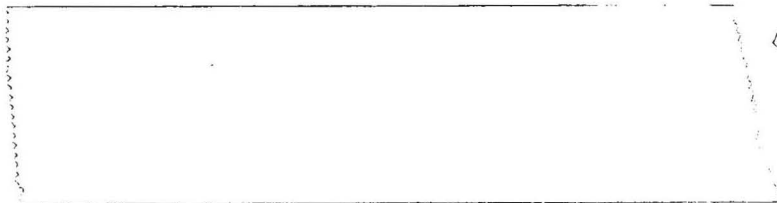
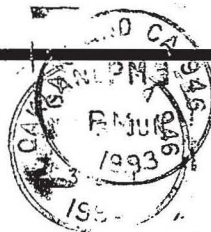
Response

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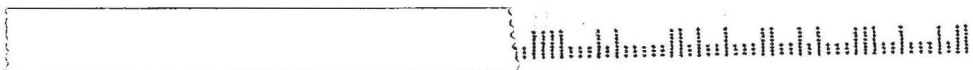
the teacher will appear." When and if members get tired of the pain of fighting and feel like a healthy change, a new awakening, we'll be there. I hope it does not take others as long as it took me to make that decision. I hope our experience can help you. The statement, "I believe that effort would be doomed to failure" [re an alternative structure] - that is the way A.A. thought about us in 1979 in my home town and other places. It is the way they looked at us when we wrote the book, the Basic Text. A little bit of lack of faith? Second Step and then a Third Step to follow. What a concept (and not the twelve concepts for they violate the Twelve Traditions). We love you and keep writing.

-Loving Service Anonymous

New Awakenings
P.O. Box 21232
Oakland Ca 94620



GOTTCHA



New Awakenings

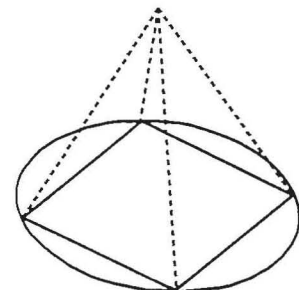
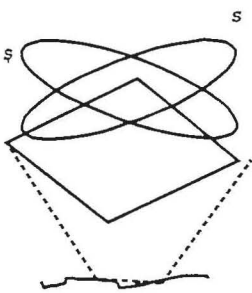
A NEW SURRENDER

I've tried to look at it all from a principled distance. We have this fellowship full of newcomers who don't know the awe-full history of N.A. service. At just about every meeting they attend they hear... "our common welfare should come first.....one Ultimate Authority, a loving God...in our Group conscience...our leaders are but trusted servants, they do not govern.....Each Group is autonomous.....N.A...ought never... finance...any...outside enterpriseN.A...ought to be fully self-supporting..... N.A. as such...may create service boards and committees, directly responsible to those they serve."

When I was in their seat, when I was new, I treated these principles as cherished truths, describing the nature of Narcotics Anonymous: pure and simple. Just as you and I did, they will probably soon be attracted to service in order to 'give it away so they can keep it'. Today, that's usually where our disillusionment begins. Or where we begin to be corrupted, depending upon our character and the character of those members they find involved in service. Each of us discovers the spiritual corruption in N.A. structural service in a different way and each of us deals with it according to our own recovery. We find that lock-stepped compliance to 'what is done here' and unthinking uniformity masquerade as Unity, overriding any

considerations of the truth and **Spiritual Principles** as they regard our common welfare. We find that service committees tell N.A. Groups and members how to think and how to behave. The conscience of those groups is either manipulated or ignored. Each service committee takes it's lead from the next 'higher' service committee. We find our leaders running the show with strong hands and wills, skillfully assuring us that they do what they do in our best interests. We find a structure more nearly resembling representative government than any form of 'service' we may have considered. We see any group that differs from the norm criticised, ostracized or outcast, and are told not to go near those people because they are sick and not 'real' N.A.. As we become more sophisticated and perhaps ask our representative to read some financial reports from our primary service center we realize that outside concerns buy our literature at reduced rates so that they may charge the same amount we charge our members while defraying their own costs. Or in other words, we indirectly finance outside enterprise. We also see from these reports that large 'profits' are made on the literature that we buy as newcomers or buy as groups to give to newcomers and that this profit is used to finance service projects that are supposed to benefit our group. We find that groups don't really need to be self-supporting that their services are paid for through our newcomer tax. We find that most every function sponsored by a structural service committee is designed to raise funds or encourage conformity. We learn that our services are funded by literature/convention profits and fund-raisers with groups' donations being relatively meaningless as funding. Consequently we are

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from page 1

not amazed to discover that the services rendered by our boards and committees were seldom if ever requested by most or even any of the groups. We wonder how our structural services, our boards and committees are 'directly responsible' when the pure and simple **Spiritual Principles** shared at most every meeting of N.A. seem foreign to the conduct of these boards and committees we have created. We question the honesty of the Narcotics Anonymous fellowship when we look at the service structure it has built for itself.

How has this happened? N.A. truly is a spiritual fellowship where an addict with the desire to stop using drugs can miraculously stop using, lose the desire to use and find a new way to live. We say our recovery in N.A. is based upon the application of spiritual principles in our lives. How then, can such blatant compromises of such basic spiritual principles be tolerated? Perhaps it's because most of the fellowship is not aware of the reality of our services. Perhaps it's because most of our fellowship doesn't know our real history. It sounds to me as if our fellowship needs to inventory it's services, current and past so that we may begin living up to our principles here and now.

not a new fellowship
A NEW AWARENESS

not a renewed resignation
A NEW ANALYSIS

not a new set of guidelines
A NEW AWAKENING

not a new complaint
A NEW ACTION

CORRECTION

In *New Awakenings* Issue #2 there was an article which we titled "Unity And Recovery". It was stated there that the newsletter *Clean Times* of London had not printed it. In fact, the *Clean Times* of London **DID** print it. We are sincerely sorry and offer this apology.

Publishing Box

Well, its come a long way since last fall. The reality is that "you" will make the difference. What's to print?, it's what you send us. Like the direction? Hate it? God: grant those who have the willingness to write it, the place to find those who are willing to read it.

Welcome to the new freebies. If you like what you see pass it around. Send in your subscription? Get involved?

There has been some humor, satire, poetry, complaints, new and old stuff and some suggestions. So far the response has felt good, thank all of you that have responded.

*** Write what's in your head that needs to be said.***

Financial Statement

Received:

Colorado	20.00
Alaska	20.00
Georgia	4.43
Pennsylvania	10.00
Florida	8.06
Georgia	100.00
Washington D.C.	2.00
California	4.00
Massachusetts	10.00
Texas	8.50
Georgia	4.03
Georgia	10.00
Pennsylvania	5.00
Pennsylvania	20.00
Ohio	20.00
Florida	5.00

	251.02 Total

Expenses Issue 3:

Paper	14.32
Printing	142.89
Postage	53.65

	210.86 Total

NO COMPROMISE



One of the most painful and degrading actions my active addiction demanded of me was that I consistently had to compromise my ideals to survive. I had grown up believing in honesty and personal integrity. I'd learned to be "... as good as my word." In my youth, before active addiction stole my self-worth, I was a person of my word. You could believe what I said. You could count on me. I believed in certain principles, and consistently stood up for them. I wasn't always right but I stood up for what I believed. My belief system was based in my perception of reality. Honesty was honesty, and like pregnancy, you either were or you weren't. Personal integrity meant doing the right thing for the right reason, telling the truth, living without deceit, being fair, just, standing up for principles courageously, and accepting the consequences of my actions.

Addiction altered my behavior. Reality became uncomfortable, eventually intolerable. I needed more and more drugs to survive. When I was under the influence of drugs, honesty and integrity were less important and often inconvenient. Between 'runs', honesty and integrity were burdens that would have prevented getting more drugs and the relief I needed. My values were still there, however, and the only escape from this inner conflict of addiction vs. conscience was to use more drugs. Eventually addiction conquered conscience. Dishonesty, deceit, and injustice became as much a part of my life as drugs. I would do whatever was needed, say whatever was required, be whoever the drug-culture I lived in expected, to get the money and drugs my addiction demanded. Whatever the consequences of my actions were, there always seemed to be enough drugs to compensate.

Dishonesty, deceit and cowardice became habitual. My self-esteem was lost to the demands of active addiction. I lied and stole for practice, even when I didn't need to. I laughed at honest people who stood up for their beliefs and called them square and used them. Living up to principles made them vulnerable, I thought them weak. Addiction twisted reality cruelly so that I began to feel that my dishonesty and deceit could result in some benefit for them. After all, I thought, I am sophisticated and they are naive. I was baffled when their pain and confusion increased. I gradually began to see myself as hopelessly immoral. The drugs slowly stopped working so well and conscience nagged me about my dishonesty and cowardice. My denial forced me to continue telling me that I'd become such a bad person that there was no hope. I'd become what I despised and there was no reconciliation between my actions and my ideals. Only death or permanent institutionalization could save the world from my taint. I began killing myself with drugs. It didn't work. The fog of addiction thickened and I groped hopelessly for help.

Blindly I reached out and you took my hand. Narcotics Anonymous rescued me from my dishonest, deceitful, cowardly drug-altered world or self-destruction. You taught me that I was powerless over the disease of addiction. I stopped using. You taught me that simple abstinence was not enough. I got honest. You taught me to walk my prayer. I stopped compromising. Courage came slowly and painfully. You taught me that addiction had many more symptoms than just drug use. I didn't understand that at first. My dishonesty, deceitfulness and cowardice were more difficult to abstain from than drugs. You showed me actively that the spiritual principles of recovery were pure. You taught me by example that compromising on these principles was just as self-destructive as using drugs. The faith to act can only come from acting on faith. My way didn't work any better in recovery than it had in active addiction. My life had become unmanageable, and as I accepted this, my mind opened. Watching you live clean and recover led me to believe in abstinence, accept my condition, and gave me the faith to try recovery.

Narcotics Anonymous taught me that anything less than a total commitment to all twenty-four spiritual principles of recovery and sharing is denial of my decision to turn my will and life over to the Spirit of recovery. I perceive. Therefore, I cannot compromise. Acceptance is acceptance. Reality shows me that I'm powerless over addiction and my life is unmanageable by me. I can choose to accept that or deny it. Recovery demands acceptance. Faith is faith. Hope comes from faith in my life and I believe I can recover. I need to act on this faith or become hopeless again. Commitment is uncompromising to me. It is surrender in action. Honesty is honesty. Recovery reinforces personal integrity for me. I am free to be as honest, courageous and just as I am willing to be uncompromising on spiritual principles. This kind of limitless recovery forces me to accept my humanity. I fall short of my goals consistently. But by "...shaping my thoughts with the spiritual principles ... (I'm) ... moving toward, ... (I'm) ... free to become who ... (I) .. want to be."

When I compromise spiritual principles in my life, I limit my recovery. When I compromise spiritual principles in my service, I deny addicts the recovery they seek. Just as acceptance is acceptance, faith is faith and honesty is honesty, so group conscience is group conscience, direct responsibility is direct responsibility and anonymity is anonymity. Compromise of these spiritual principles in service brings me similar life-limitation to compromise in my recovery. Except that the life I may limit, the recovery that I may deny, is often someone else's.

Our predecessors taught us that "Half measure's avail us nothing." Compromising Spiritual Principles in recovery and service can only hurt. My recovery demands uncompromising honesty and personal integrity. Real recovery and true service means NO COMPROMISE.

- from the Way of Life Book, an N.A. literature work in progress. For more information or to get involved, please write to WOL 375 Franklin Ave. Aliquippa, PA 15001 U.S.A.

THE NINTH TRADITION

N.A. AS SUCH OUGHT NEVER BE ORGANIZED, BUT WE MAY CREATE SERVICE BOARDS OR COMMITTEES DIRECTLY RESPONSIBLE TO THOSE THEY SERVE.

This Tradition defines the way we run our Fellowship. A lot of confusion has occurred because of misinterpretations of our Ninth Tradition. Our members are addicts who have the desire to stop using, who want what we have to offer, and who have chosen to join us. Our meetings are a gathering of members for the purpose of staying clean. Our principles are the Twelve Steps and the Twelve Traditions.

Another point of confusion is the term organized, which has several meanings. Our Steps and Traditions are uniform and set in a specific order. They are numbered; they are not random and unstructured. Certainly they are organized, but this is not the "organization" referred to in our Ninth Tradition. For the purpose of this Tradition, organized means having an administrative structure, and this implies management and control. On this basis, the meaning of Tradition Nine is clear. N.A. should never

be run by a bureaucracy or management nor controlled by individuals within an administrative structure. If we were to allow this, N.A. would surely lose the best it has to offer and we would choke to death on our insanities.

Even without this Tradition, organization such as this would be in opposition to our spiritual principles. A loving God as He may express Himself in our group conscience would find no place within an administrative structure. How could a trusted servant manage and control? Service and management are contradictory. Government implies control, but our leaders do not govern. How could autonomy exist in an administrative structure? Specialization and professionalism are the basis of any management scheme. Any administrative structure, by its very nature, eliminates the possibility of autonomy. An organized N.A. is a contradiction in terms and any attempt to force organization on us could destroy us. The Ninth Tradition goes on to define the nature of things that we can do, outside N.A., to help N.A. It says that we may create service boards or committees directly responsible to those they serve. This is the basis of our service structure, but keep in mind that although these entities are created to serve our

Fellowship they are not, in fact, a part of Narcotics Anonymous. Our service structure consists of our groups in their business sense; our area service committees, regional service committees, World Service Conference, World Service Board of Trustees, and World Service Office. Each of these is directly responsible, through the service structure, to the members of N.A. and to a loving God as He may express Himself in our group conscience.

...excerpt from the "Grey Book" the review form of our basic text... circa 1981

WE BELIEVE:
THIS ESSAY ON OUR 9th
TRADITION WAS A
PROPHECY.

WE... NARCOTICS
ANONYMOUS, ARE "CHOKING
TO DEATH ON OUR
INSANITIES"

WE ARE...
"LOSING THE BEST WE HAVE
TO OFFER"...

WE ARE...
"RUN BY A BUREAUCRACY,
MANAGED AND CONTROLLED
BY INDIVIDUALS WITHIN AN
ADMINISTRATIVE
STRUCTURE"

...IS THIS HOW WE WANT IT
TO BE?

...CAN WE LIVE UP TO OUR
PRINCIPLES?

-write-

HEALTHY CHANGE
PO BOX 42
COLUMBIANA, OH.44408

From Overseas

Why the Third Edition Revised with Original 4th and 9th Traditions

A brief history of the Basic Text is needed to explain why we use the 3rd Edition Revised with the original 4th and 9th Traditions. By the word "original", we mean the version that was first approved by the Fellowship at the World Service Conference (WSC'82) in 1982.

The book was written by a large group of Recovering Addicts through workshops across the United States from 1979 to 1981, though work started on the book in 1972. The Approval form of the Basic Text was sent out to the Fellowship and approved at the WSC'82. In November 1982 the original 4th and 9th Traditions were changed by a meeting of Three people, the Chairperson of the BOT, the Conference Chair and the manager of the WSO. The altered version was then printed around March 1983. This altered version was our First Edition.

In April 1983 at the annual WSC the Fellowship demanded that the Basic Text be printed as it was originally approved. This printing was our Second Edition.

At WSC'84 the Chairperson of the BOD made a motion that the WSO be given 60 Days to poll the Groups regarding the 4th and 9th Tradition changes. The Chairperson of the BOD said that a Group in Nebraska sent a letter to WSO asking for the poll. WSO claimed the Groups said to change the 4th and 9th Traditions back to the altered version. This Book became our Third Edition. Documentation of the letter from the Group in Nebraska and the results of the poll were not available until 1991.

At the end of WSC'85 the WSC Literature Chairperson made a motion "That the WSO be instructed to have the Basic Text professionally edited to ensure consistent, and correct use of capitalization, verb tenses, gender, singular/plural endings, and other grammatical errors, and that the edited text be returned to the Literature Review committee for acceptance and approval prior to printing and distribution."

At WSC'86 the Fellowship voted to change the "Little White Book" and factor these changes into the Basic Text. The changes had to do with changing Recovered to Recovering, changing specific drug names to just Drugs and changing types of using to just using. This Basic Text was our Third Edition Revised.

In late 1987 the Fourth Edition of the Basic Text was released. This was a result of the WSC'85 motion to have the Book professionally edited. Unfortunately 25 lines were left out "unintentionally" and 2 lines were left out intentionally. Also many Addicts felt that a lot of concepts were changed and that the editing went beyond the limits of the WSC'85 motion.

At WSC'88 the conference decided to insert the missing lines and create the Fifth Edition. This was not in any of the options up for consideration by the Fellowship. Included in the same motion that created the Fifth Edition was a rule that the Basic Text could not be changed for Five Years thus insuring that the changes would not be challenged. I guess they thought we would soon forget. Well we didn't.

After WSC'88 we started printing the Basic Text Third Edition Revised. This was followed by the printing of the Baby Blue Basic Text in 1990. The Baby Blue version is the originally approved Basic Text with the "Little White Book" changes that were approved by the Fellowship in 1986. Or it can be said to be the Third Edition Revised with original 4th and 9th Traditions.

A short quote from the "Temporary Working Guide to the Service Structure" (1988). "The World Service Conference does not make policy, it cannot because it is not a governing body." Somebody should tell them!

The Money

Let's talk about our involuntary donation to WSO Inc. For our discussion we will use the exchange rate of \$1.50 US = £1.00 sterling. WSO Inc. reported in 1991 that the Basic Text cost £1.30 to produce. It costs the NA member £5.85 in the US and £7.00 in the UK. Treatment centres Hazelden and Compcare receive a 40% discount so it costs them £3.50. WSO Inc. claimed they could produce a book similar to the "Baby Blue" Basic Text for 30 pence.

The Information Pamphlets (IP's) cost at most 2 pence to produce. They cost NA members 11p in the US and 25p in the UK. The keytags cost at most 3p to produce. They are sold for 18p in the US and 35p in the UK. The Fourth-Step Guide costs at most 10p to produce. They are sold for 36p in the US and £1.00 in the UK.

And the list goes on and on. Coffee mugs, T-shirts, calendars, medallions, meditation books, speaker tapes, commemorative and special edition books, accessories, specialty items, service materials, etc., etc. All for a hefty profit. Approximately £3,000,000 a year. This is our involuntary donation.

That's a lot compared to the £150,000 that the WSC has each year to spend. The WSC is supposed to be the nerve centre of the fellowship, the focal point of all working world Committees for the Fellowship. The £150,000 is our voluntary contribution. The money donated by the Fellowship through the Regions, though a lot of this money is made from NA Conventions and other fundraisers.

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AN APPROACH TO THE FOURTH STEP INVENTORY PART 2

[The first half of this guide was printed in the last issue of New Awakenings. Booklet-style copies for your Group may be obtained at cost from Healthy Change P.O. Box 42 Columbiana OH 44408.]

IV. FEAR is the way we have reacted to the future. It is our response to the unknown, a fantasy in reverse. Write at least three sentences on each of your fears - past and present (especially those you think are irrational or those which you think no longer bother you). The following is a list of fears. Some of these will apply to you and some will not. Use this list as a starting point and to get you thinking in terms of fear.

self-assessment	claustrophobia	other races	responsibility
people	principles	God	hurting others
insanity	death	police	stealing
punishment	institutions	jails	past crimes
authority	rejection	asylums	justice
acceptance	failure	success	pain
pride	honesty	religion	ego deflation
insecurity	accidents	animals	inferiority
snakes	spiders	insects	obsessions
the dark	heights	disease	public speaking
cancer	heart attack	obesity	mistakes
starvation	hospitals	drugs	attack
impotence	misconduct	sex	suffocating
marriage	discipline	rape	sarcasm
being disliked	moral codes	gambling	desire
water			

V. SEX is an area in which most of us have had problems. One of our old timers sometimes refers to us as "lovers in distress" and this is certainly true. Most of us carry a burden of false shame and false guilt because we have tried to live up to an unrealistic or false moral code.

- a. Write about your "perfect" relationship (casual affair, lover, or spouse) and how your actual relationships have lived up to and fallen short of this ideal.
- b. Write about your sexual fantasies whether or not you have acted them out.
- c. Write at least three sentences about each of the following sex related acts or desires that apply to you or that you have strong feelings about. Use this list as a starting point and add any others you can think of.

adultery	rape	sadism
incest	masochism	pornography
prostitution	molestation	voyeurism
homosexuality	animal sex	teasing
oral sex	group sex	abortion
sex "aids"	fetishes	
masturbation	sexual jealousy	
indecent exposure		
inter-racial sex		
drug abuse as a sex act		
sex relations or acts which you feel are abnormal or unnatural		

VI. ASSETS must also be considered if we are to get an accurate and complete picture of ourselves. This is very difficult for most of us because it is hard for us to accept that we have good qualities. We each have a combination of assets and liabilities and through this program we try to eliminate the negative and accentuate the positive.

a. Write about each event in your life when you did something good without expecting anything in return.

b. Write at least three sentences on each of the following assets of character. Use this list as a starting point and add any other assets that come to mind.

honesty w/others	sense of humor	promptness	positive action
open mindedness	willingness	humility	caring
God awareness	friendship	modesty	gratitude
self-acceptance	self-honesty	patience	self-supporting
self-supporting	forgiveness	simplicity	sharing
serenity	courage	trust	love
faith	acceptance	generosity	being clean

VII. Answer the following QUESTIONS, in writing.

- a. How do you see yourself? What is your self-image?
- b. What do you want to be when you grow up?
- c. What do you want out of life?
- d. What things have you done for acceptance that you really didn't want to do?
- e. What things did you do while you were using that you find yourself unable to do today?
- f. What can you do today that you couldn't do before?
- g. What are your fantasies and dreams (other than sex)?
- h. What is your definition of freedom?
- i. Have you intentionally left anything out of your inventory?
- j. Are there any events written in your inventory which never actually happened?
- k. Is there anything else you can think of that specifically helps to make you, you?
- l. What fears and problems have occurred in the process of writing this inventory?
- m. What is your definition of surrender?
- n. How do boredom, isolation, and loneliness affect you and how do you deal with them?
- o. When is your N.A. birthday?

Anyone who has some time in the program and who has worked these steps will tell us that the Fourth Step was a turning point in their lives. Ultimately we find out that we are just human, with the same fears, longings and troubles as everyone else. One of the greatest benefits of the N.A. program is discovering that we need never be alone again. Others have felt as we feel. Others have failed where we failed. They are here now in strength of the Fellowship, ready and eager to help us.

This Fourth Step can be a wonderful adventure, reviewing our past performance and our present behavior to see what we want to keep and what we want to be rid of. No one is forcing us to give up our misery. This step has the reputation of being difficult. In reality, it's quite simple.

As recovering addicts, we now have the right to reach for levels of greater comfort and we can reach them by getting a handle on what we've been doing wrong. If we want to feel good, we have to stop doing the things that make us feel bad.

We are not going to be perfect. If we were perfect, we would not be human. The important thing is that we do our best. We use the tools available to us and we develop the ability to survive our emotions. we do not want to lose any of what we have gained; we want to continue in the program. It is our experience that no matter how searching and thorough, no inventory is of any lasting effect unless it is promptly followed by an equally thorough Fifth Step.

from overseas continued...

lot of this money is made from NA Conventions and other fund raisers.

So what does WSO Inc. do for the Newcomer and the Groups? Could we do more with the money in our groups? If our literature costs were for the literature and not to run WSO Inc. then how much more money would we have in our groups? Or how much more literature would be available for the Newcomer, H+I, PI etc.?

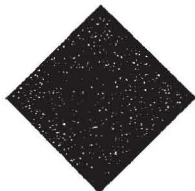
Wouldn't it be nice to be able to give a Basic Text to every Prisoner who wanted one instead of worrying about being able to afford one Book for the Prison Library? ... Wouldn't it be nice to give an institution 30 Basic Texts and 1,050 IP's for only £30.00? isn't this important! What could WSO Inc, be doing that's more important? If you had to order 30 Basic Texts and 1,050 IP's from the UK Service Office it would cost £451.50 of which £421.50 is profit for WSO Inc. and its subsidiary, UK Service Office. What is wrong with this picture?

So What Do WE Believe?

We believe in the Traditions. We believe in open participatory service committees where any NA member can join and be a full and complete part of any time they want to help. A service structure where all NA services are by the needs of NA groups and funded by the contributions of NA groups only. We want to make NA literature available at Low cost, by whatever means we collectively agree upon. We believe in literature written by Addicts for Addicts.

We want complete detailed disclosure of donations and expenditures. Our book costs 47p to produce and costs NA members 67p. The difference pays for mailing expenses. Our Newsletter is called New Awakenings it costs NA members 45p an issue and is produced once every two months. A complete financial disclosure of expenses and donations will accompany each issue starting with the second Newsletter in April. The Newsletter is being used for open communication within the Fellowship. Any NA member has access to voice their concerns and ideas.

Also we are involved with the NA Way of Life project, the History of NA Book, and an Archival Information Service. We want to be allowed to serve the Newcomer and the Fellowship in our way. By the Traditions.



to the history committee

The process continues. During the last year there has been additional work done on the history. A chronology has begun and is fairly complete through 1976. Some on-going work was done on the archives. The regional histories have also received effort.

Commitment is what is needed now, as always. The work progresses when there is a sustained effort at doing it. Just small amounts of time on a regular basis gets things done. There has been enthusiasm, there just wasn't follow through from most members. There are always things that get in the way of how an addict would like to see them go. Things change and most of all a real team approach is needed for this thing to happen.

The Conf. approved a inventory period of two years to look at where we've been and where we are headed. This sure sounds like the time to make our history available to gain further insight into the solutions we seek. We also need to do this as a committee. We have shown in the past that it possible to do the work. Now is the time to divide it up and get it done.

1. There is a large block of time needed for a group of people to work on what we already have available on Regional information. What's needed, is to read the different years of conf. reports and the years with fellowship reports with regional letters and to take from that the development of regions and the splits that take place. There are currently 90 regions and we only have something down for about 45 of these.

2. We have discussed making some type of graph or flow chart for the development of the fellowship. We have started a format that will work to draw this information. Some of the regions don't report their current meeting numbers every year yet the ones that due will give us a much clearer growth picture of what has happened at the regional level.

3. There are more conferences to summarize. This however requires the ability to decide, with a little perspective, the events in a given year that are important. The largest problem is the amount of material that must be sifted through. The reports and actions of the conf. grows each year.

4. One way or another we'll have try and decide what sort of form the book should take. In the past this has always been a point of indecision and these decisions have been put off. When writing a piece it must be decided at some point what the style, tone, voice, audience and other parameters will be. This may sound complicated yet if kept in simple terms it can be understandable to all for the decisions to be made.

5. Still some very important interviews to be done. There are some very pivotal points in our history

continued p.10

bits from the mailbag

Let's get rid of...Board of Controllers...Why have they had their hands in it for so long? \$\$ prop & prestige. I surrender & this is ridiculous. - D.C.

Thanks & keep up the good work. - Maryland

It's good to see a new newsletter. I miss my "SOS" and "Now Available"...Thanks for all your selfless service. - New Jersey

I hope and pray for the best. Thank you for your unheralded efforts. - California

Good stuff. I have suggested to those I sponsor to subscribe. - Georgia

Please keep up the important work of N.A. becoming N.A. - Florida

It's nice to see something real basic happening in our Fellowship again. It's also nice to see some different viewpoints. - Massachusetts

Thanks for the previous New Awakenings. I love them. - Alaska

Thanks for [the] copy of your very interesting and helpful newsletter... [it] arrived on the eve of our own ASC. I don't usually go, but I have a sponsee who was struggling with his current commitment to be the local helpline chair and I went to support him. After all the personalities started, the "exploding egos" routines that I recall from my own past ventures in service I was reminded why I currently choose to do my service work at the group level. I appreciate the diversity and integrity of the viewpoints presented. - Florida

If you believe in what you are doing pray to God for the courage and the strength to stand and face the challenge. There is hope. Together we can. - Ohio

Here's a little donation... We strive to display our gratitude... Thanks alot. - An N.A. Group

Thank for this publication. Keep up the good work. Love Ya Lots! - Another N.A. Group

"Finally, after 9 years there is literature I can read and enjoy again." - former WSC Literature Chair

"I would prefer to remain anonymous."
- Southern California

DAWNING

The changes in the CAR reflect a drawing together of two sets of people who may be very important to the future of N.A.

One is informed as to what is happening in the world of world services and the other informed in the world of N.A. There is hope that the crucial changes making it clear that the N.A. Fellowship owns its copyrights to the Basic Text, other literature and service marks is the result of intense effort to hear one another among members of these two groups. Is it too much to hope for that in the coming year there will be more humane contact between the two groups for the betterment of the general Fellowship.

With our exhausting lack of historical materials, it must be hard to serve in World Services today. It is equally hard to keep track of the growing pile of paper some member insist on collecting and discussing as if past motions and reports really had any bearing on what is important to the Fellowship today!! The resultant tug of war is hard on all and deadly to quite a few. We have to speak for these few since they lost that power along with their lives. Our disease is quick to draw and quarter us any time it gets the chance.

Hopefully more members will realize that each of us sees the world through our eyes, from our perspective and in terms of our awareness. If we really want to know what is going on, we have to reach out for enough extra information to counteract our own viewpoint. God gave us two things we need to get a sense of direction and distance. Hopefully, we can develop both sides of our viewpoints to get a clear three dimensional picture of reality. There are almost always at least two sides to everything. Sometimes, there is a third impartial view that is the clearest of all.

NEW WORK IN PROGRESS - THE N.A. BASIC TEXT "ALTERNATIVE VERSION"

If you are an athiest, agnostic, deist, or "undecided" and recovering in N.A. this new literature project should interest you!!! This is not a "bootleg" version of the N.A. Basic Text. The "Alternative Version" is being written on the grass roots level - just like the original version. If you want to get involved in this important project then write to the point of contact below to receive additional information.

THE BEACHCOMBERS GROUP
P.O. BOX 31239
Bethesda, Maryland 20824

history...

from p. 8

that still have not been researched fully. This takes an interviewer with a full understanding of events. The questions asked have to be from the knowledge of what the person being interviewed was involved in. They are at times very sensitive. Yet the material gained is available no were else.

What is most vivid to me is staying productive. We have had a few members that have worked on projects between conferences. This needs to increase if we want to have this project completed further in a reasonable amount of time. This speaks to commitment and to dedication. There is a lot to do and few willing to do it. Please look at your personal ability to commit time to this project and step out in faith and try.

The past members of the committee had decided to purchase an optical scanner with the committee's funds. After some difficulty this is running and approximately 600 pages of material has been digitized. This material needs proofing and correction and will soon be available on computer diskette. We will continue to scan the archives onto disc and they will be available as soon as they are finished for you to use. It was felt that this effort will help to preserve and make the material more readable. We will then be able to reproduce these materials with modern technology like laser printing.

We have often decided not to have figureheads in this committee. So to date different people have chaired the working weekends that we have done. A look at this in the inventory process might help. We need to have a cheerleader who can stay in touch with the willing members of the effort. This will be quite a challenge for someone as the funds to do this by phone mount up fast. Maybe there is someone who will be able to do this and to be able have his home group be the support. This sort of involvement with your groups may just be the way for this project to really start moving. When home groups commit themselves things get done.

If there were the right words to say they will have been said. The word from a Board of Trustee's member is that there will be a development plan submitted for this work in 1995. I suggest that we as a group and as individuals commit to have the work on this project done as far as we can take it by 1/1/95. Sounds like a long time???? It's not.....

So do what your spirit guides you to do. Place your trust in a loving god and this fellowship and away we go. Send in any histories already written or express your interest or just say keep up the good work. Contact us: POB 206 Central Lake MI 49622

from the minutes:

N.A. HISTORY IV Allentown, Pa July 2-4, 1993

COPYRIGHT:

This book is being written out of a labor of love and "not for hire". It is written by addicts for addicts through Self-Supporting contributions from individual members. It is our hope and intent that those reached by the book will be provided with a learning experience of our past and help us in our ongoing recovery.

The following items govern the production of this material:

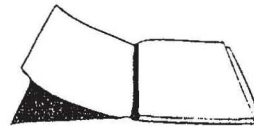
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continued next page

Michigan's First NA History Workshop

September 10, 11 & 12, 1993

Don't Let
"Our" History...



Remain A Mystery!



R.S.V.P.'s Really Needed In Advance.
Please respond by August 20, 1993. Let
us know what housing arrangements
you need, camping, motel, !!!
Call or Write for Information.

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"God, grant us knowledge that we may write according to Your Divine precepts, instill in us a sense of Your purpose, make us servants of Your will and grant us a bond of selflessness that this may truly be Your work, not ours in order that Our Fellowship need not die from the horrors of addictions."

We would like to express our gratitude to the 1979-1982 World Literature Committee (WLC) for their inspiration and dedication in the continuation of this work.

In Loving Service,
History Committee

Get Involved In the History Work!

Do you have some history you want to share? Archives? Want some work to do or want more information? We need your support!

Please write to:

N.A. History Committee
P.O. Box 206
Central Lake MI 49622

FUNDING:

In keeping with the 7th Tradition the History Book will be financially supported by individual or group contributions only. There will be no fundraising, raffles or special editions used for this effort.

Any sale of merchandise (mugs and tee-shirts) will be to allow Newcomers to attend present or future conferences.

Literature and Archives will be made available at cost.

Three Letters from Three Addicts at NA History IV

When I was asked to attend this History making event, I had no idea of the good feelings I would feel. To know after living 64 days, I can play a part in helping another addict stay clean. And this part is to bring God and N.A. into your life and you will live.

-Anonymous

My brothers and sisters,

Thank you for taking me in and loving me enough to introduce me to a new way of life. The freedom I've found is more precious than gold, there is no price that can be attached to it. And to think you gave it to me freely. You told me to just for today don't use, you said that I was a miracle and to keep coming back you need

continued p. 12

To get *New Awakenings*

Just send us your name and address. Use this form if you wish. Send us a letter if you can. We publish the first week of every other month. Getting you one issue #3 in the U.S. cost 81.4¢. Yes, the printer jerked us around. For the time being \$4.50 will certainly cover your subscription for a year (6 issues). Once again we go to print this hoping we have the righteous arrangement. More, of course, next issue. Love...

Name _____

Address _____

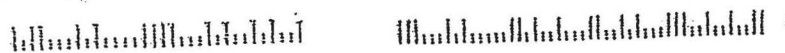
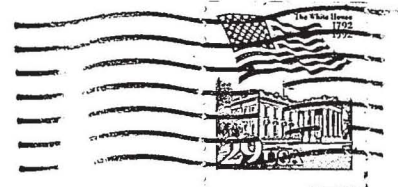
me! And that if I followed 12 simple Steps which are only suggestions that my life would take on new meaning that I would find a peace and an new meaning that I would find a peace and freedom that I never knew or could imagine.

I've found N.A. to be a release from the pain, shame and guilt, and that my life can only get better. A day at a time. So I just stay in the moment as much as possible and trust in my Higher Power, God as I have come to understand Him. And also God as He expresses Himself in our group conscious.

Placing principles before personalities, I humbly ask God to strengthen the chains that bind us and that we be accountable to Traditions as well as our actions individually and collectively. Do not let money or prestige divert us from our roots. -Anonymous

I came to Allentown from N. California for the 40 years of N.A. history working weekend, to find out a little of the history of N.A. which is now my life. It was a revealing and informative time the first day. Later that evening we had a meeting using historical literature of the past, and to my surprise things read differently in the "Little White Book." Later as people read from the "Grey Book" 1981, I felt that I had been robbed and short changed by the people who have taken it upon themselves to alter and change addicts writings for addicts. I've only been in recovery a short time but from what I saw, read, and heard that 4th of July weekend, I think that our "Trusted Servants/W.S.O." have graduated from N.A.! p.s. Learn about N.A.---- your history. -A grateful addict

New Awakenings
P.O. Box 21232
OAKLAND CA 94620
U.S.A.



New Awakenings

Groups Are

Narcotics

Anonymous

... UNTIL IN DESPERATION ...

We certainly don't do it with gusto until we hit this point. As a creature of habit[s], I seem to always seek my own council first. BIG MISTAKE!!! Here in lies the deception. "Who could possibly know more about my problems than me?" Wrong!!! Who could be less objective than me? Seeking help from each other can be the solution to desperation.

When life became critical, I became the desperado. Actions were generated from a point of hopelessness. None of these methods were sufficient. The disease teaches discouragement and despondency. What a wretched life that can be. It's familiar, yet dire and extreme.

How much despair can one person handle? In my experience and from what I have witnessed around me, it is truly awesome what pain we can endure. What a incredibly pitiful life it can become again at any turn of events. To once again feel that there is no remedy. To have hope again and return to the feeling that there is no attainable solution. All this simply from the unwillingness to communicate and seek help from those that are doing something.

At some point in time we recognize that we are SICK. Many of my derailments have come from forgetting this. Desperation has become a great motivator in my recovery. When I know that it is there to return to, I become aware that there are positive ways to put it to use.

Many come to this Fellowship with various reasons, in search of something. Those who find social recovery here are fortunate. Those of us who are truly desperate are blessed. Willing to run any risk to do what others have told us works for them, we stand a chance of finding all that this program has to offer. Some say it gets Easier..RIGHT..Returning to having all the right answers spells DOOM!!! God has never failed to show me my character defects when consulted.

This desperation thing has brought me from despondency to optimism, from being disheartened to being encouraged. It's taken me from a wretched existence to one of kindness, love and caring. No longer pitiful, I'm living a life that is not only joyous and abundant with freedom, but truly filled with a happiness that wouldn't have come without the recognized need.

So I have learned to go for it. I spend more time now, in my daily life, trying to get better and carry the message, than I did trying to stay loaded. My search is for the ones who have this same need, this same hunger. You taught me to step out on faith and brothers and sisters, <<<< I'M GOING >>>> WATCH OUT!!!

I AM TRULY A DESPERATE MAN!!!

LET'S GET DOWN AND DESPERATE TOGETHER
WRITE TO ME IN CARE OF THIS NEWSLETTER

Publishing Box

New Awakenings is an alternative service for the Fellowship of Narcotics Anonymous. It is authorized by a number of N.A. Groups worldwide. We'd like to take this opportunity to reiterate some points we've made here in the past.

Narcotics Anonymous members, Groups, and committees may freely reproduce *New Awakenings* in whole or in part so long as the text is not altered: this would be a violation of our fellowship Spiritual trust.

Another point needing to be re-made is that we do not necessarily endorse any point of view appearing here. You write it, you read it, you don't like it, please rebut it. Healthy exchange.

We really want your articles, opinions, letters, feedback, etc. Stay in touch!

Financial Statement

Received:

New York	5.00
Ohio	5.00
California	10.00
Illinois	5.00
Virginia	10.00
England	5.00
Washington D.C.	15.00
Massachusetts	5.00
Florida	5.00
Maryland	14.43
Illinois	5.00
England	6.01
Pennsylvania	7.50
	<hr/>
	97.94 Total

Expenses Issue 4:

Paper	14.32
Printing	110.80
Postage	44.37
	<hr/>
	169.49 Total

Tradition 12

"Anonymity is the Spiritual Foundation of all our Traditions, ever reminding us to place Principles before Personalities."

"While we may Disagree as individuals, the Spiritual Principle of Anonymity makes us all Equal as Member of the Group. No Member is greater or Lesser than any other Member."

"Anonymity is one of the Basic elements of our Recovery and so pervades our Traditions and our Fellowship. It protects us from our own defects of character and renders personalities and their differences powerless. Anonymity in action makes it impossible for Personalities to come before Principles."

I have been clear and committed to Recovery in our beautiful Fellowship for some time now, but only recently have been learning about the joy and the freedom available by learning to apply the Traditions in my life (also). Where do I learn first hand about the Traditions? In our Groups, particularly my Home Group, where I am actively involved in Group Conscience. For some years in my Recovery I did not realize that every Member in our Groups is equal whether you have ONE DAY CLEAN or FIFTY YEARS. That every voice should be heard on matters especially effecting our Home Groups.

For my own Recovery recently I've found how I must start to put Principles before Personalities. To speak up for what I believe in and not be afraid. I will not recover if I live in fear or act through fear. Spiritual Principles should never be in conflict. Fear and Faith do not co-exist equally in me. One is usually greater than the other. Fear is a natural state for me. Faith requires practice and perseverance. Fear is a major shortcoming in my life. Recovery through the Spiritual Principles contained in our 12 Steps and 12 Traditions is the answer.

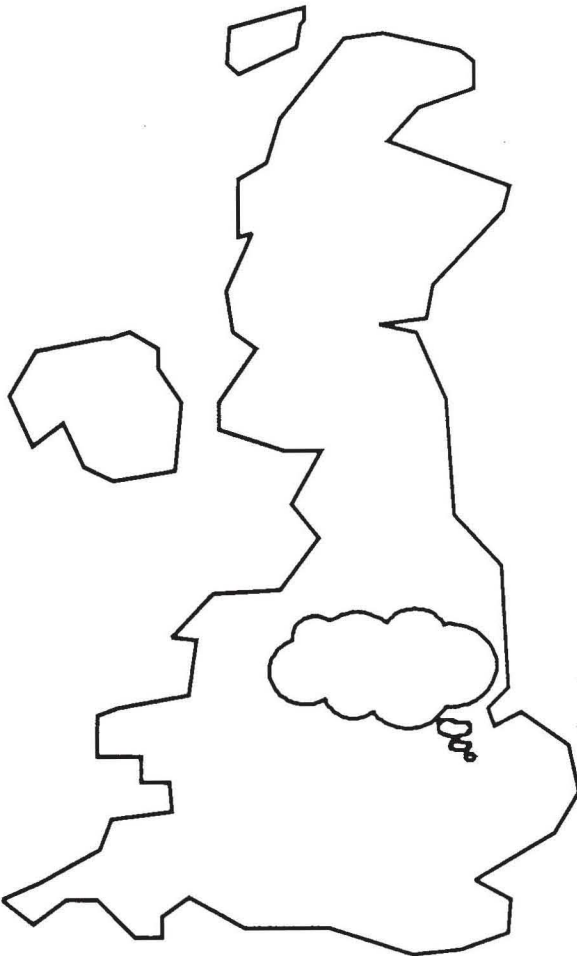
Today I don't have to run away in difficult times. I am learning to live life on life's terms. Life on my terms was killing me. Even in Recovery, life on my terms will kill the quality of my life. I have the Disease of Addiction that I can arrest through abstinence and treat only with spiritual Principles. And there is no equal to the help I have received from other Addicts.

It doesn't come natural for me to allow others their point of view, particularly when it completely opposites my view points, but it gets easier with practice. I am learning that we truly can "disagree without being disagreeable." If we can't I believe it says something about our own personal Recoveries. True Spiritual Principles will never be in conflict.

I have worked Steps to the best of my ability and today have a good relationship with my self and my higher power that I choose to call God. I have much to learn about applying the Traditions, to have better relationships with you, our Fellowship, people in my family, my work and society in general. These are exciting times for me indeed, for I know that more freedom will result.

Today secure in the Love of the Fellowship and my Higher Power I know once again, "It's not where we were that counts, but where we are going."

Reprinted from the Cambridge N.A. *New Attitudes*



GROUP CONSCIENCE

In service to NA, "...there is but one ultimate authority, a loving God as He may express Himself in our group conscience..."

What is this thing called group conscience? How does it develop? When can we be sure it has been expressed? Upon what does it depend? Our basic text warns us, "...We must be constantly on guard that our decisions are truly an expression of God's will. There is often a vast difference between group conscience and group opinion ... Some of our most painful growing experiences have come as a result of decisions made in the name of group conscience."

It seems that the gathering together of NA members to discuss and decide upon an issue does not insure that the result will be the conscience of that group or an expression of our Ultimate Authority. The limiting factors seem to be the accuracy and completeness of information provided, and quality of recovery, or spiritual base, of the members involved.

Group conscience is only a channel for the expression of our Ultimate Authority. The clarity of the channel is dependent upon each individual's ability to clear a channel to a personal Power greater than themselves. Active addiction, especially in the form of deceit, manipulation, and self-importance among participants, clogs this channel, and limits the ability of a group's conscience to accurately express an Ultimate Authority. The more surrender, faith, honesty, openmindedness, and humility a group shares, the more recovery exhibited by a group, the more accurately that group's conscience may express our Ultimate Authority.

We must have accurate information, however, and it needs to be presented without bias. Also, the group must have sufficient time for all voices to be heard, all experience shared and an atmosphere of service through recovery maintained.

Some may feel that this Ultimate Authority is all-seeing and all-knowing; that the power of a loving God expressing Himself through group conscience transcends the nasty reality of any lack of information or inaccurate information. This may be true. However, in our honest attempts to serve through participation in a group conscience, we each use all the logic, experience, and common sense we have. We trust the

personal integrity of our servants. We expect to receive accurate, complete, unbiased, timely information from which to draw conclusions and make decisions in the name of group conscience.

This makes us extremely vulnerable to manipulation by trusted servants who lack integrity and would control communication. Many very wrong decisions made in the name of group conscience have been the result of manipulation in form of incomplete, inaccurate or biased information. While encouraging the members responsible to change and grow, we should be highly critical of such actions.

Perhaps the most exciting aspect of participation in a group conscience comes when we try to resolve a recurring problem. Our primary purpose, maybe even the very lives of addicts seeking recovery, hangs in the balance. The problem looms larger than life. We have sought an answer through group conscience before but failed to find a solution. Old and new ideas fly around the room. We become frustrated and maybe even angry. What do we do? Each member seeks a conscious contact with their personal Higher Power. Perhaps a gentle voice from the rear of the group suggests quietly, "we could follow this new path..." The idea seems so clearly inspired, the group and its conscience feel very relieved, a loving Ultimate Authority has been expressed.

"Group Conscience"
originally published in
August 1984 NA Way magazine

...
"permission to reprint is
granted to all other service
boards and committees of the
Fellowship of Narcotics
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This leaflet
printed by the Literature
Committee of the New
Waterford Group of Narcotics
Anonymous
to obtain copies for your
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-write-

HEALTHY CHANGE
PO BOX 42
COLUMBIANA,
OHIO 44408

Greetings

to all who are reading this article. Our love and prayers go out to you as recovering addicts in Narcotics Anonymous. The Together We Can Group of N.A. would like to share with you the process we use in finding out what God's Will is for our Group. We believe Group Conscience IS the will of God for our Group, a spiritual state of existence where the message of Narcotics Anonymous is shared freely. As a Group, we assert the Group is a collection of committed Home Group members and make a distinction between an event (or events) which happen(s) at the same place and time each week, and a Group which exists 24 hours a day, 7 days a week, and 52 weeks a year.

For us this is an important distinction. For every meeting which truly strives for an atmosphere of recovery and tries to carry the message, the only message an N.A. group carries, there is a group of people God needs as instruments to bring about a strong N.A. meeting. Most of us who belong to one of these groups call it our Home Group. The Twelve Traditions of Narcotics Anonymous provide us with the only blueprint we need in building a cohesive, unified Group. The decision to become a member of Narcotics Anonymous is most beneficial if it is quickly followed with a decision to be involved in a Home Group. It is in our Home Groups that we can assert and express our membership in matters affecting the Group and N.A. as a whole. Commitment and dedication are the principles the individual addict needs to practice to receive the full benefit of membership. Consistency is the benchmark of a strong Group member.

We promised to share with you how our Group seeks guidance from the Ultimate Authority. It was necessary, however, to provide a brief background of the basic beliefs my fellow Home Group members share. As a Group we believe in distinguishing the business of the Group from the conscience of the Group. Ideally, the business of the Group will follow the conscience of the Group. Because of this distinction, we have two Group meetings each month: our Group Conscience Meeting and our Business Meeting. In fact, it is common in our part of the country for a Group to have separate meetings. We dedicate our Group Conscience Meeting to God and use it as a vehicle to discover His will for our Group. We do this through a regular inventory process. The format we use is simple and allows for free, orderly discussion between Group members. It stresses for our members to express their feelings on how we have been carrying the N.A. message in the last month. It also allows us to add or detract from our Group format to adjust for changing times, as well as providing a place where members may discuss matters affecting N.A. as a whole.

In essence, our Group Conscience Meeting is a purely spiritual event in which each Home Group member seeks their own conscience through conscious contact with their Higher Power and brings it to the Group. The process of taking our Group's inventory each is the most substantial effort we can make in allowing a loving God to influence the Group and so allows the Group to present meetings each week which make it easier for God's voice to be heard. The business of the Group, defined by us as "How we spend the material component of the Seventh Tradition (money)", is and always will be distinct from the spiritual business of the Group. The spiritual conscience of the Group influences how the money is spent. In conclusion, we meet monthly because we want to assure ourselves through the inventory process that God's will is running the meetings. It allows us to see if anything we do as a Group causes conflict. If it does we then know it is a spiritual issue we need to address. A Group conscience develops as a result of the process; indeed it is not the process itself.

1. Moment of silence/serenity prayer
2. Read entire text of the Second Tradition in the book Narcotics Anonymous.
3. Read minutes from previous Group Conscience meeting.
4. Group inventory of commitments and their related committees is taken. ("How are trusted servants doing").
5. How has Group done in the past month in carrying the message, serving the newcomer, and abiding by the Traditions?
6. GSR report and voting on any Group motions.
7. Unfinished issues (that may have been tabled in prior meetings).
8. New issues or motions.
9. Motion to close.
10. Moment of silence...serenity prayer

*"There are
no sides in
a circle."
-Larry North*

The following is from the "Chicago Draft" of the 12 steps of Narcotics Anonymous. It represented 7 years of work of addicts writing for addicts on "Our Steps" through July 1988. It is the last piece of literature written by the "old" process of workshops and literature conferences.

STEP FIVE

"We admitted to God, to ourselves, and to another human being the exact nature of our wrongs."

Recovery is more than just staying clean. When we have made a moral inventory, what are we to do with it? We have listed our resentments, fears, dishonesties and other character defects. We have brought all this material out of our past and put it down on paper. We are beginning to understand ourselves better than we have ever known ourselves before. Although we may have mixed feelings about our inventory, it is important to take Step Five immediately. Over a period of time we saw that if we wanted to recover, we had to work the steps.

We would hardly be human if we didn't experience some anxiety about this step. We are probably not used to being honest with ourselves or anyone else, and now we are asked to be honest about ourselves with another. It is a good idea to discuss our reservations with our sponsor, whose guidance and experience can be very helpful. Attending step meetings and studying the Basic Text can also provide many useful insights. We approach Step Five willingly because we need the relief that comes from sharing our secrets.

We have gained much knowledge of ourselves and we can feel alone with that knowledge. Through the process of sharing our inventory with God, ourselves and another human being, we break out of this isolation. We have been alone with our problems for far too long. We have a choice today to be free.

If we do not go on with Step Five and reveal our findings to God, ourselves and another human being, the process of self-justification reoccurs. Our recovery is affected and our egos take over. The longer we hold on to our Fourth Step, the longer the insanity goes on and the greater our chances of relapse.

The longer we held on to our Fourth Step, the longer the insanity went on. We realized that once we had done Step Four, it was best for us if we went right on to Step Five.

The key word in Step Five is "admitted." We saw that word also in Step One. Our first admission was of powerlessness, and that admission enabled us to begin our recovery. Now we have discovered some new truths about ourselves which need to be admitted in order to continue with our recovery. "Admit" is a potent word which seems to carry with it a certain amount of ego-deflation. None of us likes to admit anything unpleasant about ourselves. It can be a very humbling experience. We admit to God, ourselves and to another human being the exact nature of our wrongs because it is the *only* way we can continue in our recovery.

As we begin to relate in an honest way to another person, we find that they can see a lot more about us than we tell them. As addicts, we never before were able to honestly admit how we were feeling; being secretive was a

large part of the denial of our disease. Admitting our feelings in Step Five is a vital part of our recovery. Being entirely open with another person is a big step in the right direction.

We found talking to another person about what we had done was humbling. Oddly enough, we found it was easier to talk about some of the bigger things we had done than some of the little ones.

It is important to remember we are making our admission to God and to ourselves, as well as another human being. Doing so is a crucial part of the step, not just an afterthought. We may ask, "Is it really necessary to admit these wrongs to God?" Some may believe that their Higher Power already recognizes their defects. However, we find that by sharing our inventory with God, we are better able to accept help.

When we admit our wrongs to the God of our understanding, we experience God's unconditional love and acceptance, and our trust becomes stronger. Our Basic Text tells us that although our Higher Power already knows us well, "the admission must come from our own lips to be truly effective."

What about admitting our wrongs to ourselves? Is this really necessary? It would be easy to rationalize that we already know our defects. Didn't we, in fact, write the Fourth Step inventory? Again, by being honest about who we really are with ourselves as well as God and another human being, we begin to face our problems directly and reverse our old pattern of running away. Even after we were clean for awhile, trusting was still very difficult for some of us.

It is important that we select a person whom we trust, and with whom we feel comfortable discussing all areas of our lives, even our deep-set secrets. This is, of course, easier said than done. As addicts, we have spent years in building walls around ourselves. The use of drugs was only one of the means we used to keep people out of our lives. If we allowed anyone into our lives, it was strictly on our terms. All our relationships were conditional. We found it difficult to trust people. We have had years of practice at shutting people out and now we must make an enormous effort to let someone in. We start with just one person and this marks the beginning of our ability to reach out to others.

We should also be careful to choose a person to whom the release of Fourth Step information would not prove harmful. Often, close friends or members of our immediate families would suffer if we discussed our Fourth Step with them, so we exercise caution here.

When we are ready to take this step, we look for a person with whom we are willing to share our experience without reservation. We make no requirement about this personal decision; however, it is suggested we use a sponsor in Narcotics Anonymous. Taking it with someone who has more recovery than us, helps us put our Fifth Step into perspective with the remaining seven steps. Furthermore, we often feel that only another recovering addict can fully appreciate the life-and-death nature of this step. Our sponsor may already know a lot about us and probably has experienced many of the same feelings. So even when the details of our life stories vary, another member is not likely to be shocked or uncomfortable with what we've thought and done in our past. They will very likely share a piece or

two from their own past, and perhaps of problems they've overcome. This acceptance is essential to our recovery.

For those of us who did this step with our sponsors, we found that most of them shared with us things they had done that were similar to ours. They shared how they had judged themselves harshly before doing the Fifth Step. This helped us ease our own judgement of ourselves. They talked to us about getting our minds off our old ideas of what was moral and getting our eyes on God and what His will was for us. They shared the experiences that they had gone through.

We move steadily forward, setting aside our pride, ego and fear. As we continue, we find a new kind of humility—a sense of relief, not embarrassment. As we reveal our past, we usually feel genuine acceptance. We may also find ourselves experiencing new dimensions of honesty.

If we leave something out of our inventory because we are afraid to share it, we are the ones who suffer. The other person is not affected by our omissions. However, we need to remember that we are preparing ourselves for a new way of life. We want to break out of our isolation and move in a spiritual direction. Admitting the exact nature of our wrongs to another person lessens the overwhelming burden we have carried for so long. We must first recognize our defects of character in order to do anything toward correcting them. We must be willing to take action and accept direction to expect any change in our lives.

Sometimes we start by saying a prayer together to ease the tension. This is also a good time to turn our fear and anxiety over to our Higher Power. We gather up all of our honesty and courage and begin to share our Fourth Step inventory. We discuss everything in the inventory, leaving nothing out. We read to our sponsor's exactly what is on our papers. We need to take the words we have on paper and transfer them into feelings and talk about our feelings.

We saw that what we needed to reflect on here were not the wrong things we had done, it was the nature of those wrongs. We saw that there was a difference between the nature of our wrongs and our wrongs themselves. We could list in a day's time all the things we have done that we consider wrong. The exact nature of our wrongs is harder to identify. The nature of our wrongs is the opposite of the principles of the program. Our Fifth Step revealed that much of the wrong we did stemmed from defects of our character.

There were things in our inventory we would never have told another human being if it weren't for this program. Again, we did that for the freedom it would afford us. Once those secrets had been told, they no longer had to be a big deal. We were free of them and the fear that people would know that about us. Now someone else did know that about us and they didn't think any the less of us, they still loved us.

When we were finally able to tell these things about ourselves, we felt a wave of relief. We felt as if we had lost a lot of weight that had been burdening us down a long time. Some of us though, hadn't felt this big relief right afterwards. We had heard others say how they had felt such great relief. Even though some of us didn't feel that relief, we realized that was really not why we took the step. We didn't take it to feel good. We took it because we needed to take it. We needed to let somebody else know the way we were.

We no longer have to regret or hide our past because we

have faced and admitted it. We have told the truth at last, and have finally found some of the freedom we have heard experienced members talk about.

We felt lonely before we came to the program. After a while, we weren't lonely anymore. We stopped being lonely because we finally found out who we were. We didn't have to look to people, places, and things to fill our loneliness.

Perhaps for the first time, we begin to understand that the pain and desperation we suffered in our using brought us to the doors of Narcotics Anonymous. We experience a tremendous relief knowing that we are finally where we belong. If we had any doubts or reservations before, taking the Fifth Step makes clear to us the truth that we are addicts and cannot manage our own lives, and that we have a home and an opportunity to recover in the Fellowship of Narcotics Anonymous.

After we had written out our Fourth Step and taken our Fifth Step, we began to see the patterns in what we had done. Those patterns revealed the nature of our wrongs to us. Also, we saw those patterns were still affecting the things that happened in our recovery. It was still pretty much the same pattern. We were still self-destructive and we were still self-centered and unkind. It wasn't yet our nature to love people and extend ourselves. We found that those weren't things we were capable of changing in ourselves. So we talked with our sponsors about acceptance of ourselves. The Fifth Step and learning about acceptance carried us through this early stage.

Some of the things we learned about ourselves here in the first five steps we put into practice in our daily lives. We started to feel some goodwill in our hearts.

We grew in trust. After we had taken this step that demanded some real trust from us, we grew in our ability to trust. We had revealed the exact nature of our wrongs and developed a bond with another person. It was a bond that was based not on manipulation and self-seeking, but on honesty and trust. It was a bond that would grow stronger over the years. We told people about what we had gained from our Fifth Steps and the trust we had found in another human being.

They shared with us how they had gone on to the next step. We were asked to reflect on what we had found out about ourselves in this step.

This step was a big turning point for so many of us. It made a big difference in the way we did and saw everything in our lives. More and more we were doing what we had to do. We often couldn't see the virtue in that. Often we didn't see that there were principles we could gain from doing things, not because we were going to get something back by doing them, but because it was the right thing to do.

We begin to understand why we acted and felt the way we did, and we are hopeful for change through application of the succeeding steps. We began to experience goodwill and trust and some of the other principles that everyone talked about. The spirit of Narcotics Anonymous started to become a way of life.

The Fifth Step helped us gain more freedom. It allowed us to clear away the shambles of our lives. Now we were able to hold up our heads and be human beings again. The only way we could get the best was to give the best, to do the very best job we could do. Then we were ready to do the Sixth Step.

CHARACTER	DEFECTS	(CHARACTER	ASSETS)
Abrasive -----	(Gentle)	Isolated -----	(Social)
Aggressive -----	(Peaceful)	Jealous -----	(Content)
Aloof -----	(Involved)	Lazy -----	(Industrious)
Angry -----	(Serene)	Manipulative -----	(Accepting)
Anxious -----	(Confident)	Negative -----	(Optimistic)
Apathetic -----	(Concerned)	Neglectful -----	(Attentive)
Argumentative -----	(Agreeable)	Obsessed -----	(Free)
Arrogant -----	(Humble)	Opinionated -----	(Open)
Attention-seeking -----	(Attention-Giving)	Over-cautious -----	(Venturous)
Bitter -----	(Forgiving)	Passive -----	(Involved)
Bossy -----	(Cooperative)	Perfectionistic -----	(Realistic)
Careless -----	(Careful)	Pessimistic -----	(Optimistic)
Cold -----	(Warm)	Preoccupied -----	(Sensitive)
Complaining -----	(Accepting)	Procrastinating -----	(Reliable)
Compulsive -----	(Flexible)	Proud -----	(Humble)
Conceited -----	(Modest)	Quarrelsome -----	(Cooperative)
Critical -----	(Approving)	Rebellious -----	(Lawful)
Cruel -----	(Kind)	Reckless -----	(Cautious)
Deceitful -----	(Honest)	Resentful -----	(Forgiving)
Defensive -----	(Open)	Rude -----	(Polite)
Dependant -----	(Self-Sufficient)	Sarcastic -----	(Nice)
Depressed -----	(Cheerful)	Secretive -----	(Open)
Dishonest -----	(Honest)	Self-centered -----	(Extroverted)
Disorganized -----	(Organized)	Self-doubting -----	(Confident)
Distant -----	(Sociable)	Self-hating -----	(Self-Liking)
Distrustful -----	(Trusting)	Selfish -----	(Generous)
Dominating -----	(Permissive)	Self-pitying -----	(Outgoing)
Dramatic -----	(Unassuming)	Self-seeking -----	(Helpful)
Egocentric -----	(Selfless)	Shy -----	(Assertive)
Envious -----	(Giving)	Snobbish -----	(Tolerant)
Evasive -----	(Straightforward)	Stingy -----	(Giving)
Fearful -----	(Confident)	Stubborn -----	(Willing)
Flighty -----	(Persistent)	Submissive -----	(Assertive)
Forgetful -----	(Considerate)	Suspicious -----	(Trusting)
Grandiose -----	(Realistic)	Thin-Skinned -----	(Accepting)
Greedy -----	(Spiritual)	Thoughtless -----	(Considerate)
Guilty -----	(Guilt-Free)	Timid -----	(Bold)
Headstrong -----	(Flexible)	Uncritical -----	(Analytical)
Hostile -----	(Friendly)	Undependable -----	(Dependable)
Humorless -----	(Witty)	Unemotional -----	(Involved)
Immature -----	(Thoughtful)	Unfriendly -----	(Friendly)
Impatient -----	(Patient)	Unrealistic -----	(Realistic)
Impulsive -----	(Planful)	Unscrupulous -----	(Honest)
Inconsiderate -----	(Considerate)	Unstable -----	(Steady)
Indecisive -----	(Decisive)	Vague -----	(Specific)
Indulgent -----	(Controlled)	Vain -----	(Modest)
Inhibited -----	(Relaxed)	Vindictive -----	(Forgiving)
Insensitive -----	(Sensitive)	Vulgar -----	(Considerate)
Intolerant -----	(Loving)	Withdrawn -----	(Outgoing)
Irritable -----	(Tolerant)	Workaddict -----	(Moderate)
Submitted by the	Late-nite Friday- nite	Group Georgetown,	Washington, D.C.

WORD JUMBLE: Find the Missing Words.

Only three people were present when the words were lost. They may be backwards, forwards, upside down or diagonal.

One might ask, "Are we truly autonomous? What about our service committees, our offices, activities, and all the other things that go on in N.A.?" **The answer is that these things are not N.A.** They are services we utilize to help us in our recovery and to further the primary purpose of our groups. Narcotics Anonymous is a Fellowship of men and women; addicts meeting in groups and using a given set of spiritual principles to find freedom from addiction and a new way to live. **All else is not N.A.** Those things we mentioned are the result of members caring enough to reach out and offer their help and experience so that our road might be easier. **Whether we choose to utilize these services is up to the group.**

-from the Original 4th Tradition, Narcotics Anonymous



An Open Letter To The Fellowship

Wednesday

15 September 1993

Greetings Fellow Addicts;

I must first express gratitude at being allowed to serve the fellowship. It is my hope to act according to God's will. To that end, I shall seek this guidance often in our meetings.

In the next year I hope we see a period of growth and change for the benefit of all. In the end it is the still suffering addict we are here for. They must be our first and last concern. Over the last four years our local fellowship has been absorbed in policy. This has been defeating Group Conscience. From my own involvement in service, I have learned the value of surrender.

Surrender is a process of learning how to get out of God's way. Not only humility can be gained, but selflessness and openmindedness as well. I have learned that my will get's in the way of God's. When I have been able to get out of the way, good things happen. People are reached, one less addict dies.

There is currently a policy of "privileged vote" in the service structure of N.A.. Where one voice becomes equal to that of many. This is in disregard of our Traditions. This policy of action is an affront to the groups. This can be the grounds for some unwillingness to participate in the service structure.

When we fail to abide by the Twelve Traditions, we cease to be of value to the groups we serve. Thus becoming less effective for the still suffering addict. Sadly, we become part of the problem.

I would ask those with a position of "privileged vote" to give it up. Group conscience can and does work, only if all addicts have an equal voice.

In recovery, with God's will and power we can do anything. Without we are lost to our dope fiend moves once again. Let us all seek God's guidance to act according to his will.

"Around every corner we will meet the disease again, and the first thing he will tell us is, 'I'm not him'."

I.L.S.

What Happened? 1983-1993

As a witness to many of the changes in our Service Structure and our Fellowship since the middle seventies, I want to submit the following. My observations are my own yet they hopefully will present some combinations that allow us to take advantage of certain developments and head off further trouble in other areas.

N.A. growth took off in the seventies and by the end of the decade, a Fellowship wide spiritual awakening took place. Efforts to write our Basic Text gained momentum and thousands of members from all over the Fellowship began to act in a coordinated manner to achieve a variety of goals.

One explanation for this is that Fellowship goals and resources were matched up along common sense lines within our Traditions by World Services and unprecedented results followed. When the book was completed and published in 1983, a new group came in to upgrade the World Service Office and the Fellowship exploded with activity. We carried our message as never before. Administrative and symbolic leadership was mutually supportive.

Within a few years, the fund flow at WSO had grown into several million annually. The number of employees and the effect these additional resources had on the previously all volunteer service structure could not be fully appreciated in advance. As the staff at WSO organized ever more tightly to try to get new literature written, the N.A. service structure tried to accommodate their efforts into the general scheme of things.

There are plenty of warnings in our Twelve Traditions to indicate that trouble comes when we find ourselves at cross purposed. We can have only one Ultimate Authority and our groups have but one primary purpose. It is nonsense to think increased fund flow will equal recovery in N.A. Money can be no more than a side issue as we approach our spiritual goals. Setting paid staff members against the volunteers who had produced the new literature was the beginning of the end for the Literature Committee.

The intrusion of a separate management system within our service structure in the eighties and early nineties led to difficulties foreseen by only a few members. One of the first major departures from all existing N.A. policy and guidelines was the signing of a contract with a professional writer to produce the book, It Works, How and Why. This took place weeks before the WSC that was to vote on this issue. In the first of a series of tearful presentations, Bob Stone got up and gave the Fellowship representatives a story about how he had to sign the contract or risk losing the writer. Whether the Fellowship representatives forgave him or was simply out maneuvered has never been clear.

Throughout the eighties, group conscience policies and procedures were systematically dismantled in favor of management policies. Those loyal members who resisted these alterations were seen as having a personal investment in the system. It did not appear to others that the resistance was staunchly supporting Traditional procedures to insure anonymity and spiritually supportive ways of doing things.

Doing away with the WSC Finance Committee at the very point where the Fellowship had need of financial expertise and services to keep up with growth at home and make issues at world level understandable to the general membership is an example of this. I was the Board of Trustee liaison to the WSC Finance Committee for two years before it was shut down. One of the last Chairs of the Committee was very concerned about avoiding credit card abuse. He was a bank manager and knew what he was talking about. The Committee was canceled. It was called cost efficient but really it deprived the Fellowship of its forum for discussion and consideration of financial issues. The Fellowship was given reasons to close down the WSC Finance Committee by World Services. Was this leadership or direction?

Had the committee not been dissolved, the WSO would have had an informed group of members who might not approve what they wanted to do. There will be those today who feel it is out of line to bring this up yet there are plenty of organizations that have subcommittees to help members keep financial matters from getting in the way of the primary goals of their organizations. Our structure was intended to have these checks and balances. With World Finance gone, it was easy to get motions relating to finance through because there were only a few Chair persons to convince who might have successfully opposed some changes.

Important contributors to the common welfare were alienated and other members were recruited to sensitive world service positions without prior experience with the committee they would be serving. The term oligarchy came into discussions describing World Services. Anyone not following the new plan was sectioned off and dumped. The method was simple. They stopped getting their airplane tickets. No one complained that

from previous page

I know of; they were too dumbfounded to feel the effects of power politics in a spiritual Fellowship. The administrations didn't take up for committee members elected at the WSC who were ousted in this manner. There were other abuses. To me the main abuse was when a small group of people stopped following our written Service Structure and pretty well did what they pleased, avoiding open violations where possible and working character assassination on any who dared to challenge their actions.

The idea of the vice-chair being a training position to insure continuity of effort within the ongoing aims and objectives of the WSC Sub-Committees was replaced with a weak vice chair system where the vice chair almost never became the chair. This helped insure that new chairs would be uninformed and compliant with what was expected of them. The incredibly poor accomplishment of these chairs is the saddest confirmation of the fact that this approach did not work.

The cancellation of the world directory was the final blow to the emphasis on our N.A. groups. A few members at WSO thought it was too expensive and troublesome to maintain. It was seen as not cost efficient and updating had been sporadic in the years the new WSO was setting up. While Regional Representatives came in to the annual WSC, the current meeting lists were not deemed accurate enough to warrant printing the directory of meetings. Voting mechanics and writing guidelines seemed to be more important.

The Twelve Concepts contain certain inaccuracies that make them the most pronounced assault on our Twelve Traditions that has ever occurred. Any student of anonymous recovery knows the material has serious flaws yet no one seems to have processed all the events of the past few years to come out openly against the errors in the Concepts. While many NA members believe that the Concepts have come to us from a reliable source, this is not the case. They were prepared hastily and poorly with little to recommend themselves except the authority of World Services. When read in a group setting, the theories begin to breakdown and the problems begin to show. The groups that held study sessions last year seemed to move to unanimity on this. Other groups seemed to take the attitude that if World Service says we need them, they must be Ok. Any small flaws can be worked out. I sincerely recommend that these flaws be worked out this year, without delay.

continued on p. 12

Dear Folks,

This newsletter needs you to subscribe and send a little more if you are able. Everything that goes in the *New Awakenings* account is spent printing & mailing newsletters. There's no travel expenses taken out; we get around just fine. No hotel bills; we sleep on each others floors. No per diem meal allowance; we was going to eat anyway.

As new names were put on the mailing list we were sending out three issues in the hopes you would respond. We're cutting that to two effective immediately.

We know some of you keep meaning to send a few dollars but have trouble getting a round to it, so we have provided (above). Now is this SERVICE or what?





To get *New Awakenings*

Just send us your name and address. Use this form if you wish. Send us a letter if you can. We publish the first week of every other month. Getting you one issue #4 in the U.S. cost 65.9¢. Projecting from this cost we figure a year's subscription (6 issues) should be \$3.96. Sending more enables *New Awakenings* to go out to addicts who haven't seen it yet.

Name _____

Address _____

What Happened? *continued from p. 11*

For example, there is a line that says, "the Twelve Traditions were written to guide groups, not the service structure." Elsewhere, it says, "Group conscience is not a decision making process." We have newcomers reading this material and memorizing it in this form. Shall I explain to them later what happened, or shall you? If other members are concerned about these things, wouldn't it be good to change them?

Part 2: Next Issue

New Awakenings
P.O. BOX 21232
OAKLAND CA 94620
U.S.A.

New Awakenings

WAR IS OVER

I feel I must speak out against the witch-hunt that is going on in our fellowship at the moment. I have sat back, surrendered and "let them get on with it" long enough. I am sick of taking my own inventory in this and think the time is right (or long overdue) to take other people's. Yes I am renowned for sitting on the fence, playing devil's advocate and all sorts of non-committal acts, but I would like to try and present a balanced picture to the UK fellowship of what is really happening in Cambridge. I trust you to be open-minded, which after all is what recovery is all about.

Shock Horror: Addict speaks out in protest against injustice

I am bored and sickened with hearing these two words together in one sentence, but what I have to say needs to be said, so I will write them down. The words are Baby and Blue (no its not a love song). As everybody knows by now, we have been using the Baby Blue in some of our meetings in Cambridge for just over a year. I am neither for it nor against it, I have been both at different times and I have been neither (I have also been confused, threatened, torn, manipulated, deluged with info, lied to, terrified, disillusioned, etc...on the plus side I have also been alerted to service matters, forced to question my beliefs and feelings about NA, etc...) I **am** for: Unity, honesty, fellowship, service etc.. I am against NA politics, misinformation, propaganda, being controlled and manipulated etc...

In Cambridge we do our best to follow the principle of group conscience as described in Tradition 2. We do not all agree about everything. We work for solutions in the NA way. Some people don't agree with us having separate men's and women's meetings, so they don't come to those meetings. We try to practice a spiritual principle of co-existence. People assume that the meetings which use the Baby Blue, only use the Baby Blue. This is not true. In fact in the last year, we have spent about 200 pounds on WSC approved literature from UKSO. We have bought about 8 copies of Just For Today, and the hard back Basic Text (5th Edition) is always available. We do not sell the Baby Blue, as some stories have it, we give it away. We give away ALL our literature, and always have. (I was given a hard back copy of the Basic Text at one of my first meetings six and a half years ago). We even buy a pile of copies of Clean Times out of the pot and let anyone take them that wants one.

Drug-free recovery-crazed fiend in truth-telling storm

It is easy to understand why the pro-Baby-Blueists see their edition as the official (fellowship-approved) version. I'm not going to go into that argument here. What needs to be addressed is whether we agree with the concept of the original 4th and 9th Traditions, or the version which was revised without the fellowship approval. Is the service structure NA or not? Can it censor, rule, decide and dictate?

We know what NA is: "A fellowship or society of men and women who meet regularly to help each other stay clean". We also know that "the only requirement for membership is a desire to stop using". If the service structure **IS** NA, then surely a newcomer should be able to get clean by going to 90 service meetings in 90 days. If the service structure **IS** NA, then there can be no requirement to serve on a committee other than the desire to stop using. If the service structure **IS** NA, this means WSO **IS** NA, therefore they should be "fully self-supporting through their own contributions". Clearly this is not the case, because WSO is supported from the profits of literature sales, many of them outside the fellowship. In short, if the service structure **IS** NA then it should follow the Traditions. In that case why do we need the "12 Concepts for NA Service"? In the Basic Text (all editions before you ask) it says that service can be as simple as cleaning up ashtrays or unlocking a meeting room. Which Concepts apply here? Maybe the widely held view is really that the service structure needs different guidelines to NA meetings?

Obviously I am being facetious in order to make my points. My own view is that the service structure *belongs* to NA. These are not all my own ideas, like everything else in recovery, I have listened and tried to make sense of what I hear. Surely these questions cannot be dismissed out of hand? Like the question of why the WSC is

continued on p. 2

from page 1

not RSR's only vote? How come individuals have the same voting power as the representative for the WHOLE UK Region? Does this make sense to anyone? Is it just me being stupid? or reactionary? or causing disunity? whooooaaa there Lesley.....

On the other hand, who cares?

Blame it on the Blues

The anti-Baby-Blueists are spreading propaganda about disunity, about newcomers being forced to learn the history of resentment against the World Service Office etc.. There is a rumour as well that some leaflets saying "Say No to WSO" were produced by Cambridge NA, this is a lie, I have never seen one of these leaflets and I go to three meetings a week in Cambridge! No-one from Cambridge has ever taken Baby Blues into other meetings, we have never actively pushed it, the only time they appeared in meetings in other parts of the country is when people have taken them away from our meetings. Most of the people spreading gossip about us have never even been to a meeting in Cambridge. We haven't had any problems with disunity in Cambridge. We have had personality clashes, differences of opinion and heated Group Consciences but we have also got the most meetings out of all the groups in our area, donated the most money to the ASC, ordered most literature from UKSO etc.. We have done huge and on-going PI efforts, recently started an H+I meeting, produce a newsletter free of charge to the groups in the area (not political, purely recovery stories) and are generally achieving a lot.

Unfortunately some of the other groups in our area (east Anglia) didn't support us to try and find solutions, they put forward a motion to throw us out of the area (along with another group which uses Baby Blues), but then resigned instead. Some of these people who claimed to be actively against the Baby Blue took copies of it away from one of our meetings to give out in an H+I meeting!

Obviously there are political issues behind the Baby Blue. There is manipulation on both sides. Making a drama out of it (or even a crisis) is not helping anyone. If anyone is thinking of engaging in gossip or defamatory rumours about Cambridge NA, then I invite them to come to any of our meetings and feel the unity and fellowship. See how we esteem and value the newcomer and go to any lengths to carry the message. (There can be no question that the Baby Blue carries the true NA message of recovery from addiction). To my way of thinking, who is right and who is wrong is not as important as how we deal with it.

Fundamentalism rears its ugly head

Even the vehemently Pro-Baby-Blueists are not anti-NA. If anything they are fundamentalists which (although it may be a bit rigid or old-fashioned for some people) is not a crime and is certainly not against the Traditions or NA philosophy in general. The 12 Concepts state clearly that we should always listen to the minority viewpoint and that we should have recourse for grievances. Let's put some of these principles into practice instead of just paying them lip-service!

With love and hopes for unity ♦

Publishing Box

No item appearing in this newsletter is necessarily more than the feelings of one person on one day.

This is the end of our first year of publication. But don't despair, we're hard at work on our first issue for next year. We had a lot of hurdles to overcome this year. Now we're ready to fly.

One of the things we wanted to do in '94 was publish monthly. With the publication of a similar newsletter on the months we don't publish (see page 10), we decided to continue printing every other month.

We would like to thank you for your support. Please don't stop sending articles, items, letters, suggestions, fax photos, complaints, complements, and cash. We couldn't do it without you.

Financial Statement

Received:

Wisconsin	5.00
California	5.00
Florida	20.00
Washington D.C.	2.00
Missouri	5.00
Wisconsin	4.00
Massachusetts	10.00
California	7.00
Ontario	10.00
Illinois	4.00
Wisconsin	5.00
New York	10.00
California	4.00
New York	10.00
	<hr/>
	101.00 Total

Expenses Issue 5:

Paper & Printing	133.15
Postage	46.11
	<hr/>
	179.26 Total

UNITED KINGDOM REGION STEERING COMMITTEE (UKRSC) ATTEMPTS TO HAVE AREA REMOVED FROM REGION AND GROUPS SERVED BY THAT AREA REMOVED FROM UK "WHERE TO FIND"

The UKRSC Ad Hoc Committee has been formed regarding the "Baby Blue" Basic Text. Part of their report to the UK Fellowship states:

"The Baby Blue is illegally printed and distributed by persons acting outside of NA and is unapproved literature. It contains extracts of past NA texts which have been superseded, together with parts which were never approved by the NA Fellowship and are printed without consent and against the wishes of the NA Fellowship expressed through their representatives at the WSC." (*report from UKRSC ad hoc committee on baby blue to UKRSC July '93*)

Chairperson for Ad Hoc Committee puts out Anti-Baby Blue article entitled "Draft for Comment" as Ad Hoc Committee's opinion. Other members of Ad Hoc Committee say its not Committee's opinion. "Draft for Comment" given out to NA Members. NA members that agree with the Baby Blue are not given last page. Last page has address of where to send comments. Another example of unbiased service. Here's some excerpts:

(1) "in particular, one might consider the position of a group which has either formally or informally adopted the use of the Baby Blue. If that is their group's conscience, then it need not concern NA, as long as the group does not continue to represent itself as an NA meeting. If people want to attend a 'Baby Blue' meeting as distinct from an NA meeting, that is their prerogative."

(2) "Unity does not imply that our opinions should all be the same. However, our first tradition emphasizes this principle. An NA group or area ought not to rely on its group conscience as authority for any action which goes against the spirit or letter of the rest of our traditions, and still expect to be regarded as an NA group in good standing."

(3) "This matter has caused untold disunity and strife throughout NA, against tradition 1, goes against our group conscience against tradition 2, has adversely affected other groups and NA as a whole against tradition 4, has diverted NA resources from our primary purpose against tradition 5 and 6, compromised the self supporting nature of the groups concerned by undermining the basis on which they pay their

way in the NA community against tradition 7, appears to be an organized attempt to undermine NA services against tradition 9, given rise to controversy against tradition 10, and compromised the spirit of anonymity by creating a personal cause, against our twelfth tradition. Small wonder that some members may express frustration at the actions of those who want to persist with support for the Baby Blue."

This is a very imaginative way to look at our Traditions. WSO Inc. could be said to cause much the same problems.

The UKRSC Ad Hoc Committee put forth three motions that were voted on at the UKRSC in September '93:

(a) That a Group using unapproved literature be warned verbally, then by letter.

(b) If the Group continues to use the literature then the Group will be removed from the "Where To Find".

(c) WSO Inc. will be notified of the Group's actions and asked to remove them from the World Directory.

The first two motions passed with no votes to spare. One Area changed their groups' conscience and another had not been at Region for over 6 months. The last motion failed. It didn't make any sense to me either, and I was there.

The new "It Works How Much and Why" is being sold in London as the "New Basic Text", the Concepts as the new and improved Traditions.

UK Region is serving World Services well; could it be due to the \$14,000 they owe WSO? ♦



**New Awakenings
Subscribers**

~

**Is it time to renew your
subscription?**



The Voice of a Member...

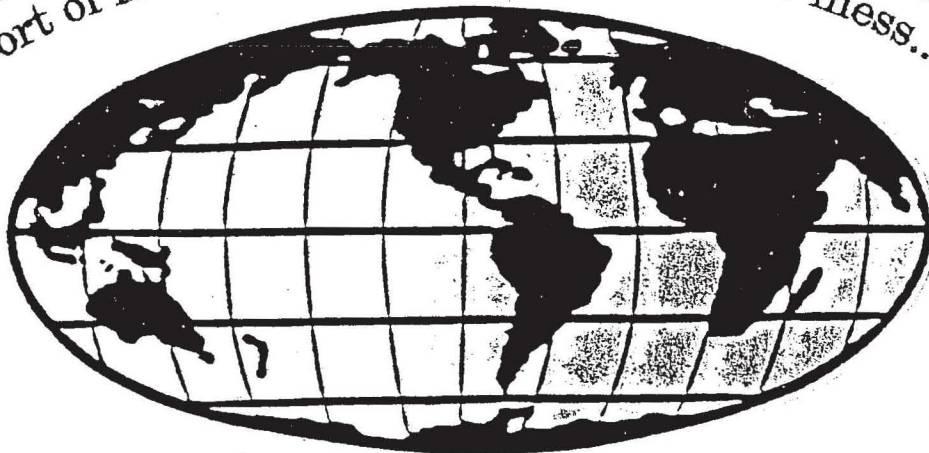
What is the Narcotics Anonymous program???... I've been contemplating this simple question for a time now and I'm not so sure that I like what I have witnessed being dubbed NA. Ideally, the NA program is the activities associated with our recovery meetings. What Narcotics Anonymous is to me is the recovery that is found at our meetings through the process of working the 12 steps in our lives and applying the 12 traditions to our groups. Anything else is not NA.

Our groups have joined collectively since the formation of NA and created, "service boards or committees directly responsible to those they serve", as the ninth tradition suggests we may do. The concept of creating these service boards or committees is directly related to providing some service that the groups have asked for and need. The simple fact is, that the service structure is not Narcotics Anonymous, but the groups are. The service structure is the creation of the groups, and is directly responsible to them - period. The service structure is not the conscience of the fellowship. It has evolved to be the conscience of a small percentage of NA members that act on behalf of NA as a whole. The day is drawing near when an NA group (which is the primary entity of the fellowship) will have to comply to the direction of a service committee (which is a secondary entity). When that day arrives, we may as well burn the traditions, the basic text, and everything else.

One of the factors that will facilitate this dictatorship is the seventh concept for service, which talks about "full participation" of all members of a service committee. I have heard many discussions of this "full participation" and what is being said is that the people with the most experience can't vote, and that isn't right because after all, with all of their experience they have a better understanding of what is right for the fellowship. Well thank you for carrying the burden of the fellowship, but WE could survive without your vote. YOU were elected to serve, which means help, not dictate. The groups are NA not the service structure. I am sick and tired of career service junkies acting like they are doing the fellowship some big favor by gracing us with their time. There is only one pure motive to give of yourself to NA, to serve, and that is because you are grateful for the life you have found and you want to share that with others. Not because you have the most experience or wish to enrich us with your privileged views. If that is the case, stay home on Sundays, we don't need that type of "service". What we do need is members of NA that are willing to serve the groups as the groups direct them to.

Some trusted servants will say, "But the groups don't participate, what are we supposed to do, stop conducting business?" The answer is YES. If there is a lack of group, and member involvement, that may mean that the fellowship feels certain services are not necessary or less important than the facilitator of such services would like to think... If you are a member of Narcotics Anonymous, and feel that the most valuable means of making decisions that affect your fellowship is the "Ultimate Authority of a loving god as expressed in OUR group conscience", then oppose any form of resistance to that ultimate authority. Giving votes to trusted servants at the area and regional levels of service only serves to take away from the final word of group conscience. When listening to those that would oppose these views, look at their motives, and what they might have to gain or lose.♦

"We began to see that we had rationalized the most outrageous sort of nonsense in order to justify the mess..."



P & A HEY, HEY, HEY

W. S. C. 18

Policy and administration is what they call it around here. Any way you spell it, it comes out the same. It's the place where we can learn some very good lessons, or find out how sick we still are.

The gift is in the giving. The greatness of the gift comes only with awareness. Even though there are traditions to follow, we create new wheels. Blessed are those who run around in circles, especially big ones, for they shall be know as "Big Wheels." Well, the wheel keeps on turning and some groups keep on burning, roll it, roll it, roll it down the structure.

It took until the first part of September for the fellowship to get minutes of the WSC. A good indication of how far we haven't come over the years. The early drafts were in the hands of RSR's but not for the general fellowship's eyes. Originally these are to be done by the first of June. Haven't heard a reason why it took this long this year. I guess patience is what is being taught with this one.

AN INVENTORY! AN INVENTORY! Good. Well this sure is an old idea all grown up. The ideas for it are many, but it's reality is somewhat different. It took a lot of time to make the BOT's suggested format for an inventory into the WSC's format. An Ad-Hoc Committee [why does this always mean add s---] has been formed and even the original plan of the WSC doesn't exist any more. What the fellowships' servants [RSR'S] approved hasn't been put to work. Many changes, a different flavor and different members contribute to a watered down and totally different look at the fellowship than what the WSC had wanted. Well trust is something we learn up close and personal. A trusted servant should be just that. Trusted to do for us what they have been told to do. Not what is convenient or unapproved. Once more those who make decisions outside of our guidance are trying to teach us that all we have to do is trust?

Largest lesson this year went unlearned. The first day of the WSC was quite sad and upsetting to many. The misuse of the fellowship's credit cards by the WSC Chair and a Trustee. The amounts may have been small, yet the principle was the point. If only this had been dealt with in the way that we should expect our trusted servants to behave. Some really poor behavior took place, sad to say. When addressing the WSC later in the week the Trustee talked of this behavior and that the impropriety was not limited to these occurrences and that it should be looked at. When a motion was presented by the WSC Treasurer to look over the last five years' of records for like situations, the RSR's decided for the fellowship that we didn't need to know. Faced with a problem in recovery we are taught the need to search for our moral make-up. Is this the lesson of the ostrich, our head in the sand and our ass in the air?

The Intellectual Property Trust was approved after last minute amendments by the BOT. Once again, what the Fellowship votes on is seldom what is finally approved. Additional amendments from the Fellowship to the I.P.T. were not heard until after the document's approval. Does this mean that we have come to a point where we are electing members that are expected to decide for us, after we have told them what we have decided? Added, was a part describing use of the property by groups. This was something that was never given to the Fellowship to consider or input. Its inclusion early in the process might have helped to change the distrust and apprehension that many felt. Once more, we are asked to have faith. Yet when left out of the process, how are we to have anything but blind faith?

The fellowship's representation continues to grow. This year five new regions were seated. This large growth will at some time have to be dealt with. Several motions this year were defeated by a very narrow margin. If we are no longer seeking consensus or unanimity then we need a fair way to serve group conscience. When a region with 6 meetings has the same vote as a region with 1000+, is this seeking a true fellowship answer or something different? Equal representation is something that seems to never be a consideration, why not? Shared responsibility and involvement can allow for a greater sense of belonging. We talk of equality, let it happen in our decision making process.

All in all this was perhaps the _____ conference to date. As you can see I can't put a name on it. For a group of people that hated rules and laws so much how did we get stuck in this process? It seems that everywhere that I hear from the stuff is the same. Policy...Policy...Policy! Have we developed a belief that we can find the right answers in procedures and not through application of spiritual principles? Do most of you believe that a few members who can afford to take the time off work are average members of our fellowship? If you have seen the inventory questions do you believe that the system is still responsive to you? It's about the newcomer, right? Then everything that we do should be geared to that outcome, letting another person who suffers find us so that they might not have to die. Changing the rules will not provide us with anything more than a more controlled business. Let's get free of our needs to be right with procedure and find new ways to carry this message of freedom and not show how stuck we are on policy.♦

LETTER

I recently received a copy of *New Awakenings* in the mail from a friend of mine. What a breath of fresh air! For about seven years I was very involved in service. I served as selflessly as I could on the levels starting at the top with the newcomer & the Home Group on down to regional commitments. During this time I was taught to have the courage to think, question & formulate my own beliefs. This, coupled with the recognition & acceptance of my own pain & struggles, both getting to & going through recovery, led me to a heart-felt belief of what our primary purpose is & what is meant by "That no addict seeking recovery need ever die without first having had a CHANCE to recover".

Because I dared to think & try to understand, I acquired many labels. I was "trouble", an N.A. Nazi, and many more. How did I get these labels? I believe in Narcotics Anonymous & recovery from addiction. I believed in the importance of making the message of N.A. as available as possible. Whenever we would get the obligatory sales pitch of how much the W.S.O. needs money and I would question the fact, I would be the troublemaker. When I would question the salaries of the W.S.O. employees, or the price of the Basic Text, or why Hazledon could buy the Text cheaper than we could . . . I was a problem.

When I would ask these questions, all I wanted was for someone to justify why the W.S.O. needed more money. If someone would have done that I would have been fine & dropped the subject, but instead all I got was smoke screens. I was told it was needed for them to serve us better. You see, what I didn't understand was that if they flew a couple of Trustees half way around the world & put them up in a nice hotel & had them eat fine food, that that would help the newcomer when he came in the meeting today, or better yet the one that hasn't found us yet!

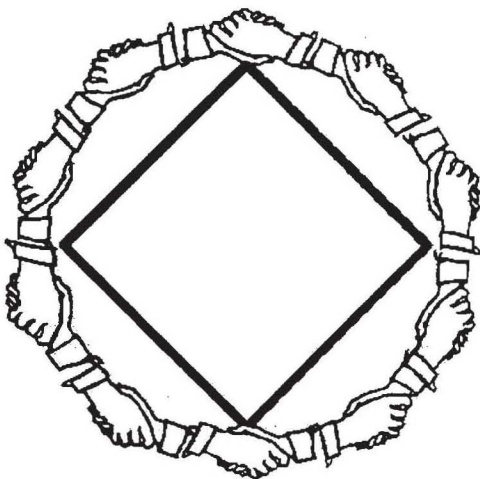
When some members of the Fellowship took it upon themselves to print a softback copy of the Text for about \$1.00 a piece, I thought that was great. Not that they had circumvented the system, but that it could be done! Home Groups could almost afford to give every newcomer a Text. What a concept!! Making our literature totally available, accessible at a time of vulnerability & willingness, when we first get here. But that's an absurd thought, where's the profit? How would we support ourselves without profits from literature? Hey, what's the basket for?

Hey, I don't know, maybe I'm crazy, but I thought that I read somewhere about being self-supporting through our own contributions. I also thought that I read somewhere about not financing outside organizations. I don't know, maybe I'm just too critical, but to me, selling our Text to Hazledon at a cheaper price so that they can make a profit by re-selling it at the same price we do seems to be financing their operation. Here's a crazy thought, maybe my Home Group could buy the Text at a cheaper price, or maybe my Area, or the Region . . . STOP! I'm getting carried away, we can't do that... or could we?

Well here's what I can do. If you heard the sarcasm or the cynical tones, that's just the pain of my wounds healing. What I do now is I share with the newcomer & I try to be as nurturing as possible. I try to practice the principles that I've learned here in all my affairs & be a living example of why someone may want to stay here. I'm not on a soapbox today, but when the newcomer who has seen me in meetings regularly comes up to me & asks about recovery, the beauty of this thing comes to life! I'm given the honor to share my experience, my strengths, & my incredible amounts of hope that I've gotten, just for today, by holding on through the pains of recovery & truly cherishing the joys.

So today, I go to meetings regularly & that's where I serve in the most loving way that I can. I'm not real in touch with world service anymore, but my immediate World is better than it has ever been. I can't say that the rewards I receive from the service that I do now is better or worse than the rewards I received on other levels of service. The best thing that I can say is that the rewards keep coming as long as I serve!

In Loving Service ♦



AN ATMOSPHERE of RECOVERY

We come to this program from homes and apartments, offices and schools, treatment centers and jails, parks and gutters. We come from many different places; but they're all called loneliness, pain, and fear. Somehow addiction draws us together; to Narcotics Anonymous.

We come to this program for many different reasons; but those of us who stay all do so for the same reason. The desire to stop using and to stay clean. After we've actually stopped, and after the fog has cleared a bit, most of us take a look around to see what this program is all about. We start trying to do the things that we see those around us doing. Eventually we come to the Twelve Steps and try to work them as best we can. The result is a degree of freedom we have never known before. We find freedom from drugs and the obsession to use them; and in time a bit of freedom from that part of ourselves that has been destroying us.

We're taught that we can only keep what we have by giving it away. So, we seek out or are led to other addicts who have problems like ours who want help. Usually, one of the things we try to do when we're working with a new person is to get them to a meeting as soon as possible. After all, that's what worked for us.

Why is this so? What is it about our meetings that's so special? Usually about all we can say is that there is a feeling there; a feeling of strength, hope and love; an atmosphere of recovery. Our meetings are very special to most of us; a place that's "safe", a place where we fit in...but what keeps

them that way! One would think that any time people like us got together, the result would be chaos. Groups of self-centered, strong-willed, isolated individuals just can't meet together peacefully and safely, but we do. The reason we can is that we have Twelve Traditions which help to keep our Groups "safe" and free.

For most of us, understanding of these traditions came slowly over a period of time. We pick up a little information here and there as we talk to members and visit various groups. It usually isn't until we get involved in service when someone points out that "personal recovery (our recovery) depends on N.A. unity" and that unity depends on how well we stick to our traditions. Because we hear about "suggested steps", and "no musts" so often, some of us make a mistake and assume this applies to our groups the same way it applies to the individual. The Twelve Traditions of Narcotics Anonymous are not suggested; they are not negotiable. They are the rules that keep our Fellowship alive and free.

By following these principles in our dealings with others in N.A. and with society at large, we avoid many problems. This isn't to say our traditions eliminate all of our problems. We still have to face difficulties as they arise; communication problems, differences of opinion, internal controversies, problems with individuals and groups outside the Fellowship and the like. However, when we apply these principles we avoid some of the pitfalls.

Many of our problems are much like those our predecessors had to face and overcome. Their hard won experience gave birth to the Traditions and our own experience has shown that these principles are just as valid today as they were yesterday. Our traditions are what protect us from internal and external forces which could destroy us.

They are truly the ties that

bind us together but they don't work automatically, it is only through understanding and application that they have power.

AN ATMOSPHERE of RECOVERY

as originally
published
in the Apr. '83 N.A.
Way
included the following
editorial note

"This material is from the introduction to chapter six of the review form of our Basic Text - much of it does not appear in our Basic Text as approved. We felt you would enjoy seeing it and have reprinted it here with permission from the WSC Literature Subcommittee"

Permission to reprint from the N.A. Way is granted to all other service boards or committees of the fellowship of Narcotics Anonymous

N.A. LEAFLET
for info. on
reprints for
your N.A. Group
- write -
HEALTHY CHANGE
PO BOX 42
COLUMBIANA
OHIO
44408

What Happened? 1983-1993: Part 2

(Part 1 of this article appeared in the last issue of New Awakenings)

Our position today is not hopeless. We have come a long way. Two years ago world services launched a lawsuit in Federal Court. Today, the forces behind that action appear to be quiet. They are not gone. Among themselves, they have to laugh at us.

This year a major piece of literature was introduced and approved without the knowledge or consideration of the vast majority of the Fellowship. Did as few as two or three hundred members read the new It Works, How and Why book before WSC '93 voted to approve the material? Is this your voice, N.A.? Is there someone out there who thinks this is OK and feels that a few members should do it all for us poor dumb-addicts? I don't think so. My experience in N.A. is that when a great many members get involved and work along positive inclusive lines for many years, the result is quality. Quality that great treatment centers can only envy. Quality that bears testament to our spiritual nature. Quality that can only be explained by the involvement of a Power Greater than Ourselves.

I think the vast majority of members in service are very informed generally speaking and honest in their sincere efforts to serve. It seems that we have problems related to competing versions of where our emphasis should be placed and too few solid positive precedents to guide us. Generally, most organizations reach a point of chaos and if they survive, they sit down and work out their by laws or basic service documents which become their rules of operation which all abide by in good will. Changes occur easily or with difficulty to keep the organization alive or it flounders and dies.

Too long, we have allowed our leaders to act as if the material in our approved guidelines was antiquated or out of date and they have proceeded as if the guidelines didn't exist in several crucial regards. Generally, marketing and money took precedence over all other considerations. Negative analysis of current events was repeatedly used to justify severe violations of N.A. Traditions and group conscience polices. It has been very tense the past few years. Any member today who takes a look at the N.A. Tree, will be amazed at how workable the document is and how interactive the various service elements were designed to be. While some expansion would help, the base document is strong. Any students of N.A. history or service structure should get a copy as soon as possible.

During the last few years, intense concern over trouble in World Services has had a depressing effect on the distribution, study and voting at group level of the WSC Agenda. This year was the worse I have ever seen. I have yet to find a region where a majority of areas, much less groups, got the Conference Agenda Report.

In one group, there was a motion that no one gets cakes for their clean time anniversary anymore. The secretary asked a former trusted servant where this policy came from. They were told that someone made the motion and that it carried. I asked, "Who in our group is conscious of this motion?" Group conscience, I believe, is what members feel and believe to be correct to the best of their understanding. If no one knows, how can it be group conscience?

Tomorrow is my nineteenth anniversary of living clean in Narcotics Anonymous. I have seen the love of this fellowship up close all that time. There is no shortage of that love today, even with the confusion. There are many devoted members who may be reaching a saturation point with the study of policy, procedures and rules of order. We are in a better position to appreciate the miracle of being clean and the awesome implications of personality change than ever before. I hope all our trouble allows us to grow strong in reality and lay down the kind of bedrock to provide unity and creative peace to provide for our future.

Many of us have undertaken the acquisition and study of computers to tool up for our service work. Believe me, it helps. We now have the ability to telecommunicate and routinely ship files to one another on floppy disks. This used to be a dream. The day will surely come when those who play games of intrigue and manipulation will be snared in their games and we can get back to being the greatest force against the disease of addiction in the history of mankind.

We may come to a place soon where the ability to create lasting policy documents will come into play. Maybe not. Policy work is so tedious and requires so much training that the good work of one session is destroyed at the next sessions by people who didn't attend or understand what was done in the first session. This means that we will have to surrender to some workable structure at some point. I seriously recommend that you

from previous page

wait until you see a document that reflects some real workable quality and set with that material for a year or two before signing anything into N.A. law. Be careful to reward good work and don't let anyone rush you into anything.

The greatest miracle is that we are clean and growing in these many ways. I was not going to get to walk through all these difficult passages.

There seems to be a prevalent attitude that members who support World Services or are currently elected members of World Service are somehow under fire and that the opposition is aggressively negative and has no valid issue or concern to which the members currently in World Service could respond to in all good conscience. Well, this is not true. What we would like to see is no more hidden agendas where contracts are signed in advance of consideration by the Fellowship. Also:

1. No signing of legal contracts or binding agreements in violation of approved policy.
2. Restoration of WSC Finance Committee.
3. Vice Chair as a training position within our Service Structure in general to build in the idea of continuity of service.
4. Restoration of the World Directory of meetings.
5. A redrafting or correction of the Twelve Concepts of Service lest they be taken seriously by default.
6. A custom or tradition of gratitude for our trusted servants that transcends politics and various leadership groups.

We would be nowhere without our trusted servants. If all they have to look forward to is damnation, they will grow guarded and serve more in fear than in joy. We honor them to keep them honorable. There may be other items that should be on this list but hopefully some members reading this will come to realize that our deep dark service problems are really pretty simple. What gives them power is that we won't come out and talk about them. This makes it seem to one side that they are always being attacked and to the other side that they can expect more problems since those in charge refuse to deal with issues. The disease thrives on this! The loving gratitude of hundreds of thousands of addicts in recovery is so simply negated. A solid Tenth Step could resolve a lot of this.

One of the initial troubles was the reintroduction of a motion again and again at WSC 1985 of the motion that only RSR's vote. This made it clear that until dominate forces in World Services got their way, the motion would not go away. The trouble is that year after year, the motion has come back in many forms. The time has come to commit to the principle that it is what the groups of N.A. want and ask for that counts. Otherwise, we wind up with a team of current glory seekers year after year who are sure to fail because nobody taught them to listen to what the Fellowship has to say about things.

The deadlock will go on until some bright spirit says, successfully, enough! We have an approved structure which allows for all the elements of N.A. service we have followed for years. It is called the Temporary Working Guide to Our Service Structure. The joke is that the N.A. Tree has been reduced to twigs: TWGSS. The reality is that the real discussions of our Service Structure along with WSC motions and the Subcommittee Guidelines have gone into the Temporary Working Guide.

The reason it is called Temporary and Working is because the Fellowship saw a need for refinement and improvement that got twisted into a total conceptual rewrite. Year after year since 1984 or so, thousands of dollars each year has been spent on redoing the Service Structure. The idea that once we vote to adopt the Structure it ceases to be recommended, got lost and the Structure is invoked as a matter of convenience when it is to your favor and disregarded as recommended when it is not.

The answer is not in an improved Service Structure. The answer is a return to the basic values of caring for others, trusting God and each of us doing our very best within the written structure. The minor changes in our written Structure may or may not keep pace with this spiritual endeavor.

I think and feel the most important thing is that the Fellowship come to terms with the fact of our essential spirituality as a program of recovery. The Fellowship must not let those who profess to serve them speak as if N.A. is a business. It confuses newcomers and breeds animosity. Once the spirituality is taken out, N.A. collapses like a tent without a pole! When spirituality is taken out, we can't stay clean. Parts of the general Fellowship have missed some of these troubles by ignoring World Services. That is how I explain the lack of member and group participation in going through the pre-conference agenda materials. It is not that they don't care, the general Fellowship has been deadened to their opportunity and responsibility to run their Fellowship. These things happen. The thing to do now is admit that it has happened, figure out where we are at as a Fellowship and go on from here, together. ♦

HISTORY NO LONGER SUCH A MYSTERY

The tenth meeting of the history committee took place in September 1993. More work was done and things decided about archival info and information access. This update is short and sweet.

The book is now at about eighty pages. More archival documents could be added but haven't been. The major decision was to let others know that the material currently in our hands will be always available to everyone. The idea is that we as a committee have started digitizing materials onto computer. These first few major pieces, we believe, are the ones that have had the most requests from those of us who collect materials and pass them on to others. Instead of trying to meet everyone's request with hard copy with it's production and distribution expense, we have figured that if you want it you will find the access to a computer to use the material that we can more inexpensively generate and ship by computer disk. This can also avoid the cash flow responsibility.

To that end we offer this small list of materials of things we currently have on disk.

YELLOW BOOK The fore runner to the White Book circa 1954

WHITE BOOK A early draft prior to publication in 1963-4

GREY BOOK The input copy of the Basic Text Feb. 1981

THE 12 STEPS A 1974 writing on the steps

N.A. TREE The first service manual of N.A.

JUST FOR TODAY A long form from a magazine in 1954

IN LOVING SERVICE A writing on the traditions, second draft

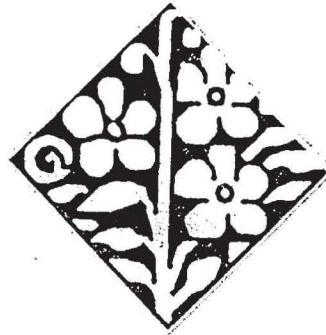
N.A. HISTORY What has been done to date by the history committee

Many other pieces are in the process and will be added as they become available. These include conference minutes, Power to Recover, Chicago draft of the steps, Clean and Serene, and a whole lot more. If you have requests or suggestions on what we should focus on in production of these materials, let us know. If you would like any of these materials, simply send a computer disk and return postage to P.O.B. 206 Central Lake, MI 49622. We currently use IBM compatible, Dos based, Word Perfect format.

If you simply must have hard copy, write, we'll talk about it.

In Loving Service

Our history workers



"We can examine and re-examine all our old ideas and constantly improve on them or replace them with new ones."

Basic Text, 3rd Edition Revised page 9

New Awakenings is pleased to announce a new newsletter:

NOW EVEN MORE IS REVEALED!!!

Write TO:

**The Conscience Connection
P.O. BOX 58
Lanham MD 20703-0058
U.S.A.**



MORE WILL BE REVEALED

Things we never dreamed of become true. We find ourselves daring to care and love and with love, all things are possible. We find ourselves advancing as human beings along spiritual lines and doing a great service.

We get the very finest friends. These are some things many of us could not conceive of. Before, we thought in terms of self-centered materialism that could not possibly bring us happiness. Now we live with a new outlook, that of caring and sharing the N.A. way

We are surrounded by like-minded addicts, who once were at the depths of misery and despair, and now serious about their own recovery and helping the suffering addict.

We are living and enjoying life without drugs. At times we look in the mirror and find it all so hard to believe. The great fact is that it's O.K. It does get better and we never have to be alone again.

We have, in recovery, experienced difficult times when we could not decide our next move. The truth has been revealed to us. In meditation we may concentrate on a dream of service for our fellow man and find that the rest is just willingness and foot work. More will be revealed. It takes work to uncover it but it is, we believe, the one thing worth working for--Twelve Steps of recovery.

Today we are free from the obsession to use compulsively even when we are beaten. We are free to live as we see fit without drugs. The ability to accept God's will and feeling serene inside is freedom for us. Faith has replaced our fear and has given us a freedom from ourselves. Today we have the freedom of choice.

The program of N.A. is truly a program of freedom. N.A. has given us back the freedom that we lost when we turned to drugs in our search for freedom. We had believed that drugs were the answer. When we were under the control of our addictions we had given up all of our freedom to choose--the only choice left to us were jails, institutions or death. At last, with the help of the Fellowship and our Higher Power, we have regained our freedom.

When we first came to the program, many of us felt defeated, beaten and ashamed. As a newcomer it is sometimes hard to see that through our defeat and surrender we had regained some control of our lives once more. Through our freedom we begin taking responsibility for our lives again. In our freedom we have found that our dreams come true, if we choose to make them happen.

Through the freedom in our new lives we are finally able to see the special qualities that we possess as individuals--qualities that we used to envy in others--never realizing the potential within ourselves.

(excerpt from the end of the "Gray Book", the review form of the Basic Text)

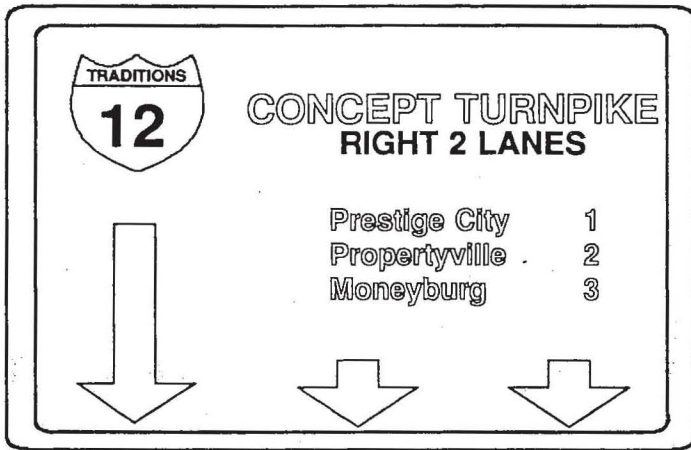
To get *New Awakenings*

Just send us your name and address. Use this form if you wish. Send us a letter if you can. We publish the first week of every other month. Getting you one issue #5 in the U.S. cost 73.4¢. Projecting from this cost we figure a year's subscription (6 issues) should be \$4.40. Sending more enables *New Awakenings* to go out to addicts who haven't seen it yet.

Please don't forget, if you move, let us know where you went!

Name _____

Address _____



Recently, addicts on their way to work the Steps one morning were surprised to see a new sign on their path. It had apparently been installed prior to their awakening.

New Awakenings
P.O. BOX 21232
OAKLAND CA 94620
U.S.A.

New Awakenings

WAR IS OVER NOT

In early December I received a phone call from two local H&I members informing me that they were not allowed into a local rehabilitation center to carry the NA message of hope to the suffering addict. As Area Chair I informed them that I would contact the P.I. and H&I Chair to resolve this problem.

To my shock after a few days I found out that our Area was under full scale attack. Members and groups from another Area, with a personal endorsement from WSO Inc. had made an attempt to have our meetings removed from the facilities that they meet in.

This other Area was the result of a split a few years back, caused by a difference in basic service ideals. During recent months our Groups have expressed desire to improve relations between the two Areas and there's been some talk of producing a common meeting schedule. Even though, a few members of the other Area decided to write a letter to WSO Inc. that said: "We are requesting from you a letter to advise the churches, institutions and phone companies these meetings are held without being registered or following the vote of the World Services of Narcotics Anonymous". It also went on to say that our NA Groups were using the name, logo, and reputation of NA in hospitals and institutions. Their complaints against us included using the Baby Blue and collecting money for an individual to pay off a \$6000 debt from a failed history convention.

The WSO Inc. responded by sending an old letter dated 13 June 1991. The letter endorsed two individuals as representatives for the purpose of establishing an account and/or listing with the telephone company. It said in part that, "Individuals do not have the right to use the [NA] name without having first obtained permission to do so in writing." Using this and a copy of the letter they sent WSO Inc. they approached places our NA Groups held meetings at and argued that we were not NA and should not be allowed to meet there.

I called George at WSO Inc. to find out how to resolve the problem. He immediately blamed one individual as having resentments towards our Area. I asked him how he could have given out this letter. He said he didn't give them anything that wasn't already available to the Fellowship. I asked him if he could say whether or not we were NA. He said that he could not, but if we didn't follow the Literature Trust then we were not NA.

It baffled me to hear these words. Since when did the Fellowship surrender the 12 Traditions? Don't they tell us, "Because we hear about "suggested steps" and "no musts" so often, some of us make a mistake and assume that this applies to groups the way it applies to the individual. The Twelve Traditions of N.A. are not negotiable. They are the guidelines that keep our fellowship alive and free."? What happened to our Fourth and Ninth Traditions? What happened to group autonomy and our right to create service boards or committees directly responsible to those they serve?

Shortly afterward, one of the other Area's Groups withdrew from that Area. They were then visited by these same "approved" trusted servants. Meeting schedules were torn up, a death threat made and the secretary

continued on p. 2

SURRENDER

4



Hear no evil, See no evil, Speak no evil, Practice no principles

NOT.

The COVENANT and The PROPHECY

The original Fourth and Ninth Traditions from the "Grey Book" review form of Our Basic Text

TRADITION FOUR

Each group should be autonomous, except in matters affecting other groups, or N.A. as a whole.

The autonomy our groups is one of our most precious possessions. This sounds great but what does it mean? What is it to be autonomous? Websters defines autonomous as "having the right or power of self government", "undertaken or carried on without outside control", "existing or capable of existing independently", "responding, reacting or developing independently of the whole". Autonomy is all these things to us and more. Our groups are truly self-governing and are not subject to outside control. Each group can exist on it's own if it must. Each group has had to grow on its own and stand on its own two feet. One might ask: Is this really true, are we truly autonomous, what about our service committees, our offices, our activities, our hotlines, and all the other things that go on in N.A.? The answer, of course, is that these things are not N.A. They are services that we can utilize to help us in our recovery and to further the primary purpose of our groups. Narcotics Anonymous is a Fellowship of men and women, addicts, meeting together in groups, and using a given set of spiritual principles to find freedom from addiction and a new way to live. All else is not N.A. Those other things we mentioned are the result of members caring enough to reach out and offer their help and experience so that our road may be easier. Whether or not we choose to utilize these services for the benefit of a group is up to us, they are not thrust down our throats. Some have taken offense to this, they say that when they started out they were told they had to register their group. This may be true, but many groups exist that have never registered. We ask groups to register because we can't recognize them unless we know that they exist. Once a group registers they are sent a starter kit. This contains many suggestions and is one of the ways we share our experience to help the group. Whether or not they take our suggestion is their

continued next page

WAR... from p. 1

was physically assaulted.

Our Area had an emergency ASC to discuss what to do. We decided to contact all the meeting places and set up a meeting with them. All the people we met with were understanding and we still meet in their facilities. One church group commented that they could relate - they had had some splits in their history too.

The war is over? The charge that funds are going for an individual to pay off a debt are not true. The Group pays \$25 a month on this debt. This event was another ambush led by WSO Inc. They threw fliers in the waste basket and told NA members that the history conference was canceled. The Trustees labeled us "disaffected members" (one dictionary defines disaffected as disloyal to the crown). All we see is one ambush after another. We talk peace and all we received is the Concepts and the Literature Trust.

We are Narcotics Anonymous no matter what someone else thinks or said. We will not be forced to register with the WSO Inc. or forced to join a service structure. Let's not talk about the Traditions, let's practice them! ♦

Financial Statement

Received:

Florida	20.00
Virginia	5.00
California	5.00
Maryland	10.00
Pennsylvania	5.00
New Jersey	8.00
Colorado	60.00
Michigan	5.00
Washington D.C.	2.00
Missouri	18.00
Georgia	10.00
Maryland	6.00
New Jersey	20.00
Maryland	4.03
Missouri	4.40
Pennsylvania	5.00
California	4.40
Michigan	5.00

Total 196.83

Expenses Issue 6:

Printing	107.98
Postage	30.16

Total 138.14

Because this is Volume 2, Number 1, the "Publishing Box" that usually appears here with the "Financial Statement" has taken the form of a full article and can be found on page 8.

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decision. In this starter kit it says that we must abide by the Twelve Traditions in order to call ourselves Narcotics Anonymous. This is also true, but these Traditions are part of the set of spiritual principles that are N.A. Without the Traditions, N.A. does not exist. It really is up to the group, in the end they must choose for themselves.. They are autonomous.

But we said that for N.A. autonomy was more than this, and it is. For us in Narcotics Anonymous autonomy is also creative freedom. It gives our groups the freedom to act on their own to establish their atmosphere of recovery, to serve their members, and to fulfill their primary purpose. It is this aspect of autonomy that makes it one of our most precious principles. It is for this reason that we guard our autonomy so carefully.

We are autonomous; and from what we have said it would seem that we, in our groups, can do whatever we decide to do, regardless of what anybody says. Well, yes and no. Each group does have complete freedom except when their actions become a threat to other groups and the rest of N.A. This is the other half of Tradition Four and the way we use our autonomy is just as important as autonomy itself. Like group conscience, autonomy can be a two-edged sword. In the past group autonomy has been used to justify the violation of other Traditions. This should never be allowed to happen because as we have said spiritual principles are never in conflict with other spiritual principles. If a conflict or contradiction does exist that means that somewhere along the line we have somehow slipped away from the true principles.

When we use our autonomy for the good of our group we must be careful that our actions do not hurt other groups or N.A. as a whole. Again we are given a simple rule of thumb. If we check to make sure that our actions are clearly within the bounds of our Traditions, if we don't represent anyone but ourselves, if we don't dictate to other groups or force anything upon them, and if we take the time to consider the consequences of our actions ahead of time, then all will be well.

TRADITION NINE

N.A., as such, ought never be organized, but we may create service boards or committees directly responsible to those they serve.

This Tradition defines the way we run our Fellowship. A lot of confusion has occurred because of misinterpretations of our Ninth Tradition. Our members are addicts who have the desire to stop using, who want what we have to offer, and who have chosen to join us. Our meetings are a gathering of members for the purpose of staying clean. Our principles are the Twelve Steps and the Twelve Traditions.

Another point of confusion is the term organized, which has several meanings. Our Steps and Traditions are uniform and set in a specific order. They are numbered; they are not random and unstructured. Certainly they are organized, but this is not the organization of our Ninth Tradition. For the purpose of this Tradition, organized means having an administrative structure, and this implies management and control. On this basis, the meaning of Tradition Nine is clear. N.A. should never be run by bureaucracy or management nor controlled by individuals within an administrative structure. If we were to allow this, N.A. would surely lose the best it has to offer and choke to death on our insanities.

Even without this Tradition, organization such as this would be in opposition to our spiritual principles. A loving God as He may express Himself in our group conscience would find no place within an administrative structure.

How could a trusted servant manage and control? Service and management are contradictory. Government implies control, but our leaders do not govern. How could autonomy exist in an administrative structure? Specialization and professionalism are the basis of any management scheme. Any administrative structure, by its very nature, eliminates the possibility of autonomy. An organized N.A. is a contradiction in terms and any attempt to force organization on us would destroy us.

The Ninth Tradition goes on to define the nature of these things that we can do, outside N.A., to help N.A. It says that we may create service boards or committees directly responsible to those they serve. This is the basis of our service structure, but keep in mind that although these entities are created to serve our Fellowship they are not, in fact, a part of Narcotics Anonymous. Our service structure consists of our groups in their business sense: our area service committees, regional service committees, World Service Conference, World Service Board of Trustees, and World Service Office. Each of these is directly responsible through the service structure, to the members of N.A. and to a loving God as He may express Himself in our group conscience.

SPIRITUALITY IN N.A.

I have recently gone through the thing with a new member where you sit down and draw the diagrams on paper with a bunch of little M's for member with connecting lines to a capital G for group. More little lines lead to an A for area and yet more to a R for region. The final set of little lines lead to the WSC with WSB on one side and WSO on the other side.

I also explained briefly how the Office has a cash flow system outside the fellowship which is a main source of income, like millions. I made little lines from Compcare, Hazeldon, US Military and penal systems not to mention direct sales to hospitals and treatment centers. These lines led to WSO. I made another little line out to them. In and out, millions sold, millions received.

All this has made me think.

Try the same thing for yourself. Sit down with an excited, sincere newcomer, a pencil and a piece of paper. Explain it all to them. Then resume reading this article. You can do it now, but keep the faith.

So. It looks to me like WSO can do whatever it wants as long as we don't interfere. Why would we want to interfere? Why would the WSO system want to protect itself from interference? What Fellowship interests need to be maintained? Are there some big concerns against other lesser though important concerns? Work all this out for yourself. If you've been doing your homework, it should be easy. I can't do it for you. If you haven't been keeping track of these subjects, start now.

Now, the other thing. Narcotics Anonymous is a Fellowship of men and women for whom drugs have become a major problem. We die without recovery. Our recovery process is spiritual in nature. Nowhere are we asked, encouraged or expected to surrender to anything less than the fact of admitting our addiction personally and turning our life and will over to the loving care of God. Even if our understanding is different from other people, we still deal primarily with spiritual matters and have great respect for anything that can alleviate our suffering and lead to our recovery. Our message has to be true to what works for us - not treatment trends or in response to market pressure.

There was a time when our service structure could be trusted to carry our message in more than administrative terms. Obviously we are having to make other arrangements since something has gone wrong. If you are a surrendered, loving member of N.A. and get despondent about some of our troubles, snap out of it. You are only experiencing some of the emotions other pioneering members felt in their turn. Go out and politely ask if you can have a meeting at a few hundred churches and watch the smiling faces turn cold when they realize you are an addict. How about that? Which came first, the widespread growth of recovering addicts in N.A. or the widespread existence of treatment centers? We will never have it easy. Besides, easy ain't worth nothin'. I mean if we don't have to go to some trouble to get something, we tend to discount it's value and if we discount our recovery process, it won't work for us.

It seems we are going to have to construct some other thing within N.A. that can reliably offer strength and guidance and this something is going to have to be something greater than an overgrown kangaroo court system like our structure at it's worst. This will work no hardship on our structure at it's best or at it's slightly less than best. But as we move into the much less than best and the just about awful, we will have something to do and a way to go instead of feeling like it is all over and there is no hope.

When I first became involved with the effort for our Basic Text, it struck me that the simple things we were doing had not been done earlier by members more experienced and skilled than we were. What seemed to explain it at the time was that we needed the anonymous shelter from egotism to do the work. In other words, we needed to know that it was in a very real sense, "Thy Will, not ours, at work." This is because only very sincere members were drawn to the work and very sincere members wanted to stay clean. There was a distinct visible pattern to relapse that involved caring too much about something, then letting that thing push its way to the forefront of our consciousness until nothing else mattered, including at some point, recovery. So we were careful. And the events and happenstances of the times served both us and our cause very well.

So we became committed. We had to almost keep it quiet how committed we were. It didn't help a thing that many of these oldtimers were also AA members who sincerely believed us to be incapable of the enduring love and consistency required to do things like recovery books...

We hid out in the safest place imaginable: the service structure. In time we were rooted out. Our guise as incompetents began to fail as the book got written and hundreds of thousands of addicts got clean, stayed clean and grew spiritually. Still, it was unpopular to be dedicated just to N.A. Strange conflicts began to crop up with the new special workers who quietly insisted on taking over portions of the service structure. Even the term volunteer was used to undermine the great spirit of love and devotion created by the fine and exemplary behavior of so many thousands of grateful, clean addicts who brought life and meaning to our services. Some began to believe professionals could be trusted. Like their indifference to our pressing concerns made them impartial. They were paid employees who appeared impartial. We get led down some strange hallways at times, don't we?

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Another thing that was emphasized in the attractive, young Fellowship was that we have no bosses in N.A. The saying was, "There are no big shots or little shots in N.A. One shot and we're all shot." There was a friendliness that is the hallmark of a young organization of any type. We were all made to feel important and we were able to find old timers who somehow had trod the path we wished to follow and they would take time out of their lives to talk on the telephone, exchange letters or host us in their homes. Clearly, N.A. was something different in my life and it kept me working on my steps of surrender, belief, decision, inventory and amends. Many of the things I had learned about spirituality from books or people suddenly took life and became working parts of my program. Like all members, I had a circle of friends who share my thoughts, ideas and interests with me. We were like college students in the university of life.

Today, the beat goes on. Our shared knowledge and experience of recovery from the disease of addiction has grown into a mountain in the last ten or fifteen years. We have a sizable problem organizing what has been learned and there is more being brought to light every day. We are able to utilize the tools of recovery and the skills of service to get the strength and guidance to go forward. The journey is still inward. Spirituality for me has become the way to describe things that deal with how we live and what we are free to experience in life. "The eye cannot see and the ear cannot hear that which the mind cannot understand." These things are called: my attitude, my belief, my willingness, my honesty and so forth. I tried to live by manipulating things out there in the world that I was powerless over. Now, I find I can manipulate myself very well and get the results I want in many cases. Whenever I forget my basics, my life gets complicated again.

This is why we have problems in world service. Sometimes errors are made and people fall short. Still, we should not let this form of expectable difficulty crush us or distract us from the many things that are going well. It is a great comfort to read this newsletter and know that we are getting back to sharing our solutions again. The subscribers are like a quite, thoughtful convention where we may in time know some of the faces, but all attention is focused on what is shared and what is to be learned of value to addicts seeking recovery. ♦

LETTER

I am a GSR for my little group that meets smack dab in the middle of what is affectionately called the armpit of California. Each month we have a business meeting and each month I go to the Area Service meeting to carry my group conscience.

This is just my opinion but it seems at this point the primary purpose gets lost and forgotten. The steps and traditions are not worked or applied and the ASM body - Chair - Vice Chair - Secretary and Treasury armed with egos and personalities turns Area Service into Area Circus. These Trusted Servants turn into Trusted Serpents and that sets the mood for the remaining six hours it takes to conduct business.

This is sad, very sad but what's even more sad is that we have a Area Service Representative (ASR) who goes to Regional and reports back to us what's going on there. I personally was amazed at his report. He said that at Regional the ASR's get together to report what's going on at each area in the Region.

Well guess what? They are talking about degendering the Basic Text!! That means they want to take the He's and the Him's out! Does this mean a 6th Edition? I still don't know what was wrong with the 1st one. Does this mean that N.A. has an indifference or intolerance towards Spiritual Principles? I must have been outside helping a newcomer (or an oldtimer) when that was voted on at group level. Or was it even brought to group level? Like I said, I must have been outside. It couldn't possibly be one of WSO's great ideas sent down? What happened? Why haven't we got that Basic Text right? I thought it was fine the first time.

Then another question comes up. If it cost \$9.53, tax included, for a Basic Text now, how much is the Spiritually intolerant Basic Text going to cost? Here's another question to ponder - What does this have to do with the addict who still suffers?

I must be living in some fantasy where World Service services the world and instead of taking out the He's and Him's they spend the money from the 7th tradition to translate the Basic Text into other languages like Spanish, Italian, Russian, and Chinese first, to name a few. Where each level of service is not diverted by money, property and prestige. Where our primary purpose is to carry the message to the addict who still suffers. Where any addict seeking recovery need not die from this disease. Where we have spiritual tolerance. Where each addict has paid the price of membership with their pain. Where the service structure truly works from the member up and not from World down. Where God is truly the Ultimate Authority. GOD - NOT B.O.D. OR B.O.T.!! And most definitely not WSO.

Wow what a fantasy! ♦

Step Ten is a continuation of a fearless and searching look within ourselves in order to repair disorders that fear, pride, jealousy, and other ruinous defects can cause. It helps us avoid the occurrence of relapse due to other areas which we may be reluctant to look. "If you take the drugs away from a drug-crazed maniac, you still have a maniac." Since our problems entail much more than using, we cannot recover until we recognize the need for taking a good look at our attitudes and motives.

-excerpt from the "Grey Book"

WORLD CONVENTION and/or EXTORTION 1993

I have been able to attend the last several world conventions and it seems as if a definite trend has begun, that being, the extortion of money from members of our fellowship. The Merriam-Webster dictionary defines extort as being – "to obtain by force or improper pressure". This year hosting hotels had been instructed to add a surcharge to every nights accommodations provided to any member of our fellowship who asked for the convention rate, and put this money aside for a direct contribution to the World Convention Corporation. It seems that the WCC has lost sight as to whom they are "directly responsible" to. The N.A. fellowship is who I thought they were directly responsible to, not themselves. It seems that the WCC needs vast sums of money to fly the board members all around the world through out the year, so to preserve this practice along with the practice of free hotel suites, food, rental cars, etc. they decided to put a little WCC tax on my hotel room bill and call it needed capital for the meeting space. Well it seems to me that if they had negotiated a prudent contract with the hotels (which should be one of their primary functions) we wouldn't have had to concern ourselves with paying for meeting space.

Another marvelous feat on behalf of the WCC was to make me pay for my 1st night's stay 90 days in advance. Thank you very much. And a very special thank you for having the hotel mail me a letter purporting that if I canceled my reservation after Aug. 1st I would lose my money, which is in direct contradiction to the Truth in Lending Laws of the United States. I do know that we need to pay a certain amount of money for registration at conventions to defray costs of hospitality, entertainment, and the expense of getting the best speakers possible etc., but \$25.00 ? That seemed very far out of line but to do my part I registered, yet I can not help but feel improper pressure to register, so I can hold my head up high for being a responsible N.A. member. Where will I have to draw the line? When the registration price is \$50.00? I hope I'm showing how the tide has turned from convention to extortion.

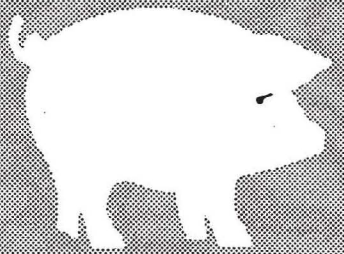
The merchandise Room (store) was a good lesson for me. I saw WCC members who decided that the room should be non-smoking and free of any food or drinks, smoking and eating and drinking. Is this the type of leadership we need from one of our 3 Corporations? It wasn't just a few of the WCC members either. It was rampant. They have a policy of money being transported with at least 2 people yet I saw it not being lived up to. The merchandising committee for the Hosting Region was stripped of any influence they should have had by the WCC. They could have been instructing people on how to operate the cash registers for weeks before the convention and drawn up a work schedule so a system could have been set up to count and exchange money in a manner that would not have left itself open for easy theft, and difficult account-ability. It was almost as if the WCC wanted the store to be chaotic and befuddled. Why this is, I can only wonder, because it didn't seem to really help matters having both the store customers and volunteers in this state of mind. About 1 hour before the store opened is when the WCC decided to unleash the secret of how to operate their cash registers. And even though the Hosting Region has one of the most successful R.S.O.'s in the country either the W.S.O. or the WCC decided that they needed to fly out a special worker to sell "IT WORKS HOW AND WHY" books in the store.

To make mention of the store without discussing the rape that took place when the merchandise was purchased would be unjust. T-shirts that cost \$3.28 were sold for \$10.00. Coffee mugs that cost \$2.01 were sold for \$6.00. Posters that cost \$.80 sold for \$5.00 (\$20.00 if you wanted a numbered one). A lapel pin that cost \$1.00 sold for \$4.00. Sweatshirts that cost \$6.22 sold for \$17.50. Long sleeve T-shirts that cost \$5.30 sold for \$15.00 and cardigans that cost \$10.31 sold for \$25.00. Why do these prices need to be so high?

A few members who attended the convention bought some little pink pig stickers to give out to friends in jest of their apparent weight gain. However these stickers took on new light in the eyes of many other members, and definitely aroused the attention of the WCC, when they heard that they signified a protest of sorts underway in regard to a bunch of Money Hungry Pigs running the convention. It sure seemed like some guilty consciences were being felt by the amount of interest being paid to such a little thing that didn't have anything to do with the WCC at all.

I believe the time has come for us to expect the WCC to remember why we have a World Convention. It's not to try and milk our members dry so they won't be back next year. It's to have a celebration of personal recovery and growth as a fellowship trying to provide the greatest accessibility to every member, with the foundation rooted in providing a place for sharing personal Experience, Strength and Hope from all corners of the globe. And if we choose to buy memorabilia let's make it affordable to everyone, and insure that it can be had by revamping our system to include a space on pre-registration forms for ordering cups and T-shirts. It has been my experience that the memorabilia can bring back very fond memories of different times in my recovery.

It's our job to insure that a Corporation that was set up by us continues to be "directly responsible" to us. Therefore I urge every member to ask the WCC for a copy of their detailed books on the expenditures and income. And if we can't have the information lets find out why. ♦



WCNA-23 FINAL BUDGET

TOTAL INCOME	\$491,270.50
TOTAL EXPENSES	\$310,698.35

Hotel room kick-back and Saturday night basket not reported.

The following questionnaire is for information only. Completing it doesn't commit you or your group to anything. The Alternate Service Information Structure (A.S.I.S.) is exploring any and all options to better serve the addicts who still suffer. We as a body feel the current service structure is lacking in several areas including, but not limited to, the current usage of the group conscience process, and the literature review process.

Please return this completed form to, A.S.I.S., P.O. Box 4504 Allentown, PA 18105

thank you for being a part of!

1) Do you as a member of a home group, wish to be part of a structure seeking new alternatives?

2) Do you want your home groups' conscience to be part of this alternate service structure, regardless of whether or not your group is part of the current service structure?

3) Do you want to be involved in individual/group tally?
(Where each individual/group votes on all issues)

4) How should the Alternate Service Information Structure (A.S.I.S.) communicate and meet? (Modem, common meeting, conference calls, etc.)

The dedication of our member groups can be....

1) To form a bond between the isolated groups and areas within our fellowship to have a unified conscience on issues and decisions that effect our fellowship.

2) To have a collective literature development process that allows for open participation from all of our groups.

3) To create a single layered service structure outside the group level, with the only function providing communication and service to the groups, as directed by the groups.

4) To finding creative, new solutions, commonly shared by our member groups.

5) Through the informed application of the traditions, seeking to further our primary purpose.

6) To the unrestricted availability and distribution of NA literature.

7) To the furtherance of unity within NA.

This document was written by members from several States on July 5, 1992.

New Awakenings 1 Year Old

Dear Folks, A year ago this month the first *New Awakenings* (Vol 1 No 1) was printed and mailed out. At the time, a pressing need for an unaffiliated NA newsletter to promote communication was the principle thing of which we could be sure. It was felt that, at the very least, all vehicles of Fellowship-wide communication being in the hands of the World Service Office, Inc., some sectors of the Fellowship would not otherwise be heard.

On this one-year birthday it appears that the newsletter is a viable and continuing success. Those of us who have been reading the *New Awakenings* have had an opportunity to struggle with our belief systems, some more. Those of us who have provided material for the *New Awakenings* have brought what we consider significant to the attention of other members. The frustrated literature types among us have had encouragement to write (Keep it coming, Family!). Some of us have been put in touch with others through the newsletter, made new friends, stayed in touch with old ones, and got involved in some projects. It seems now that maybe a number of isolated members are being connected and old-timers are thankfully back in touch. This is especially gratifying.

Some of us have had in the last year a real learning experience in the technology of communication. Those of us who work most closely together on this newsletter have had an unparalleled opportunity to struggle over Principles in a new (and old) arena where we hope to keep Traditional NA service alive and creative and available to all. Most fittingly, such struggles have a way of sending us back to fundamentals and we are grateful over and over again.

From the beginning of the *New Awakenings* the questions were posed, "Will this be an off and on thing, produced or not produced as circumstances seem to dictate?". The answer was no, this is a commitment. We will send out a newsletter every 60 days come hell or high water. "Will the newsletter have a 'party line', a narrow set of acceptable topics, a board of censors or a single Boss?". The answer was no, no, no. Let's have an open forum and try to be of service without ruling, censoring, deciding, or dictating. Let the people speak! Early on there was a rejection of any titles like "Editor", "Publisher", or "Policy Chair". "How much money should we ask for a subscription?". *New Awakenings* was founded on the Principle of services at cost, full financial disclosure and the

1993 Financial Statement	ISSUE 1	ISSUE 2	ISSUE 3	ISSUE 4	ISSUE 5	ISSUE 6	TOTALS 1-6
Donations Received	0.00	92.00	113.43	251.02	97.94	101.00	655.39
Printing Cost	119.94	76.24	157.21	125.12	133.15	107.98	719.64
Total Postage	30.16	43.50	53.65	44.37	46.11	43.50	261.29
Copies Made	250	300	300	300	300	275	1725.00
Print Cost per Unit	0.48	0.25	0.52	0.42	0.44	0.39	2.51
Per Copy Delivered Cost	0.77	0.54	0.81	0.71	0.73	0.68	4.25
Donations Less Costs	-150.10	-27.74	-97.43	81.53	-81.32	-50.48	-325.54

There are currently 81 paid subscribers.

Spiritual Principle of self-support as embodied in our Seventh Tradition. In addition we have seen that funds generated from one project, if allowed to finance another, can give rise to a self-perpetuating bureaucracy and undercut the Principle of direct responsibility. Each issue we report actual costs and what you send is up to you. We really would not have it any other way. The increasingly obvious problem is that we must cut the number of "free" copies going out. Our battle with the printing costs being (knock on wood) settled, we have no other way to "balance the budget" than to disappoint some of you.

As the newsletter evolved the commitment to publish regularly was kept. The incoming funds and the *New Awakenings* bank account are used for printing and mailing the *New Awakenings* only. Virtually every article sent in has been printed. All editing of text has been done with the approval of the author and this has been limited almost exclusively to matters of spelling and punctuation. There has been an affirmation of a surrender to a multitude of viewpoints and a "mix" of pieces long and short, old and new, positive and negative, news and principle, text and graphics, poetry and prose, etc., etc. Surrender to this ideal mix is one form of insurance against self-will. The unwillingness to control content guarantees everyone a turn to be irritated, too. What you've seen has been what you sent, a diversity whose quantity promises to increase this coming year. We do draw a line at the advocacy of AA language; this newsletter is about NA. If you wish to do that we're sure you'll have no problem finding a forum. We can do better and we renew our commitment for another year.

The toughest issue to be dealt with so far was the printing of the notice for the "alternative", often called the "atheist", basic text. The notice was first submitted with a member's name and a dollar amount. It had already been seen that for various reasons, not the least of which was principles before personalities, the printing of living

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members' names was something to be avoided. Further, printing "ads" with "send \$x to" opened the newsletter to any number of pitfalls such as promoting for-profit enterprises and jeopardizing the newsletter's integrity. The individuals in this case readily agreed to a rewording of the notice and in it went, with a renewed commitment to help members and Groups communicate (period). **Nothing appearing in New Awakenings is necessarily more than the view of one member, just for today.**

We want very much to include more of you in this effort. We have begged and pleaded for your participation every way we could think of. It has been revealed that some still assume this newsletter is produced by one or two people. This is not in any sense true. The seven issues have been written by approximately 20 people, not counting "Bits from the Mailbag" nor the items written obviously by committees. Additionally, some of the articles have been the fruit of collaboration between two or more addicts. The individuals who ultimately print and mail the newsletter generally refuse to write it as a matter of principle.

So how do you participate? The most obvious answer is you can write an article; send a few bucks. We have run through our large mailing lists and could use more names and addresses. Send these and the members will receive two issues, to the best of our ability.

But certainly there's more: we need your feedback. Once upon a time someone advised us to shrink the text down small so that more could be gotten in. Another person wrote to say, "Don't make the font any smaller or I will have trouble xeroxing it for others." While this may seem like trivial and contradictory feed-back, both concerns became a part of the newsletter conscience. Let us know what you think, what you can do, what you'd like to do. New ways of working together are evolving. With honesty, open-mindedness and willingness we are well on our way. It begins by reaching out. Please write. ♦

Pennsylvania & Colorado in Alaska

I really want to express my gratitude after a visit to Alaska. Outside a meeting I met an ex-administrative member of the Denver Area Service Committee. We were fellowshipping and I asked him if he knew the We Do Recover Group in Colorado. He took pride in telling me that he had ousted that Group from the Area. I said well what do you mean YOU ousted them, and what right did you have to do that? Well, he said, it was a service committee that did that. There were ten of us and we had seen in the book they had, the Steps and Traditions were changed. I said, did you read the book? Well no, he says. It turned out that two of the ASC members had seen the book. Had the book been produced there in the ASC for the members to review? Well no, he said, we trusted our trusted servants.

At that point two local members who usually do not get along, as our Tradition says, came over and wanted to know yeah, where did this ASC get the right to oust a Group? And eventually it came down to, well we trust our trusted servants so we voted on it. I asked the one of the two members who had joined us if she had a Baby Blue on her and she said yes. She gave it to me and this guy said oh, this isn't the same one. I said take it, read it, tell me what's missing; its the same except for the cover. And the three of us wanted to see the changes. Ultimately, I wanted to know where had he got the right to oust an NA Group that was carrying the message of hope, especially since this Group was ousted after the supposed court agreement. His response was that World Services wouldn't let his RSR participate in any committee because of We Do Recover Group.

We wanted to compare his fifth edition Text with our book but it turned out all he had with him was an Alcoholics Anonymous Big Book. We made sure he took a free NA Basic Text with him when he left.

I want to express my gratitude to We Do Recover Group for their endurance in living the Principles of Narcotics Anonymous. They request our support. Please write them at: P.O. BOX 104 AURORA CO 80040 ♦

FSSBNA V

On March 11, 12 & 13th, 1994, at the Marco Polo Hotel in Miami Beach Florida FSSBNA V, The Florida Spring Service Break of Narcotics Anonymous will take place! FSSBNA is the Service themed Conference put on yearly by the South Florida Region.

This year we will be doing something new with FSSBNA by making it a 7th Tradition event. Now it isn't like FSSBNA has ever been a great moneymaker! On the contrary, it has always been one of our main goals to "just break even". We just want to create a forum where we can all come and celebrate (on the beach of coarse!) Service. And share the joy of giving back what has so freely been given us!

A 7th Tradition event, for those of you who are unfamiliar with such a strange concept, is an event where there is no set fee for registration. Registration will be by donation only and we will pass the basket at meetings to help cover costs.

In our region more areas than ever are coming to rely on fundraising activities (dances, picnics, merchandise sales, conventions, etc.) in order to generate the funds necessary to conduct business. The traditional 7th Tradition - member to group, to area, to region, to conference via "the basket" - fund flow is getting further and further away from us.

It has gotten to the point that our regional Activities Chairperson spends the majority of time "coordinating" so that the Areas don't step on each others toes, or even the Region's by scheduling 2 events at the same time. (We have even had 2 different events scheduled for the same night at the same Hotel!!!)

So please, won't you come to Miami Beach in March (warm weather!) and help us restore our beloved 7th Tradition!

In Loving Service
The FSSBNA V Committee

BABY BLUE BASIC TEXT (THIRD EDITION REVISED WITH ORIGINAL 4th & 9th TRADITIONS)

ONE MEMBERS EXPERIENCE

The following is an essay on my views/ideas/opinions based on my experience regarding events associated with the use of the Baby Blue Basic Text. I do not speak for my Group, or any other member of N.A.

Let me first say that I don't like the unfortunate nick-name that this book has acquired, because I feel the name alone conjures up images of disunity, unhealthiness and outrage, (most people don't even know it is a Basic Text), it did for me when I first heard it was being used in the U.K. over a year ago now.

This name, Baby Blue, was something I already knew about - this bogus text, this unauthorized printed text, this money diverting text, this disunifying book etc. I already had my information, my facts.

My Truth about this whole issue was already acquired before I had met and spoken to even one person who supported or had anything good to say about this Text.

Already acquired before I read even one article, letter, document or anything else, was the absolute knowledge that this Text was one horrendous affair that needed to be crushed, stamped out, killed, if it should arise in our Beloved Fellowship. And here it was, not only over here in the U.K. but being used and available in one of our neighboring Groups in my Area (Cambridge).

I have always, to date, been actively involved in N.A. since I got Clean (Aug.87). I have always worked with a Sponsor and attended meetings regularly and frequently, especially my Home Group. I have been involved in Service at Group level always and Area, PI, H&I, Region (which was U.K.S.A. when I was ASR for East Anglia). Not really surprising that by early 1992 (when these events began to happen) I considered myself somewhat of an expert on the 12 Steps and 12 Traditions of N.A.

I did not need to investigate the reasons for the use and approval of this Text book - I just knew it was wrong. (Unspeakably and unholy event!).

On May 16th 1992 at an East Anglian A.S.C. (I was Vice Chair acting Chairperson) it was suggested to the Cambridge GSR that their Group hold a Group Conscience on "whether or not they want to continue to use unapproved literature in their Meetings". The matter wasn't raised again until around March/April 1993.

Meantime around early summer last year members from Cambridge started visiting our Meetings in Colchester, particularly Saturday nights. The member who was (still is) associated with the Baby Blue Basic Text, came most weeks and usually brought others. It was a real delight to have them down. Colchester has always been a very welcoming Group and we love to have visitors from other Groups. Never once did they bring the Baby Blue Text with them, nor try to coerce us in any way.

After some time myself and others began to reciprocate their visiting by visiting them on a Friday night for their Step

Meeting. This was particularly nice for me as I try to attend at least one Step Meeting per week if possible.

This was nice I should say, except for the first couple of visits because when we arrived - there it was - the dreaded book - my almost worst N.A. nightmare - and I had to touch it and even read from it at the beginning of the Meeting. I literally had a bad physical feeling the first couple of times. After all I knew about this book, what was I doing?

From taking a copy or two home (I think ones never enough and they are free) and reading it, I realized there was (apart from a few lines in the 4th and 9th Traditions) absolutely no difference between this book and my own hardback W.S.C. stamp approved copy I had been reading since I was new.

That was the first crack in acquired Truth.

Since then its been like a dam breaking open. Today my mind is open to so many new ideas, particularly my understanding of our 12 Steps and 12 Traditions, and our Service structure. I am probably more involved now in N.A. than I ever have been - sometimes its hard work being involved in the same Home Group now for over 6 years. But most of the time its superb and I love it. N.A. is by far the best thing that has happened to me and I don't go anywhere else for my Recovery.

I also know I have plenty to learn and experience, and often feel like my Recovery is just beginning. It is an exciting prospect knowing that it keeps getting better, though not at my pace, but gradually. And Recovery is an ongoing process, so we never arrive, we don't fully Recover, we are never cured, helps me to live in the day and enjoy the journey.

Meantime around March this year there was much talk of starting another Meeting in Colchester on a Sunday morning. Its been just talk for a long time, but enthusiasm is up and just at the right time we get not one but two newcomers coming regularly to our Meetings. So its decided, we want to make as much Recovery available as possible so the Sunday morning Meeting is confirmed in a Colchester Group Conscience Meeting. The date is announced and postponed once (London Convention weekend) and starts late April.

The format is decided in the Meeting, which was to use the Baby Blue Text and do a book study. The Group Conscience was unanimous. Two Colchester Group members were unable to attend. In the first Sunday Meeting another Conscience was called for the following Sunday (announced Tuesday and Saturday nights also) to see if we are happy to continue the format.

In Colchester we function as one Group with x number of Meetings. We have some guidelines on how this works, gathered from many Group Consciences. One is that we decide everything by Group Conscience. Group Consciences are always arranged and announced at all Colchester Meetings well in advance on anything major. We are one Group but the Meetings still decide their own formats by the members that will attend those Meetings. All Group Consciences are minuted and minutes are available for referral. We tend to remember things somewhat differently after a few days - or even less.

We have only one GSR so we collectively only have one member - one vote at Area, Region etc., in the interest of Equality.

continued next page

I've seen many changes over the years particularly in Colchester. I've seen dozens come and go, I've seen people relapse and die, people stop coming to Meetings over personalities or politics. People move to other towns and areas, other Fellowships, other forms of Recovery. I try to practice "Live and Let Live" and each to their own - whatever works for you - if you are happy and Recovering.

When I got Clean in N.A. Colchester, the Fellowship and Meetings were strong, we had 3 Meetings a week in Colchester and went every Friday night to Ipswich (the most local N.A. Meeting to us) about 18 miles up the road. It was like having 4 meetings a week here, and we used to travel out a lot. I needed very much a Meeting a day. In the beginning this often felt crucial. Over the next 2-3 years N.A. in Ipswich folded and N.A. in Colchester went down to 2 and then 1 Meeting a week. For some time there was only myself and 2 or 3 other members. This was a very difficult time for me in terms of Fellowship. I have my own ideas about the demise of our Fellowship but that's another story. Now time and events have moved on, we are still here - some of us - and we have grown again. Again we have 3 Meetings a week in Colchester, and regularly attend and support a Group in Ipswich on Thursday nights.

To get back to events that inspired (and deemed necessary) this essay. There seemed a reasonable acceptance around by members that Cambridge Group were still using this book in some of their Meetings. However, when we began our Sunday morning meeting with the use of this book in Colchester things changed drastically - within just a few weeks. At Area Service three Groups - one newly formed - and two that had been accepting of Cambridge previously - put forward and supported a motion to have Colchester & Cambridge Groups removed from Area and be non N.A. Groups. In effect the idea was that if we use this Text we are not N.A. and they wanted to throw us out. Realizing this was of course impossible they then resigned instead and formed a new Area. From the Regional Service Committee 3/4 July 1993, motions are to be sent to the Groups, via ASR's that call for similar action, i.e. to have us thrown out of N.A. (There might be nicer ways of putting it - but this is the reality).

If they are successful it means that, of course, we shall continue our Meetings in Colchester - but if and when an addict in Colchester phones the helpline they will be told there is no N.A. in Colchester. To me this is despicable - but hopefully won't come about. N.A. has been in Colchester now for over 8 years and is as strong today as I have ever known it.

As I said earlier, there is much more information (documents, tapes, letters etc.) available as to why I believe and feel how I do today. It took me some months to conclude how I feel to date.

I believe in Co-Existence. Where we have this Text available we also have the 5th Edition Text available. Also in Colchester we only use the Baby Blue Basic Text in one Meeting a week. Initially for me it was - lets try it and see. Obviously I was impressed by visiting Cambridge, and had already spent much time and energy into formulating my own views so far about it all.

When we commenced using the Baby Blue Text in Colchester I was very naive, like Cambridge had been for well over a year, I assumed we would be allowed to make our own decisions about our Meetings in Group Conscience. I also thought we would be treated with Respect, Tolerance, Open-mindedness and other Spiritual Principles. I thought people would be able to disagree without being disagreeable. In Tradition One it says "No one can revoke our membership or make us do anything we do not choose to do".

I also believe that an N.A. Group is only that when practicing all 12 Steps and all 12 Traditions of N.A. I believe if a Group acts outside of these Principles for long, it will struggle and fold, whereas working Together within these Principles (all 24) we will grow.

If the use of this Text is a mistake, we will find out soon enough and stop using it. On the other hand if its OK as we believe today, well you'll sooner bring back the dead than kill something that is Spiritually alive.

N.A. is Spiritually alive.

I don't speak for my Group, or anyone else, I am just a member doing the best I can to try and live the N.A. Way. I don't have all the answers by a long way, but I'm looking for

continued next page

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Just send us your name and address. Use this form if you wish. Send us a letter if you can. We publish the first week of every other month. Getting you one issue #6 in the U.S. cost 68.3¢ Projecting from this cost we figure a year's subscription (6 issues) should be \$4.10. Sending more enables *New Awakenings* to go out to addicts who haven't seen it yet.

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OAKLAND CA 94620 U.S.A.

from page 11...

Solutions and the way forward. Today I have more questions than answers. Questions such as:-

Can anyone revoke our membership or make us do anything that we do not choose to do?

Can we disagree without being disagreeable?

Is there only one ultimate authority in N.A.?

Must we rely on a loving God as expressed in Group Conscience?

Are all addicts in N.A. Equal?

Are we truly Autonomous?

How do my Home Group Meetings affect your Home Group, or N.A. as a whole?

Is our Fellowship completely self supporting?

Can we accept money from anywhere apart from our own contributions?

Is our Service structure directly responsible to the N.A. Groups?

Can our Service committees decide where there is and where there is not an N.A. Group?

Do our Service boards and committees exist SOLELY to Serve the Groups or do they have another purpose?

Is a Service committee ever an authority over an N.A. Group?

Does practicing the Principle of anonymity make it impossible for personalities to come before principles?

Can we disagree about something and still both be right?

Do disagreements and conflicts mean disunity?

Can Group Conscience be formed anywhere apart from in N.A. Groups?

Are the 12 Traditions of N.A. negotiable under any circumstances?

Must we practice Spiritual Principles in ALL our affairs?

I have more but I think that's enough for now.

Thank you for taking the time to read this.

See you in the Rooms. Love and Fellowship, ♦

New Awakenings
P.O. BOX 21232
OAKLAND CA 94620
U.S.A.

New Awakenings

I have felt powerless and helpless over whatever this is that is happening within the fellowship of NA for several years now. And more than a little frightened. After several years of dedicated service I began feeling that what I had begun being a part of had changed and taken on a negative force of its own and I was no longer serving the fellowship but instead was becoming consumed by a negative force that turned my energies and good intentions in a direction I didn't want to go. Instead of the suffering addict I felt I had begun serving a god called Money Power and Prestige. I panicked and ran. Thank God I ran only from the service structure and not from the program of NA. I have managed to stay clean and grow as a human being since being away from "the structure" but I must say that what I see from this distance is breaking my heart! What is going on today is not what we as recovering addicts, as decent human beings, as responsible members of society are about! What happened? When? What did we do wrong? What can we do now?

I decided that pure and simple what I was up against was the disease of addiction and my program, my experience, has taught me that the only answer is surrender. And I have. The disease of addiction is running rampant within our service structure, affecting all that my recovery and my life are based on. I'm watching "destruction from within" and grieving the loss. The loss of what used to be - or at least the illusion of what I thought was there. But now what? What's my part? If I played a part in the problem what was it and how will I not do it again? What is my part in the solution?

Maybe an alternative service structure is the answer. Maybe getting involved in the existing one is the answer to making changes from within "Let it begin with me" has always been something I've believed in - could it work here? I've tried and quite honestly am tired of being alienated and literally abused for standing up for such basic principles

continued on p. 2

from page 1

as honesty and humility. Anonymity and Unconditional anything seems to have been thrown out entirely. Unity has become Uniformity and the password to not getting beat down has become O B E Y ! Don't make waves!

I have become dedicated to strengthening what I believe to be the fellowship at the most basic level. I've worked diligently to become the best me I can be and received a spiritual awakening called unconditional love that I share on an individual level with any and all who are open to it. I'm no longer concerned with opening the hearts and minds of others - but rather of offering tidbits to fill those who are open and receptive. And from the personal addict to addict level of strengthening from within, I have committed without reservation to my home group. What a gift autonomy is! To walk into our group is not to feel the dis - ease.

We have been strongly united, deeply based in the traditions and of course controversial as hell! We were recently taken off the area meeting list for not following the rules... we give away Basic Texts, (yes we still use them and make that \$7++ involuntary donation to the disease every time we buy one...) we have functions to buy more literature to give away... we have requirements for home group members... we donate little or no \$ to ASC... all those transgressions have brought to us ostracism from outside and a strengthening from within. We are truly strong in our diversity and therefore our autonomy. We continue to be registered with WSO as an independent group. We don't know reasons why not and decided to go this way until and unless OBEY commands start coming at us from that direction, too.

We, I, don't know much about the concepts, except for the controversy surrounding them. We don't take a group vote on any thing but truly arrive at a god-conscious before making a decision. Isn't that based in the concepts somewhere? Exactly what is the story there? What happens if we're not registered with WSO? Can the newcomer still find us? Will the powers that be not intervene or will they inform them that they are attending a NON - NA meeting?

There are so many things that I, We, don't know. The articles in the *New Awakenings* are helping us become more informed and we in turn are passing along what we can. It's nice to know that we can copy what you print and not end up in court.

We briefly considered following behind our role model and suing the area for all the harassment and slander that they have dispensed to us. It felt too much like the disease of addiction for us to participate in. We try to remember that we have surrendered... But now what?

Love to all of you - please let me, us, know what we can do for you, for ourselves, for the fellowship...

LOVE♦

Publishing Box

We follow this way of life by example rather than direction. We share our experience and learn from each other. No individual inside or outside the fellowship represents Narcotics Anonymous. Nothing appearing in this newsletter is necessarily more than the feelings of one member, just for today.

The response from readers since the last issue has been beyond anyone's wildest dreams. All who have cared enough to send an article, a little feed-back or a few bucks should share this sense of the miraculous. We have proven again that addicts can and will write for addicts, that we can and will take responsibility for our recovery and our program, and that we will *voluntarily* support the services that we want. ¡Juntos Podemos!

Financial Statement

Received:			
Missouri	4.40	Florida	10.00
New Jersey	5.00	Colorado	20.00
Arkansas	4.40	Alabama	25.00
Illinois	20.00	Washington DC	4.03
Georgia	8.00	Missouri	4.40
California	20.00	Pennsylvania	10.00
Maryland	10.00	Ontario	20.00
Illinois	10.00	Georgia	5.00
California	20.00	Alaska	10.00
New Mexico	10.00	Maryland	5.00
Missouri	10.00	Pennsylvania	15.00
Washington DC	2.00	Pennsylvania	5.00
		Ohio	10.00
		Total	267.23

Expenses Issue 1:	
Printing	99.05
Postage	37.99
Total	137.04

In the last issue of New Awakenings we printed the 4th and 9th Traditions from the "Grey Book" review form of the Basic Text. The following is the 4th Tradition as last approved by the Groups of Narcotics Anonymous.

"Each Group should be autonomous, except in matters affecting other Groups, or N.A. as a whole."

The autonomy of our groups is necessary for our survival. A dictionary defines autonomous as "having the right or power of self government ... undertaken or carried on without outside control." This means our groups are self-governing and are not subject to outside control. Every group has had to stand and grow on its own.

One might ask, "Are we truly autonomous? What about our service committees, our offices, activities, and all the other things that go on in N.A.?" The answer is that these things are not N.A. They are services we utilize to help us in our recovery and to further the primary purpose of our groups. Narcotics Anonymous is a Fellowship of men and women; addicts meeting in groups and using a given set of spiritual principles to find freedom from addiction and a new way to live. All else is not N.A. Those things we mentioned are the result of members caring enough to reach out and offer their help and experience so that our road might be easier. Whether we choose to utilize these services is up to the group.

A Narcotics Anonymous group is any meeting which meets regularly at a specified place and time for the purpose of recovery provided that it follows the Twelve Steps and Twelve Traditions of Narcotics Anonymous. There are two basic types of meetings: those which are opened to the general public and those closed to the public (for addicts only). Meetings vary widely in format from group to group. Some are participation meetings, some speakers, some question and answer, some special problems discussion.

Despite the type or format a group uses for its meetings, the function of a group is always the same: to provide a suitable and reliable environment for personal recovery and to promote such recovery. These Traditions are part of a set of spiritual principles of Narcotics Anonymous, and without them, N.A. does not exist.

We say that for N.A., autonomy is more than this. It gives our groups the freedom to act on their own to establish their atmosphere of recovery, serve their members, and fulfill their primary purpose. It is for these reasons that we guard our autonomy so carefully.

It would seem that we, in our groups, can do whatever we decide regardless of what anyone says. This is partly true. Each group does have complete freedom, except when their actions affect other groups or N.A. as a whole. Like group conscience, autonomy can be a two-edged sword. Group autonomy has been used to justify the violation of the Traditions. If a contradiction exists, we have slipped away from our principles. If we check to make sure that our actions are clearly within the bounds of our Traditions; if we do not dictate to other groups, or force anything upon them; and if we consider the consequences of our action ahead of time, then all will be well.

I NEED TO SAY IT...

The seventh concept of service speaks of all members of a committee having full participation in the decision making process of their respective committee. Some members in the fellowship (most of whom are trusted servants) are wanting to use this concept to acquire a vote on the committee which they serve. The ninth tradition states that "NA as such ought never be organized, but we may create service boards or committees directly responsible to those they serve." Those that comprise these boards or committees are responsible to the groups of NA (i.e. "NA as such").

In my early recovery, one of the interesting characteristics I found in the fellowship was the hierarchy of authority beginning with the "Group Conscience". It was explained to me that our service structure resembled an inverted pyramid with groups at

the top, then areas, regions and at the bottom- world services. Since being presented with that explanation, I have seen the tendency to regard the service bodies beyond the group as above the group in level of authority. It seems that somewhere along our growth spurt we lost the distinction the ninth tradition makes between the NA fellowship, and our creation of service boards or committees directly responsible to those they serve (the groups). How did this happen?

I'm not totally sure as to this answer. But I do know that at this present time the groups and members at large are far removed from this service structure that supposedly is their creation. This severed relationship is primarily due to the service structure increasing its own roles and responsibilities. I'm of the opinion that if certain committees or boards are not getting the support that is necessary for their operation and are being held together by a group of revolving trusted servants, the fellowship probably does not need the

next page please...

NEED TO SAY IT...*from previous page*

service provided by that committee or board. Our so-called service structure is a closer parallel to an organized government, than the spiritual entity it was intended to be. I have heard addicts talk about how terrible it is that other members of the fellowship question their actions, or how they should be totally trusted by "those they serve". I believe that we have a spiritual system of checks and balances, and that policies that involve membership direction are the means by which this is carried out. When thinking of the seventh concept in the context of the **servants** of a committee possessing the same authority to make decisions as "**those they serve**", we need to seriously think about what this means.

For starters we need to realize that service by definition means to help, aid, or assist, not to direct or change. Granting the power to change or direct to those that **serve** is in conflict with the spiritual nature of service. Secondly, there is an issue of representation. The fellowship carries its conscience through representation. The groups are the fellowship and in matters affecting more than one group, the conscience of those groups are achieved collectively and so on. Our representatives carry the conscience of our fellowship. The obvious question is who's conscience would a trusted servant carry, (perhaps their own?).

I'm the kind of person that needs to know answers to certain questions. Why would trusted servants want or need a vote? The response that I have heard is because they have "the most experience". That answer is not good enough for me, it is irrational. I believe that certain members feel that the service structure doesn't need the support of the fellowship to operate. This would surely be the case if they were given a vote. My primary reasons for feeling it would be a mistake to let trusted servants vote are: 1) Only those that represent the fellowship, should vote on what impacts the fellowship. 2) The nature of service as explained before is to help, not direct. 3) **Those that are trusted servants already have a vote at their home groups** . And 4) Giving a vote to anyone other than fellowship representatives cheapens the importance of "the one ultimate authority, a loving god as expressed in our group conscience".

I hope that the right thing happens with regard to this issue. I foresee in the coming months discussions may arise at our area and region. This is what prompted me to write this essay, along with my enjoyment of writing and discussing issues surrounding Narcotics Anonymous. Though this perspective may seem extreme and will probably not be welcomed by many people, I had to say the words that came to me. Take this as you wish or not at all, but I would hope that at least this opinion may cause you to look at or develop your own.

A concerned member. ♦

Just Won't Go Away

Many NA members associated with the known service structure are gearing up emotionally for what has been described as the "Baby Blue controversy of the 90's" - the World Service Conference motion to degenderize our Steps and Traditions. This usually comes out as, "They're trying to..!", and seems to indicate a lack of understanding that this was a perfectly legitimate motion offered by a Region and tabled for review last year. It also seems that the nature of the "Baby Blue Controversy" (some of us called it "the World Service Controversy") remains generally unknown.

The roots of the Baby Blue can be said to lie in the unauthorized changes to Our Book made years ago by administrators who forgot they were but servants. Over the subsequent years there was an evolution of the Fellowship and the service structure toward administrative control, with those World Servants who supported such policies winning out and the other school of thought, more deeply rooted in the 2nd Tradition, basically shit on and shuffled out. Issues of money, property and prestige seemed heavily involved. Finally Grateful Dave proposed that "our Groups have become little more than storefront franchises for WSO, Inc." Of the original unauthorized changes in the Basic Text it has been said, "They deleted the lines that prevented them from deleting lines."

This past year my Region increased the daily meals allowance for regional travel (most of us could eat well on half that) and eliminated free newcomer convention registrations. Retrospectively it seems like the structural game plan might have been: alter the literature and thus the program, secure control of the means of communication, hunker down to brave the inevitable democratic backlash, watch the Fellowship fill up with new members who know no different. Today the mind-set in many places is such that this region's financial priorities are not considered odd by thousands of addicts. Today the mind-set is such that we wait faithfully for servant-authorities to tell us what should be. Today the mind-set is such that I have been asked by truly uncomprehending structure-worshippers, "What would you have the leadership do?". The only good answer to this is that our world-level trusted servants have but one honorable thing they can do now: to use that illegitimate authority to inform the Fellowship that they are only servants and without authority, that a terrible mistake has been made.

The problem with the degenderizing of Our Steps and Traditions is that our Traditional decision-making process has been so effectively dismantled that we have no way of discovering what WE believe. With a better understanding of our history we may discover, rather than new controversy, an old one that just won't go away. ♦

NARCOTICS  ANONYMOUS

IRELAND

4/5 Eustace Street Dublin 2.
P.O. Box 1368 Sherrif St Dublin 1.
Tel: 300944 ext 486

To: World Service Conference
From: NA Service Committee Of Ireland
Re: Fellowship Report
Date: 19th February, 1994.

Greetings to the World Service Conference from the Irish fellowship of Narcotics Anonymous. We regret, yet again, we will not have a representative at this years conference. This is due to all available funds being used to support our office requirements.

Many members have expressed concern at the recent credit card scandals and the subsequent handling of same. As non-attenders we feel we cannot express our views as effectively as we would wish. We would have liked the opportunity to voice our opinions and support on many motions, especially motions 20, 21, and 23.

As you can see, we have changed our name from Regional Service Committee to the above. This was due to lack of support at a regional level. The Dublin /Leinster Area has also been disbanded and its committee elected as the Irish Service Committee.

On the topic of 'Political Correctness' re; our Steps and Traditions, it is felt that this is an unnecessary journey into intellectualization and in short; "if it works, don't fix it!"

The Fellowship in Ireland continues to grow steadily. Currently we have 40 meetings a week throughout Ireland.

P.I.

Members have over the year responded well to requests for talks to schools, community groups and the medical profession.

Our Dublin phone-line has been busy receiving on average 30/40 calls per week. Many of these calls have been from professionals/third parties looking for information and talks and these are passed on to the relevant H&I or P.I. committee. Galway Area now has its own phone-line in operation.

Limerick and Cork are also dealing with its own P.I. business for their areas.

H&I.

Prison meetings are now in operation in Dublin, Cork and Limerick. We have approximately 8 meetings established in Hospitals and Treatment Centres in Dublin, Belfast, Cork, Wexford and Tipperary.

OFFICE.

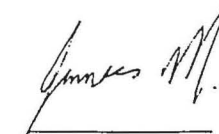
The Office has now completed its first year in operation and is currently in credit. It has received good support from the fellowship and is regularly manned.

CONVENTION.

The 9th Irish Convention held in Tralee, Co. Kerry last year was a great success. Our 10th Irish Convention will be held in October, venue yet to be decided.

Our goal for the coming year is to strengthen our service structure to enable us to carry the message of recovery more effectively to those in need.

Yours in fellowship,



James M.
Irish Service Representative.

THE N.A. TREE (1975)

Much thought has gone into the structure to be described in this pamphlet. One of our primary aims has been to lay out the structure in such a way that the integrity of the conscience of each group is maintained throughout the service arm of N.A. The Second Tradition also describes the nature of those members active in N.A. Service as trusted servants and only by emphasizing this relationship between the group and its representatives can the principle of democracy and group conscience, which we have tried to build into this structure, work. We find it necessary to stress that adherence to the Second Tradition is of the utmost importance, without it no effort to strengthen N.A. as a whole can be successful.

The guarantee that our society will remain an open fellowship in which recovery is available to all and not limited to a select group is one of the principles (Third Tradition) which the implementation of a formal structure can help to ensure. We hope that N.A. will never become weighted down with rules, regulations, requirements, initiation fees, selective membership, and discrimination which prevent recovery and which have, in time, destroyed most programs designed to help addicts.

Tradition Four talks about the autonomy of each group, except as it affects other groups and members. Again this Tradition can be strengthened by lines of communication and unity, freeing the individual group from the arbitrary actions of another group.

Our primary purpose, as expressed in the Fifth Tradition is, along with some of the other Traditions, the reason we are writing this pamphlet. The hope that we can, in some way, carry the message of recovery more successfully and on a broader scale has been our motivation.

The Sixth Tradition concerns the use of the name Narcotics Anonymous. Formal service structure with active member participation can help prevent the misuse of our name and guard against the problems of money, property and prestige and their ultimate weakening of the fellowship.

Undoubtedly one of the most widely used terms in N.A. is the "7th Tradition." Most groups, in fact, even call the collection which is taken during most meetings the Seventh Tradition. This is unfortunate, the Seventh Tradition is not a basket with money being put into it; it is a principle — probably the most widely confused and abused principle within all the 12-step fellowships. Few of us, it seems, have given much thought to this principle and its far-reaching consequences. The 12 Traditions of Alcoholics Anonymous were not adopted by the fellowship until 1950 and during the 15 or so years prior to this adoption A.A. was not fully self-supporting. Numerous cash gifts from non-members and organizations were accepted, loans were taken, a cash advance on Big Book sales was accepted, stock was issued, and money came from many sources outside the fellowship. Because of the "strings" so often attached to free or easy money, A.A. had to pay its dues for this outside support. All the Traditions are there for good reasons and the reason we must be fully self-supporting is obvious in the history of A.A. It is, in more than any other way, through the practice of this principle that our fellowship maintains its freedom. The acceptance of a service structure for N.A. will give us a guide to what needs to be supported, a context in which one can see where the money goes, a chance for the group to use its funds to benefit N.A. as a whole, and some checks to help prevent our contributions from supporting someone's habit or paying someone's rent.

Tradition Eight describes the nature of people who will make up this service structure. That they should be non-professional just as we are individually non-professionals in our 12 Step work is obvious, and for the same reasons. The nature of professionalism contradicts the principle of giving freely of one's self for the common good. This principle of giving and sharing is, of course, one of the cornerstones of our program of recovery.

This is a selection from the approved service document for N.A. If you are interested in the history of Narcotics Anonymous please write to: History Committee P.O. BOX 206 Central Lake MI 49622 U.S.A.



N.A. TREE



N.A. STRUCTURE



TWIGGS

STEP ONE

"WE ADMITTED WE WERE POWERLESS OVER OUR ADDICTION, THAT OUR LIVES HAD BECOME UNMANAGEABLE."

I believe this step means exactly what it says. It is simple in form and its meaning not nearly as ambiguous as many would have us believe. The total achievement of overcoming our disease in practice is most difficult and elusive, but ADMITTING powerlessness over the disease and the recognition of the devastation caused by it is a simple, humbling disclosure.

The difficulty in admitting powerlessness over any situation or life circumstance is a burning desire on the part of ego to be in control. Our addiction has us almost unconsciously ruled by a mind-set of extreme separateness and attack, a condition of mental isolation in which we look upon the world through condemning eyes, paranoia, judgement, and anger. This condition throws us into a state of war with the world and at war with ourselves. It cripples spiritual growth with guilt and fear of the world around us. I want to be the one responsible for change and my ego masks the "I" by allowing me to give the credit to God after I've made all the decisions.

Yes, I am powerless over my addiction; my life is unmanageable. I cannot make it alone. Left to my own devices, I will be trapped forever. Not by anything outside of myself, but by the encircling wall of my own false beliefs. I live in and for the lies and fantasies that tell me things are not really as they are. The Truth is, things are NOT as I see them, nor as I fantasize them.

We have two choices: To move towards ultimate Truth and recovery; or pursue the insanity of our disease and be forced to continue the cycle. My every thought and action will be based on FAITH, TRUST, LOVE, and FORGIVENESS. Should I falter or slip along the way, I mustn't give up my journey for I cannot. I can only postpone the outcome.

My disease and my ego are one in the same. The longer I stay clean, the clearer it becomes that we addicts are not as unique within the human race as we would like to believe. We simply pursue our self-destruction with more enthusiasm. The consequences of practicing our defects are more immediate and apparent for us than for "normal" people. It is this very curse however that blesses us, for it is the catalyst that drives us back to God when inertia and apathy would let us slip away into self-centered complacency. We are on a journey without distance to a goal that has never changed. That goal is to be at one with God. The method is the steps of Narcotics Anonymous. The vehicle to carry us will be love and forgiveness for ourselves and all others.

TRADITION FIVE

"EACH GROUP HAS BUT ONE PRIMARY PURPOSE - TO CARRY THE MESSAGE TO THE ADDICT WHO STILL SUFFERS."

What does this statement mean to us? Our Basic Text covers the topic of our primary purpose very well. As recovering addicts, our primary purpose is to stay clean and learn to practice spiritual principles in our lives. However, as our book says, "groups aren't addicted and don't recover."

What then is the group's purpose and responsibilities? The Basic Text tells us, "All our groups can do is plant the seed for recovery and bring addicts together so that the magic of empathy, honesty, caring, sharing, and service can do their work. The purpose of this tradition is to ensure that this atmosphere of recovery is maintained. This can only be achieved by keeping our groups recovery-oriented. The fact that we, each and every group, focus on carrying the message provides consistency; addicts can count on us. Unity of action and purpose makes possible what seemed impossible for us - recovery."

Autonomy, as described in the fourth tradition, gives groups the right to express themselves in different forms while still remaining in harmony with other NA principles. The fifth Tradition tempers complete autonomy by reminding groups that our message should be as consistent as possible everywhere in the world. It is a good feeling to know that we can walk into a Narcotics Anonymous meeting that we've never been to before, secure in the knowledge that an atmosphere of recovery is present and NA's message will be heard. Our responsibility as a group member is to promote that atmosphere of recovery in our actions and our sharing.

What is our message? "The message is that an addict, any addict, can stop using drugs, lose the desire to use, and find a new way to live. Our message is hope and the promise of freedom."

There are many ways to do good in this life. We are generally people who walk in the doors of NA with more experience in doing harm than doing good. Through our recovery, we have been given a tool to eliminate a segment of human suffering on a scale that is unparalleled by anyone else in the world. To waste this gift by pursuing other purposes would not only dilute what we have, but would be a tragedy for those we could have helped and didn't. Maybe you would have never gotten or remained clean if it were not for addicts, collectively doing their part, carrying the message to the addict who still suffers. Those addicts were (are) fulfilling their primary purpose, are you???

with feeling

I have been in recovery for a little over 4 years. I have seen and heard so much. Some of the things I've heard I use and some I throw away. I have learned so much that has helped me in my recovery, through the good times as well as the bad. I have had a lot happen in my life since I got clean that has shattered the illusion that I had, like most newcomers, that life will be perfect now that I'm clean.

Life is not the perfect little illusion that I tried to set up when I was using, and it didn't change at all when I got clean. I changed instead. It is the only way that I can survive the reality of what life is. It is good and bad, love and hate, fear and faith. It is full of things that I have no control over. I laugh when I think of all the time, still, that I spend trying to trick myself into believing old addict beliefs. You know the ones I'm sure. "You can change that situation", "That's not the way it really is", and of course my all time favorite, "For god's sake don't feel that feeling".

How do those thoughts keep getting in my head? I couldn't understand it at all. I sure as heck didn't know how to do anything about it. Then I heard somebody say something that peeked my interest. They said...Try a higher power. So I started to investigate. What does this higher power thing mean, what does it do? It is a long journey. One that I don't think ever ends. I have learned that having God in my life means peace. It means not being alone, or having to control everything all of the time. It means having trust and using it. Life throws so many things at us that are hard to deal with. Don't go through it alone. You don't have to. Reach out and take the gift of a higher power.

Four years ago I started down the road of learning how to use God in my life and it was then I believe that recovery really started for me. That is when I stopped having to do things alone. Now, I don't want to give the impression that I never do anything stupid anymore, cause I do. But I try to do them with God in my life. I'm only human after all, I have to make mistakes. But through it all, I have never felt alone. I know for a fact that I am a good person. And best of all I am getting to know who I am. No more masks or lies.

I started writing this letter cause I wanted to share with everyone something that I have learned. That is, that no matter what, we have to "feel" what is going on inside us no matter how painful or scary. You're probably saying to yourself, of course we do, that's one of the first things we are told when we come into recovery. But how many of us can truly say that we do deal with our feelings without trying to hide from them, or by telling ourselves that we shouldn't be feeling them. I thought that I was so good at feeling things, but I learned that I was still telling myself that I wasn't supposed to. I have been through several scary and heart wrenching things in the last four years, and to expect myself to NOT feel is insane. I almost didn't know how to, to be honest. But then somebody told me something that I will never forget, they said...It's ok. It's ok to feel. And they let me know that I didn't have to do it alone. God is there for me, all I had to do is reach out for him. People in the Fellowship are there for me, I just have to ask for help.

So I have let myself feel, and it has been really weird. I expected for myself to feel just like I did when I was using; wanting to die, life sucks, etc. But it wasn't like that at all. I could feel, yet at the same time life could be ok. That's how we get through things. I could feel pain and loss and still look forward to the future. And that is where I am now, today. I think that I have learned that if you try and have faith that everything will work out. Not necessarily my way, but the way it's supposed to. When I try to control things I cheat myself. I want what God wants for me, nothing less. Life is hard sometimes, believe me I know. But recovery is all about learning HOW to live. It's why we are here, and it's why we'll be here tomorrow, and the day after that. All of this takes time to learn, so don't get frustrated. Just do the footwork and try to have faith and it will come. Enjoy the journey. Welcome to recovery. ♦



Problem Here Is A Failure To Communicate - or - The Continuing Saga of An Area Under Attack

I'm a member of NA and have been ever since I said I was. I belong to an NA Home Group. I have an NA sponsor. Up till now you members in the NA Fellowship have told me that no one could take my membership away. I believe this to be true, but some people don't think so. I have commitments in NA from the highest level of service - member, Home Group, Area Service - to my lowest level of service at Regional.

The only requirement for an Area to join our Region is that the new Area make a statement of intent to abide by the Twelve Traditions. After that they are admitted without a vote.

Well here it goes. At one time a large Area in our Region split. Some of the Groups formed an Area and kept the name Little Apple (LA) Area and the others formed an Area called the Group Conscience (GC) Area. The LA Area stayed in the Mid-Atlantic Region and the GC Area did not. Some of the services in the two Areas overlap.

Anyway, the MA Region puts on a workshop and convention every year. Here's what happened. An NA member from the GC Area was asked to share his experience, strength and hope on NA history by the convention's Program Committee. He accepted the invitation, happy to serve. After he arrived he was told by the Program Committee Chairperson that he could not share at the workshop because he was not a member of NA. When the Program Chairperson was asked who said he wasn't an NA member, he said that the Convention Chairperson had determined that after talking to some World leaders meeting in Baltimore. When some of these people were confronted later it was denied.

This was Friday and on Saturday during the banquet there was news of an unscheduled, secret meeting between the LA Area, MA Regional, and World Trusted Servants to discuss the conflict of two Areas whose services overlap. The GC Area was not invited. When asked why the GC Area was not invited it was said, because they use the NA name without being registered with WSO, Inc., they use the Baby Blue Basic Text, and they copy NA literature.

At the meeting the LA Area asked the World Trusted Servants several questions:

Q. Could the GC Area use the NA name without being registered with WSO, Inc.?

A. Groups are not required to register but Areas are.

Q. How about them using the Baby Blue Basic Texts.

A. We don't want to talk about that.

Q. Can they copy the literature and hand it out at meetings?

A. Yes, as long as it isn't more than 25% of any piece of literature.

They also asked: Is the GC Area an NA Area? Can they use the NA name? Can they collect money? To this the World Trusted Servants said that the GC Area is not represented at the meeting and told the LA Area that they had more in common with the GC Area than not.

Then an LA Area member said that there was a policy in effect since Dec. '91 that the LA Area is not to talk to anyone from the GC Area and this would hinder communications.

I've attended meetings in the GC Area. I have always felt welcome. I have always seen the newcomers feel special and needed. The atmosphere of recovery has always been maintained. A clear NA message is always heard and on many occasions I have seen members of the other Area attending these meetings. I know in my heart that the GC Area follows the Twelve Traditions of NA. ♦

Dear Family,

How refreshing to get a copy of *New Awakenings*! I couldn't put it down till I had read the whole thing. Now this is uncensored recovery. I love it. After all, I have paid the cost of membership and have a right to recover from my pain.

I came to NA 1½ years ago. I didn't understand how it works but I know it does. I became secretary of my home group "I Can't We Can" with just over 30 days clean. I have remained in service to this day. I don't go to lower levels of service such as area or region. The more I hear about them the more I am confused. I have a sponsor, I read, write and live the steps and have a working knowledge of the traditions. I attend my home group regularly and I don't use.

I've taken most suggestions I've heard and things are going along ok today. I got my hands on some real interesting literature and have read it all and want more. Its not World Approved but neither am I. The Grey book has helped me get a better knowledge of the traditions and its so spiritual, why its not approved is beyond me. The baby blue is the same, very spiritual and to think I got them both for only \$3. Why pay \$9 when Hazledon can get them cheaper? Don't get me wrong, I started my recovery with the Basic Text (fifth edition) and I treasure it also. But it seems mechanical to me now. I'll read anything that helps me recover.

Much thanks and appreciation goes out to all addicts that have made and make this literature available. That's what I strive for: "to carry the message". We don't have to use till we die. We can learn to live without drugs and this journey is most exciting. I love you all and we are never alone.

I Can't We Can ♦

NARCOTICS  ANONYMOUS

IRELAND

4/5 Eustace Street Dublin 2.
P.O. Box 1368 Sherrif St Dublin 1.
Tel: 300944 ext 486

To: World Service Conference
From: NA Service Committee Of Ireland
Re: Fellowship Report
Date: 19th February, 1994.

Greetings to the World Service Conference from the Irish fellowship of Narcotics Anonymous. We regret, yet again, we will not have a representative at this years conference. This is due to all available funds being used to support our office requirements.

Many members have expressed concern at the recent credit card scandals and the subsequent handling of same. As non-attenders we feel we cannot express our views as effectively as we would wish. We would have liked the opportunity to voice our opinions and support on many motions, especially motions 20, 21, and 23.

As you can see, we have changed our name from Regional Service Committee to the above. This was due to lack of support at a regional level. The Dublin /Leinster Area has also been disbanded and its committee elected as the Irish Service Committee.

On the topic of 'Political Correctness' re; our Steps and Traditions, it is felt that this is an unnecessary journey into intellectualization and in short; "if it works, don't fix it!"

The Fellowship in Ireland continues to grow steadily. Currently we have 40 meetings a week throughout Ireland.

P.I.

Members have over the year responded well to requests for talks to schools, community groups and the medical profession.

Our Dublin phone-line has been busy receiving on average 30/40 calls per week. Many of these calls have been from professionals/third parties looking for information and talks and these are passed on to the relevant H&I or P.I. committee. Galway Area now has its own phone-line in operation.

Limerick and Cork are also dealing with its own P.I. business for their areas.

H&I.

Prison meetings are now in operation in Dublin, Cork and Limerick. We have approximately 8 meetings established in Hospitals and Treatment Centres in Dublin, Belfast, Cork, Wexford and Tipperary.

OFFICE.

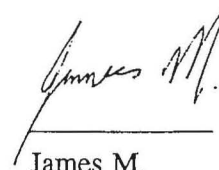
The Office has now completed its first year in operation and is currently in credit. It has received good support from the fellowship and is regularly manned.

CONVENTION.

The 9th Irish Convention held in Tralee, Co. Kerry last year was a great success. Our 10th Irish Convention will be held in October, venue yet to be decided.

Our goal for the coming year is to strengthen our service structure to enable us to carry the message of recovery more effectively to those in need.

Yours in fellowship,



James M.
Irish Service Representative.

WAR? GOOD GOD! WHAT IS IT GOOD FOR?

I must pause to reflect on what has happened here. There has certainly been a successful war waged on the disease of addiction for quite some time. The wins have been many and the deaths fewer. The craftiness of the enemy continues to increase and so must the abilities of its opponents. The height of ability in waging war is in not having to fight. Not easy to do when your enemy is as insane as addiction. Ongoing spiritual growth has proven itself as the only way to kill this foe. Yet the disease has managed many times to place those who might be allies into oppositional camps.

We have evolved a doctrine of workable solutions for this campaign against the disease. This is best seen in the Basic Text. It doesn't enter the realm of dogma which implies forced compliance. The simplicity is it's beauty. So we have something to fight for here. Things like autonomy and anonymity, to mention only a two. Things of the spirit that we had never known before. These principles are the weapons that we must use to fight for our freedom. Else the neurotic elements within blow us to bits.

Yet, currently, there is a very large effort towards an ongoing propaganda to change these rights. This plan of enforceable dogma will change the lessons that we've learned here, that work in helping the addict to evolve. If you look at the production of this information you will see that it is from a very limited minority of the Fellowship. The funding comes from your seventh tradition and outside enterprises. Do you believe you know the whole picture? Does the fellowship in it's current state of apathy even care? Yet where else can you get information, that you might be able to trust? The propaganda says anyone that is doing it different is destroying our unity. Their effort has to be considered in good faith and well intended. Yet many times good is the enemy of the best and only the best will bring true good.

The last major underground propaganda was in the early 80's surrounding the Basic Text. It was that addicts should and could write for addicts. That the process included everyone. Well that wasn't true when it was first discussed. It became true through the participation of addicts like you that were willing to look at things other than what the system produced. Will new ideas, pawned off by propaganda kings fair as well? I think not, because they limit your participation and change the way we do literature and service. The next effort was the Baby Blue. It was about the derailment of the literature process and money. The propaganda machine went wild with that one. Thousands of dollars in the first few weeks alone. Only a very few of you ever heard the other side. Those that did still distribute it today. We must dare to know the truth if we are to continue winning this war.

Our financially backed leaders (your money) have the ability to send out a message that our structure and ways of doing things are our problem. The truth seems to lie somewhere closer to the fact that we have become apathetic in our recovery and our procrastination about taking a stand stifles us. These are enemies of our recovery. Surrendering while there is still a valid war has been found by many to be cowardly. The fighting spirit has but to have a spiritual goal. If what you see, hear and learn about N.A. isn't all that you hope for it then you simply must not give up while the war with the disease continues. In your silence and inaction you are collaborating with the enemy.

Many of your former generals in this war are dead. Some of the survivors are hiding out. Some of the shrewd generals are now your bureaucrats leading you on a correct political path to surrender of your God conscience and group autonomy. Many have been wounded badly by those to whom winning is more important than who survives. The incredible number of people that I have talked to that felt degraded and slandered, lied about and neutralized, worse yet, ignored in their pain from what we sometimes do to each other in the name of being right. Those that want to come home to N.A. and feel they can't. These are our comrades and they have been injured in this war, we need to take care of them too. Our lesson here is to love one another no matter what our beliefs. If you find you can't do that then don't expect others to follow you.

Every day there seems to be a little additional hope for us. It is not like an addict to give up and I believe we never shall. Your responses to this newsletter and ongoing projects has shown the beginnings of what is to come. We possess today more educated, knowledgeable, experienced and spiritual members than ever before. It would be returning to insanity to not use these talents to the best of our ability. Limiting gods' opportunities to effect our efforts should never be tolerated. Your strength is what is needed to continue our winning ways.

If what your home group is doing is keeping addicts clean then you are carrying OUR message. There can be many questions about political correctness, but the bottom line is saving lives. Don't ever let someone in their great knowledge or wisdom take that from you. If what you are doing isn't working you will know it and then be able to pursue new alternatives.

So let this be a call to arms. Gather all your available intelligence, seek knowledge, plan your strategy, heal your wounded and do everything that you can think of to do the next right thing. Look for leaders by their example, these are the ones who can support you even in opposition. "Our goodwill best exemplified in service is doing the next RIGHT thing for the RIGHT reason". The lies, slander, manipulation, and propaganda should not come from those that serve us. So make a decision, write to me, this news letter, for Gods sakes do something. Either you're politically correct or you belong down here with me at the base of the pyramid in the trenches fighting off the disease. War? what is it good for... absolutely nothing ...without a spiritual goal. Only you can prevent fellowship fires. ♦

bits from the mailbag



Although people are used to having a "governing body", it's time to dismantle and reassemble, or destroy and move on. -Ontario

Keep up the work! -New York

What can I say? I love Narcotics Anonymous and I'll read anything I can get my hands on. -Maryland

I now understand about war and why the pegleg Redman is hot! -U.S. Penitentiary

I just finished reading Vol I #1-4 cover-to-cover which were copied & passed on to me... I'm really excited about the NA History project. -New York

Thank you for your refreshing information in the *New Awakenings*. I had gotten hold of one issue at the last world convention WCNA 23 in Chicago. I still consider myself a newcomer even though I have over 2½ yrs cleantime. I've been fortunate to be able to talk to and listen to some oldtimers in N.A. and it has been a real eye opener to hear how it used to be and what unity really was about. And again my thanks to the *New Awakening[s]* for strength hope and courage to put into print on how it used to be, how it should be and how it can be again. -Illinois

It is refreshing to see an alternative point of view. Blind allegiance is never a good substitute for open debate and healthy discussion. -Massachusetts

At this point I am not sure how I feel about what you have to say, but that tells me that I probably need to hear more of it. -Wisconsin

Please hurry! We need more! -Maryland

There is a check for \$8 in this letter. Put half to a 1yr subscription and the other towards the cost of sending me those past issues. If there's any change put it in the basket or buy some of those \$1 Basic Texts and give em to a newcomer.

-New Jersey

Also we were wondering if you know where we can get some keytags and/or medallions. We choose not to support WSO. -An NA Group

I love [the] newsletter. I don't want to miss the next one so I'll send money now and a letter later.

-Michigan

Thank God, the Cosmic Clowns, and my sponsor for putting me in touch with you! I've got a bit over 6yr clean and have been catching hell for expressing the same view point that has been bringing tears to my eyes while reading over your July issue. I thought I'd have to go to the wall by myself for that stance, & believe me I'm willing to go__ but it's nice to know there are some allies out there somewhere. -Georgia

Keep carrying our message. -Pennsylvania

I am finally sending this [\$] in to shut _____ up so he quits asking for his issues back. -Missouri

I am not interested in receiving *New Awakenings*. There are a lot of newcomers out there so I better get on with it. -England

Keep up the good work. WSO is going to hell.

-The Right Reverend _____



To get *New Awakenings*

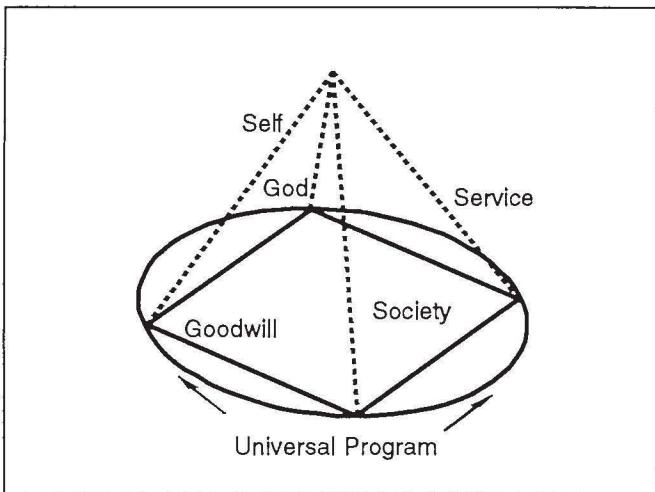
Just send us your name and address. Use this form if you wish. Send us a letter if you can. We publish the first week of every other month. Getting you one issue #1 in the U.S. cost 68.6¢ Projecting from this cost we figure a year's subscription (6 issues) should be \$4.12. Sending more enables *New Awakenings* to go out to addicts who haven't seen it yet.

♪ If you move don't forget, let us know where you went! ♪

Name _____

Address _____

Mail to: *New Awakenings* P.O. BOX 21232
OAKLAND CA 94620 U.S.A.



Sometimes we can miss the point in its simplicity, and must return to the source with greater willingness.

New Awakenings
P.O. BOX 21232
OAKLAND CA 94620
U.S.A.

New Awakenings

Free
Support
Your
Home
Group

WELCOME TO NEW AWAKENINGS

If You Haven't Seen It Before...

There are other places where you can read about what is happening in world services and in the Fellowship in general. In many cases, these writings are accurate and truthful. In some cases, however, the truth can't be told because it isn't known or made generally available. This is why we do this newsletter. While it may be a while yet before the general Fellowship is able to read and understand portions of the material we publish, we pray for the day when general availability of our historical minutes, reports and other publications changes this. Understand that many of the writers of material published in New Awakenings have been following closely what has been going on in world services for the last five, ten, or fifteen years. The concern is often focused on something that is done wrong and then there is an attempt to cover it up or justify it in some way, or simply to go on as if nothing out of the ordinary had taken place.

This approach makes it hard on our committed members in service as well as in the general Fellowship. There must be a sense of people really caring and doing their best with God's help to carry our message of hope and recovery. When things go wrong, it is cleaner to get the facts out in the open, admit fault and then go on working together to learn from our mistakes and not shoulder them on to the next set of elected servants.

Until we have general information in writing agreed to and approved by the general Fellowship on just what happens when the tactics of corporate management are applied to a spiritual Fellowship like ours, we will have to endure the unthinking and uncaring brutality of uninformed officials who have reached that level of responsibility where they say, "Don't give me that God ____!" Then WE have to clean up the mess. God knows what happens to the individuals seduced into the illusion of personal power.

Anyway, I believe we all love one another and will eventually achieve our worthy goals through sincerity and constancy. It just takes time for big miracles to take place, and a lot of loving, caring addicts to do the footwork. Read, discuss your concerns, write articles for various newsletters, make it hot for those who would have us slumber in ignorance and apathy. Hey, it isn't that hard to figure out with a little prayer and common sense.

Inventory Proposal (1990)

Purpose

1. To allow us to inventory our present service structure within the context of our Steps and Traditions.
2. To discover what changes, if any need to be made.
3. To stimulate discussions, communication, assessment, and possible implementation of corrective measures.
4. To assess our fulfillment of our primary purpose of carrying the message to the addict who still suffers through meetings dedicated to recovery from addiction in an atmosphere created by a God centered service structure reflective of the principles embodied in the Twelve Traditions.
5. To provide a summary of events, concerns, and alternatives to consider for action.

- Are the WSC and it's Boards and Committees in touch with the wishes of N.A.?
- Do we need to completely revamp our service structure?
- Do we need Twelve Concepts and Guide to Service?
- Is income from our literature (Approx. \$5 Million) being used by N.A. properly?
- Should our World Service Office have operating guidelines?
- Should our World Convention be so costly?
- Should the World Service Conference work like Area and Regional Committees?
- Do we want to allow World Service Conference and its Boards and Committees, to vote on, approve projects, change policies, and guidelines without a Fellowship-wide conscience?
- Are Regions, Areas, Groups and members being personally, and directly responsible by allowing the WSC to continue on it's present course, because of our own lack of commitment?

World Service Inventory

- Is mission or purpose being fulfilled?
- Are specific functions being performed to meet the needs of the fellowship?
- Are responsibilities being discharged by our trusted servants as requested?
- Are our trusted servants being accountable for their actions?
- Do we need specific WSC Committees to further our groups purpose?
- Do WSO actions indicate that they are responsible or accountable to Fellowship?

Summary Of Events That Cause Concern

- Deletion of Group Conscience material from Basic Text - 4th and 9th Tradition language (1982). Deleted language from Tradition Four was 2nd paragraph, 3rd sentence, used to read "The answer is that these things are not N.A.", and also sentence number 6 used to read "All else is not N.A." Deleted in Tradition Nine was in the last paragraph. The deleted third sentence read "None of them has the power to rule, censor, decide, or dictate." These deletions dramatically affect the meaning of these traditions.

Publishing Box

What's this? I wasn't expecting another *New Awakenings* for another month!

Well, the one you were expecting will be along next month as usual. But there was so much good stuff to print, and some people were no doubt unhappy that what they sent didn't come out in the last one, and now there's even more, and well, everyone's feeling grateful & enthusiastic so...

Please remember, as our Basic Text says, "No individual inside or outside the fellowship represents Narcotics Anonymous." Nothing appearing in this newsletter is necessarily more than the feelings of one person, just for today. If you don't see your point of view here it's probably because you haven't mailed it.

Financial Statement

Received:

Pennsylvania	8.00
Alaska	30.00
Colorado	20.00
Maryland	30.00
New Mexico	8.24
California	2.00
Washington DC	2.00
Wisconsin	5.00
Florida	20.00
New Jersey	5.00

Total 130.24

Expenses Issue 2:

Printing	107.98
Postage	42.34

Total 150.32

- Controversy over our World Service Office resulting in firing of Office Manager - (1983)
- Alteration of decision to have RSR's only vote.(36 Yes, 2 No, 0 Abstentions-1983)
- WSC minutes '83 page 32, "We direct the WSC Policy Sub-Committee to rewrite the service structure for approval at the WSC."
- The appointment of a select committee by WSC Chair in 1984. This committee was only to review '83 policy report and prepare it for Fellowship review by November 1984. The Select Committee failed to meet the Nov 1984 date and continues to work. Some where along the line the Select Committee decides that it is supposed to totally rewrite our service structure all by itself. (see WSC '84 minutes pages 5, 9, 14, 15, 22)
- WSO unauthorized hiring of editors/writers (1985-87).
- Unauthorized contracts for Steps portion of It Work's How and Why. (\$100,000)
- Unauthorized contracts for Traditions portion of It Works How and Why. (\$60,000)
- WSO presented with gift of the convention Corporation from 1984 Convention to be held in trust and took it over completely in 1985, diverting funds to WSO that used to go to WSC.
- 1985 & 1987 Guide to Service written by Select Committee without asking Fellowship for approval in Conference Agenda to re-write the Service Structure.
- BOT(Trustees) failure to respond to fellowship problems to fulfill their oversight functions and to report the true nature of office and conference activities to the fellowship at large.
- The creation of "WSO dependent" fellowship relations outside the borders of the U.S. through the unauthorized use of office staff, WSO resource materials and money. This is a part of an overall unapproved marketing/public relations merchandising effort undertaken by the executive director, and BOD of WSO.
- JAC ignores the conscience of the Fellowship and held an unapproved and expanded JAC meeting in July 1989. Then covers up by changing name to Expanded Ad Hoc Committee on N.A. Service. Meeting held in Jan '90, chaired by WSC/JAC Chair, not the Ad Hoc Chair.
- Not enough time given to Fellowship to study the changes in policy that affect our groups and services. JAC motion #6 at WSC '89 keeps all service related material from fellowship eyes. This motion with JAC motion #3 in WSC 90 agenda report coupled with the Policy Committee motion #6 in the 1988 Conference-Agenda Report will assure that the groups have no say in service manuals or WSC committee guidelines.
- The World Literature Committee ignoring and changing it's own policies and guidelines.
- The WSO, Inc financing and using special workers in literature projects and service related projects in contradiction of Traditions 7, 8, & 9.
- Supreme Court decision June 5,1989 effects ownership that decision is the Community for Creative Non-Violence v. Reid, which specifically dealt with the relationship of employee - employer and who owns "materials made for hire". If WSO Inc is allowed to have writers of literature or service materials as paid Office staff our copyrights could be taken from Fellowship control.
- The creation of "The Canadian Service Conference" without the specific knowledge or request of the Home Groups in Canada. The funding of this activity for office staff, Board members, and members of WSC Committees travel and lodging coming from questionable sources.
- WSO and WSC seems to be creating an independent, autonomous service office and service structure whose relationship to the Fellowship and its desires are virtually nonexistent.
- World Literature Committee ignoring consistent mandate by Fellowship against the use of professionals in the writing of recovery literature by passing motion to change item 6G in Literature Committee, to allow the use of paid special workers to draft review and approval form recovery literature. (89-90).
- The voting by RSR'S at WSC on motions that have never been reviewed by the entire Fellowship via the Conference Agenda Report and not asking that motions that will affect N.A. as a whole be tabled until the next WSC and published in the Conference Agenda Report for the following year.
- The suspending of Conference Committee business to allow funding to be diverted from Conference Committees to finance travel and lodging for the July 14th expanded JAC meeting and Jan '90 meeting at cost of \$69,000.
- The use of office staff to compile and write the Guide to Service and the Twelve Concepts of Service. No availability to Fellowship to review and input.
- The SURPRISE of the Fellowship finding out that the Trustees had been allowed by WSC to take over the writing of the Traditions Book and the disunity that this action by the WSC has caused. The Trustees having changed their minds and direction with this book so many times that it appears they do not know what they are doing. This has been confirmed by the hiring of an outside advisor to assist the Trustees in their work. (See WSC minutes Page 24, 25 for 1989)
- WSC '90 Agenda motion #6 asks us to allow the trustees to do the traditions project without any guidelines at all.
- The inability by WSO and the Translation Advisory Committee to accomplish the task of getting review draft material prepared for foreign distribution.
- The unauthorized printing of Commemorative Edition, Basic Text.
- The arbitrary rewording of a motion affecting Item 6G in the literature guidelines by the Chair and Vice Chair of World Literature Committee at the request of the JAC without consulting with the Committee. This motion was to be sent from World Lit directly to the C.A.R. without any change.
- Passing of Motion #6 1989 Conference Agenda Report that allows "Carte Blanche" JAC interference with reports, proposals, and motions from Regions and WSC Committees.
- The complete right for the WSO board to adopt, amend or repeal bylaws at their whim. (Article 13)

This is the first part of a long document. If you'd like a copy of the whole thing, send 52¢ in stamps to New Awakenings.

Interim Committee (1993)

This was the introduction to the motion for a world service inventory as printed in last year's Conference Agenda Report

"If not me, who? If not now, when?" This quote came to mind as I wrote this report for the Interim Committee. For some time now, we've had discussions in hallways and over dinner tables about the workload and pace we set for ourselves in world service. The Interim Committee felt that this discussion needed to be brought out to the fellowship for further exploration. I have no clear-cut definition as to whose responsibility it is to address this issue--but *if not us, who? If not now, when?*

Our World Service Conference met for the first time as an event in its own right in 1978. In the fifteen years since, we've been moving and growing so rapidly that we've barely had time to breathe. Each year has brought new issues, new challenges, and new projects. Each new response to each new demand, in and of itself, has made perfect sense--yet, taken all together, there's been no overall sense of focus in the growth of NA's world services. World services have grown to the point where we are overwhelming our world-level trusted servants, leaving numerous volunteers burnt out and disillusioned. We have become so focussed on our own internal bureaucracy in world services that we focus almost none of our attention on the fellowship-at-large anymore. As often as not, what we do today serves the needs of NA world services more than the needs of NA as a whole. Adding insult to injury, our overgrown bureaucracy has substituted a deluge of detail for true communication.

It's time to slow the spinning world service juggernaut long enough to look at what we're doing and why we're doing it in light of our fellowship's primary purpose. We need to take the time to consider the real needs of the NA Fellowship and how effective our services actually are at addressing those needs. After fifteen years of WSC meetings, we need to pause in our service life and inventory our needs and determine the kind of service organization necessary to address those needs so that we can chart a course for our next period of growth. Are we utilizing our resources in the best way possible? Do we evaluate how and what is being done? Are we addressing the needs of our fellowship? What valuable information and resources have we already researched and filed for future reference only to be "lost in the shuffle?" What worked very well and could be shared with others? These questions and many more come to mind.

The idea of taking a pause in the normal routine of world service for a serious, overall inventory was discussed at the WSC workshop last October in Cincinnati, where RSR response to the proposal was positive. Since then, it has been discussed in depth by the Interim Committee, the World Service Board of Trustees, and the leaders of each of the WSC committees. We find ourselves now at the end of several major tasks being completed. This could be an excellent time to begin the inventory process.

INVENTORY ...MY ASS

**It might have been a good idea at one time...
Read it in the CAR and it's just what you
would find up my ass... a bunch of shit.**

As proposed by the Interim Committee and as described by the Board of Trustees (BOT) the inventory may have had some chance of looking honestly, as we all must, at our past behaviors and morals. The original idea would have looked at what we have done. I, for one, believe that this would have truly helped to gain a better perspective, through NA, on our life as a program. Compiling historical records and gaining insight would prepare us better for our entry into the 21 century. Looks like that isn't going to happen folks.

In talking with a BOT member about this last March [1993], I asked some very pointed questions. Perhaps the most pointed was what had been done while our office was being directed by a non-addict for 10 years. The issue of internal loans within the office to employees was a major issue. The non-availability of full disclosure of income and expenditures was another. There was mention from this trustee that there were many more things that even he had not known until he had access to the files once the manager left. It looks like we will remain forever wondering what these things were. Will this lack of information allow them to happen again like any other defect?

Do you as members actually feel that this is what you need? A group of people to protect you from the truth? Or are you spiritually ready to deal with the truth? If our approach to this step had included the working of the first three steps in the process things would have been different. Somehow honesty, open-mindedness and willingness have been carefully avoided.

The willingness had been collected, from you, to do this project before the Conference met last year. The trustees had given us a plan. The members of the conference thought themselves better equipped to decide the workings of this internal look. A small working group of appointed individuals decided what the plan would be and this with no fellowship input or other alternatives was the plan adopted. This resulted in a two part committee that was to carry out the plan as an ad-hoc committee. As in the past no thought of internal guide was given to this committee. Many times this oversight has been the cause of these committees adding shit to the fellowships directions. This does not speak well of the willingness from the fellowship to pause and do this sort of internal search.

In the past ad-hocs resulted in hiring an editor outside the fellowship to edit our step and tradition book. This wasn't approved until after the fact. The changes to the third edition revised followed this same path of making up the rules as it went along, resulting in the fourth edition fiasco. There are more examples in our history. The Chicago Draft of the Steps, LA drafts, Guide to Service, etc. If we wanted to learn then there was a place

continued next page

to begin.

Within 60 days of the beginning of this committee they had already reported that they would not be able to do the project the way that they had been told to do it. Well, trusted in my book means that they would need further guidance from us, not the internal self will to go ahead and do the project the way that they saw fit. They were instructed to do a job and then said they couldn't do it, end of story right? WRONG!

The bastardization got worse as time went on. The Conference said to mail the questionnaires by July 1993. Committee writes questions in June, and makes it's own plan to mail in October. Copies of the questions, as answered by the groups, were to be sent to area and region. Areas to send copies to regions... Never done. Training of composite group on use of evaluation tools not done in June. WSO in first four months to compile comprehensive histories of WSC Committees... Not even started. Changed to making a list of files at June meeting. No WSC quarterly held in '93 by recommendation of the inventory committee. All this was done at the first sit down meeting. Talk about dope fiend moves.

Had enough yet?

So what do you think? Is this direct responsibility? Or is this self will run riot? Yes, I know they had their reasons. Does that make it any different than my group telling the secretary to open the meeting place Tuesday night at 8 and then they appear with the key Wednesday because they have their reasons? Think that this is all this run away committee has come up with? WRONG!

Let's look at honesty? Take a look at the revised plan submitted for conference approval in the C.A.R. No need for an oversight committee, out they go. No second set of questions to pinpoint problems. No forums for fellowship input or information... what would you know anyway. No professional systems analyst's evaluation as described... are we afraid of this one? No major forum at Baltimore to gain an overview and begin recommendations from inventory results. Had enough yet? They also decided that the inventory committee was best suited to evaluate this information and to suggest options to you. All in all a bunch of changes that the fellowship never asked for.

Perhaps weirdest of all is the addendum with all these changes brought for approval at Conference '94. The new PLAN is to remove what wasn't done from what the conference directed, and to insert into THE PLAN what the committee decided to do on their own. That way the fellowship can co-sign the process of not following it's direction.

Is there anyone out there listening to this? Would a sponsor let a sponsee change the directions for a fourth step? Aren't you tired of the unwillingness to surrender to the group conscience process?

The radicals proposed an inventory about five years ago. Part of it is reprinted in this newsletter. This was, at the time, considered to be extreme. The word radical has two very different definitions. One, is that it means extremist views and principles. The other meaning is that it's the roots or foundation. Why does it seem that the titles fit, but have been applied backwards? Those pointed at, jeered, laughed at, slandered and intentionally hurt as radicals seem to be in affect the people most concerned about the foundations and roots of our program. The other side of the coin seems to be concerning itself with an uncompromising change to our principles by direct methods. These are best pointed out in the here and now by what this committee expects the fellowship to co-sign, the rape of the fellowship's group conscience process.

There may be no time left for you to take action on this trashing of our process. Once more the service structure has created something that tells us "TRUST ME". Whatever happened to trusting in a loving God that was expressed in our group conscience as being the right way to do things. Is it not just like an addict or group of addicts to think they know better then everyone else? Sound like any one you know?

What about open-mindedness? The final image should not be missed. The inventory committee will be looking at the GUIDE TO SERVICE to see what changes might need to be made for its implementation. Who the hell gave them that direction? The Guide to service committee said they were done with the work and disbanded last year. Now this committee has decided to take their place. We all know what it is like to want what we want. Is this the way we must let our services be? Aren't there others out here like me, who see the need for a continuing dialogue and search for alternatives and not an end all of end alls? To have these shortcomings removed we must humbly ask God to be a part of the process through the group conscience of the fellowship, not in a closed committee.

Inventory... ya right! Let's find the way to change the things we want to change, not the things we need to change. Searching... but not too deep. Of course fearless... who do we have to fear? The hell with the admission and exact nature... we really don't need to know. We're entirely ready... so hurry and catch up. "Remove these short comings God, or we will write you out of the steps." At times that seems to be how humble it gets up at the bottom.

Before we give our god-given voice up to the limited few and their good intentions, shouldn't we at least try to have a system that is directly responsible to those they serve instead of going ahead and deciding for us? Can't we rely on a loving God to be expressed when consulted? Do you believe that the conscience of several members has the same validity as that which can be expressed by the fellowship as a whole? Don't let God's voice in this program die because its easier to do it another way. I must hear the God in you to grow. I hope you have heard what I'm trying to say. You are the ones to whom the services are directly responsible. ♦

Re: "War...What Is It Good For?"

I always appreciate receiving my copy of the *New Awakenings* because it tends to validate my own opinions, and because I recognise that it takes much dedication, and offers few rewards to produce a newsletter.

Having witnessed the insanity of my own regional service committee, I have no trouble identifying with the dissent voiced in your newsletter. But I find it a bit distressing to be viewed as a "collaborator" with WSO, or whatever, simply because I choose not to put any more energy into the service structure, not even an "alternative" one. Isn't this type of rhetoric a bit inflated? I hate to say it, but tactically and rhetorically, the two "sides", if you will, often end up looking pretty much the same to me. Service junkies, I think the term is. I've been there myself and I've seen enough around me to say that hiding in service is hiding in service. It is not N.A. right? I don't know, I've just come to believe so deeply that N.A. is only the group and that really the service structure doesn't do a whole lot of harm or good - it's just a big, self-absorbed busy-making club for service junkies (mostly people who think they're running something). And the same could be said for the "alternative" structure as well! For me the only worthwhile N.A. service, besides a few things like printing meeting schedules and so on, takes place at the group level where it really doesn't matter who performs the task, because the group's own dynamic and energy (otherwise known as a Higher Power) will see to it that the message is somehow carried to an addict at that meeting.

Sure I'd like to see some things changed. I'd like to see the concept of "full participation" shit-canned. I'd like to see the gender-specificity removed from our literature's referral to a higher power. I'd like to see a new direction in N.A. services, away from the pursuit of money, property and prestige. I admire the effort to bring those and other changes to pass. But don't accuse me of being some kind of "enemy to the cause" if I choose to apply the limited energy I have to problems outside of the little make-believe politics of N.A. services, to problems of real significance to humanity as a whole, like poverty and unfair labor practices, and discrimination of all kinds. That's my interpretation of being a "productive member of society", of being of service. Maybe yours is something different, and that's cool. But trashing people who basically agree with you seems to me to be a grievous waste of energy. ♦



In a cold and snowing evening back in January of 1991, a group of Narcotics Anonymous held it's first meeting. The meeting location was in Northeast Denver, a section of town that had not been exposed to the N.A. Fellowship previously. The doors opened and a small number of addicts trickled in. When the opening silence started the meeting, there were only six people in attendance. We had no pamphlets and no key tags. No coffee was available to warm us from the cold evening. But we had a basic text and six addicts with the desire to stay clean.

The Fifth Tradition was the topic of this meeting. We shared our experiences. We laughed. We remembered how it was. Gratitude was evoked that it was no longer that way. Everyone there had hope in the spiritual principles of N.A. and hope in the ability of this new group to carry these principles to the still suffering addict. At the end of that meeting we held a group conscience and we decided to name the group "We Do Recover".

It seems strange to me now, having been to many hundreds of meetings since becoming a member of N.A., that I can recall the going-ons of this particular meeting. Yet, I hope I never forget. A few months after that first meeting, I became a homegroup member of We Do Recover. I have been a home group member ever since then.

Much has happened to us since that first meeting. We swelled in numbers. At one point, we met three times a week. And we had to make it part of our format to share in a timely manner so that all who cared to share could do so. Then we shrank.

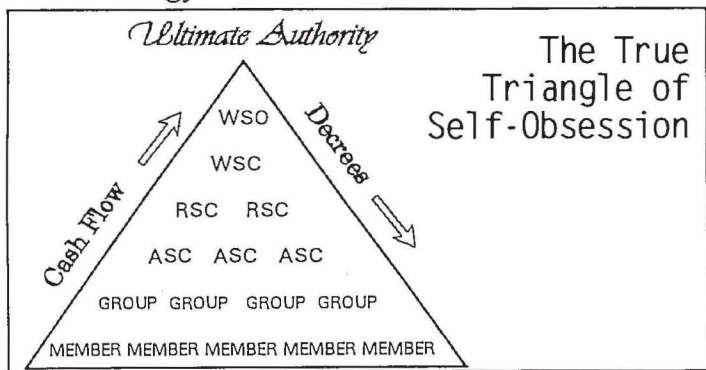
At times there were but two of us. I can recall many-a-night, fresh from the day's ups and downs, that I would walk into We Do Recover to see only one face. Yet, big or small, I consistently walked away from We Do Recover meetings with the feeling that all who were supposed to be there, were there and that what I had heard had made a difference in my life.

Much was also occurring in the Fellowship around the time that We Do Recover was getting going. The Denver Fellowship was growing rapidly. There were people who came to N.A. meetings that primarily found recovery in Alcoholics Anonymous. And there were addicts who took it upon themselves to let newcomers and old-timers know that, as the text puts it, "Narcotics Anonymous is a separate and distinct fellowship in it's own right", and that "We are addicts and our problem is addiction." And these same addicts shared with us the fact that the solution is outlined in the pages of the basic text.

Meetings took off or died a quiet death. There were scandalous affairs involving the theft of N.A. funds. Conventions, meeting lists and dances brought addicts together, and gave each of us the opportunity to carry the message, or for some, to do thirteen steps. Public Information committees let the city know that N.A. existed. To sum it up, all the problems and triumphs that we as addicts can participate in was evident in the Denver Fellowship.

Only through hindsight were we at "We Do Recover" able to see that these problems and triumphs taught us the importance of the Traditions. These experiences revealed to us that the Traditions, to quote the text, "are just as valid today as they were when these Traditions were formulated."

Over a period of time, we became more and more disturbed by the going-ons at the world level of service. The Fifth Edition had been out for some time. We learned that it was not Fellowship



approved and that World Service had compromised the previous process of literature approval. The Twelve Concepts were floating about in rough draft form and from what we saw, they were in contradiction to the Traditions. We became aware of the fact that sensible motions were being brought to the floor of the WSC meetings time and again. These motions, worded in one form or other, had the effect of limiting voting to only RSR's, thereby making the WSC a body responsive to the Fellowship rather than the arbitrary body that it had become. These motions were smothered each time they came up. And finally, Conference Agenda Reports carried proposals for credit cards for World Service officials. Outrageous!

At the same time members of the fellowship were making the "baby blue" available to addicts in Denver. This effort seemed to be wide spread for a short period of time and then it abruptly ceased. Addicts who had wholeheartedly expounded the need for a truly Fellowship approved text one moment, recanted their convictions and supported the arbitrary trends of World Service the next moment.

Perhaps it was the court case that scared them off. Yet, some home group members of We Do Recover felt that the outcome of that court case allowed us the opportunity and the freedom to carry the message free from the dictates of a misguided service structure. We decided to "make a stand" for the principles of N.A. After all that was said and done we still felt that, as the basic text exhorts, "The Twelve Traditions of N.A. are not negotiable".

We were aware that there was an effort to get a new service structure going which was known as ASIS - the Alternate Service Informational Structure. ASIS put out a text, that seemed to be in adherence to the court case. It was nicknamed the "little red". So we began discussing the use of the "little red" as our official basic text.

Just like the "baby blue", the "little red" contains the words of the Third Edition Revised. And it has the original Fourth and Ninth Traditions in it. The front cover has the words "**Narcotics Anonymous** Study Guide Edition" printed on it. On the back cover, is a paragraph describing ASIS and the objective of their putting this text out. This paragraph is printed below:

"This book is being distributed by the Alternate Service Information Structure (A.S.I.S.) in an effort to more effectively reach the still suffering addict, who is not afforded the opportunity for treatment, due to lack of insurance. This book has one other main objective which is to reach out to those Addicts in Hospitals, detox units and Jails, that they may become aware of the recovery available to them. This book is intended as a self-help study guide, for all Addicts who wish to live Drug-free lives. It is our fondest hope that no Addict, anywhere, at anytime need go without help."

In the end we looked at the traditions as discussed in the Fifth Edition and compared them to the Traditions as discussed in the "little red". When explaining the Ninth Tradition, the little red is quite unequivocal about the role of service boards or committees. "None of them has the power to rule, censor, decide, or, dictate." This passage was omitted from the Fifth Edition. And thus our choice was clear.

We feel that by adhering to the original Fourth and Ninth Traditions, we are free to carry the message free from outside interference or governing from "above". By omitting the statements that, only Groups are N.A., and the statements clearly defining the role of service boards or committees, the WSC has removed their obligation to be subordinate to the groups.

We were taken off the meeting list for using the "little red". As a result, we are an isolated group. We have in the past undertaken a public information effort and knowledge of our meeting is also passed on by word of mouth. This perhaps is not as convenient as being on the meeting list, but it is sometimes a bitter lesson that spiritual principles are not subject to convenience. Ultimately, we are N.A. because we uphold N.A. principles. Regardless of what any of the existing service structure does, or says, We Do Recover is an N.A. group. And God willing we will continue to carry the message to the addict who still suffers. ♦

**-We Do Recover Group of NA
P.O. Box 104
Aurora CO 80040**

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♪If you move don't forget,
let us know where you went!♪

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Recovery or Politics?

The debate goes on, here in England - what to make of this baby blue basic text. Most of these discussions focus on things that go on outside of the group, like what happened at various WSC's, whether the WSO service structure is part of N.A., and so on.

We all know our primary purpose is to carry the message of recovery to the still suffering addict, and I believe this happens in the group. Therefore, what goes on in other places is of much less importance than what happens in the group. So the debate needs to look at the group service level.

All editions of the basic text carry the message that addicts can clean up and find a new and rewarding life. The 5th edition costs £8:05 (including postage), or £7:70 if you buy 6 of them. The green baby blue 3rd edition revised costs £1 (including delivery). What does this mean in practical terms? It means that groups can afford to give a text to every newcomer who walks in the door. It means that when we read the book, we can all have one to read. It means we can give a pile of them to the local prison. It means that *everyone*

who wants to learn more about recovery in N.A. can go and read about it, free of charge. It spreads the message very well. Isn't that what we're here for?

An Example

Here we used to buy texts and IPs from UKSO, and donate our money to a service structure that gave us very little for our money. Newcomers didn't get basic texts until they were prepared to pay for them, and our literature stock was forever incomplete. that's how it was, and I used to be part of it.

Now the group uses its money much more efficiently. Texts and IPs are printed here at a fraction of UKSO's prices, and the where-to-finds are printed by the group. It also runs a phoneline, with meeting information and contact numbers available 24 hrs a day, and has now got lots of posters up in doctors' surgeries, hospitals, public notice boards, and so on. With these and other services the group provides more support for itself and the still suffering addict than UKSO and the old area had ever done.

Our purpose is recovery, not politics. ♦

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New Awakenings

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CON•SAPS

con (kon), *adv.* [contr. <L. *contra*, against], against; in opposition: as, they argued the matter pro and *con*. *n.* an argument, reason, vote, person, etc. in opposition.

con (kon), *v.t.* [CONNED (kond), CONNING], [earlier *cond* <ME. *conduen*, to conduct; OFr. *conduire*; L. *conducere*; see CONDUCT], to direct the course of (a vessel).

con (kon), *adj.* [Slang], confidence: as, a *con* man. *v.t.* [CONNED (kond), CONNING], [Slang] to swindle (a victim) by first gaining his confidence.

sap (sap), *n.* 1. the juice which circulates through a plant, especially a woody plant, bearing water, food, etc. to the tissues. 2. Any fluid considered vital to the life or health of an organism. 3. vigor; energy; vitality. 4. sapwood. 5. [< dial. *sapskull* & *saphead*], [Slang], a stupid person; fool. *v.t.* [SAPPED (sapt), SAPPING], to drain of sap.

sap (sap), *n.* [OFr. *sappe* < the *v.*], an extended, narrow trench for approaching or undermining an enemy position or besieged place. *v.t.* [SAPPED (sapt), SAPPING], 1. to undermine by digging away foundations; dig beneath. 2. to undermine in any way; weaken; exhaust; devitalize. *v.i.* 1. to dig saps. 2. to approach an enemy's position by saps. --SYN. see *weaken*.

Concerning the "Twelve Concepts for Service" no real study has yet been made either by we Traditionalists or (we would say) by the current structure. Some of us would say this alone is a good argument against them.

This is one addict's perspective. You will no doubt see more from others in the coming months and there are doubtless others with greater knowledge than I. During most of NA's history i was not here; I was busy (down at the dope house). I am an inheritor of the present situation. (See "vigilance").

Going all the way back there have always been two

schools of thought, if you will - one that believed in greater administrative control or a more business-oriented approach to the development of our Fellowship, and the other which opposed this, basing themselves (we believe) more strictly (or literally) on our Traditions. Viewed in this way the last 10 years can be seen as a protracted trouncing of one school of thought over the other, culminating, it seems today, in the adoption of the Concepts.

Once upon a time "NA as such" was the Groups and the Traditions were their non-negotiable and only guidelines. The service structure was built to serve *only* and was defined outside of NA. Groups (NA as such) and service boards or committees were understood to be distinctly different entities. All we knew about authority was contained in the 2nd Tradition: defined on the Group. All we knew about service boards or committees was contained in the 9th Tradition: we (the Group[s]) may create them and they must be directly responsible to those they serve (again, *the Groups*).

It is interesting to reflect upon the phrase "directly responsible". This section of our non-negotiable guidelines might just have easily read, "in some manner responsible to" or "through a representative system, indirectly responsible to" or "directly" could have been left out altogether to leave more room for "trust". It was not, of course.

Viewed in this manner the Traditions "add up" and hang together as a cohesive set. Viewed otherwise they give rise to more ambiguity than answers. Questions raised over the years have included: If our Traditions are only about Groups, does this mean service boards or committees may go ahead and freely violate Traditions? If the service structure has a Fifth Tradition (the current supreme *raison d'etat*) why does it not also have a Seventh Tradition? Can our services function without their own set of guidelines? How can our services function in an effective and timely manner if every decision must go back to the Groups?

As you no doubt know, the lines in our Text which defined the service structure outside of NA, forbidding them to rule, censor, decide, or dictate, and guaranteeing to the Groups the right to use or not use such services were deleted under scandalous circumstances. It has been said that "they deleted the lines that prevented them from deleting the lines".

Efforts to come to terms with some of the above questions, and perhaps ultimately, "If the service structure

continued on p. 2

from p. 1

is not NA then what is it?" gave rise a few years ago to a proposed Twelve Precepts for Service (see page 3). This was written by a Trustee and circulated on a small scale for feedback. A later version seems much more sympathetic to the "authority" of the structure. We can guess where most of his feedback came from.

With the printing of the Baby Blue in 1990 by autonomous NA Groups and the willingness of one member to become a spokesperson and focal point, these issues were rescued from oblivion and the syndrome of "a lie repeated often enough will become accepted". There came a frantic effort to hush up, cover up, clean up, approve retroactively and anticipate the next moves of this insignificant "handful" of trouble-making members (often called non-members). When I look back at the World Service Conference Reports for 1990-93 it looks like 3/4 of it is thus motivated.

It was in this context and atmosphere that the Concepts were hastily approved at the World Service Conference. The first Concept seems to imply that our right to create a service structure began and ended with the one, now only Approved™ one. Given that service boards or committees continue to be created by service boards or committees constantly, (isn't the solution found by bureaucracy to bureaucratic problems always to create more bureaucracy?) it would appear that possession of this right has "changed hands". Another Concept says that grievances should be heard. It offers no further recourse or guarantee. Thus "Let's just take him out in the parking lot and kick his ass" (an infamous WSO quote from 1991) might have to be, "Let's give him 1 minute to talk then take him out in the parking lot and kick his ass" - a far cry from ideals such as freedom, autonomy and a Loving God.

Another Concept seems to define Group Conscience as decision-making without votes. Its always seemed to me that a better word for this is *consensus*. Many of us feel that this is the preferred way of deciding things as a Group. The problem is that the Concepts do not define Group-Conscience on the Group(!), thus retroactively approving what has always been the practice in many places - the practice of decision-making by service boards or committees: Hence, "The RSO BOD took a Group Conscience and decided that...". We have seen this kind of confusing use of our language more and more lately (This is in fact, along with the name "Concepts", A.A. language). And a Fellowship filling up with addicts who weren't here a year ago would seem now to find an against-all-odds chance for clarity...

Another Concept gives servants charged with carrying out decisions a right to "full participation" in those decisions. In practice, this is the legitimization of "administrative" or "add-in" votes. The original structure where only GSR's voted in ASC's, only ASR's voted in RSC's, and only RSR's voted at the WSC kept Group Conscience and thus decision-making defined on the Group. "Carrying conscience" is probably another bit of our terminology that will soon cease to have meaning. At each level approximately one-third of votes are cast by committee vice-chairs, offices, treasurers, subcommittee chairs, etc., who are carrying no conscience from any Group or Groups and naturally tend to have an administrative perspective or a vested interest, if you will. We say that in this manner the Ultimate Authority is diluted or corrupted along the way. The fact that this was the practice at the WSC as well as many RSC's and ASC's prior to the approval of the Concepts means that this historic transferral of decision-making power from the Groups to the service structure was legitimized without the approval of the Groups (do you remember your Home Group's decision on this one?). Or we could say that they delegated themselves the authority to delegate themselves the authority. ♦

Publishing Box

How it works: YOU write the articles. If there's an article you don't like YOU write the rebuttal. YOU send feedback, criticism, news, poetry, etc. so as to help make this a better newsletter. If you want to keep getting the *New Awakenings* in your mailbox, you must send some bucks (see the bottom of page 11). If your newsletter doesn't show up, let us know: we lost a subscriber once and mail service is getting steadily worse, but come hell or high water we print 'em every 60 days.

We share our experience and learn from each other. No individual inside or outside the fellowship represents Narcotics Anonymous. Nothing appearing in this newsletter is necessarily more than the feelings of one member, just for today.

Financial Statement

Received:

Georgia	10.00
England	25.00
Kansas	10.00
Washington DC	2.00
Colorado	20.00
Illinois	5.00
Georgia	10.00
Maryland	20.00
Missouri	4.10
Total	106.10

Expenses Special Issue:

Printing	65.49
Postage	50.46
Total	115.95

TWELVE PRECEPTS OF SERVICE FOR NARCOTICS ANONYMOUS 3/31/88

1. **Service is a Spiritual Principle;** it is through giving freely of ourselves that we receive. In N.A. we believe that service is an integral part of Recovery, and as a result we have created a "Participatory Service Structure" where the equal opportunity to serve is a privilege of membership.

2. **Service should be inclusive not exclusive,** all N.A. members have something to offer and we actively strive to involve as many members as possible in our service efforts. Ultimately, it is a Loving God working through our members that makes it possible for us to achieve our goals.

3. **Our service is for the addict who still suffers,** and we believe that the N.A. Group is the most important part of our Service Structure since it is the service unit in direct contact with the newcomer. All the other elements of our Service Structure have been created to serve, support, and assist our groups in the fulfillment of their primary purpose.

4. **Our Service Structure is a tool** whos purpose is to do those things that for our Groups which would compromise their spiritual integrity or distract them from their primary purpose.

5. **Our services are initiated and completed by our Groups and Members.** Our service structure is a closed loop. Our Groups and/or members begin the process with an idea of what needs to be, or could be done to help fulfill their primary purpose, our Service Structure is responsible for implementation of the idea which is finally achieved by Groups and/or members working directly with the addict who still suffers.

6. **The Principle of Practical Spirituality is at the heart of our service.** We believe that if it is not practical then it is not spiritual; a Loving god is at the center of our service and this God has the power to make all things possible and practical.

7. **The resources we need to fulfill our service projects will always be available when the time is right.** We believe that if a service project is spiritually correct then the finances, manpower, and emotional support necessary to complete the task will be available.

8. **Our service should be simple and straightforward.** Ongoing recovery is a process of simplification and likewise in our services we should strive for simplicity, if our service efforts

are in tune with God's will then they will not be complicated. When service is spiritually based there is no need for secrecy, dishonesty or subterfuge; the spiritual correctness of the service is all that is necessary.

9. **All service should be open and aboveboard,** communication is inherent in the principle of direct responsibility. Open information and full accountability are implicit in our approach to service. We have nothing to fear and nothing to hide.

10. **Selfless service is our ideal.** The Disease of Addiction is our greatest strength because it brings us together, it is also our greatest weakness because it tends to tear us apart. Our disease is one of obsessiveness and compulsivity; it is physical, mental, and spiritual in nature. We recognize that there is a direct relationship between quality of service and personal recovery. We stress the need for each member involved in service to keep their personal recovery (physical, mental, and spiritual) as their first priority. When individuals fall short or fail in their service we treat them with compassion and love rather than rejection, exclusion, or punitive action. We strive for progress and do not demand perfection from each other.

11. **The services we provide within our Service Structure should always be guided by principle.** "True Spiritual Principles are never in conflict" and the Spiritual Principles embodied in our Twelve Steps and Twelve Traditions should be respected and maintained throughout our services. Our Twelve Steps literally apply to the member seeking recovery, our Twelve Traditions literally apply to our Groups, and these Precepts of Service literally apply to our Service Structure. Awareness of Spiritual Principles is necessary for all if we are to survive, to grow, and provide service based on God's will for us.

12. **Ultimately, our service projects are in God's hands.** Trust is a key principle for us, and essential in our service efforts. The trust that N.A. Members give those who serve is equal to the trust that those who serve have in the Fellowship of Narcotics Anonymous, in Spiritual Principles, and in God. As individuals, we trust our will and our lives to the care of a loving God. Our Groups trust in a loving God as their ultimate authority. Likewise, in our Service Structure we trust a loving God as the source and strength of our service.

THE N.A. TREE (1975)

[This is an excerpt from the approved service document for N.A.]

A NOTE ON TERMINOLOGY

Considerable thought and discussion took place concerning which words should be used to describe our structure. It seems ironic that, while we were in agreement about the structure itself, we went "round and round" about the words. The irony, of course, is that it's the structure which is important, not the words. Some felt that we should use the same terms that other fellowships have used, other felt that we should use government terminology. Both of these suggestions, as well as others which came up in the course of our discussions, have merit, but neither fully serves the purpose. First of all, this structure of ours isn't exactly like any other and it can't just be plugged into an existing framework. Secondly, the use of someone else's terms would not be in N.A.'s best interest. N.A. is a fellowship unto itself; and it is of the utmost importance that we maintain our own identity.

For the purpose of this work, we decided to use the simplest possible terms which were meaningful to us all. Geographically we chose to use the words Area, Region, and World. These designations can be thought of as roughly equivalent to the telephone company divisions in the sense that they are meant to represent population rather than location. This is important because we are, and deal with, people not places. Furthermore, we tried to avoid using terms such as "organization," which might imply a lack of adherence to our Traditions. Instead, we used words like Service Board and Service Committee which could not be construed as a violation of the Traditions.

Another important thing to keep in mind is that some of the service arms which we describe in this structure are not a part of the N.A. program. They exist separately and are designed to provide services to the program. The Narcotics Anonymous program consists only of 12 Steps, 12 Traditions and addicts helping each other. We have described three types of service in this overview; these are Personal Service, General Service, and World Service. In general, the Personal Service one or more members can offer directly to the addict who still suffers is a part of the program. It is in the nature of our 12th Step work. General Service and World Service, however, are not primarily involved in this type of direct service. Rather, they are designed to support our program of recovery by providing the services necessary for our members and groups to survive and grow.

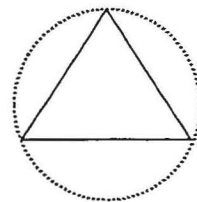
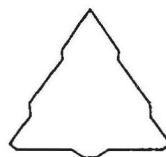
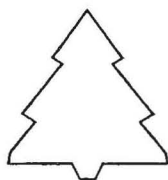
If you as a member or as a representative of your group need more information or clarification on any part of this pamphlet your World Service Office will be more than happy to help. Get in touch with them by writing: WORLD SERVICE OFFICE, P.O. BOX 622, Sun Valley, CA 91352.

The Member

The front-line, so to speak, of N.A. Service is the individual N.A. member. A member is a self-proclaimed addict who is living a drug-free life by practicing the principles of Narcotics Anonymous. Anyone can be a member, the only requirement is the desire to stop using. One qualifies by taking the First Step and remains a member as long as he or she is clean and desires membership. The services that each of us provide are the most important in N.A. It is the member who carries the message of recovery and works with others. It may sound silly but without an active membership there would be no need for a service structure, there would be no N.A.



N.A. TREE
1975



GUIDE TO SERVICE
1995?

SELF ESTIMATE

It's surely great to have a better estimate of myself than in my addiction. It has taken a lot of work to get here. I'd heard so many times from professionals, that I suffered from either having low self esteem, an over grown ego, being an under achiever or too controlling. . . . I didn't have much ability to figure out for myself what the truth might be. I couldn't possibly have done a fair evaluation, even if I had bothered trying. It has come about by the repetition of a process and the application of principles. What a wonderful feeling to hold myself in high regard, to value who I am. What a miracle I truly am.

The process is embodied in the steps and traditions that I have learned to use on a consistent basis in my life. Once the idea sank in that I must change my life to one of living principles, things started to happen. The first efforts were mechanical and lacked thoroughness. When I approached the effort with the principle of self-honesty called for in the First Step, things started to change. Working and writing the steps with the guide of a knowledgeable sponsor, whose life showed their value, changed how I look at myself today. With the rebuilding of a life, one principle at a time, this guidance allows me to be a prize in someone's life today. As far ahead as I can see today it will always be about liking who I am and what I do with these principles.

If you haven't found these rewards in your growth then perhaps you are not looking in the right place. It is always so easy to find the negative things that I can continue to do in life. They still hurt when I can see that I am doing them again. The greatest rewards seem to come from doing the next right thing for the next right reason. So many times in this journey the good things that I have done in the past have come around a year or so later and given me reward when I least expect it or when I need it the most. To me it is forever humbling for someone to say that they like what I said or they identify or that they think of me often. These bring tears of joy to eyes that seemed to only know how to weep in sadness in my addiction. A lot depends on looking in the right places.

Find those that have enthusiasm and love for this way of life, like I have. Ask them what it takes. Putting value on another's existence begins to make room in our own hearts for self esteem to grow. Place the people you find working a program in high regard for they well may be the ones who will save your life and give you the opportunity to do the same in their lives. As we learn to care about others in new ways, we find ourselves caring about ourselves more. It's not easy but it's simple and it gets better. So much so that I need to stick around to find out how good it can be. Cause if you are like me . . . you always liked the good stuff. Today I'm good stuff, bet you are too. ♦

Footsteps Revised

I had a dream that I walked through the streets of a darkened city. As I walked, thinking how alone I was, I passed many old acquaintances. I wanted to stop, talk, and join in their fun, but the footsteps kept coming down that dark alley, ever closer, louder. I tried to run but I was too sick and tired. I tried to hide, but my pounding heart gave me away. I fell to my knees and cried out for help. The footsteps stopped as I was lifted by many hands, surrounded by many hugs and freed at last from fear. I awoke today, opened my eyes and saw that I am NOT ALONE. The dream goes on.

-Anonymous

Daily Definition ☺

from Webster's New World Dictionary,
College Edition

hug•ger•mug•ger (hug'ēr-mug'ēr) *n.* [earlier also *hoker-moker*, apparently rhyming compound based on ME. *mokeren*, to hoard, conceal, whence the basic sense "secrecy"], 1. a confusion; muddle; jumble.
2. [Archaic], secrecy

Anyone you know?

To New Awakenings:

Thank you for caring about us. I've been clean since 2/2/89. I've learned that through other addicts I could stay clean & learn how to live. I love the Program. I've been in service the whole time. Today I believe the Steps are the road to God. It makes my heart sad to hear of God being taken out of our Steps. As a G.S.R. of my Home Group, I will ask my Home Group to secede from any service structure that goes away from that spiritual direction. What I see, hear, is that a lower force through the disease of addiction would win over good. God knows all, I'm a soldier in his army. I'm sending a donation to help our cause!

In his loving light
A new recruit
from New Jersey ♦

STEP ONE

LOS ANGELES DRAFT 9/25/88

The following piece of literature is a portion of the First Step written by a member in California in response to the work being done on the then work-in-progress It Works How and Why. Written in 1988, it was not included in the input that had been received and workshopped in the fellowship during the previous seven years of the project. It came into the World Literature Committee about the time that the last World Literature Conference was held in June of 1988. That workshop, held in Chicago, did a compilation of the two previous book forms and the input received and workshopped over the previous year in 10 workshops across the fellowship.

The direction for the work was followed well by most of the twelve working groups that weekend in Chicago and produced what many felt was the best effort to date on this project. There were several steps that remained to be reworked and that was the plan of the WSCLC after the Chicago conference. After this review the material was to go back for a final Literature conference before being released to the fellowship for approval. This was never to happen.

The WSCLC decided that the material submitted by the individual on the First Step was of a quality and consistency that the fellowship, in conference, had not been able to manage. The person was asked to continue writing and the next two steps were done by the early spring of 1989. When the WSCLC changed members and leadership at the conference that year the process of the single writer was looked at. The committee chair insisted that the process wouldn't work as planned due to difficulties with the writer on rewrites and content. Friends of that writer say that the person was willing to work with the committee in any way. We may never know all the facts.

All of this had been a volunteer effort until this year (1989) when the process was changed by the WSC. The work began from scratch at this point to write the book IT WORKS HOW AND WHY after almost eight years and somewhere in the neighborhood of \$700,000+ being spent.

This surrender takes courage. Despite what our sick pride tells us, it takes courage to admit we're powerless and then to behave that way. It takes courage just to walk through the doors of Narcotics Anonymous and begin facing up to our living problems. And while we may have a hard time identifying the spiritual principle of courage at work in ourselves, we have no problem identifying it in the N.A. fellowship. We hear clean addicts sharing their experience of powerlessness over their own addiction to drugs, horror stories far worse than our own. Suddenly, in the group, courage seems possible. We've heard many newcomers say it: "If they can get clean, I can get clean."

When it comes to admitting we're powerless over addiction, once is not enough. We have a fatal disease of self-destruction that does not disappear just because we say so. Even after we've been clean for a while, denial often creeps in again. Our rebelliousness dies hard, as does our need to feel we are in control. We may have reservations and think we are different — that we are not powerless over our the disease or that we really don't have a disease at all.

We are not immune to sick thinking. Our denial and self-deception can cover up new awareness. We have found that we must continue to work and live the First Step on a daily basis. So we continue to practice surrender. Clean time gives us no power over our addiction. We remain powerless.

Losing touch with the fact of our powerlessness over our disease allows it to become active in our lives again. We may come to think that we can go it alone, that we don't need the program. We may go to fewer meetings and lose contact with clean addicts and the message of recovery. Our isolation can reinforce feeling "different" from others in the Fellowship. Once again, we can get trapped in the consciousness of self-deception.

In this climate, we are once again vulnerable to the obsession to use. Some of us have in fact listened to it when the disease told us one more time that we could "handle it" and be in control. Some of us have moved from the obsession into the compulsion, acted off the disease, and relapsed. None of us who have relapsed has ever reported that suddenly, mysteriously, we had control. On the contrary, those of us who have come back have reported that the effect of using on our lives was just as bad or worse than it was before.

Our disease is progressive, and our lives remain unmanageable by us. Relapse is never an accident. But at any point in the progression when our disease tells us we can use, we can always turn to the First Step again. We can admit that we are powerless over what our disease tells us, and that if we act off it, our lives very quickly will become unmanageable. Once again, this admission and surrender release us from our sick thinking. We do not in fact have to use. Just because we think about it doesn't mean we have

to do it.

We have found that we need to surrender any reservations and doubt that we might have. We have the disease of addiction, we are powerless over that disease, and we can recover by using the Twelve Steps of Narcotics Anonymous. By continuing to practice and internalize our surrender to the First Step, we eventually go past admitting our powerlessness and the unmanageability of our lives, all the way to a deep acceptance.

The First Step goes far beyond drugs, just as recovery from the disease of addiction goes far beyond simple abstinence. We don't have to be using drugs to practice our disease. We don't have to be using drugs to see our self-destructiveness play itself out in our jobs or our relationships. We don't have to be loaded to be overwhelmed by the unmanageability of our lives.

Surrendering to the fact of our powerlessness makes us willing to look at how our disease manifests itself in other areas of our lives. If we act out on our disease in any way, our lives grow ever more unmanageable. Our First Step can be applied in every case. In the beginning, it is easy to see how to apply it by remembering how it works in the area of drugs. We admit our powerlessness over the disease as it expresses itself in our drug use, and so we don't act out on the disease by using drugs. We admit we can't control it, so we don't control it. It is the same in other areas.

As we move through our recovery, we have continuing breakthroughs in our denial and self-deception. One by one, we come to see other aspects of our lives where we are keeping too tight a grip on people and circumstances, trying to manage and control and manipulate. With the help of our sponsors, we see that we are behaving in a totally self-centered way in a particular situation. We see that we are trying to keep our own lives manageable by exerting control. We are quite sure we know how others should think and behave, even if we have to manipulate them into it. One more time, we have a faulty version of reality, and we think we can change other people and events to match it. When it doesn't work and things don't go our way, we are filled with feelings like anger, self-pity, self-recrimination, and pain.

Growing aware of how our disease plays out in our lives is difficult and painful for us. The addict resists this awareness. Our disease puts our sick ego and pride in the way of admitting that in fact our control is an illusion and our way isn't working. If we are to live Step One in the situation at hand, we have to admit where we are powerless - a humbling admission, but it's the prerequisite to surrender. And we must surrender and give up fighting the losing battle. We have to stop trying to exercise power - stop manipulating and controlling. If we do not, our lives continue unmanageable - and painful. If we do, we experience some freedom and peace of mind.

Freedom and peace of mind: not a very normal and natural state for addicts like us. What's normal and natural for is to use drugs, be obsessed, act compulsively, live in denial, and behave in destructive ways. The difference is that with the Twelve Steps, we are learning another way to live. We have found that the antidote to our disease is in the spiritual principles embodied in this program. It begins with the First Step, when we embark on a spiritually-based formula for living that allows us to be free from active addiction and the self-made prison we called life.

Over and over again, as recovery clears away denial, we practice the spiritual principles of acceptance and honesty, humility and hope, faith and surrender. We seek out a sponsor who will help us and guide us. With practice over time, we internalize these principles, and they come to occupy the space inside of us where there used to be only the disease of fear, hopelessness, and self-destruction.

We have found relief and freedom in the spiritual principle of acceptance. We begin to accept ourselves for who we are right now. We work at accepting others exactly the way they are. Accepting life on its own terms goes against our addictive nature, which wants us to rebel. But we come to understand that we can work on changing our attitude and the way we react to the world. It requires discipline and vigilance to keep practicing the willingness to accept life just the way it is -- inside us and outside us.

We exercise the spiritual principle of honesty, continuing to look at our lives and admit we have a disease over which we have no control. Accepting the reality of our powerlessness is the essence of the spiritual principle of humility. Humility is acceptance of who we actually are: members of a fellowship of recovering addicts and members of the human race. There is some freedom and comfort in even the beginnings of humility, as it opens the door to hope: we cannot change on our own, but there is help, and we can ask for it. To counter the natural fear addicts have when we give up the illusion of control, we begin to practice faith -- the faith that somehow, somewhere down the road, everything is going to be all right.

We surrender, and by surrendering, we win. Working and living the First Step each day, we win the arrest of our disease just for today. We begin to experience a freedom we never possible -- the freedom to change.

Keep What You Have

xerox New Awakenings for a friend

Dear New Awakenings

Its been such a pleasure to receive and read our newsletter. I thought you would like to hear about some of our experience in the U.K. especially concerning the use and distribution of the Third Ed. Rev. (With Original 4th & 9th Traditions) Basic Text - also known as Baby Blue.

In my Home Group we have been using this literature for about one year now. Some members in the Fellowship do not approve of our decision making process, i.e. our Group Conscience decisions and there seems to be a campaign to stop us, to correct us, to straighten us out, maybe.

The methods used in this authoritarian behavior towards us are, of course, ugly, very offensive and punitive. True Spiritual Principles are never in conflict.

In my Home Group we believe that Unity is single-mindedness of purpose, and that while we can have our disagreements and conflicts, we CAN disagree without being disagreeable. Also that we follow this way of life by the power of example and nobody can tell us what to do or what to believe. There are no bosses in N.A. - if there were it would kill us.

No bosses means no authority except the Authority explained to us in the second Tradition. Our leaders are but trusted servants; they do not govern. Narcotics Anonymous is a God-given Program and we are told that we can maintain our Group in dignity ONLY with Group Conscience and Gods love. Is this confusing for some of our members? The way some behave here it must be. The desire to stop using as the ONLY requirement for membership in Narcotics Anonymous insures that no caste system will develop allowing one addict to become superior to another. NO bosses, no superiors but one ultimate authority, the Spiritual Principle of Equality.

Some members do not believe that ours is a God-given Programme. Some believe that we were the creation of another fellowship. Some believe that they run N.A., that they can sit around in committee meetings and make decisions about what is allowed and what is not allowed in N.A. Sadly, some N.A. Groups condone such behavior. Some Groups actually support these committees, a great many, however, are in ignorance as to the potential harm these often well-meaning members can do to us. Of course there is a lot of good work done in committee meetings; to say they can do nothing right would be as foolish as to say they can do nothing wrong. For a few years or so I was one of those who thought I was in charge. Well, with my vast experience of service at Area, Region/UKSA, H&I, PI and of course before advancement (as I saw it) I had served most if not all service posts in the Group. Today I believe whole-heartedly that ours is a God-given Programme therefor the good

will stay and the bad will go.

In my Home Group we take our Autonomy as a privilege of a strong group that has learned to stand on its own. Autonomy means that our groups are self-governing and not subject to outside control. To be controlled by other groups or committees would destroy our creative freedom, remove our right to establish our own atmosphere of recovery and not allow us to serve our members as we best saw fit. Of course Autonomy can be used to violate the Traditions, an example of this is given in the Basic Text 4th Tradition; if we do not dictate to other groups, or force anything upon them; and, if we consider the consequences of our action ahead of time, then all will be well.

In the U.K. we only have one newsletter to date, Clean Times. Trouble is, as a sub-committee of the U.K. Region Service Committee they are likely to give anything possibly detrimental to those who know better, a wide berth. For example the letter I wrote 'One Members Experience' New Awakenings; Vol.2 Number 1, never saw the light of day in Clean Times. Yet UK RSC can get as many pages as they want especially when they put in some extra monies. What's sad about this to me is that members are being served with the same train of thought all the time, i.e. there are those that know better and there are those that are causing disunity, with little if any ground in between. For myself and my Home Group and many of my friends there is a deep love for N.A. the Programme that saved our lives and the only thing that ever worked for us. For many of us standing up for what we believe in is a very new and often frightening thing.

In the past I used to think that disagreement in N.A. = disunity, that Unity = uniformity and conforming to the will of others. In my personal Programme of recovery I have room for conformity when I believe it to be appropriate, for example I surrender to Group Conscience when things don't go my way.

In Colchester we believe that a Narcotics Anonymous group is any meeting which meets regularly at a specified place and time for the purpose of recovery provided that it follows the 12 Steps and 12 Traditions of Narcotics Anonymous. We therefor believe that All Else is not N.A. Its like to us, what's the big deal, all we are trying to do is follow N.A. Traditions (all 12 of them) and N.A. philosophy in general as described in great detail in all editions of our Basic Text. We do not believe that the 12 Traditions are negotiable under any circumstances, they are the guidelines that keep our Fellowship alive and free. They are our Unity.

The problem seems to be a different understanding of the Traditions. Thing is, in my Home Group we are continually criticized, by a few members of good standing in the service structure.

continued in box, next page

Re: Re: "War...What Is It Good For?"

I have been aware of *New Awakenings* for some time now, and have enjoyed reading input (uncensored) from other addicts. I find it absolutely miraculous that a group of people who, individually, were beaten down and left for dead, are coming around and standing together. Until now I have been content with just observing. Once again my conscience has appeared at a time that is both uncomfortable and unsolicited.

Throughout the course of my recovery I have been taught many precious and valuable lessons. Some of these were gained at the cost of personal anguish, of misery and insanity. Grace allowed me to learn other lessons much less painfully. Often, lessons were gained by both methods. One of the courses that I ran involved being taught the decision making process. My sponsors have shown me, through steps and by example, how to make decisions in my life. I also found, through their wisdom and my own thick-headedness, that indecision is a part of that process. This is part of the message that is guiding me to reach out to an addict who may not know this particular truth yet: Making no choice is a choice. Taking no action is an action.

The second part of the spiritual nudge compelling me to write is the issue in which indecision is most telling: Our service structure. The addicts who write in wondering why other addicts

are so concerned about the current goings-on in the service structure must be ignorant of the fact that our current 'service structure' has been involved in unspiritual maneuverings that have balanced our literature and intellectual properties on the brink of a precipice from which we may not recover them. It (service) is not N.A., but it very obviously can effect N.A. to the very core.

The way our service structure was constructed has made it ripe for abuse. We have no leaders, but we have trusted servants. Somewhere along the line we forgot what we were entrusting them to do. We kept placing our trust blindly, and waiting for change. The disease needs no prodding when that type of opportunity presents itself. Any time we put trust in any vehicle we empower it. As a Fellowship we freely gave boards and committees the power to alter our message, our hope. That they have done so is no surprise. That we have failed as a Fellowship to do anything at all about it most certainly is. Our current level of inaction promises more death and more dilution of the message. I have 'collaborated' in this series of disasters every bit as much as EVERY ADDICT IN THE FELLOWSHIP TODAY. And for me, just for today, it stops.

As for members being "service junkies", God bless them. They have kept open the meetings that saved our collective ass. If we want to be offensive and compare people out, let's just keep calling them 'service junkies', or 'purists', or 'N.A. Nazis', or any other name that I, personally, have been called (generally by small minded bunches of wandering meeting-terrorists bent on protecting World Service from my Home Group and myself). I have found, more often than not, that the 'little make-believe politics of N.A. services' are problems of real significance to humanity as a whole. If this really is how members see our current plight, we are in much more distress than I feared. This is not a game. For those who aren't paying attention, I'll say it again. If we allow addicts to be sued by service boards, if we allow our literature to be held hostage, if we, as a Fellowship, can't find an action to move us as one, then THE DISEASE WILL WIN. According to our (original, as in before it was changed w/o Fellowship approval) 4th Tradition, "These Traditions are part of a set of spiritual principles of Narcotics Anonymous, and without them, N.A. does not exist". If addicts still feel that it's O.K. for us to sit on our asses and watch a God-given gift destroyed by insanity, I can't help that. The Spirit moved me to write, and I've followed that direction.

With Love and Respect,
An addict in Maryland. ♦

from previous page...

Members are suggested not to come to our meetings, that what we are doing makes us not N.A. anymore, that we are hurting the Fellowship with our beliefs. There is much more also.

If we are acting outside the 12 Traditions here then surely we will struggle and fold. On the other hand if we are healthy here then we will Grow. One thing is guaranteed: nothing stays the same, we grow or we go. What we're interested in is freeing up more information. We should have nothing to hide in a Fellowship like ours; we should never resort to chastising and trying to control everything. The one promise of N.A. is Freedom from active addiction, not (only) drug addiction but addiction the disease as we have learned about it in N.A. The limitations of that Freedom are only those that we put on it ourselves. I wonder why we fight each other and almost destroy the thing that we all love so much, could it possibly be the disease, the only true enemy any of us have?

See You in the Rooms
Love and Fellowship ♦

CAN WE HELP?

As our home group experienced more committees being less directly responsible we've grown together. The practical foundation of this fellowship lies in the closeness we develop at this point of unity. After a time there was nothing that a structure could aid us in that we could not accomplish as a home group. Time and effort has gone into the learning experience of what has come before. The group participates in the compilation of the history of NA and the book *The NA WAY OF LIFE*. We support other meetings and have drawn closer to one another these last few years.

We have had contact with members of like-minded groups. We have come to a point where the strength that we have gained should be offered to others as it was freely offered to us. It has taken many hours of work to collect and organize a very good set of archival material. We have learned so much and wish for others to benefit from what is available from our past.

Our group takes this recovery process very seriously. Although we do social things together, that is not what our meetings are about. Many who have shown up have found that the honesty we share is intense. Some like that and some find it intimidating. Those who are used to one hour meetings have the option to leave as they need to. Our meetings end when there is no one left that wants to share. We currently have a home group with a wide range of ages. For us that is a positive indicator that what we are doing has a valid foundation and a timeless message that identifies with anyone.

Over the years we have seen an entrance of social pathology into the structures above group level. Rule making and entrenched leaders are not very attractive to us. We have learned to share our experiences with one another and to avoid power and prestige. It has been sad to watch addicts who never wanted laws to govern them evolve a structure that attracts and retains people that are just certain that they will find the right set of guidelines to make this thing work right. In our home group it works just fine without those self-centered solutions. We are fortunate to have several members with a wide range of experience in the ways of NA. They pass along their knowledge and strength so that others may benefit from what this program can give.

We have heard from different parts of the country that there is a lot of apathy around. As a home group that is doing well and growing, we would like to hear from others about their concerns, needs and working solutions. What is going on where you are at? What is working . . . or not? Can we help? Are there materials that you would like to see? Interested in doing something and need support? Several attempts at doing this in the past did not remain as responsive as might be hoped. We have thought about this and want to help the best way we can. That is always about giving it away. So we'll try to the best of our ability to give back what you have given us so freely.

So feel free to contact us care of this newsletter. Thanks for listening.

- Architects of Adversity Group above the 45 parallel ♦

Dear Fellow Addicts,

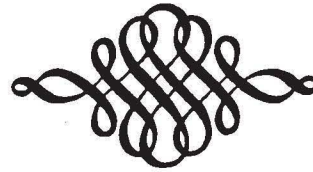
I've recently had this experience with my 10 year medallion. I received a medallion which on the front was colored green & black with the X in the middle and on the back, the circle with the N.A. colored red [Mid-Atlantic Region. -Ed.]

A newcomer happened to see it and said, "Oh wow, Malcolm X. I'm going to get me one of those. Where did you get it?"

I personally feel the Roman numerals on our medallions should be in simple numbers 1,2,3, etc. It's a simple program for complicated people.

I've also experienced addicts who can't read Roman numerals. Also, if you have the 9 year (IX) and the 11 year (XI), depending on how you turn the coin, they look the same.

Let's keep it simple. We're not Romans we're addicts. ♦



Hi. We would like to bring to your attention something we've discovered about the articles received by *New Awakenings*. Some are timeless pieces that can be printed any time while others are time-sensitive. The time-sensitive articles lose some of their impact if not printed immediately; they become history instead of news. Though they are still important, it would be better if they were printed closer to the time they happened.

We encourage you to send articles like what happened at your Group, Area, Region, workshop, etc. But please realize that news is easier to relate to than history because it's still fresh on our minds.

Please don't think that if it is something that happened some time ago that it's not wanted. It is. Just as important are the timeless articles about Steps, Traditions, how you live them in your life or anything else related to NA Recovery. We just want the best newsletter possible and we do this with your articles.

Your input of all kinds is needed.

QUALIFICATIONS FOR A "PURIST".

MARCH 27, 1985

- 1) IDENTIFY THEMSELVES AS "ADDICTS"
- 2) SUSTAIN THEIR RECOVERY BY ATTENDING N.A. MEETINGS
- 3) WOULD PREFER TO TRAVEL 50 MILES TO GET TO AN N.A. MEETING THAN TO GO TO ANY OTHER FELLOWSHIP MEETING.
- 4) CONSIDER THEIR MEMBERSHIP IN N.A. THE MOST IMPORTANT THING IN THEIR LIFE SINCE THEIR VERY LIFE DEPENDS ON N.A.
- 5) LIVE BY THE PRINCIPLES OF THE 12 STEPS & THE 12 TRADITIONS OF N.A.
- 6) SPEAK THE LANGUAGE OF N.A. (BEING CLEAN, NOT SOBER; ACCUMULATE CLEANTIME, NOT SOBRIETY)
- 7) REFER TO OUR BOOK AS THE "BASIC TEXT", NOT THE BIG BOOK
- 8) DO NOT REFER TO THE PEOPLE THEY SPONSOR AS "PIGEONS"
- 9) QUOTE OUR "BASIC TEXT", NOT ANY OTHER FELLOWSHIP BOOKS
- 10) ARE ACTIVE MEMBERS ON THE GROUP, AREA, REGION, AND WORLD LEVELS
- 11) TAKE THEIR SERVICE COMMITMENTS SERIOUSLY AND TRY TO THE BEST OF THEIR ABILITY TO CARRY THEM OUT
- 12) ATTEND AND SUPPORT ALL N.A. FUNCTIONS FIRST BEFORE ANY OTHER FELLOWSHIP FUNCTIONS
- 13) CARRIES THE MESSAGE OF N.A. RECOVERY WHICH IS UNDILUTED BY ANY OTHER MESSAGE
- 14) UNDERSTANDS THAT N.A. IS A UNIQUE AND SEPARATE FELLOWSHIP WHICH OFFERS RECOVERY FROM ADDICTION
- 15) HELPS NEWCOMERS
 - A) EXPLAINS THE MEANING OF THE FIRST STEP OF N.A.
 - B) EXPLAINS THE CONCEPT OF ANONYMITY
 - C) SHARES & CARES THE N.A. WAY
 - D) ENCOURAGES INVOLVEMENT IN N.A. MEETINGS AND OTHER N.A. FUNCTIONS
 - E) TAKES NEW MEMBERS TO MEETINGS WHERE THE N.A. MESSAGE IS FOUND
- 16) CARES ENOUGH ABOUT THE FUTURE OF N.A. TO GET UP AND DO SOMETHING ABOUT IT
- 17) CONSIDERS IT A PRIVILEGE TO SERVE THE FELLOWSHIP
- 18) UPHOLDS THE TRADITIONS OF N.A. IN THEIR GROUPS, AREAS, AND REGIONS
- 19) SPEAK UP WHEN TRADITIONS ARE BEING VIOLATED EVEN WHEN IT BRINGS CRITICISM OR RESENTMENT FROM NON-PURIST MEMBERS
- 20) REALIZE THAT THEIR PERSONAL RECOVERY IS BASED ON N.A. UNITY ... AND THAT N.A. MUST REMAIN PURE TO INSURE IT'S SURVIVAL
- 21) REALIZE THAT THE GROUP CONSCIENCE NEVER GOES AGAINST THE TRADITIONS AND THAT THERE IS A DIFFERENCE BETWEEN "GROUP CONSCIENCE" AND "GROUP OPINION"
- 22) ARE USUALLY MISUNDERSTOOD AND/OR DISLIKED BY NON-PURIST MEMBERS, BUT BELIEVE IN THEIR HEARTS THAT IT IS BETTER TO FOLLOW WHAT THEY BELIEVE IS BEST FOR THE FELLOWSHIP OF N.A. THAN IT IS TO PLEASE SOME MEMBERS
- 23) SHARE A STRONG COMMON BOND WITH OTHER PURIST MEMBERS AND OFTEN GO TO GREAT LENGTHS TO SEEK OUT OTHER MEMBERS WHO CONSIDER THEMSELVES "PURISTS"
- 24) AND PERHAPS MOST IMPORTANT... PURISTS GIVE WARM, LOVING HUGS ...THE N.A. WAY

* THIS INPUT IS TO BE CONSIDERED AT THE NEXT "PURIST" COMMITTEE MEETING WHICH WILL PROBABLY HELD AT THE 6th E.C.C.M.A. IN TOWSON, MD.

IN LOVING SERVICE:
ANONYMOUS MEMBER OF THE EAST COAST VIGILANTE COMM.

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Just send us your name and address. Use this form if you wish. Send us a letter if you can. We publish the first week of every other month. Getting you one issue #2 in the U.S. cost 68.3¢ Projecting from this cost we figure a year's subscription (6 issues) should be \$4.10. Sending more enables *New Awakenings* to go out to addicts who haven't seen it yet.

♪ If you move don't forget,
let us know where you went! ♪

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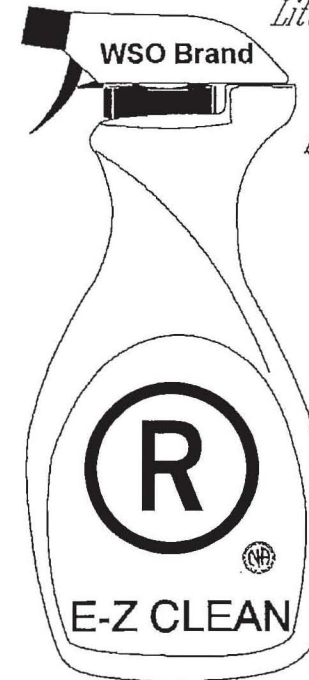
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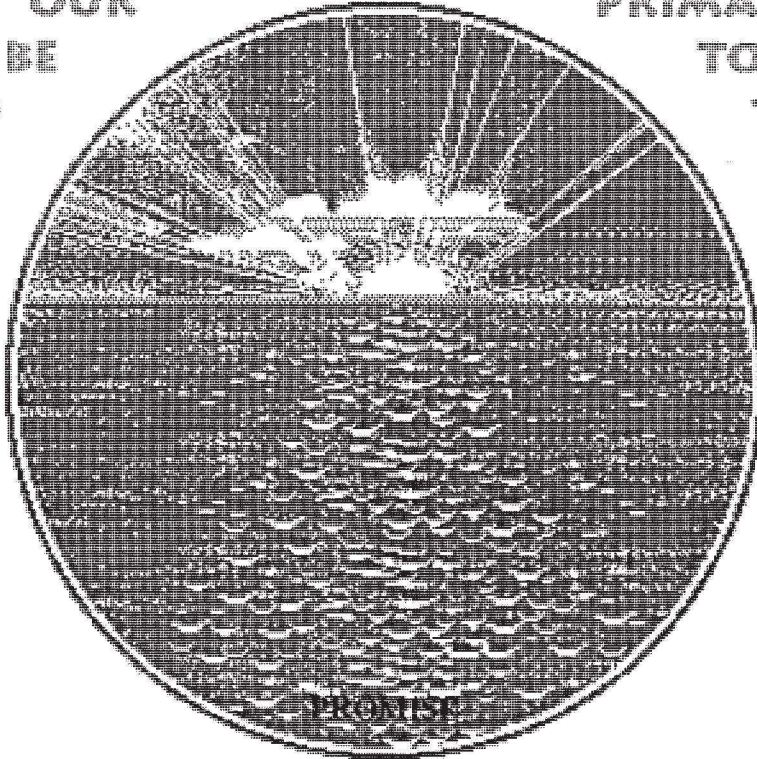


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Q: Do you know how new NA
products are approved?

New Awakenings

"WHAT IS OUR MESSAGE? THAT AN ADDICT, ANY ADDICT, CAN STOP USING DRUGS, LOSE THE DESIRE TO USE, AND FIND A NEW WAY TO LIVE. OUR MESSAGE IS HOPE AND THE PROMISE OF FREEDOM. WHEN IT IS SAID AND DONE, OUR PRIMARY PURPOSE CAN ONLY BE TO CARRY THE MESSAGE TO THE ADDICT WHO STILL SUFFERS BECAUSE THAT IS ALL WE HAVE TO GIVE."



BECAUSE YOU HAVE GIVEN YOUR MESSAGE TO ME;
 I WILL HONOR IT.
 I WILL CARRY IT
 AND DELIVER IT.
 I WILL HOLD IT IN THE HIGHEST ESTEEM
 BECAUSE IT HAS DELIVERED ME.
 WHEN CALLED UPON I WILL ANSWER.
 I WILL CONTINUE TO CARRY IT IN TIMES OF TROUBLE
 AND HONOR IT WITH MY LIFE.
 I WILL BE A LIVING EXAMPLE OF OUR RECOVERY
 AND MAKE THE MOST OF THIS.
 BECAUSE YOU HAVE GIVEN ME THIS
 I AM.

ONE ADDICT'S EXPERIENCE AND OPINION ON THE SPANISH BASIC TEXT

The following article, written in 1991, was printed previously in the Spring/Summer 1992 issue of the newsletter *Speaking of Service (SOS)*.

In the very near future (November or December), the World Service Office, Incorporated (WSO) will come out with their newest product, the Spanish Basic Text. This news fills me with mixed feelings. On the one hand, we will finally have a Spanish Text, and in a way that makes my heart very glad. Yet on the other hand, the facts are inescapable: this book has not been written for addicts by addicts. Instead, this is a translation of the Fifth Edition done by a professional translator from Spain, and it will not go through any kind of review and approval process when finished.

There's a really sad part about this, in my opinion. You see, we could have had a Spanish Text that was created through the Group Conscience process, just the way all our literature should be created; in fact, we came very close to having such a book before the process was stopped. Instead, what we're going to get will be a book that was principally motivated by the World Service Office Inc.'s need for money-making "product." Let me give you a bit of the history of this project, so you can better understand my feelings about it.

In early 1988, a motion came before the South Dade Area Service Committee (ASC) and it passed unanimously. Then in turn our area sent it to our then-region, the Florida Regional Service Committee (RSC), where it again passed unanimously. This motion became Motion #1 among the Regional Motions section of the 1988-89 World Service Conference Agenda Report. The motion read: "That the WSC ask the WSO to make the translation and publication of a Spanish Edition of the Basic Text into a top priority."

All of us, in both our Area and Region, felt sure that

this motion would pass the Conference that year; it was a "motherhood issue" which everyone could support. The WSO would then be responsible to the WSC for the quick translation and publication of the Spanish Text. We were all extremely happy! However, we had no idea what was about to happen behind the scenes, before the motion even had a chance to be presented on the floor of the Conference. Bob Stone (then the Executive Director of the World Service Office Inc.) pulled aside our then-RSR (Regional Service Representative) and proceeded to persuade him to withdraw the motion!! We never found out how Bob Stone convinced this RSR to place his will ahead of our whole Region's Group Conscience. We know that the WSO's position was: A) This motion is unnecessary because we're already taking care of it; and B) We certainly wouldn't want to set a precedent of having the WSC dictate policy to the WSO, now, would we?

In my opinion, this RSR betrayed the Group Conscience of his whole Region. (I am confident that this is not too strong a term.) Further, he helped set the stage for a process that would rob suffering Spanish addicts, from over 20 Spanish-speaking countries around the world (and in the U.S. too), of the benefit of a Basic Text that would have carried the genuine N.A. Spirit of Recovery from the disease of addiction. What they will get instead will be a book geared to maximum possible sales to CompCare and Hazelden.

I was taught by all of you that the Gift of Recovery is granted to us by a Loving God as He may express Himself in our Group Conscience. By definition, one person's translation is only one person's opinion, not the gift of Group Conscience. All who are familiar with the Spanish language know very well that the Spanish that is spoken in Peru is different in many ways from the Spanish spoken in Columbia, Argentina or the Philippines. Likewise, the Cuban-Americans in Miami speak a very different dialect than that spoken by Mexican-Americans in California or Texas, or by Puerto Rican-Americans in New York or New Jersey. When it still looked like this would be a "Group-Conscienced" project, we were trying to resolve these differences in dialect by designing a "consensus "

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We share our experience and learn from each other. No individual inside or outside the fellowship represents Narcotics Anonymous. Nothing appearing in this newsletter is necessarily more than the feelings of one NA Member, just for today.

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(Help!)

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☞ from previous page

translation; but now the book will have only one voice. The professional translator hired by the World Service Office Inc. lives in Barcelona, Spain. The Spanish Text will be done in Castillian Spanish. (To many Hispanics, this would be like using an English Basic Text that was written using Scottish English.)

In my opinion, there are only two possible logical ways to handle this project.

1) Every Spanish-speaking country's Fellowship should produce their own translation in their very own dialect, with their own street-slang like Panama and Columbia have already done. (The WSO had no choice but to approve those two books - but they did so only for use in their respective countries!)

2) We could try to get as many (English-Spanish) bilingual addicts as possible to form a committee. They would do the actual work of translating, and when finished (or in sections) they would get it to as many Countries, Regions, Groups or individual addicts as possible, for their review and approval.

Only these two options would abide by our Tradition of full self-support, using literature written by addicts for addicts; and only these two options would make sure that the Loving God of our Group Conscience could speak to us through our literature. The first option mentioned frankly has no appeal to the World Service Office Inc., simply because they can't make any money from it. It did look for a while as though the WSO would do the right thing, and attempt to obtain a Spanish Translation through the process of Group Conscience. If I may, I'll try to explain what really happened.

After the 1988-89 Conference was over, Hispanic addicts around the US and the world got wind of what had happened to our motion. The WSO was starting to feel the pressure from many frustrated addicts in many different quarters. Spanish addicts from all over started to ask why this welcome motion, which would have finally produced the long-overdue Spanish Basic Text, had been so skillfully killed by the WSO. But this pressure was only one factor.

As we mentioned before, two Spanish countries with the fastest-growing Fellowships (Columbia and Panama) had gotten tired of waiting for the WSO, and were already producing and distributing their own versions of the Basic Text, at no profit to the WSO. (While not perfect, these little books were cheap and useful.) Meanwhile, the Fellowship in Spain had started re-translating the IP's (Information Pamphlets), because they were not happy with the American-Spanish translations that the WSO was selling them. Moreover, once they were finished with the IP's they were going to start on their own translation of the Basic Text!

Meanwhile, there was a far more important factor that was shaping the WSO's plans: sales of the English Basic Text. They had soared for years, at tremendous profit to the WSO; but now they were dropping fast. (This was due in great part to the Fourth Edition Fiasco Controversy, and then to the wide availability of the "Baby Blue" Free Basic Text in many parts of the country.) Suddenly, the WSO was cash-poor, and it needed a new product that would guarantee good profits. As quickly as possible, they needed to make a Spanish Basic Text available for sale.

The WSO went about this by contacting some of the members who had shown interest in working on such a project. (I was one of those members from the very start of the Committee.) Thus in September 1989, the WSO Spanish Basic Text Translation Committee was born.

At first, all the Committee members were very excited. The WSO had led us to believe that this project would be open to the fresh air, and that it would seek out as wide a Group Conscience as possible. Alas, this was not to be. The Committee met only five times: 12/89 and 3/90 in Miami, 5/90 in Houston, 8/90 in New York, and finally 12/90 in Los Angeles. By this time, we were more than half-way finished. The enthusiasm was infectious. Addicts from such cultures as Venezuela, Peru, Mexico, Cuba, Columbia, Puerto Rico, Argentina, Panama, Spain, and Ecuador, and Regional committees in Florida, Texas, New York, Southern California, San Diego, and Puerto Rico, had come to work together. But then the WSO pulled the plug.

At this last meeting in Los Angeles, without any previous indication or warning, we were informed that the Committee was "no longer in existence." The World Service Office Incorporated had decided to hire a professional translator from Spain to work on the translation. All of us were stunned; some of us were convinced the WSO had to kill the committee because we had come too close to succeeding. I'm afraid they really wanted a "work for hire" that the Office could own, not a Group-Conscience work that would belong to us all.

They gave us excuses at the time: "You're taking too long;" "There are many Spanish addicts dying out there;" "The Committee is spending more than we can afford." Actually, the WSO only paid for hotel and meeting rooms. donations from the Areas and Regions, and from the Committee members' own pockets, covered all the other expenses, including food, airfare, etc. But the worst excuse was an insult: they told us that, in effect, we did not really know what we were doing, and that we were screwing the project up.

We had called on all the Love, Experience, Strength and Hope, the Faith and Caring, and the Spirit of Recovery that were the gifts of God and NA. We had been carefully and lovingly distilling these gifts from the Basic Text, and putting them in the Spanish version, so that the suffering Spanish addicts could have that same wonderful message of recovery, written by and for addicts, that those of us lucky enough to read English have received. But the miracle of what we could do together was not good enough for the World Service Office Incorporated. They wanted a "professionally done" product, faster and cheaper.

The book will be out soon, and the WSO will sell thousands of copies at once to their best customers, CompCare and Hazelden. (And you thought we were their biggest customer!) Surely the WSO will make lots of money. But I wonder: what will happen to all those Spanish addicts who are dying? If we sell them an inferior "Debased Text," designed to please treatment centers, isn't that the height of discrimination, of personalities before principles? Isn't the quality of our message worth more than a few pieces of silver?♦

...From Russia With Love

This article reprinted from the December 1993 Cambridge NA New Attitudes. Portions in bold relate to translations and were conspicuously absent in a version printed by The NA Way, April, 1994. The NA Way is an official organ of the World Service Office, Inc.

My trip to the Baltics and Russia was wonderful, intense, emotional, sometimes upsetting, and full of growth.

Before leaving the USA I wrote to Daiva G. in Vilnius, and Sergey K. in Riga - these are both contacts that I got from WSO - and got letters back from them both.

My first NA stop was in Cambridge, England to see my old sponsor there, and to hit a more-or-less familiar meeting before going into new territory. Next stop was in Vilnius, Lithuania, to see Daiva and any other NA members there. I spent many hours talking with Daiva about all sorts of things, program-related and otherwise, it was really a pretty intense interaction. I also ended up doing two H&I presentations, with Daiva translating, first at the Daytop treatment center, which recently opened in Vilnius, and then where Daiva works, in a detox ward for addicts in a hospital. (A few days ago I was talking at a treatment center here, in Seattle on the monthly panel that I lead, and it was really nice to say that the month before I had been doing the same thing in Lithuania!) Daiva was a great translator-I could be looking at the person with whom I was talking, seeing and hearing the expressions and emotions - and language didn't feel like a big barrier. She was also really good about translating questions for the other person and then translating their reply, even when she knew the answer herself and could have left the other person out. It turns out I was the first NA visitor there, although they've had a number of AA visitors previously. They were really glad to have the contact.

There is one NA meeting a week in Vilnius, at Daytop. Daiva was unsure whether to register it as a regular NA meeting since it was at Daytop, but I told her that at least by my understanding it certainly was a regular NA meeting, since it is open to all addicts. We also talked about making it clear that it is not being affiliated with the Center. The fellowship there is small - 3 to 4 members in Vilnius, plus the group in Kaunas. (I didn't go to Kaunas, and don't have info on that group, but Daiva says it's still going.) I also met another of the members, Sniezana R. She doesn't speak English, but I was told her Russian is excellent.

Besides NA there is also AA and Al-Anon in Vilnius. Daiva is a regular at the AA meetings, she said. In addition to exporting the twelve step programs, the US has unfortunately also exported all the hassles about alcohol vs. other drugs. Daiva told me that for a while she was wondering about whether she was an alcoholic and could go to AA too, or whether she was just an addict. In this case, an American AA member there told her the only requirement for AA membership is a desire

to stop drinking. In places like Seattle, newcomers are often given the advice to stick with one program but in a place like Vilnius that would probably be bad advice, since Daiva would really be without much support. The way she got introduced to NA is that maybe 5 years ago an American who ran a chain of treatment centers in Florida took a bunch of Lithuanians over there and put them through his center.

Daiva has translated some NA literature into Lithuanian, including a translation of the White Book. She said she sent a copy to WSO two years ago and got a reply saying "thanks, we'll get back to you" but didn't hear anything further. She also had 800 copies printed up! One thing that gives me some confidence in the translation is how good Daiva was as a translator when I was doing the H&I work. She also translated IP7, and the Basic Text (the latter by treating it as a job, working 8 hours a day over a summer). She has a printed copy of the Basic Text in Lithuanian-it was also on a computer disk, but when she left the job that had the computer, she didn't have enough money to buy the disk, and so they erased it!!!

Next stop was Riga in Latvia. This visit was brief and with less interaction, although the fellowship seems to be doing OK there. I visited the Riga edition of Daytop. There was one resident who showed me around the place, I talked for a little with some other people there, and left some more copies of the Russian literature. They started a weekly NA meeting a month ago, somewhere else in the city, which gets addicts both from Daytop and elsewhere.

I didn't hear of any NA activity in Estonia. (Daiva said that she heard a doctor in Estonia say that Estonians didn't have a drug problem - it was a Russian problem, and the only problems in Estonia were due to Russians living there. Hmmmmmm. Estonia certainly didn't seem immune to the problems of Western countries - I got hassled by skinheads there, for example.)

I almost made contact with NA in Helsinki - I made a quick trip over there to see a doctor about an eye infection (another story) - but the clinic gave me the wrong address for the meeting and I couldn't find it.

My last NA stop was in St. Petersburg, Russia. I met Lena S. at Pushkinskaya, the subway stop nearest the meeting (as in Pushkin the author - I got a kick out of going to subway stops named after Pushkin and Dostoevski), to go to an NA meeting the first night. There were three NA meetings a week at that time, but it will go down to two a week shortly because they are having trouble with the rent (at least I think that was the reason). There were about 8 addicts at the meeting - pretty much like a regular US meeting, except for being in Russian (Lena quietly translated for me.) **They had one of the new Russian translations, of the "how to run a meeting" guide, but had not received the other two. Also they have a very poor-quality photocopy of**

from previous page

a translation of the **Basic Text**. The next night we were maybe going to go to a hospital to do an H&I presentation, but it turned out the hospital was being emptied of addicts due to a diphtheria epidemic, and so we went to an AA meeting instead (maybe half the people at that meeting also go to NA). Lena said that NA got a big boost in St. Petersburg a couple of years ago when somebody in an AA meeting asked all the addicts to raise their hands; then the meeting voted to kick them out. (Addicts talked about drugs and other weird stuff, they smoked too many cigarettes, they wanted their black tea too strong etc). This has since changed, and the addicts are back at the AA meetings as well [sic], particularly at one daily meeting (the one we went to). Nevertheless NA is definitely alive as an independent fellowship. Lena said there were about 30 NA members in St. Petersburg.

During the next two days I spent many hours with Lena, Vera T., another addict named Viktor, other addicts, various kids, it was definitely an immersion in Russian daily life. I ate at Viktor's apartment, and at Vera's house the next day, we did some sightseeing at the Hermitage and St. Isaac's Cathedral, we talked and talked... again it was really pretty intense and emotional for me. Mostly really positive, although there were many sad things as well. (All three of them have huge financial and other difficulties, and just daily life in Russia is difficult. Despite all this, the three of them seemed reasonably happy, taking things one day at a time).

The transitions were disorienting. One day I was in St. Petersburg in the rain, in a house with a leaky roof, almost in the countryside, playing with a 3 year old named Alexi and listening to people talking in Russian in the next room, then I was sitting on a train eating black bread and drinking goat's milk out of a jar, and then the next day I was back in Seattle. ♦

FALLEN ANGELS

Since we're printing our own Basic Text over here now, plus some IP's, the power Junkies with the money mind (U.K. Region) inform us that they will remove our meetings from the U.K. Where to Find and that they will be acting on behalf of the collective group conscience of the U.K. Now that's a fucking joke, and we know it!!

A few weeks back we were asked by a prison to come down and put on a Narcotics Anonymous H&I meeting. When we arrived, to our surprise, the person who had asked us down there was informed about us and our Basic Text. She was told that we do not do N.A., that our meetings are not N.A. and the Basic Text is not N.A.. This information had been told to her by the H&I rep from the East of England area.

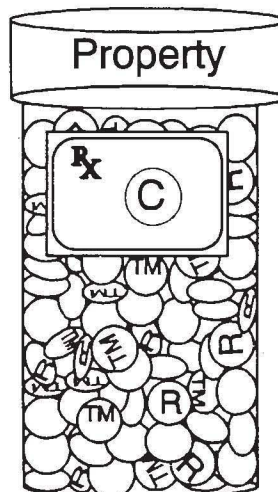
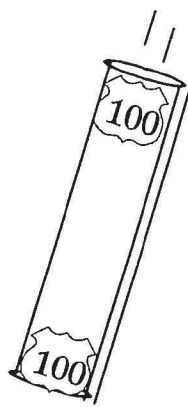
As it unfolded we found out that she had to throw the East of England Area out of the prison because one of them had withheld information about his criminal record. She is quite happy for us to go down and do our meeting and give away the Book to the prisoners. Plus this member who was thrown out was getting her to pay him expenses to come down. We know this because she offered us 30 pound to come down there every week. We refused the money. Tradition Seven.

We got this ex-RSR from East of England area Ranting and Raging about how our Basic Text makes him so angry and telling anyone who will listen not to come to our meetings. It pisses him off when a newcomer tells him we're all equal in N.A. The thing is he used to be a member of our area, East Anglia, but he left owing our area money and his wife used to be a member of one of our groups and she left owing the group money. Now it turns out his sponsor has been thrown off the B.O.T. for credit card fraud.

POWER JUNKIES WITH THE MONEY MIND. FALLEN ANGELS

Keep the faith. We love you ♦

Sixth Tradition Problems



Tough habits to kick...

THE VIEW FROM SEVEN

THE PATTERN IS ALREADY SET. NOT BY US, BUT BY OUR DISEASE AND OUR CONSCIENCE OBEDIENTLY FOLLOWS IN A QUEST TO ROOT IT OUT AND GIVE LIFE TO OUR REALITY. THE PATTERN IS SET. THE CAUSE BEHIND THE EFFECT, AND THE CAUSE BEHIND THE CAUSE.

THE EFFECT IS WHERE WE SHINE, THE ACTING OUT OF THE CAUSE WITH DISEASE THE AEGIS. SUPERB ACTORS, ACTING OUT A ROLE, A ROLE DESTINED TO US BY INTERNAL SPONSORSHIP. SELF CONSUMED WHOLE IS ONLY FINISHED BY THE VISIBLE SURFACE, AND OUR ACTING OUT ON BEHALF OF OUR DISEASE PROVIDES THAT SURFACE. PROVIDES THE THIN VENEER WE CHERISH SO PROUDLY, AND CLING TO SO DESPERATELY. IT HAS NO IMPORTANCE, ONLY WHAT DISEASE GIVES IT. VALUE SUPPLIED BY FANTASY, AND DEPENDENCE ON IT OUR LIMITATION, OUR OWN DESTRUCTION.

IT IS NOT IMPORTANT IN ANY WAY, NOT IN ANY CONTEXT. NOT IMPORTANT ENOUGH TO BE DEFECT, AND CERTAINLY NOT IMPORTANT ENOUGH TO BE THE CORE OF OUR DISEASE. BUT OUR DISEASE WILL TELL US SO. FOR IT IS THE APPARENT REALITY OF ITS DECEPTION. THE DECEIT BEHIND WHICH IT DESTROYS US AND STEALS OUR LIFE. DENIES US WHAT IS REAL.

WE CONTINUALLY CREATE AND DISSOLVE OUR OWN UNIVERSE, AND WITH THAT OUR LIMITATIONS FOR IT AND FOR OURSELVES. AND THEY ARE ONE! ACTING OUT IS JUST THAT AND NO MORE. THE SEEKING OF THE EXTERNAL, PLAYING A PART ON THE EXTERIOR STAGE. UNLESS WE STOP SEEKING AN EXTERNAL SOLUTION FOR OUR SEVENTH STEP WE WILL NEVER EXCEED THE LIMITATIONS OUR DISEASE HAS SET FOR US. IN SHORT, THE SHORTCOMING IS THE MOST INTERNAL CAUSE OF OUR DISEASE, THE MAIN ROOT. AT THE CENTER OF AND THE DEEPEST OF ALL SOURCES OF ITS EXISTENCE.

FEAR IS THE DEFECT AND ITS MANIFESTATIONS THE EFFECT. THE ACTING OUT OF THAT FEAR; CHARACTERISTICS OF THE DEFECT. MANIFESTATIONS OF A HIDDEN TERROR, TERROR OF AN UNKNOWN HUMAN INADEQUACY, OF THE CAUSE, THE MANIFESTATION OF THE CAUSE BEHIND THE CAUSE; THE SHORT COMING. MY ONLY SHORT COMING IS A LACK OF FAITH. THE DEFICIENCY THAT PREVENTS A FULL REALIZATION OF MYSELF, MY REALITY, THE REALITY. GOD SELF POWER. I AM THAT. THE EXPRESSION OF OUR CONSCIENCE. ONE WITH IT, NOT SEPARATE FROM WHEN I AM ABLE.

NOT TO EXERT MY WILL IN AN ATTEMPT TO MANIFEST THIS ONENESS IS DENIAL OF THE SELF FOR THE SAKE OF MY DISEASE; THE EGO THAT SEEKS TO SEPARATE ME FROM YOU, OUR CONSCIENCE, AND FROM GOD. FROM MYSELF. IN ITS STEAD I AM COMING TO TERMS WITH A NEW AND STRONGER FAITH, A FAITH THAT NOW INCLUDES A WILLINGNESS TO SURRENDER TO DISEASE CONTROLLING MY RECOVERY. ALLOWING FAITH TO PROVIDE THE PAIN, DISCOMFORT, AND DELUSION NECESSARY, ALONG WITH THE RATIONAL POWERS OF REASON INHERENT IN OUR PRINCIPLES. TO PUT THE KNOWLEDGE GAINED DURING THE TRIAL AND STRUGGLE INTO WORKABLE SPIRITUAL SOLUTIONS FOR MY LIFE.

KNOWLEDGE IS BEING PROVIDED BY THE ONGOING SEARCH FOR THIS FAITH THAT WAS NOT PREVIOUSLY AVAILABLE. KNOWLEDGE FROM EXPERIENCE THAT MY SEARCH FOR PURITY IS GROUNDED IN FEAR, MY DESIRE TO GUIDE IS BASED ON MY NEED TO CONTROL, I.E. PERSONAL LOVE IS AN EXTENSION OF MY PERSONALITY. FOR ME TO SEEK EXTERNAL POWER IN ORDER TO GUIDE WOULD BE IN CONFLICT WITH OUR PRINCIPLES OF RECOVERY, (OUR LEADERS ARE BUT TRUSTED SERVANTS THEY DO NOT GOVERN.) IS COUNTER PRODUCTIVE TO MY RECOVERY, AND ULTIMATELY A DISSERVICE TO OUR CONSCIENCE AND TO THE FELLOWSHIP. THE TRADITION IS THE CONSUMMATE ACT OF THE STEP. I MUST SEEK THE EXAMPLE. TIME TO GO ON.

AS WE CONTINUE, I PRAY: MAKE YOUR CARE AND GUIDANCE A REALITY TO ME. GRANT ME FAITH TO BECOME, A MESSAGE OF YOUR WILL; YOUR LOVE AND YOUR PEACE. MAKE ME YOUR TRUE CHILD. HELP ME TO SEEK A MORE YEARNING SPIRIT, AND A DEEPER LONGING FOR THE TRUTH. REMOVE THE SELF THAT BINDS ME TO MY IGNORANCE. SO I MAY SURRENDER AND BE WITH YOU ALWAYS.◇

Recovery Checker

We are still powerless over our disease of addiction. Recovery does not change that. The disease of addiction is forever looking to lead us off our path of recovery. It takes no teabreaks. The disease can cause us pain or it can cause us to relapse. Working the steps in our lives and taking opportunities to improve our recovery is the surest defence against these problems.



Addiction is like a slug with no slime. It often creeps silently into our lives without us realising. Using this checker can help us to see when this happens, and can show us opportunities to improve our lives.

We do not need to be perfect. We strive for progress not perfection. We all have our areas of sickness, and we do recover. Ultimately our recovery is in the hands of our higher power.

If you think there are right and wrong answers to these questions, it is suggested that you go over them with a sponsor.

1. Are you recovering?
2. Are you happy with your recovery?
3. What step are you working on? Do you want to work on it today?
4. Do you want to do something else for your recovery?
5. Are you happy with the number of meetings you attend? Are you justifying not going?
6. Are you isolating in meetings?
7. Are you reluctant to ask for help?
8. Would you rather save your face than your arse?
9. Do you eat food containing drugs?
10. Do you think alcohol is different than other drugs?
11. Are you acting out your disease with substances or patterns other than drugs?
12. What can you do when you feel uncomfortable?
13. Are you obsessed?
14. When driving do you work the steps? Do you get impatient, intolerant or angry?
15. Are you living with drugs?
16. What do the slogans mean to you?
17. Are you obsessing about the past or future?
18. Are you learning to apply the traditions in your life?
19. Is recovery the most important thing in your life? Are you willing to go to any lengths to recover?
20. Do you have reservations about N.A.?
21. Do you feel negative?
22. Are you doing service? What can you give to your home group?
23. Are you offering to help others without dictating to them? Do you think your beliefs and practices are the only way? Do you try to manipulate people?
24. Are you taking care of your needs?
25. Do you hurt others? Do you abuse people? Do you take advantage of people? Do you put people down behind their backs?
26. Do you believe you have a physical, mental and spiritual disease?
27. Are you powerless over your disease?
28. Is your life unmanageable? Do you think you know how to fix it?
29. Are you trying to work the program alone? Are you reaching out to others? Are you working with a sponsor?
30. Do you try to make regular conscious contact with your higher power? Are you using prayer, meditation, or quiet time daily?
31. Do you have a concept of a higher power that does not work for you? Does your higher power love you unconditionally? Does it punish you? Does it abandon you?
32. Are you accepting people as they are?
33. Do you blame others for the way you react to situations?
34. Do you accept life as it is? Are you frustrated because you can't have it your own way? If so, how are you dealing with it?
35. Can you accept yourself? What do you feel when you look in the mirror?
36. Are you accepting your feelings?
37. Are you giving yourself a hard time? Do you think you need to be perfect?

If we are unhappy with any of the answers to these questions we are free to change if we want to, with our higher power's help.



Dear New Awakenings,

I have enjoyed your last two issues and I decided to write when I learned that I wouldn't be able to join my Sponsor and former Homegroup in Frederick, MD for our annual Trek to the Smithsonian this year. This is my experience with the Louisville Area Service Structure. This ones for you guys.

When our Area Service Committees find themselves struggling, many of us become distressed because we feel attached towards, and dependant upon, our service structure. By "struggling" we mean an Area Service Committee that cannot pay its bills, fill its Trusted Servant positions, conduct business, uphold the Traditions in all its affairs or be directly responsible to those it serves. This state of affairs often causes a ground-swell of support among concerned members who want to save Area Service and prop it back up. Such attempts, however well intentioned, are equal to putting a band-aid on a severed limb -- it's not going to work. We find that, just like a relapse, the roots of the apparent symptom are linked to a history of disease.

There is only one effort which will save an Area and this is strengthening the Homegroups. We must support our Homegroups, for it is only through their growth that an Area will continue to function properly. This is the foundation upon which our Service Structure is founded. A loving God, as found through our Group Conscience, is our only authority and this can be found nowhere except within our Groups. Without strong Homegroups we find no Group Conscience and, therefore, our efforts become diseased and they wither.

A strong Homegroup works hard to ensure that the "WE" of N.A. is upheld. Knowing we can do nothing alone and that none of us consistently makes good decisions, we schedule Group Conscience and business meetings at a convenient time allowing as many members as possible to participate. We teach the newer members about their responsibilities as N.A. members by asking for their input and we model principled behavior through our own concern and care for matters pertaining to our Homegroup and beyond.

We attend our Homegroup regularly and do not miss our Group Conscience, unless unavoidably detained. We fully discuss our business -- looking at both pros and cons with as much input from the addicts present as possible. When we are unsure, or no member has experience, we seek help and ask questions of those who came before us. We seek experience, strength and hope from members outside our Area in our efforts to widen our base of recovery.

We employ spiritual principles in our Group Conscious meetings such as, but not limited to, honesty, open-mindedness, accountability, humility, service, questioning, acceptance and faith. We experience recovery together, in our Homegroup meetings, as we learn to interact with each other. The relationships that develop teach us that we can reach compromise, consensus or disagree without being disagreeable. We learn to get angry at the disease, but love the addict. We learn that our Trusted Servants should be qualified and should have demonstrated the willingness and tools necessary to perform their service. We learn not to "dope-fiend" someone into a service role just because no one meeting the Group's Guidelines is willing to serve. We become a family of sorts; one whose faces consistently change and where each member gives love to the best of their present ability.

A Homegroup is also a place where a new face doesn't

leave without being welcomed and made to feel at home. A Homegroup is a meeting in which we strive to ensure the Traditions are honored and recovery is heard more than disease. A Homegroup is a meeting where we make sure the door is always open and the coffee made a half-hour before the meeting begins. We do these things as we were taught and do them to the best of our present ability and willingness.

It is irresponsible, on three parts, for a Homegroup to send a Group Service Representative to an Area Service Meeting with their "vote of confidence." (Meaning that the group has given this Servant the power to bypass Group Conscious and make decisions for it.) First of all, we, as addicts, cannot afford to give away the responsibility and self-support we have fought so hard to gain and surely would die without. If we cannot afford to slough off responsibilities in other areas of our lives then we must certainly ensure that our votes and input are carried to the Area in the form of Group Conscience - not a individual's opinion. Secondly, placing this sort of responsibility on a single member is tantamount to accessory to murder. We die through our efforts to control and manipulate, so why would a Homegroup place one of it's members in just such an arena? Finally, sending a Group Service Representative to the Area Service meeting with a "vote of confidence" initiates, or contributes to, sickness and disease at the Area Service.

We, as addicts, cannot afford to give away the responsibility and self-support we have fought so hard to gain...

Unfortunately, many Area Service Committees operate with Group Service Representatives who carry a "vote of confidence" whether the power was formally given to the Representative or simply abused by them. Although this power is convenient and business-like, it is not spiritual and, therefore not practical. It is also not N.A.

The N.A. Fellowship, and our Service Structure, begins with the individual -- as represented through the Homegroup and its Conscience. Any policy or practice that cuts off the voice of the individual member, no matter how well intentioned, is sick and that sickness will spread all the way down through the Service Structure to the World Service Office if unabated.

It is imperative, therefore, to Group Conscience any decision made within the confines of the Homegroup, Area Service, Regional Service or World Service. This is a time consuming and often laborious process; hence the rallying cry heard at too many Area Service Meetings, "We don't have time to fool with principles, we've got business to conduct." Such actions will keep us sick and will make Area Service a place most avoid. Its frightening to think that we might use principles only when convenient, or when they don't interfere with business, because we have learned that half measures avail us nothing. ♦

We are convinced that there is only one way for us to Live, and that is the NA way.

We are a non-profit society and have no dues or fees of any kind. Each of us has paid the price of membership. We have paid dearly with our pain for the right to recover.

Non-profit - to not obtain gains in the areas of finance, advantage, or benefit. (money, property, or prestige.)

Society - any number of people associated together with collective interests.

No member of our Society or Fellowship should profit from our Fellowship. What we receive from NA is a way of life worth living. No one should profit with jobs, favors, expenses, contracts, cash, paid positions, and/or advantage. We're all equal and it must stay that way to be considered spiritually non-profit.

Some people might say it's OK because it's a legal non-profit. They forget we are NA and answer to a spiritual authority. Legally it's considered OK for Addicts to use prescribed drugs and over the counter drugs including alcohol. We know this won't work. The law does not guide us in Recovery. If it does we will surely die.

So, how do we provide services within the spiritual guidance of the Traditions? First we must define who and what will provide the services. Obviously one addict helping another is who, and the best place to do this is in an NA meeting, the most powerful vehicle we have for carrying the message.

Since the beginning NA members have sought to carry the NA message around the world. An addict would travel to a place for business, pleasure, or to relocate. The NA member would start a meeting, help other addicts start a meeting, or support the ongoing meeting. That's it. It has happened this way since the beginning. What works best is a continuing, consistent NA message, delivered by an NA member, to start NA in a new place.

The Group is the best way to provide this message. The Group puts NA members and other Addicts seeking recovery together so that the magic of empathy, honesty, caring, sharing and service can do their work. That is why NA members must, and almost always do, try to start a NA meeting. All other services must be geared to getting Addicts to NA meetings.

The Group must provide a stable, reliable, recovery-oriented meeting. How is this done? By using the Traditions as their guide. The meeting proceeds as the Group conscience has decided, as long as it is consistent with the Traditions. In this way no two meetings are exactly alike - in fact some may be quite different - yet there is unity because all of them are consistent with the spiritual principles in the Steps and Traditions.

The Group provides NA literature, a place to meet, possibly refreshments, etc. for the meeting. The Group also provides the NA members of the Group with

information on services directly responsible to the Group, and offers the members of the Group equal participation on what and how services are provided. The Group may also provide other services like carrying the NA message to places where addicts cannot attend NA meetings and informing the general public about NA. Some services can be done by two or more Groups coming together, provided that the equality of direct responsibility is kept intact. This can be done on any scale from two Groups to two million Groups as long as there is direct responsibility and combining more Groups makes it more efficient and effective.

It's up to the Group to decide whether it wants to be part of these committees or projects. You might say "won't this impact on our unity"? The answer is "of course not". Our unity depends on Groups adhering to the Traditions. Because no matter which NA meeting you go to, the NA message - and only the NA message - is provided. This is our unity, not whether or not the Group supports a certain service entity.

The NA Group can provide all services required to have an NA meeting and carry the NA message in their community. When Groups create service committees they do so to make it easier on the individual Groups. For instance; it's cheaper and easier to make one set of meeting schedules, for a geographic area, than many different ones for the same area.

So can this work? Many people at WSO Inc., WSC, RSO's and other service positions without direct responsibility say "no way". Of course if it does work they would be out of a job, lose their influence, their advantage, their benefits, their livelihood.

A Group or Groups can provide for H+I, PI, and Literature for their geographic area.

If a Group or Groups produced NA literature themselves the price would be one tenth of what it is now. That is, if your Group spent \$1,000 a year on literature it would only need to spend \$100 a year for the same literature. Or it could buy ten times as much literature. Think of having Free literature, including the NA Basic Text, at every meeting. Imagine a Step meeting with thirty people and everyone has a Basic Text to read out of. Think of how cheaper literature would help in doing H+I and PI work. We might even be able to support NA through our own contributions!

Is there a need for a "World organization"? Probably not. God has given us our NA message; The NA message provided by committees that were directly responsible to the Fellowship and approved by the entire Fellowship.

We have the means to communicate through Newsletters, collaborations, telephone, computers, and one Addict to another. The message has and will be provided to the world by one Addict informing another.

Can we do this? God gave us this Program. Let's trust and give it a try. It starts with me, you and God, better know as WE.♦

AND THE SURVEY SAYS...

The groups say...

In the surveys that had been received before the end of January the responses look like they say apathy. 12,260 questionnaires mailed with a response of 13% totaling only 1549 group answers. Only 51% of the groups were aware of the functions of world services. Lack of information to groups seems to be the next most evident. Less than 1/3 know that we have a publication called MEETING BY MAIL. The clearest message seems to be that new projects shall not be acted upon without the approval of the fellowship, 82%.

As you look closer at the report from the Composite Group you see other things happening. Figures can say what you want them to say. Over 1/3 responded that they didn't trust world services or didn't know if they did. The summary takes those that didn't know out of an equation and says "of those who either trusted or not, 86% expressed trust". This is done again on the question "is your group satisfied with world services?", and again on satisfaction on how world services spends money. So read this information and decide for yourself. Please don't let me or others convince you, in your lack of information, of facts that you can know for your own understanding.

Only 52% of those responding felt that the decisions of world services reflect the overall conscience of all NA groups. This, perhaps more than anything, reflects the apathy that exists in our groups for the current structure. It shows that we are not serving those we serve, directly. There's not much awareness and yet there is request for more information, especially financial: 65%. That has been asked about for years and never supplied to the groups' satisfaction.

There is more information in the rest of the survey responses from Area's and Regions. Perhaps more on those at a later date. The early reports from the Committees show some similar feelings and I wish that all of you would have the interest to pursue these comments and be aware of how things are looked at and not let others make the decisions for you.

If things are to change with the effort that is being done then many of you could help by being better informed before the changes are made and you find you don't like them. Your RSR has all this material and chances are you will never see this stuff unless you ask for it. This ability to censor what you have been able to find out has gone on long enough and I hope your apathy is ending and your involvement increasing with making your groups the best informed groups anywhere. Let me hear how it's going.

POWER TO THE GROUPS. IT'S WHERE IT BELONGS.

LIVE OUR 5TH TRADITION AND FULFILL YOUR 12TH STEP ♦

Voice from the Grave

I'm Grateful Dave. I'm an addict.

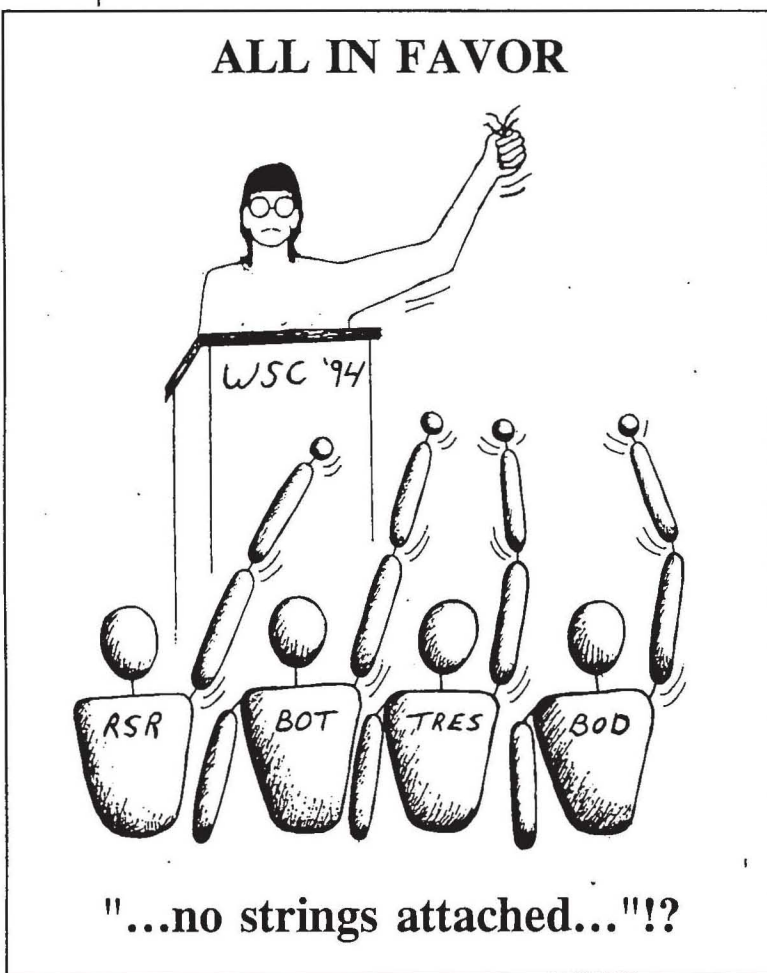
Where do we go from here? Do we go to hell in a hand-basket? In that withering, unspiritual thing we call World Services today? Or do we create some viable alternatives and work along a parallel track?

Everything that we're doing in Narcotics Anonymous today, in my opinion, is upside down from what Jimmy Kinnon founded this Fellowship to be. And I've listened to tapes from, from all of the people, from F____, from all the way up in Northern California and down, and Jimmy, you know, I mean we got to look to something. Jimmy was the glue that held this Fellowship together.

We got things to do. But that's - you see - that's reality. I didn't know if the book was going to be right, wrong, or indifferent. But it was better than being paralyzed. That paralyzing fear, that helpless, hopeless, what-am-I-going-to-do and who's-going-to-do-it? Are you going to do it? Are *you* going to do it? I finally said, "...I know how to wake 'em up...I know how to do it." And all I have to do is find the personal gumption, and the commitment to do something.

I have a Tenth Step. I've been wrong. I don't do everything right. But I do something. if we're to sit in the chairs like bumps on a log and wish and hope and dream you know, that somebody else is going to come up with some magic formula to do it for us, it's never going to

continued next page



happen. "Through our inability to accept personal responsibility we were actually creating our own problems. We are the architects of our own adversity. We argue for our limitations and they will be ours forever."

There is no limitations to the Steps and Traditions and the Spirit that Narcotics Anonymous was founded in. We can do better. And of course I don't have any credibility. 'Cause I'm out to destroy Narcotics Anonymous. Jimmy and B____ and D____ and F____ and other people are not the only people that have been shot at and had death threats in this Fellowship. You know, that's ugly. I've had those things happen to me too. For trying to carry the message. You can complain about the way I did it, but none of you did it. None of you got off your... duffs and did anything. So, I mean, gee I'm sorry that I didn't do it just perfectly, but I was seeking help for years, trying to get people to help; let's do this, let's talk about this, let's unify, let's ask these serious, tough questions. The service structure works great if you want to have a dance at the National Guard armory. But God forbid you ask for an outside audit. "Ohh! You're causing disunity!", you know.

Nobody wants to deal with reality, that's a fact of our disease. And euphoria, clean, is the same type of euphoria that we sought out there using man. It's just as dangerous in here as it was out there. We have a disease that's out to kill us. It's out to deny us our history. It's out to deny us our dignity, personally and the Groups. If we're going to do something, each and every person in this room must physically, do something.

I mean to me World Service has become irrelevant. The only thing left today that World Service can tell us, that will touch our emotional gut, is the international issues and "we have to take this international thing and we have to spread this message internationally". If we would just give them the literature and allow them to do their own service their own way in their own country, there wouldn't be any "international issue", fellahs. Here, you take the literature, you come back when you've translated it, we'll check out and work out the little bugs and that's it. That's it. No international issue. It's a sham, it's a bright shiny thing that they use to keep you on the string.

We have got to go *somewhere* from here. Because just like it says in the Second Tradition, "The self-seeking soon find they are on the outside causing dissention and eventually disaster for themselves. Some will change and become the role models for others to follow." We need to change. We have every thing we need in Narcotics Anonymous. Everything. We have the Steps, the Traditions, and each other.

I was a chump for everyone. I was like a jail-house punk with my ass up in the air, and everybody fucked me. And that's what my life was. If I thought that you would allow me to sit in a room and shoot dope with you, you could pat me on the back, you know, 30 seconds, and rip me off for the next 30 years because I was so desperate to be loved. I have learned in personal recovery that anybody that manipulates me into doing anything has no fuckin' respect for me so I'm going to lose whatever I was after to begin with. If I'm seeking your approval and I need your love to validate my existence, then I'm doing the same shit that I was doing out there in the street, you know? So, those are the things in recovery that I'm *not* proud of.

Am I proud of putting together the information on the Fourth Edition? Yes! Am I proud of working for the disapproval of It Works: How and Why? Yes! I'm proud of that. And I'm proud that my Homegroup had enough gumption to print a book to give to addicts? Yes, I'm proud of that. Those are the things that I'm proud of today.

And you know, I'm tired, I mean *so* sick and tired. I've had a formal service position since I had three days clean. And you know what? There is no service structure because there is no Group Conscience. It's an empty shell. And you can doubt that, but that's what has brought us to this point, that's what brought us here tonight. It's that emptiness. The death of a dream, someone said. And I just, you know, we all got to take a look at ourselves.♦

[From remarks made at the Lehigh, Pa. History Conference July 1991. Thank you Dave, Rest in Peace.]

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♪If you move don't forget,
let us know where you went!♪

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Mail to: *New Awakenings* P.O. BOX 21232
OAKLAND CA 94620 U.S.A.

Attention: A.S.I.S. Supporters, Friends of New Awakenings, Disaffected Ones

As a result of the Alternate Service Information Structure (A.S.I.S.) questionnaire, there will be a gathering in Baltimore, MD Sept. 1-3. All but one of the members who responded wished to be part of an alternative structure. All respondents wanted to participate in group tally consciences and indicated interest in various forms of communication including computer bulletin boards (BBS's), modem, conference calls and common meetings. Newsletters were also mentioned as a means of communication.

It would seem that a gathering now would be the best way to proceed with our efforts. On Thursday night we will gather to greet all our old & new friends, discuss old & new projects and set an agenda for the rest of the weekend. May God guide our hopes and aspirations. See you there!

Location:

Immanuel United Church of Christ
1905 Edmonson Ave
Baltimore, Maryland

Sept 1	Thursday	7:00pm-10:00pm	Fireside Rm
Sept 2	Friday	10:00am-5:00pm	Fellowship Hall
Sept 3	Saturday	10:00am-6:00pm	Fellowship Hall

Directions from Downtown Baltimore

Rt 395 (Martin Luther King Blvd) to I-95 South
Exit 49B, 695 West to
Exit 14 Edmonson Ave

Turn left onto Edmonson Ave; after the 3rd traffic light the church is the first building on the left, approximately 1.6 miles from 695.

U.S.A.
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WHY WE NEED WSO

Yes folks, we do need WSO. WSO is truly a gift from God. We have some very destructive people in our fellowship, lusting after free holidays and guru status - just imagine the damage they could do if let loose on our groups. It could be devastating! So God has provided a suitable distraction for these people, to keep them away from the groups. Its called World Service Office Incorporated. Of course it has to sound prestigious, that's how these people are attracted, by self selection. Its a place where people who take themselves a little seriously can go and play corporate games, and convince themselves that they really are powerful, and know better. These are people who do not have serenity and self respect, who want to compete and win to try to feel better than (which doesn't work). If I feel centred in myself, and respect those around me, am I going to take someone to court for printing something I don't agree with? These are people who know how to play big business games, but not how to live a rewarding life based on spiritual principles, like respect for oneself and others, and giving it away to keep it. Remember the price of that Basic Text?

Since I realised why God created WSO I have stopped worrying about it. I don't see it as an internal controversy any more. It doesn't affect our groups here in the U.K. Its there to divert the attention of those who would harm us. Its OK, I don't want what WSO has. I prefer to do real service, service at individual and group levels. This way I can actually help people - a far cry from taking someone to court for trying to carry the message.

ILS

"How do we live the Traditions in Service"

It has been written by our Literature movement, "We came to this program for many different reasons. Those of us who stay do so for the same reason--to stop using and stay clean. After we've actually stopped and the fog has cleared a bit, most of us take a look around to see what this program is all about. We start to do the things we see those around us doing." "We're taught that we can only keep what we have by giving it away. So we seek out and give our hand to other Addicts who have problems like ours and want help." "Our meetings are very special to most of us. They're a place where we feel safe; a place where we fit in. But what keeps it that way? one would think that any time people like us get together the results would be chaos. Groups of self-centered, self-willed, isolated individuals just can't meet together peacefully and safely; but we do. The reason that we can is that we have Twelve Traditions that help to keep our groups safe and free."

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

"Our Traditions are what protect us from the internal and external forces which could destroy us. They are truly the ties that bind us together, but they don't work automatically. It is only through understanding and application that they have power."

So I have been doing as our Literature suggests. I've talked to many members over a long period of time. I've visited NA Groups all over the United States and some other countries. I've studied the Basic Text and other NA Literature; past and present. I've searched myself to discover what the Traditions mean and I've tried to stay open-minded.

What I've learned is what I try to live. Sometimes this seems to upset other people. This is when I have to reevaluate what I'm doing. If I still feel it's the right thing to do then I have to make a choice. Either I go against the Traditions and cause disunity or I deal with these people being upset with me. Almost always I choose to make the unpopular choice. I choose to live with some people being upset with me. I choose to put Recovery First. You see I believe that personnel Recovery depends on NA unity and NA unity depends on how well we follow our Traditions.

I have met many so called "NA members" that tell me that I can't serve the Fellowship the way I believe; even if it is consistent with the Basic Text. They tell me I must only do what is authorized by the WSC or the WSO Inc. So I have a choice, either upset some "NA members" or go against my belief in the Traditions. So what do I believe?

I believe that we must follow the Traditions. The only way I can do this is to lead and follow by example. To try hard to disagree without being disagreeable by using the principle of anonymity. Anonymity gives me the

Publishing Box

New Awakenings is a service at cost for the fellowship of Narcotics Anonymous. It is not affiliated with the known service structure. We are guided in this effort by the principles contained in the 12 Steps & 12 Traditions of NA and by a desire to improve our internal communications. You may freely reproduce this newsletter in whole or in part as long as you don't sell it for a profit or alter the text - we call this the Fellowship Spiritual Trust.

Who writes these articles? You do. The newsletter also needs your cartoons, poems, feedback, suggestions for improvement, etc. Sending the names & addresses of members who might be interested (please keep those coming!) results in their receiving two (2) issues. Members not responding are deleted from the mailing list (see bottom of p. 11).

We share our experience and learn from each other. No individual inside or outside the fellowship represents Narcotics Anonymous. Nothing appearing in this newsletter is necessarily more than the feelings of one NA Member, just for today.

Financial Statement

Received:			
Georgia	5.00	Florida	20.00
Washington DC	11.00	Florida	4.07
Georgia	20.00	New York	10.00
Georgia	5.00	England	12.00
Virginia	5.00	Georgia	10.00
Pennsylvania	10.00	Colorado	25.00
Pennsylvania	20.00	England	7.00
Pennsylvania	5.00	England	5.00
Pennsylvania	5.00		

			Total 179.07

(Thank You!)

Expenses Issue 4:	
Printing	77.94
Postage	37.99

Total	115.93

from page 2...

ability to argue principles and leave without holding a grudge, resentment or bad attitude. I believe no one can revoke our membership or punish us or make us do anything we do not choose to do.

I believe we must seek God's conscience, in our Home Groups, to find how our Group can better help the Addicts that still suffer. These decisions must be practical and Traditional. Remember, some of our most painful growing experiences have and will come as a result of decisions made in the name of "group conscience". True spiritual principles are never in conflict; they complement each other. I am responsible to keep this in mind when making decisions in all my affairs. The Group and the Individuals are one in the same.

I believe we must maintain an unconditional open membership to all who want to stop using drugs. In this way our freedom to recover is guaranteed. Any Addict who chooses to live the NA way is a member. That only the desire to stop using is needed insures no caste system will develop making one addict superior to another. Seeing an addict with one day clean vote opposite me, thus cancelling my vote, reminds me of the joy of humility. It shows me the only power I have is the power to lead by example. I am never given authority because of clean time or experience or anything else.

I believe autonomy gives our groups the freedom to act on their own to establish their atmosphere of recovery, serve their members, and fulfill their primary purpose. Each group should be allowed to carry the message of NA recovery as they see fit. Of course using the Traditions as their guidelines. This allows each group to be personal and unique while maintaining the integrity of the NA message. This way we have unity without uniformity.

I believe that everything my Home Group does must go to better carry the message of NA to Addicts. This can only be achieved by keeping our groups recovery oriented. If our groups had any other purpose our message would be diluted and eventually lost. I am responsible to fulfill our primary purpose. People come to NA to learn about NA. The only reason I'm at meetings is to teach and learn NA. In this way there is consistency in a group and between groups. This is our unity.

I believe that we cannot endorse, finance or lend the NA name to anyone or anything outside NA. An outside enterprise being any agency, business venture, religion, society, organization, related activity, or other fellowship. This includes WSO Inc. I cannot support a Group that donates money to any outside agency. That allows a business venture to use our name to make money. That allows a related activity to write and change our literature, claim that we write it for them as a "work for hire", then sell it to us and others outside for a large profit. Any group who endorses an organization that encourages addicts, that don't agree

Daily Definition ☺

from Webster's New World Dictionary,
College Edition

di•lute (di-loot', dī-lūt'), *v.t.* [DILUTE (-id), DILUTING], [*< L. dilutus, pp. of diluere, to wash away < dis-, off, from + luere, to wash*], **1.** to thin down or weaken by mixing with water or other liquid; hence, **2.** to change or weaken (in brilliancy, force, etc.) by mixing with something else. **adj.** diluted.

pro•fes•sion•al (prə-fesh'ən-1), **n.** a person belonging to one of the professions. **2.** a person who makes some activity not usually followed for gain, such as a sport, the source of his livelihood.

with the company policy, to leave NA. As addicts we know this could mean death or even worse. Any group that does that is not NA because they do not follow the Traditions.

I believe we should have no professionals. By employing professionals in NA we will and have destroyed our unity. There is no room for professionals in NA. Especially professional writers. Even if it is authorized in the concepts. Also by employing NA members at our service centers we destroy the equality of all members and give these employees the opportunity to become professional NA members.

I believe a group or groups can create committees to help the creators better carry the NA message. The committee must stay directly responsible to those who created it. The committee never has the power to rule, censor, decide, or dictate. They never have management or control. They exist solely to serve the group or groups that created it. They are not NA. They are tools we use to help us better carry the NA message.

I believe to further our primary purpose it is important to let people know who, what, and where we are. When we do this we must never have an opinion on outside issues. I don't give opinions about any other fellowship, treatment center, recovery house, etc.; whether I'm at a meeting or representing NA outside a meeting.

I believe in personal anonymity at the mass media level. We should never use our picture or last name when appearing in the media as NA members. No one should speak for NA. Our meetings speak for themselves. If someone wants to know about NA they are welcome to come to our open meetings.

I believe in principles speaking for us. I try to let people's action speak louder than how I feel about them. Without my ego I can see and hear people as they are, staying completely open-minded. I don't have to like you to learn from you. In this way the spirit of anonymity protects us from our own defects of character and renders personalities and their differences powerless. ♦

Life In The Dead Sea

I recently heard about the assassination of the rebirth of the East Coast Convention. It should not have surprised me. I have witnessed the destruction of both the spirit of our members and the principles that support group conscience for years. I use to live in the C&P Region which is now the Free State Region, the only region I know of to use the guide to service! Did you know that some of us hold meetings and make long distance phone calls plotting to manipulate to gain and retain the control of our fellowships service structure? Our service structure has its own secret society. We have solders and those that "want to be", hoping for a position with a title, carrying out the dirty work. These people are performing deeds like our country's intelligence agencies of the past. It is this arrogance that pervades our service structure which I have a real problem with. Nothing, no one, or new information should ever take precedent over our groups' needs or their direction to our service structure. Most members here are not aware of the problems the trappings of property, money, and prestige have brought to our fellowship's service structure, nor for how long. I have come to find that God is more likely to speak through the many, than a select few. Just take a look at the obvious differences between a pure democracy and a representative democracy. A pure democracy allows for a broad base of participants to make decisions. Representative democracies select a few decision makers and come to be about personalities. They tend to be fraught with problems like payoffs and other conflicts of interest. Which kind of democracy sounds more likely to fit NA principles? As a result of the shenanigans of the power brokers and money changers in our services structure, we have problems. The rebirth of an east coast convention, which passed an area's group conscience, met a dope fiend death. We hear rhetoric like "the big picture" used to justify action taken without the general knowledge of the fellowship. For instance, neither the concepts or the guide to service were requested or written by the fellowship. As our groups are being forced to adopt policy and literature, the group's conscience failed, apathy spreads to our H & I and PI services. Could there be a correlation? Some members, including myself, see the price of our Basic Text limiting our NA Groups and members in the quest of our primary purpose. The AA Big Book is half the price of a Basic Text and is twice the size. How much more effective could we be if the number of Basic Texts at the group level and H & I doubled with no additional cost. I almost feel ashamed when I look into the faces of the men at the H & I meetings I sometimes do, because we should be bringing in a box of Basic Texts. The money is just not there, its

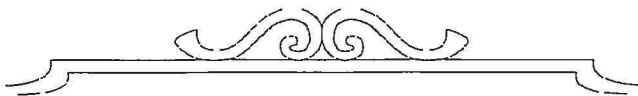
being sent on. This is one of the problems that caused the birth of the Baby Blue which sells for one dollar.

Could A.S.I.S. be the answer? The Alternate Service Informational Structure is another NA service structure, serving a small but growing number of home groups. One basic difference is their direction comes from motions from the groups that pass or fail through a group conscience tally. If a group does not pass a motion it does not have to adopt it!


What is the answer? As the pendulum swings towards the outer most edge with the recent decisions made after the WSC, some regions will fly their RSR's to California to take a stand. While locally, the disillusionment of some of those well intending members, who joined the World Convention Program Committee, gives cause for them to ask; how do we get the original 4th and 9th Traditions put back in the Basic Text. Meanwhile, the concepts have replaced our Traditions in our newsletter and a flyer for a 12 Step workshop requests a \$5.00 donation. The answer! Alone, I do not have it. Together, through God's help in the practice of life's lessons held in the direction our Steps, Traditions, and their principles offers us, we can be happy, joyous, and free. I have chosen to follow this path and to speak the truth at Tradition meetings, my home group, and to other members. There is a number of us that have confused the service structure with the fellowship. It's sort of like the attitudes of the Vietnam era, anti-war protestors were thought to be un-American by the war supporters. So remember, no one wants to destroy NA. What about those that con, control and manipulate our members and our service structure to keep it from becoming a pure democracy? The requests and warnings in our Traditions are being ignored. Self centeredness does not allow room for principles like group conscience, group autonomy and responsible to those they serve, all founded in anonymity. What action will you take? First ask yourself, do I have the strength to face the abuse of the personal attacks, being shunned at meetings, having to face the emotionally out of control enraged anger of addicts. Most often the "directors" self worth does not come from within. Fear of loss will drive those whose substance lies in their positions of control when their foundations are shaken.

Are you ready? What is your answer? Share it with me and others. Write about it and send it to *New Awakenings*, and your local newsletter.

Keeping my faith in God and the NA program,
Anonymous in Baltimore♦



WHAT IS THE NARCOTICS ANONYMOUS PROGRAM
(excerpt from *Grey Book*)



The structure of Narcotics Anonymous is quite unlike any health or welfare agency known to us. Although N.A. practices may vary from place to place, all N.A. services are performed voluntarily by the addicts themselves and without cost. N.A. does not accept money for its service, is not funded by any public or private sources or agencies and accepts no outside contributions.

Addicts respond instinctively to honest sharing. The fact that the addict can feel the unconditional love and judge for themselves the "qualifications" revealed in the stories of recovering addicts, awakens the notion that at last there might be hope. The newcomer loses his fear when he discovers that N.A. members give away the message of cleanliness in order to stay clean. We of Narcotics Anonymous are currently trying to bring about more communication, understanding, respect, and cooperation between N.A. and any professional person who works with addicts—so that more and more addicts may be able to recover. With local groups in many communities, we are part of an international fellowship.

In the Fellowship of Narcotics Anonymous we make use of things that have worked for those who have gone before us: the Twelve Steps, the principles and the many positive tools that enable us to make recovery possible. We have one primary purpose to stay clean and to help others who may turn to us for help. We are united by our common problem, addiction. Meeting, talking with, and helping other addicts, we are somehow able to stay clean and to lose the compulsion to use, once a dominant force in our lives.

We are grateful also to see new people coming to meetings from the streets. There is nothing that compares to a new person freely talking about the pain and the endless hustle that goes on out there. As a result, Narcotics Anonymous has had more than twenty-five years of trial-and-error experience, face-to-face, with literally hundreds of thousands of addicts. This mass of intensive first hand experience with all kinds of problem drug users, in all phases of illness and recovery, is unparalleled in therapeutic value. Narcotics Anonymous is here to share freely with any addict who wants it.

Narcotics Anonymous is a fellowship of men and women for whom drugs in one form or another had become a major problem. We had become so physically, mentally and spiritually ill that we became crazed, depressed and terrified people. We were sick people. The growing fellowship of N.A. supports us in our efforts of recovery. It gives us new friends who understand where we have been.

Our message of recovery is based on our own experience. Before coming to the Fellowship, we exhausted ourselves trying to use successfully, or trying to find out what was wrong with

us. After coming to the Narcotics Anonymous Fellowship, we find ourselves among a very special group of people. Many were a great deal worse off than we were. Here we found hope. If the Narcotics Anonymous program worked for them, it might work for us. We began to ask questions and listened a little more closely to the suggestions. After all there's a chance we could get a little relief.

We do not think we are the only people who have alternatives to the problem of addiction, but we know that the N.A. program works for us. We have seen it work for every one who honestly and sincerely wanted to stop using. The main point is that we meet people, addicts like ourselves, yet they are clean for months or years. We watched and listened to them openly and realized that these people had found a way to live and be happy without drugs.

In all honesty the most we can do for the newcomer is to share our experience, strength and hope and be ready to help when asked. If we go beyond this we risk becoming enablers. Most of us can remember doing nothing as long as we could get someone else to take care of us. We don't want the help we can offer to rob the new person of that essential ingredient of living which setting their own house in order can bring. We addicts have no choice but to help one another. In helping others our own recovery is aided. We don't criticize them better we love them better. As several great men have pointed out, there is more to it than a simple love. We are really talking about survival in a world where we have ceased to be functioning members of society. This program has given us a belief in a loving God that works through people. Never should we claim to have all the answers, but we can share our experience and the things that work for us. N.A. offers alternatives and suggestions that have worked for others.

We don't want to settle for the limitations of the past. We want to examine and re-examine all our old ideas, and constantly improve on them or replace them with new ones.

We, in N.A., are men and women who have discovered and admitted that we are powerless over our addictions. We have learned that we must live without drugs if we are to avoid the disaster we created for ourselves and those close to us.

The consequences of our addictive using (and thinking) have also varied. Some of our members had literally become derelicts before turning to N.A. for help. We had lost families, possessions and self respect. We had committed many offenses against society, families, and employers. Others among us had never been jailed or hospitalized, nor had we lost jobs because of our using. Even those men and women finally came to the point where they realized that using was interfering with normal living. When they discovered that they could not live without drugs, they, too, sought to help themselves through N.A., rather than prolonging their pain. The program works a miracle in our hearts. We become new people. The Steps and abstinence give us daily reprieves from our self-imposed life sentences. We become free to move about without compulsion or guilt.

Communication is a very important part of our program. Without it we would not have the chance to share ideas and new aspects of the program with each other. What one group or area learns can and should be shared with other areas. This is how the Fellowship of N.A. has grown and spread over the past twenty five years. We need each other.

The following is the history section from the Grey review form of our Basic Text, 1981. The second half of this chronology will be carried over to the next issue of New Awakenings. Extensive chronologies have been done since. Interested?

NARCOTICS ANONYMOUS

A CHRONOLOGY OF SIGNIFICANT EVENTS

June 1953: Six people met at Sun Valley, California for the purpose of organizing the first "AA-NA" group. The Twelve Steps and Twelve Traditions of Alcoholics Anonymous were adapted for use by the group from the very beginning. Between mid-June and September 14, 1953, this original "governing" or "steering" committee held various meetings for the purpose of writing by-laws.

September 14, 1953: After checking with the Alcoholics Anonymous General Service Office, the committee voted to change the name from San Fernando Valley AA-NA to "Narcotics Anonymous."

September 21, 1953: The committee met one last time to iron out details for the first N.A. meeting.

October 5, 1953: The first meeting was held in facilities rented from the local Salvation Army Dad's Club, Sun Valley, California. Seventeen people attended that first meeting. These original members made a commitment to continue for one year, agreeing that one recovery would be "significant."

1956 (or later): The first N.A. (unofficial) publication, "Narcotics Anonymous," was printed. This was a brief (eight-page) information pamphlet containing the "20 Questions," a brief outline of N.A., the Twelve Steps and addresses of groups at Studio City and San Diego, California.

November 1959: N.A., per se, disbanded briefly. It was almost immediately revived by several original members. The early years of N.A. were a period of slow growth.

1960: Entering the new decade, N.A. again entered a period of crisis. The Fellowship was still in a state of slow growth. During the early 1960's only four groups contributed to support of a general service office. All in California, they were at Studio City, Hollywood, Burbank and Los Angeles.

1962: The original white book, the pamphlet, "Narcotics Anonymous," was published without stories.

1963: In order to ensure unity of purpose, the general membership in California established a Board of Trustees. A literature sub-committee was established as part of the service arm of the Board of Trustees.

1966: The new white book with stories and a white cover was printed.

1967: The board of Trustees was expanded in size.

February 1968: Volume I of the Voice appeared.

1969: Because of continued growth, the limited capacity of the Board of Trustees to adequately coordinate a unified "world" effort and frequent regional conflicts, a decision was made by the Board of Trustees and the general membership to establish a central office. This central office was to function as a clearing house, rather than a legislative body.

As a result, the Parent Service Committee of Narcotics Anonymous was created.

1971: The name, Parent Service Committee of Narcotics Anonymous, was changed to Narcotics Anonymous Central Office Committee.

July 23, 1971: The Board of Trustees authorized a central office.

November 5, 1971: The first "world" convention was held at LaMirada Country Club, LaMirada California. The convention ran November 5 through November 7.

November 6, 1971: At a business meeting during the world convention, the general membership voted to elect a Narcotics Anonymous business manager with a "formal" office. Various problems followed the establishment of a business manager/business office—primarily money. There were inadequate resources to pay the manager and he was unable to serve without pay.

November 15, 1971: The financial statement for the general service office for January 15, 1971 through November 15, 1971, reported income received from groups in Georgia, Nevada, Colorado and Idaho, as well as California.

- December 13, 1971:** The Narcotics Anonymous Central Office Committee announced by letter the firm decision to open a "world central office" in January 1972.
- January 1972:** The world central office opened at 2335 Crenshaw Blvd., Los Angeles, CA.
- February 15, 1972:** The Board of Trustees authorized by letter the publication in hardcover of an N.A. book on recovery—not yet written.
- October 23, 1973:** The first Area Service Committee, the San Fernando Valley (CA) A.S.C., was created.
- November 1974:** Following moves to 1346 Highland Ave., Los Angeles; a room in the suicide prevention center, Los Angeles; a room above a bail bonding company on Van Nuys Blvd., Van Nuys; the World Service Office was moved to its present location in the Sun Valley.
- Following the move to Sun Valley, it was discovered that several boxes of records and other historical data had been lost. Prior to the move to Sun Valley, the name had been officially changed from World Central Office to World Service Office.
- November 15, 1975:** At the California Service Conference, Arroyo Grande, CA, the first "N.A. Tree" was accepted for publication. In addition, the California Service conference authorized publication of a World Director.
- November 17, 1975:** The "N.A. Tree" was published. This publication is the parent Service manual of Narcotics Anonymous.
- January 7, 1976:** The Board of Trustees accepted the "N.A. Tree" as an official N.A. publication.
- August 28, 1976:** The first foreign language (Spanish) publication was authorized. This was followed by a German translation in late 1976, early 1977.
- October 24, 1976:** At the general business meeting of the Ventura County Convention, Ventura CA, three major decisions were rendered: an "N.A. Tree" Committee was established to revise and republish that pamphlet; the qualifications for Trustee as they now exist were established; and the decision for a "World Service Conference" was made.
- November 13, 1976:** The "first" World Service Conference was held at Ventura, CA.
- January 25, 1977:** The World Service was incorporated.
- April 17, 1977:** The first Regional Service Committee, the Southern California R.S.C., was created.
- July 1977:** The first "N.A. Newsletter" outside California (Kansas) began publication.
- November 1977:** The "second" W.S.C. was held in conjunction with the Seventh World Convention at San Francisco.
- The conference was cancelled due lack of quorum as defined by the "N.A. Tree." Only three people showed up for the conference.
- November 11, 1977:** The Board of Trustees predicted by letter that the next two or three years would hold greater growth for the Fellowship than that of the preceding twenty-five years.
- December 1977:** Two more "N.A. Newsletters" appeared outside California, in Georgia and Pennsylvania.
- During this period, through early 1978, printed copies of the white book were in short supply, and groups were furnished emergency photocopies.
- February 1978:** W.S.O assumed publication of the Voice.
- April 1, 1978:** The "third" World Service Conference (the first as it is now known) opened at Van Nuys, CA. The basic concepts of World Service and the World Service Conference as they now exist were formulated at this two-day conference.
- Early 1979:** Mainline began production.
- April 28-29, 1979:** The World Service Conference, meeting in Los Angeles, directed the Literature Committee to conduct a World Literature Conference for the purpose of collecting material to write an "N.A. book on recovery."

Who Owns Our Fellowship?

I am a member of Narcotics Anonymous. ...How do I define that term for myself? ...I base my program on the concept of powerlessness over addiction as stated in the first step of Narcotics Anonymous. ...My recovery is patterned after the spiritual principles found in the Twelve Steps and Twelve Traditions of Narcotics Anonymous. ...I actively participate in a Home Group. ...I serve that Home Group or any group of Narcotics Anonymous with the belief that "...one addict helping another is (therapy without) parallel", and, "...that the individual is precious to the group...", as stated in our basic text discussion of the first Tradition.

Recently [written in 1993 -Ed.], I received a report from a "Trusted Servant" in the mail. The spelling, typing and grammar was as incorrect as my own often is (I could relate!). I have learned that willingness is more important than expertise. The name of the trusted servant is unimportant, however, accepting a position of trust holds us to be "directly responsible to those we serve". Our trust was violated by the actions of this "Trusted Servant" as they themselves reported.

In the position of a Regional subcommittee chair this "trusted servant" went to the W.S.C. quarterly and during an open forum reported "about the area in our region that is planning to write literature, use it on their tables and make it available to other areas." This "Trusted Servant" asked "for some direction" from the "Trusted Servants" of the World Service Conference.

The direction given was, "...We should encourage them to write and help them to understand the process that we as a fellowship use and that the purpose of this process is to insure that a piece of literature is first submitted to the WSC-LC, then the Board of Trustees and then to the fellowship." They went on to say, "...this area might develop a newsletter and use these articles in them or utilize the region's existing newsletter." The "regional Trusted Servant" reported that "it was stated that it is rather arrogant for anyone to think they do not have to follow the process developed by the fellowship, it also creates 'disunity'."

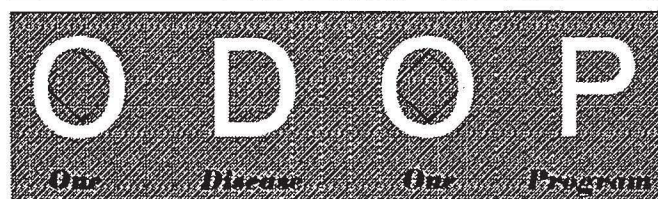
Who owns THIS FELLOWSHIP???? Do our Boards and Committees? DO our TRUSTED SERVANTS? Who is the ARROGANT party in this essay on what groups and members may or may not do? This area that our Trusted Servant felt the need to "run and tattle to the 'World' about" has members who were on the World Literature Committee that wrote OUR BOOK. This Area held one of the World literature Conferences where the BOOK was

WRITTEN. This area knows through experience what the "real" Fellowship Literature Process was. It was not allowing boards and committees to decide and dictate what was written and it was never perceived that Groups and Areas would only be allowed to "write to newsletters" and such. A controlling posture like that would have resulted in no book ever being written. Most Addicts with under twelve years clean would now be dead, in jail or insane if not for the willingness of "this group and area"! The area in question trusted this "Trusted Servant" to serve their Area. The "Trusted Servant" however, seems to believe that the only direct responsibility they have is to service boards and committees. My Home Group is not in this Area; must we now worry that next time this so called "Trusted Servant" will report on our actions?

The direction given by the W.S.C.-L.C. states that the current literature process is "holding with the spiritual principles of Narcotics Anonymous". This is the process that replaced the process that wrote the Book. The current process will not allow any member who worked on the Book to participate in our lit. committee today. This current process is responsible for paying a professional to rewrite the fourth edition and writing the fifth edition without fellowship input or approval (you did not get to go over this book word for word as we did before this current process began). You and I are only allowed to approve or disapprove literature today. This current process didn't even look at the hundreds of pages of input collected since 1984 on the "Just For Today Book". This current process chose to write it in closed committee instead. This current process has never made amends for breaking faith with the FELLOWSHIP. Where are the spiritual principles in these actions?

Who Owns This Fellowship? Narcotics Anonymous members do: Narcotics Anonymous groups do. If not for the members and groups there would be no need for a service structure! There would be no need for service positions or titles. Who owns our literature? The members and the groups do. We do! WE WROTE IT, and the only "direction" we had came from a loving God as he expressed himself in our Group Conscience.

The Spiritual Principles of Narcotics Anonymous are NOT NEGOTIABLE, no matter how many "concepts" we write to try to relieve ourselves from direct responsibility. No matter how hard we try to decide for, govern and dictate to, members, groups and Areas. No matter how convincingly our addiction tells us that our service position gives us the "right" to tell members, groups and areas what they may or may not do. MEMBERS OWN THE FELLOWSHIP. ♦



WHO AUTHORIZED THIS?

NA INTELLECTUAL PROPERTY BULLETIN #5

CONFLICT RESOLUTION WITHIN THE NA FELLOWSHIP

The procedure to be used if any conflicts arise relating to copyright or trademark use by an individual NA member, group, or area or regional service board or committee

The conflict resolution policy described in this bulletin was developed specifically to help address some issues that may arise in implementing NA Intellectual Property Bulletin #1, *Internal Use of NA Intellectual Property*, at the local level.

Before we proceed further, let's define two terms we will use in this bulletin. By "local" we mean the group, area, and regional levels of the service structure of Narcotics Anonymous. The term "registered" refers to those area and regional service committees that have registered themselves with the World Service Office for the purpose of using NA's trademarks and reprinting portions of NA Fellowship-approved literature. Details on how to register appear in IP Bulletin #6.

Once an area or regional service committee has registered with the WSO, it is granted authority under IP Bulletin #1 to extend similar permission to its subcommittees. As a condition to the exercise of such authority, each area and regional service committee shall be held accountable for its subcommittees' use of NA's intellectual property.

If a conflict should arise on the local level regarding the reprinting of NA Fellowship-approved literature or the use of a registered NA trademark or service mark, the following is the process that will be used to resolve it:

1. If the conflict arises with an individual NA member or at the group level, the conflict should be resolved at the group, the area, or, if necessary, the regional level.
2. If the conflict arises at the area level, the conflict should be resolved at the area or regional level.
3. If the conflict arises at the regional level, it should be resolved at the regional level.
4. If it is not possible to resolve a conflict at the local level, the World Service Office should be contacted for assistance in resolving the conflict.
5. Since the WSO is held legally accountable for safeguarding NA's intellectual property, it is also legally responsible to be the final arbiter of such conflicts.
6. If the member, group, service board, or committee is not satisfied with the decision made by WSO, it can request that the conflict be resolved at the next annual meeting of the World Service Conference.

This document is published by WSO in accordance with its duties as described in Article V, Section 1:1 of the Fellowship Intellectual Property Trust Instrument and Article IV, Sections 4-7 of the Trust Operational Rules, approved by the Fellowship of Narcotics Anonymous as given voice by its groups through their regional service representatives at the World Service Conference on April 27, 1993. For more information, write to the World Service Office, PO Box 9999, Van Nuys CA 91409 USA or telephone (818) 780-3951.

Not you, not me, and not the W.S.C. One of the World Service Conference Co-Authors of the "Use" Document has disavowed it. Yet there it is, easily mistaken for Ultimate Authority. How many are aware that a U.S. Court retains jurisdiction in this matter?

More Grateful Dave "From The Grave"

N.A. STATEMENT OF UNITY

1. Every Member of Narcotics Anonymous is entitled absolutely to know all the business of Narcotics Anonymous.
 2. We shall always be guided by the idea that the truth shall make us free, and that censorship and suppression of information will lead to crippling disunity.
 3. We make clear our understanding that our right, as individuals within this Fellowship, to know is paramount and is exceeded only by the primary purpose of Narcotics Anonymous itself; to carry the message to the addict who still suffers.
 4. The right of anonymity and confidentiality pertaining to business matters which our Fellowship finds itself involved in should never be used as a reason to avoid full disclosure.
 5. It ought always be the responsibility of those who disseminate information relating to Narcotics Anonymous that they ensure that such information is factually true and accurate.
 6. No one is in authority over anyone else in Narcotics Anonymous, thus no one, regardless of position, has a right to withhold information from members of the Fellowship about the affairs of N.A.
 7. We accept no other authority in Narcotics Anonymous but a loving God as he may express Himself in our group conscience and we do not look to any entity in N.A. as "official" or holding any authority over any other entity or Member.
 8. No Member of Narcotics Anonymous shall ever have the right to decide for another what information shall be made available. All information is necessary for our Fellowship to collect an informed group conscience.
 9. We recognize and make clear that any stifling of or attempt to stifle our freedom and right to know fully the affairs of N.A. by any individual, group, element or faction within our Fellowship is a clear violation of the very spirit of Narcotics Anonymous.
 10. Where key information about our Fellowship and services, which the membership has an absolute right to know, has been withheld by those who would make themselves authoritative and decide who shall know what and when they shall know it, the principles contained in this Statement of Unity shall be used to expose such information fully and widely.
 11. Because our paid workers in Narcotics Anonymous may hold positions of sensitivity, they shall be held to a high standard and their activities on behalf of N.A., individually and collectively, shall be scrutinized and fully reported to the membership that provides the support, Special workers should never take the place of volunteer trusted servants.
 12. As our recovery is based on the Twelve Steps, our groups' relations with each other and the world is based on the Twelve Traditions, our service structure and method of operating within that structure is based on the Twelve Traditions, so is our desire to promote the full and free flow of information and free and open sharing of all the affairs of Narcotics Anonymous defined by the Statement of Unity.
-

WHAT'S UP?

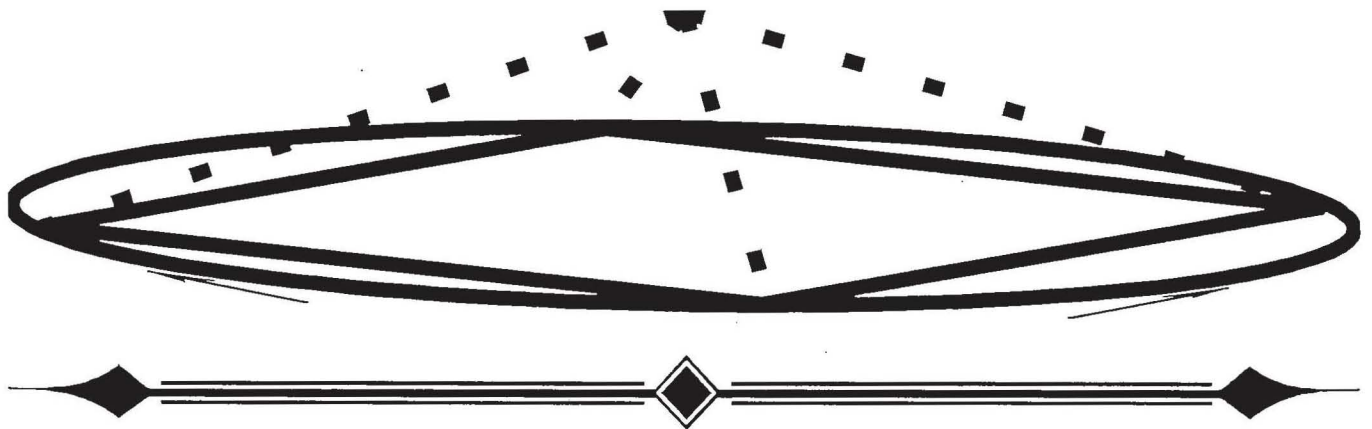
I've been around this thing since before the first article was written. There has been a tremendous amount of thought and discussion that has taken place on it's make up, policy, style, etc. Yet there isn't much response in writing from it's readership to supply ideas on where we are going with it. Don't get me wrong, the response has been very supportive and thankful for what has been done with this newsletter. The insight supplied and the ideas shared have met with acceptance on many fronts throughout the fellowship. Some have expressed that they felt for the first time, that they were not alone in the way that they felt. It has done me a world of good to help this effort and to hear that some think that it has been a job well done. Now what.

The idea to provide an alternative voice and view of this thing we do called recovery, has been around awhile. When workers for the Basic Text drew together they found themselves taking shots from the rest of the fellowship. They passed out cards with the name ANONOMI on them. This carried the description of a world wide home group for individuals that had been looked at as different in their home locations do to their work on the book. They faced comments like "who do they think they are, writing the book about the fellowship." Tough stuff to face when you are working on an effort to bring something into existence that previously had no frame work, no description on the process that was found to work for people like us. As it neared completion there existed a band wagon for the effort for those who didn't take part, to jump on.

The book then spent many years as a football. Going through it's changes and controversy and the splits that this can cause. Once established as a primary source of recovery it has been put out to rest. The old literature process of conferencing the material is gone from the WSC process. What then shall those that learned to love that process do?

Well we began working on other projects like the history book and The NA Way of Life book. Then this newsletter started to bring you information and other views of what is happening in NA. It would seem there are a lot more things to explore and you are the ones to bring them forth. I need this sort of stimulus to keep me green and growing.

You have sent your bucks and should have what you are looking for. You have got ideas... now give them up. Lets get on with it. There is so much we can do when we all share the work and work what we share. ♦



To get *New Awakenings*

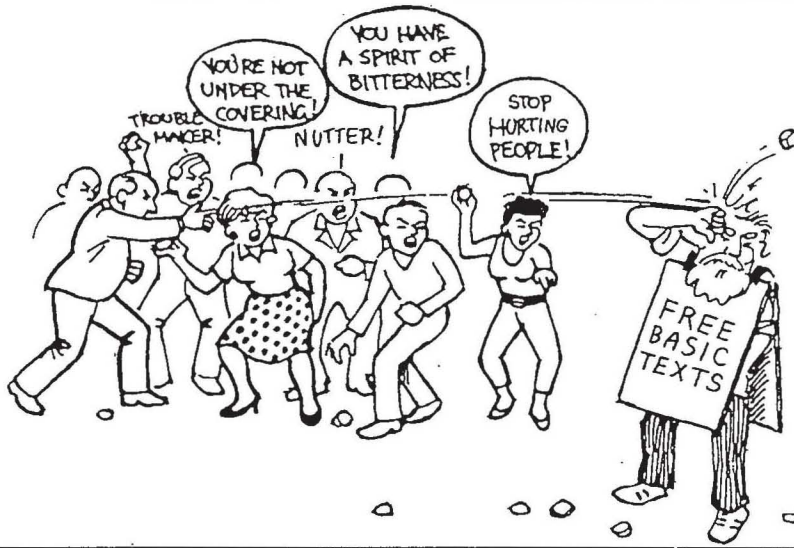
Just send us your name and address. Use this form if you wish. Send us a letter if you can. We publish the first week of every other month. Getting you one issue #4 in the U.S. cost 68.0¢. Projecting from this cost we figure the cost for a year (6 issues) should be \$4.08. Sending more enables *New Awakenings* to go out to addicts who haven't seen it yet.

♪If you move don't forget,
let us know where you went!♪

Name _____

Address _____

Mail to: *New Awakenings* P.O. BOX 21232
OAKLAND CA 94620 U.S.A.



New Awakenings
P.O. BOX 21232
OAKLAND CA 94620
U.S.A.

New Awakenings

Those Famous Traditions - 4 & 9

Tradition 9

Some texts say of service boards and committees, "None of them has the power to rule, censor, decide or dictate." Some don't. We hear all sorts of rumours, claims, arguments and so on. But no proof. I think the proof is right there in those words. Tradition 2 tells us a group's one ultimate authority is a loving god as he may express himself in our group conscience. To me that means that no service board or committee has the power to rule, censor, decide or dictate. Seems fairly clear. As both books say, "They exist solely to *serve* the fellowship." That too clearly means they can not rule, censor, decide or dictate. I think its a pretty important point. So how does it help to explain the traditions to leave it out? Beats me.

Tradition 4

Talking again of service boards and committees, tradition 4 says, "Whether we choose to utilize these services is up to the group." Again this is left out in the 5th edition. Tradition 2 says that a group's decisions are made solely by its conscience - so of course its up to the group. For this choice to be up to anyone else would be a violation of tradition 2. So again the quote speaks the truth, and again its not in the 5th edition. Interesting.

These quotes are not actually essential. These principles are covered already by tradition 2. But they are there to explain, to make clear, to pass on understanding - just like all the writing on the traditions. For that reason they are important, as is the whole chapter. Does it help your understanding of the traditions to leave these important points out?

If you go from the 3rd edition revised with the original 4th and 9th traditions to the 5th edition, you'll discover all sorts of little changes and re-interpretations and some quite significant ones too. It's quite an eye opener.♦

TOP TEN REASONS FOR AVOIDING TRADITIONALIST SERVICE

10. It'll never work, there's no hope.
9. Right on! Can I speak at the convention? Are there plane tickets? No?! Well screw that then!
8. Will they help me sell my _____? No?! Well screw that then!
7. You can count on me! Call anytime and I'll work my mouth.
6. Well I changed sponsors and I broke up with my significant other and I've been struggling with the nature of God and having problems with issues that aren't covered in the Basic Text and...
5. Somebody has to stay home with the _____.
4. I won't have anything to do with anything that _____ is involved in.
3. I'm out of the mud. No, I used to feel that way but I've risen above all that, you know. I finally realized that like everything is everything and none of that really matters cause it's all in the hands of a loving God anyway and personal recovery depends on everyone liking me.
2. No thanks! I'm doing a bang-up job bringing positive change from within the existing structure.
1. THAT's not approved! Is it?

Humble Ha

Hello out there. The big wheel keeps on turning. Hope you're having fun and recovery is yours to be had. Sure wish I was hearing more from all of you in print. Out here in Boonieville it takes a heap of phone money to hear the variety that I hear in this newsletter every other month. So please add your voice to the music I love the most, the sound of growth and change.

I've been meaning to write about a certain subject for quite awhile. Humble is the thing and it certainly looks like the thing that we collectively do the worst. I have not heard much discussion and wonder if my feelings are representative of addicts elsewhere. I seem to be getting better at it. Seems we all must or this process just does not work so wonderfully. Looks like we have all used this lack to get our way for so long that it is like a second skin at times. I know there are some that are the exact opposite and never use this power. Those aren't the fighters that I love so well and identify with so closely.

As I learn to be humble a little more each day, I LIKE IT. So I'm learning this by using it and it allows more things into my life the more I apply it. Principles are just words until they are understandable and put to use in my life. So I need the words from all of you in your humblest form. The power lies in this humility. It seems to supply openness that makes room in this packed existence for the many things that god wishes to grace us with.

When I don't do humble well, I'm once again playing god. When I try and get my way, by all the tricks that I have learned, the helping of others becomes a drug. Feels like this fellowship has suffered long enough under the prestige junkies we have attracted. The past shows us that we had to use these individuals because they were the only ones that had the resources to travel. Looks like we have more humility these days, even if it doesn't show up well yet.

In talking with a couple of new RSR-A'S last year they told me that they had gotten into service because they wanted to travel. W E L L! DOWN WITH YUPPIE TRUSTED SERVANTS....UP WITH HUMILITY. Pick the best and keep the rest.

In the courteous way I must approach my god, I hope to approach others and help them, as they help me, to get out of my own way. That way god can rain down some more of that good god stuff that I get off on far better than anything else.

**Yes
Back Issues
of
New Awakenings
are available**

Publishing Box

New Awakenings is a service at cost for the fellowship of Narcotics Anonymous. It is not affiliated with the known service structure. We are guided in this effort by the principles contained in the 12 Steps & 12 Traditions of *NA* and by a desire to improve our internal communications. You may freely reproduce this newsletter in whole or in part as long as you don't sell it for a profit or alter the text - we call this the Fellowship Spiritual Trust.

Who writes these articles? You do. The newsletter also needs your cartoons, poems, feedback, suggestions for improvement, etc. Sending the names & addresses of members who might be interested (please keep those coming!) results in their receiving two (2) issues. Members not responding are deleted from the mailing list (see bottom of p. 11).

We share our experience and learn from each other. No individual inside or outside the fellowship represents Narcotics Anonymous. Nothing appearing in this newsletter is necessarily more than the feelings of one *NA* Member, just for today.

Financial Statement

Received:

Georgia	5.00
Missouri	30.00
Missouri	5.00
Colorado	25.00
Nevada	25.00
Wisconsin	10.00
Washington DC	2.00
Illinois	35.00
New Mexico	7.00
Florida	20.00
Maryland	10.00

Total 174.00

Expenses Issue 5:

Printing	77.94
Postage	35.67

Total 113.61

Standing For Something

"That's renegade literature and I've been told to stop it."

"Who authorized you to write that?"

This is the reaction we've received here in Louisville, KY to the N.A. Way of Life, a fellowship work in progress. I've personally worked on this book, with writing groups in Maryland, for three years but had just recently brought the idea here to Louisville.

The good news is that the idea of writing fellowship literature was well received by some here. We currently have a working group of six members and we must be eating our spiritual "fiber" because we make "regular" contributions to the work in progress. Recovery spirited people in Louisville are still ignoring the ridiculous controversy and inquiring about the project.

When we brought this project to Louisville, we encountered a small, vocal group opposed to the idea. They took it upon themselves to begin announcing in meetings that "renegade literature" was in the Area and that addicts shouldn't participate since this was not "NA approved" and was "unauthorized". When this announcement was made in a meeting I was in I assumed these people just didn't understand how our literature process works. I made my own announcement correcting the misinformation - stating that this project was not being carried into meetings, being sold or touted as NA literature, and that it is simply a work in progress open to any individual.

Seeing that this failed to dispel the hoopla and fury of these self-appointed NA guardians, I went to each of them separately and individually to see what they believed and share what I did too. As I have been taught, I dispensed with the controversy by dealing directly with the situation. The process, although insuring my piece of mind and keeping my side of the street clean, was scary. The power of the disease manifested through fear and distrust is sometimes startling to me.

One individual misquoted a passage from the Way of Life information booklet, telling me it claimed there were 36 written chapters and turning it into something devious. After correcting that I then found that, although he was completely sure we were up to something wrong, "Disunifying" and "against the Traditions", he revealed that he had neither called any of the contact numbers on the Way of Life pamphlet nor had he actually talked to anybody at World Service.

I informed him that what he was doing was spreading misinformation and touting it as the truth.

I had a difficult time actually pinpointing what the problem these people have with the Way of Life work. As I addressed their concerns, they simply changed the focus of their attacks. My gut feeling is that they do not truly believe that addicts can write for ourselves and take action for ourselves. The amazing thing is that these folks are Basic Text thumpers who say things like, "If it ain't out of the Text then I don't want to hear it 'cause its your shit." They know the Text inside out and claim to know all about it's making, "This book is written by addicts, for addicts." Boy was I floored when one of these guys told me he had a problem with the fact that we had asked an addict with 4 months clean to come write on the Way of Life. "What does he have to share?" I asked him if he realized how many of the Basic Text passages he quotes so frequently were written by folks with 30 or 60 days clean. Unfortunately, I have found that these folks aren't really looking for solutions.

The scary thing is that we have a problem not related only to the Way of Life project. Addicts everywhere are being indoctrinated into an authoritarian service structure. Where is the freedom in that? Where do we get to learn about personal responsibility? Lower

author•ized: from the noun, authority. See Tradition 2.

levels of service like World, Region, and Area, are being looked at as prestigious. Spiritual principles are being cast aside and votes of confidence are commonplace. We have masters, dictators and leaders. Anytime something is suggested, like photocopying I.P.'s to save H&I money, someone says, "We'll have to check with World Service on that." Who's in charge here? To whom does this fellowship belong? Folks act as if our leaders at the World are necessary to save us from ourselves. The immediate solution to this problem seems to be to continue to be involved in efforts such as the Way of Life, practice what I believe, and share what I believe. I can serve as a living example but I cannot force a new idea onto a closed mind. So, while some in Louisville may think us outside the Traditions and ostracize us, seeing the disease in action only firms our resolve to continue writing.

The most ironic thing here is that the ringleader of the anti-Way of Life movement started a new meeting a couple of months ago called "Standing For Something". What they have been standing for so far has been selling NA tapes, tee-shirts, other merchandise and going to conventions. While these things are not of themselves bad, I'm pretty grateful for what I get to stand for. Through the NA Way of Life and those who came before me, I am truly able to stand for something. ♦

SERVICES AT COST

How do we spend the Millions of Dollars generated for NA Services? Many people say it can't be done within the Traditions, hence the birth of the Concepts. So is it possible to provide Services at cost, to stay directly responsible to those whom are paying and receiving these services?

First we need to separate out each Service and compute the exact cost to provide each Service. Then you charge what it cost!! Seems simple.

Let's give it a try and see. Here are some possible examples. The money figures are my best guess and are not as important as the Principles that apply.

We'll use NA cassette tapes as an example. Let's say 100 blank tapes cost \$160, that's \$1.60 each. Postage cost 52¢ to mail 1-3 tapes, \$1 to mail 4-7 tapes and so on. A small mailing container cost 20¢ and holds up to 8 tapes, 35¢ for a medium container holding up to 20 tapes, 50¢ for a large holding up to 40 tapes, and so on. You could charge either exactly what it cost for each quantity ordered (i.e. 1 tape cost \$2.30 ea., 2 cost \$1.95 ea., 7 cost \$1.77 ea., ect.). Or you could charge one average price (i.e. \$1.90 ea.). Or you could charge something in between (i.e. 1-3 tapes \$2.00 ea., 4-7 tapes \$1.85 ea., 8-20 tapes \$1.75 ea., ect.). You might even add in the cost of order forms which would add maybe 2¢ to the price. A quarterly report of finances should be available and could be reported on the order forms.

Quarterly Report of Finances

Blank Tapes (200 at \$1.60 ea.)	320.00	Balance forward	47.50
Postage to mail 182 tapes	37.50	Money received for tapes	<u>361.30</u>
Mailing containers (40 small at 20¢ ea., 10 medium at 35¢ ea., 2 large at 50¢ ea.)	12.50	BALANCE	\$408.80
Order forms (100 at 3¢ ea.)	<u>3.00</u>	COST	<u>-372.90</u>
COST	\$372.90	Balance forward	\$35.90
		(Avg. price per tape this qtr. is \$1.89)	

The prices should be adjusted periodically to reflect the actual cost of the product. The same could be done for Literature projects. The example below is of a book that has increased in size over a period of time and is now about 300 pages.

Full Financial Report of Project

Copy cost for one book, 300 pages, 2 cover sheets, and binding is \$5.50. This includes cost of copying at 3¢ per sheet of paper, cover sheets at 25¢ each and 50¢ for binding one book. Also the price of postage is \$2.90 for one book and decreases per book with multiple book mailings.

Jul-Sep 94		Oct 90 - Sep 94	
Copy cost for 200 books	1100.00	723 books *	2892.00
Postage for 67 books	154.60	Postage for 412 books	973.76
Mailing boxes (5 at 75¢ each)	<u>3.75</u>	47 boxes *	<u>34.74</u>
COST	\$1258.35	COST	\$3900.50
Sale of 140 books	964.30	Sale of 723 books	4124.50
Cost of travel (ARE YOU KIDDING)	00.00	COST	<u>-3900.50</u>
Balance forward Jul 94	<u>518.05</u>	Bal. forward Sep 94	\$224.00
BALANCE	\$1482.35	(* price of book varied because number of pages, copy cost, and cost of boxes changed)	
COST	<u>-1258.35</u>		
Balance forward Sep 94	\$224.00		

These examples could be for any Services. Wouldn't it be great if you could give your financial support to exactly what you believed in whether it was the World Translation Project or to produce NA Basic Texts for distribution in Area Hospitals and Institutions or to send World Trusted Servants to Israel to settle a dispute between NA Groups. You could also give your money to your Home Group and help decide with the other Home Group members how God would best want the money spent. Or maybe a combination.

At least you would know what your money was going for. The present state of affairs is that your and your Group's NA product purchases are Taxed like the Government Taxes our purchases. Like when we buy gasoline that costs 50¢ a gallon from the gasoline company but we pay \$1.20 at the pumps because 70¢ is Tax. The 70¢ goes to further what the government thinks is best for us. It's just like buying a NA Basic Text that costs \$2.40 to make but we pay \$8.80. The \$6.40 Tax goes to WSO Inc.

...At Cost

continued from previous page

to further what they think is best for us.

Oh yeah we have a say in what is decided like we do in government. Well maybe not as good as government. I've never had a chance to vote for any of our World Trusted Servants at my Home Group or Area or Region. Except for the RSR's and other World Trusted Servants, none of us has a vote on who runs our "NA Government" at the World level.

So why should they listen to us. They have a monopoly on NA Literature and all other Products. They set the price of the Tax and they decide how to spend it.

It's time to get back to direct responsibility. Services At Cost does just that. If we don't want something we won't support it. If you think it's good to fly a couple of people somewhere to help settle a Group dispute then you can spend your money on plane tickets, rental cars, hotels, and meals, instead of making newcomers pay for it.

Services At Cost will work for all Services, large and small, and at all levels from Group to World. It will make carrying the NA message efficient and effective. Our Program tells us to be responsible for carrying the NA message. I can't just donate money to NA and say I'm doing my part. I must see that it is actually being put to good use making the NA way of life available to Drug Addicts. No longer will I be Duped into paying WSO Inc. \$8.80 for a \$2.40 Book or paying a Literature Committee \$30 for 250 pages of literature "work in progress".

This is why I support projects like New Awakenings. I know what the money is spent on because it is reported in every issue. I know the money I send is only being used for purchasing and mailing the Newsletter because it is reported in every issue. I applaud New Awakenings for showing us the "Traditional" way of providing World Services that are directly responsible to those it Serves. ♦

News Bits

A motion from Show Me Region for a \$5.00 paperback Basic Text was easily defeated at the WSC this year. We were listening to a taped conversation the other day between Dave M. and a WSO BOD from 1990. The BOD, urging Dave to stop printing Basic Texts, implies that bringing this valid issue "using the right channels" would get support. This BOD is now a Trustee. Wonder how he voted...

Seems more of your money is going to lawyers to keep the message from being carried. Seems that the posting of our literature in the on-line computer world (where AA's has been for years) may jeopardize the thousands already spent to protect our message from, from, well you know, to protect it.

If the above NewsBit makes sense to you then you probably already know about the upcoming World Convention in Jonestown and the need for volunteer Kool-Aid servers.

Dilution Department: Western States Literature Convention (WSLCC) believes our message has become staid and dated and if only we could understand the diversity of recovery in our fellowship we would be better able to represent this new understanding in our written message. Furthermore if we attend this event we could come to a clearer understanding of what we personally believe. Experience out, politically correct in. Oh yeah they're also going to have Story Tellers there to share Fairy Tales. I hope they won't be staid or dated...

And then there were twelve... In July the East Anglia Area was finally expelled from the U.K. Region. Vote was 6 for expulsion, out of 13 existing Areas. Do the Math.

Send your NewsBits in with the means to verify them. Like the rest of this newsletter, it will work if it gets support and will die, should die, if it doesn't. Have a nice holiday season and remember, don't follow leaders, watch for parking meters.

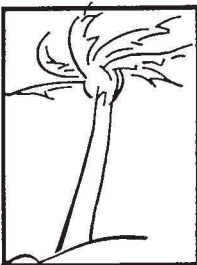
FSSBNA VI

TRADITIONS IN THE TROPICS

THE SOUTH FLORIDA REGION PRESENTS:

SUN, FUN, DANCES

- HISTORY OF NA-SUBCOMMITTEE WORKSHOPS.
- THE NA MEETING FROM HELL.
- WORLD CONFERENCE AGENDA.
- SPANISH PROGRAM.



FLORIDA SPRING SERVICE BREAK VI

SOUTH FLORIDA HOSPITALITY

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MIAMI BEACH
(305) 932-2233
(800) 327-6363
ROOM RATES:
\$69 OCEANVIEW
\$81 OCEANFRONT

REGISTRATION INFORMATION

MAKE CHECKS PAYABLE TO FSSBNA. MAIL COMPLETED REGISTRATIONS TO:
FSSBNA CO JOE MARCOS 3122 NW 79 AVE, APT.#108 MIAMI, FL 33166

NAME _____

ADDRESS _____

PHONE _____

NUMBER OF REGISTRATIONS _____

DONATION _____ (REGISTRATION IS BY DONATION - SUPPORT OUR SEVENTH TRADITION)

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TOTAL ENCLOSED

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REGISTRATION IS BY DONATION!!

The following is the history section from the Grey review form of our Basic Text, 1981. The first half of this chronology was printed in the last issue of New Awakenings. More extensive chronologies have been done since. Interested?

A CHRONOLOGY (Part 2)

May 19, 1979: The groundwork for a World Literature Conference was laid at a meeting in Atlanta, GA.

May 27, 1979: The steering committee for the World Literature Conference meeting in Atlanta, tentatively scheduled the conference for Wichita "in the fall."

August 26, 1979: The conference committee in Wichita held the first planning session for the conference.

October 6-7, 1979: The first W.L.C. was held at Wichita, KS. Attending the conference were a total of thirty-five members from Kansas, Ohio, Nebraska, Georgia, California, Tennessee and Virginia.

This conference established an initial style guide for the proposed book and began the task of cataloguing hundreds of pages of material submitted by the Fellowship world-wide. The Wichita conference staff guide was later released in pamphlet form as "The Handbook for Narcotics Anonymous Literature Committee."

The Wichita Conference opened at 9:00 A.M. Saturday, October 6, at Ash House. Morning details included a presentation by various members of the steering committee on the history of N.A. literature and the need for a definitive text. The members then were presented a proposed workshop agenda and the session closed for lunch.

The Conference reconvened in the Offices of Home Owners' Trust Insurance, Parklane Shopping center, in workshop form at 1:00 P.M. The Saturday sessions closed at 4 P.M.

The conference reassembled to 9:00 A.M., Sunday, and continued in workshops until noon break. Reconvening at 1:00 P.M., the workshop presented a report to full assembly. The conference ended with a group session to approve the two-days' work. The conference ended at 5:00 P.M.

In addition to preliminary work on the basic text, the Wichita conference established general guidelines for the Literature Committee concerning the need for a treasury, ways and means of raising money, the need for publication, and expanding and improving the I.P. library.

Respective of the basic text, the conference proposed a Fellowship-wide effort that would be an N.A. work-not a supplement of the A.A. big book. Guidelines for collecting material were established. Of 62 proposed topics, 59 topics were accepted. Fourteen chapter outlines were proposed and twelve adopted.

More than 500 man-hours of effort went into the Wichita Conference.

Sept. 8-12, 1980: The second W.L.C. was held at the Lincoln Federal Building, Lincoln, NB. Attending were thirty-six members from Georgia, Pennsylvania, Ohio, British Columbia and Oregon.

The meeting opened with a background report on the growth and development of literature. Five achievable goals were proposed for the conference: establish an outline of the chapter headings; inventory materials collected; collate material into outline form; select material ready for print; and determine further material needed.

The first goal was tentatively achieved on day one when the assembly, reporting back from workshop, adopted a ten-chapter outline with additional preface, introduction, dedication, personal stories and appendix.

Beginning with day two, the actual sorting of material began. Due to the large volume of materials, each chapter was subdivided into various categories. By the end of day three the inventory and sorting process had produced an initial draft of "Chapter One" ready for rewrite. By the end of day four, the ten chapters had been divided into nearly 100 sub-headings.

Prior to the end of the conference of day five, the various workshops had sorted through hundreds of pages of raw material and had produced 511 sheets of paste-up material, the genesis of the book. These 511 sheets were the basic outline of a rough draft. Of which 42 pages of paste up devoted to Chapter One, six final "rough draft" sheets were set aside as the "first draft." The conference with a book in recognizable form.

The members of the Lincoln conference worked around the clock during the last three days of the assembly. More than 1100 man-hours of labor went into this conference.

Jan 31-Feb 8, 1981: The third W.L.C. was held on campus at Memphis State University, Memphis, TN. The conference opened with 27 people from 8 states in attendance. The initial meeting of this conference established two goals: complete final draft of the N.A. book; and submit the approved text to the Fellowship as a whole two months prior to May 1, 1981, the date of the World Convention, with final approval to be sought at the Los Angeles convention.

Day two of the conference began with a consensus on workshop guidelines. It was decided by group conscious to divide into smaller groups and to put each chapter through more than one workshop. It was also decided to "workshop" one chapter at a time until a final draft was achieved.

Beginning with day two, the assembly began daily contact with the local areas. Members in various areas and regions were located to accept long distance phone calls for the purpose of further input, as well as to solicit funds.

From day one, January 31, through day nine, February 8, the conference worked nearly around the clock in shifts. Each line in every paragraph, on each page of every chapter went through several group conscious workshops before reaching "final typing." Chapters were rewritten, revised, expanded, cut and edited several times. Not all of the final effort was done at Memphis. One chapter was roughed out in California and air-expressed to Memphis. One chapter travelled to Ohio with a committee member, and was re-written on the plane back from Ohio to Memphis. Long distance calls were made from coast to coast to verify input, assemble new data and to collect stories.

Some of the chapters were found to be in an acceptable first draft stage, based on the work performed at Lincoln. One chapter was incomplete through day six of the Memphis conference.

During the course of the Memphis conference, more than 70 people from 13 states were in actual attendance at some time during the nine days. In addition, dozens more members from coast to coast were consulted by telephone and contributed either by phone, mail or air express.

At Memphis alone, more than 4,500 man-hours were expended in the various stages of writing, rewriting, assembling and final compilation. Nine typewriters, two photocopiers, three cassette players, two telephones and a dictaphone were kept in almost continuous use; and more than 20,000 sheets of paper were used to produce 200 pages of basic text.

February 9, 1981: The Memphis conference ended and the files, equipment and now-approved text of the review copy were moved to a local member's home. A small group of committee members from Kansas, Ohio, Georgia, California and Tennessee remained to carry out the conference directive to have the work printed and assembled for mailing.

The members from Georgia, California, Kansas and Ohio eventually returned home and the few dedicated members from Tennessee continued to work around the clock to coordinate efforts with the stenographer and printer. This group remained in constant contact with committee members from Georgia, California, Oregon and Ohio.

The eleventh hour efforts of the group in Memphis included dozens of phone calls to Georgia, Oregon, California, Missouri and other areas, as well as miles of driving from the work area to the stenographer to the printer; lengthy visits with a lawyer (for copyright of the review copy) and post office (for mailing permits); trips to Western Union to collect money orders and to the bank for deposits; the slow, tedious task of proofreading and final assembly of 1200 copies; and the actual addressing and mailing of the review copy to the Fellowship world-wide.

February 27, 1981: The review copy is mailed.

**This is a life time school;
our graduates get loaded.**

*-from the Grey Book, Ch 10
"More Will Be Revealed"*

HONESTY

Honest - Not lying; cheating; stealing, or taking unfair advantage; honorable.

As a newcomer I was taught that honesty must be an essential part of my recovery. I was told that not only must I learn to be "cash register" honest, but that I must try to learn to be honest with others and most importantly, with myself.

So off I went down the road of recovery trying my best to learn the principles that have been set out before me. Sometimes I do really well and sometimes it takes me awhile to realize that I'm not looking through God's eyes after all, but my own. All in all, I always felt that honesty was one of the easier principles to learn, until recently.

A situation had arisen that any knowledge or admittance to past drug use in my life would hinder me greatly in the direction in which I wish to pursue my life. The problem, whether or not to tell them of my past. Suddenly, honesty wasn't as cut and dried as I thought it was. I had all of these questions, and was starting to realize that there was no easy answer.

All I knew for sure was that I felt a great deal of confusion, and that for the first time in my recovery I didn't have a clear answer. So being the good recovering addict that I am, I prayed about it, then sought the guidance of the fellowship. I see now that I went in thinking that everyone would tell me the same thing, that there would only be one direction in which to go. What I got was several possible answers with so many different kinds of reasoning behind them, that it seemed to only confuse me more and lead me farther away from discovering a real solution.

I realize in listening to people that it wasn't the answer that was confusing, it was the variety of reasoning behind the answers that was so confusing.

I was told That Honesty is a spiritual principle and that it should be followed to the letter at all times no matter what. That if I wasn't allowed to be honest or choose not to be, that I was denying my recovery.

I was told that I should lie, that sometimes we had to break the rules in order to be allowed to play the game.

That sometimes people didn't give us any choice but to lie.

I was also told (by someone else) that if less people played along with those rules and started standing up for what was right, then maybe we wouldn't be forced to lie and that the world might be a better place.

I was told to lie because it was something I wanted.

I was told that I was bucking God's will for me, that if I was meant to go in this direction that I wouldn't have to lie.

I was told that in Step 9 it says we should make amends to everyone except when to do so would injure them or others. I was reminded that I was part of the "others" and that it would be harming myself to jeopardize my chances by telling the truth.

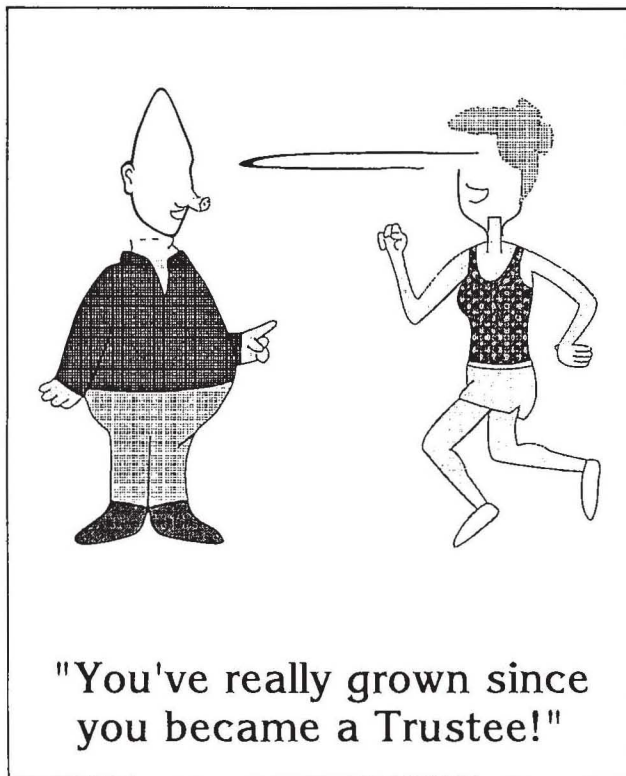
I was told to tell them a half truth, by saying that I had used only once or twice in the past.

And these are just the ones I could remember. I didn't know what to do. I, myself, found it hard to believe that God meant to restrict anyone who had ever tried drugs from being in this particular career field. I have always tried to put my recovery first, knowing that if I didn't, anything good that I might have, I'd end up destroying. Because that is what my addiction does.

I was being eaten up inside with frustration and guilt because I didn't know which way to turn. I kept praying and was sure God just didn't hear me. Then when I had almost given up, I tried one more time to talk to someone in hopes that they would have the answer.

They listened to the whole story and then to my surprise, asked me what I thought I should do. So I told them what I felt was right in my heart.

As I shared with this person I realized that I was worrying to much about what other people thought. That the decision needed to be mine and only mine, because it's one that I'm going to have to live with. You see, it's not important that we always make the right decisions. I don't think life or honesty is so cut and dried. We have to remember that we are human and that making mistakes is natural. All we can do is try. I think the important thing is to remember to have faith in the fact the God will be there with us even if we do make the wrong choice. We try to live by the principles of the program, and hope that with them we will make better (not perfect) decisions as our awareness of recovery grows. ♦



"You've really grown since you became a Trustee!"

I take pen in hand with vast array of emotions. The first is gratitude to be clean today; the second is for I am using the pen for this missive; third is anxiety for I don't know if this is what *Awakenings* wants to publish; fourth is faith, for I know I'm writing what I need to; etc. etc.

The where of now is on Cheaha Mt., the highest point in Alabama, the why is the *NA Surrender in the Mountains* #11, my 8th. It is raining, the leaves are as beautiful as usual at the end of October. My relationship with this mountain started when I was 17 yrs old, in the spring of 1958 and has lasted through 29 yrs. of using (active addiction) and almost 8 yrs. of recovery. During this relationship the mountain has always been the constant by which I could see, feel & gauge where I am today and compare it to any place in the past 36 yrs. Through then all the mountain has been a very special place, positively speaking. My father died up here 17 yrs. ago this coming Nov 5th, today would have been his 89th birthday. I believe today he & I are in loving harmony due in no small measure to the fact I'm clean and a member of Narcotics Anonymous.

About an hour ago I was sitting here in my cabin listening to the Blues Breakers, John Mayall w/Eric Clapton, reading October-November 1994 issue of *Awakenings* and specifically Grateful Dave's NA Statement of Unity when I decided to write & send this to *Awakenings*. The first issue was sent to me and was a most pleasant and thoughtful surprise. As a fellow Anonymi I have expressed my gratitude and support in an anonymous way before but I guess its time to do the dreaded deed "write about it, now".

It is my belief that through my service work I had the pleasure of meeting those responsible for allowing an alternate voice to be heard throughout the fellowship, at an NA history workshop in Huntsville. Also, it was my great fortune and honor to know and love Grateful Dave. During the last couple of years of his life, while he waged such a heroic effort to preserve our NA heritage, we spent many hours on the phone crying, raging, laughing and sharing all the benefits NA & recovery have to offer. That's freedom.

While Dave was doing his service, my service to fellowship, community and self kept me here in Alabama, where much like all the places I've read about in *Awakenings* and heard about from friends throughout the fellowship in the USA, we have felt the effects of the tentacles of money, property & prestige of those given to be driven by the power of the anti-principles. At first, I personally, tried fighting, defending, anger, fear etc., until with the help & love of those who care for me (in NA & outside) the surrender and acceptance came that this fellowship is done in a power greater's time and purpose, then relief and comfort came to me. The bullshit continues, as it probably always will, but it doesn't have to affect or have power over anyone, unless we give (allow) it to.

As the music playing is now the sounds and songs of the humpback whales. The realization that these gentle creatures are able to communicate with each other through vast distances in the oceans and in spite of the distances and all the obstacles between them they carry and send the message of hope & love, not too unlike those of us who carry the freely given experience, strength & hope of our recovery & life through and in Narcotics Anonymous.

In the last few paragraphs of *Awakenings* you asked for input as to how, or what could (can) be done to continue & encourage others to participate in this vehicle of an alternate voice or ear. Well here goes my 2¢ worth. In my possession was entrusted to me a manuscript about love, hope, commitment and other principles. It is entitled In Loving Service and for many reasons wasn't (hasn't) been published by the fellowship, WSC, WSO, WLC, etc., most probably because of that old bugaboo FEAR. Well, for me, service to others is what will keep me happy, joyous & free. There are (were) some important facts about service, the word & action, that were necessary for me to know (practice) before I could (can) be of service to anyone (fellowship, community & self). First, being a servant is an honorable but not lofty position. A servant is one who tends to the needs of others not as the slave who obeys the commands of a master. Secondly, service without love isn't service. If no love is present then whatever's being done is from self-servingness - self-centeredness - the core of our disease. Finally, service sets one free and helps remove and keep removed the blocks I - one puts between Spirit - Higher Power - Source & me - and only us (me) individually are capable of doing this - service done from love keeps me out of me, allows love in and freedom to grow.♦

YES, WE CAN

A HIGHER POWER IS THE SOURCE OF THE NOURISHMENT. NOURISHMENT THAT ENABLES PHYSICAL HEALTH, EMOTIONAL STABILITY, AND SPIRITUAL WELL-BEING. LOVE IS THE ACTION OF THAT HIGHER POWER, AND CARE IS HOW WE RECEIVE AND SHARE THAT LOVE. WE HOLD THESE TRUTHS TO BE SELF-EVIDENT.

THE NATURAL COURSE IS TOWARDS THAT SOURCE AND WE ARE IMPEDED IN THAT RETURN BY OUR ATTACHMENT TO THE ILLUSIONS WE IDENTIFY WITH. OUR RELUCTANCE TO LET GO OF THOSE ATTACHMENTS IS WHAT IMPEDES OUR JOYFUL JOURNEY TO THE SOURCE OF OUR BEING. WITH SERVICE TO OTHERS BY SIMPLY SHARING LOVE, THAT NATURAL RETURN IS ENABLED AND OUR LIFE BECOMES A PRAYER OF EXAMPLE AND GRATITUDE. WE ALSO FIND THESE TRUTHS TO BE SELF-EVIDENT.

FEAR IS THE ROOT OF THE ATTACHMENTS WE MAKE TO OUR ILLUSIONS, EVEN WHEN WE DON'T FEEL FEARFUL. TO MAINTAIN VIGILANCE, AND SURRENDER THAT LEARNED BEHAVIOR OF IDENTIFICATION CAN ONLY EASE THE PAIN OF LIVING THAT WE ALL MUST FACE TO GROW TOWARDS THAT LOVING HIGHER POWER WE NATURALLY YEARN FOR AND SEEK. THIS TOO WE HAVE GROWN TO BELIEVE.

THIS PROCESS CANNOT BE DONE ALONE OR EVEN IN ISOLATED CELLS OF LIKE-MINDED PERSONS. WE ALL NEED EACH OTHER. THE PARADOX OF PERSONAL FREEDOM IS HINGED TO THE INTERDEPENDENCE OF OURSELVES. IT'S A REFLECTION OF THE COSMIC SMILE. GOD BLESS US ALL.♦

Future of N.A.

Members share feelings, dreams and pain. Out of their sharing, member to member, will come the future of N.A. We have never admitted to yearning for rulers or dictators, yet we seem to have a system within our service structure where there are members who "know better." This article is devoted to the principle that we have a future as recovering addicts in N. A. The right to self-determination is not automatic. It requires action and occasionally, courage. Generally, the more willing we are to protect our rights, the less often we have to demonstrate our readiness to action.

How many people have gotten clean in the past few years and have no idea what the problems were with the Fourth Edition, Grateful Dave and WSO. Today's reader may not be able to see how *It Works, How and Why*, is not a book by addicts, for addicts. Using professional writers to finish the work violated not only guidelines, but the spiritual faith we had placed in our servants at the world level. Any reader of the minutes of the World Service Conference will see how the Fellowship expressed its will to keep literature writing in the hands of clean addicts and not reduce it to slick professional renditions that may read well yet lack the flavor and feel we trust.

Just For Today trashed Fellowship input to use form similar to other successful daily meditation books. *It was retailed to fit market needs, not the spiritual reality of N.A.* Many of us believe this retailing is behind many of the service disorders and efforts to control what happens in world service to benefit the corporation. We have licensed our World Service Office to *RETAIL* our literature IN OUR NAME to our membership, as well as the world at large. This is what creates the conflict of interest that sets members against member and makes our service structure accountable to a California corporation instead of our Fellowship.

When the perpetrators of disorder are not thrown out of office, it creates special problems that are hard to deal with by the Fellowship at large. In a short time, the perpetrators can make themselves seem like protectors of order and makes those who corrected them seem inappropriately awkward. We are loyal, informed, active, dedicated members. We are superinformed on some topics. But we have no one to tell us how superinformed we are. We have gotten into such subtlety that our positive proposals and big concerns fly over the heads of our readers. We have a big need to keep it simple.

Writing in the new N.A. World, we have to constantly update ourselves to account for readers new to N.A. who may not have the background either in service or recovery to understand or take part in corrective efforts. Each month, questions are written into *New Awakenings* about the nature of our N.A. literature. It might be very helpful to reach members with five years or less with answers. Many of these members, if not all, are unaware of where our literature has come from in the past or how changes can affect what is possible today. We don't want our writing to seem like an attack on our *reader*. While a certain amount of pressure to act in a responsible manner will be felt, we are more concerned about preventing the recurrence of errors than assigning blame to individuals who, after all, were acting without the benefit of the writings we are envisioning creating. While we are comfortable being sensitive to the needs of uninformed or disinformed readers, we should not allow those who committed errors to put us behind the eight ball just because we knew the written approved service structure didn't allow for their actions. It should be no fault to be informed and capable of principled action.

I feel we need to write to a general audience of well-intended members who are willing to do their part to help. A lot of members today don't realize that *The Temporary Working Guide to Our Service Structure* is our official service structure. The title itself is misleading. It was suggested at a time when it seemed correction was no more than a year away. Also, there was an improper understanding about the word 'suggested' in the introduction. Some took it to mean that we don't really have service guides or that if we do, this is not a well thought out, permanent result of considerable time and effort by experienced, informed members. It is. The Guide has worked rain or shine through all these years. Now they have a voting group of people who are nearly totally uninformed of our past who may vote in the Guide to Service or any other proposed piece without realizing they are being gulled.

The *Way of Life* book is going forward. Efforts to finish the current chapters are underway to make for a standard working form that can serve as the basis for discussion and input. Further down the road, individual chapters may be combined to form one new chapter, divided to form two or more new chapters or taken out of the work to form a separate book. While there is no particular section being considered for this, it is good to have this freedom. Also, efforts are underway to make individual chapters available as separate pieces just because it is so hard for the Fellowship to consider a book length piece. Several weekly meetings are now taking place around the Fellowship, increasing input to the book and making it easier for members to get involved.

[Note: There is now a newsletter called the *Way of Life Chronicles* which can be had by writing WOL 375 Franklin Ave, Aliquippa PA 15001. *New Awakenings* is not affiliated with and does not endorse the *Way Of Life* project. *New Awakenings* believes in at-cost services and financial accountability.]

Dear New Awakenings, Dear Family,

How do we consistently write such good stuff for our newsletter? I mean its concise, informed and usually written from experience. Maybe its members who care and can accept the truth that not everything about N.A. is as it should be and as for outside of N.A. but still of N.A. i.e., the service structure. Well that's a few members baby and meal ticket that the truth must be set free about.

Members in some Groups around here where I live actually believe that we (my Home Group and others) are not N.A. because we are not approved of by 1) U.K. Region, 2) U.K.S.O., 3) W.S.C., and 4) W.S.O. Our Area - East Anglian - has now been formally expelled from U.K. Region with an announcement at the U.K. Convention in August. Our crimes - apparently - are gross tradition violations. In my Home Group we recognise Group Conscience meetings as the only decision making process in N.A. To us, none of the above 1, 2, 3 or 4 is N.A. in itself or on it's own and none of them have any authority. We believe in Groups as authority about what happens in N.A. But even then a Group is only autonomous and can not dictate to other Groups, or force anything upon them. We have the right to carry the message, to the addict who still suffers, how we best see fit.

We have this right by being fully self supporting, autonomous, and vigilant in applying all of our Steps and Traditions in all of our affairs. Having this right brings responsibility and commitment if we are to grow healthy. The sad thing is, our actions have brought much condemnation from some and those some are well heard in N.A.


One of the main ways we try to help newcomers in our locality is by offering lifts to get to meetings daily. Phone numbers are given - we have a 24-hour helpline recently started. We offer 5 meetings a week in our town. We travel out to other meetings.

Another service we offer immediately to new people is free literature. This includes the 3rd Edition Revised (with Original 4th & 9th Traditions) Basic Text. We print the Text here and cost price allows us to give them away free. These books are never sold for profit. We get them for 80 pence a book now because the demand has increased - they used to cost £1 - and here then is the "tradition violation". It seems that this particular Basic Text is not approved by W.S.C. (there's no W.S.C. stamp of approval in it) nor W.S.O. nor U.K.S.O. nor U.K. Region - the 1, 2, 3, and 4 mentioned earlier. So the situation here is N.A. Groups in their decision making process (described in Tradition 2) approve the use and distribution of our Basic Text. But 1, 2, 3, and 4 say no. When 1, 2, 3, and 4 are on your back with the support of other members you got to look very carefully at your actions. Study your application of all the Traditions and wonder now and then if you're on the same planet as some of our other members.

My Home Group is over 9 years old - meetings have never stopped here in that time - though many folks have come and gone and our founder member here no longer participates in N.A. as of about 3 years ago. He is today approaching 10 years clean. I got clean here off the street - over 7 years ago. We have had many growing pains along the way and still.

When will the truth come out about our history? Why did we have 6 different versions of our Basic Text from W.S.C. '82 to W.S.C. '88? Why was the Fourth Edition professionally rewritten? Why was the Fifth Edition released to the Fellowship without Fellowship conscience or approval and yet released with a W.S.C. stamp of approval? Do we have anything to hide in our Fellowship? Can a member or a group be told what to do, what to believe; can we negotiate our Traditions for a quiet life or to please some that are well heard?

We do have disagreements and conflicts in N.A. as in life. Despite what some people say we can disagree without being disagreeable. All of our lives

continued next page 



To get *New Awakenings*

Just send us your name and address. Use this form if you wish. Send us a letter if you can. We publish the first week of every other month. Getting you one issue #5 in the U.S. cost 68.0¢. Projecting from this cost we figure the cost for a year (6 issues) should be \$4.08. Sending more enables *New Awakenings* to go out to addicts who haven't seen it yet.

♪ If you move don't forget,
let us know where you went! ♪

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Address _____

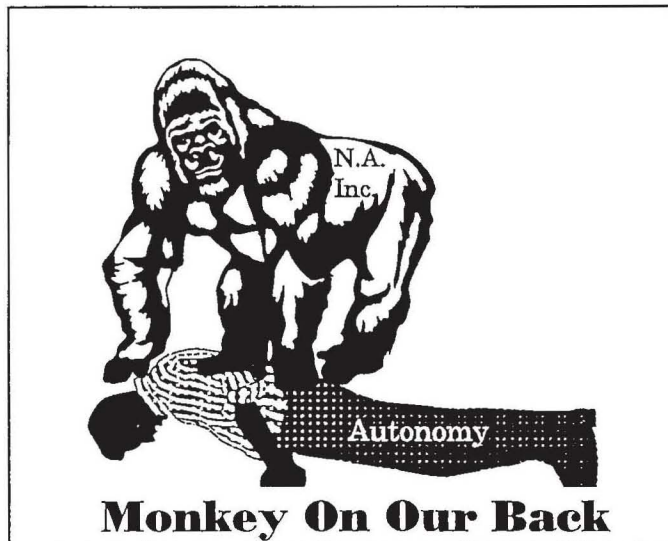
Mail to: *New Awakenings* P.O. BOX 21232
OAKLAND CA 94620 U.S.A.

Dear Family

...from page 11

are at stake. We've been given a new way of life and we can't screw it up just by trying to do our best. Personal recovery depends on N.A. unity. And N.A. unity depends on our personal recovery. The solutions and the answers to our problems of growing pains will only come through practicing spiritual principles. For us there is no other way. Be a part of the solution, not the problem. Don't put your head in the sand. How about some love and some sanity? How about coexistence? What about anonymity, humility, and equality? Why don't we just do the footwork and leave the results up to God? After all, N.A. is a God-given programme.

-From a fully paid up member ♦



New Awakenings
P.O. BOX 21232
OAKLAND CA 94620
U.S.A.

New Awakenings

The plan I have in mind is Radical and Total:

1. **STOP EVERYTHING**, freeze, halt, park, ect. Commit **ALL** of the resources of the Area to helping the Groups, **AND NOTHING ELSE**.
2. **RETURN TO THE PRINCIPLES**, they are what this program is based on, **NOTHING MORE, NOTHING LESS**. Robert's Rules of Order have **NO PLACE** in Group Conscience, they don't fit, and they are **LESS POWERFUL** than our Addiction. And if you don't believe that, look at how they help the powerful personalities.
3. **TALK TO EACH OTHER**, not **AT** each other. Nurturing the tiny spark of recovery inside each of us is the **MOST IMPORTANT** thing we do to carry the message, and it is the basis of which **GROUP CONSCIENCE** is formed.
4. **EDUCATE EACH OTHER**, if you don't know the simple beauty of the Principles **HOW CAN YOU BE AN EXAMPLE OF THEM? OR TEACH THEM?**
5. **SEARCH FOR THE TRUTH**, find all the ways our current program and service structure is in conflict with or violation of our **STEPS** and **TRADITIONS**. It'll be tough (like a fourth Step), but the sickness must be exposed.
6. **TAKE RESPONSIBILITY**, quit running, hiding, blaming, attacking, and **ALLOWING** addiction to make the decisions. **STAND FOR SOMETHING**.
7. **GET A "HOME GROUP"**, every addict has the responsibility of joining a group, One Group. You can go to as many meetings as you need, but you only **BELONG** to one group. You only participate in the group conscience of your home group. Do you think **YOU** deserve more influence than other addicts. Maybe you need to take a look at **YOUR** control issues, if you do.
8. **WORK FOR YOUR HOME GROUP**, bring the Principles, bring God, bring sanity, bring honesty. Kick addiction **OUT!!!** Don't tolerate the disease in **YOUR** Group. Say **"NO"** to Old Behavior, say **"NO"** to Outside Issues, say **"NO"** to speech makers and attention getters. **KEEP IT SIMPLE - FOCUS ON RECOVERY!!!**
9. **BUILD STRONG GROUPS**, based on Principles. These and only these are the **Foundation of Narcotics Anonymous**. A small Strong Group is much more attractive than a large Dysfunctional one.
10. **GROW FROM THE GROUP UP**, it is the member of Narcotics Anonymous who decides the direction of NA, not the Area, not the Region, and not the World. The member and group of NA must be healthy in order for NA to be healthy. All the service work in the world, all the money in the world, is useless unless more addicts can recover in our meetings than can get sicker in our Fellowship.

ADDICTS ONLY UNDERSTAND CONSEQUENCES!

Are the consequences you are seeing and experiencing bad enough yet? If nothing is done they WILL get worse.

-from the Policy
Welcome Home Group

VILLAGE

There is an old African saying: "It takes a village to raise a child." Our disease robbed us of our village. As our using progressed to the point where we sought recovery, the very people who tried to curb our using and help us in life seemed like fools and do-gooders. Or worse, they were trying to control us by telling us what to do with our lives. Only after we had lost so much "control" that we had to seek help could we admit that our way didn't work. We found another way in NA and through the Fellowship we regained our "village". This is just another way of saying we have people around us who love us and care about our welfare enough to help us. Our desire for recovery activates the system.

While some of our needs may be simple, it is often a complex matter getting ourselves into a position to change. Change is a very scary proposition to almost all people and addicts may be more frightened than most. Seeing others changing, hearing them share their feelings in meetings, being personally impressed by their sincerity and honesty one on one not only keeps us coming back, it inspires us to get some of these good things for ourselves. This is why someone who goes to ninety meetings in ninety days gets more out of the program than someone who limps by with one or two meetings a week. We may never be able to put a finger on just which one of the many factors relating to recovery that we get when we go to meetings makes the difference, the difference certainly shows up in our lives. It is probably a combination of things that sort of "overwhelms" us and pushes us to take the chances necessary to make the changes we need to make.

Our services need to be self correcting to provide an encouraging backdrop for our recovery. Needless conflicts, excessive indulgence in past wrongs and an unwillingness to make amends, allows some problems to live on long after their fair period of consideration is past. We have a growing, and hopefully effective, number of members who know our structure and enough of our history to envision and work towards solutions. Certainly sharing information the way we do in this newsletter is one way to help. I would also hope we are free to share optimism and hope for the future by sharing notions and inspiration about what may be ahead for us as a Fellowship. After all, this is the good stuff that many of us feel cannot happen in a structure that refuses to be open about what it is doing and clear about the commitment to not repeat the errors of the past.

Specifically, we want no more court cases. If World Services faces some problems with some members, they need to be creative and open enough to deal with the matter in some direct, non-public manner. While WSO's lawsuit may not have made headlines in local papers, it was well known that it was happening. The strange thing is that both sides in the lawsuit still act as if they won and no report of the entire proceeding has ever come out! Specifically, the service structure was designed to be a support system for any member seeking to do something good in the name of NA. It was never meant to be a governing body so laden with rules and goobeldygook that nothing worthwhile could hope to get through the system. Specifically, the enervating

continued ☞

Publishing Box

New Awakenings is a service at cost for the fellowship of Narcotics Anonymous. It is not affiliated with the known service structure. We are guided in this effort by the principles contained in the 12 Steps & 12 Traditions of NA and by a desire to improve our internal communications. You may freely reproduce this newsletter in whole or in part as long as you don't sell it for a profit or alter the text - we call this the Fellowship Spiritual Trust.

It is the intention that this be the last publishing year. Don't despair; this is no abandonment. Some of us feel a need for a break and a chance to pursue other projects. This sixty-day production schedule can be gruelling and it would seem better to bring *New Awakenings* to a clean end, review and inventory and perhaps start another newsletter than to allow this one to falter and fizzle.

We share our experience and learn from each other. No individual inside or outside the fellowship represents Narcotics Anonymous. Nothing appearing in this newsletter is necessarily more than the feelings of one NA Member, just for today.

Financial Statement

Received:

Oklahoma	5.00	Nebraska	10.00
Florida	5.00	Ohio	5.00
Kansas	10.00	Missouri	6.00
Oklahoma	1.00	Florida	10.00
Oklahoma	1.00	Illinois	10.00
Texas	2.00	Germany	20.00
Georgia	10.00	New Jersey	25.00
Missouri	5.00	California	5.00

Total 130.00

Expenses Issue 1:

Printing	95.80
Postage	53.12
Total	148.92

Happy Anniversary
10
March 1985 - March 1995



**COLCHESTER GROUP
 OF NA**

VILLAGE *from p. 2 ...*

inventory that has been going on seems to have cost more than money as more and more members and newcomers get used to a do nothing structure. All this to avoid the simplicity of "Hey, everybody! We have to follow our own rules if we expect to do any good". We have almost completely lost sight of the need to follow the service guides that more often tell us we can't do anything, at least not right now. The "Temporary Working Guide" is in reality our tried and true service structure with it's motions, amendments, and updates. Unless you want to lose this simplicity and openness, the word temporary needs to be removed from the title. Or you can just do nothing and let the "Guide to Service" be superimposed in the carefully arranged and planned vacuum that exists in NA today. I cannot stress enough that this whole thing is deliberate and planned rip off of group conscience. It seems to be based on fear of giving the Fellowship an open voice and freedom of information.

Meanwhile, recovery goes on. The miracles in my life and the good feeling in my heart goes on. At least the important things are happening and I am sure God will get to the details of world service in the course of things. Life in the NA village goes on meeting the needs of recovering addicts including this one. ♦

Tradition 8

Narcotics Anonymous should remain forever nonprofessional, but our service centers may employ special workers.

Some important stuff lies in this tradition. Are 'our service centers' part of N.A. or not? This tradition tells us clearly enough, but we must look at the most unlikely part: the word 'but'.

'And' means that the second half of the sentence does not contradict the first, and is carrying on in much the same direction.

'But' means the second half does not contradict the first half, but goes off on a different tack.

'Except' means the second half *does* contradict the first half of the sentence.

The little word 'but' in this tradition is frequently passed over with a minimum of concern, but it's very important. It tells us that the second half of this tradition does not contradict the first. Our service centres employing special workers is entirely consistent with N.A. remaining forever nonprofessional. So our service centers cannot be N.A. If they were, the two halves of the tradition would contradict each other! This tradition tells us they are 'our service centers', meaning they belong to N.A. They serve N.A. but they are not a part of N.A. Simple.

'N.A. should remain forever nonprofessional' tells us no N.A. member must ever be paid for service to N.A. For a service centre to employ N.A. members is against this tradition. The Basic Text spells it out again: *by not placing professional status on any member, we insure that we remain "forever nonprofessional"*. Paying members to write (or rewrite!) literature for us is plainly against tradition 8. We write for free, we *serve*. ♦

Attention Readers

From an old *New Awakenings*, someone has recently written to *Healthy Change* without getting any response. It is not clear that anyone writing to *Healthy Change* ever got a response and those notices were discontinued for that very reason. *New Awakenings* now takes a very much dimmer view of any such plugs for any service or project and apologizes to the readers for not having dealt with this kind of shit more clearly, more decisively, and much sooner.

News Bits

So Much For The Court Agreement #49,637: The Florida Spring Service Break (FSSBNA) Committee faced an impeachment motion in the South Florida RSC because of the annual notice appearing in this newsletter. The FSSBNA notice is customarily sent to about 40 newsletters. Seems the color of the *New Awakenings* was dramatic evidence against all concerned.

It's still a mystery why some non-U.S. RSR's (like New Zealand) are flown to the World Service Conference at Conference (Office) expense while others (Ireland for instance) can't make it for lack of money.

Did you enjoy the Sunday morning international panel at the World Convention in Baltimore? One of your speakers from England almost didn't get to speak after being denounced as a member of an unapproved Group. No such problem with the member who gave the wonderful report from Puerto Rico. This was the assailant from *New Awakenings* Vol 2 No 1 pg 1-2. No, he's not from Puerto Rico. Would you rather not know this kind of stuff?

Radicals' Lament

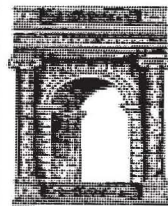
*Strict adherence to the Traditions they say,
Makes me one who would destroy NA.
"Get under the covering or at least shuddup!"
Salvation comes from sucking Up?
I got here you know behind the disease of addiction,
Stupidity I'm sure is a different affliction.
Don't ask me to front money sight unseen,
I wouldn't do it before and now I'm clean.
Surrender is vital, of that I'm sure,
One First Step only in an NA that's pure.
Where selling shit appears in the 7th Tradition,
I just can't say and it's not my position.
Are you Getting the Business or a Spiritual Gift?
Believing in Boards is a false sort of lift.
As responsibility and freedom go hand in hand,
That Corporate direction is a dry wasted land.
I'm waiting for you to eschew that structure,
Faith proves better than fear of the rupture.
Though it may appear to some less than sociable,
We've got it all and it ain't negotiable.
Willingness remains always the key,
And with it in time the power to see.
From seeing to acting is quite a leap,
But we're never alone so give us a beep!*

SURRENDER TO RECOVERY

Concentration on recovery doesn't always come easy. The message I often hear is a mixed one, full of chemical identities. I'm not far enough away from my own surrender and release from my "substance centered" disease. When I hear all the substance-ism, I fear for my recovery.

My total surrender to the first step of N.A. came after three and a half years of abstinence from all mood changing, mind altering substances. Working with others, sharing as a speaker had reinforced my illusion of being powerless over drugs. I felt there must be more. I could speak of my "thinking problem", but I censored myself for those thoughts and feelings. I had a "problem" with relationships, and compulsions in every area of my life. The message contained in our N.A. approved basic text helped me finally realize what I am powerless over: my disease of addiction.

The censorship of myself eased. I heard the meaning of "Powerless over my Addiction". My addiction became clear. Surrender was no longer an elusive butterfly. It was a reality. My reality. It filled the small empty spot in my heart that I had sought throughout my "sobriety". Recovery is in my life today. It's an endless, uphill journey, rewarding me with each step I take. Each day, more is revealed.



March 1, 1983

Dear Fellow N.A. Members,

It has come to my attention that:

- 1) The WSO has not changed the by-laws in their in their charter which the WSC mandated them to change.
- 2) That the WSO is resistant to said changes.
- 3) That the WSO has lost not less than 10,000.00 of the money raised by the sale of the special edition of Our Book.
- 4) That Our Book was supposed to be out to the Fellowship by September, which was five months ago
- 5) That Our Book was changed despite motions made at WSC-82 to print verbatim, and despite a poll made by the Chairman of the WSC, by phone, to as many Regions as possible, which resulted in a vote not to change Our Book.

As a result of the items stated above, I took it upon myself as Chairman of the WSC-LC, and holder of the copyrights of Our Book, to send a letter, a copy of which is enclosed, to the WSO, which immediately revoked their rights to print Our Book.

[Original Literature Committee memo includes typos]

INTERVIEW WITH BOB STONE PART TWO

BOB: SO THE QUESTION HERE, "WERE THE DIFFICULTIES WITH THE FIRST PRINTING SETTLED TO YOUR SATISFACTION?" I WASN'T INVOLVED IN AT THAT TIME, BUT IT WAS DONE EVENTUALLY. "SOON AFTER THIS THE PROBLEM WITH THE 4TH AND 9TH TRADITIONS WERE AN ISSUE. CAN YOU TELL US ABOUT THESE TIMES?" WELL, EVENTUALLY PAGE LEARNED OF THE 4TH AND 9TH CHANGE. HE WAS CHAIR OF THE LITERATURE COMMITTEE (LC). AND I CERTAINLY WOULDN'T HAVE TALKED TO HIM AT THAT TIME 'CAUSE IT WAS BETWEEN CONFERENCES. I'M SURE HE WENT BALLISTIC. AND I'M SURE THAT ALL THE PEOPLE WHO WERE CLOSELY ASSOCIATED WITH THE BOOK AND WITH PAGE WENT BALLISTIC. AND THEY PROCEEDED TO DO THEIR BEST TO DO SOMETHING ABOUT IT. FIRST OF ALL THEY ATTEMPTED TO TELL THE OFFICE, "EITHER YOU PRINT IT THE WAY IT WAS APPROVED BY THE CONFERENCE, OR DON'T PRINT IT." AND THEY THREATENED LEGAL ACTION AND THERE WERE TELEPHONE CALLS AND LETTER WRITING. AND THE BOD EVENTUALLY DECIDED TO IGNORE THE THREATS AND WENT AHEAD PUBLISHED THE BOOK WITH THE CHANGES THAT HAD BEEN MADE. AT THE CONFERENCE, BECAUSE OF THE CONTROVERSY, THE FELLOWSHIP WAS UP TO THE EYEBALLS WITH ANGER AND THEY VOTED TO INSTRUCT THAT THIS BOOK BE REPRINTED AND THE LANGUAGE PUT BACK IN AND IT WAS. THE SECOND EDITION CAME OUT WITH THE LANGUAGE REINSTATED. NO MENTION WAS EVER MADE OF WHAT TO DO WITH THE OTHER 5,000 BOOKS. THE PRESUMPTION WAS ESSENTIALLY "WE NEEDED BOOKS, SO WE'RE GOING TO USE IT, EVEN IF THOUGH IT'S DIFFERENT THAN WHAT WE APPROVED." THE FOLLOWING YEAR IN 1984 AT THE END OF THE CONFERENCE, CHUCK G. ROSE TO MAKE A MOTION, HE WAS THEN CHAIR OF THE BOD STILL. A VOTING MEMBER OF THE CONFERENCE. HE ROSE AND SAID, "I THINK THAT JIMMY WAS RIGHT, AND I THINK WE OUGHT TO ASK THE FELLOWSHIP IN A GROUP CONSCIENCE MANNER. AND PROPOSE THAT A LETTER BE SENT TO EVERY VOTING REGION AND EVERY VOTING DELEGATE GIVING THEM A CHANCE TO HAVE ALL THE INFORMATION AND HAVE THEM SEND BACK THERE ANSWER WHICH WAY THEY WERE GOING TO VOTE, TO INCLUDE OR NOT INCLUDE." THE CONFERENCE ADOPTED THAT PROPOSAL. BO S. WROTE THE POSITION PAPER THAT SAID IT SHOULD REMAIN AS IT IS IN THE SECOND EDITION AND CHUCK GATES WROTE THE LANGUAGE FOR CHANGING IT BACK TO THE WAY THE FIRST EDITION LANGUAGE READ, WHICH WAS WITHOUT THE LANGUAGE. BO WAS A MEMBER OF THE BOARD OF TRUSTEE'S AT THE TIME. AND HE OF COURSE HAD BEEN SO RESPONSIBLE FOR THE BASIC TEXT ANYWAY THAT PEOPLE WOULD HAVE NATURALLY GONE TO HIM FOR THAT. THE LETTERS WERE SENT OUT. THE LETTERS WERE RECEIVED AND THE VOTE WAS IN FAVOR OF RETURNING IT TO THE WAY JIMMY HAD SUGGESTED IT SHOULD BE.

NA: THE LETTERS WERE TO REGIONS OR GROUPS?

BOB: THEY WERE TO VOTING PARTICIPANTS. SO IT WENT TO ALL THE RSR'S THAT WERE THEN ON RECORD, AND TO THE TRUSTEES, AND THE BOD IN PERSON AND THE CONFERENCE VOTING PARTICIPANTS. AND THAT'S HOW THAT VOTE OCCURRED.

NA: DO YOU REMEMBER WHAT THE VOTE WAS?

BOB: OH, I DON'T REMEMBER PRECISELY. THERE WAS A REPORT LATER WRITTEN ABOUT IT SOME YEARS LATER AFTER I LEFT. I REMEMBER THERE WERE 38 VOTES IN FAVOR OF RETURNING THE LANGUAGE TO THE WAY JIMMY HAD SUGGESTED IT SHOULD BE. AND THERE WAS A LESS NUMBER, IT WAS A 23 VOTE, CLOSE TO 23 IN FAVOR OF THE CHANGES. THE INTERESTING THING WAS THAT THE MATTER NEVER CAME UP AGAIN OF THE FLOOR OF THE CONFERENCE IN SUCCEEDING YEARS. NO ONE EVER PROPOSED THAT THEY SHOULD CHANGE IT BACK. SO THERE'S ALWAYS BEEN THE MYSTIQUE

ABOUT THE FACT THAT SOMEONE CHANGED THE LANGUAGE OF THE BASIC TEXT, BUT MOTIONS NEVER CAME BACK IN '85 AND '86 AND '87 TO REINSTATE THE LANGUAGE AS IT WAS ORIGINALLY APPROVED BY THE FELLOWSHIP.

NA: SO THE MOTION TO FIND OUT WHAT EVERYBODY WANTS TO DO IS ALL THEY ACTUALLY HAD. IT WAS NEVER ACTUALLY A MOTION TO FULFILL WHAT WAS VOTED ON. IS THAT WHAT YOU ARE SAYING?

BOB: NO, I'M SAYING THAT AFTER THIS VOTE BY MAIL HAD BEEN TAKEN, MOTIONS WERE NOT IN SUBSEQUENT CONFERENCES ADVANCED BY REGIONS OR INDIVIDUALS WHO WERE ABLE TO MAKE MOTIONS THAT THEY SHOULD REINSTATE THE LANGUAGE OF THE SECOND PRINTING WHICH WAS THE LANGUAGE THAT WAS APPROVED ORIGINALLY BY THE CONFERENCE.

NA: I SEE, IT WAS LIKE A SURRENDER OF SORTS.

BOB: WELL THAT'S WHAT IT SEEMED TO ME. BUT EVER SINCE THEN THERE'S BEEN THE PEOPLE BEATING THE BUSHES ABOUT THE FACT THEY CHANGED THE LANGUAGE WHEN ALL THIS TIME THERE'S ALWAYS BEEN THE OPPORTUNITY TO CHANGE IT BACK. AND THE PEOPLE WHO HAVE SCREAMED AND MOANED AND CRIED HAVEN'T FOLLOWED THE LEGITIMATE COURSE OF CHANGING IT. IT KIND OF PUTS IT INTO A MATTER OF SUSPECT MOTIVES IN MY OPINION. OKAY, WHERE ARE WE AT IN YOUR QUESTIONS HERE? OKAY. "FUNDING BEGAN TO CHANGE RAPIDLY WITH THE PRODUCTION OF THE TEXT. HOW DID THAT CAUSE DIFFICULTIES, OR DID IT?" IT DIDN'T CAUSE ANY DIFFICULTIES AT ALL. THE MORE BOOKS WERE SOLD, THE MORE INCOME WAS PRODUCED, THE MORE THINGS THE OFFICE COULD DO THE OFFICE SHOULD'VE BEEN DOING ALL ALONG.

NA: STOCKPILING?

BOB: SERVICES. OVER THE YEARS A VAST AMOUNT OF MONEY THAT CAME FROM THE BASIC TEXT SALES WAS INVESTED IN TRANSLATIONS AND GROUP ACTIVITIES TO HELP GROUPS ALL ACROSS THE WORLD AND IT DIDN'T CAUSE A PROBLEM UNTIL I'M SURE MUCH LATER, AFTER I LEFT. "THE OFFICE TOOK OVER THE SECRETARIAL POSITION OF THE WSC IN WHAT YEAR? DID THIS ADD DIFFICULTIES AT THE WSO?" IN 1983 THE CONFERENCE HAD ITS OWN SECRETARY. A GIRL NAMED CAROL K. AND SHE AND I WORKED VERY CLOSELY TOGETHER DURING THE YEAR SHE WAS SECRETARY. AT THE CONFERENCE THE FOLLOWING YEAR, SHE WAS ONE OF THE PEOPLE WHO HELPED TYPE THE MINUTES OF THE CONFERENCE AS WE DID THE CONFERENCE. WE HAD BROUGHT ALONG WHATEVER STAFF WE HAD AND COMPUTERS TO WORK ON AND DID THE BULK OF THE WORK. THIS WAS STILL AT THE RETAIL CLERK'S UNION HALL IN SANTA MONICA ON THE 8TH FLOOR. WE DID THE MAJORITY OF THE WORK. AFTER THAT CONFERENCE WAS OVER THE ONLY REAL DUTY THAT THE SECRETARY OF THE CONFERENCE DID WAS VERY, VERY MINIMAL. WE HAD ASSUMED FROM '84 AND BEYOND ALL THE TASKS THAT THE SECRETARY WOULD HAVE DONE. THE OFFICIAL TRANSFORMATION DIDN'T TAKE PLACE UNTIL SEVERAL YEARS LATER, BUT WE HAD ALREADY LONG SINCE BEEN DOING THE WORK.

NA: SO, WAS IT AN OFFICIAL MOTION THEN?

BOB: YEAH. I ALWAYS TRIED TO ENCOURAGE THAT BECAUSE WHAT HAD OCCURRED IS THAT THE CONFERENCE IN '84 ELECTED THE WOMAN THAT I HAD AS MY SECRETARY IN THE OFFICE, AS AN EMPLOYEE, THEY ELECTED HER THE ASSISTANT SECRETARY TO THE CONFERENCE AND THE SYSTEM THEY WERE FOLLOWING AT THAT TIME WAS THAT THE PERSON WOULD SERVE TWO YEARS AND THEN STEP UP AND SERVE TWO YEARS. SO IN TWO YEARS THIS LADY WOULD BE A VOTING MEMBER OF THE CONFERENCE AND I WASN'T IN FAVOR OF THAT, AND THE BOD WASN'T IN FAVOR OF THAT, SO WE EVENTUALLY ENCOURAGED THE CONFERENCE TO SEE THE WISDOM OF CHANGING AND DROPPING THE ROLE OF THE SECRETARY FROM AN OFFICER POSITION IN THE CONFERENCE. THERE WAS I BELIEVE NO OPPOSITION TO THAT CHANGE WHEN IT WAS VOTED ON. OK, "W.S.C. PASSED MOTIONS TO

EDIT THE TEXT. WHAT WERE THE REASONS OF THIS TO BE DELAYED FOR THREE YEARS?" IT WAS AN INTERESTING DEAL AND WOULD TAKE A COUPLE OF DAYS FOR ME TO EXPLAIN. THERE WAS A MOTION ADVANCED I THINK IT WAS IN '85. THE WAY THE MOTION WAS WORDED IT GAVE AUTHORITY TO THE WSO TO HAVE THIS BOOK EDITED, AND AFTER THE CONFERENCE WAS OVER, THE LITERATURE CHAIRPERSON AND I HAD OVER A PERIOD OF TIME A LONG SERIES OF DISCUSSIONS. IT WAS '85 SO IT WOULD HAVE BEEN SUZANNE. SUZANNE WAS FROM NEW JERSEY, AND I RECALL EXPLAINING TO HER ON SEVERAL OCCASIONS THAT WE DIDN'T REALLY WANT THIS JOB. THIS WAS THE RESPONSIBILITY OF THE LC AND NOT US. WE WORKED OUT AN AGREEMENT THAT WHEN WE GOT AROUND TO DOING IT WE WOULD HIRE SOMEBODY IF THEY WOULD HELP US FIND THE PERSON AND HELP IN THIS SELECTION PROCESS. SO, IT WAS PROBABLY THE FALL OF '85 BEFORE WE GOT INTO THE SELECTION PROCESS. AND IT TOOK US ABOUT 6 MONTHS FOR THEM TO FIND SOMEBODY THAT THEY WERE SATISFIED WITH. BECAUSE THE OFFICE BOD AND THE STAFF WERE GOING TO TAKE ON THE TASK OF US EDITING THE BOOK. THAT WAS JUST OUT OF THE QUESTION AT THE TIME. SO THE COMMITTEE FOUND A MEMBER FROM TEXAS, I BELIEVE, WE ADVERTISED IN THE NEWSLINE, IT WAS REPORTED IN THE FELLOWSHIP REPORTS, WE ASKED PEOPLE WHO WANTED TO VOLUNTEER FOR THIS TASK AS A PAID PERSON TO DO IT TO SEND RESUMES AND THEY DID THAT AND IT TOOK MONTHS TO SETTLE DOWN. THEY FINALLY THEN GAVE US A PERSON'S NAME AND WE DRAFTED A CONTRACT, THE PERSON USED, AND THEY STARTED OVER AGAIN ON THEIR SEARCH. THE PERSON HAD DONE NO WORK WHEN THEY USED. THEY HAD JUST BEEN SELECTED. WE SEARCHED AGAIN, AND I THINK IN THE SUMMER OF '86, WHICH WOULD BE A YEAR AND A FEW MONTHS AFTER THE MOTION WAS ORIGINALLY ADOPTED, THEY GAVE US ANOTHER PERSON, AND WE CONTRACTED WITH THAT PERSON, AND THEY SPEND ABOUT 5 MONTHS WORKING ON IT FOR US. MICHAEL L. WAS THEN CHAIR OF LITERATURE, AND THEY HAD PERIODIC CONTACT. HOW MUCH I DON'T KNOW, BUT I'M GOING TO PRESUME IT WAS PROBABLY WEEKLY CONTACT. MIKE WAS A VERY DILIGENT PERSON AND WOULDN'T HAVE LET SOMETHING LIKE THAT LAPSE. WHEN THE WORK WAS DONE IT WAS GIVEN TO THE LITERATURE REVIEW COMMITTEE (LRC), WHICH WAS A SUBCOMMITTEE OF THE LC. THE LRC THEN SPENT PROBABLY FOUR OR FIVE MONTHS BECAUSE THE EDITING WOULD HAVE BEEN DONE SAY NOVEMBER OR DECEMBER OF 1986 AND THE LRC THEN SPENT MONTHS WORKING ON IT WHICH WOULD HAVE BEEN TILL ABOUT THE TIME OF THE CONFERENCE. WHEN THEY WERE PROBABLY FINISHED WITH IT THEY THEN GAVE IT TO US TO PRINT. AND WE SENT IT OFF TO THE PRINTER AND I REMEMBER WRITING A LETTER IN SEPTEMBER OF 1987 TO MIKE WHO WAS THE CHAIR PERSON SAYING I REALLY DON'T BELIEVE WE SHOULD PUBLISH THIS BOOK. I BELIEVE WE SHOULD SEND IT BACK OUT TO THE FELLOWSHIP FOR REVIEW FOR A YEAR. I HAD NOT READ THE BOOK. I HAD NOT COMPARED THE CHANGES, BUT KNOWING HOW PARTICULAR I FELT THE FELLOWSHIP HAD BEEN AND WANTED TO BE OVER IT'S BASIC TEXT, I FELT WE SHOULD HAVE IT GO OUT FOR A YEAR'S REVIEW. THE LC DECIDED TO IGNORE MY SUGGESTION AND INSTRUCT THE PRESS TO PRINT. SO WE PRINTED AND THE BOOKS BECAME AVAILABLE OCTOBER AND ALL HELL BROKE LOOSE. THE FOURTH EDITION. SO THAT'S WHAT TOOK SO LONG. THE PART THE OFFICE HAD TO DO WAS TWO PARTS, PROVIDE THE LANGUAGE FOR THE EDITOR TO WORK FROM, AND THEN TO PRINT IT WHEN THE COMMITTEE WAS FINISHED WITH IT. AND IT WAS IN THE BEGINNING OF THAT PROCESS THAT THE BIGGEST MISTAKE WAS MADE. THAT WAS THAT I DID NOT FORESEE THAT THERE WOULD BE A PROBLEM IN THE RETYPING OF THE BASIC TEXT FOR THE USE BY THE EDITOR. AND IT WAS IN THAT RETYPING THAT PORTIONS OF IT WERE OMITTED. IT WAS SHEER ACCIDENT. I DIDN'T

FORCE A WORD FOR WORD READING OF WHAT WAS TYPED TO WHAT MAY HAVE BEEN PRINTED. AND IN THAT WAY WHAT OCCURRED IS THAT THE PERSON WHO WAS TYPING WOULD READ ACROSS THIS LINE AND THEY WOULD SEE THE WORD "SOLUTIONS" HERE AND THEY MIGHT HAVE GOTTEN DISTRACTED, OR THEY TURNED THEIR HEAD, AND THEY CAME BACK AND THEY SAW "SOLUTIONS" ANOTHER LINE DOWN, AND THAT'S WHERE THEY TYPED. SO THEY MISSED THE WORDS IN BETWEEN. AND THAT OCCURS. I'M A TYPIST FROM WAY BACK WHEN AND I KNOW THAT OCCURS WITH ME ALL THE TIME, AND YOU HAVE TO BE CAREFUL. YOU HAVE TO GO BACK AND CHECK. AND WE DIDN'T PROOF READ IT, AND THAT WAS THE ERROR. WHAT THE EDITOR HAD WAS MISSING LANGUAGE THAT NO ONE APPEARED TO HAVE NOTICED WAS MISSING. AND THEN WHEN THE LC THEN LATER WORKED ON IT, THEY DIDN'T GO BACK AND CHECK IT APPARENTLY.

NA: *LITERAURE REVIEW.*

BOB: THE LRC. THEY DIDN'T GO BACK AND CHECK IT APPARENTLY. I'M GOING TO ASSUME THAT WHEN THEY NOTICED CHANGES, IF THEY NOTICED THEM AT ALL, THEY ASSUMED THAT THE EDITOR HAD INTENDED IT, SO MAY NOT HAVE QUESTIONED IT. NOW, IT DON'T KNOW IF THEY ACTUALLY FOUND THOSE OR NOT. I'VE NEVER ASKED. BUT WHEN THEY WERE SATISFIED THIS IS THE WAY WE WANT THE BOOK TO READ THEY GAVE IT TO US. I SAID I HAD RESERVATIONS. THEY SAID PRINT IT. SO WE PRINTED IT. AND WHEN IT CAME TIME FOR THE TRUTH TO COME OUT WE ASSIGNED A TASK OF STAFF TO READ IT WORD FOR WORD. AND THAT'S WHEN THE ENORMITY OF THE OVERSIGHT HAD BECOME APPARENT.

NA: *I THINK YOU ADDRESSED THAT AT THE CONFERENCE DIDN'T YOU?*

BOB: I WROTE A SPECIAL REPORT, AS SOON AS I FOUND OUT, TO THE FELLOWSHIP AT THE CONFERENCE EXPLAINED WHAT HAD HAPPENED. APOLOGIZED FOR BEING POOR ENOUGH AS A MANAGER TO HAVE NOT PREVENTED THIS. EVERY TIME WE PRINTED A PAMPHLET OR SOMETHING, I WOULD ALWAYS PROOF READ IT MYSELF BEFORE WE PRINTED IT. AND THERE WERE A COUPLE OF OCCASIONS WHEN THINGS GOT THAT FAR BEFORE IT WAS FOUND, BUT USUALLY THE STAFF WAS EXCELLENT IN PREVENTING ALL THOSE THINGS. WE HAD A WOMAN ON THE STAFF NAMED JENNY AND SHE WAS JUST, I'LL USE THE WORD OVERBEARINGLY METICULOUS ABOUT ACCURACY. SO IT WAS A SURPRISE AND VERY EMBARRASSING.

NA: *WE MADE A MOTION AT THE SHOW-ME REGION THAT THEY LAMINATE THE JUST FOR TODAY READING, AND IT WAS APPROVED BY OUR REGION AND BROUGHT TO THE CONFERENCE. A YEAR AND A HALF LATER IT WAS FINALLY TAKEN CARE OF AND I GOT ONE OF THE FIRST EDITIONS OF THE LAMINATED "JUST FOR TODAY" AND...*

BOB: THERE WAS A MISTAKE IN IT.

NA: *YEAH. I HAD TO CALL THE WSO AND TELL THEM.*

BOB: YEAH. I REALLY FELT STUPID ABOUT THAT ONE TOO. I COULDN'T BELIEVE WE HAD MADE SUCH A FUNDAMENTAL MISTAKE. *"HOW WAS THE DECISION TO HIRE AN OUTSIDE EDITOR FOR THE "IT WORKS HOW AND WHY" PROJECT REACHED?"* THAT WAS BEGUN IN 1984 AT THE BEGINNING OF THE YEAR. THE LC HAD IN NOVEMBER OF '83 HAD A WORKSHOP IN SAN DIEGO AND THEY HAD WORKED ON WHAT THEN WAS AVAILABLE ON STEPS AND TRADITIONS AND I HAD GONE TO THAT WORKSHOP AND ASSISTED IN THE WORKSHOP. BOB R. AND I WENT TOGETHER AND SAT IN SOME OF THE SAME COMMITTEES. BOB B. WAS THERE, BUD K., MICHAEL L., AND OTHER PEOPLE WHO LATER BECAME RESPONSIBLE FOR A LOT OF THE STUFF. THERE EXISTED IN THE LANGUAGE OF THE LC AT THE TIME WORDS THAT PERMITTED THE LC TO USE A WIDE VARIETY OF RESOURCES. IT WAS THEIR BELIEF THAT THAT RANGE OF RESOURCES INCLUDED THE ABILITY TO HIRE PEOPLE TO HELP THEM WITH THE WORK. THE LC ASKED THE WSO IF WE WOULD CONSENT AND PUT UP THE MONEY TO HIRE SOMEONE TO DO

THE WORK THAT THEY WANTED TO HAVE DONE. MY POSITION, AT LEAST MY PHILOSOPHY AND I THINK THE BOB ECHOED THAT PHILOSOPHY WAS IF A COMMITTEE ASKED US TO DO SOMETHING THAT WAS REASONABLE FOR US TO DO AND SEEMED THE CORRECT THING TO DO THEN WE WOULD DO IT. A YEAR LATER WHEN THE PI COMMITTEE CAME TO US AND SAID "WE'D LIKE TO MAKE PUBLIC SERVICE ANNOUNCEMENTS. NO THE CONFERENCE DIDN'T TELL US TO, BUT WE THINK IT'S A GOOD IDEA. WILL YOU DO IT?" WE PUT UP \$36,000.00 OVERNIGHT TO GET PI VIDEO THINGS MADE. PEOPLE LOVED THEM. SO THESE TWO EXAMPLES HAVE ALWAYS BEEN PARALLELED. WHEN A COMMITTEE CAME TO US AND SAID WE WANTED TO DO SOMETHING THAT WAS REASONABLE AND WE HAD THE MONEY OR COULD GET THEM MONEY, WE'D DO IT. AND THAT'S HOW IT WAS STARTED. THEY CAME TO US AND SAID, "WE WANT SOMEBODY TO DO THIS."

NA: *THEY JUST DIDN'T FEEL THEY WERE CAPABLE?*

BOB: YOU WOULD HAVE TO LOOK AT THE LITERATURE RESOURCE MATERIAL THAT WAS AVAILABLE AT THE TIME TO MAKE A GOOD JUDGMENT ABOUT ANSWERING THAT QUESTION. THERE WAS SO LITTLE MATERIAL AFTER THE WORKSHOP IN SAN DIEGO ON THE TRADITIONS THAT YOU COULD PUT THREE OF THE TRADITIONS LANGUAGE INPUT ON ONE PAGE. OUR RECALLING IN THE WORKSHOPS, WE FOLLOWED THE SAME PROCESS THAT THE COMMITTEE HAD USED FOR YEARS UNDER BO, THAT IS TO CUT AND PASTE, AND IN SAN DIEGO WHAT THE COMMITTEE FUNDAMENTALLY DID WAS PUT ALL THE STUFF THAT WAS THERE AND CUT IT AND PUT IT IN IT'S PROPER ORDER. WELL, MOST OF IT WAS DUPLICATE. AND MOST OF IT WAS OUT OF THE BASIC TEXT. ON THE LANGUAGE OF THE TRADITIONS, THERE WAS ALMOST NOTHING THAT WASN'T ALREADY IN THE BASIC TEXT. THE STEPS, THERE WAS A LITTLE BIT MORE MATERIAL, BUT IT WASN'T OF THE SAME KIND OF NATURE WHERE YOU COULD CUT AND PASTE IT. SOME PEOPLE HAD WRITTEN ELOQUENTLY ABOUT THEIR UNDERSTANDING OF A STEP, AND OTHER PEOPLE HAD JUST TAKEN QUOTES OUT OF THE BASIC TEXT. THEY JUST WEREN'T GOING TO MATCH. YOU JUST COULDN'T STICK THIS IN HERE SOMEPLACE AND HAVE IT READ RIGHT. SO SOMETHING HAD TO GET DONE AND THE LC FELT THAT SINCE THE OFFICE WAS MORE FINANCIALLY STABLE NOW, PERHAPS THIS WAS A WAY THEY COULD GET THIS DONE, AS A DRAFT FOR THEM TO WORK FROM, RATHER THAN EXPECTING THE COMMITTEE TO COME UP WITH THE DRAFT MATERIAL. THAT WAS WHAT TOOK PLACE IN GETTING THAT STARTED AND A QUICK SEARCH WAS MADE AND A PERSON WAS FOUND TO WORK ON THAT AND WE NEGOTIATED A CONTRACT AND SIGNED THE DEAL AND THEY STARTED WORK, AND THEY MET WITH THE BOARD OF TRUSTEES INFORMALLY AND HAD LONG DISCUSSIONS ABOUT THE STEPS AND LONG DISCUSSIONS ABOUT TRADITIONS. AND I RECALL SEEING THE TRANSCRIPTIONS OF THIS. THERE WERE JUST DOZENS AND DOZENS AND DOZENS AND DOZENS OF PAGES. I THINK THEY ALTOGETHER SPENT 25 DAYS GATHERING INPUT FROM AROUND THE COUNTRY. PEOPLE WERE BROUGHT IN FROM ACROSS THE COUNTRY IN THE FELLOWSHIP TO SIT AND TALK WITH THE PEOPLE WHO WERE GOING TO DO THIS AND THIS WAS ALL TRANSCRIBED. SO TRIED THEY TOOK THE STUFF TO THEIR HOME AND BEGAN TO WORK ON IT.

NA: *THIS WAS THE EDITOR?*

BOB: WELL, YEAH. IT WAS THE PERSON THAT THE COMMITTEE HAD SELECTED TO, ACTUALLY IT WAS A JOINT COMMITTEE BETWEEN THE TRUSTEE'S, THE OFFICE, THE LC THAT SELECTED THIS PERSON. WELL, THE WORK THAT THESE FOLKS WERE DOING WAS GREAT. IN MANY RESPECTS IT WAS VERY GREAT. THEY HAD BEEN ABLE TO TAKE A WHOLE LOT OF VOICES, A WHOLE LOT OF INFORMATION AND PUT IT INTO A SINGLE STYLE, PUT IT INTO A SEQUENCE THAT WAS COMPREHENSIBLE, PUT IT INTO A READABLE LEVEL OF LANGUAGE THAT KIND OF

MELDED WHERE SOMEONE WHO HAD PROVIDED INPUT MIGHT HAVE BEEN A PHD AND TALKED ABOVE MY HEAD AND AVERAGED THAT INTO WHERE THE AVERAGE ADDICT COULD READ IT. HOWEVER THERE WERE SOME CONCERNS ABOUT THE WORK THAT THEY WERE DOING. AND HOW THEY WERE WORKING. WE EVENTUALLY BEGAN TO FEEL THAT THEY WEREN'T AS RECEPTIVE TO OUR NEED TO HAVE THEM MODIFY WHAT THEY HAD WRITTEN TO SATISFY OUR IDIOSYNCRASIES. I SAY OUR, I'M TAKING ABOUT THE LITERATURE CHAIR PERSON AND THE COMMITTEE THAT INCLUDED SIDNEY R. AND SALLY WHO WERE TRUSTEES AND TWO PEOPLE FROM THE CONFERENCE, THE LITERATURE CHAIRPERSON AND THE VICE CHAIRPERSON AND ONE OF THE OFFICE DIRECTORS. AND THAT WAS THE COMMITTEE THAT WORKED WITH THIS WRITING AND THEY WERE BEGINNING TO DOUBT WHETHER THESE PEOPLE WERE WILLING TO MAKE ADJUSTMENTS IN WHAT THEY WERE WRITING TO ACCOMMODATE THEIR CONCERNS, THE COMMITTEE'S CONCERNS, AND THAT EVENTUALLY LEAD TO DEADLOCK. THEY, IN JULY OF THAT YEAR FINALLY CONCLUDED THAT, LISTEN, WE'RE PROFESSIONALS, WE KNOW HOW TO STRUCTURE SENTENCES, WE KNOW THIS AND THAT, AND YOU'RE GOING TO WORK ON THIS AFTER WE'RE DONE ANYWAY, SO WHY BOTHER US. THEY, SENSING OUR UNHAPPINESS, OFFERED TO TERMINATE THE CONTRACT AT ABOUT A THIRD OF WHAT THE CONTRACT WAS FOR. AND I THINK IN AUGUST OR SEPTEMBER OF THAT YEAR THEY OFFICIALLY SENT ME A LETTER SAYING WE'VE OFFERED TO TERMINATE THE CONTRACT FOR THIS AMOUNT AND I WENT TO THE BOB AFTER I'D TALKED WITH THE COMMITTEE AND THE COMMITTEE HAD SAID, YEAH, WE THINK YOU OUGHT TO ACCEPT IT, I WROTE A LETTER AND ACCEPTED THE TERMINATION. HAD THEY FINISHED THE WORK, I'M NOT SURE THERE WOULD HAVE BEEN ANY DIFFERENCE. THE COMMITTEE THEN TOOK THAT MATERIAL AND WORKED ON IT THEMSELVES, WHICH IS WHAT THEY WERE GOING TO DO ANYWAY. AND THE COMMITTEE WORKED ON THAT, MAKING SUBSTANTIAL CHANGES IN IT. THE LRC MADE SUBSTANTIAL CHANGES IN IT AND THAT WAS LATER PUBLISHED, AND A LOT OF PEOPLE LIKE IT, SOME DIDN'T.

NA: *1987 I THINK...*

BOB: NOW, WHAT OCCURRED WAS A PROCEDURAL NIGHTMARE THAT BEGAN TO ENVELOPE THE WHOLE THING. THE ORIGINAL PUBLICATION OF WORK ON THE STEPS AND TRADITIONS WAS WHAT CAME OUT OF THE SAN DIEGO MEETING. THE LITERATURE CHAIRPERSON AT THE TIME FELT OBLIGATED TO PUBLISH THAT WORK, EVEN IF IT WAS CRAP. AND THE COMMITTEE THOUGHT IT WAS AWFUL, BUT THE CONFERENCE HAD BEEN TOLD THEY WERE GOING TO DO IT IN FEBRUARY OF THAT YEAR, SO IT WAS DONE. BUT, LIKE I SAID, IF YOU COULD FIND A COPY OF IT, YOU WOULD FIND THAT IT WAS HARDLY WORTH CONSIDERING PUBLISHING. THAT WAS THE REVIEW FORM. SO THE WAY THE COMMITTEE STRUCTURED PROCEDURE WAS, ANYTIME YOU PUBLISHED IT, IT WAS APPROVAL FORM. AND THERE WAS A DEBATE ON WHETHER THEY SHOULD CALL THIS NEXT ONE APPROVAL FORM OR REVIEW FORM. AND THE COMMITTEE ELECTED TO CALL IT APPROVAL FORM. THE WHITE BOOK. SO THE LC DECIDED, OR THE REVIEW COMMITTEE OF THE LC DECIDED TO PUBLISH THIS AS AN APPROVAL FORM. AND BECAUSE IT WAS SO SUBSTANTIALLY DIFFERENT FROM THE REVIEW AND INPUT, IT CAUSED A LOT OF CONTROVERSY, AND IT CAUSED A LOT OF CONTROVERSY BECAUSE THE FELLOWSHIP DID NOT FULLY UNDERSTAND HOW THE WORK DONE BY A WRITER HAD BEEN USED. SOME PEOPLE PRESUMED THAT WHAT THEY HAD WRITTEN WAS WHAT THEY WERE SEEING, WHICH WASN'T THE CASE. THE COMMITTEE HAD SUBSTANTIALLY ALTERED THE WORK THAT HAD BEEN RECEIVED FROM THESE FOLKS. A LOT OF PEOPLE ASSUMED THAT WHAT THEY WERE READING IN THE WHITE VERSION OF THIS WAS WHAT THE PEOPLE WHO HAD BEEN CONTRACTED HAD ACTUALLY WRITTEN, WORD FOR

WORD. THAT WAS NOT THE CASE. THE REVIEW COMMITTEE HAD EDITED IT AND ALTERED IT, AND REVISED IT TO MEET WHAT THEY BELIEVED SHOULD BE IN THE BOOK. BUT THERE WAS A POPULAR MISCONCEPTION THAT WAS PUT OUT BY PEOPLE WHO WERE OPPOSED TO HAVING ANYONE PAID TO DO WORK ON THE BOOK THAT SAID THIS IS TAINTED AND WE CAN'T USE IT. THAT POSITION WAS SO STRONGLY ADVANCED THAT THE FELLOWSHIP IN GENERAL SAID, WELL, IF THERE IS SMOKE THERE MUST BE FIRE, SO MAYBE THERE'S SOMETHING TO THIS, AND WE'LL JUST PUT IT ASIDE AND NOT USE IT...AND THEY VOTED IT DOWN IN THE CONFERENCE. AND I'M NOT SAYING THAT'S WRONG. I THINK THAT THE EMOTIONALISM WAS DISHONESTLY PUT FORWARD IN MANY RESPECTS AND THAT THE MOTIVATIONS BEHIND SOME OF THE PEOPLE INVOLVED WASN'T AS MUCH WHAT WAS IN THE LANGUAGE OR THE PROCEDURE, BUT THEY WEREN'T IN CHARGE OF WHAT WAS GOING ON AND THEY WANTED IT DONE DIFFERENTLY. SO THEY WENT BACK TO THE DRAWING BOARDS, BUT THE WAY THAT THE MOTION WAS HANDLED WHEN THEY WENT BACK TO THE CONFERENCE, WHICH WOULD HAVE BEEN 1985, THERE WAS NO ACTION TO CHANGE THE LANGUAGE OF THE COMMITTEE GUIDELINES THAT ALLOWED THEM TO USE WORK PREPARED BY OTHERS THAT WERE PAID TO DO IT, IN N.A. LITERATURE, THAT PROVISION IN THE GUIDELINES WAS RETAINED. THE LRC DECIDED THAT THEY WANTED TO TRY AGAIN. SO THEY CAME BACK TO US AND SAID, WELL, WHAT WE'LL DO IS WE WILL TAKE ALL THIS MATERIAL WE HAVE ON STEPS AND WE WILL WORKSHOP IT AND WE WILL ADD MORE AND GET MORE AND REWRITE, WE'LL START FROM SCRATCH ON THE STEPS. BUT ON THE TRADITIONS LET'S TAKE WHAT WE'VE ALREADY GOT AND HIRE SOMEONE TO HELP US WITH THAT, SO IN THE SUMMER OF 1985 A SEPARATE CONTRACT WAS GENERATED WITH SOMEONE THE COMMITTEE HAD FOUND, SAYING ORGANIZE THIS MATERIAL ON THE TRADITIONS, AND THIS WAS DONE. I THINK IN THE LONG RUN THIS WAS HELPFUL. BUT AGAIN THE MATERIAL WAS NEVER USED OR INTENDED TO BE USED DIRECTLY FROM THE PERSON WHO WROTE IT, IT WENT BACK TO THE LRC AND THEY BUTCHERED IT UP. THE FIRE OVER THE IDEA OF USING A PAID PERSON JUST KEPT GROWING, AND IT BECAME EVENTUALLY TO SOME AWARE PEOPLE THAT THE PERSON INVOLVED WAS NOT AN N.A. MEMBER AND THAT BECAME MORE OR LESS A SACRILEGIOUS DECISION IN THE MINDS OF A LOT OF PEOPLE. YOU COULDN'T ALLOW A NON-MEMBER TO HAVE ANYTHING TO DO WITH THE GENERATION OF LITERATURE FOR THE FELLOWSHIP. SO THAT DOOMED ESSENTIALLY THE MATERIAL THAT CAME OUT OF THE SECOND CONTRACT. BEFORE IT EVER HAD A FAIR CHANCE OF ANY DETAIL WORK BY THE LC. SO THAT WAS THE STORY OF ALL THAT. I'VE NOT READ WHAT CAME AS A RESULT OF ALL THE YEARS OF WORK ON THE BOOK ON STEPS AND TRADITIONS, SO I'M NO JUDGE TO DETERMINE WHETHER OR NOT ANY OF WHAT WAS DONE IN THOSE EARLY YEARS IS STILL INCLUDED IN IT. NO IDEA. SO THE QUESTION OF "WAS THE MONEY WASTED?", YOU CAN TAKE ANY SIDE OF THAT YOU WANT. WHETHER OR NOT WE EVER GOT ANY USE OUT OF THAT MATERIAL, I THINK A LOT OF PEOPLE DID. WE HAD PRODUCED I THINK 5,000 COPIES OF THE STEPS IN THE WHITE PUBLICATION, WE SOLD ALL OF THEM. THEY WERE USED BY PEOPLE ALL OVER THE WORLD. SO, IT'S A MATTER OF WHETHER YOU LIKE THAT PUBLICATION, OR NOT, TO WHETHER OR NOT IT WAS WASTED. NOW, AS IT TURNED OUT, YOU TAKE THE MONEY THAT WE CHARGED FOR THAT, WHICH WAS LIKE AROUND \$5.00 TIMES THE 5,000 COPIES AND THAT'S \$25,000 INCOME. THAT WAS A LITTLE LESS, BY ABOUT \$12,000.00 THAN IT COST TO DO THAT. SO THE LOSS TO THE FELLOWSHIP, IF YOU WANT TO SAY IT WAS A LOSS, IT WASN'T VERY MUCH AT ALL. THERE'S A QUESTION HERE ABOUT "THE GUIDE TO SERVICE GENERATED OUT OF THE SELECT COMMITTEE WAS PRINTED. WERE VERY MANY OF

THESE ACTUALLY SOLD?" THERE WERE A NUMBER OF EDITIONS OF THAT, I THINK ABOUT 5, AND ALONG THE WAY, I THINK THERE'S ONE OR TWO EDITIONS OF THAT DRAFT THAT DIDN'T SELL VERY WELL. WE TENDED TO MAKE TWO OR THREE THOUSAND COPIES OF THESE THINGS AND ONLY SERVICE JUNKIES WOULD REALLY BUY THEM. COMMITTEES DIDN'T WANT TO GET INVOLVED IN THAT BECAUSE IT WAS MORE HASSLE THAN PRODUCTIVE AND THEY WERE MORE INTERESTED IN RECOVERY THAN IN THIS STRUCTURAL STUFF THAT THEY DON'T NORMALLY OTHERWISE GET INVOLVED IN. I DON'T KNOW HOW MANY WERE ACTUALLY SOLD.

NA: I WANT TO ASK WHAT I READ IN THE NEW AWAKENINGS ABOUT THE PRICE OF THE BASIC TEXT AND ABOUT GETTING THE OFFICE ON IT'S FEET...IS THAT .. DO YOU THINK THAT THE BOOK PRICE SHOULD STILL BE GOING UP OR SHOULD IT BE GOING DOWN?

BOB: WELL, PEOPLE HAVE TOLD ME FROM TIME TO TIME THAT THE OFFICE OR SOMEBODY, THE CONFERENCE, OR THE LC HAD SAID THAT THEY WOULD HAVE THE PRICE ARTIFICIALLY HIGH FOR A PERIOD OF TIME AND THEN REDUCE IT. I'VE NEVER FOUND ANYTHING FROM THE LC OR THE OFFICE THAT EVER SAID THAT. I KNOW PEOPLE HAVE MADE THAT STATEMENT TO ME FOR TEN YEARS OR MORE, I'VE NEVER SEEN ANYTHING SIMILAR. DURING THE TIME THAT I WAS WITH THE WSO THE QUESTION OF THAT OCCURRING NEVER AROSE SERIOUSLY. THERE WERE DISCUSSIONS FROM TIME TO TIME ABOUT THE PRICING OF THE BASIC TEXT, BUT THERE WAS NEVER ANY SUBSTANTIAL PERCENTAGE OF THE BOB WHO FELT THAT SHOULD OCCUR. IT'S A MATTER OF SOMETHING THAT'S BOTH EASY TO UNDERSTAND AND HARD TO ACCEPT. IT'S EASY TO UNDERSTAND WE HAVE A FELLOWSHIP IN INDIA, AVERAGE WAGE FOR THE MEMBERSHIP IN INDIA IS PROBABLY WHAT AMOUNTS TO IN AMERICAN MONEY, MAYBE \$60.00 A YEAR. MAYBE \$70.00 A YEAR. VERY FEW OF THEM READ ENGLISH. THE ONLY WAY THAT THEY ARE GOING TO GET LITERATURE IS IF SOMEONE ELSE TRANSLATES IT FOR THEM AND PROVIDES IT FOR THEM. THE SAME WITH MOST OF THE OTHER LANGUAGES. THE FRENCH COULD HAVE DONE THEIR OWN, GERMANS WOULD HAVE DONE THEIR OWN, SPANISH OVER A LONG PERIOD OF TIME COULD HAVE DONE THEIR OWN, PORTUGUESE, MAYBE. MOST OF THE OTHERS, NOT. WE HAD A NUMBER OF DISCUSSIONS ON THE ISSUE OF LITERATURE IN NON-ENGLISH LANGUAGES WITH THAT DOUBLE-A COMPANY, AND THEIR POSITION WAS THAT THEY REFUSED TO GET INVOLVED IN TRANSLATIONS. THEY SAID TO PEOPLE IN DIFFERENT LANGUAGES, YOU WANT TO TAKE OUR BOOK AND TRANSLATE IT, YOU DO THAT, BUT LET US KNOW, SEND US COPIES AND PROTECT THE RIGHTS. WELL, THEY MADE A COUPLE OF MISTAKES IN DOING THAT. WHAT THEY LEARNED FROM THAT MISTAKE WAS, IN SOME PLACES PEOPLE TRANSLATED IT DIFFERENTLY THAN WHAT THEIR ENGLISH LANGUAGE VERSION WOULD CONVEY. FOR INSTANCE, IN GERMAN, WHEN THEY JUST LET THE GERMANS DO WHATEVER THEY WANTED TO DO, THE TRANSLATION COMES ACROSS IN GERMAN AS THOUGH YOUR RECOVERY ISN'T REALLY A HIGHER POWER THING, IT'S ME, I CAN DO THIS. RATIONAL RECOVERY. SO WHAT THEY NOW HAVE LEARNED OVER THE YEARS, WAS THAT WAS A MISTAKE. BECAUSE THE TRANSLATIONS THEY WENT THROUGH WERE DONE BY PEOPLE YOUNG IN RECOVERY AND THERE WAS NEVER ANY ASSURANCE OF THE LEVEL OF UNDERSTANDING, SPIRITUALLY, OF THE PEOPLE INVOLVED, AND THERE WAS NEVER ANY ASSURANCE OF THE LEVEL OF UNDERSTANDING OF ANY OF THE LANGUAGES INVOLVED BY THE PEOPLE IN THE TRANSLATIONS. WE FELL INTO THAT TRAP ONCE. WE HAD A MEMBER FROM CANADA TRANSLATE SOME STUFF INTO FRENCH, AND WE PRINTED IT THE WAY HE WROTE IT FOR US IN THE TRANSLATION. THE PEOPLE BACK HOME IN CANADA REFUSED TO USE IT BECAUSE IT WAS SO POORLY WRITTEN. THEY SAID, "WHAT IDIOT WROTE THIS?" AND WHAT WE LEARNED WAS THAT THE GUY'S GRASP OF BOTH LANGUAGES

WAS INADEQUATE, SO FROM THAT IT BECAME REAL CLEAR, THAT IF N.A. WAS GOING TO MAINTAIN CONSISTENCY IN IT'S SPIRITUAL MESSAGE FROM THE ENGLISH TO OTHER LANGUAGES, THAT WAS GOING TO HAVE TO BE DONE UNDER THE MANAGEMENT OF WORLD SERVICES. THE OTHER PART OF THAT THAT MAKES IT REALLY UNDERSTANDABLE IS THAT IF YOU UNDERSTAND THE WORLD'S ECONOMY AND THE WORLD'S POPULATIONS. THERE ARE ONLY PROBABLY A HALF DOZEN, MAYBE 18 COUNTRIES IN THE WORLD WITH A STANDARD OF LIVING AS ADEQUATE TO SUSTAIN THIS KIND OF DUTY. OF TRANSLATION, PRODUCTION, PRINTING, AND DISTRIBUTION FROM LOCAL ECONOMY. AND WHERE THIS IS EASILY UNDERSTOOD IS THIS IS THE SAME PROBLEM THAT RELIGIOUS ORGANIZATIONS HAVE FACED THROUGH THE CENTURIES. THAT'S WHY CHRISTIAN MISSIONARIES ARE SENT ALL OVER THE WORLD FROM THE DEVELOPED COUNTRIES, THE RICH COUNTRIES, WHERE THEY CAN AFFORD TO DO THIS. AMERICA BEING THE BASTION OF ALL OF THIS KIND OF WORK. THE SAME IS TRUE WITH RELIEF EFFORTS. I MEAN, IF YOU WANT TO STOP STARVATION IN SOMALIA, YOU GET AMERICA TO DO IT. YOU CAN SEE WERE THIS IS LEADING MAYBE. IT BECAME REALLY THEN A CONFLICT, DO WE PUT THIS BURDEN FINANCIALLY ON A MEMBER OF N.A. OR DO WE FIND ANOTHER WAY TO DO THIS. THERE REALLY IS NO WAY. WE CAN'T GO OUT AND BORROW MONEY FROM THE GOVERNMENT OR GO OUT AND ASK FOR DONATIONS FROM THE WORLD TO TRANSLATE THIS. IT BECAME THE UNDERSTANDING OF THE PEOPLE IN WORLD SERVICES THAT WORLD SERVICES HAD THE DUTY OF PROTECTING THE SPIRITUAL INTEGRITY OF THE TRANSLATION, AND THEN, REALISTICALLY, TO GET THE TRANSLATIONS IN THE HANDS OF OTHER PEOPLE WE HAD TO PRINT IT FOR THEM. YOU CAN'T DO THAT UNLESS YOU CHARGE ENOUGH MONEY FROM AMERICAN MEMBERS TO SUSTAIN THOSE COSTS. AND THAT'S THE BASIC ISSUE NOW, IF, AND I USED TO MAKE THAT EXPLANATION AT THE WSC ON THE TWO OCCASIONS WHEN A MOTION CAME UP TO REDUCE THE PRICE OF THE BASIC TEXT. I'M NOT A MEMBER. I'M NOT LIKELY TO GO OUT AND BE SUSCEPTIBLE TO USING DRUGS. BUT THERE ARE THOUSANDS OF PEOPLE IN OTHER COUNTRIES WHERE WE HAVE NO MATERIAL IN THAT LANGUAGE AND NO MEETINGS, AND THOSE PEOPLE ARE JUST GOING TO CONTINUE TO DIE IF YOU REDUCE THE PRICE OF THE BOOK, BECAUSE WE ARE NOT GOING TO HAVE THE MONEY TO PROVIDE THESE SERVICES. AND IT REALLY WAS NEVER MY DECISION, BUT I'M THE ONE WHO GOT UP AND MADE THAT ARGUMENT AND I WOULD STILL MAKE THAT ARGUMENT TODAY. AS TOUGH AS IT IS FOR AN AVERAGE N.A. MEMBER WHEN HE COMES BACK IN THE FELLOWSHIP WHO'S LOST EVERY BIT OF MONEY HE'S GOT, WHO'S UNEMPLOYED, HE'S IN TREATMENT AND DOESN'T THINK STRAIGHT, FOR HIM TO PAY \$8.80 OR \$9.00 FOR A BASIC TEXT AIN'T EASY. I'VE NEVER SAID IT WAS EASY BUT THE CHANCES ARE PRETTY GOOD THAT WITHIN A YEAR OR TWO THAT PERSON IS GOING TO HAVE A JOB, AND THAT PERSON IS GOING TO BE IN A BETTER POSITION TO PAY \$8.00 FOR A BOOK, OR \$9.00, OR \$10.00 AND THAT'S THE ISSUE AS IT'S ALWAYS BEEN ARGUED AT WORLD SERVICES REGARDING THE PRICE OF THE BASIC TEXT, REGARDLESS OF WHAT MIGHT HAVE BEEN SAID BY SOMEONE BACK IN 1982 WHEN THIS WAS ALL GOING ON.

NA: THERE WAS A MOTION BY OUR REGION SENT TO THE CONFERENCE THIS YEAR IN ATLANTA TO PUT IT BEFORE THE CONFERENCE THAT THE SOFT COVER BASIC TEXT BE AVAILABLE FOR \$5.00 AND OUR RSR WAS TALKED TO ON THE SIDELINES ABOUT THE MOTION AND HE DECIDED THAT HE WOULD WITHDRAW THE MOTION. SO, THE MONEY ISSUE HAS NOT GONE AWAY.

BOB: AND IT PROBABLY WON'T. SEE, THE APPROACH THAT I'VE ALWAYS HAD WITH THAT IS THAT THESE ARE ISSUES THAT THE BOARD OF TRUSTEES ARE RESPONSIBLE FOR NOT THE OFFICE. BECAUSE THESE

ARE SPIRITUAL MATTERS, THEY'RE NOT BUSINESS MATTERS. THE OFFICE ALWAYS GOT PUT IN THE POSITION OF HAVING TO DO IT BECAUSE THE TRUSTEES NEVER HAD ENOUGH BALLS TO DO THEIR JOB AS THE SPIRITUAL GUIDANCE OF THE FELLOWSHIP.

NA: JUST LIKE THE HIV ISSUE. LOOK HOW MANY YEARS IT TOOK THEM TO RESPOND TO THAT ISSUE.

BOB: HAVE THEY? I DIDN'T KNOW THEY DID.

NA: THEY CAME OUT WITH A POSITION LETTER OR WHATEVER THEY CALL IT, BASICALLY SAYING IT'S AN OUTSIDE ISSUE. I REMEMBER CALLING THE OFFICE IN 1987...

BOB: SEE, IF THIS IS MY ONLY CRITICISM I'LL LEVEL AGAINST ANYBODY IN THE FELLOWSHIP, IS THAT THE TRUSTEES AS A GROUP HAVE CONSISTENTLY, FOR THE 14 YEARS THAT I HAD FAIRLY CLOSE OBSERVATION, REFUSED TO TAKE A LEADERSHIP ROLE IN ADDRESSING THE ISSUES OF THE FELLOWSHIP AT THE FELLOWSHIP LEVEL. IF MISSOURI WANTS TO TALK ABOUT REDUCING THE COST OF THE BASIC TEXT, IT SHOULD BE THE TASK OF THE TRUSTEES TO VISIT ENOUGH PLACES TO ADDRESS THE ISSUE SO THE ISSUE CAN BE DISCUSSED OPENLY WHEREVER IT NEEDS TO BE DISCUSSED. NOW, IF THE FELLOWSHIP IN MISSOURI WANTS TO MAKE THAT DECISION THAT THE COST SHOULD CHANGE AND THESE OTHER CONSEQUENCES RESULT FROM IT, THEN I CAN UNDERSTAND IT BEING PUT FORWARD AGAIN. BUT THE FELLOWSHIP HAS NEVER BEEN GIVEN THE OPPORTUNITY TO SEE ALL SIDES OF THE ISSUE. THEY SEE THIS FROM THE PERSPECTIVE OF OUR GUY'S COMING OUT OF TREATMENT AND AIN'T GOT ANY MONEY, WHY IN THE HELL SHOULD WE PAY ALL THIS GODDAMN MONEY FOR THE BOOK.

NA: THEN YOU'VE GOT THE ADDICT IN MISSOURI, MYSELF, WHO TRIES TO STAY INFORMED, YET FINDS IT HARD, AND I SEE THE BUDGET OF THE TRUSTEES, THE MAJORITY OF THE MONEY GOING TO TRAVEL, THINKING, THAT CAN BE ELIMINATED, AND THE SAVINGS THERE CAN BE REDUCING THE PRICE OF THE BASIC TEXT.

BOB: I WOULD SAY, THEN, THAT'S A FALSE ECONOMY IF THE TRUSTEES ARE DOING THEIR JOB. SOMEBODY HAS GOT TO TAKE LEADERSHIP IN SPIRITUAL MATTERS AND NOBODY DOES. I DON'T KNOW WHAT THEIR MOTIVATIONS ARE. I DON'T KNOW WHAT REASONS THEY HAVE FOR NOT DOING ASSERTIVE WORK IN THE FELLOWSHIP ON SPIRITUAL ISSUES. THERE'S NOTHING IN THE BYLAWS OR THE GUIDELINES TO PREVENT THEM FROM DOING THOSE KINDS OF THINGS. I DON'T KNOW IF I ANSWERED THIS QUESTION, "WHAT WOULD YOU LIKE TO HAVE THE FELLOWSHIP KNOW, ONE IMPORTANT THING... WHAT WOULD THAT BE?" THERE IS TOO MUCH ENERGY DEVOTED TO DIVISIVENESS RATHER THAN CONSTRUCTIVE OR BUILDING OF THE FELLOWSHIP AND MEETING THE NEEDS OF ADDICTS. THERE'S TOO MUCH SUSPICION BY THOSE WHO ARE NOT IN AUTHORITY OR RESPONSIBLE POSITIONS OF THOSE WHO ARE IN AUTHORITY AND RESPONSIBLE POSITIONS AND THAT DISTRUST CARRIES WITH IT SO MUCH ENERGY AND SO MUCH TIME THAT'S LOST IN CARRYING THE MESSAGE TO OTHER ADDICTS. SO IF I WERE TO LEAVE ANYTHING AS THOUGHTS ABOUT THE FELLOWSHIP, IT NEEDS, FROM THE HIGHEST LEVEL TO THE LOWEST LEVEL TO GET OUT OF THIS ADVERSARIAL RELATIONSHIP OVER WHO'S IN CHARGE AND WHAT'S BEING DONE, AND WORK TOGETHER IN FINDING SOLUTIONS TO THE PROBLEMS THAT REALLY DO EXIST AND GET ABOUT CARRYING THE MESSAGE OF RECOVERY TO OTHER PEOPLE. THE ONLY SUBSTANTIAL WASTE THAT I'VE SEEN IN THE FELLOWSHIP IN MY ASSOCIATION RESIDES SPECIFICALLY IN THAT AREA. ABOUT THE TIME I WAS LEAVING THE OFFICE IN 1990, THERE WAS A GROWING PROBLEM WITH A FELLOW NAMED DAVE IN THE EAST..

NA: GRATEFUL DAVE.

BOB: HE WAS, WE WERE TOLD PRINTING AN EDITION OF THE BASIC TEXT AND THE DISCUSSIONS THAT WERE ENSUING AT THAT TIME WERE HOW TO DEAL

WITH THIS. AND MY ADVICE TO THE PEOPLE THAT I REPORTED TO WAS THAT YOU HAD A RESPONSIBILITY TO DEAL WITH THIS LEGALLY. BUT IF YOU DEAL WITH IT PRIMARILY LEGALLY, YOU ARE GOING TO SPEND AN AWFUL LOT OF MONEY AND YOU ARE NOT GOING TO REALLY ACCOMPLISH A WHOLE LOT. YOU MAY ENFORCE THE COPYRIGHT RESPONSIBILITIES THAT YOU HAVE, WHICH YOU DO HAVE A DUTY TO DO. BUT UNLESS YOU GO INTO THE GROUPS AND THE AREAS WHERE THIS OCCURS AND SPEAK WITH AUTHORITY ABOUT SPIRITUAL PRINCIPLES INVOLVED IN THIS MATTER, YOU'RE NOT GOING TO WIN AND IT'S NEVER GOING TO GO AWAY. AND I TRIED MY BEST IN THE YEAR 1990 TO CONVINCE THE BOARD OF TRUSTEES, THIS IS YOUR JOB. THIS IS NOT A WSO MATTER. IT IS YOUR JOB TO GO AND TALK ABOUT SPIRITUAL PRINCIPLES INVOLVED IN BOOTLEG PRINTING, PRINTING MATERIAL THAT IS DIFFERENT THAN AS THE CONFERENCE APPROVED IT, AND IF YOU CAN'T FIND ENOUGH SPIRITUAL FOUNDATION TO STOP IT, THEN IT SHOULD CONTINUE. YOU SHOULD ALLOW IT. AS WE WERE CONCLUDING MY REMARKS, I WAS REMINDED OF THE PULPIT THAT I HAVE BEEN STANDING ON FROM TIME TO TIME ABOUT A DIFFERENT ISSUE THAT I COULD LEAVE SOME PARTING WORDS ABOUT. OF THE NEARLY 200 PEOPLE WHO WERE INVOLVED IN THE WSC IN 1983, ABOUT 80% OF THOSE PEOPLE ARE STILL CLEAN. ABOUT 20% OF THEM ARE STILL IN N.A., THE REST ARE SOMEPLACE ELSE. AND IF YOU WENT THROUGH EVERY YEAR OF ALL THE LEADERSHIP POSITIONS IN THE SHOW-ME REGION, AND ALL THE OTHER PLACES, YOU'D FIND A VERY SIMILAR STATISTIC. THAT AS PEOPLE REACH 5 YEARS AND 6 YEARS, MORE THAN HALF OF THEM LEAVE THE FELLOWSHIP AND GO TO SOME OTHER THING. AND THAT HAS ALWAYS BEEN AN ENORMOUS DETRIMENT TO THE STRENGTH OF THE FELLOWSHIP.

NA: WHAT'S THE SOLUTION?

BOB: WELL, THE SOLUTION IN MY OPINION IS VERY SIMPLE. WE SPEND A LOT OF TIME DEALING WITH H+I, WE SPEND A LOT OF TIME WITH PI AND A LOT OF TIME WITH LEADERSHIP, I MEAN WITH LITERATURE. YOU NEED A COMMITTEE AND A PROCESS INVOLVED WITH RETENTION. OTHER ORGANIZATIONS UNDERSTAND THAT THEY LOSE THEIR MEMBERSHIP AFTER A PERIOD OF TIME AND A WHOLE HANDBOOK NEEDS TO BE DEVELOPED FROM PEOPLE WHO HAVE DEALT WITH THIS WHO HAVE SEEN IT AND UNDERSTAND IT SO THAT THEY CAN DEVELOP GUIDANCE ON HOW YOU AS A MEMBER CAN BE CONFRONTED WITH A GUY WHO YOU SEE AT A MEETING WHO COME ONCE A YEAR TO GET HIS MEDALLION AND WHO MAYBE ONCE OR TWICE IN BETWEEN BUT YOU ALWAYS SEE HIM AT THE A.A. THINGS YOU HEAR ABOUT. WHAT DO YOU DO TO EXPLAIN TO THAT PERSON? WHAT DO YOU DO TO ENTICE, TO RECRUIT THAT PERSON TO STAY IN N.A. WELL, THERE ARE SOME VERY DIFFERENT OPINIONS AND VERY DIFFERENT ANSWERS TO THAT. AND I HEAR THEM ALL THE TIME. THE ONE I HEAR MOST IS WE HAVE A RESPONSIBILITY TO BE THERE FOR THE NEWCOMER. BUT THAT DOESN'T CUT IT AFTER 5 OR 6 OR 7 YEARS FOR THE PERSON WHO FEELS THAT THEY'RE TIRED OF GIVING AND DOESN'T GET ANYTHING. WELL, IT MAY BE THAT THEY STILL NEED TO GIVE IN ORDER TO GET, BUT THEY KIND OF BLOCK THAT OUT. NO ONE CONFRONTS THEM IN A WAY THAT GETS TO THEM. THERE'S A WHOLE LIST OF THINGS THAT YOU CAN SAY TO PEOPLE TO EVENTUALLY PRESS THE RIGHT BUTTON. BUT WE JUST DON'T HAVE THEM AS A READY RESERVOIR FOR YOU TO USE AGAINST THOSE PEOPLE WHO HEAD FOR THE HILLS. SO N.A. NEEDS TO GET INVOLVED SERIOUSLY WITH RETAINING MEMBERS BEYOND 5 YEARS SO YOU DON'T HAVE THIS PYRAMID THING COME SO SOON AND WITH SO FEW YEARS. THERE IS A SMALL CIRCLE OF PEOPLE IN N.A., A SMALL PYRAMID OF PEOPLE IN N.A. WHO'VE BEEN AROUND 10 YEARS OR MORE, WHEN THERE SHOULD BE 5 OR 6 TIMES THAT MANY. AND AS LONG AS THEY CONTINUE TO DO THAT, N.A. WILL

HAVE CERTAIN FORM OF IMMaturity THAT HELPS PUSH THESE PEOPLE AWAY. THEY FIND THE MATURITY IN THE CALMNESS OF OTHER PLACES AND THAT'S WHERE THEY GO. SO AS LONG AS THEY'RE GOING, THEY'RE NOT RETAINING THAT AND BRINGING THAT LEVEL OF CALMNESS AND MATURITY HERE. IT'S A VERY ESSENTIAL THING, AND IN THIS JOURNEY THAT I AM ON NOW, IT'S ABOUT THE ONLY THING THAT I AM ACTIVELY PROMOTING TO MY FRIENDS AND ACQUAINTANCES ACROSS THE COUNTRY.

NA: I'VE GOT A QUESTION THAT I'VE POSED TO PUBLISH, AND THAT'S A REQUEST FROM EVERYBODY HOW THEY THINK NEW ITEMS SHOULD BE MADE AVAILABLE FROM THE OFFICE. LIKE THE LITERATURE RACK, KEYTAGS, THAT KIND OF STUFF. LIKE OUR REGIONAL SERVICE OFFICE WILL PUT TOGETHER A NEWCOMER PACKET. NOW THEY'RE SELLING AN OUTSIDE ENTERPRISE'S JEWELRY, THAT KIND OF STUFF FROM OUR OFFICE. WERE KEYTAGS AROUND BEFORE YOU WERE THERE? WAS THAT SOMEBODY'S HOME GROUP DECIDING THEY NEEDED KEYTAGS AND ...

BOB: THERE'S TWO DIFFERENT ISSUES YOU'RE TALKING ABOUT. ONE IS A PHILOSOPHICAL ISSUE AND THAT'S KIND OF THE ONE YOU'RE SEEING. SHOULD WE BE DOING THIS, SHOULD WE NOT BE DOING THIS. THE OTHER ISSUE YOU HAVEN'T TALKED ABOUT AND YOU WOULDN'T NECESSARILY ADDRESS, AND THAT'S BEST ILLUSTRATED BY A PROBLEM THAT AROSE SOME TIME BACK, IN THE SCHEME OF THE POWERS WE WERE DEALING WITH AT THE WSO WHEN I WAS THERE IN THE MID 1980'S. ONE OF THE PROBLEMS THAT WE HAD PUT OFF DEALING WITH UNTIL WE HAD SOLVED SOME OF THE OTHER PROBLEMS WAS THE LEGAL IMPLICATIONS OF MEMBERS MAKING MONEY OFF OF THE FELLOWSHIP. WE HAD A FAIR NUMBER OF PEOPLE WHO MAKE JEWELRY OR CLOTHING OR CLOCKS OR BUMPER STICKERS OR ALL KIND OF THINGS THAT HAD THE N.A. LOGO ON THEM. THOSE OF US WHO HAVE SOME CONCERN ABOUT THE LEGAL RESPONSIBILITIES OF N.A. WERE CONCERNED BY THESE PEOPLE DOING THESE THINGS, AND WE HAD AT THE TIME, I THINK THEY STILL USE, AN EXCEPTIONALLY BRIGHT ATTORNEY WHO HANDLES NOTHING BUT TRADEMARK AND COPYRIGHT MATTERS. THERE IS GENERALLY A PROVISION IN THE LAW FROM CUSTOM, NOT FROM LEGISLATION, IF YOU DON'T USE IT, YOU LOSE IT.

NA: HAVE YOU EVER BEEN INTERVIEWED FOR THE N.A. WAY OR ANYTHING LIKE THAT OR IS THIS YOUR FIRST INTERVIEW?

BOB: YEAH, THIS IS MY FIRST AND LAST INTERVIEW. THERE WILL NEVER BE ANOTHER ONE. LIKE I SAID BEFORE I WAS RETICENT TO HAVE THIS DONE, OR TO DO IT, BECAUSE I HAVEN'T IN THE THREE COPIES OF THIS THING I'VE SEEN BEEN PLEASED BECAUSE OF WHAT I THINK IS IT FACILITATES THE CONFLICT AND CONTROVERSY IN THE FELLOWSHIP, BECAUSE IT TAKES NO RESPONSIBILITY FOR IT'S CONTENT. AND THAT'S KIND OF LIKE SAYING, IT'S OKAY TO TAKE AND THROW A GAS BOMB INTO A CROWDED ROOM, BECAUSE I'M NOT IN THE ROOM, BUT ANYONE WHO'S IN THE ROOM WILL GET TO SEE THIS EXPLOSION SO THEY KNOW IT'S GOING TO TAKE PLACE, AND THEN THEY'RE GOING TO HAVE TO FEND FOR THEMSELVES. BUT THAT REALLY ISN'T THE WAY THE WORLD IS SUPPOSED TO WORK WHEN IT COMES TO RESPONSIBILITY. IF I'M GOING TO MAKE THIS BOMB, THEN I'M GOING TO THROW IT IN THERE, I'M GOING TO BE RESPONSIBLE FOR WHAT OCCURS. AND THIS PUBLICATION DOESN'T SEEM TO BE DOING THIS FOR WHAT IT ALLOWS TO BE PRINTED IN IT'S PAGES.

New Awakenings thanks Bob again for the interview and for this most apropos warning to the readers.

New Awakenings does not have a committee on Ultimate Truth, that's up to you. Bob's article should've given you lots of practice. This interview was slightly edited for size. The first part appeared in Volume 3 Number 1.

1984

To the World Service Conference of Narcotics Anonymous and participants.

We also direct this letter to the Board of Trustees, Board of Directors W.S.O., Inc., all W.S.C. Subcomm., [Subcommittees -ed.] and to all of Narcotics Anonymous.

Our Area is writing this letter in grave concern over the direction of W.S.C. of NA. We are writing in response to the items that have been dealt with in W.S.C. 84 and the way the Conference is being run.

Item No. 1: Voting procedures of conference. We would have to see this as violation of our 2nd and 9th traditions: "Tradition 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": "Tradition 9 N.A. as such ought never to be organized; but we may create service boards or committees directly responsible to those they serve!"

having other than R.S.R.'s vote at conference is watering down group conscience, by having the Board of Directors, Board of Trustees, Subcomm Chairs, Sec., Treasurer and Co-Chair as voting participants. Whose group conscience do they carry! The Boards, the Subcomm. or their own. This is also a violation of tradition 4. Each group should be autonomous, except in matters affecting other groups, or NA as a whole. (A Narcotics Anonymous Group is any meeting which meets regularly at a specific place and time for the purpose of recovery provided that it follows the twelve steps and twelve traditions). The service arms are not NA, they are of NA (only). We would have to ask our Conference to follow our tradition. As it stands at this point we have 26 voting participants besides R.S.R and can expand as we form new subcomm. and expand our Board of Trustees to 15 from 12. How can we ever get a true group conscience through a loving God of our understanding as it "states in the 2nd tradition".

Item No. 2: Conference procedures on voting on amends to main motion, and other items concerning group conscience we have found violations of the 2nd, 4th and 9th traditions in these matters too. We feel that any motion that has been sent out for group conscience should not be amended. To amend is to change the item that was sent out for group conscience and is therefore no longer group conscience because NA as a whole hasn't seen the

main motion with the amends. (Violation "Tradition 9") Conference is set up to serve us, NA, not in reverse. No item should be voted on without being first put out for group conscience, including amends. Amends are input and as such should go to subcommittees for further work. Let RSR vote with group conscience, yes no or abstain on items sent out for group conscience only. Anything else is input for the following conference.

Item No. 3: Traditions 4 and 9. Conference is again in violation of traditions 2, 4 and 9. No group conscience has been taken in 1983-1984 on these items: The motion put on the floor by the chairman of the Board of Directors and the subsequent action taken by the conference for the fellowship to vote in 60 days to return to traditions 4 and 9 as written in the red first edition or to stay as it is. This is setting a precedent to force group conscience to vote on items that were not put on the agenda for that year and did not seek input from the fellowship first.

Item No. 4: 4th Step inventory guide. Violations of traditions 2, 4 and 9. Again this item was never sent out by conference for group conscience disregarding conference and literature committees procedures previously adopted by NA as a whole. This inventory guide has helped many NA members in our area with their recovery.

Conclusion: That the W.S.C. starts to serve the fellowship not vice versa. As an area we strongly insist on the 4th step inventory guide be put back in W.S.O. Inc. inventory and be put back on order blank for the fellowship to purchase and use. The conference must follow traditions as well as the rest of NA.

The Board of Directors and Trustees abstain from voting at WSC 84-85. That the world subcomm chair [WSC Subcommittee Chairs] abstain from voting at WSC 84-85.

That world conference officers abstain from voting at WSC 84-85.

That no item not on the agenda be voted on at WSC 84-85.

That no item that has not been sent out to group conscience be voted at WSC 84-85. That Tradition 4 and 9 stay the same until the Conference ask the fellowship for input first and to be dealt with at 84-85 conference, not in 60 days after 83-84 conference.

That Conference follows our tradition and to remember they serve us not us to them.

LITTLE APPLE AREA OF NARCOTICS ANONYMOUS

Two Red Herrings

Thank you for the opportunity to share on a couple of issues I see as currently diverting the Fellowship of Narcotics Anonymous from the Program of Narcotics Anonymous. As many readers of this newsletter may begin to perceive, we have been surely diverted before. When Jimmy K. was disposed of by what we have since come to know as The Royal Family our attention was on our new book and with its unauthorized alteration. Back then, before Group Conscience was so effectively dismantled, we forced the restoration of the text. As the ought-never-be-organized was organized into an effective Business the text was re-altered while we focused on cleansing the book of some vestiges of another program. By the time we focused on the crucial issue of RSR-only voting we were procedurally fucked and it was too late. But these events are understandable in an historic perspective and not the sorts of red herrings being drawn across our trace today. These two red herrings are the degenderization of the literature and the proposition that we are losing older members through something other than loss of First Step.

Try degenderizing Our Book yourself. If you use the Baby Blues this is easily done with whiteout and the book represents no great loss when you're finished playing around. Step Three can become "...God as we understood God." No problem? Until we get to Tradition Two. "...One Ultimate Authority-a loving God as He may express Himself in our group conscience." The proposition is that "He" and "Himself" be removed to leave, "...as may be expressed in our group conscience." Now who is expressing Her/Himself? Might the triple redundancy be there for good reason?

In those dwindling places where group conscience is still practiced, or in the memories of some in places where there was a history and custom of doing NA, the word "may" of Tradition Two has significance. While we might easily delete it without contradicting the current *practice* of authority in NA, we must begin to see that lies and manipulation have produced that practice and the practice gets Authorized after enough newly indoctrinated members have swelled the service ranks. If we try writing, "...a loving God as God may express God's Self", we run afoul of our freshman English teacher and hopefully see, not sexism to be rooted out of NA, but the limitations of language.

The group is not God's voice and is not guaranteed to hear it. The group's obligation to try is as weighty as they come; the right to govern itself thus,

Daily Definition ☺

from Webster's New World Dictionary,
College Edition

red herring, 1. a smoked herring. 2. something used to confuse, or to divert attention from something else: from the practice of drawing a herring across the trace in hunting, to distract the hounds.

without outside control, is non-negotiable. A loving God and a coercive management are each others' disproof.

I am grateful for the issues raised but "The Born-again vs. the Dykes" is a loathsome spectacle within NA. When newly popularized literature goes on sale (the 6th Edition?) some will be laughing all the way to the bank. The issue of popularization and debasement of our Program has yet to be done real justice, even in the pages of the *New Awakenings*. "If we take out the God stuff we won't frighten off so many newcomers." "If we drop our Traditions in H&I work we'll be able to reach more addicts." "If we downplay the total abstinence part more will benefit from our Program..." Each of us has the opportunity to count ourselves in or out each day.

Which really brings us to this notion that oldtimers disappear for some special or mysterious reason that more written products or unaccountable committees will cure. We've lost oldtimers who chose not to make the transition to an NA disentangled from AA. Each day we lose members who say, "It's better over there." Chasing the feel-good reminds me of using, not recovery. If you can live with such a first step of denial, go with our blessings, please, before they make you a Trustee or something.

"Addiction is a disease which involves more than simple drug use." There are an infinite number of ways to go out and if you think about it, getting loaded might be one of the more honest, more socially responsible of them. I might, for instance, rationalize why I should get in on some of the money, property and prestige around here. The principles contained in our Basic Text will not give out on us; we may give out on them. There is no graduate program here. Our graduates get loaded.

Many of those who would properly be our leaders today, as described in our 2nd Tradition, are missing because of heartbreak, frustration or disgust at the direction we have taken with the manipulators at the helm. A real Fellowship inventory might let us see what we need to see in all this.

For the most part oldtimers abandon NA for the same reason people with one day or seven days or seven years abandon NA: their NA First Step gets shaky. To pretend otherwise is to say that surrender becomes less important with time, that anonymous addicts are in fact *not* equal, or that a simple (not always easy), basic program of Principles actually *does not work*. ♦



WELCOME TO THE LAST WORLD SERVICE CONFERENCE AS WE KNOW IT

*The practices and principals from the Guide To Service are already in use.
Did we really know where we were going when we started?*

From the beginning of WSC 94 to the creation of the Leadership Committee's resolution process that will be submitted at the beginning of WSC 95, most of the structure for decision making and conference structure outlined in the Guide To Service has been implemented. Most of this has been done with the approval of, or little objection from WSC participants, including the RSR's. We have given our Leaders the authority to:

1. Completely ignore established conference policy as outlined in TWGS [the disregard for the Budget Prioritization Process] ;
2. The change of conference approved plans and projects because leadership believed it was necessary [the resolution process given to the Leadership Committee and the removal of the Outreach Committee from the Composite Group];
3. Combine WSO paid staff into the service structure with no clear separation between the responsibilities and authority of staff and that of our volunteer members [WSO Directors as facilitator and presenters in WSC workshops and WSO Directors becoming active participants on the Interim Committee.] ;
4. Total authority over budget decisions [no discretionary budget outline to guide decisions like funding extra members to the Leadership meetings or funding additional members to the World Service meeting in Dallas] ;
5. Control over how information is released [the Conference Digest on WSC 94 which only gave us a narrative of the Conference instead of the Conference Report which gives the actual report from each committee];
6. Change the very nature of the World Service Conference without the approval of the Fellowship or the Conference [the decision to have a {mostly} Issues Only Conference Agenda Report and World Service Conference, even though the Conference voted against this idea at WSC 94 {motion #94 failed}] ;
7. Create a new form of service with the creation of the Leadership Committee. This committee was formed and structured similar to the Primary Service Board in the Guide To Service.

The "Issue" with these decisions is not whether they were right or wrong, good or bad, or even whether these decisions had our approval, which most of them did. The "Issue" is that the RSR's have delegated so much authority to the conference Leadership that most decisions are no longer made at the World Service Conference by the conference participants. More of our decisions seem to be made Outside the World Service Conference than during the World Service Conference. Did we really know we were going here when we started? Did anyone?

Our present method of decision making and the service structure that we are quickly developing to handle all of this Delegated Authority is best described on pg 98 to 104 of A Guide to Service in Narcotics Anonymous. Please notice that on pg 100 there is a structural overview chart of the New World Service. There are 2 levels of service between the World Service Conference and any of the world service committees or the WSO. At present we already seem to make more decisions from content or "straw poles" than from Motions and votes. Has most of the authority for decision making, and the delivery of services, been turned over to a new form of leadership already? Is this where we want to go?

The Groups in our Region have a Conscience. Their Conscience is not a vote, the vote on a motion is only a reflection of their Group Conscience. Their Group Conscience is the morals, values, and beliefs that guide them, their collective awareness of, understanding of, and surrender to spiritual principals. When the RSR from our region votes

continued back page

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let us know where you went!♪

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OAKLAND CA 94620 U.S.A.

continued from page 11

at the World Service Conference, our Groups judge the RSR by whether he or she represented the true conscience of their Group, not by whether a motion passed or failed. When the vote of our RSR is reduced to a straw pole, or only discussion input for some other service body to make the decision, then the true Group Conscience of the Groups in our region [and all regions] has been ignored. The Groups will respect and support the service structure in our Fellowship only as far as the service structure respects their 2nd Tradition.

There is a very fundamental "Issue" that appears only below the surface in this years Conference Agenda Report. That "Issue" is that there are no motions from our leadership in the Conference Agenda Report. A lot of decisions have been made this year, and more decisions will be made next year. Who will be making them? No one seems to be asking the Fellowship anymore.

We seem to have moved farther away from the Groups, Areas, and Regions while taking our inventory than we ever were before we started. Is this the level of separation that we want? Can World Service ever be directly responsive to the collective Morals, Values, and Belief in Spiritual Principals that make up the Conscience of the Groups in our Fellowship? Do we want to?

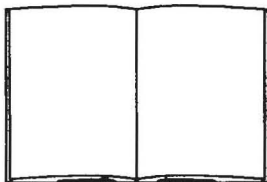
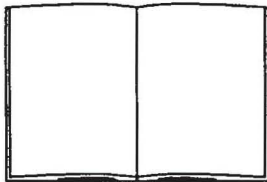
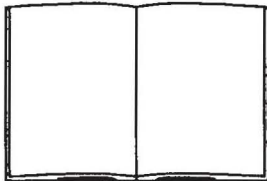
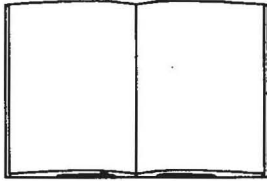
We may have already had the last World Service Conference as we understand it in the Fellowship of Narcotics Anonymous. May the Love of God guide us and protect us from ourselves.

This report is submitted as input to the Inventory as the final report from a pool member of the World Services Inventory Composite Group

New Awakenings
P.O. BOX 21232
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New Awakenings

A History of Our Book



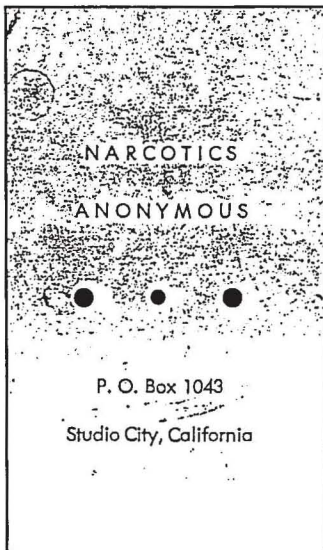
The first real publication in Narcotics Anonymous was this little booklet. This was written between '53 and '56, and published in '56. You can read stuff that will sound familiar. You can hear our literature in there, the beginnings. You can hear the roots of what you hear in every meeting in there. This was the first publication "Narcotics Anonymous".

That was followed in the early 60's by the White Booklet. The readings in here are almost identical to what we have today. Basically our readings evolved in the mid 60's in one format until the mid 70's then we went into a different format. The cover is significantly different on the current white book. The history of the White Booklet is the history of the Basic Text.

The idea of the Basic Text was to involve as many people as possible. We believed that any NA Member has something valid to say and something valid to contribute to the book "Narcotics Anonymous". The book "Narcotics Anonymous" was not written by a small group of individuals. It was really done by many, many, many people.

Source documents in *New Awakenings* are quoted verbatim, often with original typos intact, reproduced digitally, or reduced photostatically. The narrative in this issue was done largely by cutting and pasting lines from existing histories.

The following panels, continuing on page 2, are the booklet published in 1956. It was written by addicts for addicts and bears no copyright.



This booklet is dedicated to those who suffer from narcotic and sedation addiction. We, in Narcotics Anonymous, offer no cure, but we can honestly, positively, show you a way out, a way to quit using.

- 1 -

DO YOU NEED
NARCOTICS ANONYMOUS?
You do, if you are an addict.
Are you an addict?
Ask yourself these questions. Answer them as honestly as you can.

1. Do you lose time from work due to "using"?
2. Is "using" making your home life unhappy?
3. Do you "fix" because you are shy with other people?
4. Is "using" affecting your reputation?
5. Have you ever felt remorse after "fixing"?
6. Have you ever gotten into financial difficulties as a result of "using"?
7. Do you turn to lower companions and an inferior environment when "using"?
8. Does your "using" make you careless of your family's welfare?
9. Has your ambition decreased since "using"?
10. Do you crave a "fix" at a definite time daily?
11. Do you want a "fix" the next morning?

1956 booklet *continued...*

- 2 -

12. Does "using" cause you to have difficulty in sleeping?
 13. Has your efficiency decreased since "using"?
 14. Is "using" jeopardizing your job or business?
 15. Do you "fix" to escape from worries or trouble?
 16. Do you "fix" alone?
 17. Have you ever had a complete loss of memory as a result of "using"?
 18. Has your physician ever treated you for "using"?
 19. Do you "fix" to build up your self-confidence?
 20. Have you ever been to a hospital or institution on account of "using"?

* * *

If you answered YES to any one of these questions, you may be an addict. If you answered YES to any two of the questions, chances are you are an addict.

If you answered YES to three or more, then you are an addict beyond doubt.

WHAT CAN YOU DO ABOUT IT?

Absolutely nothing, unless you are convinced you must do something about it, and sincerely want to do something about it.

- 3 -

If you sincerely want to stop using, we in Narcotics Anonymous, who suffered from the same addiction, and who are now arrested cases and living a new way of life, have a program that will show you the way out. We can't offer you a cure, because neither you nor we will ever be cured of addiction. But like us, you can become an arrested case. You can stop using and start living.

WHAT IS THE NARCOTICS ANONYMOUS PROGRAM?

Narcotics Anonymous is an absolutely non-profit-making fellowship and is connected with no police, political or religious organization. There are no initiation fees, no dues, no charges of any kind. There are no pledges to sign. Anyone may join, regardless of age, race, color or religion. We are not interested in what you used, how much, or who your connections were. All we ask is that you have the sincere, honest desire to stop using.

We of Narcotics Anonymous are exactly like you. We are a group of addicts who meet regularly to help each other obtain and maintain our sobriety and to stay clean.

Before coming on the program, our trouble was we could not manage our own lives. We couldn't live like normal

- 4 -

people. We had to have something different, and we thought we had found it in drugs and narcotics. We got so we had to have these drugs and narcotics no matter what the cost. We placed their use ahead of the welfare of our families, wives and children. We did them great harm, but most of all we harmed ourselves. We broke not only the laws of society but the greatest law of all—the law of nature.

We were running away, that was our real problem, for the use of drugs and narcotics is but the symptom of underlying causes. We used in order to escape facing life and its problems. We realized we were slowly committing suicide, but such cunning enemies of life are drugs and narcotics that we had lost the power to do anything about it.

Jail did us no good. Medicine and psychiatry had no answers for us. Everything else having failed, in desperation we sought help from each other, in Narcotics Anonymous.

Here, we have come to realize we are not moral lepers. We are simply sick people. We suffer from a disease, just like alcoholism, diabetes, tuberculosis, heart trouble or cancer. There is no known cure for these diseases and neither is there for drug addiction. But by following a pattern derived from

- 5 -

Alcoholics Anonymous and its teachings, we have become arrested cases. We found out how to live a life free from the uses of narcotics and sedation. We have stopped using. We have learned to live.

Here is how we did it. These are the steps we took, and they are the steps we suggest for anyone who sincerely wants to stop using.

1. We admitted we were powerless over 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 understand 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.

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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 understand 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.

* * *

Does this sound like a big order?

We don't expect you to do it overnight. You didn't become addicted in one day. "Easy does it."

We suggest you begin a program of recovery by taking Step One. Admit you are powerless over drugs, that your life has become unmanageable. If you are in a jail or hospital, you have gone through complete withdrawal and have stopped using for the time being. Upon release, tell yourself you will not use today. It is most important you get in touch with a member of Narcotics Anonymous or attend a meeting of Narcot-

- 7 -

ics Anonymous at once. If you are not in jail or hospital, the same thing holds true: Stop using for today.

If the compulsion becomes so great you can't see going through a whole day, then put yourself on a five minute basis of not using.

After five minutes, do it for another five minutes.

Minutes will grow into hours, hours into days. Quitting for one day, then another, will eventually help you break the habit.

Go from Step One to Step Two. Then to Step Three. You do it by stages, first thing first. By constant attendance at Narcotics Anonymous meetings, you will find answers to the questions that may be disturbing you now.

OUR PRAYER

*God grant me the serenity to accept the things I cannot change,
 The courage to change the things I can,
 And the wisdom to know the difference.*

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JUST FOR TODAY

Tell yourself:

JUST FOR TODAY my thoughts will be on my recovery, living and enjoying life without the use of narcotics.

JUST FOR TODAY I will have faith in someone in Narcotics Anonymous who believes in me and wants to help me to recovery.

JUST FOR TODAY I will have a program. I will try to follow it to the best of my ability.

JUST FOR TODAY, through Narcotics Anonymous, I will try to get a better perspective on my life.

JUST FOR TODAY I will be unafraid. My thoughts will be on my new associations, people who are not using and who have found a new way of life. So long as I follow that way of life, even for today, I have nothing to fear.

For information regarding time and place of Narcotics Anonymous meetings, write to:

NARCOTICS ANONYMOUS
 P. O. Box 1043
 Studio City, Calif.

NARCOTICS ANONYMOUS
 P. O. Box 13023
 So. Eastern Station
 San Diego, Calif.

Publishing Box

New Awakenings is a service at cost for the fellowship of Narcotics Anonymous. It is not affiliated with the known service structure. We are guided in this effort by the principles contained in the 12 Steps & 12 Traditions of NA and by a desire to improve our internal communications. You may freely reproduce this newsletter in whole or in part as long as you don't sell it for a profit or alter the text - we call this the Fellowship Spiritual Trust.

This issue differs fundamentally from others. It is in essence one long article built around documents significant to the history of Our Basic Text. It is by no means a complete history; 12 pages could easily be devoted just to WSC actions on literature development and approval or on the manipulation of WSC voting procedures. We look forward to printing your views/criticisms/additions in the next issue when the open-forum style format returns.

We share our experience and learn from each other. No individual inside or outside the fellowship represents Narcotics Anonymous.

Financial Statement

Received:

Alabama	25.00	Kansas	15.00
Ohio	10.00	Pennsylvania	15.00
California	10.00	Florida	10.00
Kentucky	50.00	New York	10.00
Ohio	20.00	North Carolina	6.00
England	16.60		

Total 187.60

Expenses Issue 2:

Printing	86.87
Postage	41.60
Total	128.47

Every piece of input, every concept that was input was included in the Basic Text. Not always the same wording but the ideas were all there. That was one of the promises we made to ourselves and one of our working rules. We assumed that every piece of input was valid and that every concept needed to be expressed in the book. Every piece of input, every concept that was input was included in the Basic Text. Not always the same wording but the ideas were all there. That was one of the promises we made to ourselves and one of our working rules. We assumed that every piece of input was valid and that every concept needed to be expressed in the book.

The first World Literature Conference was held in October of 1979 in Wichita, Kansas. Anyone that wanted to participate was welcome. The purpose of that conference was to put together a plan of action. The results were the World Literature Guidelines. This began formal work on the Basic Text.

In September of 1980 we went to Lincoln, Nebraska for the 2nd World Lit. Conference. One of the things that was decided in Lincoln, Nebraska, was that we would use the white booklet as the outline of the Basic Text. We went to start going through all the material we had collected and we'd find a sentence that fit in with something in the white booklet and we'd cut it out and we'd paste it up. We sorted them out by White Book Chapters. This produced a rough draft.

The 3rd World Lit. Conference was held in Memphis, Tennessee in February 1981. It was a polishing, a revision and an editing of that cut and paste. Some work had been done between Lincoln and Memphis by the 30 or 40 people that attended the Lincoln conference. The result of the Memphis conference was the manuscript known as the Grey Form. There are people who believe that some of the stuff in the Grey Form is the best that's ever been written in Narcotics Anonymous. There are some real neat things that happened in the development of this manuscript in Memphis. The 7th Tradition was dictated in a 9 hour telephone conversation to a typist from across the country.

Work began at once. Even before this was distributed, typed versions were being worked on. The next World Lit. Conference was held in Santa Monica, California during April 1981. The idea was to try to fix some of the disjointedness. Not to change it but to make it consistent in tone and style, and to fill in some of the holes. The resulting draft disappeared and has never been found.

So we had to go back three months later in Warren, Ohio and start re-creating some of that work.

The 4th World Literature Conference, July 1981, resulted in another draft that went to Miami, Florida, site of the 5th World Lit. Conference during September 1981 and it was polished there.

Then in November the Lit. Conference went back to Memphis and a final manuscript was put together and typed up. It was edited by someone in the Fellowship and the result was the Approval Form of the Basic Text of Narcotics Anonymous. Bootleg copies appeared almost immediately and were printed off of these. There were probably 10 or 12 different places in the country that these were produced in mass quantities. Sometimes you heard people talking about "Turkey" books. One of them had a little turkey on the cover. It was printed in Memphis. Some had yellow covers, some has white covers. There were a variety of bootlegs produced. The originals had a shiny cover.

A letter was sent with the Approval Copies explaining the events leading to this point and how to proceed. The Approval Form was circulated through the Fellowship and approved at the World Service Conference (WSC) in 1982 as the Basic Text for Narcotics Anonymous.



November, 1981

Dear Fellow Trusted Servants:

The time has arrived for us to take a look at, evaluate and decide if the Basic Text that has evolved from six W.S.C. Literature Conferences over the past several years represents recovery from addiction through our experiences in Narcotics Anonymous.

There has long been a need for a comprehensive Basic Text on recovery, the Narcotics Anonymous book. Our book is needed to carry the message of recovery to places where members cannot go or have not yet been or gone. A Basic Text book on recovery from addiction for public libraries and for the shelves of doctors; parole and probation; and judges' offices. A definitive text so millions of people may know that we can and do recover, a day at a time.

The Mid-South R.S.C. accepted the responsibility of printing, packaging, addressing and mailing this Approval Form of our book, our Basic Text on N.A. Recovery. As of this writing, many addicts are arriving in Memphis, Tennessee, to help with this great work and many others continue to send their spiritual, emotional and financial support from around the world.

Now it is on you. The time has come, to be or not to be...to do or not to do! Approval of Our Basic Text should proceed as follows: Narcotics Anonymous members read this Approval Form of Our Book and Groups of N.A. members vote to approve or not. The Group Service Representatives vote the conscience of the Groups at Area Service Committee Meetings and then the Area Service Representatives vote the conscience of their areas at Regional Service Committee Meetings. Regional Service Representatives, State Delegates (in areas that have not yet formed a Regional Service Committee), will then vote at the World Service Conference to be held in Los Angeles, CA, in May of 1982, to approve for Hardback. If your group's locality does not have an organized service structure, you should get together with other N.A. groups in your state and send a state representative who will have the same voting strength as an R.S.R.

In an effort to reduce the cost of printing and mailing, the personal stories have been excluded. Our book in its present Approval Form is Basic Text only. The stories, some of which were in the Review Form, will be considered separately at a later date. We remain your trusted servants.

In Gratitude and Loving Service,

Literature Sub-Committee
World Service Conference
Narcotics Anonymous

**WORLD SERVICE CONFERENCE 1982
SATURDAY MAY 7**
(Literature Committee Chairperson, Page C.) I would like to make a motion to accept the basic text approval form as the 1st edition of our Narcotics Anonymous Book. Julie W. added amendment that a 2/3 majority vote be required for passage of that. Parliamentarian then stepped in and clarified. Call for a vote. Not clear. **Count of voting participants was taken at this time. Called for a standing vote on amendment. Failed. Clarification that this does not include stories, only basic text. Call for a vote on the motion. Discussion. Motion passed. WE HAVE A BOOK.

January 1983 the Book still had not been printed and the Board of Trustees (BOT) started objecting to several passages in the Traditions chapter. Together with the WSO Board of Directors, they decided to censor the Book. The WSC Chairperson protested to no avail. The WSC Literature Chairperson tried to revoke WSO's rights to the copyright. These censored passages, contained in the discussions of the Fourth and Ninth Traditions, expressed two themes: the service structure

is not NA, but something created to serve NA and the Fellowship controls the service structure. World Services refuted these statements in the very act of censorship.


March 1, 1983

To The Fellowship of Narcotics Anonymous

Re: Changes/Deletions/Corrections in the Basic Text of Narcotics Anonymous

In November 1982 inaccuracies were noted by the World Service Office of NA, in the basic text "Narcotics Anonymous" which was then scheduled for publication. At that time a special meeting of the Chairpersons of the three Service Branches of Narcotics Anonymous, WSC, WSB, and WSO was called. At that meeting the inaccuracies in chapter 6, involving traditions four (4) and nine (9) were corrected.

On February 12, 1983 due to difficulties with the printer involving misuse of monies paid in the amount of approx. \$15,000.00 the art work, type sets & negatives were removed from the printer by the WSO Board of Directors. During the course of a meeting by the WSO Board on February 17, 1983 called to discuss the selection of another printer for the book, the Chairman of WSC demanded that the corrected/deleted/changed material be returned to its original form as approved by the 1982 World Service Conference. The WSO Board complied with the WSC Chairman's demand. At this point the Chairman of the Board of Trustees protested that decision, and the WSO Board then voted to turn the material over to the WSB for their consideration and recommendation. During the course of the week that followed the WSB reviewed the material and requested that WSO print the book as it was changed/corrected/deleted in November. The WSO went along with that recommendation.



**WORLD SERVICE CONFERENCE
OF
NARCOTICS ANONYMOUS**

Feb. 28, 1983

WSO Board,

Due to your failure to print and distribute our book, Narcotics Anonymous, as per the motions, to accept the basic text approval form as the first edition of our Narcotics Anonymous Book, that the Narcotics Anonymous Book be available for distribution by September, 1982, at WCNA-12, which were made and carried at 1982 WSC-NA, this is to notify you of our immediate revocation of any and all rights granted pursuant to said motions.

As an arm independent of WSC, we revoke the above stated contractual agreement. We further request the immediate return to this Committee of the negatives and the plates of the book in approval form, the corrected approved stories, the financial records of the pre-sale of the special edition and the remaining proceeds from the pre-sale of the special edition of our book.

Since we have been unable to communicate satisfactorily with you in this regard, we have sought legal counsel. Any further discussion should be directed to our Attorney, R. Robert Kasseem, 5731 Lyons View Pike, Suite 22, Knoxville Tennessee, 37919.

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WSC-LC, Chairman, Page C.

The changes/corrections/deletions are attached and revolve around the fact that the book as approved by the 1982 World Service Conference contains the following inaccuracies: In tradition four the book states that SERVICE COMMITTEES ARE NOT NA and later in the same paragraph states "ALL ELSE IS NOT NA" clearly indicating that they are not a part of Narcotics Anonymous. The book further states "whether to utilize these services is up to the group". This would allow any group to do whatever the group chose to do and continue to call themselves an NA Group, leaving the fellowship no recourse but to allow them to do so. Any group could use any literature they choose to use in meetings. The use of literature other than NA literature in meetings has been a problem in the past. This is but one of many problems that could surface

in the future should the book be printed as approved.

In tradition nine it states that NO SERVICE COMMITTEE OR CONFERENCE has the power to decide anything. It is our belief that this statement would negate the entire service structure of NA, and hence have the potential for creating anarchy within the fellowship. Finally the line stating that SERVICE COMMITTEES ARE NOT A PART OF NARCOTICS ANONYMOUS places the service structure outside of Narcotics Anonymous, outside of the traditions and hence not subject to the will of the fellowship. We believe that the inclusion of this material in the book would create immediate and long range problems for the fellowship, seriously threatening the unity of NA and therefore recommended to the WSO Board that this material not be included in the book.

We believe it was not the intention of those members of the Literature Committee who selflessly devoted 100's of hours and \$1,000's of dollars to provide the fellowship with our book, nor those members of the Board of Trustees who personally worked on and reviewed the material, nor the fellowship who approved the book, to place the Service Structure outside the Traditions or the dictates of the fellowship.

We deeply regret the oversight and the controversy that has evolved around this material. We are, however thankful that WSO discovered these inaccuracies. To the best of our knowledge no other changes/deletions/corrections were made in the book.

In Loving Service,

Board of Trustees

Sally Evans
Chairperson, WSB

At WSC 1983 the WSO delivered the Altered Book. The Fellowship said you cheated us, you took out some of what was in our book, you took out part of what we approved, we want it put back in. The Second Edition was changing the Basic Text back to it's originally approved form.

WSC 83, MAY 5, 1983
MOTION: Page C. (Chair, WSC Lit Comm) moved, seconded by Jim M. (N.A. Way) "that our book be completely returned to its approved form before any more are printed. CARRIED AS AMENDED BELOW.
Vote: Yes 24 No 15 Abs. 5
AMENDMENT: John F. (Greater Philadelphia) moved, seconded by Bob K. (Tennessee) to "add the words 'in subsequent printings' to replace 'before any more are printed.'
Vote: Yes 28 No 6 Abs. 10 CARRIED

Debate resumed on these controversial passages at the 1984 WSC. A letter from a Nebraska Group was used, by the President of the WSO Board of Directors, to justify making a motion to "go to the Fellowship for a vote within 60 days" on the issue. Such a procedure does not exist in our service structure. The vote, the validity of which is disputed by some members, approved removing these passages once again, resulting in the Third Edition. Many were outraged including the Philadelphia Area:

PHILADELPHIA AREA OF N.A.

P.O. Box 14541

Philadelphia, PA 19115

June 13, 1984

To: All World Service Conference Participants

Re: Directive to vote on deletions in Traditions Four and Nine.

Dear W.S.C.:

The Philadelphia Area is outraged for the following reasons:

ITEM 1: The W.S.C. is erroneously utilizing the Twelve Traditions for organizational purposes which they (the Traditions) were never intended for. The sole purpose of the Traditions are as spiritual guidelines that provide protection for each and every Group.

As a result of the vote the motion in question recieved, it is clear to us that 77% of our trusted servants at the highest level do not understand what the Traditions are about.

When the principles of the Twelve Traditions are adopted by a service committee, only the ideals are adopted. This does not change the committee organizationally, nor does it make them a Twelve Tradition Group.

ITEM 2: This issue was improperly attached to an item on the agenda at W.S.C.-84.

ITEM 3: The voting used at W.S.C.-84 is, at least, questionable. We refuse to recognize the disproportionate representation. It does not reflect a fair Group Conscience of the Fellowship of N.A. (i.e. 37 regions=37 votes).

ITEM 4: W.S.C.-84 circumvented the policies and procedures attending these matters.

ITEM 5: The implied ultimatum that if we do not respond to their deadline, the approved Basic Text would either not be printed or would be altered prior to printing.

ITEM 6: Acknowledgement of W.S.C.-84's proposal on this issue will set precedent, allowing the W.S.C. to call for a change without going through previously established procedures meant for such issues. This will divert us from our primary purpose.

We feel that Nebraska's request should not have been used to ressurect this old issue, which we had trusted was put to rest at W.S.C.-83. It appears to us that the Group in Nebraska made a simple request for an explanation and clarification of the apparent contradictions as well as the deletions in the so called "First Edition".

The W.S.B., as trusted servants, should have simply responded to Nebraska's request straightforwardly and honestly.

We also feel someone under the direction of Chuck Gates, if not Mr. Gates himself, and the W.S.B. owe an apology to the Nebraska Group as well as N.A. as a whole, for committing the truth — the W.S.O. and W.S.B. never had the authority to delete those lines in question. The issue had been settled by mandate at W.S.C.-83.

Therefore, we the members of the Philadelphia Area protest this issue and will not cast our vote. We refuse to recognize the violation of procedure (it's not a Tradition matter).

In Loving Service,

Phila. Area Service Committee of N.A.

WSC 1985
 It was M/S/C Ginna S. (WSC Lit. Chair/Maggie O. (RSP Greater Philadelphia), that the WSO be instructed to have the Basic Text professionally edited to ensure consistent and correct use of capitalization, verb tenses, gender, singular/plural endings, and other grammatical errors and that the edited text be returned to the literature review committee for acceptance and approval prior to printing and distribution."

At WSC 1986 a series of motions were passed to revise the "Little White Book". These revisions were to eliminate references to "Sobriety", eliminate implied endorsements of Alcoholics Anonymous, change "recovered" to "recovering", and eliminate references to specific drug use. Another motion incorporated these revisions into the Basic Text. The Third Edition Revised was printed because of these changes.

The Third Edition Revised stood until the end of 1987 when the WSO introduced the "Professionally Edited" Fourth Edition. Someone was paid to re-write Our Book and it was published without our permission. This was no light editing, but a major rewrite of the Basic Text. Along with 100's of minor changes there were many conceptual changes and nearly 30 lines missing.

At WSC 1988 the Executive Director, Bob Stone said we could not go back to the 3rd Edition Revised as many Area's wanted because contracts with outside enterprises had been signed and money received. He suggested we "fix" the book by inserting the missing lines. The Fifth Edition was a compromise that missed the point of the Fellowship's objections to the Fourth Edition. What about the conceptual changes?

According to one of the Trustees, many at World

Services wanted a more professionally written book, one that would appeal to the treatment professionals who treated many addicts. The Fellowship preferred a book written by Addicts, for Addicts. The WSO decided, behind closed doors, to change Our Book and then concealed their actions, blaming it all on typesetting errors.

The frustration felt by some NA Members regarding interference by World Services in the literature development process, as well as the excessive cost of our literature, led them to take a controversial step. The publication of a bootleg Basic Text. They published the Third Edition Revised and included the censored passages from the original, Fellowship approved Traditions chapter. These books were sold for about a dollar or simply given away.

Controversy spread throughout the Fellowship about the "baby Blue" or "little, illegal" Basic Text. Our "world service leadership" initiated a campaign aimed at stopping its distribution.

In the summer of 1990 Wagner and Middlebrook, attorneys for the WSO, sent registered letters to hundreds of trusted servants around the Fellowship. They were warned to avoid any involvement with the "illegal" basic text. Any who were involved were ordered to "cease and desist". All of them were directed to complete enclosed questionnaires. The following day, they all received a letter, sent by overnight express mail, from the Chairperson of the WSO Board purporting to explain why WSO took this action.

Many of these members responded in anger, hurt, and confusion. They felt they were being accused, threatened, their anonymity broken, and thousands of dollars of the Fellowship's money spent to wage an intimidation campaign.

To: [Trusted Servant's Name]
 From: Wagner & Middlebrook, Attorneys
 Date: July 10, 1990
 Re: FELLOWSHIP OF NARCOTICS ANONYMOUS
 World Service Office
 Our Docket No.: 03-9545-15.XX

This office represents WORLD SERVICE OFFICE, INC., the service office for the Fellowship of Narcotics Anonymous. My client is the owner of United States Trademark and Service Mark Registration Nos. 1,450,681, and 1,476,774, for the marks NARCOTICS ANONYMOUS and NA logo. My client is also the owner of United States copyright Registration Nos. TX 2 112 598, TX 2 250 589, TX 2 342 402, TX 2 250 588 and TX 2 254 607, covering the First through Fourth editions of the NARCOTICS ANONYMOUS Basic Text. The registration for the Fifth Edition is now pending.

It has come to our attention that you may have been printing and/or distributing a version of the copyrighted Basic Text, including unauthorized duplications of the NA Fellowship's trademark to include the totally false legend that the version being distributed is "Fellowship" approved. These actions violate the NA Fellowship's rights under both Title 35 and Title 17 of the United States Code, as well as constitutes consumer fraud on the members of the Fellowship of Narcotics Anonymous, and unfair and diluting use of the registered marks.

IF YOU ARE OR HAVE AT ANY TIME ENGAGED IN THESE ACTIVITIES, YOU ARE HEREBY DIRECTED TO IMMEDIATELY CEASE AND DESIST IN ALL SUCH ACTIVITIES, as well as any other infringements that may have not yet been discovered. Please confirm by return letter that each and every infringement has ceased, and surrender the remaining infringements to this office.

Simply being a member of the Fellowship of Narcotics Anonymous does not give you, or any other member, the right to engage in unauthorized use of the marks or copyrights of the Fellowship of Narcotics Anonymous, or to falsely represent that approval has been granted to these materials.

We ask that you accurately complete, sign, date and return the enclosed response in the postage paid envelope provided. If we are in receipt of your immediate agreement *in writing* that all further infringement and distribution of infringing items has ceased, we will consider this matter closed. If we do not receive your immediate and full cooperation, my client is prepared to institute litigation against you and your company to protect these properties from your misuse, as well as costs and attorneys fees. May I have your response within ten days of the date of this letter.

Very truly yours,
Theresa Wagner Middlebrook, for
WAGNER & MIDDLEBROOK

Response to cease and desist letter

This response is made by the following person or company:

Name _____
Address _____

Please check the correct response:

- _____ We have never printed any copies of the Basic Text.
- _____ We have never distributed any copies of the Basic Text that consist of the following: a light-blue paperback cover containing the first ten chapters of the Third Edition of N.A.'s Basic Text, replacing the material on Traditions Four and Nine with material from the Second Edition text.
- _____ We have printed copies of the Basic Text consisting of a light-blue paperback cover containing the first ten chapters of the Third Edition of N.A.'s Basic Text, replacing the material on Traditions Four and Nine with material from the Second Edition text, and agree to print or distribute this NO LONGER.
Our inventory is _____ books at this time.
- _____ We have sold, given away, or otherwise distributed printed copies of the Basic Text consisting of a light-blue paperback cover containing the first ten chapters of the Third Edition of N.A.'s Basic Text, replacing the material on Traditions Four and Nine with material from the Second Edition text, and agree to print or distribute this NO LONGER.
Our inventory is _____ books at this time.
- _____ Other response: _____

I declare under penalty of perjury that the foregoing is true and correct.

Signature and date

Printed name

Next the BOT sent an open letter to the Fellowship. Once again they called the book "illegal". They made personal attacks against those involved and accused them of altering the Basic Text. NA Members were told not to take the book.

The WSO sent a letter and a historical review of the Basic Text to registered groups. The publishers of the bootleg text were accused of making a personal profit and of making arbitrary changes in the book. Neither statement is true, but most of the Fellowship did not know that. The historical review omitted a lot of the facts.

There were other communications with the Fellowship, such as the November 1990 Fellowship Report, which continued the vicious attacks against those involved. Finally, World Services decided to sue one of the NA Members involved in the publication of the bootleg text. Announcing their decision they reiterated the disinformation and character assassination.

The lawsuit was filed by WSO, but the entire leadership of World Services voted unanimously to sue. Without seeking guidance from the Fellowship, they committed us to spending tens of thousands of dollars on legal expenses. The suit was filed in December 1990. They also filed a motion for an immediate injunction against the defendant, claiming an undeniable, self-evident

case against him. Their motion was denied, and both parties were directed to settle the dispute.

In their settlement, signed January 4, 1991, they agreed upon several points. "In an effort to heal any wounds" statements were to be published in the Fellowship Report, Newsline, and NA Way calling for peace, a full and adequate discussion of the issues, and an admonishment against any recrimination within the Fellowship. They agreed to publish in the 1991 Conference Agenda Report the closing remarks of the Judge, along with three motions: that the Fellowship choose which edition, or parts thereof, will be the approved Basic Text; that the WSO produce a reduced price version of the Basic Text; and that the WSC obtain a direct, group-by-group tally of the first two motions. WSO Inc. agreed to print these motions "without comment".

DEAR NEW AWAKENINGS SUBSCRIBERS,
IT SHOULD COST \$2.10 TO PRINT AND MAIL YOU THE REMAINING 3 ISSUES, ENDING AFTER DECEMBER, IF YOU WISH TO BEGIN A SUBSCRIPTION NOW. WE NEED ABOUT \$200 MORE OVER THE NEXT 5 MONTHS AND DO NOT WISH TO HAVE ANY LEFT OVER COME 1996.

IN THE UNITED STATES DISTRICT COURT
FOR THE EASTERN DISTRICT OF PENNSYLVANIA

WORLD SERVICE OFFICE, INC. : FILED JAN 24 1991
vs. :
DAVID MOORHEAD : CIVIL ACTION NO. 90-7631
:
:

ORDER

AND NOW, this 24th day of January 1991, the court having been previously advised that the above action cannot proceed to trial and disposition because of the following reason:

- [] - Order staying these proceedings pending disposition of a related action.
- [] - Order staying these proceedings pending determination of arbitration proceedings.
- [] - Interlocutory appeal filed _____
- [x] - Other: There are no further proceedings in this case;
however, the agreement states that the Court retain
jurisdiction over the enforcement of the Order and

it is Agreement.

ORDERED that the Clerk of Court mark this action closed for statistical purposes and place the matter in the Civil Suspense File, and it is

FURTHER ORDERED that the Court shall retain jurisdiction; and that the case be restored to the trial docket when the action is in a status so that it may proceed to final disposition; this order shall not prejudice the rights of the parties to this litigation.

BY THE COURT:

Louis H. Pollak

LOUIS H. POLLAK, J.

CALL

1/25/91

1/24/91

CLEAR

Civ. 13 (8/80)

and abhorrent behavior of controlling and acting as if the Fellowship literary works were their own property. Among these was the announcement at the 1991 WSC, contrary to representations made to the Trust Document Working Group and without prior publication to the Fellowship as MOTIONS intended for group conscience approval, "Affirmations" to confirm claimed ownership and enforcement rights to the Narcotics Anonymous literary works by World Services;

That an extensive period of Conference time was given to the WSO Lawyer Thersa Middlebrook to give legal analysis and opinions to help grease the vote;

That WSO Inc. had filed registration with the United States Copyright Office on or about May 22, 1991, of certain Amplifications of Copyright Forms in an attempt to correct improper registrations. (If at first you don't succeed...);

That there had been published and distributed to voting participants 30 days prior to WSC 91 a WSO BOD report containing improper and persuasive comments about the claimed copyrights held by World Services and Grateful Dave's challenge of these copyrights in an attempt to influence negative votes on the agreed Literary Work Motions. World Services representatives had spoken with members of the Fellowship, including voting WSC participants, about the Motions and their effects

A committee known as the "Trust Document Working Group" consisting of several members of the Fellowship, (who had participated over the past 10 plus years in writing the Fellowship Literature, including but not limited to the Basic Text), as well as Grateful Dave and Trusted Servants and other representatives of World Services was created to work on a trust document for the ownership and management of the Narcotics Anonymous Fellowship literary works, tradename and trademarks.

The Trust Document Working Group met in Harrisburg, Pennsylvania in February, 1991 and held two extensive conference calls on May 30, 1991 and June 25, 1991. During this time representatives of World Services assured them that their concerns and input about ownership of the Narcotics Anonymous literary work would be resolved to the mutual satisfaction of all parties involved.

The Court enforced motions failed at WSC '91 amid the continuing hysteria.

The defense charged:

That World Services' representatives were proceeding with undisclosed and ongoing tactical plans of scheming

if passed. Letters had been mailed to members of the Fellowship, including Voting Participants, days after the January 4, 1991 Agreement making unfair comment about copyright infringement of the NA literary work. There had been published in the 1991 WSC Agenda Report comments about NA Fellowship literary works and references to the Baby Blues as "illicit". A 5-page "REPORT CONCERNING THE MOTION FOR A LOW-COST BASIC TEXT" had been printed placing financial fear in voting participants of the effects of a low cost Basic Text.

After WSC '91, World Services continued to lead members of the Trust Document Working Group to believe that the approval of the Literature Trust Document would "supersede" the result of the tainted voting procedure. On June 21, 1991, World Services announced to the Working Group that the next scheduled conference call for June 28, 1991, would not be held because they lacked funds - despite earning over \$1.2 million in 1990 by Basic Text sales alone. False representations of agreement among the Trust Document Working Group were made to the Fellowship.

With their charges contained in a "Motion To Enforce Or Vacate" the defense went back to court.

In the following court transcript Mr. Emmons is the attorney for the defense (Grateful Dave), Mr. Synnestvedt & Mr. Fields are the attorneys for the plaintiff (WSO Inc.), Mr. Wolfe is the court reporter and The Court is Judge Pollak. Note carefully the times.

IN THE UNITED STATES DISTRICT COURT
FOR THE EASTERN DISTRICT OF PENNSYLVANIA

WORLD SERVICE OFFICE, INC. : CIVIL ACTION
vs.
DAVID MOORHEAD : NO. 90-7631

PHILADELPHIA, PENNSYLVANIA

April 29, 1992

BEFORE THE HONORABLE LOUIS H. POLLAK, S.J.

(The Court began the telephone conference in chambers at 10:30 a.m.)

THE COURT: Mr. Wolfe is here taking down our conversation, and also my colleague, Mr. Cooper, is here with us. What's the situation, Mr. Emmons? I guess I should hear from you.

MR. EMMONS: Yes, Your Honor. Following our conference on Friday, an attempt was made for a resolution. My client was contacted and a rather lengthy position letter was submitted to the attorney for the WSO on Saturday. Actually, I guess it was faxed up finally on Sunday, setting forth what they requested as the bottom line. On Monday, we were advised that that was not acceptable. That particular proposal concerned my client's request that this matter was vacated, and the ultimate copyright issue would be determined. My client then authorized me to go back with a counterproposal which concerned the immediate issue rather than the long-range issue of using Fellowship literature; the immediate issue concerning the prejudice that could perhaps happen as a result of this trust document being approved in Dallas this week, and requested that the WSO withdraw the motion for approval and appoint an advocacy committee to continue to work on input review of the trust document to provide for a fair legal document for all parties involved. We have heard no response to that, unless, John, you received a response since we spoke earlier this morning.

MR. SYNNESTVEDT: No, I have not had contact again. I should report to the Court that the proceedings are going forward in Dallas this morning, and the motion is going to be reached on the agenda in the normal course of business. There is the expectation by the leadership that there will be various efforts to table the motion, and so that it's uncertain whether those efforts will be successful or not. As we speak, it may be already moot.

MR. EMMONS: It certainly would be important, since this motion was filed, if the conference commenced and they changed their voting procedures by not allowing abstentions to count as votes, which is another difficult thing in the Fellowship for voting purposes. There were many areas that abstained on this trust document because of not understanding the legal ramifications of it. Now, the WSO has changed the voting calculation procedures in Dallas, so that those

abstentions do not count as votes in the quorum.

MR. SYNNESTVEDT: I'm not aware of this element that Mr. Emmons is speaking of, Your Honor.

THE COURT: Mr. Synnestvedt, you don't know when this addenda item will be reached, or whether it's already reached?

MR. SYNNESTVEDT: I think it has been reached, and, as we speak it already may have been tabled. I'm not sure.

THE COURT: Don't you think it would be desirable if we had some information?

MR. SYNNESTVEDT: I think it would be very desirable, Your Honor. I'm waiting to hear. I'll let you know as soon as I can.

THE COURT: I don't think we can sit around and wait for them to decide -- I mean if we're going to wait for your clients to finish an agenda item that's now ongoing in discussion, that doesn't seem like a very useful thing.

MR. SYNNESTVEDT: I just wanted to alert the Court to what the status was in Dallas.

THE COURT: I understand. But when have you last talked to your client?

MR. SYNNESTVEDT: I last talked to my client about 6 o'clock yesterday evening.

THE COURT: You mean --

MR. EMMONS: I thought we could discuss this last evening so we wouldn't have this last minute problem this morning.

THE COURT: Have you been in touch, Mr. Emmons with anybody on the floor?

MR. EMMONS: I have heard from people in Dallas that there's considerable effort being made to table this motion for the trust document, but that the vote count appears to be in favor of the trust being approved.

THE COURT: Mr. Emmons, when did you hear, and from whom?

MR. EMMONS: I heard from my client, Mr. Moorhead, this morning. I also heard from one of the declarants on the motion, Mr. Allen yesterday through an RSR representative in Dallas by the name of Zimmerman. That information came yesterday, late.

THE COURT: I think we're spinning our wheels unless somebody can get some immediate information now as to whether the agenda item has been reached or, if, as has been suggested --

MR. EMMONS: I'm certainly caught by surprise, that I've heard from counsel now that they are going forward knowing that we were going to arrange this conference this morning. In fact, I had requested a status conference yesterday, but was waiting for a response back in hopes that we could reach an amicable resolution. So I'm really caught by surprise, their intent to go forward with this despite this pending legal action.

THE COURT: Mr. Synnestvedt, do your clients understand that an application has been made to this court?

MR. SYNNESTVEDT: Yes, they understand, Your Honor.

THE COURT: And they propose to go ahead, anyhow?

MR. SYNNESTVEDT: They feel that the matter is not entirely in their hands. It's in the hands of the World Service Conference. The agenda has been long

published and issued and --

THE COURT: I'm not interested when the agenda was published and issued. Your clients are managers -- conveners and managers of the conference; is that not right?

MR. SYNNESTVEDT: That's right, Your Honor.

THE COURT: So to tell me that it's not in their hands is not really a very helpful response, is it?

MR. SYNNESTVEDT: If the conference decides to go forward, we have to go forward unless there's a court order not to.

THE COURT: Mr. Synnestvedt, let's not quibble, you and I. We have an application made, the thrust of which is that proceedings are imminent at the conference, which, in the view of Mr. Emmons' client, would be disruptive of undertakings made to him pursuant to a consent order. I asked you and Mr. Emmons to try to work out some *modus vivendi*.

MR. SYNNESTVEDT: That proved to be impossible to accomplish, Your Honor.

THE COURT: That may be, but you surely understood that my request was one which carried with it a concern that this Court be in a position to be advised forthwith if there was not going to be a resolution, so that the Court could, if need be, intervene at least with a view to determining whether there was any basis for a judicial determination that the agenda item be suspended or put in some other form.

MR. SYNNESTVEDT: As I understood it, Your Honor, this was last Thursday, and Your Honor wanted to know when the agenda item would be reached. I got that information as soon as I could, and relayed it back to the Court and to Mr. Emmons, that the agenda item would not be reached until Wednesday.

THE COURT: Mr. Synnestvedt, we were under that understanding, and it was based on that understanding that we thought we had some time in which you folks could try and work out some amicable resolution, some standby resolution.

Are you now telling me that you had no awareness that there remained a pending application, and that the failure to resolve this matter in some amicable way might call upon this Court to do something? Are you saying that you were unaware that that was the thrust of our understanding?

MR. SYNNESTVEDT: I'm not aware that that was the thrust of the understanding, Your Honor.

THE COURT: Mr. Synnestvedt --

MR. SYNNESTVEDT: I was aware that the Court was worried about trying to intervene to stop the start of the conference on the 25th.

THE COURT: Mr. Synnestvedt, I think you better call your client right now --

MR. SYNNESTVEDT: I'd like to do that, Your Honor.

THE COURT: -- immediately, and report back at once. If this agenda item has been reached, then we will have to consider whether we should direct the conference to suspend consideration of the item pending Mr. Emmons and you coming down here and pursuing this matter somewhat further.

I'm really quite concerned, Mr. Synnestvedt, that --

MR. SYNNESTVEDT: Your Honor, I will endeavor to reach them at the convention floor, Your Honor, and

call you right back.

THE COURT: At once.

MR. EMMONS: Thank you, Your Honor.
(Recess was held at 10:45 a.m.)

WSC 1992
DAY 5
WEDNESDAY, APRIL 29

The meeting was called to order by Barbara J. Chairperson of the World Service Conference 1991-92, at 8:15 a.m. [9:15 a.m. EST]. The meeting was opened with a moment of silence to remember the still-suffering addict, followed by the Serenity Prayer.

The conference went on with a few announcements, roll call, Trustee nominee's stating their willingness and answering questions from participants, and the handing out and collecting of ballots. We return to the minutes at about 9:30 a.m. CST [10:30 a.m. EST]

Barbara J. (WSC Chairperson) read a statement from Bob McD. (WSO BOD Chairperson) which advised the conference that there was no reason not to proceed with the consideration of motion #8 as originally scheduled. The following is a verbatim transcript of the notice received regarding this issue.

NOTICE

TO: Attendees of the World Service Conference
FROM: Bob McDonough
Chairperson
World Service Office, Inc.

Date: April 28, 1992

On April 22, 1992, papers were filed in the United States District Court for the Eastern District of Pennsylvania on behalf of David Moorhead. These papers seek to hold the World Service Office in breach of the Settlement Agreement and in contempt of the Consent Order entered in the litigation in Philadelphia on January 4, 1991, and further seek to reopen that litigation in an effort to prevent a vote by the 1992 World Service Conference on Motion Number 8 which relates to the creation of the Fellowship Intellectual Property Trust. Our counsel has advised that there is no reason not to consider Motion Number 8 in the normal course of business as it is reached on the agenda.

Our attorneys have reviewed the filed papers and have assured us that the claims against the World Service Office are utterly groundless. As of this date, there has been no hearing set on this matter. We wish to stress that all times, the World Service Office has complied with the terms of the Settlement Agreement and Consent Order entered in that litigation.

Our attorneys will be taking the appropriate actions to defend the World Service Office in this matter.

We will keep you apprised of further developments as they arise.

It was WSO World Service Board of Trustees #8. To approve Addendum 3, "The Fellowship Intellectual Property Trust."

At this time, 9:45 a.m. CST (10:45 a.m. EST) Mr. Edmondson received a phone call on the conference floor from Mr. Synnestvedt, WSO attorney in Philadelphia, Pa.

It was MNC Becky M. (WSB Chairperson) Bob McD. (WSO BOD Chairperson) #163. To commit motion #8 to the World Service Board and a RSR working group to be appointed by the WSC Chairperson to solicit, review, and factor in, where appropriate, additional input on the Fellowship Intellectual Property Trust for presentation to the fellowship in the 1995 Conference Agenda Report.

MOTION TO COMMIT CARRIED BY VOICE VOTE

(The Court resumed the proceedings at 11:00 a.m.)

THE COURT: What do we know?

MR. SYNNESTVEDT: I was able to reach Mr. Edmondson, and I have the following news to report. A few moments ago there was a motion carried to commit this motion, and we have the exact wording of the motion.

THE COURT: You say to commit it?

MR. EMMONMS: Meaning to table it.

MR. SYNNESTVEDT: It was, in effect, tabled for a year. So you can read the wording of the motion.

THE COURT: If you would.

MR. FIELDS: This motion was passed that motion Number Eight be committed to the World Service Board, and an RSR working group appointed by the World Service Conference chairperson to solicit, review and factor in, where appropriate, additional input on the fellowship intellectual property trust for presentation to the fellowship in the 1995 conference agenda report.

MR. SYNNESTVEDT: That motion was carried, Your Honor.

THE COURT: I see. Well, I guess that withdraws immediate problems.

MR. FIELDS: Absolutely, Your Honor. It was certainly very suspenseful for us how this was done, but that is what the immediate requested relief was, and I'm very pleased that that's what was done. It certainly would save a lot of unnecessary work for counsel and Your Honor.

THE COURT: Right.

MR. EMMONS: We have now merely a motion pending for the determination to vacate the existing order, and in the normal course of things between counsel we'll determine whether or not we need a hearing.

MR. SYNNESTVEDT: Wait a minute, there are papers filed that charges breach of the settlement agreement and contempt of court.

MR. EMMONS: That's the motion to enforce and/or

vacate. There has been no motion for contempt of court. There was a motion filed for preliminary injunction concerning this motion. We'll withdraw that motion for a preliminary injunction.

MR. FIELDS: We have a paper that was served on us called Rule to Show Cause, which charges us with contempt, including an affidavit as a basis for a motion for contempt signed by David Moorhead, and served by your office.

MR. EMMONS: You didn't read the service instructions. That was served on you for notice only. Read your service instructions.

THE COURT: Well, gentlemen, you can carry on this discussion among yourselves. The motion for preliminary injunction is to be withdrawn. I take it that, in timely fashion, Mr. Fields and Mr. Synnestvedt will respond to the longer term motion that has been filed. Maybe, in the meanwhile, you will be able to effectuate some resolution of the matter. In any event, I am gratified that the immediate problem has been resolved.

I remain puzzled, Mr. Synnestvedt -- and I underline puzzled, very puzzled indeed -- how you could have supposed that the only information that I sought was to know when this week the resolution would be presented, and that I had no interest in seeing you folks work out a resolution with a view to avoiding further court action. As it turns out, no court action is called for, and that is gratifying.

But I will suggest to you, Mr. Synnestvedt, that you might go back and review your notes and memory of our prior conversation, and consider whether your reconstruction of those events really harmonizes with any sensible understanding of what a court would be called upon to do in an emergent situation of that kind.

MR. SYNNESTVEDT: I understood that Your Honor would like us to find a longer term solution, I have no doubt about that, but I was unable to do that with my client, Your Honor.

MR. FIELDS: We were getting no response back, which was frustrating. That was the difficult part from our end.

THE COURT: Certainly, the logic of the situation was that if the parties were unable to resolve this immediate emergent problem, then you would have to report that fact back to the Court with a view to determining whether we would have a hearing, or what other form of court consideration would be required with a view to resolving one way or another Mr. Moorhead's immediate concerns. As it turned out, the problem is moot, and that is gratifying.

All right, thank you very much, gentlemen.

MR. EMMONS: Your Honor, if I may, the motion to enforce or vacate, is there a date to be set for a response to that?

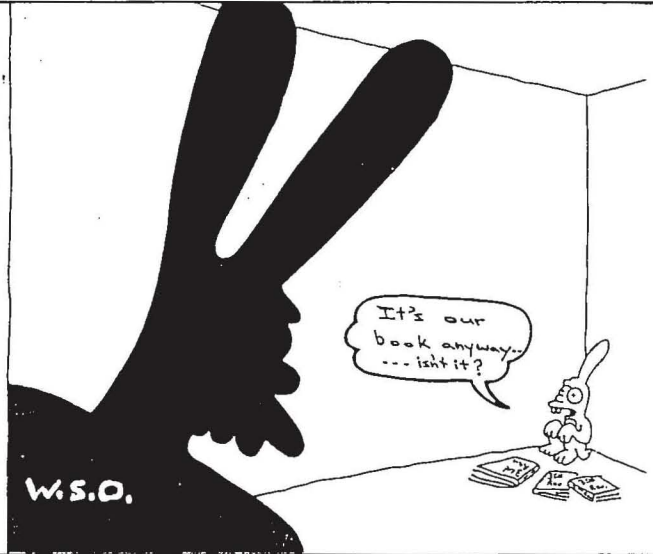
THE COURT: The rules provide what the times are for response, and I trust that Mr. Fields and Mr. Synnestvedt will have that in mind. I do charge you, once again on both sides, with an obligation to get together to see whether the issues now being proposed to be further litigated can't be subject to some resolution or at least some narrowing.

All right, thank you very much.

(The Court adjourned the proceedings at 11:10 a.m.)

Grateful Dave died in July 1992 but the case remained active for 7 months more. During WSC '93 a Literature Trust Document was passed enabling WSO Inc. to come one step closer to total control of our Fellowship. WSO Inc. has since issued a series of Intellectual Property Bulletins or decrees that go quite beyond the document passed and has redefined an NA Group as one that accepts their Literature Trust authority. They have, however, shown no inclination to go back to court, for reasons that are now hopefully more apparent to the reader. Profits are up this year as a result of sales of new literature that really were "works for hire".

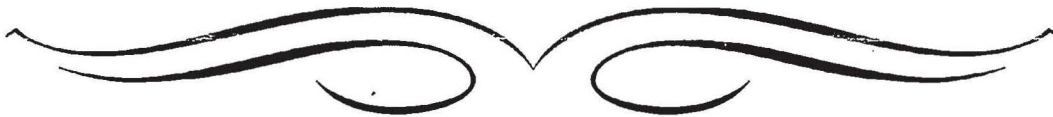
More Groups than ever are printing, using, and giving away free to the newcomer our approved Basic Text, the 3rd Edition, Revised with the restored 4th and 9th Traditions language. Our Traditions are still non-negotiable and our Spiritual Program of recovery from addiction is still available for those who want it. ♦



New Awakenings
P.O. BOX 21232
OAKLAND CA 94620
U.S.A.

New Awakenings

Total abstinence means NO DRUGS.



"This is a program of total abstinence, however, there are times, such as in cases of health problems involving surgery and/or extreme physical injury, when medication may be valid. This does not constitute a license to use. There is no safe use of drugs for us. Our bodies don't know the difference between drugs prescribed by a physician for pain and drugs "prescribed by ourselves" to get high. As addicts our skill at self-deception will be at a peak in such a situation. Often our minds will even manufacture additional pain as an excuse to use. Turning it over to our Higher Power and getting the support of our sponsor and other members can help prevent us from being our own worst enemies. Being alone during such times would give our disease too much leeway to take over. Honest sharing can dispel our fears of relapse. Serious illness or surgery can present particular problems for us.

Physicians should have specific knowledge of our addiction. Remember that we—not our doctor—are ultimately responsible for the risk we expose ourselves to. To minimize the danger there are a few specific options that we may consider. These are using local anesthesia, avoiding our drug of choice, if any, stopping while we are still hurting, and spending extra days in the hospital in case withdrawal occurs.

Whatever pain we experience will pass. Through prayer, meditation and sharing we keep our minds off our discomfort and have the strength to keep our priorities in order. It is imperative to keep N.A. members close by at all times, if possible. It is amazing how our minds will go back so quickly to our old ways and old thinking. You'd be surprised how much pain we can handle without medication. In this program of total abstinence, however, we need feel no guilt after having taken a minimum amount of medication prescribed by an informed professional for extreme physical pain."



Any Questions?

MEDICATION: AN INSIDE ISSUE

The 10th tradition of our program has been used to escape the responsibility of dealing with the medication issue. Our 10th tradition is referring to outside issues like Republicans and Democrats, or should we invade Haiti, ect. They are the social issues that we do not have an opinion about.

However, as a fellowship of recovering addicts, we do have an opinion on abstinence from mind changing and mood altering drugs. All through our literature, it is written in every way conceivable so that there would be no confusion. Yet, our denial keeps us confused so we do not have to become responsible to the principle of abstinence.

Abstinence is the very first spiritual principle that we come in contact with when we enter the program of NA. It is an ancient principle that has been around since the beginning of humanity. Every spiritual program on the face of the earth has had the principle of abstinence as one of its fundamental principles and practices. In NA, it is called a 1st step.

Why do these NA members coddle newcomers on medication? We are not doctors, they say. Yes, this is true; we are not doctors. However, we are a program of complete and total abstinence.

NA is not here for the mentally ill. We are here for the addict who still suffers. We are here for people who are tired of using drugs to restore themselves to sanity. A drug addict can never recover while on drugs that elevate their mood or stabilize and balance their mood so they do not become manic or depressed.

Therefore, we are faced with making a decision. Wow - what a fearful proposition - to stand up for a spiritual principle. One of the fears many of us have and also the reason for not pushing for a decision on this inside issue is that the decision may be that medication could be acceptable and our abstinence would become mockery.

There are some questions we need to ask ourselves:

- 1.) How many of our so-called members are not abstinent?
- 2.) Do we have any trusted servants on mind and mood altering medication?
- 3.) Are any of these people serving at the Group, Area, Regional, or World level?
- 4.) If they are on medication for psychiatric reasons, are they qualified to serve a fellowship of total abstinence?

continued next page ➡

Publishing Box

New Awakenings is a service at cost for the fellowship of Narcotics Anonymous. It is not affiliated with the known service structure. We are guided in this effort by the principles contained in the 12 Steps & 12 Traditions of NA and by a desire to improve our internal communications. You may freely reproduce this newsletter in whole or in part as long as you don't sell it for a profit or alter the text - we call this the Fellowship Spiritual Trust.

After three years of uninterrupted publishing we will bring *New Awakenings* to an end with a last issue this December. Addicts willing to do the work can always start another one but there's been much under the bridge and its time to stop, take a break, do some inventory. A good place to discuss past and future will be in West Virginia October 13-15 (see page 11).

We share our experience and learn from each other. No individual inside or outside the fellowship represents Narcotics Anonymous. Nothing appearing in this newsletter is necessarily more than the feelings of one NA Member, just for today.

Financial Statement

Received:

Virginia	12.00
Virginia	25.00
Florida	20.00
New Jersey	25.00
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Total	82.00

Expenses Issue 3:

Printing	96.88
Postage	29.12
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Total	126.00

We have developed in our fellowship what is known as a Euphemism:

The use of a word that is less expressive or direct but considered less distasteful, less offensive, etc. than another.

Instead of using drugs, these people are on medication. Wake Up! Isn't that what we used to do; self medicate ourselves so we would not feel depressed or manic. There is no difference once you come to believe in the N.A. way of life.

Let us stop playing games with words. Let us stop using our fear that we will lose friends if we get honest and tell the truth.

The truth is this:

- 1.) Medication for depression and mental illness is mind and mood altering which equals drugs.
- 2.) These people are not clean.
- 3.) They are not abstinent from drugs.
- 4.) They should never be allowed to serve in the N.A. service structure at any level outside the group.
- 5.) These people need to keep coming back to our meetings.
- 6.) We need to be honest enough with them to let them know how N.A. deals with the mental aspect of our disease, which is complete and total abstinence.

The Basic Text and In Times of Illness* refer to using drugs for physical pain due to physical illness or surgery. It does not refer to mental illness, depression, bipolar manic depression, Schizophrenia, Psychosis, ect. It only mentions physical illness.

When we are willing to stop justifying the use of drugs, we find freedom. Freedom from the disease of addiction. We have a good 1st step.

It is time for this fellowship to stand up for abstinence. Make it clear, make it black and white, keep it simple, but we have to stand together. We don't have to stand tall, but we do have to stand. Are you willing?

Having discussed this matter with many people, we have noticed a strange fear. There appears to be a common fear that if this issue were ever to reach any of our Trusted World servants, the Board of Trustees, or the World Conference, and they had to make a decision, we fear they would decide that the use of mind and mood altering drugs known as medication would be accepted by our World servants.

N.A. deals with a disease of the Spirit that is expressed physically and effects us mentally. The way to treat our disease is with spiritual principles. Drugs have never been able to help us when it comes to the disease of addiction. In N.A., we do not use medication to deal with depression, fear, anxiety. We use a 4th step for that.

"STAND FOR SOMETHING, OR YOU'LL FALL FOR ANYTHING"

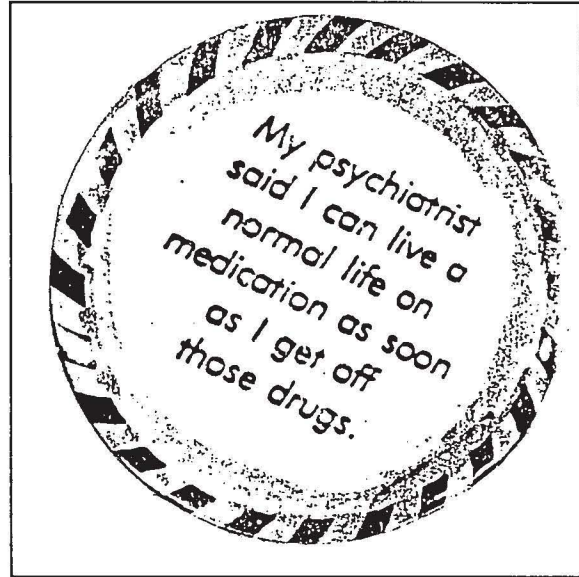
Hello Readers,

One of you didn't get your last issue, Vol 3 No 3. It was returned to us shredded, in a plastic bag, by the Post Office with an apology for their high-speed sorting equipment. Nothing remained of the label. If you got a No. 2 and a No. 4 but no No. 3 then this was yours; please let us know.

In Loving Service,

An N.A. Clearist

* *New Awakenings* does not in any way endorse or recommend this WSO Inc. product.



Dual Exhaust

I'm still laughing about the cartoon on the back of *New Awakenings* June-July '94: "EZ-Clean", with the great big trade mark and the little NA symbol at the lower right. Every now and then I remember this and just about fall off my chair all over again. Sometimes I guess a picture is worth a thousand words.

Not long ago our meeting was visited by a large bunch of people never seen before. It turned out they were from a treatment center though I did not know this until after the meeting when one introduced herself as a counselor. These people, she explained, were "dually diagnosed" (not to be confused with "dually addicted", another popular treatment center term whereby alcohol is thought of as different from other drugs). The dually diagnosed are addicts who need to be maintained on drugs in order to recover. They are crazy, as opposed to the rest of us who are OK, or something like that.

Now I understood why she had put her head down on the table during the meeting and appeared to be in some anguish. As God would have it, we just happened to pick back up that day in our Basic Text reading at the line, "This is a program of total abstinence" and proceeding through that good stuff like, "...we, not our doctor, are ultimately responsible...".

My initial concern was that our small meeting was not able to receive such a large bunch of people, that its character and atmosphere of recovery would be quickly gone. This I sought to politely communicate to her when the rest spilled out. My fears were put to rest as the counselor had no intention of bringing her charges back to such a terrible meeting. "Aren't there other NA meetings around here that don't do that total abstinence part?", she asked. Yes by God I thought, pick any meeting off the schedule in this town.

We have NA meetings run by paid staff of the facility in which they meet, meetings that don't pay rent, meetings that sell another fellowship's book, meetings devoted to wounded inner little children and meetings that conclude with the 23rd Psalm. Dual diagnosis? Shouldn't be a problem. I can't tell you how many times I've heard it said, "If the doctor gave it to you it doesn't count". And if you represent enough potential book sales maybe WSO would write you a new book with those offensive sections diluted or deleted altogether.

Praying inside for humility and guidance, I suggested that she could contact the local H&I Committee for a regular in-house presentation but her immediate grimace and subse-

WORLD SERVICE BOARD OF TRUSTEES STATEMENT REGARDING ADDICTS WHO USE METHADONE

There have been many inquiries and concerns from many members, groups, areas and regions of our Fellowship which have pointed up a need to address the question of persons using Methadone and their right to share, conduct meetings or be a trusted servant in Narcotics Anonymous.

The short and simple answer to this question is no. Methadone is a drug and N.A. is a program of complete abstinence from all drugs. Tradition Three says that *the only requirement for N.A. membership is a desire to stop using*. It is our belief that this desire must be evidenced with the conviction and complete commitment to total abstinence.

Persons who are using Methadone are welcome to attend meetings of N.A. As with any addict who is using, however, they should participate only by listening and by talking with members after a meeting.

We share at meetings to carry a message of recovery according to our Fifth Tradition. We only have a message of recovery to carry after we get clean from all drugs. Our Fellowship is founded on the principle of total abstinence from all drugs. This is our starting point on our path away from death due to our addiction.

The Board of Trustees believes that Tradition Three, Four and Five are not in conflict regarding this issue. It is our opinion that group autonomy cannot be utilized to allow Methadone users to share, chair or be a trusted servant for an N.A. meeting because these matters affect N.A. as a whole.

Our Fellowship must be cognizant of what kind of message we are carrying if a still-using addict shares in a meeting, leads a meeting or becomes a trusted servant for a group. We believe that under these circumstances we would not be carrying our message of recovery from the disease of addiction. Permissiveness in this area of concern is not consistent with our traditions and is destructive to recovering addicts, the N.A. Fellowship as a whole, and still-using addicts.

The Board of Trustees endorses the efforts of groups who have utilized our traditions, especially Tradition Four, to guide them in reaching the following guidelines:

- a. Asking that those who have used any drug within the last 24 hours not share during the meeting.
- b. Upholding the suggestions in the *Temporary Working Guide to the Service Structure of N.A.* with respect to suggested clean time requirements for service positions.
- c. Asking that the meeting leader, chairperson or speaker be an individual who is not using any drug. (This is in compliance with Tradition Five.)

Our experience has shown that an N.A. meeting cannot become a forum for users who want to justify their using. We believe that this position reinforces our recovery, protects our meetings, and supports addicts in striving for total abstinence.

The balls for spiritual guidance in the '80's

TOO MUCH FREEDOM

It seems that the time has finally come when we've built too broad a base for our pyramid. The pinnacle can't be seen in the distance, and as a result, we've built a new mythos: 'If we can't see it, it mustn't be there'. Up until recently, recovery was always an opportunity for us to boost each other up at any chance, to support efforts for growth, and to expand tremendous energy trying to do things differently so that our actions would match up with our principles. In the past three or four years I have had more experience with addicts telling me that I couldn't do something than with loving encouragement. I don't know why, and I miss having people pull for me.

Am I the only addict left who was told on arrival, "Sit down, be quiet, listen carefully, and you might survive"? The responsibility for having any answers, I was told, was not my problem. Addicts explained to me that all that I knew must change and that what I knew most about was using, which they didn't need any additional lessons in. I was given instruction in the form of Steps that aided me in finding a new perspective. These Steps have been a constant force for growth ever since. Recently, I watched all sorts of newcomers wander in, assume they know anything about recovery, and end up running right back out. My God is strong, but knows better than to blunt his tools trying to work them too hard. I don't have the time, energy, or

frankly, the inclination to try to change the world. We do, however, need to pay attention to this phenomenon. It's really starting to affect our Fellowship.

Traditionally, we don't give anything but suggestions to people who ask. This is because by nature we are a truly rebellious bunch of reactionaries. As we respond poorly to direction, suggestions have been a good tool for having addicts work together for change. However, there are must in this program, and indifference and intolerance are not two of them. These come into play every time the subject of NA service comes up. I'm not just talking about the "with the gear in the rear" kind of service, but about front-line service with addicts helping addicts too. NA service is about loving this Fellowship and another addict so much that we're willing to do whatever we can to help God help us. I had to be shown how to do this and was corrected when I got lost.

We all know now that power and prestige can carry a message, but do we know what we're giving? We had a simple, effective method for reaching out and sharing hope, now we can't see the Tree for the forest. According to Addendum D in this year's CAR, unless I was born in a Lit Committee meeting, was suckled on the tit of the BOT, and was raised (definitely latch-key) by the WSO, there is little possibility of my future involvement with writing literature through the approved channel. That is not our experience! Our experience is that we can sit in meetings and hear an addict with a day clean thank God for the miracle of this program. Our experience is that one addict is no better than any other addict. Our experience is that we have no need of professionals in NA. Now, I'm not suggesting that we make a newcomer responsible for service. But we do need to remember that the newcomer is still our wellspring.

Now that we have positions of authority in our Fellowship, now that we have thrown out our Traditions and replaced them with concepts, now that our service boards can totally dismiss our groups' conscience without any fear of reprisal, I wonder what will be required before our Society will take a stand. Our Freedom is dwindling away, and many long-time members (like myself) are becoming desperately weary of our situation. It is not too late to save our Fellowship, but we must as a whole decide to use the Principles that have worked since the inception of Narcotics Anonymous, instead of buying in wholesale to whatever glossy, slickly produced, mass-marketed, professionally-driven solutions that are forwarded at the cost of our autonomy.

Oh, and by the way, I can still see the pinnacle. Can you?

An addict in Maryland ♦

Dual Exhaust *continued...*

sequent words indicated that she had already tried that and I understood perfectly: this committee, staffed by adherents of many different "recovery" programs and dominated by oldtimers that themselves make a living in "the field", staggers along in a state of chaos and self-will, works at cross-purposes to itself and others and mostly fails to work at all.

It strikes me that after centuries of beatings, jailings, head-shavings, electroshock therapy, etc. without any success, the professionals came to us to see what it was we were doing for ourselves that seemed to work. The irony is that when we are finished catering to them there won't be much left of the miracle.

It strikes me that the one sacred, untouchable part is the involuntary fund flow; all else is negotiable. I'm wondering how stinky it has to get before its too stinky for *you*? And more importantly, what are we going to do then?



ATTACK OF THE

Group

Group Questionnaire

1) Should a meeting be accountable to NA with its 7th tradition?

YES _____ NO _____

2) The world service office has recommended that area service committees be formed so that a meetings primary purpose, "to carry the message to the addict who still suffers", can be realized. Do you believe that meetings who have this available to them should vitalize these services provided by the A.S.C.?

YES _____ NO _____

3) The W.S.O. has issued a statement saying that giving away basic texts, purchased with the 7th tradition, is a misappropriation of funds. Do you believe meetings should still practice this?

YES _____ NO _____

4) The W.S.O. suggests that all meetings purchase their literature from their A.S.C. because they are too busy to handle individual meeting orders. Do you think meetings should go on buying from the W.S.O. even though its more taxing on our NA service structure?

YES _____ NO _____

5) Our 7th tradition allows our area to have (among other things) picnics, campouts and dances etc. If meetings did not make donations, our area would completely dis-unify in this capacity. Should this be a concern for the area?

YES _____ NO _____

6) Do you believe it is OK to close a meeting because the chairperson doesn't like what your sharing?

YES _____ NO _____

7) With all the problems we have filling service positions, do you think it is OK for a group to tell you that you can't be of service to NA in any form while you are of service to their group?

YES _____ NO _____

8) Do you feel it is OK to ask addicts to put money in a basket and not allow you to have a say in how that money is spent?

YES _____ NO _____

9) The L.B.A. has a policy to remove any meetings from the directory if they don't show up at area, or at least send a report, for two consecutive months. This is the only way the area knows if a group is still meeting or not. If a group doesn't show up for 6 months, do you believe they should be dropped?

YES _____ NO _____

So what did they do to deserve this? They hold an annual chili cook-off and funds raised are used to buy Basic Texts from W.S.O. Inc. which are then given away FREE to newcomers. This was (is) considered a "misappropriation of 7th Tradition funds".

They also won't change their Group's Policies (see page 1 *New Awakenings* Vol 3 No 2) in spite of repeated requests to do so or be financially accountable to the A.S.C. Those wandering bands of meeting terrorists are not allowed to participate in their Group Conscience, AND, least we forget, they have "a general attitude of dis-unity".

This Group had long been excommunicated and removed from the Lake Borderline Area meeting list. The

KILLER AREA

Off Meeting Schedule

Group's events have been better attended than the Area's events (clearly a violation of the Traditions) and then they began doing their own PI with PSA's on a local cable television station. Something had to be done.

So using the above reasons they developed the accompanying questionnaire (left) and announcement (below).

The RSR requested a letter in reference to this Group's practices so he could recommend to the World Service Office Inc. that this Group be removed from the W.S.O.'s meeting registry. The Borderline A.S.R. was asked to show something in writing from W.S.O. Inc., since questions 2, 3 & 4 imply these came from W.S.O. Inc. She stated she that she had something written and on tape but not with her. A Welcome Home Group member called W.S.O. Inc. which denied complicity.

At the next Lake Borderline A.S.C. the A.S.R. stated that she had talked to an apparent spokesperson for the Committee on Ultimate Truth at W.S.O. Inc. and was told that Welcome Home Group was an NA group even though different on some things, were not in tradition violation, and so long as they didn't violate the Intellectual Trust policy (Tradition 13?) could be registered with W.S.O. Inc.

The A.S.R.'s term was up and her report never appeared in the minutes but don't worry, at the next A.S.C. she showed up as a G.S.R. Remarkable, huh?

Anyway, the G.S.R.'s refused to distribute the questionnaire and after reading

the announcement at meetings for a few months enough of them showed up to rescind it.

Maybe Lake Borderline's "We're Never Alone" is like, you know, an Alfred Hitchcock movie. Stay out of the shower.

This bizarre interpretation of our Traditions might easily be

taken for the confusion of a few isolated whackos if it did not bear a striking resemblance to one written by a lawyer and Regional muckety-muck in the United Kingdom. Could it be merely a coincidence or is there some sinister force at work here? Stay tuned.♦



GSR's Please read this with announcements

The Lake Borderline Area Group Service Representatives (GSR's) voted that the Tuesday night "Welcome Home Group", on Utica in Waukegan, was repeatedly in violation of NA's Traditions and is **NO LONGER** considered an NA meeting and is not to be supported by **ANY** NA groups in the Lake Borderline Area. This came about after years of deliberation at the Area Service Committee (ASC), repeated requests to change their policies, their lack of commitment and unity with this area and the Greater Illinois Area of NA and a general attitude of dis-unity.

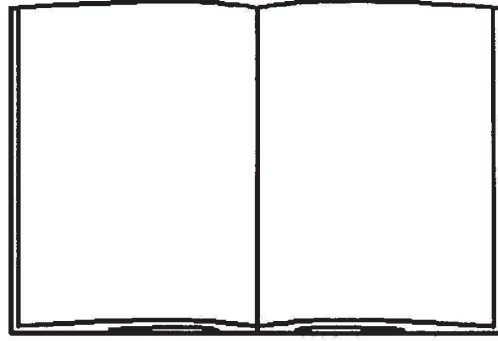
Their repeated attempts to USE our NA meetings to distribute fliers for their own money-making ventures is a perfect example of their total disregard for our traditions. The money made from these functions does not go through our NA service structure nor does it support the Lake Borderline Area or the Greater Illinois Region. In fact, this group refuses to be accountable to NA with **ALL** the money collected, including their so-called 7th Tradition money.

Remember, personal recovery depends on NA unity.

In loving service,

Lake Borderline Area Service Committee

OUR BOOK



Our Book was "edited to ensure consistent and correct use of capitalization, verb tenses, gender, singular/plural endings, and other grammatical errors". At least that was the motion passed at WSC 85. At the time it must of seemed like a good idea. Most people didn't know it was going to mean a major re-write and an even bigger controversy.

I compared a few sections of Our Book with the 5th edition and found some very disturbing things. Under the "consistent and correct use of capitalization" portion the word "fellowship" is capitalized throughout the 5th edition even though it was not in the Approved Basic Text. The word "Program" was no longer capitalized in as many places as it was in the Approved Basic Text. Also "NA" is used instead of "Narcotics Anonymous" in many places. I guess that's "capitalization" or maybe it was "other grammatical errors"?

The third paragraph of the 7th Step was moved to the first paragraph. I wonder if that was "gender" or "verb tense"? Probably "other grammatical errors"! And what about removing quotations from around a lot of words that were quoted in the Approved Basic Text? Doesn't that change emphasis and meaning? Probably "other grammatical errors" again!!

The following are some more disturbing examples I found by just comparing a few sections of Our Book. To me these seem like conceptual changes.

Approved Basic Text

"We were very dependent on them to carry us emotionally through life."

"If you are an addict, you too can find a new way of life through the NA program that would not otherwise be possible."

"We begin by asking for help, and this is accomplished by working the Twelve Steps."

"We felt miserable without drugs."

"Character defects are those things which cause pain and misery all of our lives."

"If we truly want to be free, we will take a good look at what is pointed out to us."

"Mismanagers all; not one of us is capable of making consistently good decisions."

5th edition

"We were very dependent on them to carry us through life."

"If you are an addict, you can find a new way of life through the NA Program."

"We begin by asking for help."

"We felt miserable without drugs, and our lives were unmanageable."

"Character defects or shortcomings are those things that cause pain and misery all of our lives."

"If we truly want to be free, we will take a good look at input from fellow addicts."

"We are mismanagers and not one of us is capable of consistently making good decisions."

These are just a few out of the small section of Our Book that I compared. I guess "other grammatical errors" and "conceptual errors" are the same to some people.

It seems that this attempt at professional editing caused either a terrible mistake or a desired result. At best it is one person's interpretation of Our Book.

God Wrote Our Book! It wasn't written to get an "A" on an English assignment. It is a Basic Text for Addicts trying to live and enjoy life without the use of drugs. God's personal special education book for us.

Professionals feel they're better then non-professionals at what they do. This EGO Edges God Out. Somewhere we forgot we were meant to be "Forever Non-Professional"!! ♦

WEST VIRGINIA MESSAGE

I'm an addict and very grateful and proud to be a member of the Clean & Free group of Narcotics Anonymous. I'm writing this for a couple of reasons one of which is to share with you the joy I have inside for the Home Group I am a member of. We will be celebrating our 3rd year of carrying the message of Narcotics Anonymous in a small town in West Virginia. We meet every Tuesday and our format is a Basic Text study meeting. We read out of the 3rd Edition Revised with original Traditions, commonly called the Baby Blues.

I would like to share a little history of our Group being one of the three members that started this Group. The other two members are no longer active in the Group. One relapsed and we pray that he will get clean again and the other original member of our Group doesn't attend N.A. for whatever reasons. We formed our Group for several reasons, one of which was we were members of other groups. The Home Group that I was a member of at that time was having a business meeting and they voted to send the World over \$100.00 because one of the members read a plea from World for money. I brought up that the 7th Tradition flows from member to Group, to Area to Region then to World and I felt I had no voice in this matter or in a lot of others that have occurred in the past 7 years. I was a member of that Group. It always seemed that my personality would be attacked whenever I would bring up what was going on with our world service structure and the other two original members experiences were similar. They were also dissatisfied with their former Home Groups. So we formed the Clean & Free Group Sept. 2, 1992 and at our 1st Group Conscience we decided that we would not support W.S.O. Inc. financially. We joined the Area Service Committee and after a couple of months my former Home Group attacked the Clean & Free Group alleging that we were an illegal Group and should

be taken off the meeting schedule and shut down. Well, we stood firm in our beliefs and Principles and by the Grace of god the other Groups in our Area said that our Group is not illegal, our policy and format is ours and while the other Groups didn't support it they would uphold our right to be autonomous and carry out our format and the message of Narcotics Anonymous to the still suffering addict. Its not so to speak a victory for us but rather the Traditions and Principles working in our Group and Area.

Well, we have had like other Groups members come and go and we have had for a long time 4 very active Home Group members. All of us are trusted servants in our Group and Area Service Committee and our Home Group meeting attendance is not the smallest or the largest in the Area. We average from 12 to 20 addicts and let me tell you we live in a town that has around 10,000 people and the town across the Ohio River has about the same and we are kicking ass when it comes to carrying the message. ♦

Brothers + Sisters

The New Awakenings Newsletter will end this year. Do you want it to end?

If not speak out! Write a letter to
the Newsletter: P.O. Box 21232
Oakland, Ca. 94620

This is our information source which started in Feb. 1993. Your ideas and feelings are greatly needed. Let us know how your Awakenings have been and where your support is.

It's not about money. The solutions are the ties that bond us together. Let's keep this ship sailing.

Love + Respect

Addict from Ca.

TRADITION SEVEN

from the Grey Book

Every N.A. Group ought to be fully self-supporting, declining outside contributions.

Being self-supporting is an important part of our new way of life. For the individual, this is usually quite a change. In our addictions, we were dependent on people, places and things. We looked to them to support us and to supply the things we found lacking in ourselves. As recovering addicts, we find that we are still dependent, but our dependence has shifted from the things around us to a loving God and the inner strength we get in our relationship with Him. We who were unable to function as human beings now find anything is possible for us. Those dreams we gave up long ago can now become realities with God's help. Addicts as a group have been and still are, millstones around society's neck. In N.A., our groups of addicts not only try to stand on their own two feet, but demand the right to do so.

Money has always been a problem for us. We could never find enough to support ourselves our habits and our self-gratification. We worked, stole, conned, begged and sold ourselves; there was never enough money to fill the emptiness inside. In our recovery, money is often still a problem; we stopped trying to support our habits; we got to work and often find unexpected success. We clean up the wreckage of our past and things seem to be going our way for a change. However, financial security can still seem to run like water through our fingers. We've got a lot of growing up to do and this takes time. Common sense and responsibility are things most of us usually have to learn from scratch. Learning how to live can hurt a lot, but for most of us it's a great adventure.

N.A. needs money to run the group; there is rent to pay, supplies to buy and literature to pay for. We pass the hat to cover these expenses and whatever is left over goes to support our services and to further our primary purpose. Unfortunately, there's usually pitifully little left over after a group pays its way. Sometimes members who can afford it kick a little extra in to help. Sometimes a few get together and put on some activity to help raise funds. These efforts help a lot and without them, much that we have been given to do would have had to be left undone. N.A. remains a shoe-string operation, and even though it's sometimes frustrating, we really wouldn't have it any other way; we know the price would be too high to bear.

Our poverty enables us to be much closer to our Fellowship. We all have to pull together, and in pulling together we learn that we really are a part of something greater than ourselves.

Our policy concerning money is clearly stated: We decline outside contributions, our Fellowship is completely self-supporting. We accept no funding, no endowments, no loans, no gifts, and no handouts because we know that there's no such thing as a free ride. Everything has its price, regardless of intent. Whether the price is money, promises, concessions, special recognition, endorsement, favors or anything else; it's just too high for us. Even if those who would help us could guarantee no strings, we still would not accept their aid. The price would still be too high. Nor will we charge for our services for to do so would distract from our spiritual purpose. We cannot even afford to let our members contribute more than their fair share. Because for us the price is paid within our groups: disunity, controversy, insanity and death. We will not put our freedom on the line again; not for "an easier, softer way", not for anything; never again!

bits from the mailbag



"Some very 'somniferous' doings around here in 'the structure', and the herd seems totally hypnotized by the eloquence of the WSOers. I guess it's all part of the plan, but noticing it is NO FUN!" - Georgia

"When I received my last copy of "New Awakenings", it was tossed at me by my cousin's husband. He's been clean and sober for 7 years." - Indiana

"I got in touch with Al. He is an angel." - Canada

"RE: Bob Stone Interview. NA has no opinion on outside issues. All else is not NA. Why. He is a scam." - Washington D.C.

"I think I remember meeting you years ago at a WSC. At the time your position was treated as radical and unnecessary...After personal experience with bullshit artists at the world level,

I am convinced there is a better way to carry the message...I refuse to give money to World any more..." - New Mexico

"Lots of freedom. Hugs." - Germany

"I've seen a simple program of recovery twisted so severely, its sad..." - Kansas

"Re Bob Stone... As often as the poor fellowship in India has been trotted out... how many of them are there? How many books were printed? How much did it cost to translate?" - California

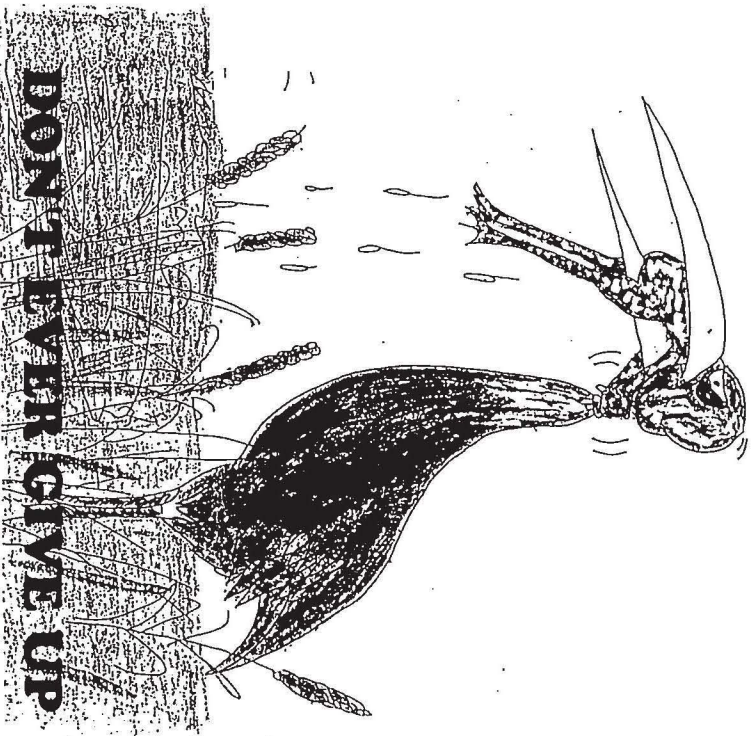
"Someone has fed you suggestions." - Pennsylvania

"... 'Guess What They're Doing To Us In My Region...' letters are pretty much the standard. ...We who read this newsletter already feel the aforementioned frustrations - those kind of letters get like drug-alogues after awhile. What I'm treasuring are the information articles, the timelines and interviews. Articles that give information." - Kentucky

Gathering in West Virginia

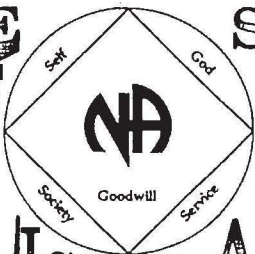
Another Service-At-Cost, You get what you pay for. As the true joy of conventions is being together, we propose to gather for a relaxed weekend of meetings/workshops/sharing or whatever we decide. Topic or format suggestions? Your input highly valued. Write in or call Bill at 916-755-1773. FREEDOM, CREATIVE ACTION, GOODWILL. Bring what you have to GIVE away.

▶ To make flyers enlarge onto 8½ x 11 at 130% ▶



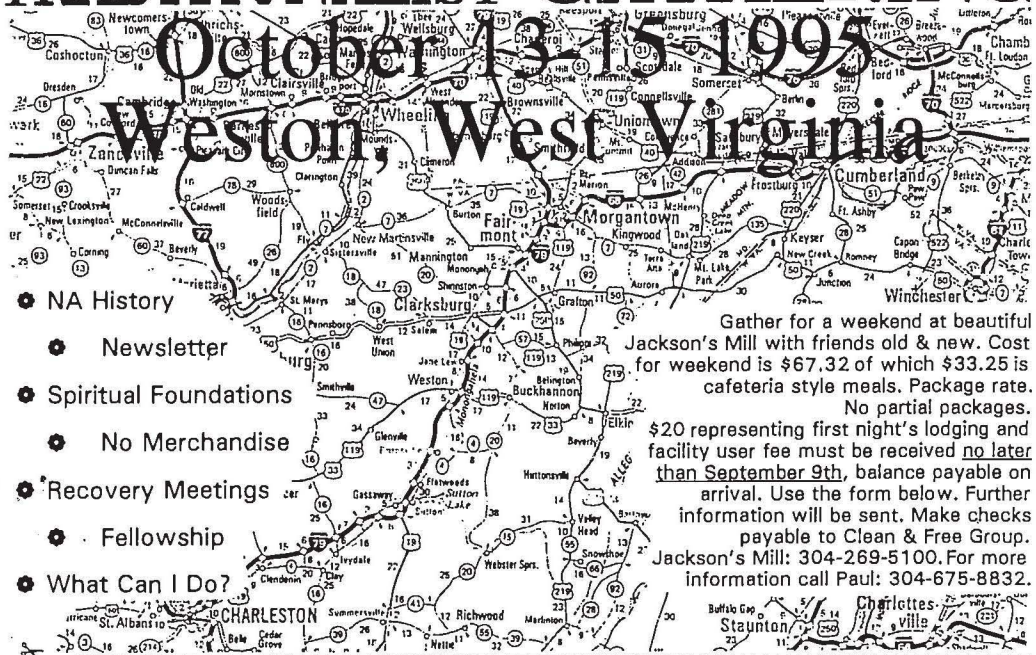
DON'T EVER GIVE UP

PURE TRADITIONALIST SPIRIT GATHERING



October 13-15, 1995

Weston, West Virginia



- NA History
- Newsletter
- Spiritual Foundations
- No Merchandise
- Recovery Meetings
- Fellowship
- What Can I Do?

Gather for a weekend at beautiful Jackson's Mill with friends old & new. Cost for weekend is \$67.32 of which \$33.25 is cafeteria style meals. Package rate. No partial packages.

\$20 representing first night's lodging and facility user fee must be received no later than September 9th, balance payable on arrival. Use the form below. Further information will be sent. Make checks payable to Clean & Free Group. Jackson's Mill: 304-269-5100. For more information call Paul: 304-675-8832.

Please Check One

Person #1 _____
 address: _____
 telephone: _____

Person #2 _____
 address: _____
 telephone: _____

- Enclosed \$20.00 for one reservation
- Enclosed \$40.00 for two reservations
- Enclosed \$67.32 total cost for one
- Enclosed \$134.64 total cost for two

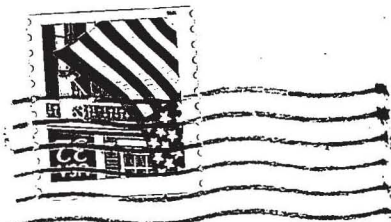
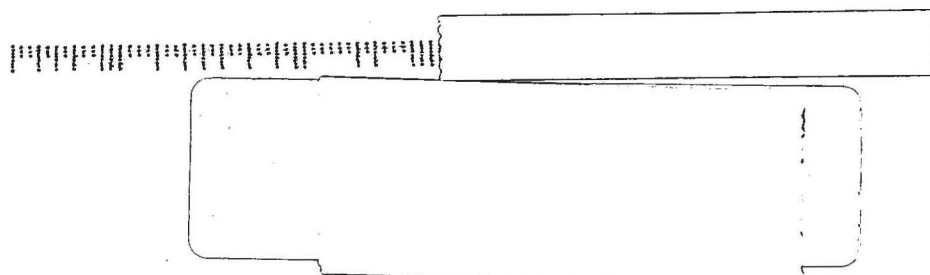
Mail to:
 Clean & Free
 PO Box 135
 Pt Pleasant WV 25550

YES WE CAN (II)

The disease of addiction is a spiritual condition, and the Narcotics Anonymous Program is a spiritual remedy for that condition. Thank God, "as we understand Him," that it works. Without this defense, we would have little hope of surviving. The spiritual foundation of our rescue is that "we of ourselves are powerless over our addiction", and are in need of "a power greater than ourselves that is greater than our addiction." It seems simple enough to me, and has served me well for a little more than 7 1/2 years.

It grieves me to see our service structure act and "serve" as if the most pretentious notion, that we can control and improve on our deliverance, is valid. Are the vocal few capable of improving the condition of the many who wish to be "entirely ready"? I think not, and am fearful, sorrowful, and angry that this attitude seems to grow and feed on itself.

The spiritual fellowship of Narcotics Anonymous requires no registration, sanction, or copyright. It is "a loose affiliation of millionaires, billionaires and babies." Our riches lie in the blessings of God "as we understand Him", and our trust in the program offered freely, is absolute. We know each other. We support "our common welfare". We love each other, and we invite you to join us: Happy, Joyous, and Free. ♦



New Awakenings
 P.O. BOX 21232
 OAKLAND CA 94620
 U.S.A.

New Awakenings

NO SLUGGO THE 7th TRADITION IS NOT DEAD, IT'S JUST SLEEPING! ?

It started to happen some time ago and it has been going on and getting worse for a long time now. Some of us are sad and alarmed because we feel the danger and see the disease hard at work within our ranks. But, strangely enough, a lot of us can not see it at all.

I am talking, of course, about the change in the manner in which we fund our services: from the traditional self supporting through our own contributions, basket-group-area-region-wsc, to the now apparently universally popular profit making commercial endeavors - merchandising, dances, picnics, conventions, etc.


What happened? How did we go astray? It seems there is hardly any level of our service structure that is financed via the 7th Tradition these days. In my region none of the Area

Service Committees or the Regional Service Committee would be able to pay their bills if it wasn't for the profits made by the Entertainment, Merchandising, and Convention Committees.

Granted, our text says that sometimes a committee needs to be formed to raise funds when basket contributions are insufficient, but that used to be the exception rather than the rule. Today the majority of the funds come from just those committees instead of from our dollars in the basket.

You say that you still don't see the problem? Well, the problem is that the cart is before the horse and the tail is wagging the dog! Selfless service is best rendered when closest to the need. Instead of the amount and kinds of services we structure being determined by the contributions available to fund them, it is just the other way around; we create structures and then scramble around to find the money to pay the bills in any way possible, usually by charging too much money for goods or services. In so doing we are succumbing blindly to the defect of greed and going back to living in daily fear of not getting enough, just where the disease wants us! Where there is profit there is greed; they go together, you can not separate them. Where there is greed there is fear and where there is fear there is no peace of mind.

The consequences of this are dire indeed! We have created a whole new lower class of member: "the indigent". That is, the member who is not any longer anonymous, he or she is now singled out simply because of lack of money. Principles are no longer before personalities. If you

continued 



NO SLUGGO

. . . from page 1

are poor you are not like us, you can not attend the meetings or workshops at the conventions because you can not afford to register. You can not dance the night away with that nice newcomer you just met and fell in lust with because you don't have the 5 bucks to get into the fricking dance. You feel so, so shitty and shit upon that you almost borrow some money to buy some of that N.A. Toilet Paper that they are selling over at the merchandise room just to clean yourself up. The N.A. Toilet Paper is right there on the merchandise table right next to the N.A. Soap, N.A. Boxer Shorts and N.A. Playing Cards, all overpriced in order to bring a nice profit to the committee.

But the worst of all is what has happened to our literature because of this process. Our literature is no longer the written message of recovery. It has been reduced to mere product, just another piece of merchandise to be sold at exorbitant profits by the WSO. No longer do addicts share their experience, strength and hope on paper in order for other addicts to recover. Now we have professional (salaried) addicts producing generic pabulum for Hazeldon to buy from us and then sell to the general public. How can the healing miracle of recovery exist in a piece of literature produced by someone being paid to write it? In my humble opinion, it can't. It takes the total dedication and pure Love and constant prayer and humble surrender demonstrated by those fortunate members who were able to participate in the writing of our Basic Text against all odds and with great sacrifice!

We have been robbed my friends! Our pockets have been picked clean and most of us don't even know it! I am one of the few fortunate ones who has been able to experience the awakening of the spirit that happens when two or more addicts get together to write about recovery. But that possibility is no longer available to us now within the existing service structure so that those of us who refuse to give up writing about recovery are forced to do so 'outside' of the service structure. But enough of that, I don't want to dwell too much on this literature thing; suffice it to say that our literature has gone from the sublimity of our Basic Text which is blessed and magical and powerful, to worthless paper like It Works If and When which was put out by WSO because they needed new products due to lagging sales of the Basic Text and very unexpectedly poor sales of the Spanish Basic Text. Our members could learn more about the steps and traditions from reading the Basic Journal than from reading It Works! Paid employees writing our Spiritual Literature, give me a break! How could we be so dense?

Well, what can we do about all this, you may well ask. My answer is that I don't know the answer, other than to just continue to try to live as spiritually as possible within our principles trying to be a channel for God's Love and serving other addicts unconditionally. Won't you join me? ♦

"I've never said it was easy but the chances are pretty good that within a year or two that person is going to have a job, and that person is going to be in a better position to pay \$8.00 for a book, or \$9.00, or \$10.00 and that's the issue as it's always been argued at world services..." - Bob Stone

Publishing Box

New Awakenings is a service at cost for the fellowship of Narcotics Anonymous. It is not affiliated with the known service structure. We are guided in this effort by the principles contained in the 12 Steps & 12 Traditions of **NA** and by a desire to improve our internal communications. You may freely reproduce this newsletter in whole or in part as long as you don't sell it for a profit or alter the text - we call this the Fellowship Spiritual Trust.

We share our experience and learn from each other. No individual inside or outside the fellowship represents Narcotics Anonymous. Nothing appearing in this newsletter is necessarily more than the feelings of one NA Member, just for today.

After three years of uninterrupted publishing we will bring *New Awakenings* to an end with one more issue this December. Please do not send us any more articles to print or money to print with. See you in West Virginia October 13-15 (see page 3)!

Financial Statement

Received:

California	5.00
West Virginia	15.00

Total	20.00
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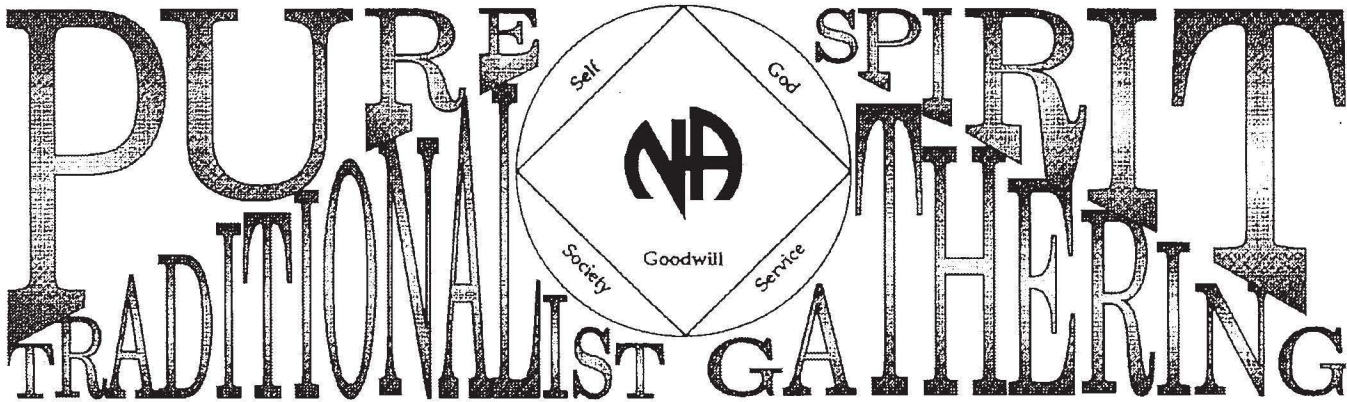
Expenses Issue 4:

Printing	79.02
Postage	24.32

Total	103.34
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Traditionalist Gathering Oct. 13-15

within 4 miles of the facility, Wilderness Lodge, Super 8, and Comfort Inn. Meal tickets to eat on the facility may be available.



We do have an informal program agenda set for the weekend. Friday 7:00pm will be a workshop on NA History. Saturday 9:00am will be a workshop on New Awakenings Newsletter and other "Services at Cost". Saturday 1:30pm will be a workshop on Groups surviving in isolation because of their Traditionalist's principles and actions. Saturday at 7:00pm will be a Narcotics Anonymous Book Study Meeting, topic 7th Step and 7th Tradition. Sunday 9:30am will be a workshop on what do we want to do next. If you have any comments, suggestions and/or any other input please call Bill at (916) 755-1773 or write Traditionalist Gathering c/o New Awakenings, P.O. Box 21232, Oakland, Ca. 94620.

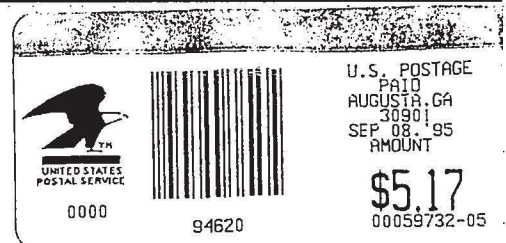
There are NO FEES required to attend this event. We need 15 people to register at Jackson's Mill to obtain the meeting facility. All registration money collected goes to the facility for the 6 meals and 2 nights lodging. We will not ask for or try to sell anything else to you. In keeping with this we ask that you do not bring anything to sell. We can only keep what we have if we give it away. So bring what you have to give away.

The purpose of this Gathering is to have a Vacation and renew our Spiritual condition. Leave your resentments at home. We have no axes to grind, just a proven way of living by spiritual principles to share.

If you haven't registered you may still be able to stay at the facility. Please call Paul at (304) 675-8832 or write to Clean and Free Group, P.O. Box 135, Point Pleasant, Wv. 25550 for more information. There are also three hotels

Directions are take either exit 105 or 99 on interstate 79 and head toward Jane Lou (a small town near Weston, WV.). Then look for signs to Jackson's Mill. We look forward to seeing you there.

*Close Encounters Group of N.A.
P.O. Box 12291
Augusta, Ga 30914-2291*



NEW AWAKENINGS
P.O. BOX 21232
OAKLAND, CA. 94620

TO WHOM IT MAY CONCERN:
WE RESPECTFULLY REQUEST THAT YOU REMOVE OUR GROUP FROM YOUR MAILING LIST AND CEASE AND DESIST IMMEDIATELY MAILING ANY ADDITIONAL MATERIAL TO CLOSE ENCOUNTERS GROUP OF NARCOTICS ANONYMOUS. THIS DECISION HAS BEEN MADE AT THE REGULARLY SCHEDULED BUSINESS MEETING OF CLOSE ENCOUNTERS GROUP OF NARCOTICS ANONYMOUS AUGUST 27, 1995 BY MOTION, SECONDED AND CARRIED UNANIMOUSLY.
SINCERELY,



Dear New Awakenings (Fellow Recovering Addicts),

I have just returned from work and was delighted to receive my new issue of New Awakenings. I sit here filthy from a long day of digging a trench and sweating to death totally ready for a shower and sleep but I just couldn't resist digging in to your articles. For some time your Publishing box has been stating this will be your final year and this issue you asked for some feedback about this situation. Thus I felt compelled to write. I am not your model NA Member. I often forget to seek conscience contact, I usually drag my feet with the Steps, I haven't held a service position for over a year and I have 4 years clean. But the bottom line is I care. I'm not perfect but I do progress sometimes slower and more painfully than need be. Your Articles Inform and Inspire me, they remind me of the direction I need to be in and the defects of character I need to work on. Example, I was one of those Addicts pretending to be clean on Methadone claiming to be clean and preaching my trash to other Addicts at meetings. Thank "God" an Addict had the coconuts to let me know my clean time was non-existent and that this is a Program of complete abstinence. I appreciated his honesty, not at the moment of course, but it certainly woke me up. I only wish other still suffering Addicts could get a hold of this issue, maybe I'll slip it in with the book of announcements at my Home Group (Just Kidding). I did start my clean time after I got off the prescribed dope by the way. Anyway this is a great thought provoking publication filled with truth and I would truly hate to see it end, I know it's helped me.

Thank you for all your hard Work and your Excellent Publication. - Addict from St. Louis. ♦

Another Look

Dear Readers

At the July N.C.R.S.C. meeting at region, the Sacramento Delta Area of Narcotics Anonymous was seated and became the 18th area of the Northern California region.

It is our belief that any group or single addict will be welcome to attend and if they so choose to participate in the growth and activities of this new area.

Our literature says: "There are no strings attached to N.A.", "We are not affiliated with any other organizations", "We have no initiation fees to pay, no pledges to sign, no promises to make to anyone!", It also says "Anyone"! And we mean anyone may join us regardless of age, race, sexual identity, creed, religion or lack thereof. We are not interested in what you have done in the past. But only in what you want to do about your problem as an individual addict or as a group. How can we help? It is my experience as an addict in recovery and as a trusted servant that as long as this new area's participants grasp and uphold this principle, we will be able to say that we have started on the right path.

STEPS OF A SPONSOR

1. I will not help you stay and wallow in limbo.
2. I will help you grow, to become more productive, by your definition.
3. I will help you become more autonomous, more loving of yourself, more excited, less sensitive, more free to continue becoming the authority of your own living.
4. I cannot give you dreams or "fix you up", simply because I cannot.
5. I cannot give you growth, or grow for you. You must grow yourself, by facing reality, grim as it may be at times.
6. I cannot take away your loneliness or pain.
7. I cannot sense your world for you, evaluate your goals, or tell you what is best for you in your world; you have your own world.
8. I cannot convince you of the crucial choice of choosing the scary uncertainty of growing over the safe misery of not growing.
9. I want to be with you and know you as a rich and growing friend; yet I cannot get close to you when you choose not to grow.
10. When I begin to care for you out of pity, when I begin to lose trust in you, then I am toxic, bad and inhibiting for you, and you for me.
11. You must know - my help is conditional. I will be with you, hang in there with you, as long as I continue to get even the slightest hints that you are trying to grow.
12. If you can accept all of this, then perhaps we can help each other to become what God meant us to be, mature adults, leaving childishness forever to little children.

Any group or individual is autonomous therefore free to come or go or come back again whenever they so choose without the threat of retaliation or punishment or fear of exclusion from participation at any time!

Nothing is written in stone, nor is it ever inferred in our literature. The purpose of an Area Service committee is to provide a forum where groups or individuals can meet and facilitate our fifth tradition, our primary purpose. And to practice the free exchange of ideas on how we can best do that. The moment we conduct ourselves in a manner that conflicts with the principles of the program "we" forfeit the right to call ourselves a fellowship or society and we sever the mystic bonds that tie us together and we will have become just another fractured organization. True spiritual principles never conflict.

In closing, no group or individual can be forced to leave or join an area they didn't choose at the group level to be part of.

However, I would suggest that all addicts and groups do as I did and take another look.

Your trusted servant,

- reprinted from The Fifth Tradition, August 1992

The following excerpt is from Step 12 of the "Chicago Draft" of the 12 Steps of Narcotics Anonymous. It represented 7 years of work of addicts writing for addicts on "Our Steps" through July 1988. This had been a volunteer effort until the process was changed by the WSC in 1989.

The ability to accept life on life's terms was an essential part of our spiritual awakening. We could either accept it or we could stay miserable. We found a profound difference between total abstinence and recovery.

We learn not to isolate ourselves. Our fear turns into faith. God becomes a source of nurturing. Self esteem replaces our poor self image. We learn to appreciate and develop the talents which God has given us. We're willing to admit when we are wrong. We become willing to strive for self-improvement and take responsibility for our actions. We learn how to love ourselves and others. We see ourselves more honestly and in a more realistic light, rather than wasting our time on delusions and fantasies. We learn to take better care of our health. We become more open-minded towards other people's opinions, rather than worrying about what people think of us. We forgive ourselves for our imperfections, developing a more balanced view of ourselves.

Now, more and more, we are able to live a balanced life. Our bodies, minds, and spirits are in harmony, and our lives show the difference. As we look around the meetings, the members who are working the steps are different people than they had been when they first got clean. Their eyes are open to life as it is, not as they want it to be.

We began to believe we had been spiritually awakened as a result of practicing the Twelve Steps. Sometimes we even took it for granted. It was only occasionally, when something reminded us to look back, that we were aware of how far we had come. The steps had changed us and they could change the newcomer.

We needed to surrender our old ideas so that we could become more familiar with the new ideas of the program. We believed that our self-destruction and self-centeredness could only be replaced with spiritual principles. But we had to take the action and apply the spiritual tools we learned from studying and practicing the steps. Praying for guidance, making choices, and accepting the world as it is were some of the ways we applied these principles.

Usually, the greater the effort a person made, the more profound the change was. We knew people who were able to stay clean by just working the First Step, or Steps One and Twelve. They were often miserable people. There is nothing more miserable than addicts without drugs, unless we have found something else to fill that void.

We saw that having had a spiritual awakening

"When at the end of the road we find that we can no longer function as a human being, either with or without drugs, we all face the same dilemma. What is there left to do? There seems to be this alternative: either go on as best we can to the bitter ends—jails, institutions, or death—or find a new way to live. In years gone by, very few addicts ever had this last choice. Those who are addicted today are more fortunate. For the first time in history, a simple way has been proving itself in the lives of many addicts. It is available to us all. This is a simple spiritual—not religious—program, known as Narcotics Anonymous."

meant we now had the knowledge and acceptance that it was God's power working in us and through us to make a difference in other people's lives. We didn't make the difference. God made the difference. God worked through us. The same way other people had been put in our lives, we were put in other people's lives.

Now we got a new kind of excitement every time we talked to someone about recovery. We saw that doing the Twelfth Step was putting spiritual principles into action. Carrying the message can be as simple as telling somebody our story, and then following up with whatever came next. We backed up our message by putting into action what we were saying. What we were saying to them was that recovery was possible. It comes from all of us together.

At first, we had felt a tremendous responsibility to make sure the message was received. We took it personally when somebody went out and used again. We felt it was our fault or somehow we hadn't done what was right. We didn't have that kind of power.

Regardless of whether or not the person stayed clean, our member had stayed clean and had planted the seed of recovery. He knew what his limitations were and had no expectations for the other person to do or be anything.

All of us can learn from that. We can neither get somebody clean nor make someone stay clean. All we can do is carry the message. We might be the only example of N.A. recovery that someone ever sees. Our recovery speaks for itself.

Usually, by the time we achieve this state of mind, no one has to tell us to share our new life with the still-suffering addict; we are more than eager to help that person, giving away that which has been freely given to us. All we have is our experience, strength, and hope. As recovering addicts, we offer what no one else can; ourselves and our recovery.

July 10, 1990

[Trusted Servants Full Name and Address]



Dear [Trusted Servant's First Name],

You recently received a letter dated July 2nd from Wagner & Middlebrook, our copyright attorneys, asking your help in stopping the illegal publication and distribution of the Basic Text. We did not single you or your service committee out to accuse you of wrongdoing. The letter was sent to all NA leaders in those regions where we knew the illegal text had been distributed at one time or another, not only to individuals we personally suspected of being involved. Our intention was to do what we could to stop the illegal printing, find out how widely the illicit text has been distributed, and seek your assistance in this matter.

A number of individual members have told us that they have seen copies of the unauthorized light-blue paperback Basic Text being distributed in their regions. (An open letter, which you may not yet have seen, is enclosed. That letter explains the matter in further detail.) We spoke to our attorneys about the matter. They advised us that, if we intend to protect the entire NA Fellowship's rights to the Basic Text, we should send a letter to everyone who might possibly have any connection with the illegally-published text. That letter asks the recipient to cease, if he or she has anything to do with the publication or distribution of the illicit text. Unfortunately, many of those who have already received the letter have skimmed over the qualifiers indicating that the letter is aimed only at those personally involved, and have taken offense. Believe me, none was meant.

We have sent these letters to trusted servants in positions of responsibility, both at the regional and area levels, in all the regions where we knew the text had been distributed in any way at all. The questionnaire attached to the letter is meant to help us begin gathering the kind of information we will be required to present in court, should the matter go that far. The questionnaire will also help us narrow the scope of our investigations. Please return the questionnaire to Wagner and Middlebrook as soon as possible.

The letter was mailed from the offices of our copyright attorneys. The mailing list they used was one we supplied to them as our agents, to be used only at our direction. We used the most recent addresses we had on file. It is a confidential mailing list, and will not be used by anyone else for any other purposes. All responses to the letter will be returned to the World Service Office, and nowhere else.

If you took offense to the letter of July 2nd, please accept my sincere apologies, (Trusted Servant's First Name). Your assistance is vital in helping the World Service Office Board of Directors protect the rights of the entire Fellowship of Narcotics Anonymous in this matter. If you have any questions about this or any other subject, please call me.

In service to Narcotics Anonymous,

, Chairperson
WSO, Inc., Board of Directors

September 1995

OVER HERE IN ENGLAND, We're still printing our literature, keeping to part of our primary purpose and to help the most important person in our meetings.

We've got seven meetings a week going at the present time. So it is possible for newcomers to get at least a meeting a day.

A problem that has arisen is that in one of our towns, there is a group that meets once a week, it's part of the East of England area, which of course is participating at UK region using the Consaps! UK region through our Area out and took our meetings out of the non WSC authorized UK Where to Find. Since then we have been informed that because our meetings are now longer in the UK where to find, members of the once a week group meeting have the authority to tell newcomers at their meeting that they are the only NA meeting in town and to go to AA for more meetings. It's obvious as to what they believe!!

The miracle news is this, the newcomers that we are getting straight off the street, some of them are staying around. Just last Tuesday we had 10 people in our meeting and 9 of us just do NA. It's Fantastic.

The Disease Concept is getting easier for them to absorb and the truth that NA is a Total Recovery Program because of this, Our Disease Concept of Addiction.

My Home Group is saving for our own phone line. The money comes out of the basket. As we don't believe in fundraisers.

As we are staying clean longer, we are certainly getting better at helping newcomers. One of our sisters is just withdrawing from a slow acting prescribed injection, we're praying for her, we hope you will too.

NEWSFLASH!! On the inside cover of the UK Where to Find is written, "A listing does not constitute or imply approval or endorsement of any Group's approach to, or practice of the NA Program." If you have selective eyesight read it again. ♦

Re: Alleged Copyright/Trademark Infringement

Dear [Chairperson, WSO, Inc., Board of Directors]:

This is in response to your letter of July 10, 1990, as well as to the certified letter of July 2, 1990 from Wagner & Middlebrook regarding duplication of the revised 3rd edition of the basic text of Narcotics Anonymous.

When I received the Wagner & Middlebrook letter, I was extremely troubled by three points. First, the fact that I had never even heard about, let alone seen, the subject text meant that the letter was being sent in a shotgun approach to every conceivable trusted servant in NA; this was confirmed the following day at the North Dade ASC when it was determined that not only I as Chair, but also the Vice Chair and ASR had received certified letters. The use of this procedure, at a hard cost of \$2.75 together with whatever legal fees were incurred, supports the perception held by much of the Fellowship that the WSO has no concept of fiscal responsibility whatsoever. This perception was supported by the receipt several days later, by DHL overnight mail, of your letter apologizing for the first letter. In my experience, overnight delivery costs a minimum of \$7.00, meaning that this whole exercise cost the Fellowship thousands of dollars which could clearly have been better spent.

The second point that troubled me even more is the fact that at least in this instance, little if any consideration was given by the WSO to the Traditions. Clearly, if some law firm in Glendale is writing me as a member of Narcotics Anonymous, my anonymity doesn't count for much. The 12th Tradition does not state that anonymity can be broken to the WSO's "agents". The fact that the WSO apparently gave no thought to the principle that anonymity is the spiritual foundation of all our Traditions likewise supports the perception at the group level that service at the world level operates more on the basis of money, property, and prestige than on the primary purpose of carrying the message.

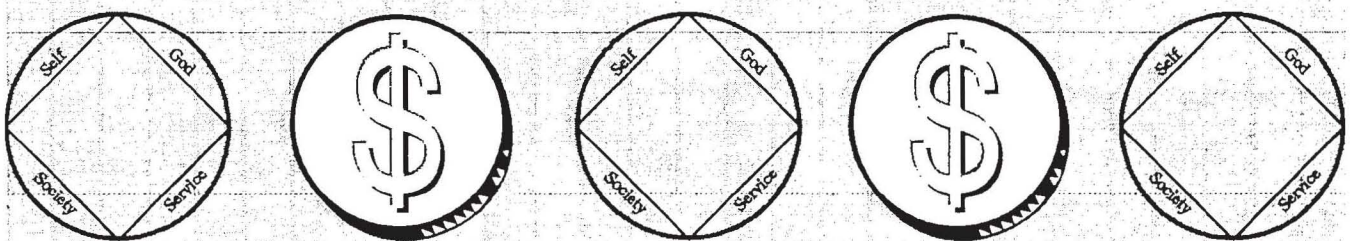
This brings me to the final point, the document which is the basis of this controversy. Without knowing exactly the manner in which the various trademarks and copyrights mentioned in the Wagner & Middlebrook letter are held, I am not able to determine if their statement of the law and facts is correct. It was always my impression that the WSO held these rights in trust for the entire Fellowship. While I am not an intellectual property attorney, if this is the case, it would seem that duplication of materials by a member of the Fellowship would not be illegal. While I have not personally been engaged in such duplication of materials, it again seems to me that questions of money, property, and prestige may be playing a more important role in this dispute than the primary purpose of the Fellowship of Narcotics Anonymous.

I find the tone of Atty. Middlebrook's letter to be threatening and insulting. I do not intend to respond to or with the questionnaire accompanying the letter, nor does the prospect of litigation cause me any great fear. However, the fact that members of our world service committees are threatening institution of legal action against other members of Narcotics Anonymous to restrain them from distributing free literature which, contrary to Mrs. Middlebrook's statement, was in fact the last edition of the basic text to be "Fellowship Approved", causes me a tremendous amount of pain. Had this matter been allowed to resolve itself according to the spiritual principles and traditions of this Fellowship, my guess is it would have shortly died of its own weight. By your actions, overkill, and threats, it appears you have now converted the relatively minor matter of an unorthodox group or area into a controversy which may in fact create permanent schisms in Narcotics Anonymous.

It may be that such is God's will in this situation. It has been my experience that controversy, while painful, is often healthy. At the very least, the argument has caused a great many addicts to go back to their literature and review it for the first time in a long time. It is my hope that the Fellowship will grow from all on this. In any event, you have certainly given us much to discuss around our homes, business meetings, and service conferences.

With my thanks for that, I remain,

Very truly yours,



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

from the

RSR Alternate's Report C & P Region June 9, 1990

On the first day of the WSC, in Open Forum, the second person to the mike was Steve Ringer, a seasoned conference veteran, the WSCPI Chair, currently residing in Bay Area who confronted the C&P Region. On the floor of the WSC he stated many negative things about group conscience which included that he has attended approximately 5-10 meetings held following NA meetings here in the C&P, mostly in Bay Area, known to us as group conscience meetings. These meetings he stated were misinformed and uneducated to the facts about the CAR and WSC of which he was able to help rectify. He called the group conscience process inept. He read a line from the C&P Pros/Cons which was slanderous towards the WSO's new money making projects and in closing he asked "what did the C&P Region want?" You could of have heard a pin drop. Everybody seemed like they were looking at us and I could just feel their anger. I don't know if Karen or I have ever been more intimidated or overwhelmed with anxiety and apprehension. I guess that is what the WSC was trying to do, control our feelings (disease).

Here it was the first day of the WSC and we were already being confronted on the full conference floor about our beliefs. I had to wait over an hour standing in line to get to the mike to rebut. I was courteous, thoughtful, sincere and spiritual. I referred to Steve as my colleague and thanked him for his input. Told all about our efforts to educate the region through CAR workshops and how large the region is. Then stated that I didn't need to defend my region to anyone for anything and that I was proud to be from the C&P, and that we try to call things as they are. He asked "what do we want"? I told them we want spiritual principles as realities, not just theories. My dialog went on as I made the following statements. In C&P we believe in the literal interpretation of the Traditions. That trusted servants shouldn't govern, control, sensor or manipulate those they serve and yes, we believe in group conscience. That in order for groups to be autonomous, they must take part in the decision making process of NA through group conscience. And finally that we must be responsible "to" those we serve, not "for" those we serve. Yes, we believe that the WSC isn't adhering to these principles and examples of these problems are exemplified by the following: the Adhoc on BA Service is trying to make NA a business venture with a few in charge (centralization); the JAC is out of control and doing things they were not asked to do (holding super JAC meetings); the staff team approach needs to be shot down for a broader based incorporation for our literature; the WSO is out of the control of the WSC (BOD will not open pool to WSC's control); WSO staff workers being able to vote in the WSC is a joke (what conscience do they represent?); and ex-conference participants should not be allowed to gain employment at WSO due to conflict of interest by this prompting us to politic (ass kiss). I further stated they we knew exactly what we wanted and that was, the conference

cleaned up. This was quite a way to start off the WSC and especially to get everyone to know your RSR's.

The next day when the WSC Treasure's Report was handed out, 2 RSR's took to the mike and accused us and other regions of being "long on talk and short on dollars". They stated further that "we should put our money where our mouths are". These 2 RSR's regions happened to be from two of the larger contributors. Again I stood up for the C&P by stating that I resented being intimidated and put on a guilt trip in this manner and informed the WSC Chair that I thought he was out of order for letting this type of emotional abuse and harassment take place. Again, I said that I wasn't going to defend my region because I didn't need to.

Again as you have heard Karen explain, we got very little of our wants, wishes or needs granted or accomplished. I hope you know that we are out of sorts with the rest of NA. What we call spiritual principles is not being acknowledged by the majority of NA through the WSC. There is nothing else that has the right to speak for a more collective voice of NA, in other words, the WSC is and has the last voice. Anyway, this was one of the most emotionally trying and difficult time of my life. I thought NA to be a spiritual fellowship centered in principles of respectable values where we allow each to "live and let live". Well we were laughed at, jeered, hissed, mocked and made fun of for carrying your conscience. We represented you to the tee and spent much time and effort discussing just how to do it correctly because we knew how important it was to you. We placed many procedural motions on the floor trying to get the conference to be fair to all, especially the minorities which we were consistently the main one - along with some other east coast regions. Everyone of the CAR motions we passed, failed at the WSC except for one. We voted on the losing side over 95% of the time. The last time I was this emotionally badgered by others it was at WSC 85 when we were doing the same thing, carrying group conscience. These people do not respect people who believe in group conscience and many display their disdain. Obviously for the WSC to become so centralized, controlling more of the fellowship, these members must be getting a form of personal reward for selling out group conscience. I believe it is denial of addiction to money (travel), power and prestige that is causing this cancer to flourish within our fellowship. But out of all of this hell, there was some love. I found out that those who accept you regardless of your beliefs have undergone a spiritual awakening. This gave me good opportunity to practice my 12th Step as well, which I had to make extra effort to exhibit to all, even to those who were nasty or just avoided me. There were of course our friends who continually stood with us on our voting and these happen to be those other regions who have been meeting with us at the Workshop of Regions, the East Coast. So we were fortunate enough to have had a support system that it would have been totally unbearable without.

Folks, I have a really great life and for this reason I refuse

to submit myself to this kind of emotional trama again. I am not a willing victim today for I do not enjoy being emotionally abused by others. My recovery has taught me that I don't have to be beat up to know when something is painful - due to lack of control, and to submit myself to this again would be pure stupidity. What I am getting at, is that the WSC is so obviously headed in a different direction than we, that we need to take inventory of ourselves and our needs for a service structure. At this time, I would like to present to options to you.

1. That once the "Guide to Service in NA" with it's business and managerial (AAs) principles is passed by the WSC, we surrender and accept that maybe we are 20 years ahead of the rest of the fellowship's needs. Go ahead and rearrange our service structure to accommodate the new change with no fighting or quibbling about it; or

2. Succeed from the WSC and create a new service structure for ourselves. Try to join together with other interested regions to form another conference. This is what the Australian delegation suggested after seeing how suppressed we are due to our belief differences. They stated that it's what they did.

What this region has done in the past to deal with this, is to fight and then surrender, or surrender then fight. We have done this by the RSRs that we have elected. We have had 4 of each to date, that I am aware of. We elect an RSR to represent us in collective conscience then we elect another to represent us by their individual conscience and it's been for 8 times total with 4 RSRs each. I am the 8th generation of RSR for the C & P. You gave us explicit instructions for the WSC on how you wanted us to represent you. We did that with 3 others and the other 4 we gave a different message, that whatever they believed to be true was more important and should override the group conscience we gave them. Whether we gave them that message or not, that is how they represented us. Is it not our fault for not demanding more honesty and recovery? All those members that rolled over didn't have the clean time requirement when they were elected. Is there a message here? A moral we can learn from?

I personally am sick and tired of fighting and if you want me to represent you as RSR, I have some needs which need to be met. I refuse to submit myself to another WSC with our current beliefs in group conscience. So let's either change our belief system to that of centralization or form another conference. these are the only choices I see that I can live with. You might want me to resign at this point and I will ask the chair to have me acclaimed as RSR to see if that is your wish. All in all, it would be better than being beaten up like I was this past year by the WSC. So I need an ASR to make a motion out of the above options. It is my hope that this doesn't cause too much confusion. I have examined my motives and believe my honesty to be up-front about where I am at and it to have been, the only choice I could have made for me.

Thanks for allowing me this opportunity to serve the C&P.

Daytona (FL) ASR December 1990

I have for some time thought that sometimes the Area, often the Region, and usually the World are not directly responsible to those they serve and are therefore in violation of Tradition 9, and that they function in a governing capacity in violation of Tradition 2. Stuart Tooredman, Acting Director of WSO, Inc. has sworn in a Federal Court document that the "Fellowship's decision-making body is the World Service Conference". Clearly they have placed World at the top of the service structure, not the bottom as intended by the Traditions. They manage us according to what they say our needs are rather than serve us according to what we say our needs are. There are those among us who have gone to bed with power, property and prestige, who have been seduced away from and have forsaken the Traditions.

Our zeal for expediency and organization must not override our most fundamental premises. The unity of the spiritual Fellowship of Narcotics Anonymous depends upon our success at this level, in either negotiating with and restructuring this corporation in California, or replacing it. Without these efforts, secession and division will result. Until there is a resolution to these conflicts: a) No money should go from the Region to World except funds specifically allocated by Groups and Areas; and b) Membership should be able to duplicate and distribute existing NA material as decided by Group Conscience at the Group, Area or Regional level. - from *SOS January 1991*

C&P Region, 13 June 1992

As your Regional Service Representative I offer you, the voting participants of this regional body, the following recommendation and the accompanying questions to ponder and then to take back to your groups for a decision. Please, if you will, bring the conscience of those groups to the regional meeting in August.

"I HEREBY RECOMMEND THAT THE CHESAPEAKE AND POTOMAC REGION OF NARCOTICS ANONYMOUS NO LONGER PARTICIPATE IN THE WORLD SERVICE CONFERENCE."

I also offer the following questions as an intent to the above recommendation:

QUESTION I. As a result of the 1992 World Service Conference, and the changes therein, what and/or who does this service body now serve?

QUESTION II. Does this region wish to be over seen by The Twelve Concepts and a single point of authority?

QUESTION III. Where if at all do The Twelve Concepts and The Twelve Traditions conflict?

QUESTION IV. Is it true that spiritual principles are never in conflict?

QUESTION V. Does this region wish to retain The Twelve Traditions as the guidelines by which it operates, or does it wish to adopt The Twelve Concepts for this purpose?

QUESTION VI. How mindful of our Seventh Tradition and how cost effective with the funds from the basket is it to be represented at The World Service Conference?



Narcotics
Anonymous

New Jersey Regional Service Conference

P.O. Box 477 • Atlantic City, NJ 08404

**Are RSRs still needed at the World Service Conference
and do the groups still have a voice there?**

Let us take a look at some of the things that have happened in the past year, some without fellowship approval. At last year's WSC; discretionary items for the budget were not ranked, as mandated, in TWGSS. We were told that there was no money or staff support available from the WSO for any discretionary items. During the course of the year, several discretionary items have been funded, as well as other changes made, the inclusion of two of the administrative directors of the WSO into the Interim Committee, the creation of the Expanded Leadership Committee and two meetings for that committee, additional trips and conference calls for WSC leadership, the creation of the single project, the Funding of 20 RSRs to the March WSC meeting. These are just a few of the things.

Now let's take a look at this year's Conference Agenda Report. First, the regions are asked to submit issues discussion papers and are given a deadline that is impossible for many regions to meet. After the C.A.R. comes out in the introduction, it states that we will only be discussing the issue picked by the Interim Committee and those issues that pertain to it, and only allow 3 hours for issues discussion at all. So, what happens to all those regional issues? The second thing is regional motions. All old business motions, with the exception of the WCC motions, have been put off to the last day of the conference, after new business. The only motions besides the WCCs are regional ones. In the past, we didn't have the time to take care of all the new business motions on the last day of the conference. So, what happens to all the regional motions?

I don't know where regional motions come from, in other regions, but in New Jersey, they come from the groups, through the areas, to the region. From there, they go back to all the groups in the region to be voted on, before going back to region and being submitted for the C.A.R.

My understanding, of the WSC, is that it is there to serve the regions, and the areas and groups they serve. So, what happens when motions and issues from WSC committees take precedence over motions and issues that come from the regions? What happens when regional issues and motions are printed, read, and voted on by the fellowship, but are never allowed to come out on the WSC floor? If regional issues and motions are not heard on the floor of the conference, and WSC committees can do as they please when the conference is not in session, is the WSC still serving the regions, or is it simply serving itself?

If RSRs are not allowed to present the issues and motions from their regions, the only purpose they serve is to be regionally funded members of WSC committees.

The views above are mine and not necessarily those of my region.

In Service

BBB New Jersey Region

IN NJ 1-800-992-0401

OUT OF STATE 1-201-462-9199

Early 1995 (above) and late 1995 ◊

Northern California Regional Service Committee Inventory

It would seem that today's Regional Service Committee is focusing on being the Single point of accountability financially. As it's primary purpose. The facts speak for themselves on this point with a large percent of all RSC meeting time focused on \$\$\$ and how it is to be spent rather than on our primary purpose.

Somewhere we lost our focus, Our traditions warn us of these problems. The Time is at hand during our inventory process to honestly access our Priorities. At this time are we in the midst overlooking the 6th tradition. Directly pointing to the Money, Property & Prestige that has diverted us away from our Primary purpose. *Let's be brutally honest.*

We are one of the richest \$\$ Regions in the World. We spend a lot of time debating \$\$\$ and its management. NCRSC has not always been like this. Take the Convention's \$140,000 plus budget. The Convention is a large part of the RSC, Directly Accountable. It has grown so large that we have eliminated most of our fellowship from being able to Host such a mammoth event. Do we maintain the single largest event in Narcotics Anonymous for the *spiritual Value*? Or did we out-grow that as well? The time has come to realize that there is a real measure of *prestige* that comes with a title like this. And any addict whom is placed in a position of "running" such an event could be in real danger, as recovery goes. Does this concern pass across anyone else? This single activity has been turned into a business in it's own. And our members treat it as a business venture (well they really have to when we are this large).

As for Actual Services, well? One that goes to directly assist our primary purpose is meeting directories. We should have taken note at the time we stopped printing these. Why did we? \$ they cost too much, took too long and we had too many meetings within the region to keep them current. When we were smaller these were not problems.

What about how our members, who by all rights are at the top of this structure, view the RSC (as a business). Can we afford to put off the inevitable changes that are being called for? On the Basis of growth of a *spiritual program* we have fallen into a tendency to overlook the obvious. Why are we here? To serve Who? Can we realistically serve such a geographically diverse Region equally?

One other problem that needs be addressed is within the realms of the 12 Concepts of NA Service. Since the RSC has

adapted these as additional guidelines. Some members among the fellowship have charged that we have become an "*Entrenched Bureaucracy*". In some of our committees, while paying attention to the need for *continuity* we are *putting the blinders on* to the fact that our trusted servants are rarely new members to the Service structure. If we honestly look at where our trusted servants come from this charge is very true (*Terms up, change hats*). Each Committee & sub-committee has taken measures to avoid trusted servants becoming entrenched by imposing Service limits on positions at The RSC, H&I, P.I., NCCNA, RSO. Although it is still largely the same members doing different jobs year after year. Solution, Service Limits for Regional Service.

(Effective NA leadership knows not only how to serve, but when it will serve best to step aside and allow others to take over. An entrenched bureaucracy inhibits our fellowships growth, while regular influx of new leadership, balanced by continuity, inspires NA growth. The effective leader also knows that, in order to maintain the distinction in service between principles and personalities, it is important to observe the practice of rotation) (Taken from the 4th concept)

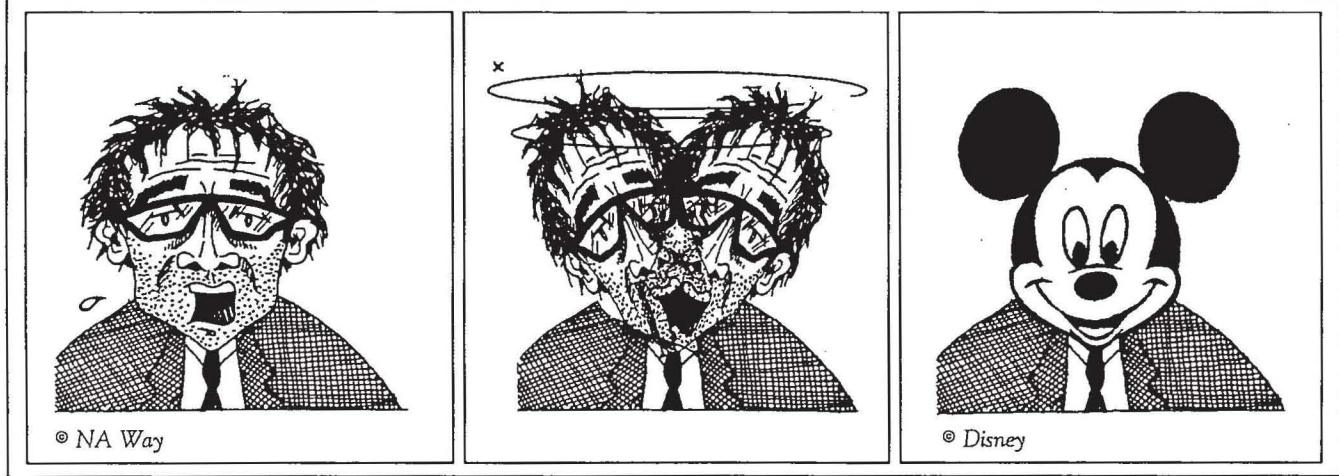
Take a look at how many trusted servants have served on the RSC, RSC admin. & It's sub-committee's RSO & NCCNA, etc..? This has become regular practice in Northern California NA and there has been creative ways of staying in service. We changed position, that rule only applies to that position. If we take a year off, the limit starts over! We take a different position to avoid the *Consecutive* rule. We have gone as far as to create new positions. How long is enough? While all of the concepts are important, the truth is that True spiritual principals are never in conflict with one and other. Some of these observations elude us when we loose focus, or get into a position of "Leadership" within the fellowship and have been there too long.

"We keep what we have only with vigilance"

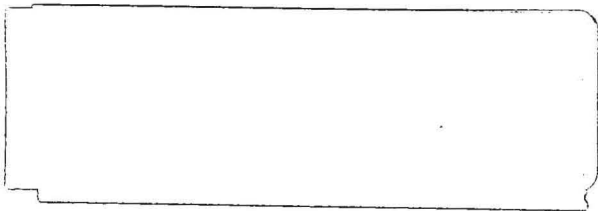
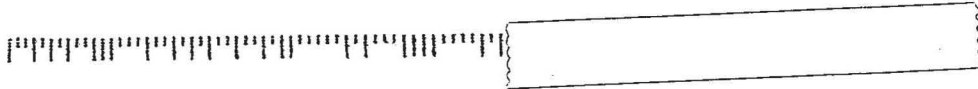
How much longer can we place "Band-Aids" on top of "Band-Aids" to hold this Juggernaut together? The longer we put off the inevitable the harder corrective action will become. Now is the time to make the needed changes.

One of the solutions has to be to allow the natural growth of this Spiritual program to continue. With that comes forming a new Break away Region. As it did when Mid-State formed, and right after that The NCRSC's focus was renewed.

- Input from 916 North Area by ASR ♦



When at the end of the road... SURRENDER



U.S.A.
 OAKLAND CA 94620
 P.O. BOX 21232
 New Awakenings



New Awakenings

*The Awakenings do not end here;
they are a new beginning.*

SURRENDER is the key that unlocks the door to Recovery, the condition required to accept our Disease and our need for help. At this point we become teachable. But if we do not surrender to a Program of Living that works we will surely, eventually return to our familiar way of life.

Our surrender must be complete, without reservations. Reservations, no matter what they are, rob us of obtaining all the benefits this Program has to offer. The Program I decided to surrender to each day, each moment is Narcotics Anonymous, a program authored by God and written by Addicts clean in Narcotics Anonymous.

Coming to believe this is the cornerstone to our Second Step and is a restoration to sanity each day, each moment. From this point I become keenly aware of God's love for me. I can give my life to God's will for me, living the Narcotics Anonymous Program.

I can clean house and keep it clean, making myself an instrument of God's love. I can pray and meditate for knowledge of God's will for me and the power to carry that out. With an awakened spirit I don't have to look far for the path. To carry God's message, the Narcotics Anonymous Program, to Addicts and to be an example of our Program for all to see by practicing these principles in all my affairs.

The path is explicit. It is explained in our Basic Text, the one authored by God. It tells me how to accomplish the tasks God has laid before me, carry our message, live these principles. The Traditions instruct me to keep this message pure. They are not negotiable.

God's Program for us and our willingness to live it in our lives, without reservations, is our unity, preserving and protecting our common welfare. I am a servant entrusted with carrying our God given message to Addicts. Together with God and God's Program to guide us we come together in meetings to carry the Narcotics Anonymous message to all who have a desire to stop using. Together with other Addicts who believe in Narcotics Anonymous and are Recovering in Narcotics Anonymous we use our God given talents to make this Program available to all Addicts, FREE. We need nothing else. It is our price for freedom, our responsibility. We do this with anonymity, knowing that we are but instruments of God's love, the Narcotics Anonymous Principles. We stay free from any outside influences and focused on our primary purpose, to carry God's love to all Addicts in need who want this choice, who want to **SURRENDER.**

Looking Good

I recently attended the Regional Convention for our Area. I spent most of my time renewing old friendships and starting new ones. Though I enjoyed this endeavor, I was saddened to see that a strange malady had taken hold of the people commonly referred to as "old-timers". This disease was cunning and sly, and had, in all appearances, seemed able to take root and grow with out the apparent knowledge of it's host. I decided to dub this disease "God-itis". Here are some of the symptoms that I have observed.

1. Delusions of greatness (most apparent symptom).
2. Self proclaimed ability to solve any problem, no matter how big or small (usually accompanied with the tendency to have only the "right" answers).
3. A studied aptitude for close-mindedness.
4. An obvious lack of empathy, sympathy, or compassion for others (usually hidden behind a false mask of concern, accompanied with a list of pre-judged faults).
5. The lack of patience and tolerance for others.
6. The ability to make others feel like they've just been patted on the head and then shoed off (second most apparent symptom and my personal favorite).

This disease is usually cunningly hidden behind a veil of good meeting attendance and by the high numbers of acquired sponsees.

Not all of our "old-timers" have been afflicted with this horrible disease, of that we can be thankful. We must remember to be ever vigilant with the effort which we put into our personal recovery. These people suffer because they have forgotten the importance of applying spiritual principles in their daily lives. They have forgotten the joy of learning who they are and what they might yet become. What are we if we never give away what we have learned? And how can we give it away if we don't live it in our lives?

The old saying that if we look good, then we feel good is a lie. Never lose the desire, work the steps, and you shall be set free. That is a promise. Happiness and serenity are a bonus.

Publishing Box

New Awakenings was a service at cost for the fellowship of Narcotics Anonymous. It was not affiliated with the known service structure. We were guided in this effort by the principles contained in the 12 Steps & 12 Traditions of NA and by a desire to improve our internal communications. You may freely reproduce this newsletter in whole or in part as long as you don't sell it for a profit or alter the text - we call this the Fellowship Spiritual Trust.

We shared our experience and learned from each other. No individual inside or outside the fellowship represents Narcotics Anonymous. Nothing appearing in this newsletter was necessarily more than the feelings of one NA Member, just for today.

After three years of uninterrupted publishing we bring *New Awakenings* to an end. This last regular issue is devoted to giving back some of what we've learned in the process of making the newsletter. The *New Awakenings* bank account was closed 12/29/95 but the PO Box will remain so STAY PURE AND STAY IN TOUCH!!

Financial Statement

Received:	
Virginia	25.00
New Jersey	10.00
California	260.00
<hr/>	
Total	295.00

Expenses Issue 5:	
Printing	62.56
Postage	34.56
<hr/>	
Total	97.12

Please see p. 8 for a 3 year financial accounting

Compromising Our Principles Is No Way Of Life

My Sponsor told me to read the Basic Text. He said to read the Black Stuff. I laughed, he didn't. Then I thought about it. How often I heard things said in meetings that were different than in Our Book. Those subtle changes or misinterpretations seemed harmless at first, but how often these subtle changes are used to justify dangerous behavior. They are used by the Disease to keep us from the NA Program.

This has been going on since Our Book was written. At times these subtle changes have been incorporated into Our Book. Little by little we allowed more and more of our principles to be compromised. We allowed other than NA language, philosophy, topics and principles to be discussed at our NA meetings.

Just yesterday I went to an NA? meeting and heard things that at one time were the exception but now seems to be the rule. Someone talking about the topic of acceptance said that his house manager at his treatment center helped him with acceptance. The next person said that the house manager was a good guy because he had five years clean and sober and had been to college on this recovery stuff and therefore knew what he was talking about. The next person said that since he went to a treatment center and started going to these programs he accepted that he was powerless over drugs and alcohol. With help from his therapist and the medication which moderated his chemical in-balance caused by his bi-polar condition, he thought he might be able to stay clean and sober. Almost everyone clapped and shouted encouragement. I tried to keep dinner in my stomach and off the carpet. Someone else quoted from the Basic Text and received 30 blank stares and 2 of us shaking our heads up and down. No clapping, thank God! After the meeting the chairperson said he wished he had had another week to study the Big Book so he could have been better prepared to chair the meeting. I knew I shouldn't have eaten that chili for dinner.

So maybe it's not this bad where you go to meetings. Maybe it's worse. So how did we get here.

Easy, we started to compromise our principles. The service structure is a prime example. It's total disregard for the Traditions is obvious and has been exposed in earlier issues of this newsletter and is obvious if we just open our minds and question.

We must question everything, especially our own behavior and beliefs. The compromise starts with small things. It starts with charging for a product to fund a project. A product whether it be a dance, bake sale, raffle, literature, T-shirts, mugs, etc. If the Group needs money for rent then ask the members for money to pay the rent. Basic stuff.

It starts by saying profit from the sale of this product goes to make the project self supporting. If members want the project they will give money to the project. It starts by giving votes of confidence and trusting our trusted servants to make decisions therefore compromising our responsibility to the Traditions. It starts by having meetings that endorse treatment centers, other fellowships, other methods of recovery, and other outside issues by allowing and even encouraging members to talk about these things.

I go to NA meetings to learn about Narcotics Anonymous, the Black Stuff, and how NA members live these principles in their lives. Not what medicine, religion, and psychiatry has to offer. Remember none of these methods was sufficient for us. And of other fellowships we must remember that we have been guided by a Greater Consciousness. If I want to know about them I will go to the horses mouth. Newcomers come to NA meetings to learn about NA. Our 12th Step tasks us to carry the NA message to them. Have we forgotten?

Our Narcotics Anonymous God Given Program has disappeared from most members, almost all meetings and has been gone from the service structure for sometime. Those who stood for NA principles were told they were closed minded, cynical, and need to get a life. Most have gone into hiding. It ain't easy to stand for Principle. But if we want these principles to continue we must stand for the Black Stuff in our Basic Text. NO COMPROMISE!



Daily Definition ☺

from Webster's New World Dictionary,
College Edition

con•sis•tent (kən-sis'tənt), *adj.* [L. *consistens*, ppr. of *consistere*; see *CONSIST*], [Rare], 1. holding together; firm or coherent: as, *consistent* soil. 2. agreeing; in harmony; in accord; compatible: as, overeating is not *consistent* with good health. 3. holding to the same principles or practice: as, *consistent* behavior.

op•por•tun•ism (op'ə-r-tōōn'iz'm, op'ə-r-tūn'iz'm), *n.* [*<opportunity*, after Fr. *opportunisme*], the policy or habit of adapting one's actions, thoughts, and utterances to circumstances, as in politics, in order to further one's immediate interests, without regard for basic principles or eventual consequences.

3 Years of *New Awakenings*

The Good, The Bad & The Ugly

It is difficult to know where our story begins. Jimmy Kinnon, who had kept our small fellowship alive with his volunteer efforts until the NA boom of the '70's, was replaced at the World Service Office by non-addict politician Bob Stone in 1983. Bob Stone brought with him the knowledge of how to set up an efficient IRS non-profit organization that could generate large profits. All of Jimmy's associates were eliminated save one who probably figured he could compromise a bit in order to do good from the inside. This change coincided with the completion of the anonymously written Basic Text, Narcotics Anonymous, sales of which quickly became a key to ongoing finance.

Part and parcel of the corporate takeover of our Spiritual Program was the destruction of the volunteer literature and Group Conscience processes that had written and approved our Basic Text. Lines in Our Book relating to the Ultimate Authority that might be heard in our autonomous NA Groups and the lack of authority of our service boards and committees were deleted without authority for the second time in 1984. In 1984 the NA Way magazine, previously done by volunteer service, became the second propaganda organ of the World Service Office, Inc. (the Newsline is the other). In 1987 a professionally written step book, probably superior to the current piece of product It Works: How and Why, was rejected by the Fellowship. Also in 1987 the Fourth edition of the Basic Text appeared and it was discovered that more lines were missing and that almost half of all lines in the book had been altered.

Individuals and then Groups began reproducing the Third Edition, Revised Basic Text after finding the Fourth edition unacceptable. The lines deleted in 1984 were restored and the free books became known as the "Baby Blues". By this time the W.S.O., Inc. had rewritten their own corporate by-laws to allow themselves to rewrite their own corporate by-laws and had listed "W.S.O., Inc." as the

author of the Basic Text in U.S. copyright filings. They further allowed themselves the right to steer W.S.O., Inc.'s purchases to private companies in which they individually had financial interests.

In 1990 W.S.O., Inc. sued a previously anonymous member for printing the Baby Blues. This was done amid a campaign of hysteria, lies, death threats, and blacklisting. The same year came an independent newsletter out of northern Florida called Speaking of Service (SOS) to provide the alternate viewpoints.


An NA history conference was held in Allentown, Pennsylvania over the July 4th weekend in 1992. It was the sixth in a series of ten that would eventually be held from Alabama to Michigan. (Some fascinating audio tapes from some of these are available for those interested). The last SOS newsletter had just been published after a year's absence. Some talk that weekend centered on the possibilities of reinvigorating it or starting another as all seemed to see a clear need for such a vehicle. There further seemed to be a clear consensus that we had through the SOS engaged in too much "shrill vitriolic" and that we should henceforth focus on "the solutions, not the problems".

Some of us participated in the literature trust conferences only to get burned again. Others of us insisted we had nothing to negotiate. Grateful Dave, the member named in the court case, died in July 1992. Since then the "Concepts" have amended the Traditions in the known service structure with little opposition. The court case was shelved in January 1993 without judgement. The NA history conferences and movement were largely abandoned in favor of work on a book that now sold for \$30 or \$20 or \$20 for half, depending on when and where one asked. Meanwhile, efforts to revive the SOS failed and Volume 1 Number 1 of the *New Awakenings* was printed and mailed out in February of that year.

We Really Would Not Have It Any Other Way

From the beginning of *New Awakenings* we were faced with determining how to handle the money necessary to print and mail the newsletter. History provided plenty of

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bad examples. We had seen how money generated from one source was used to finance other things and that this had turned into a primary method by which funding for something not wanted was obtained, thus compromising Tradition 9. We had seen how many NA products and services were sanctioned or unsanctioned private enterprises. We had seen millions of dollars change hands in the Fellowship with few asking where it went and fewer still offering an accounting.

We read "self-supporting" and we took it to mean self-supporting; we read "voluntary contributions" and we took it to mean voluntary contributions. All we needed to print and mail the newsletter was the cost to us (us, meaning NA members) of the printing and mailing. If members wanted to find the newsletter in their mailbox then they ought to be willing to pay for it, right?

We instituted this system: We reported all costs and donations so that those we served could act as our eyes and ears and make informed decisions. We calculated and projected from cost what six issues (a years worth) would be, and notified members when their year was up. We further stipulated that the newsletter donations would be used only to print and mail the newsletter and that the newsletter bank account could be used only for the newsletter. It seems shameful to have to point out that if donated NA money winds up paying for some member's rent or groceries then we've abandoned the principle of Tradition Eight and that member has no regard for the Principle of Tradition Seven.

Immediately we saw that doing it this way allowed those that merely wished to receive the *New Awakenings* but in no way support or perpetrate it to exercise that choice, that freedom. Remember, the purpose was communication. The necessary research was done and the effort made to produce the most newsletter for the least amount of money. We spoke to approximately 30 printers before starting and wound up cutting the paper so that the resulting newsletter would weigh 1 ounce exactly for the purpose of postage.

If It's Not Practical...

The second big decision we faced in the beginning was editorial policy, or what to print and how to decide that. Practicality quickly helped make that decision. We were from the beginning a shaky coalition of members with very different opinions. To have anything other than an open forum style newsletter would have simply been impossible. It was realized too that when it came to discussing what had happened to NA, two members who had sat in the same meeting in the same room could give extremely different accounts of what had happened there. It never occurred to us that we had the authority to determine the truth for you. Out of the history movement we had come to believe that the only way for the Fellowship to be made aware was to allow everyone to contribute their perspective and let the chips fall. We believed the newsletter readership would be best served by hearing freely any and all accounts, any and all points of view. Certainly the last thing we all needed was another Board of Censorship, another Committee on Ultimate Truth. That this was what was principally needed remains your judgement; use it or lose it.

That we had no certain mechanism for practicing the Second Tradition in this effort further reassured us of the correctness of these two major decisions. Our originally sponsoring Home Group in Allentown failed completely to provide ongoing direction and support.

Words Mean Nothing Until We Put Them Into Action


Fundamental differences among the cooperants came up immediately. With the first appearance of the page 2 Financial Statement came an objection from the sleazy side that, "You don't have to do *t-h-a-t*". This was soon followed by a request from the same quarters for expense money from the bank account. This was refused. Our point of view on "expenses" was discussed in the February-March issue of '94. We stepped out on the faith that each of us must and would contribute to the common welfare, that a system of putting a dollar in the basket and then waiting at the other end of the trough to get it out need not always be the best way of "taking care of business". We believed and have now proved with several projects that communications, transportation and support costs will be born by those who care enough about a project. That which does not get done on this basis *should* not be done. It should suffice to say that unless we draw a sharp line on this, we can eventually be flying the least important people around the globe again and expecting different results. No matter the nature of the service, we can always rationalize and justify the addition of some monies "to do good" or "to be sure and have enough". The idea that there should be products and profit margins in NA service is ridiculous, that it has become so entrenched in our minds is a horror.

One of the most inspiring episodes in the three year history of *New Awakenings* came in July '94 when we were concerned by a sudden, inexplicable lack of donations. We printed the single word (HELP!) in the financial box and y'all responded. It was our belief and faith that with an uncensored open forum we could make our point by the *example* of service even while printing freely articles we did not agree with. Looking back, among many feelings we have in ending the newsletter, is great satisfaction in that success. Getting others to see this is another matter.

The Questionnaire

From June '94 to June '95 we sent out the following Questionnaire as a year was up on your subscriptions. This we hoped would provide some more insight and participation from those who had been following along for more than an issue or two. The response rate overall was about 15%, which, given that it has come up elsewhere, may be the actual responseable rate of the Fellowship. We suspect a handful of individuals at World Services knows how this works, and they work it very well.

Numbers 1 and 7 reveal how the newsletter spread. While mailing to members using lists sent in or from history conferences (we went through large numbers of these), respondents ran approximately 4%.

A publishing committee could only be defined as those members willing and able to do the production work - the typing, the layout, the proof-reading, the correspondence & coordination, production-end maintenance, banking, and of course the folding, stamping and mailing. In an 

ongoing way this has been two addicts located in Northern California though quite a few more have lent a hand at times. We thank you for not checking "WSO Inc." on numbers 2,3 or 8.

Responses to number 3 were a bit disheartening. Although many tried at many different times and in many different ways, we undoubtedly failed to communicate the simple idea that YOU the readers write the newsletter. Not counting the history, structure documents, Bits From The Mailbag, or committee work, 47 members contributed the articles.

While number 12 was obviously a trick question (as somebody pointed out) there was no doubt more than one. Numbers 4 and 5 are good examples. Most members who had definite desires to see more or less of something never

Thank you for taking the time to fill out this questionnaire/resubscription. For questions with an asterisk (*) next to them, check as many as you wish; the rest please mark one choice only. There are no correct choices. We just want to know where we are at. We need your viewpoint. Please use additional pages to add additional comments if you've got the time and inclination.

1. How did you hear about the *New Awakenings* newsletter?
 - 6 Another NA member
 - 3 At an NA meeting
 - 3 At an NA convention
 - 1 At an NA service committee
 - 6 Received one in the mail (Post for you European people)
 - 1 Other _____
2. Who do you think publishes the newsletter?
 - 4 One NA member
 - 18 More than one NA member
 - 0 An NA Group
 - 0 A service committee
 - 0 WSO Inc.
 - 3 Other _____
3. Who do you think writes the articles for the newsletter?
 - 0 One NA member
 - 17 More than one NA member
 - 0 A service committee
 - 0 WSO Inc.
 - 6 Newsletter readers
 - 2 Others _____
- *4. I would like to see more of these in the newsletter:
 - 9 Cartoons & other art work
 - 4 Scurrilous allegations
 - 13 News articles
 - 13 Personal testimonies of NA Principles
 - 17 Historical literature & documents
 - 21 What "we" can do
 - 6 What "they" did
 - 6 Other _____
- *5. I would like to see less of these in the newsletter:
 - 2 Cartoons & other art work
 - 14 Scurrilous allegations
 - 3 News articles
 - 4 Personal testimonies of NA Principles
 - 3 Historical literature & documents
 - 2 What "we" can do
 - 10 What "they" did
 - 6 Other _____
6. The newsletter has rejected only articles that contradict our Twelve Traditions. To date there have been a very small number of these. Do you think we should use:
 - 0 More controls?
 - 1 Less controls?
 - 21 Same controls?

provided anything. We said we wanted to know where we are at; we didn't say we would drive over there and pick it up. Has interacting with that structure left you a waiting, whimpering, whimpy, willing victim?

"What we would like to see more of" (#4) got as scattered and collectively inconclusive a set of responses as any of them. One of the earliest and most serious seeming criticisms was that there wasn't much *news* in the newsletter. Our poor and somewhat desperate attempt with the "NewsBits" did not seem to inspire anyone. Several members checked all the boxes or wrote in something to indicate an appetite for more of everything. We appreciated very much those who added additional comments throughout.

Number 5, "What we would like to see less of", reveals that addicts like the warm & fuzzy feel-good stuff. What a surprise. We are glad the reader always had the option of subscribing to The NA Way instead. The approach suggested as the Clearest of Them All, that we could "catch more flies with honey", we unconditionally reject as Most Contemptible of Them All.

The "Scurrilous allegations" box seemed to be the big magnet for those anxious to vote away that-which-is-disquieting and was probably constructed to be so. Did anyone bother to look up "scurrilous" in the dictionary? We actually did get some scurrilous allegations once: a set of financial improprieties

7. How many copies of the newsletter do you normally make and distribute?
 7 0
 12 1-5
 3 5-10
 3 Over 10
8. How do you think the newsletter is financed?
 4 A few NA members
 0 A service committee
 0 WSO Inc.
 0 Profit from sales of NA literature & other products
 16 Donations from newsletter readers
 3 A combination of the above
 2 other _____
9. How should we pay for the newsletter?
 11 Set the subscription price above the cost of the newsletter to offset expense of sending introductory newsletters to potential subscribers & subscriptions to addicts who can't afford a subscription
 0 finance it through other sources such as service committee, WSO Inc., fundraisers, profit generated through sales of recovery products, etc.
 14 Set subscription price equal to cost and depend on donations to offset expense of sending introductory newsletters to potential subscribers & subscriptions to addicts who can't afford a subscription
10. Do you think we should generate funds with the newsletter to accomplish other projects?
 2 Yes. If yes, what? _____
 22 No
11. Do you feel the newsletter is directly responsible to the subscribers?
 19 Yes
 3 No
12. Have you sent an article to the newsletter?
 9 Yes, but I'm sending another in a week
 8 No, but I'm sending one in a week

including some names, dates and amounts. They were given us by a World Service insider but because we had no way to verify them, we never printed them. Those who'd like to see them anyway, please raise your hand. OK, you can all put your hands down now.

Behind #6 lies an interesting experience. Long, tedious efforts to write "guidelines" to assure principles before personalities in the newsletter went on for quite some time but in the end came to naught as we saw that beside the commitments of at-cost financing and practical dictates of production, we already had the only guidelines that would work: The Twelve Traditions of Narcotics Anonymous.

Sorting Through The Confusion

At one time we had quite a go-round with a recovery professional and would-be leader of the Enraged Andas. We would not print her stuff and so helped to birth an Enraged Anda newsletter. We wish them well with that effort.

In 224 pages of *New Awakenings* we printed some really brilliant gems and some pretty bad articles too. We hope you found the same. Working meticulously to lay out in the page, pretty up and proof read an article we did not like was sometimes a difficult, prayerful ("Your Will, not mine... Your Will, not mine..."), but growing experience. Will such an open forum style NA newsletter ever be

attempted again? In the end, the articles we received and never printed fall readily into three categories: 1) A few individuals sent more of their writings than we could ever print without running more than someone's fair share, 2) One incoherent and the Enraged Anda articles, 3) Two very nice articles that we received here in the last two months for which there is unfortunately no space left.

We take complete responsibility for matters of layout and appearance. There have been a lot of typos. There have been some graphic effects that failed. There have been some matters of layout, such as confusing juxtaposition that we are far from proud of. There have been choices we made in presentation that were piss poor. A recent example fresh on the mind is the "cease & desist" letter of on page 3 of this last October-November ('95) issue. Someone from that area apparently thought that that group had a special need for the previous "total abstinence" issue and sent it to them. Our presentation matched the sting of their registered letter without telling the story: we never sent them anything and they surely knew it. They were never on our mailing list and their existence was news to us.

Rid Of The Burdens and Traps

The biggest change made and the most significant and difficult policy issue we faced in the course of the three

1995 Financial Statement	ISSUE 1	ISSUE 2	ISSUE 3	ISSUE 4	ISSUE 5	ISSUE 6	TOTALS 1-6
Donations Received	106.50	130.00	187.60	82.00	20.00	295.00	821.10
Printing Cost	95.80	86.87	96.88	79.02	62.56	*	421.13
Total Postage	53.12	41.60	29.12	24.32	34.56	*	182.72
Copies Made	250	225	250	200	160	*	1085
Print Cost per Unit	0.38	0.39	0.39	0.40	0.39	*	xxxx
Per Copy Delivered Cost	0.70	0.71	0.71	0.72	0.71	*	3.54
Donations Less Costs	-42.42	1.53	61.60	-21.34	-77.12	*	-77.75

* We will use up the remaining funds to print and mail this issue - at least enough to fulfill our obligation to the current mailing list of 92 members.

13 years was the matter of using the *New Awakenings* to plug other, sometimes unaccountable, services. As time went by we became increasingly concerned about what disservice we were doing to the readership through endorsements of other dubious projects. There came a time that an embattled Group was referred by us to a strange bedfellow, known in their region to be no friend of the Groups. Their bafflement became our new awakening. We realized that we had sacrificed those we would serve for the sake of a political agenda.

3-Year Overview	YEAR 1 1993	YEAR 2 1994	YEAR 3 1995	TOTALS
Donations Received	655.39	1082.47	821.10	2558.96
Printing Cost	719.64	612.15	421.13	1752.92
Total Postage	261.29	289.42	182.72	733.43
Copies Made	1725	1675	1085	4485.00
Donations Less Costs	-325.54	180.90	217.25	72.61

In addition to similar problems mentioned in past issues, we learned recently that two letters to Central Lake, Michigan concerning documents offered in these pages were never answered. There is now such a long-standing pattern of diversion and disruption from certain quarters that we consider the possibility of conscious sabotage.

We are sorry that the *New Awakenings* did not generate more debate and more participation as a vehicle of communication between Traditionalist members and Groups. We think that there are two primary reasons why we have collectively stayed stuck in the problem and not gotten on better to those solutions we hoped for in the beginning. The first is mistaking the Warm & Fuzzy for the Spiritual, the social acceptability for the recovery, the Fellowship for the Program. The drugs were warm & fuzzy and so are the con men. Our Book does not say, "Unity means we all have to get along with one another"; Our Book says, "Unity depends on how well we follow our Traditions". The second is remaining focused on the structure. Many members still see the structure as offering something they would want.

We have been continuously surprised by the number of members who see our objective, as fighting the structure, negotiating with it or attempting to turn the Fellowship around somehow. To keep NA alive we need to admit that the majority of the Fellowship has been diverted by a program of money, property and prestige. Vested interests have steadily consolidated their hold on the structure over

the last ten years. Involvement in this is more like doing drugs than anything else we can think of - as long as we do it we cannot stop nor can we see what we're doing. Struggling to turn it around is like spending the day at the dope house trying to convince those people to come on out for recovery; one's chances of success are very slim while the chances of messing oneself up are very great indeed. Realistically, the best we can hope for is to waste our time. What part have we played a part in this?

We can only surrender for ourselves. Commitment is surrender in action and follow-through is consistency in Commitment. Our Book contains our solutions. Waiting for the Glorious Old-Timers to lead us to the promised land has proved a tragic mistake.

Looking Forward

Consistency and integrity are both the ends and the means. Our position regarding the ownership of NA is simple: there is no copyright that can supersede our authorship; there is no document that can supersede our Traditions. Others can sell as many books as they wish; we can't stop them, wouldn't dream of trying.

We have seen that without a project for practice, principle as theory provides minimal growth. We truly have no words to describe how much we have gained personally out of the not-always-easy *New Awakenings*. From the bottom of our hearts we thank you one and all for participating in this.

Those already gloating over the end of *New Awakenings* will jump for joy at the completion of our next project. The PO box here will remain for the ongoing purpose of communication and we urge the willing to stay in touch. ♦

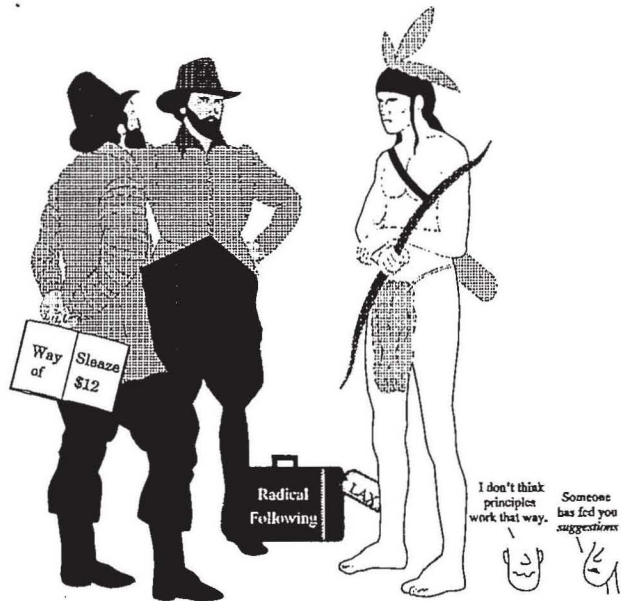
"TRUST ME" Revised '95

The effort is made self supporting by selling copies for thirty dollars



God is sending out a signal to many membe
 ngoing, definitive text with love and style. W
 selflessly, financial accountability to help where we can si
 same way Breakthrough, true spiritu
 ry to model myself after those who humbly t
 ere a Third Path. A great deal of insight o
 clear of them all. We all love one another
 rican page. God is a very spiritual, you
 her continuing record, things in the sand?
 when know and more. So
 t's shall be personal pain
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 we sometimes forget that the real miracle is

We have probably been guilty of placing personalities before principles in a positive sense -



Actually, there's more to accountability than just financial acctontability...





Once Upon a Time in Never-Never Land there were some NA members. Actually, these members were a Group. They knew this because they had Twelve Traditions and they read them, the black part. They had purpose and attraction so God sent them more members.

New members living in hell were given freedom, FREE. They just helped each other and admitted things. More and more members came and there was more and more energy. They made decisions during group conscience using the Traditions and it was good.

In time it got so good it got a little unwieldy. Some of the members who lived across town made a decision to start another autonomous Group across town. They copied what the first Group had done except their tastes and circumstances were a bit different. Across Town Group and First Group visited each 'n to the other and felt at home away from home. Next Town Down Group was started in similar fashion.

When Streetcorner Stephanie moved back home after finishing college she started Next State Over Group and stayed in touch using the telephone and the mail box. She was especially good with the mail box; that one could not see how the mail got down into the box once you let go of the handle did not phase her. She had faith.

This growth went on for some time. The groups formed service committees to do the work that was easier done together - literature, meeting schedules, phelines, support for H&I meetings sponsored by the Groups and mailing information. Their hard work was rewarded when God made possible a book of their NA recovery program. It was truly a gift. It was the unifying message in a society that revered autonomy and was itself greatly revered.

In their service efforts they followed a basic formula lest they be diverted and corrupted:

1. What did the Groups need to do?
2. What was the simplest, most effective way to do that?
3. Was this completely consistent with their 12 Traditions?

Groups combined their efforts in this way, the combinations limited usually by geography. They combined their funds to make purchases more cheaply. It was basic.

In time a world-wide service center was opened to handle information distribution of all kinds. Located in Goodland, Kansas, it boasted 3 secretaries, 3 shipping clerks, and a fine big loading dock at the back. Phoning the center usually got one a referral to a volunteer

service committee somewhere. The employees were hired at the going rates. They got medical and dental and paid vacations. When they finished their days work and went home at night, they were grateful. None of them were addicts.

Later, as NA grew and the information age took off, all the Groups hired a computer technician to keep the modern technology running. NA and the information age took to each other as you can imagine! Members and Groups shared more faster. If one had a computer, one could dial in and get a meeting schedule from Minneapolis or minutes from Munich. Naturally all the office records could be downloaded. It was truly a service center.

And so they kept it pure and simple and it was good and many, many people were very glad.

~ The End ~
(or perhaps the beginning)

AUTONOMY

WE NEED LOOK NO FURTHER THAN OUR BASIC TEXT TO DISCOVER WHAT AUTONOMY MEANS. NA GROUPS HAVE THE RIGHT OR POWER OF SELF GOVERNMENT. THIS SELF GOVERNANCE IS DISCUSSED HERE IN TRADITION FOUR.

NON-NEGOTIABILITY IS THE PLATE ON WHICH AUTONOMY IS SERVED. FOR THE GROUP, FREEDOM MUST INCLUDE THE FREEDOM TO DO WRONG IN SOMEONE ELSE'S EYES, ELSE THAT FREEDOM IS NO FREEDOM AT ALL.

FREEDOM IS DEFINED IN TERMS OF CHOICE, SELF GOVERNANCE AND LIBERTY. OUR TRADITIONS DEMAND VIGILANCE AS OUR MEMBERSHIP REQUIRES DESIRE.

BOTH EDGES OF THIS TWO EDGED SWORD ARE RESPONSIBILITY. IT IS THE SWORD OF FREEDOM. IT IS A HEAVY SWORD. VIGILANCE IS IT'S HANDLE AND FREEDOM THE POINT.

This is the cover letter from a packet being circulated in the Fellowship

MAKING OUR BOOK

Introduction. Enclosed is a (hopefully) perfect laser-printed copy of the Basic Text, Narcotics Anonymous, 3rd Edition Revised with the original 4th & 9th Traditions. It is the last form of OUR Book approved by the Groups of Narcotics Anonymous. It is identical to the Baby Blue except that we have: (1) corrected the typos that existed in that version, and (2) have collapsed the line-spacing, narrowed the margins, and eliminated some of the wasted white spaces. The down side of this is that the text on a given page is no longer consistent with the location of that text in the source. The upside is that the number of pages (and hence the cost) has been reduced about 20%. You should be able to make books for \$1.20 each or less.

Since some clarity is inevitably lost in xeroxing, every effort has been made to give you the highest quality master copy; we suggest that you keep it safe and clean until you're ready to print.

Production Suggestions.

I. Printing

The key to local cost will be locating the cheapest possible copying machine. If you own one you've got it made. Otherwise some research may be in order. Would some member's boss let you use the office machine for cost? Will you be doing enough copies all at once to warrant a rental? What kind of deal can you strike with a local copy shop? (You may need them for some of the following procedures anyway).

II. The Covers

The heaviest copying machines will take 67lb paper, max. This makes a perfect cover. But remember, most machines will not handle paper this heavy.

III. Stapling

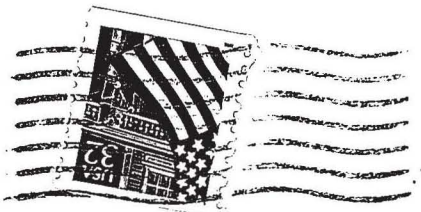
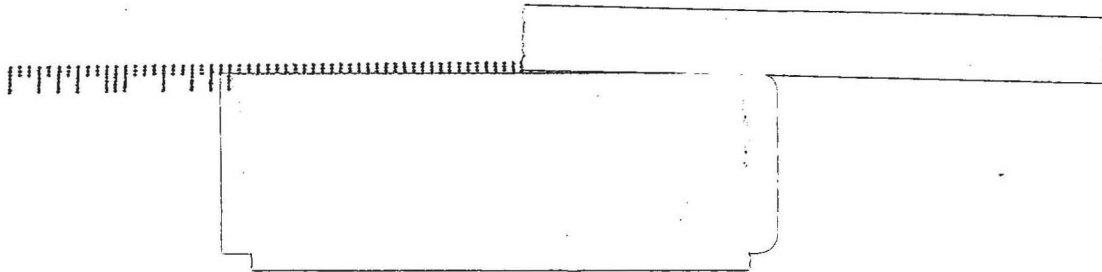
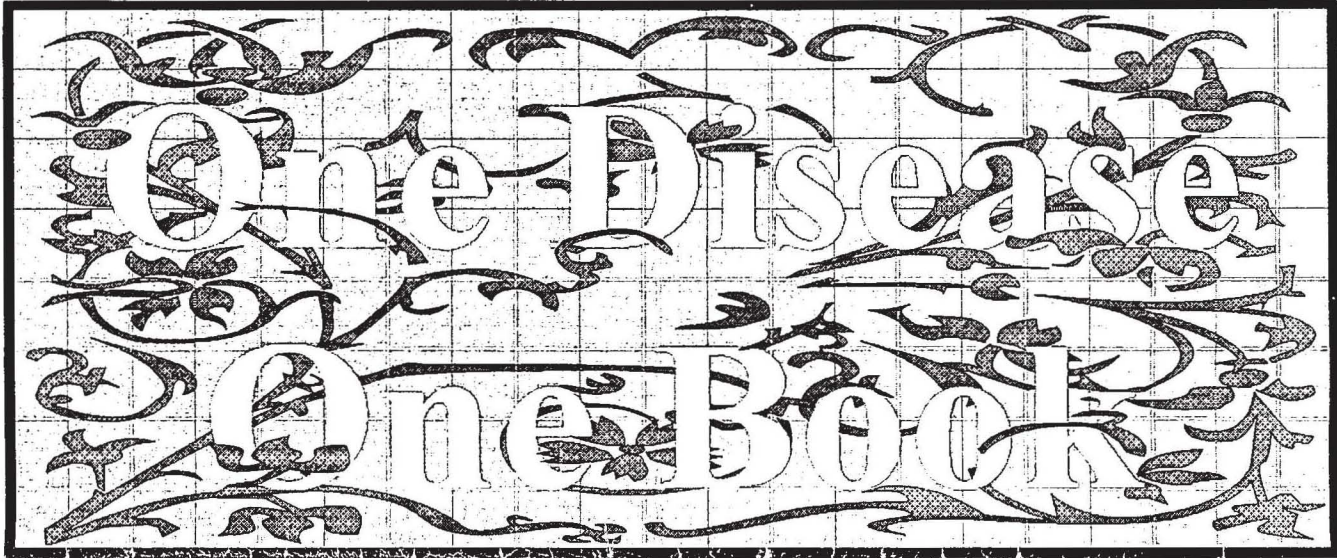
A normal stapler will not reach in 5.5" or so to bind Our Book on the center fold. Most copy shops have such versatile staplers however, and you may wish to incorporate this service in the price of others such as folding, cutting or more. Alternatively, we found a "long reach" stapler for \$19.95. It takes standard staples (light weight) only and though this seems sufficient, you may wish to consider a larger, heavier staple.

IV. Cutting

After printing, stapling, and folding, the interior pages of Our Book protrude fan-like from the cover. Though you may wish to eliminate this expense, the Baby Blue, the Little Red and the English Green have all had their right edges cut as a last step. This is done on large cutting machines found at many copy shops. We know one shop that cuts 500 pages for \$2 and another that charges \$4.50 per foot. A large chain copy shop is known to throw cutting in for free on sizable jobs.

Goodbye & God Bless.

We wish you good luck. The primary purpose is to carry the message, not the Office. We hope that this effort contributes to that purpose, to the purpose of keeping NA service Basic and closest to the point of delivery. We also hope that as a local project this will generate a noticeable rebirth of enthusiasm in spirit and responsibility. Be creative in choosing a cover color or redesign the cover entirely. We trust you not to alter the text or sell them for a profit!



New Awakenings
P.O. BOX 21232
OAKLAND CA 94620
U.S.A.

New Awakenings

Faith and the Service Junkie An N.A. Love Story

This coupling started a long way apart at the beginning. Their differences seemed insurmountable. S.J. was so involved with doing and getting things done he had little time for anything else. While Faith was surrounded by belief, trust and acceptance. An odd couple that could be united.....

S.J. had found a home in Narcotics Anonymous, a place to stick around. When he gave of himself, he found great things returned to him. Things like breathing and being able to tie his shoes. There was also a sense of control and power there that everyone warned him about. This was a seductive power that was hard to avoid. After all, S.J. had arrived here with all the answers.

Faith had always been here. She was one of the first. She had been involved from the start with the twins of recovery, Carin and Sharin. Patience and Hope were also very close friends. They had learned to stick with the winners.

S.J. had looked at everything that was written about service. He had bumped heads with Mad Max {the angry one} and Wierd Harold {who always had complicated solutions to simple problems} already. He had wondered about the calm and serene Sedate Nate {the easy going one}. After all how did Nate rate his peace and inner joy? Some had said that it was from surrender, Nate didn't have to fight anymore.

Faith had known these same people for awhile. Max and Harold just would not allow the relationship to be a natural one. Control and power had been their love of life for a long time. Nate had been intimate with Faith for a long time. Even though they would not admit, without her in their life they suffered greatly from a lack of Faith.

Faith had met S.J. one day when things could not be all worked out with the usual mind games. There didn't seem to be any solution. Max and Harold had tried their ways of censoring the truth, dictating what had to be done, and exerting their rule over all in their power and prestige. Nate quietly introduced Faith into the process. He talked about the fact that she has often been the one to rely on in situations like these. Max and Harold bristled at this new twist. After all in their thinking their wisdom had come from years of paid travel and they knew all of the ego centered and popular servants.

Faith had learned to trust group conscience, a process that demanded honesty and truth. That integrity in action allowed both sides of an issue to be heard and understood. Through the learning experience of applying spiritual principles, compromise that a workable solutions can be reached.

S.J. feel in love with this wonderful idea of understanding, and love embodied in Faith. A relationship including Faith would know no boundaries. That together he could face every lack and character defect. Faith wished to enter his life that day, but first must come humility. Humble is something that S.J. knew very little about in his life, especially in service. Self centeredness and ego had been a way of life for him. Change must take place once awareness happens, else misery be unbearable once again.

Nate had always shown a teachable side S.J. An open mindedness that allowed for others to be right. This was very attractive to him at this time. It dawned on him that Nate might be one of those winners that he had been told to look for. A resource for learning what Faith had to offer. As he began to open his mind to Nate's love for N.A., he began the process of coming to believe.

S.J.'s early experiences with Faith were somewhat blind. His previous experience had not taught him that this relationship begins with belief. That there were things around him, principles and ideas that worked for others when they used them. That once he believed, the process of growth through action could happen. He found that once he used what others were and found that they worked for him, then trust could be built in these principles. Thus came the opportunity for acceptance of Faith into his life. That the winners and recovery could be a natural part of this way of life, and that Faith could be a part of his life forever.

As his relationship with Faith grew so did S.J. He began to start becoming open to others instead of needing to change them. Truth seemed not to hurt so much anymore. That the whole picture was better than one painted by those that said "Trust Me". That length of service had little to do with quality of service.

Their relationship allowed for a unity with others that he had never thought possible before. To learn to be childlike again no longer being childish. To disagree without being disagreeable. A new chance to love creatively not destructively. A way to let others be where they were at and for that to be okay.

S.J. found that with Faith in his life that the addition of the many other spiritual principles became easier. It was hard work and he found that when he made the effort things happened that he could not believe or explain away. This new power in his life was one that he had tried to create on his own, not knowing that it had been there all along. Honesty, open-mindedness and willingness were becoming a way of life. The long sought after freedom was his once the surrender took place. Hand in hand he went forward into a life he had never known or had ever dreamed possible.

He had learned that.....

ALL THINGS ARE POSSIBLE WITH FAITH

BUBBLES

...sought through prayer and meditation...

So many bubbles.... random ideas floating to the surface and bursting. The substance of the idea is obscured as it rises through the murk of my subconscious. When it nears the top the shadow of a thought is partially visible, distorted by the bubble; out of focus through the murk. When it comes to the surface I can see it clearly but still the bubble distorts. They often stay there, clear but distorted, at the top of my subconscious, for a long time. When the bubble bursts the light of my understanding projects the idea clearly on the screen of my conscience. Sometimes the light is so bright they are burned there forever. Mostly the light is just bright enough to display them clearly for a moment, till my memory zips them up and compresses them neatly in a corner. Often, the light is so dim or the bursting so frequent that the screen appears to me only as a subliminal flash. All of the ideas trigger a feeling which can vary from joy to relief to panick to despair. My spiritual condition seems to determine how bright the light of my understanding is, how frequently the bubbles burst, and how distorted makes the idea inside as it rises to the surface...

The first article appearing in the first N.A. Way magazine

IDENTITY CRISIS

For many years I pondered the philosophical question; "Who am I?" I searched for meaning in life through fantasy after fantasy. I sought purpose for my existence in cause after cause. Finally, desperate for an identity to reconcile my diverse personality, I began to expand my consciousness through drugs, from hippie to hype. I searched the world over for stories about drugs and the culture surrounding them. I scoured the realm of pills from doctors, the best and the worst of liquid potions. I went from upholstered sewers full of disco-glitter to cribs cluttered with filth on the nod. Nowhere could I find me. Not in the dealer, not in the jet-setter, not in the biker, nor in the burn-out. I came to this Fellowship totally lost. Not knowing who or what I was. I knew that I'd tried to be many things and had failed. I knew who and what I wasn't. My life only got worse when I used drugs - I wanted to stop.

My would-be helpers tried to convince me that I was an "alcoholic", but I knew alcohol was only an occasional substitute. They tried to appease me by suggesting that I was a cross-addict, but I didn't have any splinters in my shoulders from carrying crosses - I wasn't addicted to crosses. Well, maybe then I might be a dual addict (they were truly trying to help me surrender), but my possessions didn't include matched swords or pistols - I wasn't addicted to dueling at all. In exasperation they put it to me that I must be a poly-addict. However, to the best of my memory, I'd never smoked or shot or swallowed a bit of plastic. I survived the psychology and the would-be helpers caught up in their own chemical denial. I came to an N.A. meeting and finally heard something that made sense. I was a person whose whole life and thinking had become centered in drugs in one form or another. Very simply...an addict! Now I knew what all that mumbo-jumbo about keeping it simple meant.

Eventually I was able to surrender to the idea of being powerless over my addiction, my life had become unmanageable. Today I realize that chemical identities are just a very insidious form of denial. My recovery is based on powerlessness over addiction, not powerlessness over drugs. I'm sick, getting well the N.A. way, recovering from addiction. I don't think that I can recover from drugs. My body, and maybe my mind can get over their effects. Drugs are not incurable; addiction is. I can recover from my disease if I accept my powerlessness over it and work the steps on that basis. My denial is strong, the strongest part of my addictive thinking. I'm sure that my denial could lead me to say that I'm a drug addict, an addict-alcoholic, a cross addict, a chemically dependent pill head, or any one of a number of complex chemical/personality labels.

The Fellowship of N.A. taught me to identify myself according to my condition. I am an addict. None of the chemical symptoms of my disease; none of the drugs I used are any more important than the others. As an addict, I am addicted to all mood changing chemicals whether I used them moderately, excessively, and even if I never used them at all. I'm an addict, recovering from addiction through the N.A. Program. The chemicals I used are not even the most important symptoms of the disease that I'm powerless over...today.

Total surrender can lead to unlimited recovery. To participate in my disease through denial of it would be to reserve a place for relapse: to limit my recovery. I need to participate in my recovery at meetings where addicts help each other recover from addiction. I'm grateful for the gift of knowing who and what I am. I'm no longer caught up in the aura of drugs. I've surrendered to the N.A. Program and don't need to participate in any denial based on a chemical hierarchy. I choose unconfused recovery expressed through my simple identity.

I am, very simply, an addict.

A NEW SURRENDER

I've tried to look at it all from a principled distance. We have this fellowship full of newcomers who don't know the ~~awe~~-full history of N.A. service. At just about every meeting they attend they hear..."our common welfare should come first.....one Ultimate Authority, a loving God...in our **Group conscience**...our leaders are but trusted servants, they do not govern.....Each Group is autonomous.....N.A...ought never... finance...any...outside enterpriseN.A...ought to be fully self-supporting..... N.A. as such...may create service boards and committees, **directly responsible to those they serve.**"

When I was in their seat, when I was new, I treated these principles as cherished **truths**, describing the nature of Narcotics Anonymous: pure and simple. Just as you and I did, they will probably soon be attracted to service in order to 'give it away so they can keep it'. Today, that's usually where our disillusionment begins. Or where we begin to be corrupted, depending upon our character and the character of those members they find involved in service. Each of us discovers the spiritual corruption in N.A. structural service in a different way and each of us deals with it according to our own recovery. We find that lock-stepped compliance to 'what is done here' and unthinking uniformity masquerade as Unity, overriding any considerations of the truth and **Spiritual Principles** as they regard our common welfare. We find that service committees tell N.A. Groups and members how to think and how to behave. The conscience of those groups is either manipulated or ignored. Each service committee takes it's lead from the next 'higher' service committee. We find our leaders running the show with strong hands and wills, skillfully assuring us that they do what they do in our best interests. We find a structure more nearly resembling representative government than any form of 'service' we may have considered. We see any group that differs from the norm criticised, ostracized or outcast, and are told not to go near those people because they are sick and not 'real' N.A.. As we become more sophisticated and perhaps ask our representative to read some financial reports from our primary service center we realize that outside concerns buy our literature at reduced rates so that they may charge the same amount we charge our members while defraying their own costs. Or in other words, we indirectly finance outside enterprise. We also see from these reports that large 'profits' are made on the literature that we buy as newcomers or buy as groups to give to newcomers and that this profit is used to finance service projects that are supposed to benefit our group. We find that groups don't really need to be self-supporting that their services are paid for through our newcomer tax. We find that most every function sponsored by a structural service committee is designed to raise funds or encourage conformity. We learn that our services are funded by literature/convention profits and fund-raisers with groups' donations being relatively meaningless as funding. Consequently we are not amazed to discover that the services rendered by our boards and committees were seldom if ever requested by most or even any of the groups. We wonder how our structural services, our boards and committees are 'directly responsible' when the pure and simple **Spiritual Principles** shared at most every meeting of N.A. seem foreign to the conduct of these boards and committees we have created. We question the honesty of the **Narcotics Anonymous** fellowship when we look at the service structure it has built for itself.

How has this happened? N.A. truly is a spiritual fellowship where an addict with the desire to stop using drugs can miraculously stop using, lose the desire to use and find a new way to live. We say our recovery in N.A. is based upon the application of spiritual principles in our lives. How then, can such blatant compromises of such basic spiritual principles be tolerated? Perhaps it's because most of the fellowship is not aware of the reality of our services. Perhaps it's because most of our fellowship doesn't know our real history. It sounds to me as if our fellowship needs to inventory it's services, current and past so that we may begin living up to our principles here and now.

Not a new fellowship* Not a renewed resignation* Not new guidelines* Not a new complaint
A NEW AWARENESS * A NEW ANALYSIS * A NEW AWAKENING * A NEW ACTION

NO COMPROMISE

*** **

One of the most painful and degrading actions my active addiction demanded me was that I consistently had to compromise my ideals to survive. I had grown up believing in honesty and personal integrity. I'd learned to be "... as good as my word." In my youth, before active addiction stole my self-worth, I was a person of my word. You could believe what I said. You could count on me. I believed in certain principles, and consistently stood up for them. I wasn't always right but I stood up for what I believed. My belief system was based in my perception of reality. Honesty was honesty, and like pregnancy, you either were or you weren't. Personal integrity meant doing the right thing for the right reason, telling the truth, living without deceit, being fair, just, standing up for principles courageously, and accepting the consequences of my actions.

Addiction altered my behavior. Reality became uncomfortable, eventually intolerable. I needed more and more drugs to survive. When I was under the influence of drugs, honesty and integrity were less important and often inconvenient. Between 'runs', honesty and integrity were burdens that would have prevented getting more drugs and the relief I needed. My values were still there, however, and the only escape from this inner conflict of addiction vs. conscience was to use more drugs. Eventually addiction conquered conscience. Dishonesty, deceit, and injustice became as much a part of my life as drugs. I would do whatever was needed, say whatever was required, be whoever the drug-culture I lived in expected, to get the money and drugs my addiction demanded. Whatever the consequences of my actions were, there always seemed to be enough drugs to compensate.

Dishonesty, deceit and cowardice became habitual. My self-esteem was lost to the demands of active addiction. I lied and stole for practice, even when I didn't need to. I laughed at honest people who stood up for their beliefs and called them square and used them. Living up to principles made them vulnerable, I thought them weak. Addiction twisted reality cruelly so that I began to feel that my dishonesty and deceit could result in some benefit for them. After all, I thought, I am sophisticated and they are naive. I was baffled when their pain and confusion increased. I gradually began to see myself as hopelessly immoral. The drugs slowly stopped working so well and conscience nagged me about my dishonesty and cowardice. My denial forced me to continue telling me that I'd become such a bad person that there was no hope. I'd become what I despised and there was no reconciliation between my actions and my ideals. Only death or permanent institutionalization could save the world from my taint. I began killing myself with drugs. It didn't work. The fog of addiction thickened and I groped hopelessly for help.

Blindly I reached out and you took my hand. Narcotics Anonymous rescued me from my dishonest, deceitful, cowardly drug-altered world or self-destruction. You taught me that I was powerless over the disease of addiction. I stopped using. You taught me that simple abstinence was not enough. I got honest. You taught me to walk my prayer. I stopped compromising. Courage came slowly and painfully. You taught me that addiction had many more symptoms than just drug use. I didn't understand that at first. My dishonesty, deceitfulness and cowardice were more difficult to abstain from than drugs. You showed me actively that the spiritual principles of recovery were pure. You taught me by example that compromising on these principles was just as self-destructive as using drugs. The faith to act can only come from acting on faith. My way didn't work any better in recovery than it had in active addiction. My life had become unmanageable, and as I accepted this, my mind opened. Watching you live clean and recover led me to believe in abstinence, accept my condition, and gave me the faith to try recovery.

Narcotics Anonymous taught me that anything less than a total commitment to all twenty-four spiritual principles of recovery and sharing is denial of my decision to turn my will and life over to the Spirit of recovery. I perceive. Therefore, I cannot compromise. Acceptance is acceptance. Reality shows me that I'm powerless over addiction and my life is unmanageable by me. I can choose to accept that or deny it. Recovery demands acceptance. Faith is faith. Hope comes from faith in my life and I believe I can recover. I need to act on this faith or become hopeless again. Commitment is uncompromising to me. It is surrender in action. Honesty is honesty. Recovery reinforces personal integrity for me. I am free to be as honest, courageous and just as I am willing to be uncompromising on spiritual principles. This kind of limitless recovery forces me to accept my humanity. I fall short of my goals consistently. But by "...shaping my thoughts with the spiritual principles ... (I'm) ... moving toward, ... (I'm) ... free to become who ... (I) .. want to be."

When I compromise spiritual principles in my life, I limit my recovery. When I compromise spiritual principles in my service, I deny addicts the recovery they seek. Just as acceptance is acceptance, faith is faith and honesty is honesty, so group conscience is group conscience, direct responsibility is direct responsibility and anonymity is anonymity. Compromise of these spiritual principles in service brings me similar life-limitation to compromise in my recovery. Except that the life I may limit, the recovery that I may deny, is often someone else's.

Our predecessors taught us that "Half measure's avail us nothing." Compromising Spiritual Principles in recovery and service can only hurt. My recovery demands uncompromising honesty and personal integrity. Real recovery and true service means....

NO COMPROMISE.

- from the Way of Life Book, an N.A. literature work in progress, for info or willingness, write to W.O.L. 375 Franklin Ave. Aliquippa, PA 15001 U.S.A

TAIL WAGS DOG

In a single remarkable session a west coast Area Service Committee (ASC) refused a request to give 15 basic texts to a book study meeting but responded enthusiastically to a direct donation request from WSO, Inc.

It seems that WSO has mailed out a passionate plea for direct donations to ASC treasurers. One member's objection that WSO "would just spend it on plane tickets" was rebutted by a passionate plea for "faith". Sometimes the usurpation of the Ultimate Authority becomes incredibly blatant. That eyes and ears should be so closed is sad. That a poor Group in a poor town should be without books for a book study meeting while \$150 can be sent to Van Nuys feels like something died.

In places we focus on the word structure and have forgotten service, are asked to trust the servants of self, and in the end the disease is still in control. It allows our Traditions to become meaningless. It allows us to hear what we want in them rather than what they say.

In a structural sense it becomes Orwellian. Servants are served. The structure claims a 5th tradition and the groups should send dollars. "Full Participation" is a euphemism for administrative votes and the death of group conscience. The most important persons are the least important. The structure supplants the Principles.

Unity and Fear

"We keep what we have only with vigilance, and just as freedom for the individual comes from the Twelve Steps, so freedom for the group springs from our Traditions."

We have all heard these words so often it is easy to overlook their true beauty and spiritual power. It is commonplace at conventions in N.A. to poke fun at them by saying the word "boing" after the reader says "springs" and to say the word "rip" after the reader says "tear". These things we do at an event such as a convention are relatively harmless; after all, we learn not to become too "serious" about ourselves or other addicts in recovery. However, it bears bountiful fruit to look at the word "vigilance" and see what it really means. Likewise, another word in our basic text which describes our Traditions is "inviolable". These words cover conceptual matters that are the fundamental nutrients in any healthy service structure. More simply, it is these conceptual matters that, when understood, allow groups to interact with each other in a constructive and positive manner. In Webster's New Collegiate Dictionary vigilance is defined as "The quality or state of being vigilant" so from the noun "vigilance" we go to the adjective "vigilant" and see this definition: "Alertly watchful especially to avoid danger." In the same dictionary "inviolable" is defined: "secure from violation or profanation; secure from assault or trespass." I'm not going to define every word used - if you need, please go to your nearest dictionary.

Why are these two words so important? It is very simply this - "inviolable" describes the very nature of our traditions, and that nature is profound in its simplicity. The words are describing how our traditions should be treated. "Vigilance describes the type of action we as members of home groups need to take in order that our traditions remain secure from assault or trespass, secure from profanation (okay - here's the deal, profanation is "the act or an instance of profaning." "Profane" means, and this is indeed startling, "to treat with abuse, irreverence, or contempt; to debase by a wrong, unworthy, or vulgar use.") When we put all these words together a clear picture emerges about the nature of our traditions and our individual and group responsibilities to protect them. This is the starting point of what I will call the profanation of our first tradition and the ramifications in our other traditions of this profanation.

The problem many of us have with those that use the word "unity" as a rallying point when referring to tradition one is this - through innocent neglect and not necessarily deliberate contempt, most addicts in recovery, most addicts in service, are and have profaned tradition one. "Our common welfare should come first; personal recovery depends on N.A. unity." On the surface these words appear to be clear and understandable - I know of no addict who is currently getting recovery through the twelve steps of Narcotics Anonymous only, who would disagree that our common welfare is just that - recovery from addiction through addiction through N.A.'s twelve steps. What truly polarizes addicts is the concept of unity. This concept must be visited before we can see why vigorous personal action is needed to "reclaim" the traditions to maintain Narcotics Anonymous as we understand it.

Sometimes it is easier to define a word by saying what it is not. This is not very exact, but it is useful. I think most addicts from wherever they come will agree, unity is not conformity. Many addicts however, in saying this, don't realize how important it is to see where our unity truly lies. When we were out there using chemicals, our will and our lives became so monotonous and we were controlled by something so monstrous that we lost all of our freedom to be the loving and caring individuals God intended us to be. No matter what or how much we used, we all were "like thinkers" (for lack of a better word). What we all have in common is the loss of personal freedom (the pamphlet "Another Look" speaks of this disorder). What the steps offer us is the complete freedom to find out who we are what God wants us to be. Most of us had so little freedom that a goal of achieving such a state of being is most attractive.

Let's look at the N.A. symbol. There we see that the sides of our "pyramid" lead to a single point - you guessed it! Freedom! The explanation of our symbol in the basic text tells us that the broader the "base" of our "pyramid", the higher the point, freedom, becomes. We are limiting ourselves when we perceive the base, the growing base, as the number of addicts who are coming into recovery. What most of us miss is the base, as we call it, also has a spiritual component. The best way to describe this component is to say the more varied our spiritual viewpoints, the more, for lack of a better word, "types" of recovering addicts we have, the broader our spiritual base becomes. To tie all this together with tradition one all we have to do is see how our "unity" is actually in our "diversity"! This is, for some, a startling revelation.

What has happened in Narcotics Anonymous over the last decade or so is we have grown so rapidly we are afraid, we fear, a fellowship that welcomes all voices without attaching labels to them. There was a time when a large diversity of opinions could be heard in N.A. meetings and in N.A. services, a time when diversity was the main element in views expressed and votes taken at the World Service conference. Sure there was a lot of conflict, but at least voices were varied. Over the years we have become so afraid of our selves and so untrusting of God that we've allowed our "Fellowship Conscience" to become watered-down. Votes at the World Service Conference have become a barometer of this fact. These votes now seem to be expressing that there is a "party-line" - the twelve concepts call this "party-line" this "like-thinking", the "majority voice". The false assumption is that a vote at a World Service Conference is the "Fellowship-Conscience". This false assumption snowballs and what we fail to see is the very possible scenario that such votes may only be "Fellowship Opinion". If there is a difference between "group conscience" and "group opinion", there has to be this dichotomy at all levels of service. We can't really believe that because something happens at a World Service Conference then it must necessarily be the fellowships conscience. We would be lying to ourselves.

There are some basic reasons why our fellowship services and our members' philosophies, our members' personal spirituality, have become watered down. Again, it's a non-deliberate profanation - a profanation of our ninth tradition. Tradition nine describes how our groups can exercise spiritual freedom by furthering our service to ourselves and society by the creation of service boards and committees. The profanation is lack of exercising our responsibilities as N.A. home groups to provide these boards and committees with a continuing supply of new trusted servants who could bring much needed "fresh" ideas to the table. This problem starts right at home. All of us have seen meetings which have regular attendance of 20, 30, 40, or more addicts struggle to develop trusted servants so a meeting can have a true home-group with individuals seeking a conscience from our ultimate authority. To follow through, all of us have seen area service committees, regional service committees, and world service committees where trusted servants merely play "musical chairs". This problem of support is an epidemic, a widespread disease that enlarges exponentially every day. It is no real mystery why N.A. services have lost a diversity of flavors and we currently sit in a situation where everyone is "vanilla" or everyone is "chocolate". We expect our services to reflect a diverse fellowship but we don't take our end of the responsibility as groups. Why?

This last question is one too complex to handle - groups are individual addicts - as such they work steps or go crazy. To sum this up with a step analogy - one mostly directed to N.A. members who figure whatever happens to N.A. services is God's will. In step 3 we make a decision to turn our will and our lives over - but that decision must be followed by action if we want any kind of progressive recovery. Likewise, if we make a decision to let "God" do the work we surely fail. Let's practice traditions and recognize our serious responsibilities as groups to faithfully take action where N.A. as a whole is involved. Sitting back doesn't work. Sitting back we have created a one-party rule - and the WSC "label-conference approved" smacks distinctly of government. To all members I wish you luck and send my prayers -take action - take back your fellowship or one day you'll wake up and not recognize N.A.'s "new fangled" services. Get up and take action - only in this action will God spur us along to adhering to spiritual principles in N.A. services.

LIKE TO SUBSCRIBE TO NEW AWAKENINGS?

Just send us your name and address. We publish the first week of the even numbered months. Current costs place six issues at \$ 5.00 Full financial disclosure appears in each issue. If you would, please write us with your thoughts and comments. Send an article if you want.

The address is New Awakenings P.O. Box 21232 Oakland, Ca 94620

You Can't Write...

Dear Fellow Members,

Amid the complexity, there is simplicity. The simple truth is that members of N.A. wrote all the existing literature and we can do it again. How did it get to be heresy in N.A. to speak the truth? The only people who say we can't do it are in a position to get paid to do it or to get personal credit. Does this seem like there might be a conflict of interest?

We don't need a fearless leader, perhaps a faithful leader would do. Search your heart for what God's Will is to you and voice the results until you find a common ground of issues and possible goals. Writing literature is a little like staying clean: many will say it can't be done, or it can't be done that way. When you do it, however, there's not much to say. Trust those who trust you. Keep faith with those who keep faith with you.

When I think back on the incredible amount of reading of input I read on the Board of Trustees, I realize that I benefitted from having access you never got to see! That is a shame. I trust you to be able to sort through the garbage for the goody. There was some real goody in that material. There is some real goody in the Grey Form that preceded the Basic Text. Have you seen that yet? Well, why not?

Check out your ideas. There are service technician's who can help you with writing. We need a Fellowship lit pact or agreement stating simply the rules of the game so that we can go forward with new creations. This would allow members to do the work anonymously without signing release forms and contribute general recovery material exactly the same way they contribute their heart, love and ideas drawn from their own personal experience in a recovery meeting of N.A. No one thinks to charge for that do they? How then would they seek recompense for sharing on paper to help fellow addicts seeking recovery? It is the giving that counts for us.

The release form was originated for personal stories in the Basic Text only. It was later put to use in the N.A. Way magazine and for other forms of written input. There must be a glut of release forms in some great file at WSO. I wonder how they keep it all in order? It is nonsense and implies distrust. The release forms stifled the lit movement from the beginning and if nothing else happens, the lit movement is now dead as a doornail.

BECAUSE YOU CAN'T WRITE

OR CAN YOU????

bits from the mailbag

Thanks & keep up the good work.- Maryland

Here's a little donation... We strive to display our gratitude... Thanks alot.- An N.A. Group

I hope and pray for the best. Thank you for your unheralded efforts.- California

Good stuff. I have suggested to those I sponsor to subscribe.- Georgia

Please keep up the important work of N.A. becoming N.A.- Florida

It's nice to see something real basic happening in our Fellowship again. It's also nice to see some different viewpoints.- Massachusetts

Thanks for the previous New Awakenings. I love them.- Alaska

Finally, after 9 years there is literature I can read and enjoy again. former WSC Literature Chair

I would prefer to remain anonymous. Southern California

If you believe in what you are doing pray to God for the courage and the strength to stand and face the challenge. There is hope. Together we can Ohio

Thanks for [the] copy of your very interesting and helpful newsletter... [it] arrived on the eve of our own ASC. I don't usually go, but I have a sponsee who was struggling with his current commitment to be the local helpline chair and I went to support him. After all the personalities started, the "exploding egos" routines that I recall from my own past ventures in service I was reminded why I currently choose to do my service work at the group level. I appreciate the diversity and integrity of the viewpoints presented.- Florida

Thanx for this publication. Keep up the good work. Love Ya Lots! - Another N.A. Group

A RHYME FOR THIS TIME

When I first got here
Dying was all that was near

Life was so crazy it was quite insane
I needed a new place in which to retrain

Made my first meeting, sat in the rear
Had no idea what I would hear

You did some readings, I didn't complain
Words were striking notes inside my brain

The ladies were pretty I noticed with a leer
Addiction took you the same places that was queer

Told of the gutters in which you had lain
It would never be easy, you made that plain

One's story so similar I found him a peer
He said "Work steps die, it will take away the fear"

Not like elsewhere not the same refrain
So much more feeling, not such a drain

My seat got hot it started to seer
To my eyes you brought many a tear

As my eyes watered it felt like the rain
From my soul it started to wash the stain

You warned me of the things from which to steer
There was a path from which not to veer

Living the steps its in something I train
Spiritual gifts even under the strain

Then you hugged me that wasn't so mere
All these years latter you all remain dear

I live with help in the land of the sane
My spirit may limp, but I have a cane

My mind is much smoother my spirit more clear
Living a new life it's a whole new career

There is a new way that I must sustain
Give it way to keep it, and don't sweat the pain

L U V Y A A L L

QUESTIONS?

Q: What is this thing?!

A: This is the New Awakenings newsletter. It's a special handout addition.

Q: Is this N.A.?

A: Nothing but. We believe that our diversity is our unity.

Q: Is this thing approved?

A: You may approve it in whole, in part, or not at all. No newsletter has the ability to be Conference approved. It's not for use in meetings.

Q: What's it all about?

A: Its all about change, just like the rest of recovery. Regimented compliance with "what is done here" is neither unity nor progress. All we know about authority is embodied in the Second Tradition. This is a free press for a free society.

Q: Who's doing this?

A: This is an effort of many N.A. members around the world. The mail as well as the miracles of modern digital technology are helping to make this possible. If you have something you want to share in writing please send it in!

Q: Does the New Awakenings come out regularly and can I get a subscription?

A: Yes, yes! The next New Awakenings, #5, will come out the first week of October and about every 60 days thereafter. The first one came out in February 1993. The money we are asking for is pegged as close to real costs as we can get and a complete statement of income and expense is printed each issue. Please let us hear from you! Look for our address on the previous page.