

THE
N.A. Way[®]
M A G A Z I N E
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Texans Host WSC
p. 22

The Twelve Steps of Narcotics Anonymous

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

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THE N.A. Way[®]

M A G A Z I N E

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Van Nuys, CA 91409
(818) 780-3951

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

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Who, What, How and We

One of the men I sponsor called. "I'm really angry," he shouted. "I hear you!" I said. "Why not tell me what has happened?"

It seems that a good friend of his, just a few months into recovery, had been committed to the psychiatric ward of a local hospital. Some days earlier, after a meeting, a man she had dated when they were both using came up to her. "I've come to make amends," he said, and proceeded to tell her how one night, when she had been really drugged up, he had raped her. She had not remembered the incident. But his words brought it back to her; she could not handle the feelings, had made an attempt on her life, and had been committed for psychiatric care.

From what my sponsee could gather, the man had done some reading on the Eighth and Ninth Steps, had decided that he needed to do something about his actions towards the woman, and without much further thought or saying anything to anyone, had spoken to his victim. He hadn't intended to harm her—but he did.

What can I do about it? My sponsee asked. The damage had been done

and could not be undone. We discussed how he might resolve his anger at the man (killing him wasn't really an option!) and ways in which he could support his friend as she coped with memories and feelings which were overwhelming her.

I added that incident to a list of similar ones involving the Eighth and Ninth Steps I've heard about in my years in the program, including:

—the woman who wrote a detailed letter to her husband from whom she was separated, outlining in it all the ways in which she had failed him as a wife. She was surprised when, a couple years after, her letter was entered in evidence during their divorce proceedings;

—the man who wrote a letter to his ex-girl-friend confessing to what a jerk he had been. The "ex" thought it was his way of asking her to come back to him. So without warning she turned up at his home. The man had a lot of explaining to do both to his "ex" and to his wife, who suspected his motives in writing the letter;

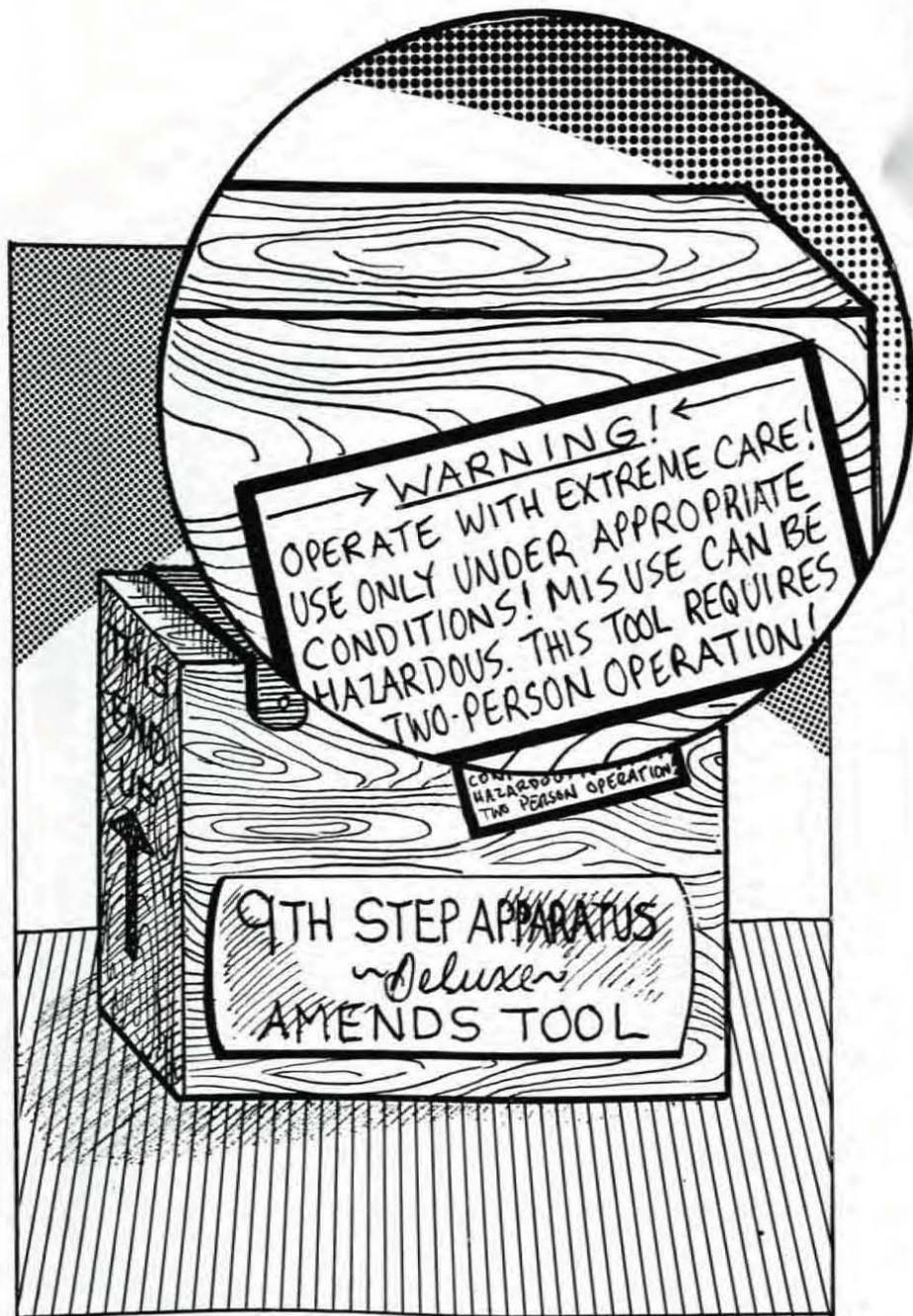
—the young woman who decided that honesty required her to tell her husband that she had supported her coke habit by working as an expensive call-girl. She couldn't understand why her husband left her ("I was only trying to be honest!"). She relapsed during the messy divorce that followed and, as far as I know, is still out using.

Unfortunately, we often hear that incidents like these have happened to people we know. Our well-meaning attempts to make amends to others can sometimes fail badly. Many of us can probably think of times in which we

ended up harming the very people we wanted to heal, or gave ourselves unnecessary pain in doing the Ninth Step. Certainly, my own working of that step includes a small (thankfully!) number of times when the outcomes of my amends-making were a lot less happy than I had hoped. Sometimes these failures were due to circumstances beyond my control and which couldn't be anticipated. Events don't always go as I think they will and, even with the best of planning and wisest of advice, unexpected results happen.

In other cases, however, the negative results pointed to weaknesses in my recovery program. I would, for example, act without thinking and far from making amends, would bring about further harm to others. When in early recovery I started to realize how many people I had damaged, I began trying to make it up to them right away even though I still had a lot of healing of my own to do. What a mess I sometimes made! I had to be reminded more than once that there were Seven Steps of self-healing that I needed to do before I would be ready





to help bring good, permanent healing to others.

The principal weakness, however, which my first attempts to do the Ninth Step brought home to me was my failure to remember that this is a "We" program, and that my sponsor and other program people are important resources in helping me to successfully work the "Amends Steps."

For me, the key to working the Ninth Step successfully is to be found in the Eighth Step. "Making a list" and "becoming willing" involve discovering WHO I have damaged; assessing WHAT I did to them; and planning HOW I will "mend" the damages I caused. My experience has shown me that such discovery, assessment, and planning are best done through honest discussion with my sponsor.

I am not always aware of who I have damaged, or what I have done to them. In some cases it can, of course, be painfully obvious. But the more subtle damages, especially those in which I emotionally harmed or victimized another person, can be more difficult for me to recognize. My continuing habit of finding excuses for myself and of blaming other people for what I chose to do to them frequently get in the way of the kind of honest self-evaluation which is at the heart of the Eighth Step. It is here that my sponsor's objective insights and suggestions about the WHO and the WHAT go a long way in helping me get a sense of HOW I can best make amends to the people I have harmed, *without further injuring them or others.*

One factor common to all the incidents I mentioned earlier is that the people involved were acting on their own, trying to make amends without first asking others for their help and advice. The man who raped the woman wanted to do the right thing. Had he spoken to his sponsor, or to other trusted advisors, about what he might do, they might have warned him to go very carefully since rape victims often block away all memories of the event and can be seriously harmed by a too-sudden and unexpected confrontation with its reality. Similarly, the woman who wrote an incriminating letter to her estranged husband, or the man who wrote his ex-girl-friend, or the woman who confessed her prostitution to her husband—in these cases, the harm they caused others, to say nothing of the unnecessary pain most gave to themselves, might have been avoided if they had remembered that the Eighth and Ninth Steps begin with "We."

For most of us, when we make amends, the outcome is good. A lot of the time, our sponsors don't have to do more than encourage us in what we plan to do. At other times, though, and especially if our amends-making touches on very sensitive matters, a sponsor's wise advice on the WHO, WHAT, and HOW can be of real value. We are in a "We" program; with the help of others we can successfully work the Ninth Step and can, through it, discover a level of inner peace and fulfillment we had not known before.

J.C., New York

Dear NA Way

I became a networker at the Virginia Convention of NA in January 92. It is a great service position for me since, after eight and a half years in recovery, I can finally write my own job description! I've been through most of the elected, appointed, railroaded-into, volunteered willingly or unwillingly positions in NA service.

I started as a coffee-maker in 1983 in the Brentwood Real People group of NA in Long Island (NY), moved on to secretary, then to area secretary of the then Suffolk-Nassau Area Service (now each county has their own ASC.) When I moved to Virginia, I did two more years of coffee at my new home group, SOS (Save Our Serenity), in Charlottesville.

I've been ASR here, area chair, PI chair, GSR when no one else would or could do it. I still make coffee and do "protem" GSR stints for the SOS group, but it's not the novelty it used to be. When I heard about NA Way networking at the convention, I decided to go for it since it's a new thing and because I believe in the NA Way.

I've been making announcements and talking to people one-on-one about subscribing and writing. Don't know if it's yielded anything yet but that's ok, it's fun for me and gives me something to talk to people about when I'm feeling isolated. I must tell you that I read every word of the newsletter you sent. You sound a lot like me, so full of thoughts and energy sometimes that my word processor overfloweth! I don't have a computer at home but I am one who always seems the busiest at work, when I don't have any real work to do. Much typing and writing has happened during slow times at my office. My dream someday is to have a PC at home and be able to be more involved in the NA Way. "Keep comin' back" was my third published NA Way piece—previous ones being a "Viewpoint" response a couple years ago and another article I wrote when I was a newcomer. I think that one was in early 1984 but I could never find the NA Way it was in after I moved here in '86. I hope to come across it someday (I was M.W. then). Anyway, I admire and respect all the time and love you put into the networker newsletter and I hope you don't let anyone discourage you from your sharing and writing.

Since "Keep coming back," I have gotten a lot of energy and encourage-

ment from ensuing articles which have come from it and from "Aloha, NA friends." Helps me see how the spiritual ties that bind us somehow work no matter what. Maybe it's just my imagination or maybe I'm just getting better, but it seems the newcomers are easier on us these days. The greatest lesson learned is that I need to always remember why I go to NA meetings—to get help and support to stay clean. When I forget that's my priority, I notice the personalities too much and that's not being good to myself. My sponsor always tells me that I need to "take care of myself around other people" (especially the sicker ones) because I tend to let others hurt me too deeply and then have a hell of a time getting over it.

The key seems to be to keep my recovery focused on me since I'm the only person I can do anything about. Such a basic Principle that is so easy to forget, especially after being around long enough that you feel part of everyone else's furniture. What that has become for me lately is the pure and simple anonymity I probably couldn't have handled when I was new. Newcomers need to be the center of attention and it's been long in coming for me to be willing to let go of that need and just be there, noticed or not. When I remember why I am at a meeting, getting attention seems so much less important. I actually get a kick out of going to a meeting and realizing that many of the people there don't even know how long I've been clean. I can just be an addict.

Keep in touch—I'm looking forward to hearing from you again.

M.S., Virginia

In loving service

Hi, I am a member from the Central California Region and have seven years clean and recovering. I have been in service for the last four years, and held positions of GSR, Alt ASR, and ASR. I held these positions in a different region than the one with which I am presently involved.

A usual experience for me was frustration and futility, brought out by what appeared a lack of commitment and interest by GSR's, and other service representatives. Our ASC would put on workshops for review and voting on the CAR. These affairs were even less than lack-luster. This was obvious by the lack of representation of GSRs. Out of 75 active meetings there would be only 10 or 12 groups represented. The same lack of representation would happen at the region, creating a "conscience" that really wasn't there. I feel safe saying that there are others in service who have felt this same frustration.

What I would like to share about is an experience in service that has given me great feelings of purpose

and hope. I moved to a new area and region, and, through the prodding of a friend, again got involved in service at the area level. We first had to do a lot of formalizing of the ASC since there was no coherent way of doing business. The first impressions I received were of a willingness to learn, and a great desire to carry the message and serve the groups. Several months have passed and a lot of work and formalization has been completed by our ASC. I started to feel real proud to be involved with these recovering addicts.

It was getting time to start work on the CAR. I was informed that the region had a "regional assembly" and that the GSRs would go there to share and vote on the CAR. I wasn't sure how I felt about that, since it was so different from anything I had experienced. I chose to give this the attention it deserved, not concerning myself with the outcome. We do not have a lot of funds at the area so we copied the motions from the CAR and handed them out. We set a time at a members' home to do the initial review, inviting all interested members. This was the first indication that something magic was happening. Out of the 20 meetings approximately 12 representatives showed up for the workshop. We reviewed the CAR and had a good time doing it.

At our next ASC we put aside some money to help groups send the GSRs to the assembly. We shared about what we would expect, but our expectations were nothing compared to the reality.

The regional assembly was held in Moro Bay, Ca., a small town with roll-

ing hills, which were emerald-green due to the abundance of rain we have experienced this year. In fact it rained all weekend.

At about seven that evening all my expectations were exceeded; we already had 50 percent of the region's groups represented. By morning we had 70 percent! I was amazed!

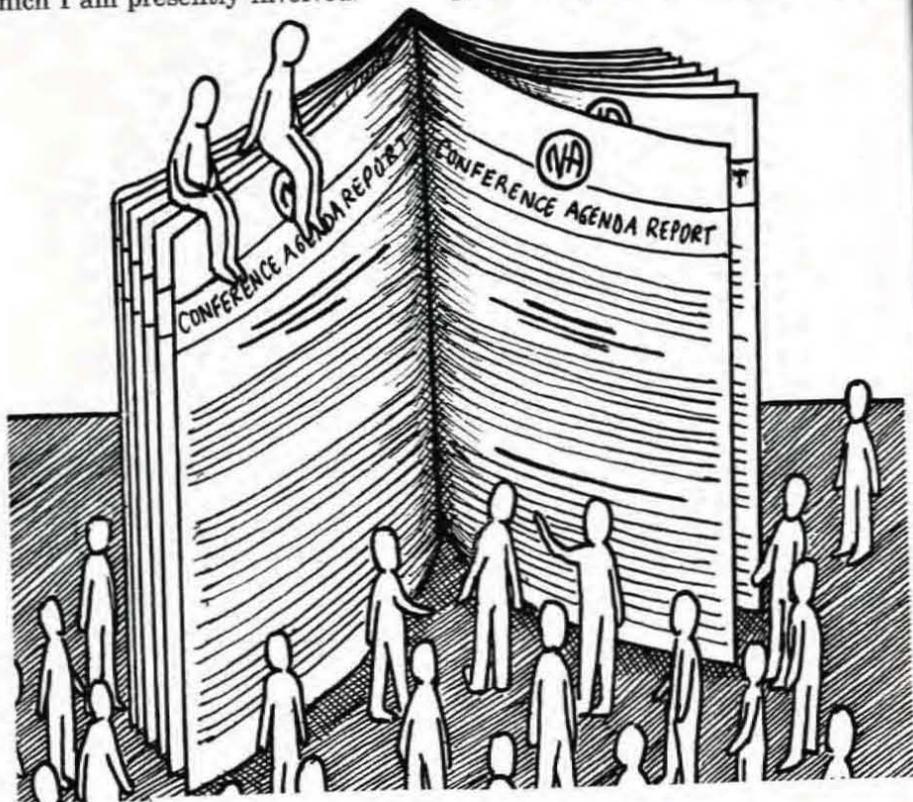
We opened with some general guidelines requesting respect for those who would share, and the serenity prayer. As we went through the motions it seemed that our GRSs were well informed and when they weren't sure they asked questions, good questions! There was a feeling of fellowship, belonging, as we all had views on how to express our primary purpose. There was agreement in being able to disagree. There was concern, understanding, love of ourselves, and our fellowship. The only way I can describe it (and I don't use this phrase frequently) is spiritual. By the end of the assembly I felt that a group conscience had been taken, this was the first time I had ever felt this at the area or regional level, and it felt good!

We ended with a circle, the serenity prayer, and feelings of accomplishment. I personally have never felt so good after a service meeting, so fulfilled, valued, and a part of. I am so proud of all our GSR's, and all those who took part in this experience. I can hardly wait for next year.

So if your areas or regions are having lack-luster involvement in review and vote of the CAR, try the regional assembly. It worked for us and it may work for you.

In loving service,

Anonymous, CCRNA



My story

I never thought of myself as an addict because I still had a job, a car and I usually paid for my dope. I had an idea of an addict as someone who used a particular drug every day, a certain way, in an alley of some big city and robbed and stole to support their habit. So, I thought I was different when I first came to NA. I was in denial. After listening to you people, sharing with others and reading the first three chapters and the stories in the Basic Text, I saw similarities. The stories were different, but the reasons we used were the same. The feelings and attitudes and self-centeredness were the same. I discovered that I have a disease that is rooted in fear and insecurity and negative outlook on life. I was consumed with fear.

After I got out of treatment I "sat on the fence"—coming to an occasional meeting. I chose not to follow the other suggestions of calling a sponsor, working the steps, service and seeking a Higher Power of my understanding. A few weeks of feeling my "pink cloud" were great until it wore off and I was still stuck with me. I became withdrawn and sank into isolation. I was deeply depressed, became a hermit and rarely went out. I feared and thought about death but couldn't

bring myself to suicide. I just couldn't do that to my family. I saw what some of my friends' folks went through. I think the only reason I didn't use was that I feared death. I had come close the last time I used. I was clean, but I was miserable. I slowly began to learn that this misery is how we feel when we don't work a program. Just being clean is not enough to recover. When I got tired of feeling this way I decided to try NA. I had been to a few meetings and saw people who were addicts but were happy. Besides, I couldn't hang out with my old friends, because they were still using and I didn't feel comfortable around "straights." So it made sense to go to NA.

So I began to come to meetings regularly, with a knot in my stomach. Slowly, I became comfortable, made friends and began to work the steps with my sponsor. I realized that I was powerless over my addiction and my way of living was unmanageable. I saw how insane my thinking and behavior was. I learned about what addiction really is; *obsession and compulsion*. I found that my real problem is me and how I lived my life. I didn't feel so good finding this out.

Service was suggested as a way to help me "get out of myself." So I got involved in a home group, volunteering to be secretary. It helped me to be responsible to open and close the meeting, select a chairperson each week and to make sure we had all the literature we needed. I also began going to hospitals and institutions (H&I) meetings. I still feel today that it is the most rewarding kind of service work an addict can do. By carry-

ing the message of recovery into places like detox, and the county jail, I get a lot of gratitude. First; for not being there myself, and second; for thinking that something I say may help someone to change their path in life. Serving in the public information, helpline, activities, literature subcommittees, when I am able, also allows me to give something back—that was so freely given to me.

After working my Third Step, I began to believe in a Higher Power that is loving, caring and forgiving. By keeping a simple belief in my HP, I have something that works for me in life today. I really like the NA spirituality because we focus on practicing spiritual principles like honesty, open-mindedness, willingness, hope, faith, love and freedom.

By finally completing my first Fourth Step, I feel like I am a different person. I have dumped a lot of garbage I have been carrying around for years. I don't have to hold resentments, continue selfish behavior and self-centered thinking. I can be free from the guilt, fear and anger. I can learn to be positive, love you and myself and practice acceptance, tolerance and patience. I don't have to try to run the show and control everything, because I don't have that power.

I enjoy my life today. I have real fun in recovery and I am on my way to becoming a responsible, productive member of society. Most importantly, I am not doing it alone. I thank you for my recovery today. I am truly grateful.

B.W., Florida



One disease- One program

When I came into the rooms of NA a few years ago I was welcomed with open arms. I knew that this was where I belonged. I wanted what those people had. They were recovering from the disease of addiction. I could identify because I suffer from the same disease. Early on I attended only a few meetings in other fellowships but found I did not feel comfortable there. I've been an "NA purist" ever since. Once I understood that we focus on our similarities rather than our different drugs of choice it was much more clear to me. The money, different drugs, food, sex, relationships, gambling, etc. are all symptoms of the same disease. I'm here to recover from addiction and to learn to live life on life's terms.

Just recently I began to work the steps in my life, and I immediately realized there was a great difference between abstinence and recovery. I found out I was the problem. I have problems in my life- for instance I don't know how to have a healthy relationship, I am having some problems with child rearing. I don't know what to do with all my feelings and emotions. Today I can see that the solution to these and all my other

problems is to work the steps. For a long time my program consisted of abstinence, one or two meetings a week and service work. One day I decided I wanted more out of this program. I knew I had to start working the steps, and that I needed the assistance and guidance of a sponsor. So I found a lady who has something I want and I asked her to be my sponsor. I prayed and I asked my Higher Power to give me the willingness to work the steps. Now I call my sponsor, work the steps to the best of my ability, pray, go to four to five meetings a week and continue in service work.

I went through some real intense pain and grief when my best and very dear friend died from this disease. I had never felt such pain and grief and I didn't know how I would get through it. Somebody in NA suggested that I go to "grief-support groups." I didn't feel comfortable enough to share my pain with a group of strangers. So I got up in NA meetings and told you people how I was feeling. It was much more comfortable for me to share my pain, grief, sorrow, anger, fears and resentments with my "NA family." Although the hurt isn't completely gone you people and my H.P. helped me to walk through the pain and get to the other side. I'm truly grateful for that. I found out I could open up and share all my emotions. I'm learning to trust others. NA definitely helped me through this.

When I'm having problems I try to share them with another recovering addict. My life is still unmanageable. There are times when I don't deal real well with others. I'm also a mother, with less than perfect children. I've

been struggling with these problems lately. That's when I call someone. The feedback that I've recently gotten is that I should go to another fellowship. There I can address these issues and learn how to have a healthy relationship. I didn't like the idea. Why didn't they share with me their own experiences in this area. However, I was trying to keep an open mind. Then I heard the same thing from several people, so my focus got clouded and I was terribly confused. I would feel like a traitor if I went to other Twelve Step programs. I belong in NA. When a few more people made the same suggestions I started to

think maybe I should go somewhere else for this problem. I've given it a lot of thought and prayers, read out of the Basic Text and listened to several NA speaker tapes. Their stories and backgrounds varied, however I kept hearing the same message. . . We don't need to go to a different fellowship for all the different symptoms we suffer. We can get everything we need from NA.

Because we suffer from addiction, we focus on recovering from addiction. We are learning to live life on life's terms and to become acceptable, responsible and productive members of society. We know that "the





therapeutic value of one addict helping another is without parallel." We learn to use the Twelve Steps in all areas of our lives. That's why we say at every meeting. . . "Keep coming back-it works," not "go here and there or this other place." When I hear this, what I really hear is that NA doesn't have it all. I strongly disagree. I also see people go other places because they need to find people with more time in "the program" for sponsors or whatever. If we all went somewhere else where would NA be? That causes us to suffer from a lack of unity. We need each other. "Together we do recover." Together we become stronger and united.

Unity is crucial for groups to survive. Without unity the groups will die, and if an addict is looking for that meeting and it's not there that addict and many others will die.

I've also seen or heard that addicts are offended when the "NA Nazi's" or "NA Police" informed them we should not read literature from other fellowships or personal poems in NA meetings, we should learn to use NA language, we don't endorse other fellowships or treatment centers and we use only speakers with a clear NA message at conventions or other NA functions. I don't believe these "NA Nazi's" or "NA Police" are launching personal attacks at individuals; they are trying to instill unity and guard our traditions within the groups. This is all very clear in the traditions. How do we learn what the traditions mean? By reading the Basic Text, going to business meetings in our home groups, attending area and regional service meetings, holding workshops

and listening to NA speaker tapes.

Some people have said they are going to take a year off from service. That really worries me. I was never able to take a year off from my addiction; nor can I afford to take a year off from my recovery. Service is a very necessary part of my recovery. For those who don't need service, that's ok it's your program and the same applies to those who have to go other places to get your recovery. But I hope I never have to tell somebody to go elsewhere because we don't have it all in NA.

Service is how I try to give back what was so freely given to me. If we didn't have service meetings, unity, and addicts participating in service I wonder how long our fellowship could continue to help addicts to recover. Well guess what? Without them it would cease to exist and addicts seeking recovery from addiction would die, and many addicts would never know the freedom that we are so fortunate to have today. I'm very grateful to have our Twelve Steps and Twelve Traditions to use in every area of my life. I'm full of gratitude that I have had the chance to experience recovery. Addiction nearly killed me but this program, God, you people and twenty-seven spiritual principles saved my life and gave me a way to live that I never thought possible. Remember, we can only keep what we have by giving it away.

Thank you for giving me what I have today. With God's help I hope I can also give it away. Keep coming back.

S.R., Utah

Open-mindedness

One of the spiritual principles we stress in *How It Works* is open-mindedness, but sometimes we do not see its full implication. At first glance, it seems pretty simple: open to a new way of looking at ourselves, to the process of recovery, and to a power greater than ourselves. This is all most newcomers can handle in early recovery. We stress *Easy Does It* for a while, but as we grow we often learn that spiritual principles are much more inclusive than our early ideas. When we say "Live and Let Live" we are talking about open-mindedness.

"Us and Them" thinking clashes with this principle. I think separatist leanings are directly at odds with the Third Tradition and lead to an atmosphere where we aren't comfortable with each other. Then we find ourselves in separate groups such as gay or straight meetings. The existence of such meetings is not necessarily a bad thing, because people in sexual minorities need a place to discuss their recovery related issues freely. However, any addict should be able to go to any meeting without being judged.

When addicts feel unwelcome else-

where then they become trapped in a small group of meetings. Thus, the fellowship becomes factionalized, and none of us get to know each other. This has the effect of keeping us isolated, fearful and ignorant of each other. If we felt welcome to mix, we might all begin to see that, whatever our orientation or background, we aren't so different from each other.

As a transsexual, I didn't go to gay meetings for a long time because my gender isn't a sexual orientation issue. Though I believed I would be more accepted in gay meetings, I thought that if "mainstream" addicts got to know me, they'd see that I was just like any of them: a human being with feelings, hopes and fears, and a disease called addiction.

A year ago, I started going to more gay meetings because I got tired of the finger-pointing and whispering that sometimes happens when I enter predominantly heterosexual meetings. Though I believe that "what anyone else thinks of me is none of my business," I need a supportive atmosphere, which is hard to come by when I am made the center of attention. At three and a half years clean, I still have feelings that can be hurt when I'm treated as an outsider.

Many people who are different from the mainstream do not want to face this adversity and feel chased into meetings where they ARE accepted. I think this is already having an adverse effect on Narcotics Anonymous. A letter I read in a 1991 issue of the *NA Way* lamented the number of old-timers that leave the fellowship for other programs. I think one of the reasons this is happening is because a

large number of gay addicts have fled to another fellowship because they are sick of the intolerance of some people in NA who are prejudiced or fearful. They want to be accepted outside of a handful of meetings.

Do we want to see Narcotics Anonymous split apart into separate fellowships based on sexual orientation or any other criteria? I don't believe it is the group conscience of NA that recovery from addiction should only be extended to the majority, but closed-minded attitudes cause that to happen by default. When will we see that discrimination is a major character defect?

The only cure is education, and we won't learn anything about those who are different from us until we go and

meet them. We won't get to meet them unless we make all welcome in our meetings and until we break out of the comfort zone of our separate groups and see how other people recover. That might require a lot of humility, but I think it is good spiritual medicine.

Until we begin rigorously practicing these spiritual tenets, we will continue to live in fear and ignorance. We will continue to do and say things that become Tenth Step material. When will some of us start to learn that recovery is more than abstinence? I'm starting to think that we should quit saying, "just don't take anything" because a lot of people seem to think that is all there is to recovery.

C.B., California

PARODY

Cubbyhole Area Weekly Meeting List

Sun	Lily White Serenity	7 pm, S. St Rec Ctr
Mon	Women Enraged	8 pm, 115 Patton St
Tue	Basically Black	7 pm, Drew St Meth
Wed	Inventories R Us	Noon, S. St Rec Ctr
Thu	Yuppies United	8 pm, C of C, Main St
Fri	Ride to Recover	7 pm, S. St Rec Ctr
Sat	Gay & Proud	Noon, Resources Bldg, ECU
Sat	Common Welfare	8 pm, Resources Bldg, ECU

(Note: Common Welfare needs support)

as we understand. . .

In my six years of recovery I've seen lots of changes, both in myself and in the fellowship (at least in my little corner of it). When I first came to NA, the fellowship was very new here, and everyone was trying to structure the meetings according to the principles and traditions laid down and implemented by far away entities. We borrowed in the beginning, from the original Twelve Step fellowship, and argued every point of possible controversy to the maximum degree, until by the grace of the Higher Power, we found and nurtured our own identity. Just when I started to feel "comfortable," something happened to rattle my cage, as it was bound to. It happened again last night, at my home group, when we closed with the "we" version of the Serenity Prayer. I am not a member of a mainstream faith; I refer to my Higher Power as "Goddess." A member (it doesn't matter which gender, as I've received such comments from both females and males), apparently incensed at what was felt to be attention-seeking on my part; took my searching and fearless

moral inventory, then stomped off. At least that member was honest in showing displeasure.

Throughout the years, I've had all sorts of reactions, ranging from quasi-positive to down right defensive. I could never understand why addressing my Higher Power in the manner that I do upset people so much. While I am the first to admit that I'm a die-hard attention-seeker (still), let me assure you that my relationship with my Higher Power is legitimate and personal. When I enter a meeting, it's not to make any statement other than the one that says I am a thankful recovering addict seeking and sharing recovery with like-minded individuals. I do not intend to be divisive and go against the traditions of our fellowship, but I feel very strongly about this issue. In my using days, individuality was paramount to my existence. I needed to be thought of as different and special. In recovery, that need is not so prevalent, never relevant, because my Higher Power assures me that I am different and special, and those in Narcotics Anonymous reinforce that feeling. When I say "Goddess, grant me the serenity," it has nothing to do with ego. It has to do with respect. I've just come from a place of anger, in my recovery, because of this. If the steps say that I need, in order to recover, to establish a connection and turn my will and my life over to the care of a Higher Power as I understand it; why can't I be afforded respect when I implement that concept in my recovery? Is it really so offensive and threatening to hear a member genderizing their Higher Power? I have sat in

meetings for years and listened to brothers and sisters in recovery share on their Higher Power. . . "whom I choose to call God. . . Jesus Christ. . . the Power of the Living Crystal. . ." whatever, and no matter how alien the concept of that person's H.P. is to me, personally, I have always taken it seriously. Yet it seems when I share my phraseology must be generic, so as not to ruffle feathers. I have never seen a newcomer (the most important person) say to me that they will not come back to an NA meeting because I call my Higher Power "Goddess!" In the beginning, in this area, we would close by hearing someone say "Whose Father?" and every one would respond with the Lord's Prayer. I felt so alienated, and others have expressed that it was the same for them. I understand that this idea of a genderization of Higher Power is up for review at the world service level; and I say it's high time! It is not an outside issue, not when it prevents me from participating fully as I am not part of the mainstream status quo. It is not about feminist or sexual politics. It's not even about the "Battle of the Higher Powers" as I jokingly call it (one has to maintain a sense of humor, even though it's humor born of pain) where members, who supposedly must live unconditionally, attack and diminish the most important source in their lives, at each others' expense. It's about maintaining an atmosphere of love, tolerance and respect in which each addict, wherever they are in their individual program of recovery, may flourish in safety. "That no addict seeking recovery need ever die" is often quoted—

but we all need to take it to heart. I don't care what you call your Higher Power—if it is the motivating source of your spirituality I have nothing to say on it; I have no right to comment, or trivialize. Neither do you. I am sick unto death of the snickers, and the insults, and the "do you mind if I ask you why's, ha-ha." There are readings I don't feel comfortable sharing in front of people; because I know there will be laughter when I get to "God as we understand him"—and I don't want to disrupt the unity of the fellowship by modifying the reading to make it confirm to my own concept of a Higher Power. Never have I foisted my spiritual beliefs on anyone by preaching or proselytizing, and yet, I've had to put up with it from other "enlightened" individuals.

I'm in love with Narcotics Anonymous, even after all this time, and I know we are imperfect beings striving to find our way; so this is not written as a vehicle for resentment, in personal attack. Though there is anger at not receiving the respect I have always given others in this issue. It really hurts. I won't relapse because of it; but maybe someday, someone else will. Therefore, I would caution the membership at large to think before you laugh, roll your eyes, or mouth off when you hear someone referring to their Higher Power in a manner not your own. It's perfectly acceptable. In fact, Step Three recommends it.

S.C., Canada

Home Group

Breakthrough



The broad perspective

MayDay was pretty close to ground-zero for dramatic NA times in both Dallas and LA. A lot of the WSO staff and representatives with west coast ties were emotionally torn between the gravity of the Dallas WSC and simultaneous civil unrest in the LA area.

Some property damage was sustained by a business about a block from the WSO, but (except for two shortened workdays) the office remained open as usual. Some vendors' services were affected (operations closed, couriers not moving) and that, along with conference responsibilities, threw the magazine a few days behind schedule again. We hope to be back on stride with the July issue.

Writing Opportunity

As many of you have probably realized, the development of the *NA Way Magazine* "network" is a barely-veiled attempt to get more general input for the content of the magazine. "Networkers" are addicts who agree to receive samples of the magazine, subscription cards for giving to would-be subscribers, and the Networker Newsletter; and who actively encourage their friends and associates to submit articles for publication.

In the course of responding to a Net-

worker's question about a month ago a real *Eureka!* moment happened. The question was about how to respond when an addict said "Well, what kind of stuff do you want?" We busily began to hold forth on the true facts about "good *NA Way Magazine* material" when the realization dawned that a kind of performance anxiety likely troubles most addicts-writers. A desire to be sure of what we want before setting pen to paper probably affects many who might write, and is probably one of those almost unconscious blocks that keeps a good intention from actually turning into shared material.

Material for the magazine is about as individual as a fingerprint. We can't tell you how to have a fingerprint, but we can tell you how to get it recorded and broadcast.

The *Eureka!* moment was realizing that each potential writer could be assisted *before* offering their written sharing to the all-or-nothing machine that the magazine review process sometimes seems to be. It may be difficult at first to work the bugs out of this process, but what you are being offered here is a way to work with the editor to prepare your story for the review panel.

The final decision about what to send to the review panel will, as always, be the writers'. What the editor, staff and assisting Networkers can help writers spot are the redundancies or blind alleys in stories that the author may be "too close" to see. By offering technical advice to the writer before review panel scrutiny, we hope to offset (and oftentimes avoid) the discomfort of rejection. Give it a try!

WSC 1992

Conference veterans called the recent Dallas, Texas, WSC the least tumultuous they've experienced in many years. The assembly very seldom seemed at a loss for common understanding, even while considering layers of subsidiary motions or during the resultant, sometimes solemn, roll-call votes.

The Dallas fellowship, and the meeting facility staff, smoothed the way for the several hundred out-of-towners to comfortably survive this, the longest, and first-ever outside California, WSC. Local addicts simply showed up, asked how they could help, and cheerfully did everything from shuffling around the boxes of materials to ferrying participants to regular Texas NA meetings. After a couple of days the hotel restaurant even introduced a quickly-printed, low-priced ad hoc menu that was a bit more suited to recovering addicts' food budgets.

The most moving moment, judging by the amount of joyful tears and intensity of standing ovation, came Wednesday night when the conference overwhelmingly approved (0 "nays," 1 abstention) the almost four

hundred page book, *Just For Today*. The sense of warmth and togetherness, evidenced by the assembly's resounding response when WSCLC Chairperson Mary J offered a motion to approve the work, put to rest any lingering doubts about whether NA members could broadly cooperate to conclude a major literary project.

Mary remembers, "The moment *Just For Today* was approved by the conference was overwhelming for

those of us in the room who had worked intimately with the project—the literature committee, our general members who had either been on review panels or who had led groups in reviewing the sample batches, and the editorial staff. In talking with conference participants during the week, it seemed that most people present had some significant experience with the drafts. I doubt that there was a dry eye among us. I have

written many times in my reports about the level of effort put forth by everyone. But the energy inherent in hard work paled in the face of a roomful of energy of another type and degree. This is an experience that made the work and the risk all worth it. We'll never forget."

She continued, "I was talking with Alden, our vice chair, a week after the conference. Both of us have been reliving periodically that moment at which the book was approved. I'd be at work and suddenly find myself visualizing all the faces in the room, hearing the cheers, and seeing all the hugging going on.

"We're back in reality now, getting started on our projects for this year. Yet as I write this, I see us all over again, somehow united in a moment of pure feeling. With the trust given to us by the conference and the shared experience of our members, it was possible to complete a major work for Narcotics Anonymous. I am now anticipating how energized we'll get next year, when another major project (*It Works: How and Why*) hits the the conference floor."

Just For Today is expected to be stocked in the WSO warehouse August 1, 1992. A block of 2,000 randomly numbered issues are expected to be on hand at the same time. The numbered copies will have a padded hard-cover, gilded pages, and a place-marker ribbon. They will cost \$25 (WSO Inventory Item #1113). No discounts are available for multiple orders of the numbered editions. The standard soft-bound copies will go for \$6.95 and are Inventory Item #1112.



Multinational Forum

Perhaps of equal emotional moment as acceptance of *Just For Today* were the influences and implications of this year's Multi-national Development Forum. The *forum* included a series of meetings with full-conference involvement, and several more specific sessions during which reports and discussions focussed on development in geographically related national fellowship groupings.

... remembering our primary purpose. . .

The MDF sessions included a Saturday afternoon (April 25) commencement, of full conference involvement, to hear spokespersons describe the evolution of NA throughout the world. Six panel presentations shared by three to five representatives each comprised the bulk of that afternoon get-together. Participants in those panels included representatives from France, Germany, Spain, Portugal, Sweden, United Kingdom, Netherlands, Aotearoa New Zealand, Japan, Hawaii, Australia, Philippines, India, Israel, Argentina, Peru, Colombia, Brazil and other North American NA fellowships.

On Sunday two more sessions of the MDF were conducted, with participants meeting in smaller groups to discuss worldwide development issues. The last MDF session, one of full conference involvement, was Thursday evening (April 30) and it includ-

ed an address by Translations Committee Chairperson Vivianne R and budget-oriented remarks by WSB Chairperson Becky M.

Keynote speaker for the kickoff MDF session which opened the conference was Kim J (chairperson of the WSB External Affairs subcommittee).

After WSC 1992 adjournment Kim said of the *forum*, "It was very positive. The event itself set a tone, for the whole conference, of unity and our shared values. . . remembering our primary purpose. . . wherever the ad-dicts of the world may be. It brought all of us into focus.

"Working on the solution. . . that happened for us. When we went about the business of what we're really about, the solutions came. And the sense of it carried throughout the conference.

"They (newly welcomed representatives) were thanking us all the time for what we did for them, and the truth of it was, I feel, we received much more than we gave by bringing them here. I felt really humbled by how it brought us to our senses. I'm very grateful."

Interim Committee

Motion #7 of the *Conference Agenda Report* (CAR), which states "That the fiscal responsibilities of the World Service Conference be assigned to the Interim Committee," describes the duties of the Interim Committee, and details an increased membership, carried. Now, in addition to the *chairpersons* of the WSB (Trustees), the WSO Board of Directors and the WSC; *vice-chairpersons* of the same service com-

ponents are included as voting members. Motion #7 specified the "first" vice-chairperson of the WSC, and the conference this year declined to elect a first vice chairperson. The WSC Treasurer serves as an advisory member of the Interim Committee.

JAC Dissolved

CAR motion #6, "To dissolve the Joint Administrative Committee. . . " and delete TWGSS references to it, carried.

CAR motion #5, "That the chairpersons of the WSC standing committees be funded to attend a minimum of two World Service Board of Trustee meetings each conference year" carried.

WSB

Motion #99, offered by the WSB to amend WSB CAR motion #10, ("To adopt Addendum 5, 'Dual membership proposal for WSB and WSO Board for conference year 1992-93,' for a one-year period,") as follows, carried:

Trial one-year dual membership on the World Service Board of Trustees and the WSO Board of Directors.

PURPOSE

The purpose of dual membership between the World Service Board of Trustees and the World Service Office Board of Directors is to facilitate the development of a shared perspective and understanding of the issues which affect each entity, as well as to enhance the fundamental relationship between the two service boards.

By designating fully participating members who will develop a proprietary interest in the affairs of both service boards, we will build into the memberships of both entities individuals whose participation will encourage a more global perspective and enhance the inherent link between the two boards. Further, dual membership will assist both service boards in becoming better attuned to all of the affairs associated with NA world services and will help eliminate unilateral considerations of issues and projects.

PROCEDURES

1. At its June 1992 meeting, the World Service Board of Trustees shall designate one trustee who shall begin serving immediately as a fully participating member of the WSO Board of Directors until the opening of WSC '93.
2. At its June 1992 meeting, the WSO Board of Directors shall designate one director who shall begin serving immediately as a fully participating member of the World Service Board of Trustees until the opening of WSC '93. This director shall not vote as a trustee at WSC '93.
3. At WSC '93, the WSB and the WSO Board shall jointly present a report on the one-year dual membership trial. That report may include recommendations defining dual-membership positions, selection procedures, and terms of service on a permanent basis.'

WSB Internal Guidelines

Motion #11, was "To approve Addendum 6, 'World Service Board of Trustees Internal Guidelines.' Any changes to WSB Internal Guidelines would be reported to conference participants in the next scheduled issue of the conference report. The WSC may reverse any such change by a majority vote" and it carried.

The WSB Internal Guidelines appear to be a revamping of the superseded TWGSS WSB guidelines from numbered section "4" onward. Though the Internal Guidelines dispense with the section for a "secretary," they include definitive descriptions of the WSB steering and internal standing committees.

Motion #9, "To delete the section identified in the 1991 Temporary Working Guide to our Service Structure (pp. 13-16) as 'The Board of Trustees,' and to replace it with the procedures shown in Addendum 4, 'World Service Board of Trustees Operational Procedures,' which will become policy of the World Service Conference. Any change to these procedures must be made by the WSC and requires a two-thirds vote." carried.

The procedures section "3-F," which specified two trustees were to serve as dual members of the WSB and WSO BOD, was deleted by an amendment offered from the WSB.

The purpose section of the TWGSS WSB guidelines and the Operational Procedures are similar, though some

nuances are curtailed and others more fully elaborated.

As an example; the now-adopted procedures state that "While the trustees may not represent a specific constituency, they do represent all the members of NA."

A superseded WSB section of the TWGSS said "The trustees do not represent, they serve."

After much discussion of the philosophic and legal ramifications, CAR motion #8, "To approve Addendum 4, 'The Fellowship Intellectual Property Trust'" was committed to the WSB and an RSR working group for the factoring in of any appropriate additional input, and inclusion in the 1993 CAR.

WCC

The only motion presented by the World Convention Corporation (CAR motion #12) would have removed wording from the TWGSS regarding the convention's providing of special interest meetings. The conference was about evenly divided on the motion (41 yea/42 nay/5 abstained) and it failed to gain adequate support for passage.

NA Service

The WSC Ad Hoc Committee on NA Service brought CAR motions #3 and #4. Both carried by substantial margins. Motion #3 asked approval of the booklet "Twelve Concepts for NA Service," and motion #4 asked for conference approval of another year of

the committee's activity, "its task to be completed by WSC 1993."

The approved booklet is scheduled to be on hand in early July at an estimated price of \$1. It is WSO Inventory Item #1164.

Translations

Translation Committee CAR motion #2, "To approve the implementation of Addendum 1, 'World Services Translation Committee and Policy,' for an additional year; and to direct the Translation Committee to bring its recommendations concerning both its status and its guidelines to WSC '93" carried.

Policy Committee

Motions #16 and #17 carried, establishing procedures for the WSC seating of new regions and streamlining the TWGSS Policy Committee guidelines. CAR Addendum 11 details the seating of regions' procedures thereby approved, and partially supplants the excised portion of the Policy Committee's guidelines. An amendment carried replacing the phrase "Admissions Panel" in the seating procedures with the title "WSC Recognition Assistance Panel."

Public Information

The PI Committee brought no motions through the CAR but did develop a motion in committee, which was approved, to pare its size from a potential 16 members to "no more than 10."

Other WSCLC actions

The booklet *In Times of Illness* was approved (CAR motion #13, Addendum #7) with the addition of an annotation in the planned index to reference Chapter 10, "More Will Be Revealed."

The WSCLC's suggested "A work-list" for 1992-1993:

1. The Steps portion of It Works-How and Why; and,
2. "The Step writing guides" was approved.

Elections

Barbara J. (San Diego-Imperial) and Bob S. (Ontario RSR) were elected to positions as new trustees. Greg P. (Volunteer) and Jack B. (Southern California) are completing their terms as members of the WSB this year.

Dave T. (1992 WSC vice chairperson) was elected WSC chairperson and Mitch S. (1992 WSC Policy Committee chairperson) was elected WSC second vice chair. Ron S. (New Mexico) was elected conference treasurer.

Tom R. (past WSC treasurer) and Tom L. (New York) were elected to one-year terms on the WSO BOD. Bob F. (New Jersey) was elected to the WSO BOD pool.

Mary J., Rogan A., and Ivan F. were re-elected as chairpersons of the WSCLC, PI and H&I Committees, respectively. Bud K. was elected chairperson of the policy committee.

Greg P., retiring WSB member, was elected WSC associate editor of the *NA Way Magazine*.

Outreach Ad Hoc

On the last day of the conference (Day 8) a motion by the San Diego Imperial RSR (seconded by the Mid America RSR) "To create an ad hoc committee of the conference called the WSC Outreach. . ." succeeded.

A substitute motion offered by the WSB to create "an outreach panel functioning under the auspices of the Internal Committee" of the WSB was rejected.

According to the adopted purpose, WSC Outreach tasks included:

- A. To gather information on outreach efforts in NA and pass along this information to areas and regions requesting it.
- B. To register area and region outreach subcommittees providing a network for outreach communication.
- C. To develop and maintain an outreach handbook, and
- D. To coordinate outreach subcommittees in their efforts to help NA communities develop.

Contract writers

Also in the waning hours of the conference a motion was approved (63 yea/8 nay/8 abstain) "That the WSC confirms the use of contract writers who are NA members and who work within our literature development process to draft and edit NA literature."

Affirmation

The conference approved one "affirmation," advanced by the RSR from Spain, that "The World Service Conference affirms that zonal forums, as service-oriented sharing sessions that provide means by which NA communities can communicate, cooperate and grow with one another are valuable components of NA. We support the continued work of the zonal forums that exist today worldwide and encourage any further efforts NA communities may take to support one another."

Intro Guide

A motion advanced by the New Jersey RSR "To include IP #6, 'Recovery and Relapse' in the next printing of the Introductory Guide To Narcotics Anonymous" was carried.

CAR Glossary

A motion from the Chesapeake and Potomac RSR "To include in the CAR an easy to read glossary of WSC terms" was carried.

Other WSC actions

CAR motion #1, a resolution that regional service representatives have the same access to the conference report as do all conference participants, was carried.

CAR printed regional motion #36 (Indiana) "That only RSRs or their

duly elected alternate be the voting participants at the World Service Conference" was defeated (45 yea/45 nay/1 abstain).

CAR printed regional motion #26 (New Jersey) "That the WSC adopt guidelines. . ." granting the WSB one vote collectively failed to gain approval (46 yea/ 43 no/2 abstain).

CAR published regional motion #38 (Indiana) that asked for a polling of registered groups about whether the fellowship as a whole is represented by the WSC failed by a voice vote.

The Chicagoland motion "That no changes be made in Narcotics Anonymous literature without the approval of the NA Fellowship as voiced through the normal NA literature approval process" was amended by substitution (WSCLC) to read "The conference shall not vote on any proposals to change existing conference-approved NA recovery literature unless such changes have appeared in the Conference Agenda Report" and carried by voice vote.

The published regional motion (Carolina) suggesting the WSO be moved to the Carolina Region was committed "with instructions" that an ad hoc committee of the WSO BOD be created "to research and explore the possibility of moving the WSO to another site or establish branch offices."

CAR regional motion (New Jersey) allowing seating and all privileges (except voting) to individual members of the WSO BOD carried by voice vote.

Although the WSC H&I Committee brought no business before the conference this year an impromptu learning event was staged Thursday night

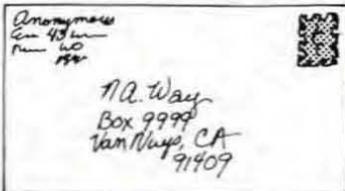
with the help of Dallas H&I people.

Twenty-two visiting addicts (representing over 150 years clean time and 18 cities from eight states, six separate countries and four continents called on a local treatment facility.

The co-ed Dallas facility is the "County Jail Alternative Treatment Facility" to which inmates may be paroled. The WSC H&I coordinator said he understood from all concerned that the facility staff was very appreciative and that the inmates gave the visitors a "wildly rousing reception."

Other published regional motions, along with approximately 100 motions generated during the WSC, either failed, were withdrawn or were committed for action during the coming year.

From our readers



Service Junkie?

It's now ten til nine. The gracious people over at the answering service that our helpline uses woke me at around 8:20 a.m.. Since I work nights, and usually don't get into bed until five a.m. or so, this means I didn't get a whole lot of sleep this morning. But you know what? I'm not complaining.

I did service work for a year the first time I came around this program and, at times, it seemed like the only thing that kept me clean was that service commitment.

This time around, I sort of threw myself into any type of service work that I could do. I guess I might have been scared that if no one else did it, then it wouldn't get done. But, by doing that small bit, I was helping to keep a meeting alive.

I started out by stacking chairs after a meeting, so that I could feel like I was a part of the fellowship. Then I started picking up cigarette butts outside that had missed the butt can somehow. Pretty soon I was making coffee for any group that wanted it done.

Some of the greatest service work I did was after I got myself a home group. From that point on, I could voice my opinion and have a say in group matters. This mattered a great deal to me as I soon began to feel like

I was a part of.

After a year clean, I hung out at ASC meetings to see how I could help out. Soon I was treasurer of a group, went to subcommittee meetings and got myself a helpline shift. Later on, I helped to form a subcommittee and contributed more of my time.

Service Junkie? Yeh, you can call me that. The newcomer is important to me. Speaking of helping out, another helpline call just came in. See you in service work.

D.W., Texas



Today in my life

I stand alone in the dark spaces of my mind, gone are the feelings of loneliness and despair.

My footprints on the beaches of time are slowly washing away, taking with them the pain of my past. Just ahead I can see my life full of new hopes and bright dreams.

My anger is no longer a rage I cannot control, but a time to pause and reflect. There is no room for guilt.

The pain that used to suffocate me is not a terrifying memory, but rather a gentle reminder that my heart is growing stronger.

Today in my life, I have true feelings of sadness, of joy. I have found and learned a new way in a very special place I now know as NA.

T., Massachusetts

WSUC VIII set for July

After laying dormant for one year, the Western States Unity Convention, or WSUC, is scheduled for this July third through fifth in Albuquerque, New Mexico. The theme for this year's convention is "Somos Un Milagro," or "We are a Miracle." The WSUC was formed with the goal of building unity among the NA fellowship throughout the thirteen westernmost United States. Since its inception in 1984, the convention has been held in Nevada, Arizona, Colorado, New Mexico, Hawaii, Wyoming, and Texas.

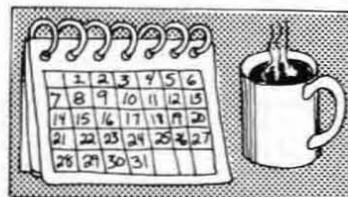
In the early years of the WSUC, state or regional conventions among the western states were in their infancies. And as each hosting state's fellowship grew large enough to support an in-state convention, the desire to host the WSUC waned. Finally, in 1990, the WSUC left the geographical western United States (Texas is not considered a western state) and was hosted by the El Paso, Texas Area Service Committee. Their ASC did a tremendous job of pointing the way for a change for future WSUC committees. Historically, the WSUC had been hosted by a regional service committee, but, as WSUC-VII demonstrated, our fellowship can be flexible when necessary.

At WSUC-VII, no regional service committees proposed a bid for WSUC-VIII. Talk among those attending that bidding meeting ranged from dismantling the WSUC entirely to trying to arrange for another Southern area service committee to host WSUC-VIII. Several members of the Albuquerque fellowship spoke up and proposed that their area host it. New Mexico also sponsors a regional convention each year, so their idea was to postpone the New Mexico Regional Convention for one year and hold WSUC-VIII in its place. This idea was discussed and gained the support of members from other states. They suggested that if New Mexico would host WSUC-VIII in lieu of its own regional convention, their fellowships might be willing to do the same in following years. At the March 1991 meeting of the New Mexico regional service committee, the motion to allow the Albuquerque ASC to host WSUC-VIII passed unanimously.

Some time passed since the Albuquerque fellowship proposed its bid, and plans for this year's Western States Unity Convention are progressing on schedule. If your regional or area service committee is interested in continuing the message of unity and hosting next year's WSUC-IX, bring your bid to Albuquerque in July. Even if you aren't carrying a bid come out to reunite with old friends. To those of you who have never attended a Western States Unity Convention, come and make new friends. See you in July!

J.S., New Mexico

Comin' up



LET US KNOW!

We'll be happy to announce your up-coming events. Just let us know at least three months in advance. Include dates, event name and location, N.A. office or phonenumber, and a post office box. (Sorry, but we can't print personal phone numbers or addresses.)

The **N.A. Way**
MAGAZINE

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

ALABAMA: Jun. 18-21, 1992; 5th Alabama Northwest Florida Regional Convention; Huntsville Hilton, 401 Williams Avenue, Huntsville, AL 35801; rsvn.s (800) 445-8667; info (205) 533-1400; Ala NW F1 RCNA V, Attn Registration, PO Box 623, Huntsville, AL 35804-0623

ARKANSAS: Jun. 19-21, 1992; 8th Annual Beaver Round-up; Buffalo Point National Park, Yellville, AR; info (501) 253-7789; Convention, PO Box 23, Lowell, AR 72745

2) Jul. 3-5, 1992; 4th Annual Central Arkansas Area Convention; Majestic Hotel, Hot Springs National Park; helpline (501) 373-8683; Convention, PO BOX 24223, Little Rock, AR 72221

BELGIUM: Jul. 24-26, 1992; 9th European Conference and Convention of NA; Antwerp Belgium; info. 32-3-281 08 62

CALIFORNIA: Jun. 26-28, 1992; 2nd California Mid-State Regional Convention; Red Lion Inn, Modesto, CA; info (209) 544-3137; CMSRCCNA II, 1700 McHenry Avenue, 65B/300, Modesto, CA 95350

2) Aug. 14-16, 1992; 4th Annual Humble/Del Norte Unity Weekend; Camp-Kimpu, Willow Creek, CA; info. (707) 444-8645

CANADA—NEW BRUNSWICK: Jun. 19-21, 1992; "Lost Dreams Awaken"; University of New Brunswick, Fredericton, N.B.; info. (506) 459-2593; NBACC, PO BOX 20064, Fredericton, NB, E3B 6Y8

CANADA—NOVA SCOTIA: Aug. 7-9, 1992; 3rd Nova Scotia Area Convention; "We Grow Through Spiritual Principles"; Agricultural College, Truro, NS; info (902) 455-7160; NSACNA, PO Box 809, Armdale NS, Canada, B3L 4K5

CANADA—ONTARIO: Jul. 18, 1992; Multi Regional PI and H&I Learning Day; Columbus Center, 901 Lawrence Avenue West, Toronto, Ontario; info. (519) 837-2947; Learning Day, PO BOX 5939, Depot A, Toronto, Ontario M5W 1P3, CANADA

CANADA—SASKATCHEWAN: Jun. 26-28, 1992; 2nd Canadian Convention; "The Adventure II"; info. (306) 352-9214 or (306) 924-0984; CCNA, PO BOX 22004, Regina, Saskatchewan S4S 7G7, CANADA

COLORADO: Jul. 24-26, 1992; 5th Annual Colorado Retreat, "Standing on Higher Ground"; Telluride, Colorado; info (303) 728-9738

FLORIDA: Jul. 2-5, 1992; 11th Florida Regional Convention; "Winds of Change"; P.G.A. National, 400 Avenue of the Champions, Palm Beach Gardens, FL 33418; info (305) 563-4262; Florida RSO, 1110 NE 34th Court, Oakland Park, FL 33334

2) Aug. 1, 1992; 7th Annual H&I Awareness Day; First Coast Area; info. (904) 765-5673; First Coast Area, Attn 92 H&I Awareness, PO BOX 17388, Jacksonville, FL 32245-7388

GEORGIA: Aug. 6-9, 1992; 3rd Midtown Atlanta Convention; Atlanta Hilton Hotel; info (404) 755-9043

HAWAII: Jul. 3-5, 1992; 1st Hawaii Regional Convention; "E Pupukahi" (We Are One); Princess Kaiulani Hotel, Waikiki, Hawaii; info (808) 262-8466; Convention, 150 Hanakua Drive #308, Kailua, HI 96734

IDAHO: Aug. 7-9, 1992; 3rd Annual Campout; Register Rock Campground, I-86 Massacre Rocks exit, American Falls, Idaho; helpline (208) 236-8954

ILLINOIS: Jul. 17-19, 1992; 8th Annual Flight to Freedom Campout; South Marcum Recreation Area; Southern Illinois; info (618) 529-4036

INDIANA: Jul. 11, 1992; 11th Annual Picnic; Indiana Dunes State Park, Wilson Shelter, Chesterton, IN

2) Aug. 21-23, 1992; Spirituality Under the Stars Campout; Tippecanoe River State Park, Winamac, IN

IOWA: Jul. 3-5, 1992; 9th Annual Iowa Regional Convention; "A Promise of Freedom"; Sioux City Hilton; info (712) 252-1659; Subcommittee, PO Box 271, Sioux City, IA 51102

2) Jul. 31—Aug. 2, 1992; Mid Coast Convention VIII; Blackhawk Hotel, Davenport, IA; info (319) 326-3720; rsvn.s (800) 553-1173; MCC VIII, PO Box 1132, Bettendorf, IA 52722

KANSAS: Aug. 7-9, 1992; 5th Annual Just For Today Free Campout; Thunderbird Marina, Rolling Hills Area of Milford Lake; Hosted by Crossroads NA; info (913) 238-1531

MICHIGAN: Jul. 2-5, 1992; Michigan Regional Convention Freedom VIII; "Keeping the Miracle Alive"; Amway Grand Plaza Hotel, Grand Rapids, MI; info. (800) 253-3590; Convention, PO BOX 668, Battle Creek, MI 49016

2) Jul. 17-19, 1992; 4th Annual Recovery Under the Stars Campout and Picnic; Sponsored by the Public Meeting of NA; The Pontiac Lake Recreation Area; East Loop Campground; info (313) 335-5621 or (313) 683-3774

MINNESOTA: Jun. 12-14, 1992; UMRCA IX; Best Western Garden Inn, 1111 Range Street, N Mankato, MN 55060; rsvn.s (507) 625-9333; info (701) 293-0062; UMRCA IX, PO Box 5118, Saint Cloud, MN 56303

MISSOURI: Jul. 24-26, 1992; 13th Annual High On Life Picnic; Stockton Lake; info (417) 623-6883

MONTANA: Jun. 26-28, 1992; 4th Annual Montana NA Gathering; "Discover the Gift"; Saint Joseph Parish Center, 500 2nd Avenue SW, Great Falls, MT

NEBRASKA: Aug. 14-16, 1992; 9th Nebraska Regional Convention; Lincoln, NE; Looking for speaker tapes for those interested in speaking, 5 years clean time required; NRCNA IX, PO Box 80212, Lincoln, NE 68501

NEW HAMPSHIRE: Jun. 26-28, 1992; 2nd Annual Fellowship in the Field; Cascade Park Campground, Loudon, New Hampshire; info (603) 798-4329

NEW JERSEY: Aug. 14-16, 1992; 2nd Annual Northern New Jersey Convention; "A New Beginning II"; Parsippany Hilton, Parsippany, New Jersey; rsvn.s (908) 862-5899; info (201) 881-9658

NEW MEXICO: Jul. 3-5, 1992; Western States Unity Convention VIII; Albuquerque Hilton, 1901 University NE, Albuquerque, NM; info (505) 884-5777

NEW YORK: Jun. 26-28, 1992; Three Rivers Area Campout; YMCA Camp, Oneonta, NY; info (607) 432-5091

2) Aug. 7-9, 1992; WANA Weekend with the Winners Campout; Camp Waubeeka Campground, Copake, NY; info. (914) 633-8516

OHIO: Jul. 10-12, 1992; 8th Annual Columbiana County Camp-Venture; StoneRidge Terrace Campground; 33807 Winona Road; Winona, OH

PENNSYLVANIA: Jun. 19-21, 1992; 13th East Coast Convention; Temple University, Broad Street at Cecil B. Moore Avenue, Philadelphia, PA; info (215) 729-7751

PUERTO RICO: Jul. 24-26, 1992; 3rd Annual Puerto Rico Convention; "Unidos Podemos III"; Sands Hotel, Isla Verde, PR; info. (809) 763-5919; English Translations Available at meetings; Sub-Comite De Registro, PO Box 19311, Fernandez Juncos Sta, Santurce, PR 00910

TENNESSEE: Aug. 7-9, 1992; 1st Midwest Tennessee Area Campout; Camp Clark, Williamson; info (901) 424-5312

UTAH: Jul. 24-26, 1992; 9th Annual Camp-Venture; "The Ties That Bind Us Together"; Hobble Creek Canyon, Springville; info. (801) 489-3930; Convention, PO BOX 2086, Orem, UT 84059

VIRGINIA: Jul. 24-26, 1992; 11th Blue Ridge Area Campout; Natural Chimneys Regional Park, Mount Solon, VA; info (703) 434-6744

We need stories!

Remember, this section of *The N.A. Way* is your meeting in print. Like any other meeting you're a part of, you'll get the most out of this one by participating.

Who writes stories?

You do!

The stories you see in this magazine are written by N.A. members—like you! You don't need to be a "great writer." All you need is your personal experience in recovery, and the willingness to share it. Without it, we don't have a message to carry. In every sense, that's *The N.A. Way*.

What do I write?

Share as you would at any other meeting. Is there a topic you've enjoyed hearing or sharing about at a recent meeting? Are you on a particular step, and having some eye-opening experiences? Has there been a recent turning point in your personal recovery? Share it with your fellow *N.A. Way* readers. We'd love to hear from you! Write us at:

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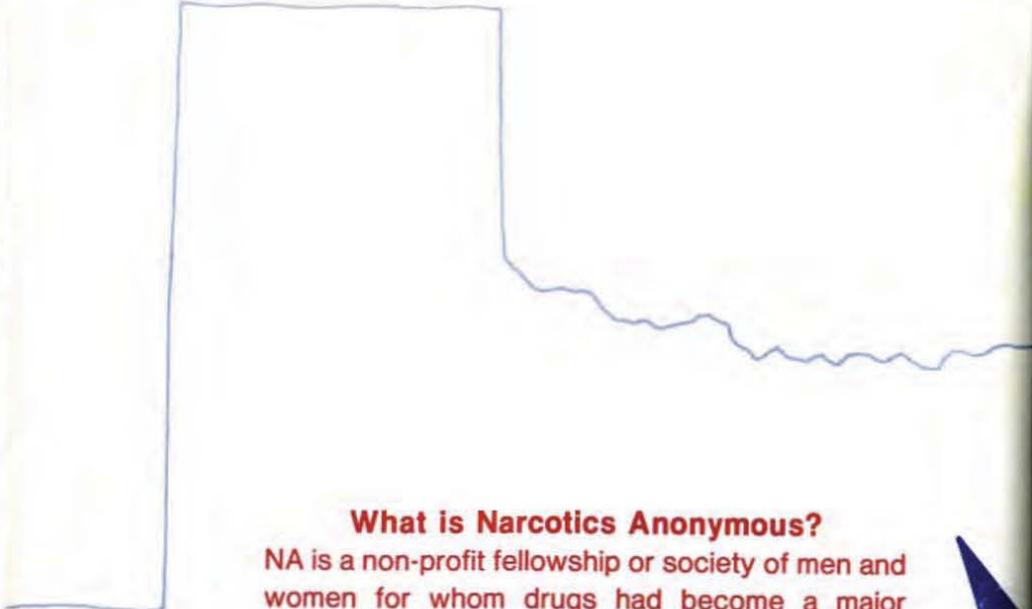
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3TEA

The Twelve Traditions of Narcotics Anonymous

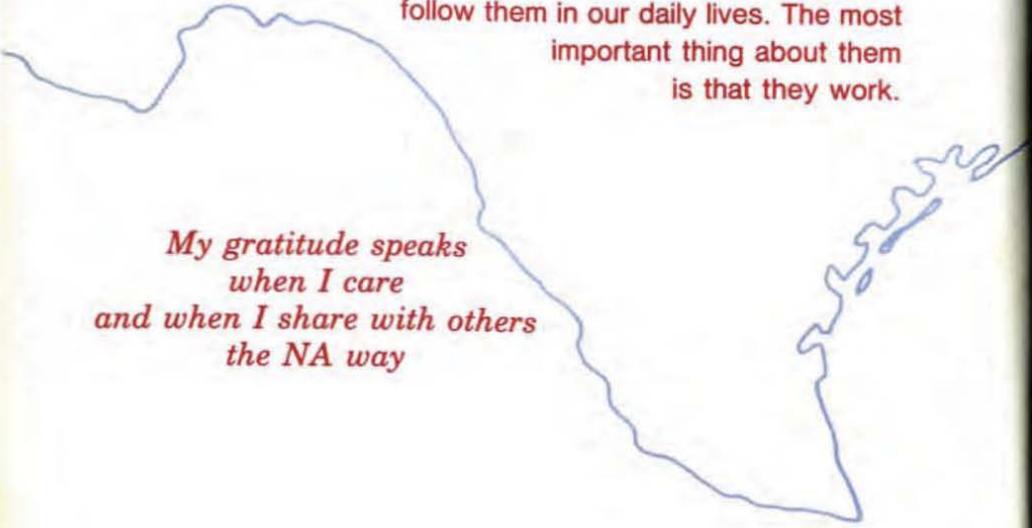
1. Our common welfare should come first; personal recovery depends on N.A. unity.
2. For our group purpose there is but one ultimate authority—a loving God as He may express Himself in our group conscience. Our leaders are but trusted servants; they do not govern.
3. The only requirement for membership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

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What is Narcotics Anonymous?

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



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