

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

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

# THE NA Way MAGAZINE®

September 1996 \$1.75 US \$2.50 Canadian



®

## 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 NA Way<sup>®</sup> MAGAZINE

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### volume fourteen, number nine

from the editor 2

### meeting in print

A good fit 3

"I used as long as I could" 5

Last house on the block 6

Out and okay 8

### special feature

Cents and sensibility:

New trustee bulletin on

how to prevent theft of NA funds 10

home group 15

### crossword puzzle

What a concept! 16

### newsletters

Who is welcome in NA? 18

Young and desperate 19

Meeting etiquette 20

### viewpoint

We need each other 22

Cancel those reservations! 23

### from our readers

A collection of letters and short articles 25

### comin'up

NA calendar of upcoming events 27

*The NA Way Magazine* welcomes the participation of its readers. You are invited to share with the 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.

*The NA Way Magazine* presents the experiences and opinions of individual members of Narcotics Anonymous. The opinions expressed are not to be attributed to Narcotics Anonymous as a whole, nor does publication of any article imply endorsement by Narcotics Anonymous, *The NA Way Magazine*, or World Service Office, Inc.

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# From the editor

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## Update: NA Way subscriptions up slightly

Since the annual meeting of our fellowship's World Service Conference, where fellowship representatives asked the office to continue producing the magazine for at least another year, the total number of subscribers has remained almost exactly the same. This issue was sent to slightly more than 4800 addresses, which is just a few more than the August issue went to.

I know that many of you out there are devoting a great deal of effort to saving the magazine. There were about twenty people willing to take on the task of signing up new subscribers. I suspect that the number of subscribers would be higher if more people got involved.

Our efforts to market the magazine will continue. We are doing everything we can to report about the situation in the appropriate publications (*Newsline*, *Conference Report*, *Conference Digest*). Promotional packages are available to any NA event that will take responsibility for returning sign-up sheets to us.

We are exploring ways to reduce costs, though we're not sure we can do much more about this. We've already cut everything we can over the past few years without dramatically af-

fecting the look and quality of the magazine. We've dropped paper quality (and still managed to use recycled stock). We cut art by about seventy-five percent. We've reduced staff hours by fifty percent.

Unfortunately, costs that we have no control over continue to rise. Paper went up dramatically in the last two years. The periodical rate for postage is due to increase. The rates we are charged by service providers (bindery, fulfillment, mailers) rise slightly every couple of years.

The magazine has been the same price since November 1987. We are reluctant to raise the price because in a survey last year many of our former subscribers stated cost as a factor in not renewing their subscriptions. Still, we may have to.

My challenge remains for subscribers to sign up five new subscribers each. If you want sign-up sheets mailed to you, contact me. I'm here to help.

*CT, Editor*

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## A good fit

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I'm Barbara, and I'm a misfit. I've heard stories about how in our active addiction we sought out people just like us—other addicts—so we could feel like we fit it. For me, feeling like I fit in was a struggle, even with other addicts.

I had a hard time finding my using niche. I had a very good education and a very good vocabulary, courtesy of my upper-middle-class parents. I also had low self-esteem, and really twisted and perverse streaks in my character—like a pathological need for attention—that led me to discard all that would have naturally come my way. So I got myself committed to

a mental hospital when I was thirteen (talk about attention-getting tactics!), and discovered these wonderful pills that made things seem better.

Try to fit in with your average junior high school stoners after having been in a mental hospital! Hah! I had the best drugs in town, and it was a good thing because sharing them was the only way I could get people to hang out with me. Then there was that vocabulary of mine—a big problem! I had to stop using words with more than three syllables, and learn how to swear like I meant it.

I spent many years learning how to be cool, how to not reveal anything about myself, how to speak the language of the street. At the end of my using, I was so trashy that even other junkies avoided me.

So I came to NA, and the people I related to most were not people who used like I did, but people who were close to my age, had similar family backgrounds, had children, and had



college degrees or were working on them. But they weren't the cool clique. They were the ones just quietly going about their recovery. When they shared, I felt as if someone was speaking straight from my soul, but after the meeting, the cool ones were going to the coffee shop to smoke and gossip and I had to be there. I never actually shunned anyone who would hang out with me; I was too lonely and needy to do that. But I set my sights on the "in-crowd," and did everything I could to fit in with them.

It took me years in this program to learn to relax and be myself, so that the people I had the most in common with would find me and we would be friends. It wouldn't necessarily be the "in-crowd," but it wouldn't be people I didn't like, either. How could it be? I had learned to like myself, and I ended up being friends with people who were just like me.

Oh, sometimes I long for the cool crowd. I think about piercing something other than my ears and wonder how my eleven-year-old would feel if I went out one night with electric blue hair and didn't come home till dawn. (Maybe I should wonder more what my husband would think!) But most of the time I'm very content with my lot in life. I look and act like my neighbors. We all have the same concerns about our kids and their safety. We're paying off mortgages. We're trying to feed our families on a budget. We (don't laugh) even clip coupons.

Being in NA has taught me that it's okay to conform to what's acceptable in most of society (the f-word doesn't go over very well at a PTA meeting). Still, my life doesn't have to be boring,

just because it's middle-class. The people who come to my house, and who I count among my dearest friends represent a wonderful, lively cross-section of race, gender, and sexual orientation. Because there's so much wonderful variety in our program, I've learned that I have total freedom to create any kind of life I want for myself.

Still, who I *can* be has become far less important than who I *should* be. Today, it's more important that I ask myself whether my lifestyle of choice makes the world a better place. I may have the freedom to sit around drinking latte and talking about Sartre with my friends, but does that contribute to building my character? Does it do anything to help the still-suffering addict? Does it feed someone who's hungry?

Because of my life experiences, it's very easy for me to seek out my own comfort zone, and everyone else be damned. But since I've been blessed with finding a place I belong in, it's important that I help others. There's far, far more to life than working on myself. This world needs a lot of repair, and there are a lot of places where I can fit right in and help.

*BG, California*

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## "I used as long as I could"

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I have been clean a little over three years. I know that without recovery I would be in jail, in an institution, or dead.

Thanks to the loving God I have found in these rooms, I do not have to go those places today. God is everything in my life today, though my addiction tries to turn everything around and tries to tell me that God is not in my life. I know that this is a lie!

I was introduced to NA after my mother committed suicide when I was twelve years old. I did not want to be a part of NA. I was too young. I wanted to wait, to postpone recovery until things got worse. Things didn't disappoint me. They got much worse. By the time I was sixteen I was living on the street with the law after me. I sold myself for drugs and did anything to get more. I was utterly desperate. I thought that God had it in for me.

I finally got clean when I was twenty years old, and I really get angry when old-timers say that I did not do as many drugs as they spilled. I used as long as I could. Too many

young people in the program are made to feel like they do not belong. If you do not believe me, just look at how many young speakers there are at conventions! I have not seen many. The reality is that younger people are getting clean and staying clean nowadays. Thank God! I believe that the young people who make it here have already been through utter hell. Often, this is because the young person also had addicted parents who, because of their diseases, inflicted horrible damage on the child. This is what happened to me. Drugs really did save my life for a time so that I did not kill myself. God allowed me to use drugs until I was in a place where I did not have to suffer any more mental, emotional, physical, or sexual abuse.

I think that many young addicts looking for help in these rooms have a hard time differentiating the hell of addiction from the hell of their abusive upbringing. I never had any sanity in my life until I got clean, so it was hard for me to relate to the Second Step, which implies that I had sanity prior to using drugs. I did not. Thank God that I do today! NA is my life, and through NA I am finding that loving God I never believed in as a child. God does not tell me that I am exempt from pain; instead, He says that if I want to have Him guide me through life, all I have to do is ask for help. Today, I do this a lot more easily. Thank you so much for listening to me! God bless you all on this path of recovery.

*WR, Texas*

## Last house on the block

I have had many tragedies in my life that escalated my addiction. I'd like to share with you how I came to "the last house on the block."

My father died when I was two months old. I never knew him. He was an addict. My father's twin brother became my dad. When I was ten, two important events happened: My dad's twin killed himself in active addiction and my mom married a biker.

For those of you who don't know the biker way of life, it ain't always a bed of roses! I began my drug use, thanks to the "good" role models, and learned how to use very well by following their example.

At thirteen I began selling pot at school for my stepdad. The other kids thought I had the coolest parents in town. What they didn't know was what was going on behind closed doors: the beatings, the molestation, the terror, that feeling of total aloneness, the desperation of wanting to tell someone what was happening, but knowing I couldn't.

At fifteen I stuck a needle in my arm for the first time. From there everything went to hell fast. By six-

teen I had quit school, left home, and begun to turn tricks. This went on for what seemed like an eternity. Every day brought the same question to be answered as the day before: Where's the next fix coming from? I didn't care about food, shelter, or clothes.

At nineteen I woke up in an intensive care unit. I couldn't remember anything except coming to in my car and hanging upside down. You see, I had tried to kill myself that night and in my stupor forgot to take off my seatbelt. I had been in a coma for five days.

I got out of the hospital and went to score. A few days later I went to a girl's house. I told her I needed help and we made a phone call. I talked to a man who was in another fellowship. I just cried and couldn't even talk. Anyway, I stayed clean four years and ten months, got married, and had three kids—but I was still empty inside.

I used again. Within two weeks I was down to seventy-nine pounds, throwing up blood, and I had hepatitis.

Then I found a place I had never heard of before. I went to a meeting of Narcotics Anonymous. They told me not to use no matter what, to keep coming back, and to find a Power greater than myself. I got a white keytag.

At five months clean I gave my kids to their dad. I drove them from Texas to New York and drove home alone. And for the first time, I prayed. I was embarrassed to let people see me pray. I thought it was a sign of weakness. Today, it is my source of strength, courage, and hope.

My sponsor told me that if I made it through that clean, I could make it through anything. And so far that's been true. I just celebrated five years clean. The punch line of my story is that I am in college—not bad for a ninth-grade dropout. And the only thing I was promised was freedom from active addiction. I recently saw my kids for the first time since I gave them up.

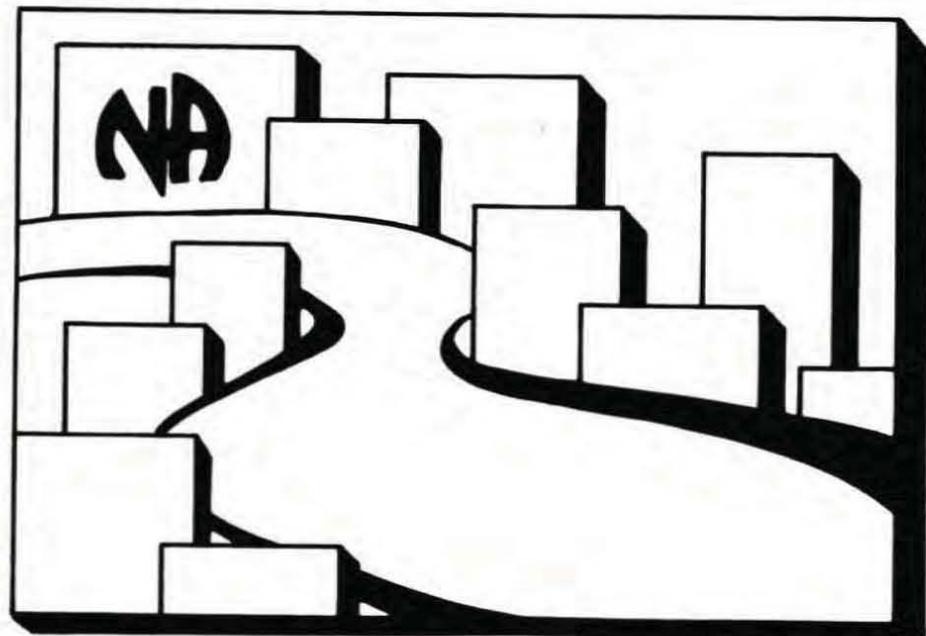
I have an NA sponsor who has an NA sponsor. By experiencing the Twelve Steps of NA, I have been granted freedom from active addiction and more. My concept of God has changed greatly over the years. He gives me what I need and not always what I want.

At two-and-a-half years clean a man got hold of me and told me something I'll never forget: Welcome home! I finally knew that I was right where I belonged. Thank you, who-

ever you are! You see, recovery has been a slow, sometimes painful, process for me. Not every day has been like a day at Six Flags over Texas—our local amusement park—but it sure beats the alternative. You see, Narcotics Anonymous was, is, and will always be the last house on the block for me. It is the only place I have found where I am truly understood, accepted (most of the time), and loved just for who I am. Narcotics Anonymous gave me two priceless gifts: the freedom to live clean and a God of my understanding.

Thank you to the many nameless, faceless recovering addicts who have shared their experience, strength, and hope with me. I am still passing it on. God bless and thank you for allowing me to share my experience, strength, and hope with you. It really does work!

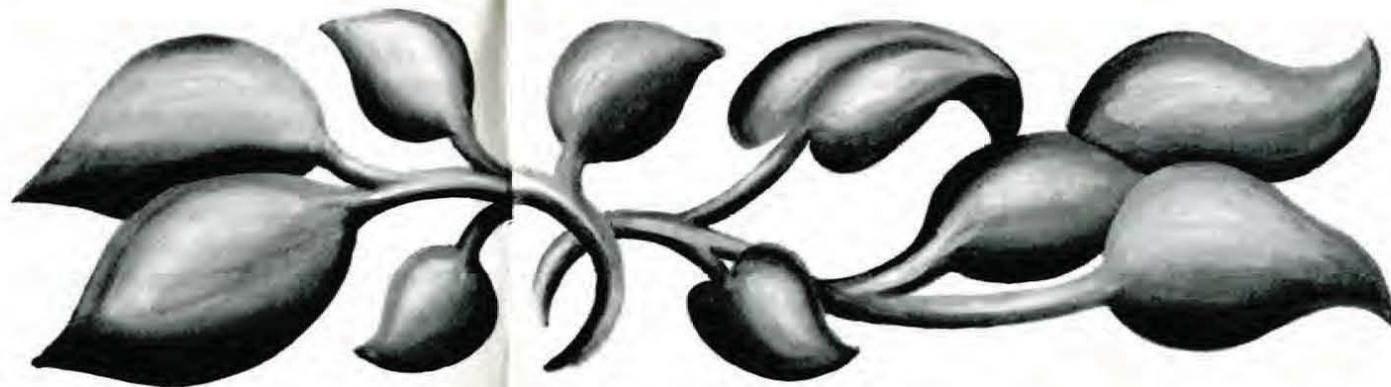
*LD, Texas*



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# Out and okay

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I first met B one Saturday while doing a weekly Twelfth Step effort at the halfway house I had the privilege of passing through. He was telling those around him that a gay man in the house had been hitting on him and he didn't like it. I told him it was important that he tell the other fellow to back off. A halfway house is supposed to be a safe place for one to begin recovery. B had a right not to be hit on in his own home and, as a gay man, I resented the other fellow acting as though this rule applies only to non-gays.

Two weeks later B told me in confidence that he is bisexual and that the staff of the halfway house had insisted he deal with his sexuality as a part of his treatment program. He wasn't happy about this demand, but, having hit bottom, reluctantly agreed to do the best he could.

Ten years ago when I arrived at the same house, they were a lot less sophisticated in understanding the connection between one's addiction and one's possible self-loathing based on gay or lesbian orientation. They dubiously told me I could deal with being

gay, but only if I didn't use this to take the focus off my addiction. Instinctively, I knew I wouldn't stand a chance of recovery unless I became comfortable with being gay, so I agreed. After all, if I believed that I had to be rigorously honest to recover, how could I stay in the closet?

Among the thousands of rules at that place, one was that everyone had to attend outside meetings. I was required to attend gay meetings. Imagine my astonishment! It had never occurred to me that there was such a thing as a strong, gay recovering community.

I attended one meeting for a few weeks, but always left feeling more empty than when I arrived. Since I wasn't young and handsome, most people simply looked through me. In addition, they let newcomers know there was a dress code. People were most welcome when they looked and acted "straight." There was derisive talk about another meeting where people dressed in leather, drag, or what have you. Although I act and look straight, this other meeting

sounded much less uptight. Naturally I sought it out.

It took three or four weeks for my head to clear enough for me to realize I was at a meeting of an organization called Narcotics Anonymous. When they told me more would be revealed, they weren't kidding. I'd never heard of Narcotics Anonymous, yet now I was a member. These folks taught me how to love myself by showing me how they love themselves. Addicts did indeed show up dressed in ways I'd only read about. I loved it. I came to understand they were there for me as I learned what it meant for me to be a gay recovering addict. They were the first ones who taught me that what I wear or how feminine I act is irrelevant. The truly important things are that I learn to trust a Higher Power who loves me, work a program, and stay clean. Although I have yet to cross-dress or have anything beyond an earlobe pierced, I enjoy the freedom to do these things or not, as it suits me.

Two weeks after B told me he was bisexual, he asked me to be his spon-

sor. I am pleased he had the sense to ask another non-heterosexual man to be his sponsor because I believe, as homosexuals, we have unique gifts to offer other homosexuals. My imagination is too limited to believe many heterosexuals are fully equipped to give an addict who is new in recovery, struggling with the sexual orientation questions, the support he or she needs. I am gay. It would be arrogant and deluded for me to pretend to have a clue what it is like to be straight.

Today B told me he thinks he may be gay rather than bisexual. Since I don't have sex with men I sponsor, I have no agenda for his love life. I'm just pleased he is becoming unstuck. I give him permission to experiment in many areas of his new life and celebrate his discoveries with him. We all must find our way, find out who we are and what makes us happy. Narcotics Anonymous offers us the tools to be happy. It's up to us to make use of them.

*Anonymous*



## Special Report



At the 1996 World Service Conference, the trustees presented two new papers on topics that the fellowship had asked them to address. These are: "Theft of NA Funds" and "Regarding Methadone and Other Drug-Replacement Programs." We are pleased to feature the bulletin on theft of NA funds this month, and will be running "Regarding Methadone and Other Drug-Replacement Programs" next month.

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# Cents and sensibility

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**How to prevent the theft of NA funds (or deal with it if the worst happens)**

The following paper was written by the Board of Trustees in response to a number of letters indicating that theft of NA funds is a recurring issue in our fellowship. In preparing this paper, we have relied on the experience of many groups, area and regional service committees, convention corporations, and service offices as shared with us in correspondence and at workshops on the issue. We encourage you to make use of this valuable and often painfully learned experience in your management of NA funds.

Substantial donations are contributed by the NA Fellowship every year. These funds are given by NA members who trust that they will somehow help other addicts get clean. While this money is precious, the member's trust is even more so. We need to keep the image of that one member and that one donation in mind whenever we make decisions about handling NA's money.

Most of NA's money gets where it is supposed to go. NA members serving in positions of financial responsibility

for the fellowship volunteer countless hours to make sure everything adds up. Services such as local phonelines are paid for; literature is purchased and available to members at meetings; tens of thousands of meetings take place every week in rooms that NA pays rent for. Many individual trusted servants follow guidelines and pass on funds that are used to further our primary purpose. All of these things happen because NA communities utilize responsible accounting practices.

### Safeguarding funds

Theft can be avoided by consistently and diligently following responsible financial principles and practices. The pain and conflict caused when one of our members steals from us, as well as the loss of funds that might have gone to help the still-suffering addict, points to our responsibility to prevent theft from happening in the first place.

Most theft of fellowship funds occurs when precautionary measures are not in place, or are in place but not used. Some of us have hesitated to either institute or use these measures because it makes us uncomfortable—we believe that they are somehow insulting to the people we ask to serve or they seem too troublesome to follow. However, the very best safeguard against theft is to remove the opportunity to steal. It is far more uncomfortable and troublesome to deal with a theft after it has taken place than to take measures to prevent it from happening in the first place.

### Selecting trusted servants

Our Fourth Concept tells us how to select our trusted servants. "Effective leadership is highly valued in Narcotics Anonymous. Leadership qualities should be carefully considered when selecting trusted servants."

So what exactly are these "leadership qualities" the Fourth Concept tells us to look for? Honesty, integrity, maturity, and stability, both in recovery and in personal finances, are but a few. We often avoid asking questions regarding the financial stability of those we are considering for these types of positions, because those questions may be uncomfortable for us, or we somehow feel they are inappropriate given the spiritual nature of our program. We sometimes ignore evidence that a person is having a difficult time with his or her personal finances and should not have the additional burden of responsibility for NA's money. Not only is it okay to ask members standing for election about their qualifications in these areas, it is irresponsible not to.

Substantial clean time *and* financial stability should be required for positions where money is handled. Many NA communities have found it helpful to develop a list of questions regarding employment, service experience, experience with handling funds, and financial stability. These questions are then asked of all nominees as a matter of course, so that people do not feel singled out based on personalities.

## Responsible management

"NA funds are to be used to further our primary purpose, and must be managed responsibly." Our Eleventh Concept points out how very important NA funds are. In keeping with the spiritual principles of this concept, guidelines regarding the handling of funds should be developed and adhered to. The guidelines should include both recognized accounting practices and procedures that ensure the accountability of our trusted servants.

The *Treasurer's Handbook* is an excellent resource for groups and service committees to use in instituting accounting procedures. All guidelines should include such safeguards as monthly reporting, regular audits, two-signature checking accounts, and monthly reconciliation of original bank statements. To paraphrase one of our sayings, an addict alone with NA money is in bad company. It is critically important that all processes be monitored by another person: Two people count receipts; two people make the bank deposit (and this should be done immediately, not the following day); two people reconcile the original bank statements; and, most importantly, two people are always present when any funds are disbursed. Financial records should be readily available to other trusted servants. It is important to note that other assets, such as convention merchandise, literature, and office equipment, should be treated as carefully as money.

Financial procedures need to be written into guidelines that require a review and signature of those respon-

sible for handling funds before they are put into positions of responsibility. Members who know they will be held to standardized accounting and auditing procedures will most likely behave in a responsible manner. Include a statement that theft will not be tolerated, and outline the process that will be followed if a theft occurs. If you are unsure about how to write adequate financial guidelines, please contact the World Service Office for assistance.

## When safeguards fail

If we develop and follow these procedures, we will make it almost impossible for anyone to misappropriate or steal NA funds. If someone does steal from us, the first question we should ask is one of ourselves: Did we adhere to all of our accounting procedures and safeguards? If the answer is no, we as a service committee also bear substantial responsibility for the theft. We will want to review our procedures to ensure that they are complete and resolve to adhere to them in the future.

But suppose the answer is yes, we followed our guidelines to the letter. We did everything in our power to prevent a theft, and someone stole from us anyway. When this happens, there is often a mixture of reactions, ranging from, "Let's forgive and forget; after all, we're addicts who are prone to acting out on our disease. We don't want to run the individual out of meetings and into a possible relapse," to "Let's throw the thief in jail!" But whatever it is, we don't want our initial emotional reaction to dictate the outcome of the situation.

Our program of recovery provides every member with an opportunity to behave responsibly in difficult situations and make amends. We are closest to the spiritual principles of our program when we begin to deal with a theft by encouraging the member who has stolen funds to make amends, which can then provide healing for all involved.

This is not to say that the disappearance of NA funds should be taken lightly or that a service committee should sit and passively wait for a member who has stolen funds to be moved to make amends. We instead encourage a process that is both responsible and spiritual, taking steps of increasing severity should they prove necessary.

First of all, a thorough review of all books and financial records should be conducted to make sure the funds were actually misappropriated. How much? By whom? What failing in the accounting procedures and safeguards allowed this to happen?

If it becomes clear that money has indeed been taken, the group or service committee should then schedule a meeting, making absolutely sure the individual(s) who took the money is informed of the meeting and given the opportunity to present his or her point of view. At this meeting, there should be a format that allows time for everyone involved to express their feelings and concerns. This allows everyone to give their input and may also allow a "defusing process" to occur. After all sides have been heard, a break in the meeting format is encouraged to allow all present enough time to get in touch with their own

Higher Power and focus on spiritual principles, before coming back to decide the best course of action.

We...encourage  
a process  
that is both  
responsible  
and spiritual...

If the individual admits to the theft and agrees to pay back the missing funds, a restitution agreement can be developed. Such an agreement can include regular payments at any interval acceptable to all involved, though it is best not to drag out the process unnecessarily. Most agreements specify regular weekly or monthly payments until the full amount is repaid. We strongly suggest drafting a legally binding document, utilizing legal advice if possible, and having it signed and witnessed. Let the individual know that if the restitution agreement is not adhered to, you intend to take legal action based on the signed and witnessed restitution agreement.

A report about the situation should be published, and regular reports on the status of the restitution agreement should be published until the agreement is satisfied. Protecting the identity of the person involved is secondary to being accountable to the fellowship for its funds and ensuring that the person is not put in a position where he or she may do further harm.

Again balancing spirituality with responsibility, we have found that it is best to remove the individual from his or her service position, and not consider the person for another position until he or she has dealt with the issue through the process of the steps.

If the individual does not appear at the special meeting, you will need to ensure that every effort to contact the person has been made. Use registered mail and send a letter explaining that an audit of financial records has been performed, that facts show the individual is responsible for missing money, that repayment is expected, and what the consequences will be if the individual does not respond to the letter. Copies of the letter should be put in a safe place for further reference. This may seem severe, but if the previous steps have been taken without result, sometimes something this harsh is the impetus that encourages the individual to make restitution.

If the individual refuses to repay the money, or agrees to a plan but does not follow through with the agreement, or if the person has disappeared, it may be appropriate to take legal action. The decision to take legal action is an option that does not compromise traditions or spiritual principles, but it should be our last resort, opted for only when everything else has been tried. We strongly suggest that the decision to prosecute be thoroughly explored before going ahead, using area and regional service committees, the WSB, and the WSO as resources.

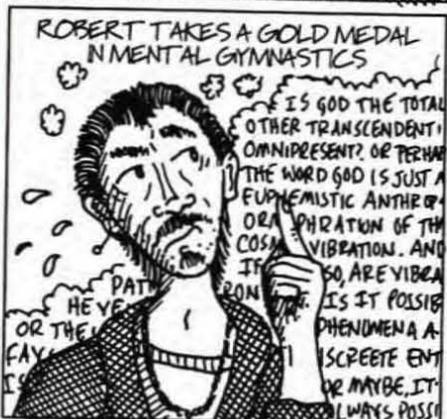
### Resolution and recovery

Even if a successful resolution is reached, many of us will still be angry and hurt, and may want to shun the person involved. Although this is understandable, we have to remind ourselves that NA's primary purpose is to carry the message to the addict who still suffers. We also need to remember that our disease will surface if we are not diligently working a program of recovery. As NA members practicing spiritual principles, we should all support the individual in continuing his or her recovery, utilizing meetings, a sponsor, and the Twelve Steps. We should offer the same love and support we would to someone who has relapsed by using drugs.

The misappropriation of NA funds affects groups, service committees, and world services in their efforts to carry the message to the still-suffering addict. The process necessary to deal with such incidents typically has long-term effects—conflict between members, disunity, disillusioned members—on any NA community, directly affecting the newcomer. The safeguards recommended in this bulletin not only protect our funds, but protect us from our disease. We explore NA communities worldwide to develop and follow procedures that protect NA funds; doing so will keep our future secure.

Copies of this bulletin, and any other WSB bulletin, are available by writing:  
WSO, Box 9999, Van Nuys, CA 91409,  
or on our home page at <http://www.wsoinc.com>.

## Home Group

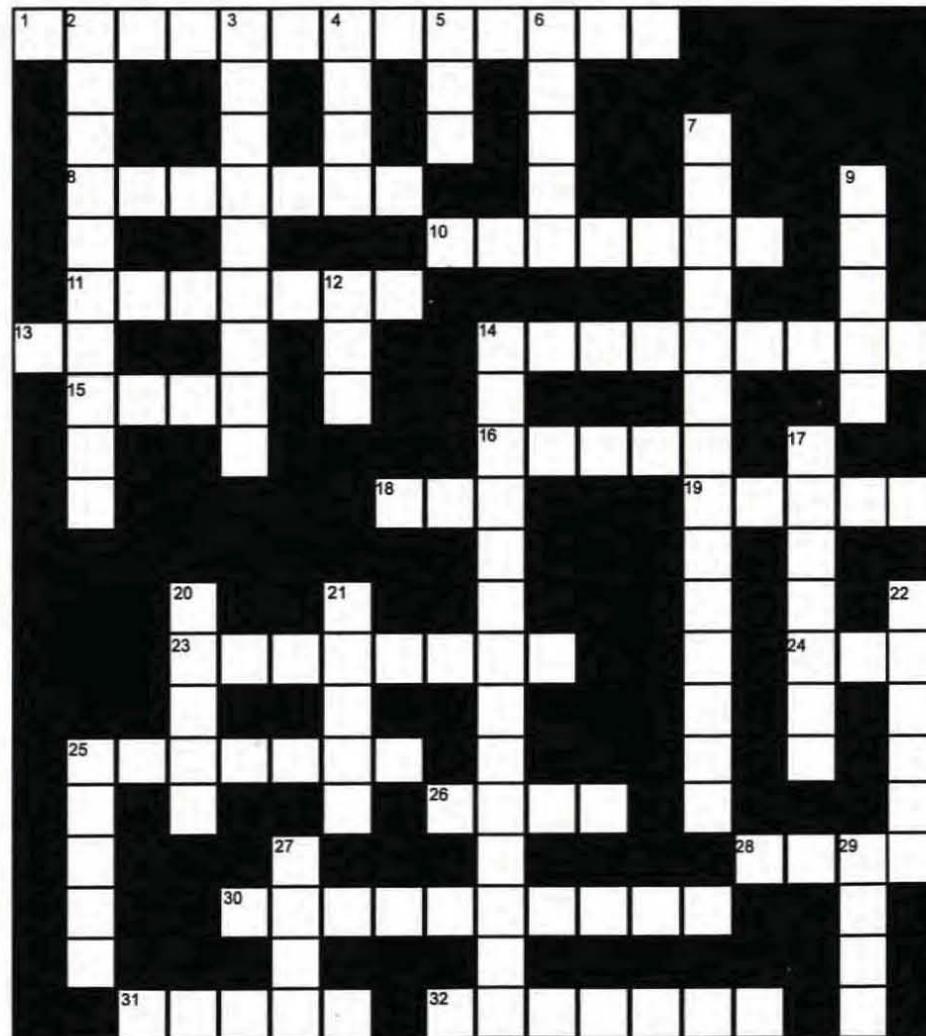


**Across**

1. These should be carefully considered in our decision-making processes
8. Hangs on
10. For groups, it's primary
11. Anyone can petition for it
13. Trusted servant abbreviation
14. The other side of the coin (with 7 down)
15. How someone might feel when asking for redress
16. When handling this, we need something that sounds like sense
18. This concept tells us where the groups fit in the service structure
19. One thing the groups provide to the service structure
23. How the authority gets from the groups to the service structure
24. The elements of a service body that have substantial responsibility for the body's decisions
25. The therapeutic value of one addict helping \_\_\_\_\_
26. This concept provides a way for us to check our judgment
28. Leadership qualities should be carefully considered \_\_\_\_\_ selecting trusted servants
30. Every group has one
31. Funds
32. Group conscience is the spiritual means \_\_\_\_\_ we invite a loving God to influence our decisions

**Down**

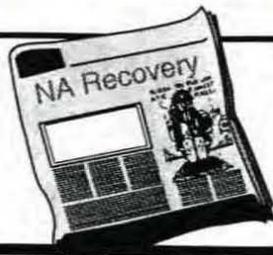
2. When it's effective, it's highly valued
3. Communications have to be effective and have this
4. Some people knock on this before they say 6 down
5. This concept tells us why there's a service structure
6. How often our service structure should govern
7. One side of a two-sided coin
9. The \_\_\_\_\_ Concept encourages us to treat each other with respect
12. This concept tells us how to get God in the process
14. An essential aspect of responsible financial management
17. Carrything this is the sole absolute priority for using NA funds
20. A type of committee that can find guidance in the Twelve Concepts
21. This concept tells us why full participation is important
22. This concept tells us what NA funds are to be used for
25. To gain a better understanding of the Twelve Concepts, the fellowship will need to \_\_\_\_\_ them to its service efforts
27. Something we may not need to measure a group conscience
29. For \_\_\_\_\_ responsibility assigned to the service structure, a single point of decision and accountability should be clearly define



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# Newsletters

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## Who is welcome in NA?

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**From *New Attitudes*, the Bergen, New Jersey, area newsletter:**

I have the disease of addiction. A solution to this problem was freely given to me when I joined Narcotics Anonymous. The members told me that the only requirement for membership is the desire to stop using. I found my recovery when I was forced to seek help in a hospital that required patients to attend meetings of AA. At the beginning of their meetings, they read a paragraph that contained a line that said "we have no dues or fees." I was so scrambled, I thought they were saying, "We have no Jews or thieves." That was two strikes against me. Combined with my addiction to a drug other than alcohol, I really felt like an outsider. Simply put, I felt different.

When we, as a group, look at other members, talk about other members, or start identifying other members as anything other than addicts seeking recovery, we make them different. If we make them feel different enough, they will not feel safe in our meetings, and they will not keep coming back. If they don't come back, some of them will surely die.

The words of the Third Tradition are clear and simple. Even a lawyer would have a hard time trying to put a spin on those words. It means that if you want to stop using, you can be a member of Narcotics Anonymous. That's all you have to do to be eligible for membership: just have a desire to stop. But you will not be a member until you say you are. Once you say you are a member, no one and nothing can ever take your membership away.

Anonymity means more than not going on television and saying you're a member of NA. It means that whether I like people or not, respect them or not, when they come to a meeting, I try to treat them like I want and need to be treated at a meeting. For me it means not to hit on newcomers. It means I don't try to get friendly with a member only because she will invite me out on her boat next summer. In the context of the Third Tradition, anonymity means treating

everyone who comes to an NA meeting like the only reason they are there is because they are seeking recovery.

I try to remember that our literature says, "When new members come to meetings, our sole interest is in their desire for freedom from active addiction and how we can be of help." (*It Works: How and Why*, Page 144)

But there is a part of me that still likes to take other people's inventories and says that I know people who treat recovery like a game. I try to tell that part of me, "Thanks for sharing, now shut up." But sometimes I don't succeed. If I can only remember the Third Tradition, I am freed from that part of me which would make judgments about a member's reasons for being at an NA meeting. It doesn't matter. It's none of my business. I must assume that they have come seeking recovery.

Because anonymity is the spiritual foundation of all our traditions, I try to treat all people who come to an NA meeting like they must be there or they might die. I try to make other members feel safe when they come to a meeting. That means that I try not to gossip about other members, and I try not to judge other members.

No matter what the actual motivation is that gets an addict to his or her first meeting, I must remember that God acts in many ways and through many people; that my recovery comes from the intervention of a Power greater than myself; and that other people who come to NA meetings have such a Power working in their lives as well. I pray that Power never lets me act in a way that makes another addict feel unwelcome in NA.

MK

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## Young and desperate

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**From *NA Today*, the Australia regional newsletter:**

Eighteen years old and not knowing which way to go with my life or what to do. Scared as hell. For a brief moment I saw what my life was really like. It was ugly. I couldn't escape it. I became desperate to do something, but I didn't know what, exactly. I found out about rehab, so I went. I met people there who had used drugs for as long as I was alive, but they were clean and happy. I wanted that. I wanted what they had. They really enjoyed themselves and they were always full of laughter. I decided to stay clean. I left rehab one-and-a-half years later, jumped straight into NA, went to lots of meetings, joined a group, and started doing service.

Work and a place to live all came together. After a while of listening to people at meetings, my using seemed mild and tame. In comparison to other recovering addicts, I found that I didn't feel qualified as an addict or as a person in the fellowship. I felt like the younger brother of everyone in the fellowship, and like I didn't really have a drug problem. I forgot the fact that I was nineteen years old and

most people were twenty-five years old and over. The expectation on myself became too difficult to live up to. Social acceptability and appearing to be traveling well in the fellowship didn't matter anymore.

Allowing myself to be nineteen, to be myself, to do what nineteen-year-olds do, was more important. The honesty to allow myself this acceptance took a long time. My disease wanted me to feel separate and different.

I found a sponsor who was only two years older than me and who was clean eighteen months longer than me.

Did my Higher Power put this guy in my path or what? I could hardly believe it, we were so alike in so many ways. It was incredible. It took me three years to find a sponsor with whom I felt so connected.

Over a period of a year we started to unwrap the layers of bullshit, and I was beginning to learn a little bit about who I was. Tearing down strips of denial, I was learning the value of working the steps with my sponsor. This, more importantly, was teaching me about me and that was okay. I was learning the real importance of having a personal program.

I am now seven years clean and I feel I'm still a newcomer and have lots to learn. I think that the most valuable lesson I've learned is to be true to myself, which has really helped me be true to others. Thank God there's no perfect model for a recovering addict!

*MP*

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## Meeting etiquette

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**From *The New Life Messenger*, the Ottawa, Ontario, area newsletter**

Danger! Reading this might help you enjoy your meetings and improve your ability to carry the message to the still-suffering addict.

Narcotics Anonymous offers us many tools to use in our recovery; most important are the steps and traditions.

However, the "glue" that holds our fellowship together is the NA meeting, the place we gather to share and learn and grow. Our meetings should offer fellowship, a safe haven for addicts, and a sense of welcome to the newcomer. Ultimately, every meeting's first priority should be recovery. Everything else is secondary.

The "we" of NA is made up of a whole bunch of "you's" and "me's." Our behavior can make or break a meeting. With this in mind, I offer this "thumbnail inventory" of meeting etiquette. Ask yourself these questions for a look at your own meeting behavior. Maybe there's something you can change to make NA a better place.

1. Do you respect the meeting enough to get there on time and stay in your seat until the end?
2. Do you interrupt the meeting with chatter?
3. (Smokers only) Is having a cigarette break so important that you interrupt the meeting to have it? Do you ever miss part of the meeting because of it?
4. Do you listen to the readings, or do you "tune out," maybe even start talking?
5. Do you listen to the NA announcements? If you've heard the same one ten times, do you think that means everyone has?
6. Do you ever walk into a discussion group late, share, and then leave? Do you give others the same attention and respect that you believe you deserve?
7. When the collection for the Seventh Tradition begins, is this an important part of the meeting for you or a cue to start talking to your friends? Picture this: A newcomer hears the chairperson say, "We have no dues or fees . . ." but misses the rest because the room breaks into conversation. Meanwhile, he/she sees people putting money in a basket and passing it around the room. What would you think?
8. Do you shout out your own additions to the steps or traditions readings?
9. Is your meeting facility as clean after the meeting as it was before? If not, why not?
10. What are you doing to make the meetings you attend better than they would be without you?

Just like recovery itself, being complacent about our meetings can be a very dangerous thing. It has been sad to see meetings close over the years in this area for no other reason than lack of meeting etiquette. It is our duty to provide the best meetings we can, both for ourselves and for the addict who will be arriving later today, tomorrow, or the next day.

Remember our Fifth Tradition!

*BK*





I have to show up and be open-minded enough to listen to others. I have to work the steps, and, once I have worked them all, I have to start over and work them again. I have to find a Higher Power of my understanding who will fit my personal needs so long as he is more powerful than me. I then have to use that Power greater than myself. Just finding one won't do me any good. I have to continue to practice the principles of the program in all my affairs and often have to get out of the way.

For me to fulfill all aspects of this program, I have to be involved in the service of this program. Doing so teaches me how to get along with others, to openly express what I believe in, and to communicate with other people, not only inside these rooms, but out there in society as well.

Through all this, I had to be open to change and learn and grow through it, no matter what. I also have to be willing to carry the message to anyone, anywhere, who wishes to hear it.

I can't talk about experience without emphasizing the importance of having a sponsor. Without this one special person with whom I can share anything and who knows me—often times better than I know myself—I would be missing a vital link of this program. If you don't have a sponsor, get one. The rewards far outweigh the fear you may have of intimacy with another human being.

My hope in this program is simple. I hope that the message of recovery is available to everyone and that they won't just show up, but will stick around and wait for the miracle to happen. I hope the addict who has

never done "that" and decides to go do it, whatever "it" is, lives to come back into these rooms, without reservations, ready to make the effort to get recovery. I hope that just for today I will stay clean and possibly have at least a glimpse of serenity in the process.

My strength comes from living this program to the best of my ability. It comes from doing what is suggested each day and leaving the results to my Higher Power. As I go through difficult times, as long as I follow this path, I will make it through my troubles and learn something I can share with others. Keep coming back. No matter what life gives you at any given moment, with NA we can come out the other side and learn a valuable lesson in the process.

*ID, Wyoming*

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## From our readers

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### Reaching out through recovery

I'm writing this in the hope of gaining experience about a part of my life that I cannot change. Possibly someone will share in the magazine about this issue.

I know that each and every one of us is different in some way, but we are all addicts. We can share our experience, strength, and hope with one another, but sometimes there are areas of our lives where we need someone who can relate to us on our own level. How can someone who has AIDS, is crippled, or is a victim of prejudice, etc., find someone to share with if there's no one around who has been through the same things? Don't get me wrong. We can always share our love and support, but at some point in our recovery we need someone special, and that's why I'm writing this. Yes, I have some fear of sounding stupid, but the God of my understanding is allowing me to reach out. Something I always hear is that we went to any lengths when we were using and we need to go to those same lengths for our recovery. That's what I'm doing.

I got clean in a small town, and it was the members there who gave me the love, strength, and support to surrender. After two-and-a-half years

clean, I returned to a town where I had been in active addiction for many years. Yes, I had fear in returning to this town, but my first sponsor told me I was returning with a different outlook on life. So I brought my Higher Power and my tools of recovery with me, and as of today I have a little more than five years clean.

Wherever I go, whether it's a meeting, a function, or a workshop in another area, town, or state, I can find recovery. The only thing I keep hoping for is to find another member like me. You see, I'm a little person. I stand four feet, four inches. In medical terms, I would be considered a dwarf. It was my Higher Power and the members in the program who helped me accept my life and who I am today. It's as the saying goes: "They loved me until I could love myself." And they still love me.

I know that God doesn't make junk and that he created us in his eyes. Today, I'm okay with the person he wants me to be.

I know that there are a lot more little people in the world today than there were when I was a child. I would just like to know if there is one out there in recovery with whom I can share.

I would like to share with a newcomer or any member out there that it's not about how society or other people think and the way they look at you. It's what comes from within us. I found acceptance within myself through NA, and I have friends and a family today. For that, I am truly grateful.

*BC, Louisiana*

### An unlikely sponsee

My mother is battling cancer. She's been in deep denial about her condition, and I find I'm extremely sensitive to this. Identifying greatly, I listened as she recounted going from doctor to doctor in search of just the right one. I knew, of course, she was looking for the one who would say, "You're doing just fine. In fact, you're in remission."

Lo and behold, she found one who told her what she wanted to hear. But it's gotten to the point where most of her doctors are recommending chemotherapy, and she now seems to understand that she must have the treatment and thus acknowledge her disease.

Recently I gave her one of my books on meditation, which to my surprise she read with an open mind. Before her illness she had no interest in meditation or anything along those lines. This proves to me that it is never too late to seek spirituality. It's as if she hit bottom with her denial, and through a small spark of hope and enlightenment, she's seeking change.

She asked me if I thought her personal problems could have caused her cancer. You have to understand that neither of my parents ever asked me

how I felt or what I thought about anything (let alone admitted they had any personal problems). I said I didn't think there was any way to know the answer to that, but I do know that my physical well-being is directly related to my spiritual condition, and vice-versa.

Through our discussion, I found myself sharing many of the principles and insights that were so freely given to me in NA, not to another drug addict but to my own mother, who has another kind of fatal and incurable disease. She is someone I held many resentments against before working the steps and making amends. I finished our conversation with a feeling of deep serenity. I couldn't help but feel that God was stepping in to show her how to make peace with herself in the time she's got left. I had an amazing feeling of warmth knowing that in this instance I was the one he was speaking through.

*LF, New York*



# Comin'up

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

## CANADA

**Quebec:** 11-13 Oct. 1996; 9th Bilingual Area Convention; Auberge des Seigneurs, St. Hyacinthe, Quebec; rsvns: (800) 363-0110; info: (514) 352-2974; write: QRCNA, CP 312, St. Hyacinthe, Quebec, Canada J2S 1B6

## COSTA RICA

**San Jose:** 15-17 Nov. 1996; 2nd Costa Rica Regional Convention; info: 506/256-8140; fax: 506/283-8663; write: Convention, PO Box 1546, 1002 Paseo de los Estudiantes, Costa Rica

## DENMARK

**Nordjylland:** 4-6 Oct. 1996; North Jutlands Area Convention; Aalborg; info: 45/98135502 or 45/98212554; write: NA, Postbox 186, 9800 Hjørring, Denmark

## FRANCE

**Paris:** 2-6 Oct. 1996; 6th Bilingual (French/English) Parisian Convention; Cite Universitaire, 19 Boulevard Jourdan, Paris; write: CBPNA-6, 11 rue de la Nativite, 75012, Paris, France,

## INDIA

**West Bengal:** 10-12 Jan. 1997; 2nd Calcutta Area Convention; Kishore Bharati Krirangen, Jadavpur, Santoshpur, Calcutta; for info, please address fax to Sunil J. 91/33/2454748; write: CACNA-2, PO Box 9146, Park Street, Calcutta 700 016 India

**Maharashtra:** 24-26 Jan. 1997; Bombay Area Convention; info: 91/22/4461709 or 91/22/6425235 or 91/22/2619195; write: BACNA, PO Box 1953, GPO Mumbai, 400 001 India

## IRELAND

**Cork:** 18-20 Oct. 1996; 12th Irish Convention; Fitzpatrick Silver Springs Hotel, Tivoli, County Cork; rsvns: 353/21/507533; fax: 353/21/507641; write: ICNA, 23a Beechgrove, Lucan, Co Dublin, Ireland

## MEXICO

**Baja California Norte:** 4-6 Oct. 1996; Baja California Convention, "El Milagro Continua"; Grand Hotel, Tijuana; rsvns: (800) 472-6385; info: (619) 661-6100, ext. 2123 or 011/526-6815248 or 011/526-6815242; write: CBCNA-4, 4492 Camino de la Plaza, Suite TIJ, Box 1080, San Diego, CA 92173-3097

## NEW ZEALAND

**North Island:** 20-22 Sept. 1996; Aoteroa New Zealand Regional Convention; Flock House Estate, Bulls, write: Convention, Box 133, Palmerston North, New Zealand

## PERU

**La Libertad:** 14-16 Feb 1997; 3rd Peru Regional Convention; info: 51/9957841; write: NA Oficina Nacional, Casilla Postal 18-0523, Lima 18, Peru

## PHILIPPINES

**Metro Manila:** 17-19 Jan. 1997; 2nd Philippine Regional Convention; Santuario de San Antonio, Forbes Park, Makati; e-mail: tat@epic.net; fax: 63/2/8100279 or 63/2/5210592; write: Convention, PO Box 8535, Dasmariñas Village, Makati, Metro Manila, Philippines

## SWEDEN

**Stockholm:** 25-27 Oct. 1996; Sweden Regional Service Conference; Stockholm; fax: 46/8/55241065

## UNITED STATES

**Alaska:** 4-6 Oct. 1996; Anchorage Area Convention; Anchorage Sheraton; website: <http://www.imagi.net/~unity/na1.htm>

**California:** 12 Oct. 1996; 11th American River Area Unity Day; Hagan Community Park, Rancho Cordova; info: (916) 921-2062; write: Unity Day, PO Box 823, North Highlands, CA 95660

2) 25-27 Oct. 1996; Southern California Regional Convention; Anaheim Hilton; rsvns: (800) 445-8667; info: (805) 265-8518 or (909) 824-9104 or (818) 342-1411; write: SCRCNA, PO Box 60046, Pasadena, CA 91106

3) 2 Nov. 1996; Contra Costa Area Golf Tournament 1996; info: (510) 372-0420; write: CCANA Golf '96, PO Box 27336, Concord, CA 94527

4) 31 Jan. - 2 Feb. 1997; 2nd San Fernando Valley Area Convention; Burbank Hilton; rsvns: (800) HILTONS; info: (818) 831-7084, or visit us at our web site: www.pacificnet.net/~richmcc/na/sfv.html

5) 7-9 Feb. 1996; Central California Regional Convention; Red Lion Hotel, Bakersfield; rsvns: (800) 733-5466 or (805) 323-7111; info: (805) 486-3373 or (805) 569-9807; write: CCRCNA, PO Box 3908, Simi Valley, CA 93063

6) 7-9 Mar. 1997; Southern California Regional Assembly Weekend; info: (310) 396-4812; write: Let Your Voice Be Heard, 1935 S. Myrtle Ave., Monrovia, CA 91016

**Connecticut:** 27-29 Sep. 1996; United Shoreline Area Spiritual Weekend, Enders Island, Mystic; info: (860) 767-3299; write: USANA Spiritual Weekend, PO Box 354, Centerbrook, CT 06409

2) 1-3 Nov. 1996; United Shoreline Area Convention; Yankee Inn, Niantic; info: (860) 886-7512 or (860) 437-7229; USANA, PO Box 323, Norwich, CT 06360

**Florida:** 3-6 Oct. 1996; South Florida Regional Convention; Crowne Plaza, Miami; rsvns: (800) 465-4329; info: (305) 553-6174; write: SFRCNA-4, PO Box 70155, Ft. Lauderdale, FL 33307

2) 17-20 Oct. 1996; Surrender '96 Alabama/Northwest Florida Region's Spiritual Retreat; Lakepoint State Park Resort, Eufala; info: (205) 647-5595 or (205) 655-8221

3) 28 Nov. - 1 Dec. 1996; Palm Coast Area Convention; Airport Hilton, West Palm Beach; rsvns: (800) HILTONS; info: (407) 845-8663 or (407) 747-1497

**Hawaii:** 8-10 Nov. 1996; 10th Western States PI Learning Days; Ala Moana Hotel; rsvns: (800) 367-6025 or (808) 955-4811; info: (808) 833-1845 or (808) 834-4867; e-mail: 76220.34@compuserve.com; write: WSPILD, Box 30711, Honolulu, HI 96820

2) 14-17 Nov. 1996; Hawaii Regional Convention; Kauai Marriot; info: (808) 821-1038; fax: (808) 245-7255; write: HRCNA-5, Box 1854, Kapaa, HI 96746

**Illinois:** 9-10 Nov. 1996; Greater Illinois Regional Mini-Convention; Signature Inn, Bloomington-Normal; rsvns: (309) 454-4044; info: (309) 829-4738; write: GIRSCNA, PO Box 6326, Peoria, IL 61601

2) 14-16 Feb. 1997; 9th Chicagoland Regional Convention; Sheraton-Chicago; info: 9-5 CST (708) 848-2211; send speaker tapes before 30 Sept. to: CRC-9 Programming, c/o CSO, 212 S Marion St. #27, Oak Park, IL 60302

**Kansas:** 4-7 Apr. 1997; Mid-America Regional Convention; Dodge House, Dodge City; rsvns: (316) 225-9900; info: (913) 825-8163 or (316) 662-7491 or (316) 623-2054; write: MARCNA, PO Box 2341, Hutchinson, KS 67504-2341

2) 18-20 Apr. 1997; MoKan Area Convention; Mount Convention Center, Atchison; info: (913) 367-3610; e-mail: Mhansen272@aol.com; write: MKACNA, 714 N 3rd Street, Atchison, KS 66002

**Kentucky:** 20-22 Sept. 1996; Western Kentucky Area 9th Annual Freedom Between the Lakes; Energy Lake Campground, Golden Pond; info: (502) 443-5874; write: WKANA, PO Box 2866, Paducah, KY 42002-2866

2) 16-18 Jan. 1997; Louisville Area Convention; info: (812) 280-0523

**Maine:** 20-22 Sep. 1996; 13th Southern Maine Area Convention; Notre Dame Spiritual Center, Alfred; info: (207) 832-5129; write: SMASC, Convention Committee, PO Box 5309, Portland, ME 04101

**Maryland:** 29 Nov. - 1 Dec. 1996; Freestate Regional Convention; BWI Marriott, Baltimore; info: (410) 242-0794 or (410) 644-2561; write: FSRCA, 6400 Baltimore National, PO Box 328, Baltimore, MD 21228

**Massachusetts:** 7-9 Mar. 1997; New England Regional Convention; Westin, Waltham; rsvns: (800) 228-3000 or (617) 290-5600; info: (508) 446-0684; write: NERC-7, 733 Turnpike Street, Box 145, North Andover, MA 01845

**Michigan:** 25-27 Oct. 1996; Kalamazoo Area Convention; Clarion Hotel Cork Street, Kalamazoo; info: (616) 349-4802

**Mississippi:** 8-10 Nov. 1996; Surrender by the Seashore; Seashore Methodist Assembly, Biloxi; info: (601) 452-9868 or (601) 795-6308; write: Gulf Coast Area, PO Box 444, Gulfport, MS 39502

**Nebraska:** 4-6 Oct. 1996; Nebraska Regional Convention; Beatrice; info: (402) 266-5808; write: NRCNA-13, PO Box 83872, Lincoln, NE 68501-3872

**New Jersey:** 8-10 Nov. 1996; Northern New Jersey Area Convention; Radisson Hotel, Frontage Road, Newark; rsvns: (201) 690-5500; info: (908) 241-8021 or (908) 298-0786; write: NENJAC, PO Box 409, Roselle, NJ 07203

**New York:** 4-6 Oct. 1996; Mid-Hudson Area Convention; Friar Tuck Inn, Catskill; info: (914) 229-6708 or (914) 229-1066

**North Carolina:** 6-8 Sept. 1996; Central Piedmont Area Convention; Holiday Inn, Jake Alexander Blvd. South, Salisbury; info: (704) 663-0560 or (704) 637-9027; write: CPANA, PO Box 1294, Mooresville, NC 28115

**Ohio:** 11-13 Oct. 1996; Ohio Regional 9th Twelve Step Retreat; Tar Hollow State Park, Chillicothe; info: (419) 756-5459 or (513) 492-9725 or (419) 562-3141 or (419) 634-4628; write: ORSCNA, PO Box 453, Bucyrus, OH 44820

2) 29 Nov. - 1 Dec. 1996; Greater Cincinnati Area Convention; Westin Hotel, Cincinnati; rsvns: (513) 621-7700 or (800) 228-3000; info: (513) 751-3412 or (513) 948-0342; write: GCACNA, PO Box 141300, Cincinnati, OH 45202

3) 3-5 Jan. 1997; Central Ohio Area Convention; Radisson Hotel Columbus North; rsvns: (800) 333-3333 or (614) 846-0300; info: (614) 794-3357 or (614) 252-1700 or (614) 231-0831; write: COACNA-8, PO Box 44344, Columbus, OH 43204

**Pennsylvania:** 22-24 Nov. 1996; Start to Live; Tri-State Regional Convention; Seven Springs Mountain Resort, Champion; rsvns: (800) 452-2223; info: (412) 241-5016 or (412) 488-6124 or (412) 221-1025; send speaker tapes to: TSSRO, PO Box 121, Homestead, PA 15120

**South Carolina:** 20-22 Sep. 1996; Central Carolina Area Convention; Adam's Mark Hotel, Columbia; rsvns: (803) 771-7000; info: (803) 929-0339 or (803) 926-0712 or (803) 776-1198; write: CCANACC, 2820 Devine Street, Suite 418, Columbia, SC 29205

2) 14-17 Nov. 1996; Serenity Festival, Myrtle Beach; info: (803) 280-0273; write: Serenity Festival, PO Box 1198, Myrtle Beach, SC 29577

**Tennessee:** 2 Sept. 1996; Greater Smokey Mountain Area Unity Day; Panther Creek State Park; info: (800) 249-0012 or (423) 453-3924

2) 10-13 Oct. 1996; Surrender Under the Stars; Dogwood Lodge, Chattanooga; info: (423) 875-8764 or (706) 259-3451; write: Surrender, PO Box 23222, Chattanooga, TN 37422

3) 27 Nov. - 1 Dec. 1996; Volunteer Regional Convention; Holiday Inn Crowne Plaza, Nashville; rsvns: (615) 259-2000; info: (615) 391-3122 or (615) 361-3783; write: VRC-14, PO Box 731, Madison, TN 37116

**Texas:** 8-10 Nov. 1996; Fort Worth Area Convention; Ramada Inn Downtown, Ft. Worth; rsvns: (800) 272-6232; info: (817) 921-3043 or (817) 280-0767; write: FWACNA, Box 122151, Fort Worth, TX 76121

**Virginia:** 4-6 Oct. 1996; OLANA Unityfest; Virginia Beach; rsvns: (800) 926-4466; info: (804) 488-8056; write: Unityfest, PO Box 120484, Newport News, VA 23612

2) 3-5 Jan. 1997; Rise to the Point of Freedom; Cavalier Hotel; rsvns: (800) 446-8199; info: (804) 467-4714 or (804) 397-7520; write: AVCNA, PO Box 64918, Virginia Beach, VA 23467

**Washington:** 20-22 Sep. 1996; 13th Spiritual Connection; Coronet Bay Environmental Learning Center, Deception Pass State Park, Woodby Island; info: (360) 647-2109; write: Spiritual Connection, PO Box 1001, Mt. Vernon, WA 98273

2) 18-20 Oct. 1996; Pacific Northwest Convention; Holiday Inn Select, Olympia; rsvns: (360) 943-4000; info: (206) 382-0534; write: PNWCNA, PO Box 841, Kelso, WA 98626

3) 1-2 Nov. 1996; Washington/North Idaho H&I Learning Days; info: (206) 439-8661 or (206) 781-1863

**West Virginia:** 25-27 Oct. 1996; Mountaineer Regional Convention; Cedar Lakes, Ripley; rsvns: (304) 372-7860; info: (304) 562-5835; write: True Colors 9, PO Box 2381, Morgantown, WV 26502

**Wisconsin:** 18-20 Oct. 1996; Wisconsin Regional Convention; Eau Claire; info: write: WSNAC-13, 142 Broadway Street, Eau Claire, WI 54703

**Wyoming:** 27-29 Sep. 1996; Convention on Unity; Rawlins; info: (307) 875-5867; write: CUNA-5, PO Box 325, Green River, WY 82935

**Back Issues**

QTY.	ISSUE	QTY.	ISSUE	QTY.	ISSUE	QTY.	ISSUE
_____	Jul 83	_____	Jan 89	_____	Jun 91	_____	Dec 93
_____	Dec 83	_____	Feb 89	_____	Jul 91	_____	Jan 94
_____	Jan 84	_____	Mar 89	_____	Aug 91	_____	Feb 94
_____	Feb 84	_____	Apr 89	_____	Sep 91	_____	Mar 94
_____	Mar 84	_____	May 89	_____	Oct 91	_____	Apr 94
_____	Apr 85	_____	Jun 89	_____	Nov 91	_____	May 94
_____	May 85	_____	Jul 89	_____	Dec 91	_____	Jun 94
_____	Aug 85	_____	Aug 89	_____	Jan 92	_____	Jul 94
_____	Sep 85	_____	Sep 89	_____	Feb 92	_____	Aug 94
_____	Oct 85	_____	Oct 89	_____	Mar 92*	_____	Sep 94
_____	Nov 85	_____	Nov 89	_____	Apr 92	_____	Oct 94
_____	Dec 85	_____	Dec 89	_____	May 92	_____	Nov 94
_____	Jan 86	_____	Jan 90	_____	Jun 92	_____	Dec 94
_____	Feb 86	_____	Feb 90	_____	Jul 92	_____	Jan 95
_____	Mar 86	_____	Apr 90	_____	Aug 92	_____	Feb 95
_____	Apr 86	_____	May 90	_____	Oct 92	_____	Mar 95
_____	May 86	_____	Jul 90	_____	Jan 93	_____	Apr 95
_____	Jul 86	_____	Sep 90	_____	Feb 93	_____	May 95
_____	Aug 86	_____	Oct 90	_____	Apr 93	_____	Jun 95
_____	Sep 86	_____	Nov 90	_____	May 93	_____	Jul 95
_____	Oct 86	_____	Dec 90	_____	Jun 93	_____	Aug 95
_____	Nov 86	_____	Jan 91	_____	Jul 93	_____	Sep 95
_____	Dec 86	_____	Feb 91	_____	Aug 93	_____	Oct 95
_____	Jan 87	_____	Mar 91	_____	Sep 93	_____	Nov 95
_____	Feb 87	_____	Apr 91	_____	Oct 93	_____	Dec 95
_____	Mar 87	_____	May 91	_____	Nov 93	_____	
_____	Apr 87	_____		_____		_____	
_____	May 87	_____	_____ graphics classics*	_____		_____	
_____	Jun 87	_____	_____ special edition translated graphic classics *	_____		_____	
_____	Jul 87	_____		_____		_____	
_____	Aug 87	_____		_____		_____	
_____	Sep 87	_____		_____		_____	
_____	Oct 87	_____		_____		_____	
_____	Nov 87	_____		_____		_____	
_____	Dec 87	_____		_____		_____	
_____	Jan 88	_____		_____		_____	
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_____	Mar 88	_____		_____		_____	
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_____	Oct 88	_____		_____		_____	
_____	Nov 88	_____		_____		_____	
_____	Dec 88	_____		_____		_____	

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## The Twelve Traditions of Narcotics Anonymous

1. Our common welfare should come first; personal recovery depends on NA 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 NA as a whole.
5. Each group has but one primary purpose—to carry the message to the addict who still suffers.
6. An NA group ought never endorse, finance, or lend the NA name to any related facility or outside enterprise, lest problems of money, property, or prestige divert us from our primary purpose.
7. Every NA 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. NA, 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 NA 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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