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### Notes from the editor

Hello brothers and sisters in recovery. Here we are with the August issue of the Purist Newsletter. I have a feeling I will run out of room on this page before I finish telling you everything that happen this month, but I will try.

First lets talk about MARLCNA funds... The treasurer of the last MARLCNA has admitted to stealing \$11,200.00 of the funds in a 6 month period... how could this happen??? Why is MARLCNA making over \$40,000 every year??? I have talked to the chair of the first 4 MARLCNA's and it was never intended to be a money making event... It was supposed to break even every year and if it did make money then that money was to go toward newcomer packages... This makes me wonder what's going on in NA today, why are we charging addicts so much to attend a NA event??? Why do conventions like MARLCNA and CPRCNA make over \$40,000 profit year after year??? And why is it that the profit never goes towards funding a free convention the next year??? why does it go to NAWS when they are a outside enterprise ??? These are just some of the problems in NA today.

My homegroup is putting on a history day on October 16th, 2010 and we will be serving lunch, dinner and snacks and it is free to all members.... imagine that a homegroup putting on a event and we are doing out of love for all members not just those who can afford to come... When will we as fellowship wake up and see that NAWS is just a money making machine that could care less about anything other then where there next dollar will come from???

Now on to the court card issue's that are starting to affect places like Kansas City, Mimai and San Francisco. This issue is dividing our fellowship because NAWS stuck their noses into our business once again with this court card bulletin. Our 6th Tradition says "Many other organizations wish to ride on the NA name. To ALLOW them to do so would be a implied endorsement and a violation of this tradition" By not doing PI work and saying we don't sign court cards we are ALLOWING them and this is a direct violation of this tradition.....

Jeff



The Topic for the September issue of the Purist Newsletter will be a open topic. Share about anything you want to that has to do with NA.

# Narcotics Anonymous Purist Newsletter



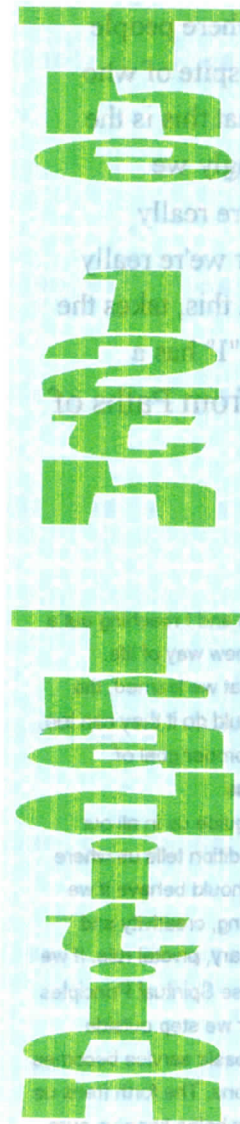
August 2010

**THE PURIST NEWSLETTER WHERE EVERY VOICE COUNTS**

**ONE OF THE SPIRITUAL PRINCIPLES OF  
TRADITION 12**

## Anonymity

Anonymity is essential in preserving the stability of our fellowship, making personal recovery possible. Recovery is a delicate thing. It grows best in a stable, supportive environment. Each of us and each of our groups plays a part in maintaining that stability. Our unity is so precious that, given a choice between fulfilling our wishes and preserving our fellowship's common welfare, we put the best interests of NA first. We do this not only out of enlightened self-interest but out of our sense of responsibility to our fellow addicts. The principle of NA unity comes before the fulfillment of our personal wishes.





## **ANONYMITY = REMOVAL OF SELF, IE MY EGO**

The principle of anonymity is part of the foundation that Narcotics Anonymous has been built upon. It literally means "without name" or "without identity and personality". We practice anonymity by setting aside all those things that we use to judge, discriminate, and separate ourselves from each other. In N.A., we are all equals and welcome one another as "family". This is the only place in the world where people love and accept us because of who we are, rather than in spite of who we are. We believe that there is God in each of us, and that this is the anonymity. When we can recognize this and act accordingly we demonstrate respect. When we push each other away we're really pushing God away, and when we don't respect each other we're really showing disrespect for God. Anonymity protects us from this, takes the focus off our differences, and lets us see the similarities. "I" has a personality, but "we" have principles; "I can't, we can". from Paths of Recovery

### **Simple and Elegant**

Service in NA is not mystical or complicated. One addict helping another, you and I reaching out a hand to someone who wants to stop using, lose the desire to use and find a new way of life. Sharing with them how it happen for us, how we did it: how we abstained, what we learned, the actions we took, the feelings we felt. Giving them the confidence that if we could do it they can too, just for today. That is basic service, the most important service there is. The proper goal of structural service is to support us in our basic service and make it easier for us. Three primary Spiritual Principles and a couple of secondary considerations guide us in all our structural service efforts. True service is simple and elegant. The Second Tradition tells us where policy decisions are made where service direction comes from and how we should behave if we have been given responsibility. The seventh Tradition tells us where the staffing, creativity and funding come from. And the Ninth Tradition defines the structure and it's primary, pivotal rule. If we understand and follow these basic parameters, if we embrace and honor these Spiritual Principles there is neither confusion nor any difficulty with structural services. Whenever we step outside these parameters, whenever we compromise these Spiritual Principles our basic service becomes more difficult. The secondary considerations are in the forth and tenth Traditions. The forth frees us to provide most of the local services we need at the group level. And the tenth helps keep us pure and

steps." If our meetings are not surrendering to the Steps and Traditions, there is no atmosphere of recovery. This is not attractive. By allowing newcomers to see our recovery, we become attractive.

We do many things to promote unity within Narcotics Anonymous. Occasionally, by promoting unity we begin to promote our Fellowship. We need to be personally responsible for the way we allow society to see us if we choose to let society know us as NA members.

Customs and routines give us positive ways to handle things that come up from time to time. Our use of the word 'tradition' goes slightly beyond the dictionary definition. We apply it to mean that the interconnected group of principles reinforcing and combining to give us a whole much greater the sum of individual parts. Our Traditions are really a spiritual network that helps us get along with each other while fulfilling our mission to stay clean and help others.

Spiritual guides for addicts seeking recovery must be well worded and have sustained a certain amount of pressure. We cannot afford to play word games or sound good 'just for effect'. If our principles do not work for us, we are in serious trouble. Personalities are neither good nor bad in and of themselves. They become one or the other through usage. If our actions and reactions produce useful, interesting and positive effects, we are sure to be honest, open and willing to a degree.

Stepping out of the labels is the spirit of anonymity. What gets done or goes undone becomes important instead of accessing blame and passing out guilt. While bringing a problem to someone's attention is still an option, the burning desire to make someone feel badly subsides. Cutting this negative habit in half is part of the change, we experience through anonymity. If our differences take precedent over our similarity, we may find ourselves stuck in a cycle of useless conflict. This is bad in as much as it wastes time and energy and fails to satisfy our desire for personal improvement. And as long as we think the problem is with the other person, we're not apt to do the things we can do to help.

**Taken from "The NA way of life"**



## **Anonymity is the spiritual foundation of all our Traditions, ever reminding us to place principles before personalities.**

Here in Narcotics Anonymous we have one promise - "freedom from active addiction." Members who were a part of the writing of the NA Basic Text can affirm that some other promises were considered, and eventually discarded because we felt we did not need to make any other promises. It was time to let the truth about recovery be known. The point was made that freedom in recovery takes many forms and but all these forms are dependent on one thing: freedom from active addiction. In the process of recovery, what these words mean grow to mean freedom from all the avenues that addiction can take, even if we are totally abstinent from all chemical drugs. We come to acknowledge our powerlessness in other areas of our life: sex, money, prestige, fame, obsessions, gambling, anything we do to excess that creates problems for us by distracting us from reality.

Principles involve hope, surrender, acceptance, caring and sharing, honest, open-mindedness and other positive elements that help us build a new life. Personalities involve personal attack, selfishness, gang mentality, rumor, gossip, character assassination and close-mindedness. Principles revolve around what is being done to benefit others. Personalities revolve around who gets the credit and how it will affect us directly in some way. Amazingly, 'principles before personalities' has been used to justify personal issues because that is the way they appear to us when we are obsessed. It is up to our friends and sponsors to help us see through our illusions.

How does it work? "Those who keep coming to our meetings regularly stay clean." Directly or indirectly implies anything else would be promoting NA. "If you want what we have to offer, and are willing to make the effort to get it, then you are ready to take certain

focused so we can genuinely support basic personal service.

The simplicity and elegance of service to NA is easy to understand when we see the Spiritual Principles inherent in our Traditions clearly. NA is composed of members and groups of members. All the service boards and committees that our groups and members create are for NA not of NA. NA is only members and groups, the structural services we create are not a part of NA they exist only to be Directly responsible to the Groups and members who created them. This can be difficult for some to understand, but clarity of perception of the ninth tradition makes it simple: "NA as such, ought never to be organized..." means nothing exists to control or govern the members and Groups of NA. "Organized" means ideas, rules and concepts imposed upon us by some corporate-like structure or government. However, "...we may create service boards or committees directly responsible to those they serve." When we members and Groups see the need for a service we can form a board or committee to fill that need. We are NA the board or committee is not. Perhaps the need is just for a short term and the board or committee is disbanded as soon as the job is done. Perhaps the need is ongoing so the board or committee continues indefinitely. In either case the board or committee is not NA, we are, the board or committee just exists because we created it to perform a specific function. The specific function we create our boards and committees to do are the basic elements of their Direct Responsibility. We design, prescribe and control their function. We tell all of them what to do...not the other way around. The Spiritual principle here is the sanctity of the NA group and member and the subordination of service boards and committees. All decisions about the policy and the role of service boards and committees comes from the NA groups and members they are Directly Responsible to, because, "...there is but one Ultimate Authority, a loving God as he many express himself in our Group Conscience..." service boards and committees only decide how they will do what they are directed to do. That is why we elect or appoint people who know how to behave: "...our leaders are but trusted servants, they do not govern." Servants are a distant idea to modern times but consider how a proper servant would behave. Perhaps visualize a fine waiter or waitress in a fancy restaurant, The Spiritual Principle here is surrender to the power that effects change in our lives and supports recovery; humility and respect. Anonymity, the Spiritual Foundation of NA and the second half of our name influences us to treat each other as equals. If we are "...completely self supporting..." we put no restrictions on member participation the service projects our service boards or committees undertake. To do so would be to limit the voice of our higher power by selecting who is qualified to help and who is not. Certain specific tasks require certain experience or abilities but the general work needing done can be best accomplished by open volunteerism. If we limit the open participation of our members we open the door to hire unnecessary outsiders which is prohibited by "...declining outside contributions." The Seventh tradition also speaks of funding; money is required to do many jobs and when the Spiritual purpose is right in NA the money is always there. The Spiritual Principle here is that if it really needs done according to Group Conscience, if those doing it are Directly Responsible, NA Groups and members with Spiritual help will get it done! Simple and elegant, not complex and difficult to understand: this is true NA Service.



In 2010 we are going to try something new. We are going to convert pages 4 and 5 to "The Step of the month club". We feel that although traditions are great to talk about and discuss we need to also talk about steps for our personal recovery!

## **The Step of the Month club**

This Month we look at the 7th step and I asked someone who I have been getting to know more and more and although we don't see eye to eye on everything we do see eye to eye on a lot. This month I have asked Billy A to share his ES&H on the 7th step. Thanks Brother

### **The Seventh Step**

After careful review of the sixth step, one would wonder why we would have to do the seventh step. Some would lead us to believe that the seventh step is the action of the sixth step. The six step tells us that God could remove are defects however that we would have to be entirely ready. The key to step six is the word entirely also waiting on God to take action for the healing process.

The seventh step goes on to talk about shortcoming; one would ask are defects and shorting comings the same, if so why do we have to repeat the same step. As I worked the steps I came to an understanding that I become entirely ready to have God remove my defected charter, however it was in Gods time not mine. That is were the seventh step came into play. The short coming that we talk about in step seven is the acting out of the emotional level that affects my ability to think clearly. That is were I become emotional instable and causes the most damage to myself and others. I had to become humble and admit that I needed help from God in this area.

I needed to identify that I had a problem with my acting out on my emotions and that God could indeed help me with this area if I surrendered and become humble. How do we become humble? I had to write on what humble meant to me and than looked up the word humble in the dictionary and if I had a different meaning than the dictionary I wrote what I had learned from this process. I also wrote example's on how I became humble and how I approached God with humility. I became naked in the spirit and could identify my emotions before I acted out on them and could than ask God to remove my shortcoming.

I had to write a daily inventory on how I reacted on my shortcoming in my daily life. I wrote on how I felt before I acted out on my shortcomings, what lead up to the acting out. I had to looked at what defective charter came into play, how I had acted out on this shortcoming and what were the results of acting out. By taking a daily inventory I became willing to become humble before God and ask for help with this area of my life. In the Basic Text it says that emotional stability is the last to return to us. I came to believe that addition is a four fold disease and recovery is also a four fold process. The seventh step is the beginning of are emotions becoming stable. This is were our beliefs become an action of faith in God and his power in our lives to restore us to sanity that we talk about in the second step. It is also a continuation of the action of the third step were we turn our will and lives over to the care of God. Without this step we will not be able to make a list of the people we had harmed in step eight. How could we separate who we did harm to if we are still acting out on our shortcomings?

Now I can see that fear is my defeated charter and the shortcoming is anger. I usually act out with anger hurting others our myself. I can now go to God with my anger and ask him to remove the action of acting out while God heals my defected charter in his time. I now have faith in God ability and power to heal me.

This is were the serenity prayer comes into play.

"God grant us the serenity to except the things we cannot change and to change the things that we can and the ability to know the difference."