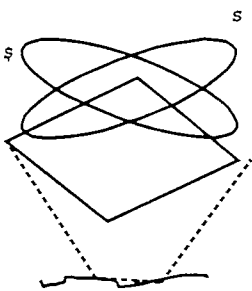


# New Awakenings

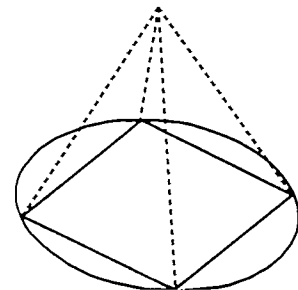
## A NEW SURRENDER

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



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

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



continued p. 2

from page 1

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

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

not a new fellowship  
A NEW AWARENESS

### CORRECTION

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

not a renewed resignation  
A NEW ANALYSIS

not a new set of guidelines  
A NEW AWAKENING

not a new complaint  
A NEW ACTION

### *Publishing Box*

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

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

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

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

### *Financial Statement*

#### Received:

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

#### Expenses Issue 3:

Paper	14.32
Printing	142.89
Postage	53.65
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210.86 Total	

# NO COMPROMISE

\*\*\* \*\*

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

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

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

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

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

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

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

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

# THE NINTH TRADITION

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

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

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

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

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

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

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

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

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

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

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

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

...CAN WE LIVE UP TO OUR  
PRINCIPLES?

-write-

HEALTHY CHANGE  
PO BOX 42  
COLUMBIANA, OH.44408

## From Overseas

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

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

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

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

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

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

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

In late 1987 the Fourth Edition of the Basic Text was released.

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

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

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

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

## The Money

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

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

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

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

*continued on p. 8*

## AN APPROACH TO THE FOURTH STEP INVENTORY PART 2

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

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

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

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

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

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

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

a. Write about each event in your life when

you did something good without expecting anything in return.

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

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

VII. Answer the following QUESTIONS, in writing.

a. How do you see yourself? What is your self-image?

b. What do you want to be when you grow up?

c. What do you want out of life?

d. What things have you done for acceptance that you really didn't want to do?

e. What things did you do while you were using that you find yourself unable to do today?

f. What can you do today that you couldn't do before?

g. What are your fantasies and dreams (other than sex)?

h. What is your definition of freedom?

i. Have you intentionally left anything out of your inventory?

j. Are there any events written in your inventory which never actually happened?

k. Is there anything else you can think of that specifically helps to make you, you?

l. What fears and problems have occurred in the process of writing this inventory?

m. What is your definition of surrender?

n. How do boredom, isolation, and loneliness affect you and how do you deal with them?

o. When is your N.A. birthday?

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

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

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

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

### **from overseas continued...**

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

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

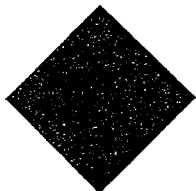
Wouldn't it be nice to be able to give a Basic Text to every Prisoner who wanted one instead of worrying about being able to afford one Book for the Prison Library? ... Wouldn't it be nice to give an institution 30 Basic Texts and 1,050 IP's for only £30.00? isn't this important! What could WSO Inc,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

## **So What Do WE Believe?**

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

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

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



## **to the history committee**

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

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

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

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

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

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

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

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

*continued p.10*



## bits from the mailbag

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

Thanks & keep up the good work. - Maryland

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

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

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

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

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

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

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

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

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

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

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

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

## DAWNING

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

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

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

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

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

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

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

## history...

from p. 8

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

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

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

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

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

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

from the minutes:

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

### COPYRIGHT:

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

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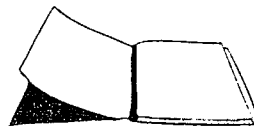
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## Michigan's First NA History Workshop

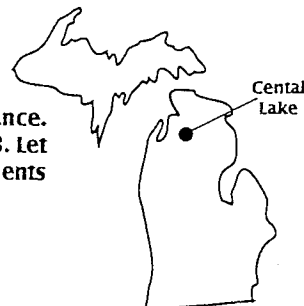
September 10, 11 & 12, 1993

**Don't Let  
"Our" History...**



**Remain A Mystery!**

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



NA History Committee, PO Box 206 Central Lake, MI 49622 (616) 544-5165

All rights reserved.

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

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

In Loving Service,  
History Committee

## Get Involved In the History Work!

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

Please write to:

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

## FUNDING:

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

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

Literature and Archives will be made available at cost.

## Three Letters from Three Addicts at NA History IV

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

-Anonymous

My brothers and sisters,

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

*continued p. 12*

## To get *New Awakenings*

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

Name \_\_\_\_\_

Address \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

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

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

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

-Anonymous

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

p.s. Learn about N.A.----- your history.

-A grateful addict

New Awakenings  
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U.S.A.

