

New Awakenings

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WELCOME TO NEW AWAKENINGS

If You Haven't Seen It Before...

There are other places where you can read about what is happening in world services and in the Fellowship in general. In many cases, these writings are accurate and truthful. In some cases, however, the truth can't be told because it isn't known or made generally available. This is why we do this newsletter. While it may be a while yet before the general Fellowship is able to read and understand portions of the material we publish, we pray for the day when general availability of our historical minutes, reports and other publications changes this. Understand that many of the writers of material published in New Awakenings have been following closely what has been going on in world services for the last five, ten, or fifteen years. The concern is often focused on something that is done wrong and then there is an attempt to cover it up or justify it in some way, or simply to go on as if nothing out of the ordinary had taken place.

This approach makes it hard on our committed members in service as well as in the general Fellowship. There must be a sense of people really caring and doing their best with God's help to carry our message of hope and recovery. When things go wrong, it is cleaner to get the facts out in the open, admit fault and then go on working together to learn from our mistakes and not shoulder them on to the next set of elected servants.

Until we have general information in writing agreed to and approved by the general Fellowship on just what happens when the tactics of corporate management are applied to a spiritual Fellowship like ours, we will have to endure the unthinking and uncaring brutality of uninformed officials who have reached that level of responsibility where they say, "Don't give me that God ____!" Then WE have to clean up the mess. God knows what happens to the individuals seduced into the illusion of personal power.

Anyway, I believe we all love one another and will eventually achieve our worthy goals through sincerity and constancy. It just takes time for big miracles to take place, and a lot of loving, caring addicts to do the footwork. Read, discuss your concerns, write articles for various newsletters, make it hot for those who would have us slumber in ignorance and apathy. Hey, it isn't that hard to figure out with a little prayer and common sense.

Inventory Proposal (1990)

Purpose

1. To allow us to inventory our present service structure within the context of our Steps and Traditions.
2. To discover what changes, if any need to be made.
3. To stimulate discussions, communication, assessment, and possible implementation of corrective measures.
4. To assess our fulfillment of our primary purpose of carrying the message to the addict who still suffers through meetings dedicated to recovery from addiction in an atmosphere created by a God centered service structure reflective of the principles embodied in the Twelve Traditions.
5. To provide a summary of events, concerns, and alternatives to consider for action.

- Are the WSC and it's Boards and Committees in touch with the wishes of N.A.?
- Do we need to completely revamp our service structure?
- Do we need Twelve Concepts and Guide to Service?
- Is income from our literature (Approx. \$5 Million) being used by N.A. properly?
- Should our World Service Office have operating guidelines?
- Should our World Convention be so costly?
- Should the World Service Conference work like Area and Regional Committees?
- Do we want to allow World Service Conference and its Boards and Committees, to vote on, approve projects, change policies, and guidelines without a Fellowship-wide conscience?
- Are Regions, Areas, Groups and members being personally, and directly responsible by allowing the WSC to continue on it's present course, because of our own lack of commitment?

World Service Inventory

- Is mission or purpose being fulfilled?
- Are specific functions being performed to meet the needs of the fellowship?
- Are responsibilities being discharged by our trusted servants as requested?
- Are our trusted servants being accountable for their actions?
- Do we need specific WSC Committees to further our groups purpose?
- Do WSO actions indicate that they are responsible or accountable to Fellowship?

Summary Of Events That Cause Concern

- Deletion of Group Conscience material from Basic Text - 4th and 9th Tradition language (1982). Deleted language from Tradition Four was 2nd paragraph, 3rd sentence, used to read "The answer is that these things are not N.A.", and also sentence number 6 used to read "All else is not N.A." Deleted in Tradition Nine was in the last paragraph. The deleted third sentence read "None of them has the power to rule, censor, decide, or dictate." These deletions dramatically affect the meaning of these traditions.

Publishing Box

What's this? I wasn't expecting another *New Awakenings* for another month!

Well, the one you were expecting will be along next month as usual. But there was so much good stuff to print, and some people were no doubt unhappy that what they sent didn't come out in the last one, and now there's even more, and well, everyone's feeling grateful & enthusiastic so...

Please remember, as our Basic Text says, "No individual inside or outside the fellowship represents Narcotics Anonymous." Nothing appearing in this newsletter is necessarily more than the feelings of one person, just for today. If you don't see your point of view here it's probably because you haven't mailed it.

Financial Statement

Received:

Pennsylvania	8.00
Alaska	30.00
Colorado	20.00
Maryland	30.00
New Mexico	8.24
California	2.00
Washington DC	2.00
Wisconsin	5.00
Florida	20.00
New Jersey	5.00

Total 130.24

Expenses Issue 2:

Printing	107.98
Postage	42.34

Total 150.32

- Controversy over our World Service Office resulting in firing of Office Manager - (1983)
- Alteration of decision to have RSR's only vote.(36 Yes, 2 No, 0 Abstentions-1983)
- WSC minutes '83 page 32, "We direct the WSC Policy Sub-Committee to rewrite the service structure for approval at the WSC."
- The appointment of a select committee by WSC Chair in 1984. This committee was only to review '83 policy report and prepare it for Fellowship review by November 1984. The Select Committee failed to meet the Nov 1984 date and continues to work. Some where along the line the Select Committee decides that it is supposed to totally rewrite our service structure all by itself. (see WSC '84 minutes pages 5, 9, 14, 15, 22)
- WSO unauthorized hiring of editors/writers (1985-87).
- Unauthorized contracts for Steps portion of It Work's How and Why. (\$100,000)
- Unauthorized contracts for Traditions portion of It Works How and Why. (\$60,000)
- WSO presented with gift of the convention Corporation from 1984 Convention to be held in trust and took it over completely in 1985, diverting funds to WSO that used to go to WSC.
- 1985 & 1987 Guide to Service written by Select Committee without asking Fellowship for approval in Conference Agenda to re-write the Service Structure.
- BOT(Trustees) failure to respond to fellowship problems to fulfill their oversight functions and to report the true nature of office and conference activities to the fellowship at large.
- The creation of "WSO dependent" fellowship relations outside the borders of the U.S. through the unauthorized use of office staff, WSO resource materials and money. This is a part of an overall unapproved marketing/public relations merchandising effort undertaken by the executive director, and BOD of WSO.
- JAC ignores the conscience of the Fellowship and held an unapproved and expanded JAC meeting in July 1989. Then covers up by changing name to Expanded Ad Hoc Committee on N.A. Service. Meeting held in Jan '90, chaired by WSC/JAC Chair, not the Ad Hoc Chair.
- Not enough time given to Fellowship to study the changes in policy that affect our groups and services. JAC motion #6 at WSC '89 keeps all service related material from fellowship eyes. This motion with JAC motion #3 in WSC 90 agenda report coupled with the Policy Committee motion #6 in the 1988 Conference-Agenda Report will assure that the groups have no say in service manuals or WSC committee guidelines.
- The World Literature Committee ignoring and changing it's own policies and guidelines.
- The WSO, Inc financing and using special workers in literature projects and service related projects in contradiction of Traditions 7, 8, & 9.
- Supreme Court decision June 5,1989 effects ownership that decision is the Community for Creative Non-Violence v. Reid, which specifically dealt with the relationship of employee - employer and who owns "materials made for hire". If WSO Inc is allowed to have writers of literature or service materials as paid Office staff our copyrights could be taken from Fellowship control.
- The creation of "The Canadian Service Conference" without the specific knowledge or request of the Home Groups in Canada. The funding of this activity for office staff, Board members, and members of WSC Committees travel and lodging coming from questionable sources.
- WSO and WSC seems to be creating an independent, autonomous service office and service structure whose relationship to the Fellowship and its desires are virtually nonexistent.
- World Literature Committee ignoring consistent mandate by Fellowship against the use of professionals in the writing of recovery literature by passing motion to change item 6G in Literature Committee, to allow the use of paid special workers to draft review and approval form recovery literature. (89-90).
- The voting by RSR'S at WSC on motions that have never been reviewed by the entire Fellowship via the Conference Agenda Report and not asking that motions that will affect N.A. as a whole be tabled until the next WSC and published in the Conference Agenda Report for the following year.
- The suspending of Conference Committee business to allow funding to be diverted from Conference Committees to finance travel and lodging for the July 14th expanded JAC meeting and Jan '90 meeting at cost of \$69,000.
- The use of office staff to compile and write the Guide to Service and the Twelve Concepts of Service. No availability to Fellowship to review and input.
- The SURPRISE of the Fellowship finding out that the Trustees had been allowed by WSC to take over the writing of the Traditions Book and the disunity that this action by the WSC has caused. The Trustees having changed their minds and direction with this book so many times that it appears they do not know what they are doing. This has been confirmed by the hiring of an outside advisor to assist the Trustees in their work. (See WSC minutes Page 24, 25 for 1989)
- WSC '90 Agenda motion #6 asks us to allow the trustees to do the traditions project without any guidelines at all.
- The inability by WSO and the Translation Advisory Committee to accomplish the task of getting review draft material prepared for foreign distribution.
- The unauthorized printing of Commemorative Edition, Basic Text.
- The arbitrary rewording of a motion affecting Item 6G in the literature guidelines by the Chair and Vice Chair of World Literature Committee at the request of the JAC without consulting with the Committee. This motion was to be sent from World Lit directly to the C.A.R. without any change.
- Passing of Motion #6 1989 Conference Agenda Report that allows "Carte Blanche" JAC interference with reports, proposals, and motions from Regions and WSC Committees.
- The complete right for the WSO board to adopt, amend or repeal bylaws at their whim. (Article 13)

This is the first part of a long document. If you'd like a copy of the whole thing, send 52¢ in stamps to New Awakenings.

Interim Committee (1993)

This was the introduction to the motion for a world service inventory as printed in last year's Conference Agenda Report

"If not me, who? If not now, when?" This quote came to mind as I wrote this report for the Interim Committee. For some time now, we've had discussions in hallways and over dinner tables about the workload and pace we set for ourselves in world service. The Interim Committee felt that this discussion needed to be brought out to the fellowship for further exploration. I have no clear-cut definition as to whose responsibility it is to address this issue--but *if not us, who? If not now, when?*

Our World Service Conference met for the first time as an event in its own right in 1978. In the fifteen years since, we've been moving and growing so rapidly that we've barely had time to breathe. Each year has brought new issues, new challenges, and new projects. Each new response to each new demand, in and of itself, has made perfect sense--yet, taken all together, there's been no overall sense of focus in the growth of NA's world services. World services have grown to the point where we are overwhelming our world-level trusted servants, leaving numerous volunteers burnt out and disillusioned. We have become so focussed on our own internal bureaucracy in world services that we focus almost none of our attention on the fellowship-at-large anymore. As often as not, what we do today serves the needs of NA world services more than the needs of NA as a whole. Adding insult to injury, our overgrown bureaucracy has substituted a deluge of detail for true communication.

It's time to slow the spinning world service juggernaut long enough to look at what we're doing and why we're doing it in light of our fellowship's primary purpose. We need to take the time to consider the real needs of the NA Fellowship and how effective our services actually are at addressing those needs. After fifteen years of WSC meetings, we need to pause in our service life and inventory our needs and determine the kind of service organization necessary to address those needs so that we can chart a course for our next period of growth. Are we utilizing our resources in the best way possible? Do we evaluate how and what is being done? Are we addressing the needs of our fellowship? What valuable information and resources have we already researched and filed for future reference only to be "lost in the shuffle?" What worked very well and could be shared with others? These questions and many more come to mind.

The idea of taking a pause in the normal routine of world service for a serious, overall inventory was discussed at the WSC workshop last October in Cincinnati, where RSR response to the proposal was positive. Since then, it has been discussed in depth by the Interim Committee, the World Service Board of Trustees, and the leaders of each of the WSC committees. We find ourselves now at the end of several major tasks being completed. This could be an excellent time to begin the inventory process.

INVENTORY ...MY ASS

**It might have been a good idea at one time...
Read it in the CAR and it's just what you
would find up my ass... a bunch of shit.**

As proposed by the Interim Committee and as described by the Board of Trustees (BOT) the inventory may have had some chance of looking honestly, as we all must, at our past behaviors and morals. The original idea would have looked at what we have done. I, for one, believe that this would have truly helped to gain a better perspective, through NA, on our life as a program. Compiling historical records and gaining insight would prepare us better for our entry into the 21 century. Looks like that isn't going to happen folks.

In talking with a BOT member about this last March [1993], I asked some very pointed questions. Perhaps the most pointed was what had been done while our office was being directed by a non-addict for 10 years. The issue of internal loans within the office to employees was a major issue. The non-availability of full disclosure of income and expenditures was another. There was mention from this trustee that there were many more things that even he had not known until he had access to the files once the manager left. It looks like we will remain forever wondering what these things were. Will this lack of information allow them to happen again like any other defect?

Do you as members actually feel that this is what you need? A group of people to protect you from the truth? Or are you spiritually ready to deal with the truth? If our approach to this step had included the working of the first three steps in the process things would have been different. Somehow honesty, open-mindedness and willingness have been carefully avoided.

The willingness had been collected, from you, to do this project before the Conference met last year. The trustees had given us a plan. The members of the conference thought themselves better equipped to decide the workings of this internal look. A small working group of appointed individuals decided what the plan would be and this with no fellowship input or other alternatives was the plan adopted. This resulted in a two part committee that was to carry out the plan as an ad-hoc committee. As in the past no thought of internal guide was given to this committee. Many times this oversight has been the cause of these committees adding shit to the fellowships directions. This does not speak well of the willingness from the fellowship to pause and do this sort of internal search.

In the past ad-hocs resulted in hiring an editor outside the fellowship to edit our step and tradition book. This wasn't approved until after the fact. The changes to the third edition revised followed this same path of making up the rules as it went along, resulting in the fourth edition fiasco. There are more examples in our history. The Chicago Draft of the Steps, LA drafts, Guide to Service, etc. If we wanted to learn then there was a place

continued next page

to begin.

Within 60 days of the beginning of this committee they had already reported that they would not be able to do the project the way that they had been told to do it. Well, trusted in my book means that they would need further guidance from us, not the internal self will to go ahead and do the project the way that they saw fit. They were instructed to do a job and then said they couldn't do it, end of story right? WRONG!

The bastardization got worse as time went on. The Conference said to mail the questionnaires by July 1993. Committee writes questions in June, and makes it's own plan to mail in October. Copies of the questions, as answered by the groups, were to be sent to area and region. Areas to send copies to regions... Never done. Training of composite group on use of evaluation tools not done in June. WSO in first four months to compile comprehensive histories of WSC Committees... Not even started. Changed to making a list of files at June meeting. No WSC quarterly held in '93 by recommendation of the inventory committee. All this was done at the first sit down meeting. Talk about dope fiend moves.

Had enough yet?

So what do you think? Is this direct responsibility? Or is this self will run riot? Yes, I know they had their reasons. Does that make it any different than my group telling the secretary to open the meeting place Tuesday night at 8 and then they appear with the key Wednesday because they have their reasons? Think that this is all this run away committee has come up with? WRONG!

Let's look at honesty? Take a look at the revised plan submitted for conference approval in the C.A.R. No need for an oversight committee, out they go. No second set of questions to pinpoint problems. No forums for fellowship input or information... what would you know anyway. No professional systems analyst's evaluation as described... are we afraid of this one? No major forum at Baltimore to gain an overview and begin recommendations from inventory results. Had enough yet? They also decided that the inventory committee was best suited to evaluate this information and to suggest options to you. All in all a bunch of changes that the fellowship never asked for.

Perhaps weirdest of all is the addendum with all these changes brought for approval at Conference '94. The new PLAN is to remove what wasn't done from what the conference directed, and to insert into THE PLAN what the committee decided to do on their own. That way the fellowship can co-sign the process of not following it's direction.

Is there anyone out there listening to this? Would a sponsor let a sponsee change the directions for a fourth step? Aren't you tired of the unwillingness to surrender to the group conscience process?

The radicals proposed an inventory about five years ago. Part of it is reprinted in this newsletter. This was, at the time, considered to be extreme. The word radical has two very different definitions. One, is that it means extremist views and principles. The other meaning is that it's the roots or foundation. Why does it seem that the titles fit, but have been applied backwards? Those pointed at, jeered, laughed at, slandered and intentionally hurt as radicals seem to be in affect the people most concerned about the foundations and roots of our program. The other side of the coin seems to be concerning itself with an uncompromising change to our principles by direct methods. These are best pointed out in the here and now by what this committee expects the fellowship to co-sign, the rape of the fellowship's group conscience process.

There may be no time left for you to take action on this trashing of our process. Once more the service structure has created something that tells us "TRUST ME". Whatever happened to trusting in a loving God that was expressed in our group conscience as being the right way to do things. Is it not just like an addict or group of addicts to think they know better then everyone else? Sound like any one you know?

What about open-mindedness? The final image should not be missed. The inventory committee will be looking at the GUIDE TO SERVICE to see what changes might need to be made for its implementation. Who the hell gave them that direction? The Guide to service committee said they were done with the work and disbanded last year. Now this committee has decided to take their place. We all know what it is like to want what we want. Is this the way we must let our services be? Aren't there others out here like me, who see the need for a continuing dialogue and search for alternatives and not an end all of end alls? To have these shortcomings removed we must humbly ask God to be a part of the process through the group conscience of the fellowship, not in a closed committee.

Inventory... ya right! Let's find the way to change the things we want to change, not the things we need to change. Searching... but not too deep. Of course fearless... who do we have to fear? The hell with the admission and exact nature... we really don't need to know. We're entirely ready... so hurry and catch up. "Remove these short comings God, or we will write you out of the steps." At times that seems to be how humble it gets up at the bottom.

Before we give our god-given voice up to the limited few and their good intentions, shouldn't we at least try to have a system that is directly responsible to those they serve instead of going ahead and deciding for us? Can't we rely on a loving God to be expressed when consulted? Do you believe that the conscience of several members has the same validity as that which can be expressed by the fellowship as a whole? Don't let God's voice in this program die because its easier to do it another way. I must hear the God in you to grow. I hope you have heard what I'm trying to say. You are the ones to whom the services are directly responsible. ♦

Re: "War...What Is It Good For?"

I always appreciate receiving my copy of the *New Awakenings* because it tends to validate my own opinions, and because I recognise that it takes much dedication, and offers few rewards to produce a newsletter.

Having witnessed the insanity of my own regional service committee, I have no trouble identifying with the dissent voiced in your newsletter. But I find it a bit distressing to be viewed as a "collaborator" with WSO, or whatever, simply because I choose not to put any more energy into the service structure, not even an "alternative" one. Isn't this type of rhetoric a bit inflated? I hate to say it, but tactically and rhetorically, the two "sides", if you will, often end up looking pretty much the same to me. Service junkies, I think the term is. I've been there myself and I've seen enough around me to say that hiding in service is hiding in service. It is not N.A. right? I don't know, I've just come to believe so deeply that N.A. is only the group and that really the service structure doesn't do a whole lot of harm or good - it's just a big, self-absorbed busy-making club for service junkies (mostly people who think they're running something). And the same could be said for the "alternative" structure as well! For me the only worthwhile N.A. service, besides a few things like printing meeting schedules and so on, takes place at the group level where it really doesn't matter who performs the task, because the group's own dynamic and energy (otherwise known as a Higher Power) will see to it that the message is somehow carried to an addict at that meeting.

Sure I'd like to see some things changed. I'd like to see the concept of "full participation" shit-canned. I'd like to see the gender-specificity removed from our literature's referral to a higher power. I'd like to see a new direction in N.A. services, away from the pursuit of money, property and prestige. I admire the effort to bring those and other changes to pass. But don't accuse me of being some kind of "enemy to the cause" if I choose to apply the limited energy I have to problems outside of the little make-believe politics of N.A. services, to problems of real significance to humanity as a whole, like poverty and unfair labor practices, and discrimination of all kinds. That's my interpretation of being a "productive member of society", of being of service. Maybe yours is something different, and that's cool. But trashing people who basically agree with you seems to me to be a grievous waste of energy. ♦



On a cold and snowing evening back in January of 1991, a group of Narcotics Anonymous held it's first meeting. The meeting location was in Northeast Denver, a section of town that had not been exposed to the N.A. Fellowship previously. The doors opened and a small number of addicts trickled in. When the opening silence started the meeting, there were only six people in attendance. We had no pamphlets and no key tags. No coffee was available to warm us from the cold evening. But we had a basic text and six addicts with the desire to stay clean.

The Fifth Tradition was the topic of this meeting. We shared our experiences. We laughed. We remembered how it was. Gratitude was evoked that it was no longer that way. Everyone there had hope in the spiritual principles of N.A. and hope in the ability of this new group to carry these principles to the still suffering addict. At the end of that meeting we held a group conscience and we decided to name the group "We Do Recover".

It seems strange to me now, having been to many hundreds of meetings since becoming a member of N.A., that I can recall the going-ons of this particular meeting. Yet, I hope I never forget. A few months after that first meeting, I became a homegroup member of We Do Recover. I have been a home group member ever since then.

Much has happened to us since that first meeting. We swelled in numbers. At one point, we met three times a week. And we had to make it part of our format to share in a timely manner so that all who cared to share could do so. Then we shrank.

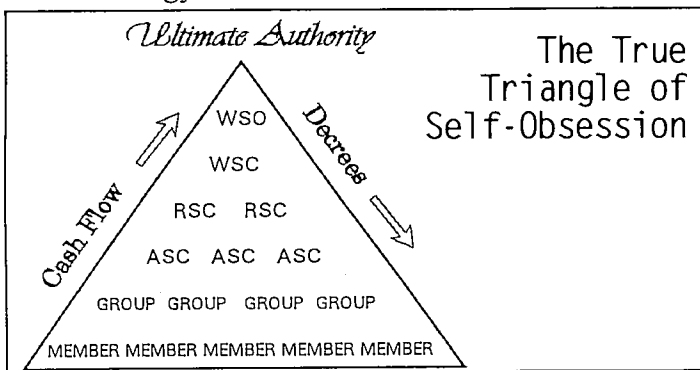
At times there were but two of us. I can recall many-a-night, fresh from the day's ups and downs, that I would walk into We Do Recover to see only one face. Yet, big or small, I consistently walked away from We Do Recover meetings with the feeling that all who were supposed to be there, were there and that what I had heard had made a difference in my life.

Much was also occurring in the Fellowship around the time that We Do Recover was getting going. The Denver Fellowship was growing rapidly. There were people who came to N.A. meetings that primarily found recovery in Alcoholics Anonymous. And there were addicts who took it upon themselves to let newcomers and old-timers know that, as the text puts it, "Narcotics Anonymous is a separate and distinct fellowship in it's own right", and that "We are addicts and our problem is addiction." And these same addicts shared with us the fact that the solution is outlined in the pages of the basic text.

Meetings took off or died a quiet death. There were scandalous affairs involving the theft of N.A. funds. Conventions, meeting lists and dances brought addicts together, and gave each of us the opportunity to carry the message, or for some, to do thirteen steps. Public information committees let the city know that N.A. existed. To sum it up, all the problems and triumphs that we as addicts can participate in was evident in the Denver Fellowship.

Only through hindsight were we at "We Do Recover" able to see that these problems and triumphs taught us the importance of the Traditions. These experiences revealed to us that the Traditions, to quote the text, "are just as valid today as they were when these Traditions were formulated."

Over a period of time, we became more and more disturbed by the going-ons at the world level of service. The Fifth Edition had been out for some time. We learned that it was not Fellowship



approved and that World Service had compromised the previous process of literature approval. The Twelve Concepts were floating about in rough draft form and from what we saw, they were in contradiction to the Traditions. We became aware of the fact that sensible motions were being brought to the floor of the WSC meetings time and again. These motions, worded in one form or other, had the effect of limiting voting to only RSR's, thereby making the WSC a body responsive to the Fellowship rather than the arbitrary body that it had become. These motions were smothered each time they came up. And finally, Conference Agenda Reports carried proposals for credit cards for World Service officials. Outrageous!

At the same time members of the fellowship were making the "baby blue" available to addicts in Denver. This effort seemed to be wide spread for a short period of time and then it abruptly ceased. Addicts who had wholeheartedly expounded the need for a truly Fellowship approved text one moment, recanted their convictions and supported the arbitrary trends of World Service the next moment.

Perhaps it was the court case that scared them off. Yet, some home group members of We Do Recover felt that the outcome of that court case allowed us the opportunity and the freedom to carry the message free from the dictates of a misguided service structure. We decided to "make a stand" for the principles of N.A. After all that was said and done we still felt that, as the basic text exhorts, "The Twelve Traditions of N.A. are not negotiable".

We were aware that there was an effort to get a new service structure going which was known as ASIS - the Alternate Service Informational Structure. ASIS put out a text, that seemed to be in adherence to the court case. It was nicknamed the "little red". So we began discussing the use of the "little red" as our official basic text.

Just like the "baby blue", the "little red" contains the words of the Third Edition Revised. And it has the original Fourth and Ninth Traditions in it. The front cover has the words "**Narcotics Anonymous** Study Guide Edition" printed on it. On the back cover, is a paragraph describing ASIS and the objective of their putting this text out. This paragraph is printed below:

"This book is being distributed by the Alternate Service Information Structure (A.S.I.S.) in an effort to more effectively reach the still suffering addict, who is not afforded the opportunity for treatment, due to lack of insurance. This book has one other main objective which is to reach out to those Addicts in Hospitals, detox units and Jails, that they may become aware of the recovery available to them. This book is intended as a self-help study guide, for all Addicts who wish to live Drug-free lives. It is our fondest hope that no Addict, anywhere, at anytime need go without help."

In the end we looked at the traditions as discussed in the Fifth Edition and compared them to the Traditions as discussed in the "little red". When explaining the Ninth Tradition, the little red is quite unequivocal about the role of service boards or committees. "None of them has the power to rule, censor, decide, or, dictate." This passage was omitted from the Fifth Edition. And thus our choice was clear.

We feel that by adhering to the original Fourth and Ninth Traditions, we are free to carry the message free from outside interference or governing from "above". By omitting the statements that, only Groups are N.A., and the statements clearly defining the role of service boards or committees, the WSC has removed their obligation to be subordinate to the groups.

We were taken off the meeting list for using the "little red". As a result, we are an isolated group. We have in the past undertaken a public information effort and knowledge of our meeting is also passed on by word of mouth. This perhaps is not as convenient as being on the meeting list, but it is sometimes a bitter lesson that spiritual principles are not subject to convenience. Ultimately, we are N.A. because we uphold N.A. principles. Regardless of what any of the existing service structure does, or says, We Do Recover is an N.A. group. And God willing we will continue to carry the message to the addict who still suffers. ♦

**-We Do Recover Group of NA
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♪If you move don't forget,
let us know where you went!♪

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Recovery or Politics?

The debate goes on, here in England - what to make of this baby blue basic text. Most of these discussions focus on things that go on outside of the group, like what happened at various WSC's, whether the WSO service structure is part of N.A., and so on.

We all know our primary purpose is to carry the message of recovery to the still suffering addict, and I believe this happens in the group. Therefore, what goes on in other places is of much less importance than what happens in the group. So the debate needs to look at the group service level.

All editions of the basic text carry the message that addicts can clean up and find a new and rewarding life. The 5th edition costs £8:05 (including postage), or £7:70 if you buy 6 of them. The green baby blue 3rd edition revised costs £1 (including delivery). What does this mean in practical terms? It means that groups can afford to give a text to every newcomer who walks in the door. It means that when we read the book, we can all have one to read. It means we can give a pile of them to the local prison. It means that *everyone*

who wants to learn more about recovery in N.A. can go and read about it, free of charge. It spreads the message very well. Isn't that what we're here for?

An Example

Here we used to buy texts and IPs from UKSO, and donate our money to a service structure that gave us very little for our money. Newcomers didn't get basic texts until they were prepared to pay for them, and our literature stock was forever incomplete. that's how it was, and I used to be part of it.

Now the group uses its money much more efficiently. Texts and IPs are printed here at a fraction of UKSO's prices, and the where-to-finds are printed by the group. It also runs a phoneline, with meeting information and contact numbers available 24 hrs a day, and has now got lots of posters up in doctors' surgeries, hospitals, public notice boards, and so on. With these and other services the group provides more support for itself and the still suffering addict than UKSO and the old area had ever done.

Our purpose is recovery, not politics. ♦