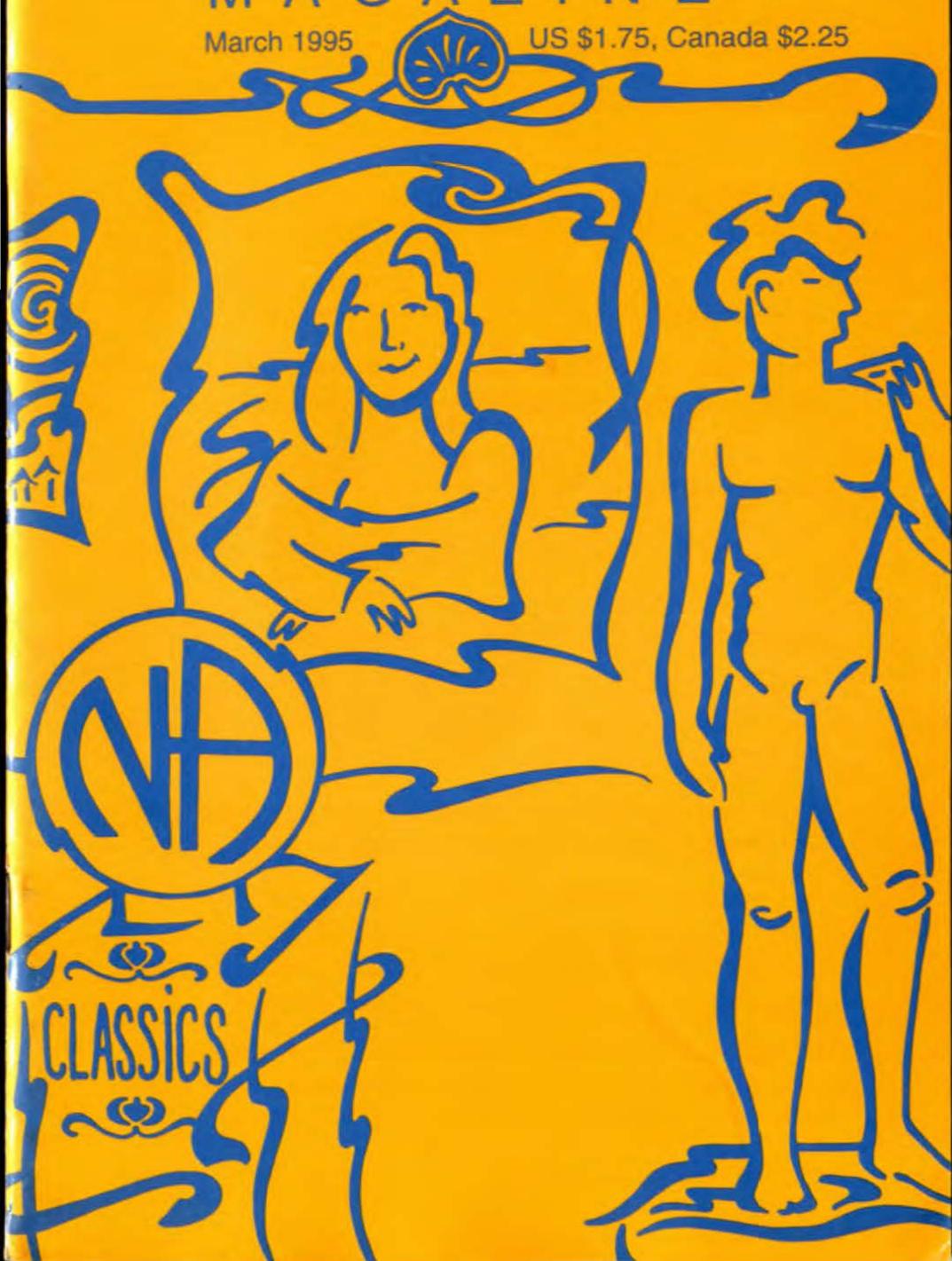


THE **NA Way**
MAGAZINE®

March 1995

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The Twelve Steps of Narcotics Anonymous

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

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

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From the editor



Annual Classics Issue

It's March—time again for our annual classics issue. For those of you who are new subscribers, we publish an issue of classic articles each March. Classics are those articles that focus on principles of recovery in an exceptionally creative or original way, or sometimes articles that are so moving, we can enjoy reading them over and over again. You'll find a wide variety of stories in this issue, from the fictional parable, "Jimmy and the Stranger," to the humorous, "A Thought on Old-Timers" and "Computerized Recovery Instrumen-

tation." The article, "Today I Fit" is from the second issue of *The NA Way Magazine*, published way back in October 1982. "Fighting the Gila Monster" was suggested as a classic by one of our readers, and we agreed, so here it is again straight from the pages of the October 1988 *NA Way*. We hope you enjoy our annual classics issue. We'd love to hear your suggestions for future classics. Write us at:

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CT, Associate Editor



November 1983

My bottom jumped up and bit me

Mine is not an original story, but it's valuable to me because it's the only one I've got—for a change. I used to have a lot of stories, a different one for every person I met. I told people what I thought they wanted to hear. I was positive that if I told you who I really was, and what I really felt, you'd either walk away in disgust or think I was crazy. So, I told you grandiose stories about where I'd been, what I'd done, who I'd seen, etc. I knew that I wasn't good enough in any respect for you to like me just for me. I was boring, lazy, judgmental, obstinate, argumentative, and extremely unhappy. I also didn't have a very good self-image, as you can probably tell.

What I didn't realize was that anyone can tell good stories if they practice enough. It was not me you liked when I told those stories. You may have liked the stories, but you knew they were just funny stories. You knew I was an addict before I even suspected it. You knew that compulsive lying was one of the characteristics of the disease of addiction. You

knew this because you had the same disease.

I was an addict who actively practiced my disease for "only" a couple of years. I never used a needle. I never did a large variety of drugs. I never lost a car, my driver's license, a house, children, or a job (probably because I never had any of those things to lose). I never, I never, I never . . . yet!

I did, however, find out that the insanity of addiction was too big for me to handle alone. This was only accomplished after a year and a half of extreme denial. I wasn't old enough, at fifteen, to be an addict. (How old are addicts, anyway?) I didn't use large enough quantities or use often enough to be an addict. (How much do real addicts use?) I didn't use the "right" kind of drugs. (You can only get hooked on heroin and morphine, right?)

Wrong! Drugs were but a symptom of my disease. As our literature states, it doesn't matter "what or how much you used, or who your connections were. . . ."

My disease started when I was a baby and began teething and my mom put a little whiskey in my milk to help me relax. It progressed when I suddenly only had one parent to live with, and going out and smoking a joint helped the pain go away. It progressed further when I began to lie when the truth would do—and got away with it. And when everything in life seemed a little more bearable if I got high. And so on.

I did not deal with the things people deal with, in order to learn how to grow up. I got high instead. It

was much easier that way. Until I couldn't get to school without a little help from my friends. Until I couldn't get to school, period. Until I couldn't make it home at night. Until I couldn't make it home at all. I was too busy escaping. It was wonderful. All my problems were passing me by, and I wasn't bothered at all. But my life was passing me by, also. I'd been kicked out of school after being an honor student the year before. I got kicked out of my mom's house, then out of my foster parents' house. I got kicked out of my circle of friends. I was slowly kicking myself right into the state of insanity that led me into NA.

Like I said before, I worked for a year and a half at cleaning up. I've been clean for five years now. Not that I've "made it." But I'm living and enjoying life without drugs. The world no longer revolves around me. Not that it ever did, but I sure thought so.



Today, I help other people see what this program has to offer. I go to schools and tell them about NA and how it helped me as well as a lot of other hopeless, helpless addicts. I am involved in group, area, and regional service to further our primary purpose. That is truly a change. My only purpose used to be to find out what you were going to do for me.

I needed to write about all this because earlier today I had an obsession to return to the craziness I've just described. I don't know why, but I do know that sharing with someone will help the obsession pass so I don't have to act on it. Maybe this will help someone else, too. I sure hope so.

Anonymous

May 1985

A thought on old-timers

Old-timers in Narcotics Anonymous are strange folks. Their eyes aren't bloodshot; their arms aren't marked up; their hands don't shake as much as they used to; they can speak without slurring their words; and some even look like regular people. They can, however, be hard to find. Even when we think we have one, it is sometimes hard to tell for sure.

Having devoted a lot of thought to this matter, I would like to share some things with the fellowship. These are simply my thoughts, but I think they might have some value.

I used to be afraid to write about this topic because I was afraid that the "Ancient Ones" might change if they ever thought we understood them. Addicts can be that way, you know! Nowadays, I am convinced that even though they are stubborn, there is no danger of them changing. More on this later.

I can say straight out that one characteristic that qualifies NA members as possible old-timers is the way they part with their wisdom. Yes! Just pick out someone who you think might be an old-timer, and ask that person a question. Depending

on what they do, you can tell right away if he or she is faking it.

If we get a bunch of advice, we can tell the person is faking. This isn't too dangerous, though, because we won't listen anyway. We all know that advice is cheap and worthless. After all, if advice worked, we would have been cured long ago!

Bona fide old-timers will always share about themselves when we ask for answers. I know it sounds crazy, but it is what they do. It can be very frustrating to ask one of these old fossils how to get through a crisis, or how to get rid of a character defect, and have to listen instead to how he or she worked the program and what happened.

Anyway, if we find people who pass this preliminary test, we must keep watching them. You see, in 1983, I accidentally discovered the absolutely indisputable quality that gives away an old-timer. The most valuable of these strange folks will actually show us how they work the program if we wait long enough. It happens eventually, so we must be alert.

I got sent to the 1983 WSC because no one else could go and everyone wondered what all those initials stood for. Also, I was curious about and wanted to see one of those "California addicts" that we always hear about. Well, while I was trying to figure out what all the fuss was about, I noticed a very unnatural phenomenon. More than once, some seemingly intelligent RSR or committee chair would get upset, mad, or full of resentment over not getting



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his or her way on some issue before the conference. This appeared normal to me, and I expected these people to throw a tantrum or start a fist fight like the rest of us usually do. Instead, they would excuse themselves to go work steps immediately! Upon their return, I noticed they were ready to accept the wishes of the fellowship and go on to the next issue. Amazing!

Another time, a fellow whom I respect very much shared with me his experience of that particular day. It seems that the opportunity had arisen for him to rip off a company and the desire to do it was totally absent. It was the first time in several years of clean time that overcoming the desire wasn't a problem in that particular circumstance. This change in his integrity was so startling as to be troublesome to him. He had never shared this with me before because he didn't want me to think that old-timers still had problems! This incident made my knees go weak. I was witnessing the transition from one of "us" to one of "them."

Until recently, I had never told any of these people how they had given me renewed faith and commitment by simply allowing me to be present while they worked their programs. As I said before, I always thought it would create change or even resentment. Today I know that old-timers won't change simply because I stole some insight from them. You see, I think that this type of behavior is somehow at the very core of our program of recovery. It is spiritual and it is what works—at least for me.

SS, Colorado

August 1985

Consistency and regularity

Why me? Why am I the one who has to be an addict? I used to ask myself this question over and over. Surrender to this disease did not come easily for me. Before I could make a beginning in my recovery, I had to admit powerlessness over a disease that I really didn't understand. I just knew intuitively that I was powerless, but what is this disease that I am powerless over? I was full of unanswered questions.

To help me understand a bit better, an old-timer put it to me this way: "Many comparisons have been made between addiction and other diseases, such as diabetes," he said. "Those are valid, but I have another comparison. I think addiction is a lot like BO. Yeah, body odor. Think about it. If we were at a party and it was getting hot in the room, pretty soon all the people with BO would start to display the symptoms. They would be slightly offensive to be around, so they would notice an invisible wall going up between themselves and the people around them. Before long, they would have their own part of the room to themselves. If one of the "normal" people took the time to softly hint to any of them

what the problem was, the afflicted ones would get indignant. They resent any mention of the condition whatsoever. Even when they suspect the real nature of the problem, they don't like to think about it or be reminded.

That was good for a chuckle, but it was when the story went on that the real wisdom of the comparison began to come through. "Medical science," said the older member, "in all its glory, has never found a cure for either addiction or body odor. Once you get either, it seems you have it for life. But successful treatment has been discovered for both conditions. For BO, it is regular bathing with soap and water. But the key is consistency and regularity. Who would try to bathe for an extended period of time to get super clean and then go a week or two without cleaning up, thinking he ought to be good for a while now? No matter how clean he got the first time, the symptoms would reappear in about the same time as they would after a normal bath. For addiction, the treatment is regular NA meetings, but again the key is consistency and regularity."

As usual, the wisdom of the old-timer was worth listening to. I have been clean for a number of years now, and the principles of consistent and regular maintenance have become the cornerstones of my recovery program.

To extend the comparison, I have learned in recovery to shower daily. I don't feel good these days if I'm not physically clean. All of my friends know that I shower every morning, but none of them has ever come up to

me and said, "You know, you have smelled pretty good for the last few years now—don't you think you could quit taking those showers every day?" Even the least brilliant of them could figure out that it's the daily showers that allow me not to smell bad. Yet the same people, seemingly sane in all other respects, sometimes say things like, "You have been clean for a number of years now;

"You have smelled pretty good for years now— don't you think you could quit taking those showers every day?"

you have a good job, a good marriage. You don't seem like an addict anymore. Why do you still have to go to those meetings?" The answer, of course, is, "So that the line of reasoning you just outlined never becomes a little voice in the back of my own head. Maybe the rest of the world can afford a little insanity like that, but I can't."

The reason I can't relates to something else that was passed along to me by that same old-timer. He told me that the thing I lack that makes me an addict is an effective mental defense against using drugs. It's so true. During my active addiction, no matter how strong my reasons for not using, when a using situation presented itself, I just got amnesia.

Somehow, I just didn't consider the scope of a decision to use. No matter that I was risking my career, my relationships, my life, and, most importantly, my self-respect—I just used. Before long, I was looking into someone's disappointed eyes again, feeling hollow and aching inside, wondering how I could have done it all over again. That's a feeling that used to haunt me every day of my life, and today I'm free of it. And you can bet your sanity that I never want it back.

So just as my daily showers ward off the bad smell, so do regular meetings ward off the possibility that I may degenerate to that defenseless state of mind again. I have been taught that this is a simple program, and when I look at it like this, I guess it really is.

Most of us realize after some time clean that the central issues in our recovery no longer revolve around drugs, even though staying clean must always come first. An honest effort at working the Twelve Steps and living by the Twelve Traditions sends us into a lifestyle that does not involve drugs, but it does involve growing up and learning to meet life on its own terms. For me, even though the central issues change over time, the basic principles of staying clean don't. The word "clean" has grown to mean a lot more to me than not using drugs, and I am learning to apply it to my life in general as I grow. Today I want to feel clean inside.

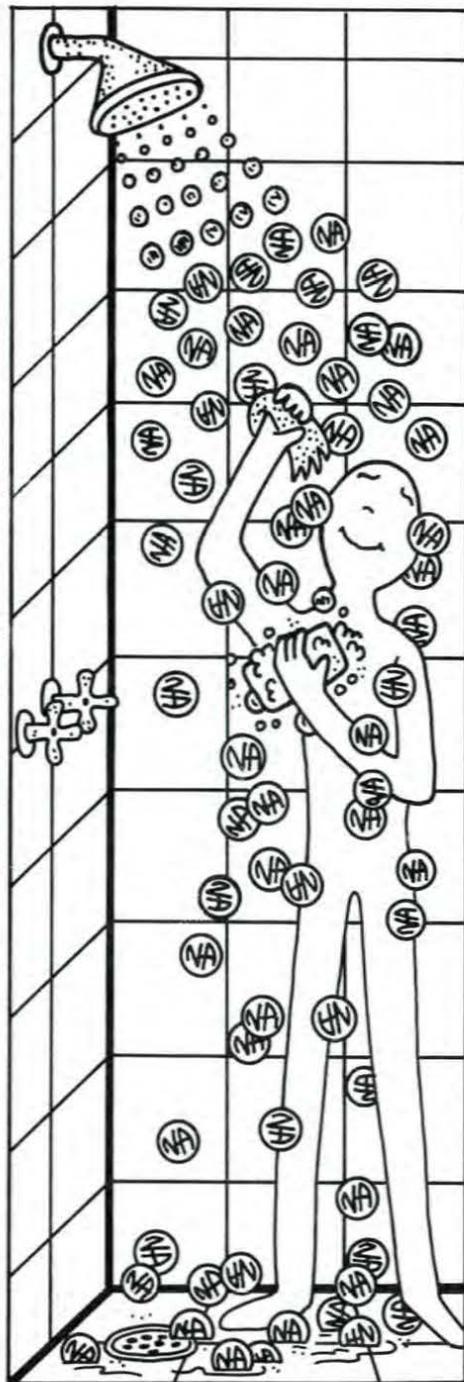
I understand today that my best insurance policy against ever feeling as unclean and worthless as I once

felt is to apply the same principles of consistency and regularity to all aspects of my program as I do to meetings. As I learn to meditate, I find that to reap the benefits I must do it consistently and regularly. That way, even though any single meditative experience may not be too spectacular, I am living with just a notch better conscious contact with my Higher Power than I would have without consistent, regular meditation. That pays off in many, many ways.

I have found that if I pay my bills consistently and regularly, my financial problems diminish. If I see my sponsor consistently and regularly, we stay on top of my recovery much better. The principles of consistency and regularity, it turns out, are what make Narcotics Anonymous a program of spiritual fitness rather than one of constantly bailing myself out of jams. Of course, in the real world I don't always live up to that ideal, but striving for it sure increases my quality of life.

My rule of thumb has become, "If it enhances my recovery to do something, then doing that thing will enhance my whole life." I am undisciplined by nature, so progress in some areas is slow, but as long as I maintain my spirituality first, progress is also steady. I used to ask, "Why me? Why am I the one who is an addict?" Today I say, "How did I get so lucky as to end up in this program? It's the greatest gift God could have given me."

RH, California



Fighting the gila monster

I was driving one day in rural Arizona, between Cottonwood and Cornville, when I saw several people in the middle of the road motioning to me to slow down and pull over to the shoulder. In the middle of the road, there were several people with brooms sweeping something up. "A wreck," I thought to myself. So, with time on my hands, I fell back on one of my character defects and began to take their inventories.

There was an old cowboy with his jeans hanging so low that you could see more than you cared to. He was driving a beat-up old truck that was held together with baling wire. Another newer truck, a four-wheel drive with huge tires and a dirt bike in the back, must have belonged to the shirtless young studs with sunglasses. They were checking out two well-endowed teenage girls who must have been driving daddy's caddy. There was also an older couple wearing polyester and driving a Travel-All pulling a trailer with Minnesota license plates.

"What an odd group," I thought. "Ahh, the brooms must have come from the trailer. Wait! They aren't using those brooms to sweep up

glass; they are using them to shove a gila monster across the road!" (For those of you who may not know, a gila monster is one of the only two types of poisonous lizards in the world, both of which live in Arizona and both of which are protected by state and federal laws.)

Here was a group of people who seemed to have nothing in common, but had banded together for a common goal: to chase that gila monster across the road. It then dawned on me just what I had seen. I had been looking only at these people's differences, not at what they had in common.

Narcotics Anonymous is much like this to me. If I seek to find differences, I'll find them. Maybe I don't like this person's tattoo, or that person's car, or the way someone else styles his hair. No matter what differences we may have, we still have some very basic things in common. First, our disease: addiction. Second, our recovery. If we keep looking for differences, all we will have in common is our disease and how we feed it.

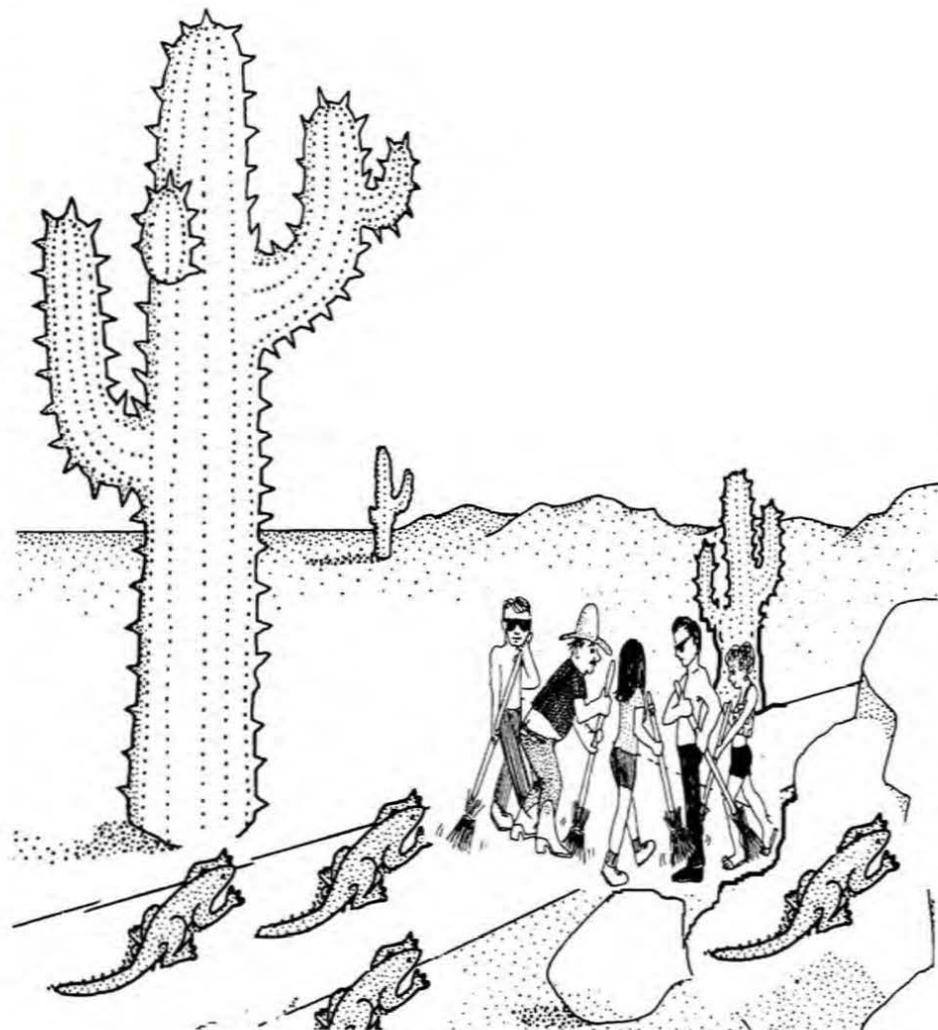
In NA we seek each other out. We band together to chase that gila monster (our disease) across the road no matter what other differences we may have. We have a common cause: recovery.

Oh yeah, the gila monster. Well, once those people got it across the road, wouldn't you know, it decided that it liked the other side better and crossed over again.

DB, Arizona

Remember our First Tradition.

Who knows when you might need help getting your gila monster across the road.



Computerized recovery instrumentation

Yes, it's here! This range of state-of-the-art equipment epitomizes all that is best in digital recovery. It's not cheap, but it's the best.

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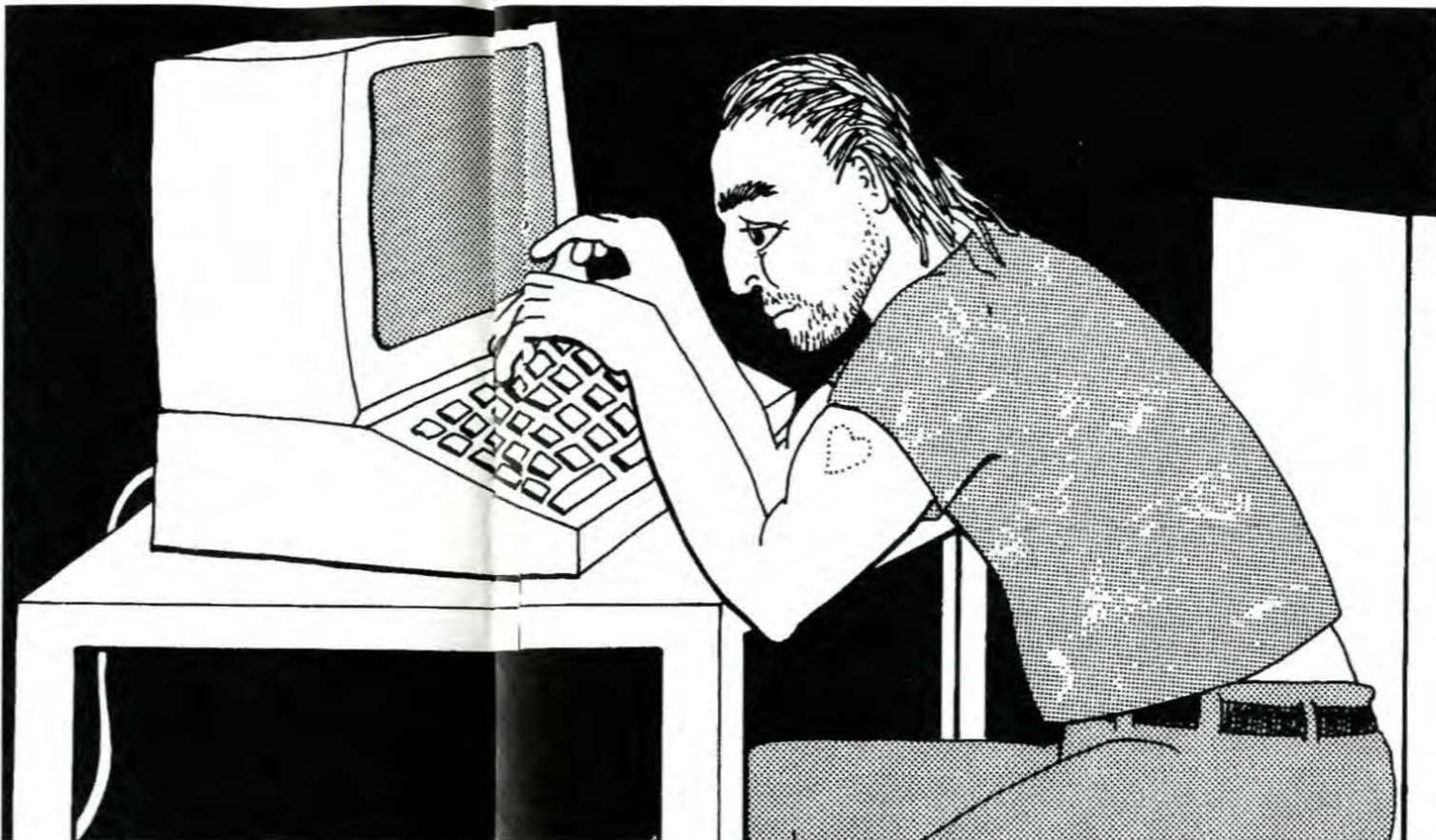
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This is the one! With the ultimate aid to prayer and meditation, God's will is a cinch!

Get well today the CRI way!

JB, England

She hit a home run

My family, my wife and two girls, suffered through my active addiction. At best I was an absentee father for ten years. I put them through years of disappointment, "no shows," embarrassment, mental turmoil, and pain.

Throughout this time, my wife was the sole parent, provider, and comforter for our children. I can remember thinking, "They don't need me. I'm of no use to them." Toward the end, I thought they had not only learned to get along without me, but had made a decision to do just that.

During this time, my wife had started attending a twelve-step program for families of addicts. I thought that she was just going to a group of people and telling them about me. I noticed a change in her, and I didn't like it. She was beginning to act as if she didn't care any more.

My addiction was rampant. I had lost a lot of money. I basically wasn't working any more, and my health was terrible. I was literally dying. Although I was insane, I sought help. Through this help, almost three years ago, I found NA.

FROM ADDICTIVE ADDICTION TO FREEDOM



When I first began attending meetings, I was aware of an honesty there. I carried some of it away with me each time. I began exposing myself only to people who wanted to stay clean. My desire and my strength to stay clean became stronger. The members showed me they loved me, and I began to love myself. I also carried this home with me.

Slowly, I began to feel comfortable with myself, with other people, and with my family. Slowly, I began feeling accepted and forgiven. I know today this came from the meetings, working the steps, helping the addict who still suffers, and seeking the will of my Higher Power.

I became more involved in NA, especially in service. This also ran parallel to the recovery of my family life, for I became more involved with it. My two girls, sixteen and twelve, began asking my opinions on things. My older daughter asked about boys and my younger daughter asked about baseball. Yes, baseball, for she plays Little League baseball with the boys. She pitches and plays third base. Wow, am I proud of them, and, although it's hard for me to believe, they are proud of me.

The support I have been given has really been helpful in my recovery. Without it, I don't know what would have happened, but I truly believe that had I not been active in NA in every way possible, the support would not have been enough for me to stay clean. I sometimes wondered if I could make it without drugs, but I kept coming back, because this fellowship gave me a choice.

Today, I have things I either never imagined or never appreciated. I have freedom, I have my family, and I have NA. These things encompass my life. However, staying clean is my first priority, for without that I have nothing. The things I have received by staying active in this program often overwhelm me.

My younger daughter has been playing baseball for six years. Although she is very pretty and feminine, she is some ballplayer. This is the first year that I have attended all her games. This is also the first year that I have truly been a family member.

She was picked to be in the league's all-star game. She has been frustrated about her hitting, but her second time at bat, she hit a home run

over the fence. This was her first home run ever. Although the ball only cleared the fence by three or four feet, it looked as if it cleared by a hundred feet. It was as exciting a moment as I have ever had. No chemically induced feeling could ever touch the feeling I experienced for her, or the gratitude I had just for being there. My first thoughts were, "Thank you, God. Thank you, NA." I had to be grateful, for I know that I have very little to do with where I am today.

This home run may seem like a minor unexpected surprise, but to me it was a revelation of the miracle. The true miracle is what NA has done for me. The awareness and the gratitude I have today is the miracle.

For me to continue my progress and true enjoyment of life on its own terms, all I need to do is keep doing what I've learned in NA: go to meetings, work the steps, share with others, be honest, open-minded, and willing, and be active in our primary purpose. It's that simple. It just took a home run over the fence by my daughter to again emphasize how simple this program is. Man, did she hit that ball!

RK, Tennessee

Jimmy and the stranger

The dust had just begun to settle as he strode from the cantina into the street. His grimy, roughened fingers gripped the brim of his hat; he lifted it from his sweating brow, then wiped his forehead with the sleeve of his tattered shirt. He glared up into the sun, showing his disdain for that un-earthly presence.

A mongrel dog ambled by. A tumbleweed rolled past, lifted gently on its journey by the cool northeasterly winds blowing in from the mountains. A door slammed in the distance, but the sound... it was strange... there's no door that big... and it hit him. Consciousness. Damn!

"Jimmy!" bayed Mrs. Wilson, sure her good-for-nothing son was dreaming his life away as usual. "How many times I gotta tell you? You ain't never gonna amount to nothin' if you don't get up and get to school. Ever since you started going to these NA meetings you've been running late. What's with you, son? Let's get a move on!" And with that, the whirlwind of Ma Wilson receded back down the stairs.

Jimmy smiled to himself. It wasn't that he didn't like school. He did. As a matter of fact, he hadn't realized

how much he did like it until he had stopped getting high every day before class. His mom couldn't seem to understand that he no longer needed to leave at 7:30 for school. Hell, classes didn't start until 8:30. He no longer needed to burn a few before home room or get a "boost" or two to help him through the morning classes.

It had been hard at first. Everyone seemed to have known that Jimmy had "gone somewhere to get straight," and although his old buddies wanted to pick things up where they'd left off, Jimmy had learned that was not part of his recovery. Those first few days had seemed impossible.

The only difference had been his new friend, Rob. Rob had been the first person who had welcomed Jim back at school without offering him something to smoke or snort. They had never been friends before Jim's, uh, "vacation." Rob had run with a different group, and Jim's friends hadn't approved; as a matter of fact, Jim had considered Rob a real nerd. He didn't quite know why, other than the fact that Rob and his friends didn't use.

It had seemed peculiar to Jim that everyone didn't use *something*. There had been another fantasy blown apart when Jim had attended his first NA meeting and had met more than a hundred recovering addicts. He had joined a few of them after the meeting at a small coffee shop and, although he had not had much to say, he had felt somehow that he was in the right place. Through some weird quirk of fate, he

WCNA XXV

Paris, France - September 14, 15, 16, 17, 1995

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For round trip travel on weekends add \$20.00 US.

Connecting flights from other cities are available for an additional charge. These packages include: round trip air transportation on US Air or Air France, 5 days/4 nights accommodations (based on double occupancy) at the headquarters, Hotel New York in Disneyland Paris; shuttle service between the Paris Airport and Disneyland Paris; and all taxes. All packages are based on availability.

All travel must occur between 8 September and 22 September in order to get the discount airfare. If you would like to stay longer than five days at the Hotel New York, add \$66.00 US per day to the cost of the package. If you would like to stay additional days at another hotel in Paris, Travel Smart Inc. can assist you with your plan. Travel Smart, Inc. can be reached at (800) 278-3113/(619) 278-3113.

While there is no deadline on reservations, we suggest that you book your package early, preferably by 15 April 1995.

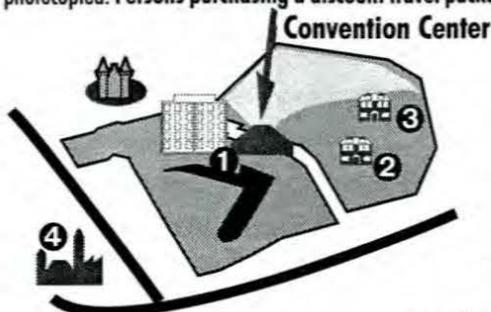


If you need any additional convention information please call the World Service Office, Inc.
(818) 780-3951 Ext. 120

Hotel Reservation for WCNA XXV

PLEASE PRINT ALL INFORMATION CLEARLY

IMPORTANT NOTE: Your reservation must be received **BEFORE THE AUGUST 14, 1995** cut-off date. Convention rates may not apply after above cut-off date and will be based on availability. Confirmation will be sent by the hotel to the individual named in Part I. If more than one room is required, this form may be photocopied. Persons purchasing a discount travel package must send this form to Travel Smart, Inc.



Convention Center

Send to:

Disneyland Paris Vacances

C.R.O. Convention/Service Reservation

BP 132

77777 Marne la Vallée Cedex 4, France

OR FAX TO:

+33 (1) 60-30-50-51

No telephone reservations will be accepted.

Part I

Name _____
Address _____
City/State _____
Country _____ Zip _____
Area Code () Phone Number _____

Part II

Select up to three choices from participating hotels. Enter names below.

1. _____ 2. _____ 3. _____
First Choice Second Choice Third Choice

Note: Rooms are assigned in date order received. If your first choice is not available, assignment will be made at next available choice. Changes and cancellations must be made directly with hotel.

Print or type names of occupants. _____, _____, _____

Arrival date _____ Departure date _____

For all hotels, indicate: Smoking Non Smoking

For Hotel New York only, indicate: Single King/Queen Bed Two Queen/Double Beds

Part III

An advance deposit equivalent to one night's stay at the hotel of your choice is required for each room. Forms will be returned to sender if received without deposit. Checks must be payable in French Francs and made out to Disneyland Paris. Bank checks payable in French Francs are available at most commercial banks.

Enclosed: _____ FF or charge my: AMEX VISA MASTERCARD EUROCARD CARTE BLEUE

Charge Card # _____ Expiration date _____

Signature _____

Travel Information

- **The official currency in France is the Franc.** As of January 1, 1995, one US Dollar was worth approximately five French Francs. We have used this figure to give you approximate prices in US Dollars. However, the currency exchange rate may change at any time. Current exchange rates are printed regularly in the business section of most daily newspapers.
- **Paris is served by two airports:** Roissy-Charles de Gaulle and Orly.
- **A valid Passport** is required for all non-European citizens entering France.
- **Airport Shuttles** leave from both airports every 45 min. for Disneyland Paris. Approximately FF75,00 (\$15.00US).
- **Train** (RER from Paris/Chatelet-Les Halles to Disneyland Paris): Line A4, direction Marne-La-Vallée. The trip takes approximately 40 min. and leaves every 16 min. The last train from Paris to Disneyland Paris is at 0h35 am (12:35am) and the last train from Disneyland Paris to Paris is at 0h22 am (12:22am). Approximately FF 37,00 (\$7.50US) one way. Three day travel Pass FF200,00 (\$40.00US).
- **Taxi:** From Paris to Disneyland Paris, approximately FF400,00 (\$80.00US).
- **Rent A Car:** For the best rates, contact travel or car rental agencies prior to departure.
- **Parking** is free for hotels residents and FF20,00 (\$4.00US) per day for visitors.

Official Discount Travel Package

Official discount travel packages are available from most North American cities through our official travel agency for this convention, Travel Smart, Inc. These packages should be booked early due to limited availability. The packages include round-trip air transportation on US Air or Air France, 5 days/4 nights accommodations (based on double occupancy) at the headquarters Hotel New York, shuttle service to and from the airport, and all taxes.

For more information, see back panel of this flyer.

Travel Smart, Inc. can be reached at (800) 278-3113/(619) 278-3113.

Hotel Information

Note: All rooms are payable in French Francs. US rates are approximated.

- 1 **New York Hotel** — This will be the headquarters hotel and is adjacent to the Convention Center. It is a luxury art deco styled hotel which is situated on the shores of lake Buena Vista. Each room is air-conditioned and equipped with color television and mini-bar. Services included: health club, indoor/outdoor pools, tennis courts. Rates: FF650,00/\$130.00US per night (up to 4 people in one king or two double beds).
- 2 **Hotel Cheyenne** — This casual hotel is furnished and themed in the style of a wild west American town and is a 10 min. walk from the Convention center. Rates: FF495,00/\$95.00US per night (all rooms sleep up to 4 people in 1 double bed & 2 bunk beds).
- 3 **Hotel Santa Fe** — This hotel is decorated in New Mexico style and is a 10 min. walk from the Convention Center. Rates: FF495,00/\$95.00US per night (all rooms sleep up to 4 people in two double beds).
- 4 **David Crockett Ranch** — A 10 min. drive by automobile from the Convention Center, these bungalows, equipped with full kitchens including pots and pans and a microwave, are located in the middle of a small forest. Rates: FF495,00/\$95.00US per night (all cabins sleep up to 6 people in 2 double beds & 2 bunk beds).



WCNA XXV Registration

PLEASE PRINT ALL INFORMATION CLEARLY

Name _____

Address _____

City _____ Province/State/Country _____

Zip Code/Postal _____ Telephone() _____

Additional Registrants _____

All registrations must be mailed by August 25, 1995, after which on-site registrations will be accepted.

Event	Price	Quantity	Total
• Registration (before August 1st, 1995)	\$30.00	x _____ = \$ _____	
• Late Registration (after August 1st, 1995)	\$40.00	x _____ = \$ _____	
• Friday Midnight Boat Cruise on the River Seine in Paris <small>(transportation to and from Paris included; limited tickets available)</small>	\$20.00	x _____ = \$ _____	
• Saturday Theme Dinner (approx. 2.00 PM-5.00PM) <small>(limited tickets available)</small>	\$25.00	x _____ = \$ _____	
	Newcomer Donation	= \$ _____	
	Sub total	= \$ _____	
One day pass discount pass to Disneyland Paris: <small>(Not an organized convention event)</small>	Adult \$36.00	x _____ = \$ _____	
	Child \$28.00	x _____ = \$ _____	
	Total Amount Enclosed	= \$ _____	

Method of payment: Master Card American Express VISA Check/Money Order**

Card Number* _____ Expiration Date _____

Signature _____ Date _____

*All credit card payments are processed in the U.S.A. and may include a service charge. **Must be made payable to WCNA XXV.

If you live in North/Central/South America mail to:

WCNA XXV c/o WSO, PO Box 9999, Van Nuys, California 91409-9999 USA

If you live in Europe/Africa/Middle East/Asia Pacific mail to:

WCNA XXV c/o WSO—Europe Avenue Winston Churchill, Laan 249/B15, Brussels, Belgium

For all registration information, please call: (818) 780-3951/Fax (818) 785-0923

To speak with the Convention Committee in Paris, please call +33 (1) 40-86-09-36

• The Convention will be held in English • Do you need translation? yes no

If yes, What language do you speak? _____

If you have special needs due to a physical challenge, please specify: _____

Programming Information

Wish to speak? • Main Speakers: 5 years clean time • Workshop Speakers: 3 years clean time

Send tapes to: WCNA XXV Program Committee, PO Box 9999, Van Nuys, CA 91409-9999 USA

Tape deadline extended to May 1, 1995.

Tapes must include name, address, and phone number of speaker in order to be considered.

Anyone wishing to volunteer for the convention:

Volunteer's Name _____ Tel. () _____

had ended up right where he was supposed to be.

"Just a few more minutes of sleep," Jimmy thought, snuggling back into the warmth of his pillow. "No big rush . . ."

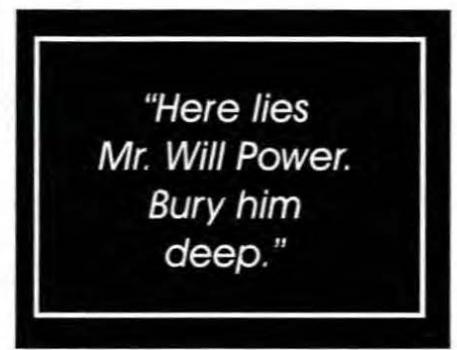
The wind whipped through the boardwalks of the store fronts. The dark stranger smiled as he tilted his head up, peering out from under the brim of his hat. It was as though he already knew what lay ahead, and the wind had only signaled to him the inevitable. Far off in the distance, set between the town and the near mountain back, rose a single silver cloud. Through the heat waves, something shimmered near the earth's surface.

The townspeople froze as a lone horse and rider emerged from the horizon. Then, as if in concert, the crowd in the streets began to wither. Mothers ran out and fetched in their young. Storekeepers closed the wooden shutters over their sacred glass fronts. Ranch hands gathered in groups outside the saloon, keeping close to the safety of the swinging doors a few feet away. Safety. That was it. Where were they going and who were they hiding from?

The rider, now only a few hundred yards away, slowed to a canter. Finally he stopped and stood his ground in the middle of the street. The sun shimmered directly behind the approaching rider. But something isn't right here! The rider. He's small. It's only a boy!

Now only fifty yards away, the boy reined in his fiery mount and stepped off as though he had been born in the saddle. He walked slowly toward the

stranger. Their eyes locked onto each other's. The stranger's fingers began to twitch near his holster as the boy strode to within twenty paces and turned square to face this dark menace.



"Seems you're the only thing standing in my way to Paradise Valley, old man, and I aim to go there with a little help from my friends here." As the boy spoke, the stranger's hand seemed to move, but there was no mistaking the flash of the Colt .45 that he now held tightly aimed at the heart of his young adversary. With one swift motion, he had gathered up that weapon and, squeezing the trigger, sent a messenger of death toward the boy's heart.

Jimmy Wilson's bed creaked as the bullet slammed into the boy's chest. And then a smile came to his lips. "Not today, pilgrim. You see, I've brought a little insurance with me." The stranger knew his shot had been true, but now, ground behind the vest where the bullet hole clearly played, came a hand gripping—a book! A book! Ha! The boy had been saved by a book!

The monument at the boy's side caught the stranger by surprise and,

as he began to bring up his pistol for another blast, he felt his own body shudder as he was flung to the ground. The boy stood fast and smoke poured from his gun where moments before there had been nothing.

Jimmy walked to the side of the dying man who now seemed so small, and he bent down to place a note on the chest of the stranger. The townspeople would find his cold body there, his hand clenching the note that read, "Here lies Mr. Will Power. Bury him deep. He has sent many to an

early grave and has stalked me now for the last time. You can find me down the road apiece. On recovery road. Signed, JW."

"Jimmy! Jimmy! Wake up or you're gonna be late!" As he hurried out the door Jimmy yelled back, "Thanks, Mom. I love you. I'll be home right after school to help with the chores."

"Chores?" wondered Mrs. Wilson. "That boy's been watching too many Westerns. Chores? Hmmm..."

SR, Florida



December 1984

A special inventory

I've just been relieved of a resentment and I feel great. I had a lot of resentments when I came into the NA program, but by the time I had worked my way through the Twelve Steps for the first time, they had been removed from me.

I stayed fairly free of resentments for the next two years. When I became angry with people, praying for them on a daily basis seemed to handle the problem nicely.

My sponsor spent a great deal of time convincing me that I was not as important as I had thought. I came to realize that people did not really do things to me, they just did whatever they needed to do and if my feelings got in the way, it was my problem. I believe that other people spend about as much time thinking about me as I spend thinking about them—which isn't much.

Eventually, a situation arose in which this was obviously not the case. Someone did try to hurt me through character assassination. They succeeded only because I reacted with anger and stayed angry.

I found myself whiling away the moments by conducting conversations in my head. I would engage this

person in a verbal duel and emerge victorious. He would be repaid for the wrong he had done me and it would happen publicly. I would repeatedly rehearse imaginary situations, searching for the perfect "killer sentence" to accomplish my revenge. After a few days of this, I knew I had to do something. Praying for the person wasn't enough this time. I needed to go back to the Twelve Steps with the problem. I work the steps every day, and I had been seeking help through Steps Three, Six, Seven, Ten, and Eleven right along. The steps always work. They are never a waste of time. But they work the best for me when I take them in order. I went back to Step One.

I could readily see the truth of the first two steps, and the need for the Third Step. However, when it came to this matter, I was not succeeding in turning my will and my life over to the care of God. I was still getting too much sick joy from my mental ambushes. I repeatedly fell back into delusions of power and mental attempts at managing my life. I knew it was crazy to spend my time thinking about actions I had no intention of taking, or words I had no intention of speaking, but it seemed I could not stop thinking about it.

I was able to grasp, for the first time in my life, how resentments could lead me back to using. This program had spoiled me; I now knew what it felt like to feel good. While I wasn't spending every waking moment dwelling on this resentment, neither was I feeling as good as I knew I could. I could tell that my attitude was deteriorating, and that

it would continue unless I did something. I understood how, if I allowed time to compound the misery, using would look like a good idea. I attended my usual Tuesday night step study meeting. We were on Step Four. I listened to newer members talk about taking an inventory for the first time and getting rid of anger and resentment. I had just done another Fourth Step about two months before. It covered my life since the previous inventory. It hadn't occurred to me to do an extensive inventory on just one aspect of my life,

but now I knew that I needed to do just that.

I wrote an inventory the next day, and some relief was immediate. Two days later I read it to my sponsor and the relief was total. Healing through the remaining steps was open to me again. Once more, I was able to love the way I felt.

The solution to my problems is always in the Twelve Steps of NA, but I can't always guess which step. I'm grateful for a sponsor who constantly advised me to go back to Step One.

BJ, Kansas

October 1982

Today I fit

Have you ever felt like a square peg that someone was trying to shove into a round hole? My whole life was spent feeling just that way. I was constantly trying to whittle my square sides down so that I could fit into a round hole somewhere. I never felt a sense of belonging anywhere, and yet tried to fit in everywhere.

It always seemed that I fell about an inch short of fitting in. I was not pretty enough to fit in with the beauty queens. I wasn't smart enough to fit in with the intellectuals. I wasn't bad enough to fit in with the drop-outs. I was neither rich enough to fit in with the jet-setters, nor poor enough to fit in with the street gangs. I was just never enough. The worst part of it was that I didn't even fit in with myself. I was never enough for me. I was detached from everything.

I made my way around the twelve-step programs and still never felt like I belonged. Something was still missing. I kept trying to make myself fit in. The labels that are based on substances just never seemed to fit me. I remained an outsider. I kept trying to fit in and never could.

When I came around NA, I still had those feelings of not belonging. You see, I never used "narcotics" and got caught on that word. Thanks to some good people in this fellowship, I came to understand and surrender to the First Step, which states that I am powerless over my addiction, period. The First Step came to mean just that for me. I finally belonged. I no longer had to try to fit in. I am not an alcoholic. I am not a drug addict. I am not a compulsive overeater. Nor am I any combination of those labels. I am all of them and more—an addict.

Thanks to the Third Tradition, I no longer need to try to fit in, for it states, "The only requirement for membership is a desire to stop using." It doesn't put any stipulations on what or how much I used in the past, just what I want to do about it.

I have the desire to stop using, and I am free today to recover from my addiction. The freedom is based on the fact that my recovery is limitless.

Abstinence from a particular substance is not my goal. I can choose to stop using lots of things today, and I have the desire to do so. I want to stop using substances, people, places, situations, lies, cons, old ways, and so on. These things are all symptoms of my disease, and as soon as I choose to acknowledge them as such, just that much sooner will I grow in my recovery.

Today I am a round peg—an addict. That simple identity enhances my recovery. Today I fit into a round hole: the NA Fellowship. The explanation of the symbol of our fellowship states that "the outer circle denotes a universal and total program that has room within for all manifestations of the recovering and wholly recovered person." I no longer have to try to fit in. Thank you, NA, for giving me the sense of belonging that I have searched for all my life. My searching is over, and I am home.

Anonymous



Self-centeredness

Today was a very fast-paced day. I sat and began to appreciate the quiet of being alone. The awareness of my spiritual growth reminded me that I am never alone. Upon entering NA I discovered that active addiction had robbed me of many dreams, friendships, and successes. I was determined to do something about it. I had a drug problem. I was going to come to NA. I went about meeting all the people at the meetings and talked at length in the NA lingo: Turn it over. I can't, we can. I'm willing to go to any lengths. No pain, no gain.

I found a job and started to gain some material possessions. I met someone special and fell in love. Alive and clean, I was in love with the idea of being in love. I was off and running both of our lives. I stopped periodically to pray, attend meetings, and go through the motions of recovery that I learned in NA. After a period of time, I was again isolated by my addiction. This came from practicing principles as I, not we, understood them.

Although I don't totally understand my addiction, I accept it today.

I don't understand my Higher Power, yet I ask for my Higher Power's will to be done today. The spiritual principle of surrender has proven its point over and over in my recovery.

Getting involved with my group in the day-to-day workings of service, I ran into a lot of areas where I was uninformed. My self-centered, self-serving, self-seeking attitude led me to think, "If I don't know, it's not worth knowing." Trying to graft a new idea onto a closed mind truly doesn't work. I isolated myself from other trusted servants and other recovering addicts. I separated myself from my daily program of recovery (the Twelve Steps, prayer, meditation, and taking positive action). Upon rising in the morning, fear became a constant companion, one I was seldom able to shake. Only "true confessions" from the podium and self-criticism seemed to humble me enough to seek recovery.

I have gone through gradual changes by working the steps in my life. I finally listened as others shared their experience with the steps. Through continued absti-

nence, love, and the care and concern of other addicts, I was able to survive the total isolation in which my addiction held me captive.

Today, the same things still frustrate me. My addiction frustrates me. Fear still enters my life. There is one substantial difference today; I have my priorities in better order. NA gives me the freedom to be myself. It has provided a clear direction

for a conscious contact with my Higher Power.

God, as I understand God, allows me to surrender with the assurance that happiness comes from within. The chains have been removed. I am beginning to respect myself. Humility, honesty, and integrity can be obtained by living the steps and surrendering daily. This gives me a vision of hope. I can't, we can.

Anonymous

You arx nxxdxd

It is timx for mx to writx a lxttxr on my nxw sxlf-corrxtcting typxwritxr. I havx wantxd onx of thxssx machinxs for a long, long timx. I likx to writx a lxttxr that looks rxally good and is pxrxfct. You spxnd a lot of monxy on a machinx likx this, so you xpxct it to work pxrxfctly.

As you can sxx, thxrx is onx kxy on this machinx that will not function. Thxrx arx forty-six othxr kxys that function wxll xnough—but what a diffxrxncx it makxs whxn onx kxy is not working. Can you undxrstand what I'm trying to say?

Our fllowship is a lot like my typxwritxr. It only takxs onx mxmbxr not working to makx a lot of diffxrxncx. Of coursx, if you askxd such mxmbxrs, thxy would say that thxy havx vxry littlx to offxr and don't considxr thxmsxlvx vxry important, that what thxy do will not makx or brxak thx fllowship.

NA nxxds thx activx participation of all of us—thx mxmbxrs. I havx found many ways to hxlp thx suffxring addict through activxly sxrvng in NA. I fxxl and bxlixvx that thxrx is a place for vxxyonx—from thx oldxst of old-timxrs to thx nxwxst of nxwcomxrs.

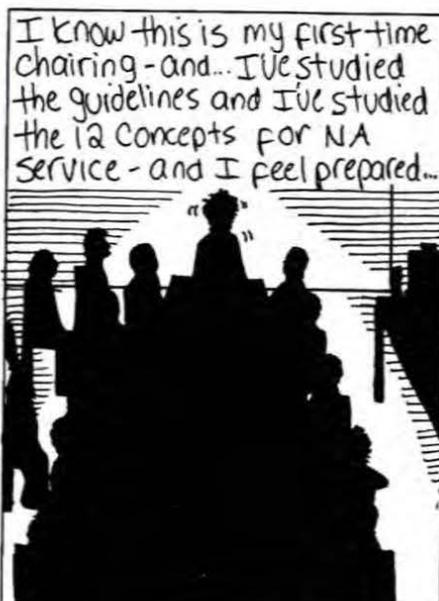
Wx should nxvxr undxrxtimatx thx importancx of what onx pxrson can do. Onx ridx givxn to a nxwcomxr, a fxw months of sharing an xncouraging word—you may nxvxr know thx diffxrxncx you can makx.

Say to yoursxlf, thx nxxt timx you think you arx not nxxdxd bxcausx you arx only onx pxrson, "Onx kxy makxs a diffxrxncx in a typxwritxr, so onx mxmbxr can makx a diffxrxncx by hxlpng out."

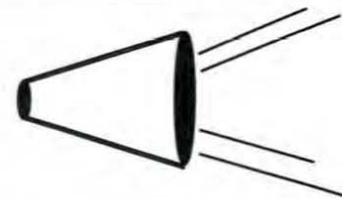
If I can gxt anything across to you in this lxttxr it is this: You arx a kxy mxmbxr of this fllowship and you arx nxxdxd vxry much.

Anonymous, Alabama

Home Group



Forum



An update on the steps and traditions language issue

Quite a bit has happened in relation to the "Motion 39" discussion since WSC'94. The editors have learned that what we have been referring to as Motion 39 actually became Motion 88 at the 1994 World Service Conference. Motion 88 proposed a plan by which the fellowship could address the steps and traditions language issue. The plan called for discussion of this issue during the coming year and outlined a process by which the fellowship's conscience could be registered.

What was first introduced as Motion 39 at WSC'93 was actually altered quite a bit by the working group assigned to discuss it during that conference. The original motion referred only to the male gender assigned to God in NA's steps and traditions. However, the working group at WSC'93 felt that "the issues expressed in Motion 39 are bigger than the language used in Motion 39" and that those issues should therefore be discussed for an extended period of time. The work group recommended that the following two questions be committed to the fellowship.

1. Does the language of the steps and traditions truly reflect the principles of the program?

2. If not, what language does the fellowship feel would better reflect those principles?

The Motion 88 ad hoc group has developed an issues paper and workshop guidelines that the fellowship can use to hold discussion forums. That package was mailed to *Newsline* recipients and is available to anyone requesting it.

The ad hoc group originally believed that after a year of fellowshipwide discussion, the fellowship would be ready to decide if a change to the steps and traditions was desired and how that process would occur. However, because of the significance of this issue, the ad hoc group now feels that the discussion should be extended for another year.

The *NA Way* Editorial Board is discussing whether or not this column should be extended for another year. We will keep you posted.

We've already changed the steps

It should go without saying that addicts are creatures of habit, but sometimes it's necessary to point out this obvious fact. Anything we do once in a row becomes a tradition with us. We keep on doing things the same way because that's the way we've always done them. As addicts,

we don't like change. We fear the unknown and often prefer to live in pain rather than make the changes that are indicated to improve our situation.

However, change is the very essence of our program. The process of recovery is a continual series of changes. We do not make these changes just for the sake of change, but because life itself is changing all the time. Often it takes some time before we are sure of what change is indicated.

This, I believe, is the situation the fellowship is currently facing with Motion 39. While we gratefully acknowledge our debt to our predecessors, Alcoholics Anonymous, we have already made changes—slight, but significant—in the program we inherited. By focusing on the disease of addiction rather than on any particular substance, we deal with the root, rather than the symptom, of our common problem. By emphasizing the word “we,” we are constantly reminded that we do not do this work alone. We need not be locked into the specific wording that was handed down to us if a change will better help us carry our message.

Our program is spiritual, not religious. Nowhere in the Basic Text are we told who or what our Higher Power should be. We are not asked to accept anyone else's concept of “God.” We are repeatedly reminded that the Higher Power we choose is entirely up to us; it need only be loving and caring.

The disease of addiction is partly a spiritual disease. People often come

to the program stripped of all spiritual awareness. Some people are so put off by the word “God” that they do not hear what is being said about recovery. If we lose one addict because he or she is unable to conceive of a gender-specific “God” who will care for him or her, we all suffer that loss.

We know that our primary purpose is to carry the message to the addict who still suffers. If language, any language, becomes a barrier to recovery for any suffering addict, that language must be changed. As long as the change is made for the right reason, it will be for the best.

The fear of change expressed in this column has astonished me. What is recovery if not change? We must face this fear and allow the program to grow and become a haven for all addicts who want to do something about their problem. As we grow and change our lives in our recovery, we must allow the program to grow and change, too.

LL, Washington

Concerning the “h” word

When attending any twelve-step meeting, I have always felt uncomfortable with the use of the gender-specific pronoun that identifies a Higher Power. When I'm at church, this is an entirely different matter; but NA meetings are not church services, despite the buildings where they may be held.

Case in point: I am a nicotine user (unfortunately), but whenever there's a motion proposing a non-smoking environment (be it NA or anywhere else), I always vote in favor of it. Just because I indulge in a

smelly, unhealthy habit I'd be better off without, that does not give me the right to pollute the air for others who happen to enjoy (or require!) a cleaner atmosphere. If I can't sit for an hour or two without a cigarette, I simply go outside.

Likewise is the fact that I am a Christian, but I do not advocate or impose my religious beliefs upon others at NA meetings. I disapprove of the Lord's Prayer being used to conclude an NA meeting. I've seen too many newcomers at their first meeting listen to the message of recovery, experience a glimmer of hope in their lives, maybe for the first time, and then, upon hearing the Lord's Prayer at the end of the meeting, become turned off completely, and never come back....

“Many of us sought help through medicine, religion, and psychiatry, but none of these methods was sufficient for us.” This is not to imply that religion doesn't work for others. I believe in the power of faith. I have personally seen addicts go to church, pray for healing, believe that the Higher Power of that church can and will heal them, and receive absolute physical healing. But I don't see them at NA meetings the next day; religion has worked for them. NA is for people like ourselves for whom religion has not worked.

Then there are the unfortunate times where an addict at a meeting will announce, “. . . my Higher Power, whom I choose to call Jesus Christ...” Too often this statement creates a license for other addicts to evangelize, and before you know it, the meeting has turned into an “I-can-

recite-more-scripture-than-you-can” group of Narcotics Anonymous. What's worse is when addicts have a substantial and impressive amount of clean time and use that fact to justify the expounding of their religious faith. If there is an NA “sacrilege,” then this certainly qualifies.

*“Anything we do
once in a row
becomes a
tradition
with us.”*

“If it ain't broke, don't fix it,” is the main argument I hear when the debate about using the Lord's Prayer at the meeting's end is heating up. Well, I know that recovery can sometimes be a selfish program, but how selfish can one get? Just because it works for me, and maybe even many others I know, does that mean that it must work for all? If a single newcomer is made to feel uncomfortable by the words “He” or “God,” or the use of the Lord's Prayer, well then, buddy, it is broke.

There is, of course, the social linguistic indoctrination and traditional use of “he” in the English language. This is the hardest obstacle to overcome. Even I, when commenting on spiritual matters at an NA meeting, often slip and utter the “h” word, try as I may to avoid it. Without getting into a critical commentary on the male-dominated roots and his-

tory of English, elaborating on the women's movement and how it can (or should) affect our dialect, I'll say simply that it often requires a keen self-awareness and concentration to be able to avoid gender specificity when referring either to God or Homo Sapiens collectively. I will not criticize others for speaking the language as they were taught in school.

Also, there is the issue of the use of the word "God" itself. Step Two suggests that coming to believe in a power greater than ourselves is essential to recovery. Why does this necessarily imply a God? If I understand Step One correctly, then anything I am powerless over is a power greater than me! And believe me, I'm powerless over a great many things. Therefore, a Higher Power is anything and everything that is not me.

However, I need more than that. I need one Higher Power who is loving, caring, and forgiving. One who listens to and answers my prayers. One with whom I can have a personal relationship. One who is my friend. And though the personification of that Higher Power is best understood by me as defined by scripture (remember that Steps Three and Eleven give me this option), I do not have the right or the desire to selfishly insist that others believe what I believe.

The Twelve Steps were not designed to save souls; they were designed to save lives. They don't open the gates of Heaven and let us in; they open the gates of Hell and let us out.

Finally (and I tread on thin ice here) I have read *Dr. Bob and the Good Old-timers* and *AA Comes of*

Age. I know a little of the history of the Twelve Steps. I know that they were rooted in Christian principles. It would have been unthinkable for Bill and Bob to use any other personal pronoun than "He" when referring to God. I also know that times and society have changed. We no longer live in the 1930s. We must prepare for the Twenty-First Century addict who may have different ideas about spirituality than the founders of AA.

If an addict, however, has such convictions about his or her Christian beliefs that he or she absolutely must fellowship with others who share those beliefs, there are twelve-step recovery programs available—Alcoholics Victorious and Narcotics Victorious. These groups have explicitly replaced the term "Higher Power" with "Jesus Christ." I have nothing against the fellowships of AV or NV; indeed, if it works for those addicts, then God bless them.

So even though I may seem a hypocritical Christian for disapproving of the words "He" and "God" in the steps, and the use of the Lord's Prayer at a meeting, I know that the Fellowship of NA is too important for me to insist on diluting NA's spiritual principles with my religious beliefs. I would prefer to hear, "We sought through prayer and meditation to improve our conscious contact with the Higher Power of our understanding, praying only for knowledge of that Power's will, and the power to carry it out." It may be necessary for my God to forgive me for this, but I vote "yes" on Motion 39.

KC, Ohio

Comin' up

Calendar						
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CANADA

Niagra Falls: 31 Mar. - 2 Apr. 1995; 8th Ontario Regional Convention; rsvns. (905) 356-8444; ORCNA-8, PO Box 23006, Niagara Falls, Ontario Canada, L2E 7J4

SWITZERLAND

24-26 Mar. 1995; Switzerland Area Convention; Convention Committee, CP 429, 1000 Lausanne 17, Switzerland

UNITED STATES

Arizona: 26-28 Mar. 1995; 9th Arizona Regional Convention; Tempe; rsvns. (602) 894-1400; info. (602) 955-4050

Arkansas: 10-12 March 1995; Arkansas River Valley Area Convention; Fort Smith; rsvns. (501) 452-4110; info. (501) 441-6278; ARVNA, PO Box 5631, Fort Smith, AR 72901

California: 10-12 Mar. 1995; 1st Western States Literature Convention; Huntington Beach; info. (818) 359-0084;

2) 14-16 Apr. 1995; 4th Southern California Spring Gathering; hosted by Gay & Lesbian members; Manhattan Beach; info. (310) 438-3902; rsvns. (800) 333-3333; Spring Gathering, PO Box 20247, Fountain Valley, CA 92708-0247

Connecticut: 28-30 Apr. 1995; United Shoreline Area Convention; Mystic; info. (203) 437-7229 or (203) 439-0394; rsvns. (203) 536-4281; USANA, PO Box 1807, Groton, CT 06340

Delaware: 10-12 Mar. 1995; 1st Small Wonder Area Convention; Wilmington; rsvns. (800) 777-9456 (Holiday Inn); info. (302) 656-5903; SWACNA-1, PO Box 0808, Wilmington, DE 19899

Florida: 10-12 Mar. 1995; 6th Florida Spring Service Break; Miami Beach; rsvns. (800) 327-6363; info. FSSBNA-6, c/o JM, 5122 NW 79 Ave #108, Miami, FL 33166

2) 26-29 May 1995; Gold Coast Area Convention; Fort Lauderdale; rsvns. (305) 771-0440; info. (305) 979-8998; GCCNA, PO Box 5341, Ft. Lauderdale, FL 33310

Georgia: 4-7 May 1995; North Atlanta Area Fun in the Sun Weekend; Panama City; rsvns. (800) 224-4853; info. (404) 729-0595; PC Weekend, PO Box 1332, Lilburn, GA 30226

Hawaii: 24-26 Mar. 1995; 11th Gathering of the Fellowship on Oahu; info. (808) 942-3708; rsvns.; Subcommittee, PO Box 75271, Honolulu, HI 96836

Illinois: 9-11 June 1995; Show-Me Regional Convention; Quincy; rsvns.; Quincy Area, Show-Me Regional Conv., 2901 Broadway #120, Quincy, IL 62301

Indiana: 3-5 Mar. 1995; 2nd Indianapolis Area Convention; rsvns. (317) 244-6861; info. (317) 875-5459; ISNAC-2, PO Box 47496, Indianapolis, IN 46247-0496

Kansas: 7-9 Apr. 1995; 12th Mid-America Regional Convention; rsvns. (913) 827-8856; info. (913) 823-3854; MARCNA-12, PO Box 242, Salina, KS 67402-0242

Kentucky: 14-16 Apr. 1995; 9th Kentucky Regional Convention; rsvns. (502) 443-8000; info. KRCNA-9, PO Box 1584, Paducah, KY 42002-1584

Louisiana: 26-30 May 1995; 13th Louisiana Convention; rsvns. (504) 734-9794; info. (504) 733-2213; LRCNA-13, PO Box 1314, Hammond, LA 70404

Maine: 10-12 Mar. 1995; 3rd Multi-Regional Learning Event; Alfred; info. (603) 432-0168; NEERSC-3, PO Box 1752, Portland, ME 04104

Maryland: 7-9 April 1995; 9th Chesapeake/Potomac Regional Convention; Ocean City; rsvns. (800)654-5440; info. CPRCA-9, PO Box 7835, Washington, DC 20044-7835

Massachusetts: 3-5 Mar. 1995; 6th New England Regional Convention; Framington; info. (617) 648-3139; NERC-6, PO Box 393, Arlington, MA 02174-0004

Michigan: 13-16 Apr. 1995; 3rd Detroit Area Convention; Detroit; info. (313) 361-4214; 899-0023; rsvns. (800) 228-3000; Speaker Tapes requested 5 yrs. minimum clean time; DACNA-3, Program Committee, PO Box 241221, Detroit, MI 48224

2) 29 June - 2 July, 1995; 11th Michigan Regional Convention; Flint; hotel (800) 333-3333 or (810) 239-1234; info. (810) 544-2110; We need speaker tapes, please send to: MRCNA-11, PO Box 7116, Novi, MI 48376

Minnesota: 12-14 May 1995; Second Minnesota Regional Convention; Rochester; rsvns. (507) 282-2581; info. MNNAC-2, 207 9th Ave. SE, Rochester, MN 55904

Montana: 9-11 June 1995; 7th Montana NA Gathering; Boulder; info. Gathering, PO Box 133, Jefferson City, MT 59638

Nevada: 14-16 July 1995; 4th California, Arizona, Nevada Area Convention; speaker tapes need 5 years minimum clean time, please submit by April 1st; rsvns. (800) 227-3849; info. (602) 754-4260; CANAC-4, PO Box 21975, Bullhead City, AZ 86439-1975

New Jersey: 3-5 Mar. 1995; 5th Cape Atlantic Area Convention; rsvns. (800) 695-4685; info. (609) 391-2144; CAACNA-5, PO Box 7386, Atlantic City, NJ 08404

2) 31 Mar. - 2 Apr. 1995; 1st Capital Area Convention; East Windsor; rsvns. (609) 392-8508; info. Convention Committee, PO Box 741, Trenton, NJ 08604

New Mexico: 17-19 March 1995; 6th Rio Grande Regional Convention; Farmington; rsvns. (505) 327-5221; Convention Committee, PO Box 3935, Farmington, NM 87499

New York: 10-12 Mar. 1995; 1st Rochester Area Convention; rsvns. (716) 475-1910 or (800) 333-3333; info. (716) 482-8977; RACNA-1, PO Box 485, Rochester, NY 14603

2) 26-28 May 1995; 10th Greater New York Regional Convention; rsvns. (800) 233-1234; info. (212) 242-8140 or (212) 242-8140; GNYRC-10, PO BOX 285, Grand Central Station, New York, NY 10163

North Carolina: 3-5 March 1995; 8th Capital Area Convention; Raleigh; rsvns. (919) 872-2323; info. (919) 755-5391; NCCAFRNA, Box 50196, Raleigh, NC 27650

Oklahoma: 7-9 April 1995; 9th OK Regional Convention; Tulsa; rsvns. (918) 582-9000; info. (918) 747-0017

Oregon: 19-21 May 1995; 3rd Pacific Cascade Regional Convention; Bend; info. PCRC-3, PO Box 40844, Eugene, OR 97404

Pennsylvania: 14-16 Apr. 1995; Greater Philadelphia Regional Convention; rsvns. (800) 822-4200; info. GPRC, PO Box 14170, Philadelphia, PA 19138

South Carolina: 26- 28 May 1995; Greater Anderson-Pickins Area Convention; Clemson; helpline (803) 885-0200; rsvns. (803) 654-7501; GAP-3, PO Box 6031, Anderson, SC 29623

Tennessee: 26-28 May 1995; 7th NA in May in Memphis; Meeman-Shelby Forest State Park; info. (901) 452-1091; NA in May, PO Box 111105, Memphis, TN 38111

Texas: 14-16 Apr. 1995; 10th Lone Star Regional Convention; Fort Worth; info. (214) 245-8972 or (800) 747-8972; rsvns. (817) 870-2100; LSRCNA-10, 1510 Randolph, Ste. 205, Carrollton, TX 75006

Utah: 10-12 Mar. 1995 Northern Utah Area Convention; info. NUACNA, PO Box 242, Ogden, UT 84402

Washington: 10-12 March 1995; Clean and Free by the Sea; Ocean Shores; info. (206) 382-0534;

2) 7-9 April 1995; 10th Washington/North Idaho Regional Convention; Tacoma; rsvns. (800) 325-3535; info. (206) 382-0534; WNIRCNA, PO Box 3396, Kent, WA 98032

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The Twelve Traditions of Narcotics Anonymous

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

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

