

Your Fellowship Magazine

Share...
and be shared with..

*Like it was when NA was new and young and life or death
intense: You matter to us so we will tell you the truth as we
know it with nothing held back.*



" ... so that no addict seeking recovery need ever die..."

We publish your input -- the opinions presented are not necessarily
those of the New/Old NA Way or Anonymi Foundation

The New/Old NA Way

VOLUME 19

December 2018 - January 2019



The New/Old NA WAY Magazine

Volume 19

December 2018 - Januari 2019

This magazine was written in open participation by members of the Groups of The Anonymity Foundation and members of the Groups who participate in the Fellowship Service Conference and the European Fellowship Service Conference

**GET
INVOLVED!**

WE NEED YOUR INPUT!

Please send your articles, event information, comics or other input to nahelp.org@gmail.com

The New/Old NA Way

Table of contents

An Essay on the First Tradition	1
One members experience of the European Fellowship Service Conference 2018	2
The Truth Will Set Us Free but First It Will Piss Us Off	3
Write About It	4
Complete Abstinence	5
I met a Purist	5
Its a WE program!	6
One addict visiting Prague	7
An Addict's Experience on going to EFSC for the first time	9
The translation of the Swedish Baby Blue Flyer Annual 12 Step Retreat	10 13
A brief but more accurate history	14
Step Series: an Addict's Experience, Strength and Hope. This Month Step 1 Through 3	17
Unity	21
14th Annual Fellowship Service Conference Report	23
14th Annual Fellowship Service Conference Flyer	24
Upcoming Events	25
Weblinks	25

Upcoming Events

ANNUAL TWELVE STEP RETREAT

Columbiana, Ohio

Date: February 15 thru February 17th, 2019

14TH ANNUAL FELLOWSHIP SERVICE CONFERENCE FOR N.A.

Hamburg PA

Date: June 14 thru June 16th, 2019

Your event here? Send information to nahelp.org@gmail.com

My Gratitude Speaks

When I Care

And When I Share

With Others

The NA Way

Weblinks

www.nahelp.org

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World

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The Netherlands

www.freerecovery.org.uk

United Kingdom

An Essay on the First Tradition

What are the Spiritual Principles within the first Tradition, How Does the Home Group Apply These Principle's?

The first principle that comes to mind is how we apply our common welfare comes first. How do we as a Home Group insure that we stay focused on our common welfare? We first have to understand that the Group will not grow unless we understand our unity has to come first.

So how do we keep stay focused on unity?

Unity starts in our message of total absentees from all mood changing substances and mind-altering chemicals. That any addict anywhere no matter where they are from, what drugs we used, what sexuality we are, what religious are non-religious background we come from, we do not focus on are difference's, instead focus on are similarities in order to recover form addiction

What is Our Common Welfare?
Are Common Welfare being that any addict can find recovery from addiction, that no addict has need die from the horrors of addiction. How we do that may Varey from Group to Group, however we need to focus on that primary purpose. Our Formats may Varey from Group to Group, however they all should have one thing in common and that the Group's all have one thing in common and that is our message of total absentees from all mood changing

chemicals, mind altering drugs, that cannot Varey from Group to Group. The message has to be the same we need to have had to have had drug problem that bought us to NA. Without that we do not have an identity. So, our identity is a common message in NA. So, we need a common thread that keeps us focused on our common welfare. That brings about Unity in our message, and personal recovery depends on that Unity

How Does Our Personal Recovery Depend on NA Unity?

Our personal recovery depends on Unity within in the NA fellowship. That we are able to put are personal difference aside for our common welfare to create an atmosphere of Unity within the fellowship. How we stay focused on our Unity is in how we carry message of total absentee in our rooms., That we are not trying to change that message that you are clean, except if a doctor prescribes mood changing substance, are mind altering chemicals. Our Message is clear in this on this issue. Cleanness is total absentees from all mood changing substance and mind-altering chemicals. If we change our message that many, will applaud us however many will never find recovery from drug addiction and would lose our purpose of recovery from addiction. So, we need to stay in Unity with our message for addicts to find recovery form addiction. If we lose that message, we lose the ability for addict to find personal recovery within recovery message and NA Ceases to survive. More Will Be Revealed

From PA 

14th Annual Fellowship Service

Conference for N.A.

When: June 14th thru June 16, 2019

Where: Hamburg, PA Place. Olivet Mountain Camp

1540 Mountain Ave.

Hamburg, Pa 19526

Cost: \$95.00 per person

Price includes all meals {and lodging if needed}

There is no registration fee all money goes directly to pay for the facility and food Write checks payable to Historical Perspective Group

For More Information: Contact Historical Perspective Group

(610) 428-9923 Ask for Ray: or e-mail — matrixmatchclub@yahoo.com

Check Out Our Web www.nahelp.org/ Send check to: A.S.I.S. For NA

P.O. Box 4404 Allentown, Pa 18105 Write checks payable to

Historical Perspective Group of NA (Bring sheets, pillows, Towels and soap everything else provided)

Name: _____ E - Mail: _____

Address: _____ City _____ State: _____

Zip: _____ Phone Number (____) _____ - _____

Group Name _____ **Register by June 1, 2019**

Amount \$95.00 Check NO. _____

(Adversity does not build character, it Reveals it.) More Will Be Revealed.....



One members experience of the European Fellowship Service Conference 2018

For the second year me and three other home group members went down to the EFSC in the Netherlands. I was really looking forward to meeting all the passionate members from different corners of the world. This year I met recovering addicts from USA, Netherlands, Germany, Thailand, Russia, Belgium and the U.K. We believe in a literal understanding and application of our Traditions. We believe that the Groups are Narcotics Anonymous, not any service structure. We are passionate about our literature written by addicts for addicts. To meet all these like-minded people really made me feel a part of something much bigger than the home group I belong to. To laugh and cry with addicts I never met before is something unique and precious. To learn more about PI and HBI is really important to get our message out to the public and into the institutions, and the workshops concerning this gave me a lot of experience, strength and hope to bring back home. We discussed the importance of communication for our personal recovery but first and foremost for the growth of Narcotics Anonymous. It felt good that I had kept in contact with many members all over the world on Radio Free N.A. so I had a better understanding and insight in what's going on with other groups that's a part of A.S.I.S for Narcotics Anonymous. At

my first conference 2017 I remember that I was focused on what the known structure was doing, like not recognizing us as a NA group, denying us from being on their meeting list and so forth. That year one thing that one member shared really stuck with me - "Keep focusing on your home group and our primary purpose and more will follow". Really liked that, attraction before promotion. So between conferences this is what we've been doing. So this year I was more focused on the solution rather than what others are calling us or how they treat us. The highlight for me at the EFSC 2018 was the writing of Grey Book Reflections. We sat up some tables and divided us into several groups of five or six members at each table. We learned that this was how a lot of the Basic Text was written. It was such a powerful spirit in the room. I really felt like I had something important to say, that we all did. We prayed the literature prayer out of the Grey Book and flipped the Grey Book open and found two sentences to write a reflection about: It was amazing how all the input just flowed together. We did some cut and paste to get a nice flow to it and there it was - a meditation text written by addicts for addicts in open participation. Such a high! At our table there were addicts from three different parts of the world and we all spoke the same language, the language of one addict helping another. After coming home from the conference, we have written one more GBR. Addicts can write!

Looking forward to the next con-

14th Annual Fellowship Service Conference Report 11/14/2018

The FSC is directly responsible to the NA Groups who create it and is the annual conference whereby NA Groups who demand Traditions-based service free of reorganization and Concepts come together to direct the services they create. Those services are collectively known as Alternate Service Informational Structure. The Fellowship Service Conference is how we direct those ASIS services for NA. All votes at the FSC are "Group Tally", meaning 1 Home Group = 1 vote. Even if you send an ASR, RSR, or some other representative who reports the conscience of multiple Groups, each Group's vote is cast individually and independent of how other Groups voted.

This year the Fellowship Service Conference will be held in Hamburg, Pennsylvania (USA) from June 14 - June 16, 2019.

Currently all motions are open for input and review. This means if your Home Group has input on a current motion or would like it changed, you can speak to the motioning/sponsoring Group. Taking that input under advisement, the Group that made the motion may make changes to the motion. The deadline for ALL changes to current motions is December 31, 2018, but this is NOT the date you should wait for to give your input! Group Conscience requires much more than a simple vote, so you will want to give input

as soon as possible so the motioning or sponsoring Home Group has adequate time to apply the Group Conscience process with regard to your suggestions.

Your Group may also make motions at the Fellowship Service Conference. Please be aware that for a motion to be made it:

1) MUST be submitted in writing IMMEDIATELY upon your representative's arrival to the conference;

2) MUST be pre-written. (Meaning your representative cannot write the motion out upon arrival.) This is because the conference is based wholly on the Conscience of the Groups, and this prevents modification of the motion (intentional or otherwise) by the representative.

The motions as they stand are attached. You may also view them by going to Nahelp.org and clicking the FSC 2019 link. NOTE: The FSC 2018 Motions button is the link to the motions from the LAST conference! To get the current motions go to the FSC 2019 page. If you have any specific questions about the conference or how it operates, please feel free to contact me by dialing:

ABLE-NOW-4-NA
or
(225)366-9462.

ILS,
Chubs the Addict Trusted Servant
(Chair) Fellowship Service Conference

religions, politics, etc.; as well as all the other ways in which group members can step outside the traditions, we separate ourselves. How can I contribute towards unity in Narcotics Anonymous? When I express that unconditional love, that empathy, that acceptance for other members and become part of a greater whole, my ego is deflated, and my recovery is enhanced. Our spiritual connection with each other's personal recovery creates one of the strongest ties binding us together. We promote unity by behaving with humility and anonymity and by gladly being of service to the group. We try to be accepting and tolerant of all addicts. When we can accept group conscience and apply the traditions to our behavior in the Group, we strive for unity within the NA Home Group and the Fellowship as a whole.

By: An Anonymous Addict

ANONYMI

A world-wide NA Home Group designed to provide our trusted servants (whose service has sometimes isolated them from their local groups) with the love and understanding they need to survive.

ference next year. There's a lot of work to do but I'm not alone, never alone again.

From: Sweden 

The Truth Will Set Us Free but First It Will Piss Us Off

One thing that I have noticed is how so many don't get past the being pissed off phase so that they can recover. This saying has lots of truth in it not only in our history of services but in our own lives also. While working Steps there have been several things that I found out about myself that at first, I did not like seeing. I don't like seeing that I am self-centered and egotistical. I don't like seeing how I have manipulated others to make myself look good. I surely didn't like having to see that I am responsible for my recovery. All of the excuses had to go.

So why is it that the excuses continue time and time again for the NAWS structure and how they have done things? Is it possible that addicts don't want to take responsibility? Is it possible that just like in their own recovery it seems simpler to look the other way and expect others to do things for them?

I was taught that with much freedom comes much responsibility. I know this is true. I know that when we grow as Home Groups and support our Home Groups we grow in Unity. We grow in Freedom. We also grow in Responsibility.

It may be difficult for some that have reached a level of complacency

in the NAWS structure to get uncomfortable. The truth can be harsh. It is raw and uncut. Seeing the deception and manipulation can be difficult to accept. We want to believe those that are to be our Trusted Servants. Some don't want to let go of fears they have such as fears of the opposite sex, fears of the unknown, fear of not being liked. The list goes on and on. For the truth to set us free we must let go of all of this and accept things as they are.

The thing that gives me Hope is seeing how things are done at the FSC each year. When I first went there I didn't know what to expect. I felt overwhelmed. What I found was addicts that were real. They weren't perfect in fact far from it. We have lots of growth to be done, but today I know that there is a foundation of recovering addicts that will face the truth and look it in the eye. We support services we believe in. We no longer have to hide or even blame the NAWS structure for our past. The first year I went we had lots of members complaining about NAWS and what are we going to do about them. This year 2018 at the FSC I saw addicts focused on building services we believe in rather than being afraid of what could happen from thinking outside the box. Since the FSC I have watched the things going on at the EFSC and have seen growth. It is a beautiful day in NA where the truth of the services provided can be supportive and honoring our Traditions rather than the alternative. Today some of us are free. Will you come join us?

From: Nebraska 

Write About It

One of the first things I heard after I started to listen to my sponsor and other NA members was the one-liner “write about it”. As an addict I am good in looking for the problem outside myself. I spend a lot of time in NA trying to find out what was wrong with me. My denial of the disease of addiction brought me back to using drugs, but first I brought me to many other places and people like a doctor, psychiatrist, therapist, counsellor, Zen master, yoga teacher, churches, woman, etc. When I used again and became desperate enough to want help and became willing to take direction I started asking questions. “Write about it” is in my top three of most heard answers, quickly followed by “pray” and “surrender”. This frustrated me many times, but I started to take it seriously. I am not used to do the work needed to grow and change, and I had no idea on how to look at myself as the cause of my unmanageability. All my life I have blamed my surroundings for my pain. All I knew was that I felt mis-

erable with and without drugs and that I did not know how to change that. I wanted to recover from what takes me to that place where I feel miserable, uncomfortable in my own skin and imprisoned by guilt, resentment, negativity, fear and loneliness. I had to stop looking for a solution and start looking at the problem: me. Whenever I feel bad I want to look for a solution instantly, but this I no short-term program I was told. I cannot smoke a way of life. I needed to do the work and started to take a look at what will bring me back to drugs. That is what the answer “write about it” forced me to do and still does. It forced me to get involved with my own program and take the time to write about myself and my disease. They did not give me the answers, they gave me the tools and by surrendering to them an understanding about the disease started to grow.

Knowing that I am the problem is now a solution. So, whenever the problem is acting up again, I write about it.

From: Anonymous



Unity

Our common welfare should come first; personal recovery depends on N.A. unity.”

What is unity in Narcotics Anonymous? Some addicts define unity in terms of us all showing up at dances, picnics, conventions or other functions. Others see it more in terms of uniformity of thought, never having disagreements. These are both very superficial definitions of “unity” in NA. This tradition means “all of us being here for the same reason, recovery from addiction”. It means, as a fellowship, surrendering to the 12 Steps and 12 Traditions. It means loving all addicts, even the ones we don’t like. It means submitting to group conscience when it is truly a conscience. It means all of us staying focused on our primary purpose. It means that we can walk into an NA meeting anywhere and find an instant family. This tradition means consistency in NA. It insures that an atmosphere of recovery is available anywhere in the world. Unity for us is being part of a greater whole. It is subjecting our personal wants to the group’s needs. Our common welfare is recovery from the disease of addiction. It is being able to go to a meeting and find that atmosphere of recovery so necessary to staying clean. Unity as expressed in this tradition means the empathy, unconditional love and immediate acceptance that draws the newcomers into NA and fuels recovery for the members who’ve been here. The NAWOL says it all when it says, “It is of the utmost importance that

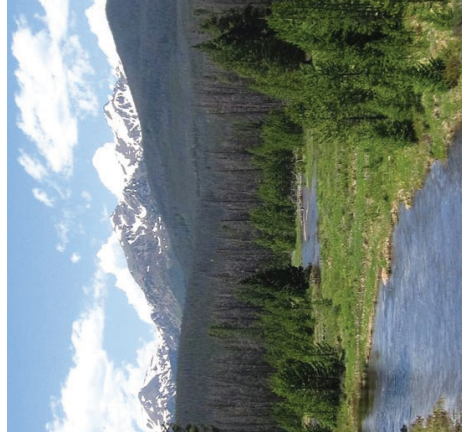
the groups maintain an atmosphere of recovery. We need to be committed to the program that saved our life and further helps us to live clean productive lives. It is most imperative that the newcomers see this. We all need to remember that we are all the same and common welfare should come first.” Personal welfare in NA is recovery. We personally feel that my personal welfare doesn’t need to be put before our common welfare or visa-versa. When we surrendered to NA we could see that they were really the same. The principles that we must surrender to before we can put our common welfare first (humility, anonymity) actually enhance our personal recovery. If personal recovery depends on NA unity, then NA unity must depend on personal recovery. Our common welfare hinges not so much on our ability to impose uniformity as it does with every individual member’s willingness to surrender any defect standing in the way of unconditional love and acceptance of our fellows.

As our text says, the traditions truly are the ties that bind us together. When the 12 Traditions are not applied in the group and the 12 Steps are not applied personally, disunity grows. For example, when individuals won’t surrender to group conscience; when competition to impress becomes more important than contribution to the general welfare; when an atmosphere of dissonance prevails in our groups over an atmosphere of recovery, unity falls by the wayside. When we express opinions on outside issues, such as advocating specific treatment modalities,

pening in our lives and our reaction to those things then, to turn over to the care of God, as we understood him. Now; why does this say God as we understood him and not God as we understand him? The reason is very important. When the steps were written originally the word understand him was the way it ended. However, that implied that the Fellowship that had written the steps had a God of its understanding. That would mean people coming into the Fellowship would have to have the same God of their understanding as the fellowship had. After a lot of controversy and going back to group conscience, they came up with what is known as a tenth strike. They changed the word to understood so that when new people came in they could then have a God of their personal understanding. For many that Higher Power was the Fellowship, group, literature or any other thing that they could have faith in. And the beauty of it is that it allows the individual to evolve and change their understanding of their God at any time. One of the beauties of the third step is that it gives us an opportunity to stop reacting. As we turn our will and our lives over to the care of God and start responding. Addicts do not respond well but react almost instantly. A relationship breaks up and the reaction is to use. You come out in the morning and your vehicle has been repossessed and your reaction is to use. But as we take the time to turn our will and our lives over to the care of God it gives us time to reflect and to respond rather than react. I think the third step prayer of

Narcotics Anonymous is a beautiful summation of the third step. It says "many of us have said, Take my will and my life. Guide me in my recovery. Show me how to live." The first three steps will keep us clean physically for a while. It is a foundation of recovery. However, it is not okay to be physically clean and spiritually dirty. A relapse will happen. We will learn how to keep spiritually clean through steps 4 through 9.

Written By: An Anonymous Addict



I met a Purist:

When I first got clean, I found the 5 Tools IP in a group in Southern California, it was the only one in the room and I took it back to the treatment facility with me. A few days later I surrendered to the program of complete abstinence from all drugs, Narcotics Anonymous. I knew I could not use them drugs the doctors were giving me and live a clean life in recovery. Eventually I moved back to New Jersey then to Ohio. In Ohio me and another addict started a group, a few months later that group died. I started learning about the Traditions and talking to other members. I learned that the group wasn't following the Traditions and that is probably why the group failed and died. A few months after that I got involved with a committee that was putting on a Retreat and every speaker was speaking on the Traditions, I was asked to find the speakers. I started talking on the phone with my current sponsor, Jim M, and many other Traditionalist around this time. Jim said he would be our Saturday Night speaker. A few weeks before the event Jim had passed away. Before that, I was able to talk to him a lot, and it got me excited about these Traditionalist type groups. The day of the event I met my current sponsor and he gave me a Baby Blue, many people there started talking to me about that book. A few months later I got sick and tired of the NAWWS groups I was attending and how complete abstinence wasn't their message in them meetings. I seeked out a place

Complete Abstinence

Our program is one of complete abstinence. How can someone who is still using, make any sort of comment regarding abstinence, other than 'they are not yet abstinent'? A person who is still using may be able to tell where a good 'spot' is, to go score- which might be valuable information, if I hadn't made a commitment to recover. If that person wants sit in a meeting and hear, from clean addicts, what recovery in NA is and how it's accomplished, that's wonderful. We even state that in our Literature, the implication of that statement is that 'come back and come back clean'. I don't want to hear about how DRT/MAT saved their life, until they get off the treadmill of active addiction AKA using a drug to avoid the reality of not using drugs. Then, they can talk about how the desperation of continued use got them to the point of getting clean.

From: Colorado 

where I could find recovery and that took me to Maysville, Kentucky. I went to my first Fellowship Service Conference June 14th of 2017, and I met some amazing people who are in my life today. My home group in Kentucky was a Grey Book study meeting, we didn't sign verification papers, and it is a closed meeting, it was something I have been looking for since I got clean. Today I have been living back in New Jersey for about a year now, I have attended two Fellowship Service Conferences and have started a Grey Book meeting, I have left that meeting and am in the process of starting another one. I can't, we can.

From: N.J. 

It's a WE program!

WE all felt lonely in active addiction. There was nothing that could fill that empty feeling and even the drugs didn't do anymore what they used to do. As WE continued on using more and more, WE isolated ourselves from the whole world. Drugs were our world.

But in spite of asking for help WE tried to do it on our own. WE failed and started to believe that there was no hope for us.

WE believed that WE were alone, and no one understood us.

Until WE came into the program of Narcotics Anonymous. WE found out that WE were not alone. In N.A. WE found people who went to the same thing as us. They loved us for who WE were and made us feel welcome. In time WE learned that WE too can recover from the disease of addiction. As long as WE ask for help, listen to those who came before, and are willing to do what is necessary WE are on the right track.

God as WE understood Him will guide us to a new way of life. A life where WE are functioning, and helpful people. In time WE will develop a relationship with Him, and by doing that learn to accept life and it terms as it is. Thanks to our higher power WE learn to let go and let God. The hole in our gut is filled and WE are able to love others.

What a gift WE have!

WE are Narcotics Anonymous.

WE are one.

WE need each other.

From Holland 

had, which is in the past tense. But it goes deeper than that, it is talking about unmanageability of the past and the unmanageability brought into recovery. Once we admit, accept and surrender to that fact we can move forward to the next 11 steps, which will become our future if we choose to live them. The steps is not a do it yourself program, although you need to do the work, you also need to be guided by a sponsor, who has the experience of living the steps in their life.

2. We came to believe that a power greater than ourselves could restore us to sanity.

Of course, this step starts with "We" to remind us of the power of the We. The text say's "without the We, there is no me". Came to believe is referring to a process of changing our belief. Many addicts believe that there is no power greater than them when they come into the program. But that is totally untrue. When an addict runs out of drugs or tries to quit there is overwhelming obsession to use that is a negative power greater than them. When a person uses against their will, how powerful is that power. But in recovery a power greater than you can be anything that is positive that gives you the power to stay clean. It could be a sponsor, a group, literature or something someone shares at a meeting. For this addict pain was a power greater than me. When it hurt it got my attention. And even if you don't believe in God it allows you to go

through whatever process that you need to find a power greater than yourself. If you believe in God, God will not send angels down to fix you but will work through people, places and things. Restore to sanity, what's this? I am not insane. The insanity referred to here is not legal insanity or criminal insanity but the insanity of doing the same things over and over again and expect different results. This step tells us to play it forward and see the insanity in advance and to move forward to the third step and gain power over the situation.

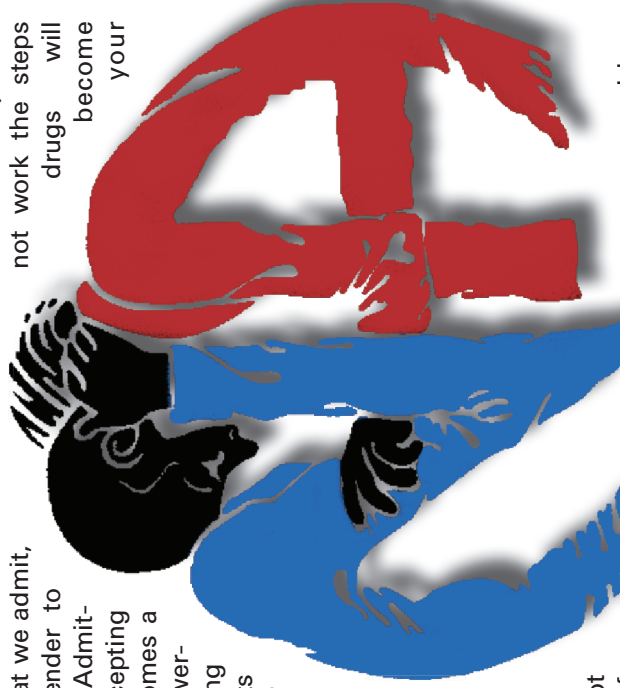
3. We made a decision to turn our will and our lives over to the care of God, as we understood Him.

What is a decision? It is making a choice. The text says "the word decision implies action. The decision is based on faith. We have only to believe that the miracle that we see working in the lives of clean addicts can happen to any addict." So, we can see that decision goes beyond choice, the action part of it implies commitment. And without that commitment, no action can be taken. So, looking at decision from that point of view means taking action or a commitment. Deciding to turn our will and our lives over, what does that mean? Well let's take a look at what the word lives and the word will mean. Lives mean our everyday life, what occurs and what's happening in our lives. The word will in this sense means our reaction to what happens in our life. This step tells us to take those things that are hap-

will only ask for help for survival, and even then, not always. Believing that they are all powerful and the I (ego) in their life dictate their actions. When we come in to recovery, we begin to realize that I can't, We can. The word admitted seems easy when we first look at. In our addiction some of us admitted that we had a problem. But our attitude was so what. That is because the word admitted on a deep level is a three-part process. First, we admit, then we accept what we admit, and then we surrender to what we accepted. Admitting without accepting and surrender becomes a valueless word. Powerlessness is something that an addict fights against all of their life. The need to control comes directly from the self-centeredness at the very soul of our disease. Also, powerless has been manipulated so that an addict does not need to do work for oneself. Often, you will hear a newcomer say "I can't look for a job. I am powerless". "I can't stay away from playmates, because I am powerless." That is not what the first step is saying. If you ask me to walk across the room and turned the lights on, I have the power to do that. The kind of powerless which the first step is talking about is giving up my self-centered control and that will

allow me to gain power through the 12 steps. What is addiction? It is certainly not drugs, although at the beginning it may be the most obvious symptom. Addiction is a disease that will manifest itself in our lives, unless we gain power over it through the application of the 12 steps. Often, I will hear new people say 'I don't need to work the steps. I'm not using drugs and drugs were the problem then.' Yes, that's partly

true however; if you do not work the steps drugs will become your



problem again. The disease of addiction is centered in my thoughts, my actions and my reactions. It makes me want to run away from responsibility and self-medicate to feel that ease of life. The steps allow us to face challenges of life and get through them without using. The step further states that our lives had become unmanageable. You will notice the word

One addict visiting Prague

I went to this beautiful city with my family, it was for vacation and just to be with each other. Although my disease doesn't rest just because I'm on vacation, I still need to apply the principles and the tools that's essential for my recovery. I brought my phone, my gray book and my notepad so I could keep up with my daily routines; pray, read, write, call. But there was one thing missing, meetings! I actually had no plans to attend a meeting at first, but after talking with my sponsor and other recovering addict I realized that I need meetings, even in Prague. I searched the internet, couldn't find anything, I didn't know the Czech domain or how to spell and nothing showed up when I searched in English at last did I find on some travel page that there's a meeting every Monday, but that post was added 11 years ago. I doubted that there would be a meeting on that address, but I committed to go anyway. I thought about it and decided to search the internet once again, after a time clicking around did I find their official homepage and saw that there wasn't any meeting on Monday, but there was one on Sunday night, and really close to my hotel to!

My aunt decided to come with me, she's an addict but never really worked in any program, so I was just happy that she wanted to come. I putted the address in to my phone's apps. several times, but it acted out, so I figure that I go to the recep-

tionist and ask. She gave me a map and explained every street and every turn for me. After a five-minute walk we got to this big church, the doors where open and inside it was this garden with doors on every end, so we just walked around til we found the right door. We walked in and said hello to everyone, I was quite nervous actually so first I tried to just shake hands with everyone, but I realized that in NA we hug! We got a great welcome, but then they said that they were in the middle of a business meeting, and I thought that "the meetings is starting in 30 minutes and you're in a business meeting?!" They actually begged us to be quiet, so there we sat til the meeting started. It was a Czech speaking meeting, luckily one member spoke English fluently and could translate for us.



I think it's important to have one who can translate. Prague is swarming with tourists and them addicts need meetings to. We were told that it's a "just for today" meeting and that the text of the day was the topic. In this case it was about attitudes. The meeting went, and it worked by someone sharing a few sentences and then the other member translated and so on. It was a great meeting, powerful experience, strength and hope. Most needed to go right after the meeting, so it wasn't that much of communication before and after the meeting, and I completely forgot to get contact info. I realized that I could call the phone line they had because I recognized the name, and I got in touch with the member who talked English and translated for us, I got his personal number and added him on WhatsApp.

It's a great thing to have contacts all over, in case of travels for example, so I've someone to call and get help to a meeting if I go somewhere and that goes both ways. All in all, this was a great experience, I had some wishes that there was a "meeting before the meeting" and a "meeting after the meeting" but it didn't work like that over there, at least this time. NA truly is a worldwide fellowship, it feels safe for me to travel because I know there's always someone I can call, some meeting I can get to.

From: Sweden 



Step Series an Addict's Experience, Strength and Hope This Month Steps 1 Through 3

Are the steps necessary? Yes, the steps along with the traditions are the program. I like to look at the metaphor that an addict comes into the program as a caterpillar crawling on the ground. As the steps are worked the caterpillar spins a cocoon and emerges out of the cocoon during 12th step as a butterfly flying above the ground they crawled on. Before approaching the steps there are a few things that are necessary. In our basic text in the chapter "What Can I Do?" It says "The first step to recovery is to stop using. We cannot expect the program to work for us if our minds and bodies are still clouded by drugs." In other words, the recovery process does not start until we are totally abstinent. This brings me to a point some may not want to hear, DRT (drug replacement therapy) before I can share ESH on the steps I must touch on the history of DRT. The first drug used in drug replacement therapy was Heroin. It was given to World War 1 veterans to get them off Morphine. Prescriptions were given for heroin for a few years and a new epidemic of addiction started. Heroin was then declared illegal, but the damage was done. In the early 1960 sixties a new miracle DRT drug was developed called Methadone. Now 50 years later people are still addicted to methadone. A new DRT was

developed today called, Suboxone and already on the streets of Miami it is being sold for \$25 a dose. A new addiction is now emerging on the streets of a DRT drug. The text says, "Complete surrender is the key to recovery, and total abstinence is the only thing that has worked for us." I have heard addicts say why work the steps. The Chapter "What Can I Do" says it beautifully "Our sponsors and friends can advise us on how to work the steps. We can talk over what the steps mean. They can help prepare us for the spiritual experience of living the steps." Of course, the key is living the steps. Yes, we work them with our sponsors and then we must live them daily to have a program of recovery. An important thing to remember when approaching the steps is to write. Your sponsor will guide you in this process. Remember the steps are not to be done without a sponsor that has experience with them and lives them in their life. A guide is someone who has experience with the territory, so you won't get lost. A sponsor is necessary to guide you in this process. If you sponsor yourself, you have a fool for a sponsor.

1. We admitted that we were powerless over our addiction, that our lives had become unmanageable.

Let's look at the first part of that step and break it down. We admitted that we were powerless over our addiction. The word (WE) starts us off. It is very powerful word. Addicts are loners, by nature. Usually, they

owns the copyright in perpetuity and that the WSO administers it.

Fellowship = Trustor

WSO/NAW\$ = Trustee

We have the right to print and give away what we own without interference from the “caretaker” of the copyright, especially when they are motivated by protecting profits instead of carrying the message.

So, let’s revisit the ideal that “All else is not N.A.”

If WSO/NAWS is the trustee, then they admit by being such that they are not a part of N.A. after all you cannot legally be the trustee and the trustor at the same time!

BAM! There you have it. Proof in the simplest form that the FIPT is not even a legal document.

What is the bad news you ask? The bad news is that NAW\$ learned their lesson from the Baby Blue court case. Each piece of literature since has had fellowship input but that input is taken behind closed doors and given to professional editors who make changes without fellowship input or oversight. We no longer have the process of open participation that produced the original Basic Text.

That makes those professionally edited book works for hire.

That means that the corporation and not the fellowship own It WWorks, Just for Today, Sponsorship (book), Step Working Guides, and the Living Clean book.

We still own the older literature and that is one reason we use it. Another is affordability. The most important reason is the therapeutic value of one addict helping another,

literature that was written solely by addicts for addicts in a process of open participation and a spirit of unconditional love and not the polluted pool of profit seeking bullshit that the corporation has brought upon us.

Literature that has been watered down and made more treatment industry friendly still has some good info and some merit, but it will never match the spirit of literature written entirely by addicts, for addicts.

Keep printing **OUR LITERATURE** and by all means keep giving it away for **FREE** to the newcomer.

By Anonymous

(We do not know who wrote this Article) It is almost accurate, except it just was Jimmy, Bob and Chuck, Bob, Chuck and The BOD Chairmen wanted to vote on it there, however Jimmy had it sent to the board of Trustees and the board voted to make those changes in 4th and 9th Traditions without a vote from the Groups. They did not give the Fellowship the Book we approved. It was the Whole Board of Trustees that Ruled Censored and Decided for a Whole Fellowship which Violated the 12 Traditions which they were to Uphold Our 12 Traditions, They Violated the Group Conscience of The Whole Fellowship.)

In Loving Service

An Involved member

An Addict’s Experience on going to EFSC for the first time.

It started a year before going, some of the others in the group went the year before me and when they got back, they looked so engaged and dedicated. They had met new people and learn a lot from going. Here I felt like I wanted to go, but I only saw what would make it impossible not what would make it happen. So, I let the thought go, but it was still there with me and when the others started to pay for registration and it was everything, they talked about I once again started to think about going. Then sometime in June it became clear that the fellow that sometimes watch the apartment and the cats didn’t want to go. So, I decided to do it! Within a week I had booked the plane tickets and the month after the registration was paid. Here came my fear and knocked on the door: what if no one likes you? What if you are broke and have no money left to do anything while there? Wouldn’t it be better to stay home? I was a turbulent summer with only the bare minimum in recovery and a rocky relationship with my sponsor. I faced my fears, talked with the group and it became easier. My thoughts before going was to meet new people, learn more about the movement and to hopefully find a new sponsor. As soon as we were picked up at the airport, I felt welcomed and loved for me. I felt accepted and not judged, this is still new for me and I am still used

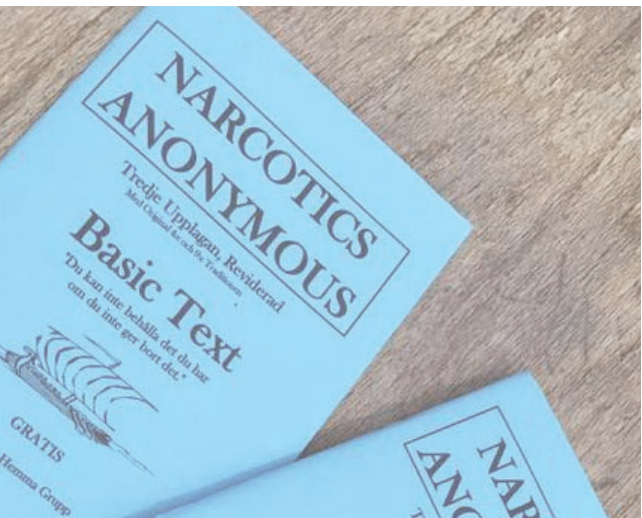
to people getting sick of me and all of my talking. This was not an issue, there were others like me, there was others who talked a lot and who had a hard time being still for longer times. There were others that were scared and some who were not and that showed me the way. It was everything I had dreamed about and more. I found fellows from the entire world, I got to learn a lot more about why this is what feels real and what helps me on the road to recovery. I also found a new sponsor. I did this while being me, not by being someone else. I was sometimes overwhelmed, but I found silence in music and on the swing. I was sometimes tired and hungry, but I was not the only one. I was sometimes hyperactive and sometimes silent, and I was accepted though all of it. The conference made me even more motivated to work on the literateur and to continue carrying the message of love and recovery that I was shown. It has also shown me that with patience and a faith in God all will be well.

From: Sweden



The translation of the Swedish Baby Blue

I was a part of the other structure, but I had a sponsor who had started to open his eyes and searched old literature, and the truth about NA. He told me about changes that had been made and so forth, but he just gave me like small portions of it, he didn't drop everything in my lap. He showed me this blue book and told me that it was a basic text 3rd edition revised with original 4th and 9th traditions. I didn't give it much thought back then, but it grew on me. I started to get an understanding of traditions. My sponsor asked me if I was interested to be a part of the translation process of this book, though he already had got started. I said yes and two other members said yes to. We decided to sit once a week and it turned out to be every Sunday at my place. We started with the literature prayer and then a share. Then we got started, one sat with the computer, one with the English baby blue, one with the rough translated part and one sat with the Swedish 6th edition for comparison. We had contact with people from USA and Holland that helped us on the way, we had one member from USA who Skyped with us every Sunday and helped with the questions we had and the words that was hard to translate to our language. We faced some troubles on the way, we focused on the bad shit the other structure did instead of the great work we did, we listened to bullshit and then we talked bullshit about them because



they were talking bullshit. This isn't within the principles of NA, and it almost ended our group. We came to the EFSC 2017 and we learned to not get into conflicts, so we stopped and started to focus on our primary purpose instead. As said, we had a Swedish 6th edition and used it for comparison and realized that it wasn't even the same book, it wasn't our language because it was professionally edited. Though it was interesting to see the changes they have made. Translation is truly a beautiful process, a beautiful process that actually created our homegroup. Back then we went to meetings in the other structure and by sitting together with the book we decided to start a homegroup, and because we did the translation work every Sunday, we started the first meeting on Sundays. By doing this loving ser-

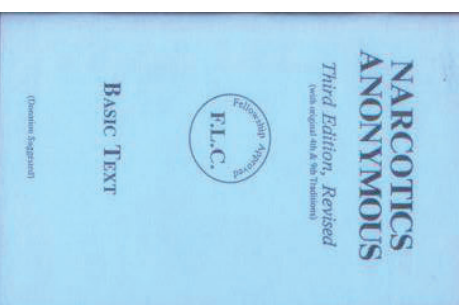
bly Dave Moorehead, started printing the first ten chapters of the Basic Text as they appeared in the Third edition, only they went a little further and restored chapter 6 to its original form as approved by the fellowship. They called this version the Third Edition Revised (not to confused with the hardback WSO Third edition revised) or otherwise known as the "Baby Blue".

The 4th edition was never fellowship approved.

The Fifth edition was never fellowship approved.

The Sixth edition is only the 5th with new personal stories.

The real "unapproved literature" is what NAW\$ sells these days.



Home Groups like mine print Baby Blues and give them away for free. Even though we print a more expensive version than most because of the paper used and the binding we

choose, we still spend less than half what NAW\$ charges for a 6th edition.

Curious factoid: Did you know that NAW\$ makes over 1 million in profit marking up the shipping and handling costs they charge the fellowship when they ship literature?

So then someone will point to the FIPT, which did not come from the court case as part of the judgment, it came from WSO after the fact. Judge Pollack's decision was basically a stalemate which included Grateful Dave promising not to print any more Baby Blues and the WSO promising to put a motion on the next CAR to poll the entire fellowship as to what edition we wanted to use. That never happened. The death of Grateful Dave was the end of that court case.

The FIPT is a lot of mumbo jumbo written by the WSO and then was inserted into the CAR for a vote/rubber stamp by the fellowship. It has been revised without fellowship input a few times since.

One thing that did come from the court case was the decision as to who owns the Basic Text. At the time the WSO claimed that the Basic Text was a "work for hire" and that they owned the copyright. Members such as Bo Sewell, Jim and Kathleen Miller, Billy Allen and a few others testified that the Basic Text was not a work for hire, they told the truth, that our book was written by addicts and for addict and that our members did this work of unconditional love as volunteers and not for profit.

So, the one thing that the FIPT is correct about is that the fellowship

A brief but more accurate history.

As a result of the literature conferences beginning in 1979 and held in Wichita KS, Lincoln NE, Memphis TN, Santa Monica CA, Warren OH, Miami FL, ect... An approval form was sent out to the entire fellowship, which became our Basic Text.

When the first edition was published there was a problem as the first edition was changed, specifically three passages in chapters six which included the opening paragraphs and traditions 4 and 9.

You see, ever since Greg Pierce wrote the N.A. Tree in the mid 70's and put forth the idea that "all else is not N.A." which means that the service body is not a part of the N.A. fellowship and ought to be separate, there has been a problem. Some of the folks at World Services did not like that idea, including Jimmy Kinnon who insisted that those passages be changed.

There were others that agreed with him, but this was never put to the fellowship to decide. The decision to alter our text was made by Jimmy Kinnon, Chuck Skinner, and Bobby Rehmar.

So, after the dust up with the first edition the Basic Text was restored in the Second Edition to the text that the fellowship had approved.

A third edition soon followed with the intent to fix some of the old archaic language, removing terms such as "sober" and "sobriety" and the like. The problem was that Chapter 6 was altered again. This time by

committee at the WSC, but never put out to the fellowship for a vote or approval.

A third edition revised followed and still chapter 6 was not restored and never has been in any WSO produced book.

A few years later, with Bob Stone as the director at the WSO, he and Bobby Rehmar, Dutch Huber and a few other brokered a deal with Hazelden behind the back of the fellowship. We were told there was to be a light edit, to fix grammar, punctuation, and typos, and most people were fine with that but what we got back in what is now know as "The Fourth Edition Fiasco" was a book that had been gutted, whole paragraphs were missing, much more than grammar and punctuation had been changed.

Amid the uproar, Bob Stone stood at the podium of the WSC and said that we could not go back to the Third Edition because contracts had been signed with Hazelden and we would be in breach of contract.

We had quite literally been sold out, money property and prestige had certainly diverted many at the WSO from our primary purpose. The temporary fix was "pasties", corrections that were pasted onto the pages of the 4th edition. Not long after a 5th edition was printed. Many of the problems were fixed with the glaring exception of Chapter 6,

Another issue was the agreement that the price of the Basic Text would drop once it started to show a profit, and that has never happened. The price has only continued to go up. So some members, most nota-



vice pieces just fell into place, God provides! The growth it did for my personal recovery and the result was beautiful, a book written by addicts for addicts, translated by addicts for addicts to put in the hands of the addicts here in Sweden. I was one of the other two members that got involved in the translation of the "Baby Blue". I only had three months clean back then. It really did wonders for my personal recovery to feel a part of, like we were doing something important for addicts to come. As was mentioned earlier we went through a rough patch when we started to focus on what people in the area were saying about us. We got scared. I remember that we had a meeting before one of the translation sessions to share about all that was going on and why we were doing this translation. It boiled

down to that if this translation would help only one addict to find recovery from the horrors of addiction, if so for only for a short period of time, it would have been worth it. During the course of the translation I started to get really interested in our history as well, so I got in touch with addicts on Radio Free NA to ask questions and went through a lot of historical files. I also wanted to learn more about our traditions since a lot of the changes that were made in the later editions of the Basic Text was done in the long form essays about our traditions, especially the Fourth and Ninth tradition. As a newcomer coming into the translation process, I must have read the Basic Text at least twenty times in a matter of months. I truly studied the book without even knowing it at the time. Since the translation of the Third revised with original Fourth and Ninth tradition we have kept translating a lot more of our literature written by addicts for addicts. It really brought unity and purpose to our home group. We have also started to write literature ourselves now. The creative freedom is such a gift. I wish that every home group would get a chance to be a part of this open participation process. It's truly is a beautiful thing! I was part of the translation of the Baby Blue almost from the beginning, I think they've been translating for like a month or two when I came in. I remember it as a time of great joy and excitement, but also of great learning. For me it made it really easy to become a part of NA and feel included. I think I've barely been clean two months when we started,

but my voice and input was still as valid as anyone else's. I remember the first time my Grand Sponsor at the time showed me what they have removed from the 4th and 9th traditions. I once again felt ashamed of being human, ashamed of how we treat one another. I made an active choice NEVER to be part of the other structure. Although it never felt like a choice to follow this path, to live by the original NA message. For me this was and still is the only way. What it first boiled down to was that I didn't want to be part of a corporation (all corporations are corrupt and greedy in my mind), and secondly, I don't think it's right that anyone should profit of the still suffering addict, of any addict for that matter. So, we went on translating and I liked it a lot, the spirit of NA was with us the whole way. Before every translation session we always prayed and invited God. I also remember some troubles along the way, like addicts from other groups talking a lot about us not being NA and that we're a splinter group causing disunity. Even addicts from within our homgroup at the time turned their backs. I remember the meeting before one translation session where we all lifted our concerns regarding everything that happened. The conclusion that we drew was that if this work helps but one addict, it would have been worth it. So, we persevered and out of it all came a Swedish translation of the Baby Blue and a total of four meetings in two different cities, at time of writing. But it was not without casualties since our old home group died essentially to make way for our new meeting, although it didn't need to. More than half of our members left, but those who stayed grew stronger. Five of our members went to EFSC'17 and gained further knowledge of how we best carry the message, and exactly what we're allowed to do as a homgroup. We encountered another problem down the road with powerful personalities, and that shrunk the group again. A few left and a few stayed, some came back, and some didn't. This could have all been avoided if we had fully practiced anonymity, but we fall short this time. However, those of us who stayed learned a valuable lesson that made our group even stronger.

From Sweden



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