

FRONTLINE

Narcotics Anonymous Western Queens Area

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My Partner Relapsed! Now What?

It hit me with the force of a punch in the stomach. The feeling in my gut that something wasn't right with my partner. He was using. I could just sense it. Those slight subtle cues that tip me off were all there—the pinned eyeballs, the slouched posture that's more relaxed than sleepy; the blink that's just a millisecond longer than it should be.

Now for the real kicker—My feelings are out of whack and it's "the feelings that get us here," they say. For me, the stages are very similar to grief — the shock, the anger, the deal-making, the fear and panic finally, the depression. I'm

right there on an emotional run and I can't get off.

After the confrontation it's no better. Denial wants me to minimize the severity of the consequences; but the damage has been done. Emotional unmanageability starts to unravel whatever sense of serenity I so desperately cling to. What part of my recovery can help me climb out of this despair?

The biggest challenge to my recovery is recognizing my first priority—my recovery! Living with an active addict under my own roof puts my recovery, my manageability

(continued on page 3)

**Western Queens Convention
Hotel Cutoff Date for reduced rate
is April 16!**

**First Stop To Freedom IV
May 9,10 & 2014**

Hyatt Regency, Long Island

1717 Motor Parkway

Hauppauge, NY 11788

www.westernqueensna.org

Newcomers can expect that this convention is going to be focused strictly on recovery as opposed to being based on made up "designer topics" or outdated overpriced banquets. Our theme of **Freedom and Being Released from the Chains That Bind Us** will be in evidence through our speakers, workshops and a well-rounded collection of experience, strength and hope from addicts from all around the world on that subject.

(continued on page 3)

Promotion: NA Idols

By Harvey

Attraction: The NA Message

As I got clean in NA and begin to explore spirituality, search for a higher power, and discover my own connection to the universe and this fellowship, **I ran into many people who have the ability to carry our message in a variety of ways.** That is part of the blessing of attraction in our meetings. Some we identify with more readily than others. Some have an uncanny ability to bring our literature to life. **That attraction rather than promotion of the NA message was an important part of my securing my place in moving from loner to member, while I was building my initial foundation in recovery.**

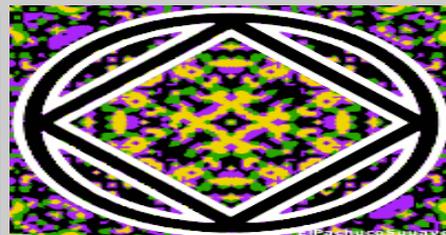
That attraction was very important. I looked up to the members who had substantial clean time, in part, just because of the big numbers and double digits impressed me as a newcomer. I looked up to those who sounded good. I even collected their Cd's from when they spoke at conventions. **When I think back, in a process kind of like what happened when I was a kid in junior high school, I was attracted to what I know now was the image or persona of what looked good.** You know, looking in from the outside at the bright, funny, happy, confident, knowledgeable and smooth, like the "cool clique" or the jocks with charisma in the lunch room. As a teenager I even placed my favorite musicians in

a place where I tried to emulate them. I **started to hear the phrase "clean time does not equal recovery"**. I quickly learned that many people can speak this program better than they can live it, myself included.

What took time over my recovery process was learning that the Steps teach me to inventory my attitudes and beliefs, to question what seems wrong, stand up for myself, and to empathize for and show concern toward newcomers, so that they feel the identification I did. The Traditions teach me how to discuss and apply these principles that continue to keep this fellowship alive and free.

Role models are important. I was told that, "If I wanted what these guys had, I should do as they did". I needed and still need people to show me how to stay clean. That's part of why this works. But this is also a program of seeing what works and what doesn't work and **in order to sort out who has clean time and who has recovery, one has to observe what the "clean idols" do** – not just say what they say to be accepted into their clique or think like they think in order to be in the "clean time club" or celebrate an anniversary with them.

As I picked up information and visited various groups, I found that not only is Narcotics Anonymous not a series of "clubs". **I learned that we can run**



the risk of "blind idolatry" to those we have put up on a pedestal, if we are not careful to retain our ability to think for ourselves. After all, being part of a herd or "bloodline" did not seem to be an application of spiritual principles.

As I grew and continue to grow in recovery, my understanding of a Higher Power changed. So has my tendency to placing some NA members on a lofty perch. There are no demigods here or at least there should not be. Ultimately, our Second Step assures us that religion and the god of our understanding is personal. For some the dollar is almighty, for many the NA homegroup serves that role, for others the Buddha reigns supreme, sometimes even musicians are idolized as G-ds and those cases in which NA members themselves, are elevated to lofty heights, or the service structure itself becomes a God without question it is **the Tenth Tradition that reminds me that as a member with substantial clean time, my responsibility to newer members is to make clear that what I share is my own experience and not the NA program** (p.200 *It Works, How & Why*). (continued pg.3)

(continued from page 2)

As a newcomer, how do I know if I'm taking good suggestions or following blindly behind an NA idol? My Tenth Step inventory frees me from justifying my existence in the here and now. Since it's okay to be myself and it okay with my associates in NA and so too has my tendency to place some NA members' opinions on a lofty perch changed, since I can be myself and think for myself. There are no demigods here, even if there are those "clean idols" who attract those who believe they should be. **In a treatment setting or a therapeutic community, the "counselor culture" often perpetuates the lie that addicts can't think for themselves and that decisions need to be made for them, by self-appointed, all-knowing ones.** There are those who are more comfortable or familiar with a "priestly-figure" who can approve or disapprove of their recovery behavior and deem it not "not worthy". The Basic Text cautions that "the temptation to give advice is great, but when we do so we lose the respect of newcomers" (Step 12) Whether suggestions come from the "stormy seas" of the treatment protocol or come washing from the singing sands of our "preacher addicts", **our Basic Text STILL carries a simple, honest message of recovery that we should actively read, think, pray, meditate and discover for ourselves.**

If I love my partner, will I allow him to recover without the sick dynamic of being a codependent crutch for him that does not allow him to support his own weight and breaks in mid-step? **He'll have to get to his own meetings, confide in another man he trusts in sponsorship, seek out his own running buddies in recovery and get his own commitments. It's a lot easier to sort out this choice if my partner is not under my own roof.**

Loving myself means that I have a choice to accept what's happening and deal with it or choose to ignore what I know, in fear, or because I don't want to deal with it.

The Basic Text offers a suggestion about romantic relationships: that we begin by writing about what we want, what we are asking for, and what we are getting.

Bringing the drama and clutter of active addiction back into my life also brings back the temptation for me to respond to the chaos with anger, resentment, fear, panic,

rescuing and controlling behavior that's lead me back to relapse when I first got clean.

One thing's for certain. **I can hardly hope to be honest and open with a partner who is still using or using me— especially if I am still practicing self-deception.** If my partner's using in our relationship is making our lives unmanageable, if it is contributing to our unhappiness, if obsession and compulsion are playing a part in our behavior or if we're lying, keeping secrets or sneaking around, I need another set of eyes; a caring attentive listener to help me sort things out, as it suggests in *Living Clean chapter 5*. It says on pg. 162 that **"Relationships are one area where practice alone doesn't make perfect. Some of the most important work we do to improve our relationships isn't done in those relationships at all, but with our sponsors and trusted friends.** Even with many years clean, separating and reconciling what's in our heart and what's in our head doesn't come automatically."

I don't have all the answers, but that chapter was helpful for reflection and sharing with others on relationships the NA way!

Anonymous

Western Queens Convention
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The theme is of the Fourth Western Queens Convention is entitled "Released from Our Chains" a phrase that comes from the First Step of the Basic Text (p.18). The Western Queens Convention logo depicts the NA symbol being released from chains with Queens and New York City in the background.

The Convention Committee uses a group conscience process to determine this theme. Proceeds from the convention are split as follows: The cost of the host hotel is held in the convention account as seed money for the next convention. The remaining proceeds are split 50/50 between the Western Queens Area and the Convention account for future convention expenses.

Thank you for your support and see you there!

CAR Motions 2014: Agree in Principle? Or Unprincipled to Agree?

It was asked of Matt S (Nor Cal RD, SSP Workgroup Chair and WB nominee) at our 2012 CAR Workshop in Los Gatos - "What would happen to an Area or Region that decided not to conform to the SSP model?" Matt's answer was, "That Area or Region would be outside the delegation stream, and would not really be a *part of* because there would be no place where those Areas or Regions would be connected or recognized by NA once the SSP is in place." Does that sound optional to you?? Not mandatory as the WB continues to state??

-----Original Message-----

From: bill@wgfritzconstruction.com [mailto:bill@wgfritzconstruction.com]

Sent: Tuesday, February 25, 2014 12:31 PM

To: Elaine Wickham

Subject: The SSP Should be a RECOMMENDATION not a replacement

Stating "the Service System Proposals are not a mandate" would have more credence **if instead of pushing for acceptance and implementation ,we were given the choice to vote on each piece to be INCLUDED in the Guide To Local Services as an ADDITION to the tools we already have**, rather than a REPLACEMENT of our current structure. I support additional tools, options and ideas being offered through our Guide to Local Service to allow our fellowship to develop what works best for our local groups, areas, and regions from both our current service structure and the ideas in the SSP but not a replacement of one for the other.

Bill F

Seeking Traditional Solutions Group Greater San Jose Area of NA Area Nor Cal Region

From: Elaine Wickham [mailto:Elaine@na.org]

Sent: Tuesday, February 25, 2014 1:00 PM

To: bill fritz

Subject: RE: The SSP Should be a RECOMMENDATION not a replacement

Hello,

Thank you for writing to NA World Services. In response, it is helpful to note that service committees have always had a choice on how to deliver services, with the guidance of the NA groups they serve. And in fact, we see variation in how services are delivered across the fellowship. That said, as the narrative in the CAR reminds us, we are not at a place where we prepared to ask for changes to A Guide to Local Services, but rather to affirm the fellowship's interest in moving forward. Below is the applicable excerpt from the CAR:

"By voting on the motions below, the Fellowship of NA, through their elected delegates, will take the next step and decide whether they agree in principle to move forward in the direction of a service system that includes group support forums, local service conferences, and local service boards. Typically, these ideas would not even be offered in the form of motions until there was a service manual or something similar to consider for adoption. However, despite unanimous support of the Service System Project plan in 2008 and 2010, strong support for the project plan in 2012, and adoption of a series of resolutions related to the project at the 2012 WSC, there still seems to be some sentiment that the project lacks clear support. We offer these motions in the spirit of unity. Hopefully, this is a step forward together to try to evolve into a service system that helps us better carry our message."

Again, since we are not offering recommendations for changes to our service literature, the question of "addition or replacement" seems premature at this point. We are hopeful that as the work progresses, answers to questions like these will become clearer for all of us.

Thanks again for writing.

Medicalized Treatment

“Our Public Relations Policy is based on attraction rather than promotion...” Tradition Eleven

Post submitted by Tony B.

WB on “medicalized treatment”:

- Evidence based recovery: Government mandates require treatment centers to have obvious and documented “success”. DRT’s allow them to report patients are getting “clean”. Give a pill, get “results”.
- Treatment centers need to have an overseeing physician. Insurance won’t pay if there isn’t one. Physicians are vetted by the pharmaceutical companies to use their DRTs.
- Cash based rehabs and treatment centers will be phased out by competition as will treatment centers/rehabs that have a time limit on DRT use by it’s clients. (WB member opinion)
- Impact on NA: controversy. Doctor’s say NA isn’t “user friendly” and won’t send their patients to us. We won’t be seen as viable. We need to be learning how to embrace these new members.

RD: This is an outside issue. Why promote this?

WB: We need to be concerned with fellowship growth. We may no longer be considered viable.

RD: We aren’t about affiliation. What is the difference between affiliation and cooperation with this?

RD: It says for us to carry the message. PR says cooperate so judges and doctors will send addicts to us. The only requirement for membership is the desire to stop using.

WB: We have a real problem with treatment not referring to us. We are losing ground in this area.

RD: What is our answer to this question? (NA’s answer) If you’re on a DRT, you are not yet clean. It’s simple and there is no way around that except saying “if you are on a DRT, you are clean”. We can’t change the nature of NA. It works. Newcomers may get mad. Doctor’s may dislike it. This fact may drive the newcomer out, but addiction will bring them back. Will pamphlet have a “anyone is welcome but we are who we are” type of message or will it be about a compromise of who we are? NA is not the only option.



Struggles and Lessons in Recovery with Health Issues & Medication

By Willy B.

I wanted to share my experience, strength and hope about how the program of Narcotics Anonymous has helped me deal with the spiritual, emotional and physical challenges that I've faced in my ongoing treatment of illness in recovery. I am co-infected with the virus and Hep C and I have 17 years clean.

One of my primary reasons for wanting to get the word out about living with Hep C in recovery is in part because **Step 12 encourages my sharing experience with other members who I could identify and empathy with helps me stay out of my own way and helps others with the emotions we experience as a result of our illness and treatments.** The other reason for wanting to get the word out about living with Hep C in recovery is that there are a number of addicts walking around untested, who have Hep C and are coming down with other diseases like liver cancer and diabetes.

Also, in coming to terms with illness as a direct consequence of my using has been a

process in facing fear, and my own defects of character that can interfere with my recovery, and treatment and practice in learning to apply the steps and use the tools I gain in NA to cope with challenges that are part of living with life on life's terms.

When I was still using, I considered my body a temple of doom and destruction. I had no concept of self care and it is definitely an amends to myself, as well. **To go from the act of popping needles into your arms and knowing what the risks are to having acceptance about my health, and making the decision to show love and concern for myself by putting healthy things into my body is huge for this addict!** Part of the recovery process in treatment for me are doing things that were completely the opposite of what I did when I was using - asking questions, having a good relationship with my doctor, affirming to myself that I'm worth it and being informed.

Like many situations I face clean, fear mode can be paralyzing and with an untreated illness, it

could be deadly. If I sit there and do nothing, the scarring in my liver progresses from one stage to another.

I didn't want to deal with my health issues for several years. **My inaction was also based on misinformation, "conspiracy theories" from fellow addicts and my resentments about doctors and medical treatment as well.** In the Chapter, *More Will Be Revealed*, it reminds me that we "sometimes find ourselves caught up in old ideas, even with time in the program." The basics are always important to recovery. We need to avoid old thinking patterns, both the old ideas and the tendency toward complacency. We cannot afford to become complacent, because our disease it with us twenty-four hours a day."

I had to constantly turn around my thinking and remind myself that I am grateful just to be here. I lived through the horror of watching people die in recovery so I have reference points that I can survive my emotions and that I each day clean gives

(continued page six)

Struggles and Lessons in Recovery with Health Issues & Medication

me another opportunity to work on my recovery. Working Step 3 helps me prepare for the treatment - because I was turning my body and my will over to a higher power. **In accepting a higher power's will, we lose our fear of the unknown.**

I'm glad I was clean 13 years when I went through the interferon experience, cause when I started isolating and not wanting to be around people, I had to draw on my experiences in recovery. There were times that I was making meetings only once or twice a week, because the treatments physically beat me down. I had 18 months of itnerferon treatment, back in 2008 - 2009. At that point in the treatment, I isolated completely because I didn't like the way I looked - my hair got straight like Al Sharpton and I got skinny and my disease fed off of all of that crap. I felt like I didn't want to go to meetings and complain cause I felt with over ten years clean time I didn't want to take up the space complaining. So I just withdrew.

My recovery revealed some things to me about myself. I had a big crisis of faith. Just after my first two weeks blood work, I found out that the treatment had failed and that my numbers were climbing again. The goal is to lower the viral load with the medication and then to find out that the treatment had failed and that my numbers were climbing again after the treatment was devastating. I was already depressed and this news seemed to compound that depression. With that news I felt the weight of the world land on me. This

crisis taught me that one of my biggest tool is recovery is perseverance. I really had to become a fulltime member of the no matter what club, cause my mind kept telling me that one shot of dope would take this away. **I was so weak from the chemicals in my body that I had to reflect back on the basic text and draw on the source that I wanted to stay clean "that freedom can only be achieved by a grim and obstinate willingness to hang on come hell or high water until a crisis passes" (Page 74, 5th ed).**

I took my will back when the first treatment didn't work - part of it was depression brought on by the interferon, looking for someone to blame. What happened between 2008 and now is that I gathered the hope to try a new treatment. Getting on this new treatment gave me the opportunity to really trust again. **When I was able to address and harness my defects. I was able to deal with suggestions about treatment with less belligerence, and learn how to stand up for myself and let the doctors know my fears and concerns and able to participate in my own recovery.**

Today, there are newer treatments that come without kick-ass side-effects of Interferon - Suvaldi and Riboviron . The Riboviron has pretty powerful side effects and the Step 11 helped me to stay in my own body during the treatment. It was quite a pro-



cess. For me to come into recovery and to find my voice was huge for me and helps me address my fears, my self-obsession, my doubts and my self-pity. My recovery speaks up to meetings talk about what I'm going through and not take myself so seriously.

While the Basic Text is truly the textbook on how to stay clean in our fellowship, in the new book, *Living Clean, The Journey Continues*, **I got in touch with the difference between resentment and anger and the shift in perspective that comes when I realized that turning over something is not the same as ignoring it**, in the chapter on *Illness*. When we take action and leave the results to a power greater than ourselves, we are turning it over. When we don't take responsibility for our part, we are not working the Third Step. Reading it on the way to the doctor's office really helps ground me and get me through the fear.

Sometimes old timers feel that we have to protect newcomers from the realities of life but the hope is that newcomers can use the identification from other to get clean, go through the process of detox, or withstand medical treatments

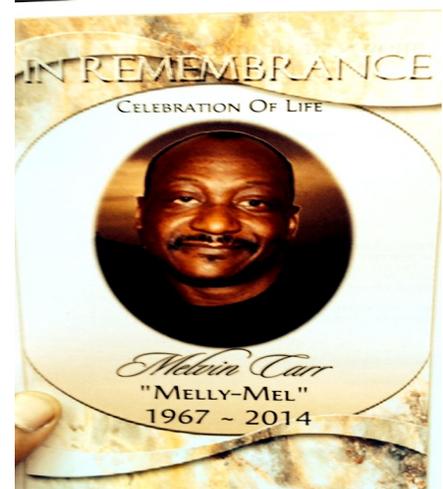
In Memoriam: NA Celebrates the Life of Melvin C.

Frontline records with profound sorrow the passing of Melvin Carr, **one of New York's predecessors** who helped to **breathe life into NA meetings in the late 1980's**, carried the message of recovery nationally and internationally, and was a beloved sponsor, We Have A Dream home group member. He had 26 years clean and died from diabetic coma. He was 47.



Two fellow members shared the following reflections:

Purcell D: **Melvin was involved with every area of service throughout the five boroughs and Long Island.** We met a guy named Big Mike F. who was clean, new and enthusiastic. At the time we had a NY Regional convention and Mike wanted to have a Nassau Area Convention. Melvin encouraged Big Mike to pursue the vision and was instrumental in making the dream a reality. Melvin opened the Regional convention when it was at the Grand Hyatt on 42nd street. He spoke at every east coast convention, a few on the west coast, Australia, Switzerland, Bali, and Sweden.



I think the one commitment that touched him the most was when he did **the UK. While he was there he did an H&I commitment at one of the adolescent facilities there with kids 14-21** and carried the message in such a way, that the director was moved to authorize their attendance at the convention that weekend. **The kids took up the first two rows at the convention** and Melvin was there to do the Banquet. He came back with a tee shirt that all the kids had signed saying thank you Melvin. He was so proud of those efforts.



I first met Melvin at Manhattan Area picnic at CPW @100 St. I got clean in 1993 and met Melvin in 1994. I when I first met Melvin he was rappin on the mike and people were dancing. It was my first picnic clean and saw him I knew the guy knew how to have fun and I knew I wanted him to be my sponsor.

Melvin was the kind of sponsor who led by example. When he was in the meetings he always showed how the steps would give you a better knowledge of yourself. He used to say that it would be a shame if other people

(continued on page 9)

In Memoriam: NA Celebrates the Life of Melvin C.

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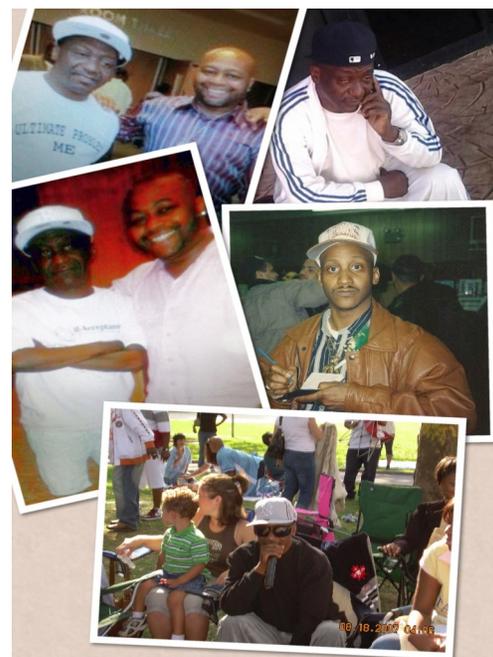
Melvin was **the kind of sponsor** who led by example. When he was in the meetings he always showed how the steps would give you a better knowledge of yourself. **He used to say that, "It would be a shame if other people knew you better than yourself."** He sponsored men all over the country.

He was tough on me. He seldom practiced a lot of tough love cause he had patience because he knew that there was a particular behavior involved. He would help you realize that at the end of the road, you could continue or you could stop.

One instance - I had a girlfriend who had a couple of children and I worked. She didn't. So one night I woke up and the kids were playing video games, real loud. The TV was on real loud. The doorbell was ringing, and the girlfriend was frying chicken at 2:00 in the morning. So I called my sponsor. He said, "You can either stay on the phone with me and complain real loud or you can get off this phone and have some chicken with some hot sauce and accept it". He helped me so much in those kinds of dilemmas. That's when he taught me about choices and acceptance.

Tony K.: I first met Melvin in December 1987. We were both from Brooklyn and we were young at a time when the fellowship in New York was young. We didn't shoot dope, we smoked crack. There weren't a lot of people back then who identified with us. When we first started coming around, he was in a half-way house on the Bowery and I was on a half-way house in East Harlem. We used to meet almost every day in St. Marks. The place that once you got there, you got stuck - but in a good way. His homegroup was the 9:30 Wake Up and my homegroup was the 3:00 group of Narcotics Anonymous. In that era, guys like Santos embodied a certain perspective towards staying clean and relapse, that Melvin and I came up with back then from the St. Marks' days that "Only punks go out!" It was a challenge to your recovery image that was psychological.

Melvin & I stayed clean by becoming fixtures and running partners down there. We shared cigarettes and



Permission for print and internet use of photos was granted by the family of the deceased and by those members appearing.

(continued on page 10)

coffee at Dojos on the lower east side and before you know it we were well on our way down the eastern seaboard, state to state coast to coast and in different countries.

Melvin was known in this fellowship in Sweden, Paris. He was a soldier for NA. He believed in NA. He was a homegroup guy. He had no breaks in service and has done every level of service on the group and area level. There were so many people who showed up to pay their respects, it was like a mini convention. God used him in an almighty way and he touched many, many, many lives. **I remember when Melvin lost his eyesight and his job - he used to say, "I may have lost my eyesight but not my insight"** He opened up a business that was sanctioned by world service to sell tee shirts. In spite of his condition he still lived on. He was a fighter and a soldier. **He was a power of example that no matter what you don't use and that you can still go on with your life and give service to the fellowship,** despite your physical condition. Another expression **he was known for saying was that "Even after 25 years, meetings still make sense."** He was a little guy with a big heart and a love for this fellowship! Although his life was cut somewhat short, what a hell of a life it was!

Using Tradition Two and Step Three at a Business Meeting

By Sponsor and Sponsee Anonymous

As a newcomer I can remember experiencing my first NA business meeting. I attended, mostly because my sponsor suggested that this is what I needed to do to stay clean in order to get a commitment. Maybe I didn't notice the "insanity" because I was still fresh from seeing addicts making decisions with each other on the street. **What sticks out in my mind about that first business meeting and influenced my decision to join that homegroup was the welcoming and encouraging spirit shown to newcomers.**

My self-esteem was really low coming off my last run and I was surprised and shocked that anyone would want to know what I thought or wanted to hear what I had to say, since I felt my brains were scrambled beyond repair and that society and detox had confirmed for me that I couldn't be trusted and needed other people to make decisions for me. **I also noticed that members with the most clean time encouraged those with the least to think for themselves and ask questions, making me feel that it was okay to ask a dumb question or that mistakes were just opportuni-**

ties to learn and grow.

My first understanding of how a group conscience was taken was when the group was "conscienced" to waive the reading of the 12 Traditions to save time at the beginning of the business meeting or "conscience" to let the meeting run an extra few minutes. I kinda got the idea that a group conscience was something everyone at the group agreed to when they wanted to operate outside the rules for that session.

My sponsor suggested I refer to Traditions in the *It Works, How & Why*, and the *Basic Text* to illustrate questions and issues I had at group business and area service meetings. **Group Conscience, according to Tradition Two in *It Works, How and Why* (p.136-137) is more a process of coming to an agreement - it's not necessarily a vote.** Each person is equal and has a right to express their viewpoint because of the Third Tradition, (What that means is that everybody gives their view on the subject being discussed and then people make a decision after ask (continued on page 11)

(continued from page 10)

ing how their decision comes in line with the greater good of the group and the best way to carrying the message.

It was through picking up information and visiting various groups and doing service that I got a chance to see what works and what doesn't work in the group conscience process. **Frankly, there is a bunch of misinformation to a large degree because we are still learning as a fellowship to apply the Traditions based on our actual service experience, instead of based on a member's personality or opinion after years' clean.**

When she told me that "We can agree without being disagreeable" based on Tradition 2, I had my doubts, and wasn't even sure what that meant. In life on life's terms, and in society in general you are rewarded if you "win" - either through debate or majority numbers. How does this play out in a group conscience?

If a business chair reminds the group to consider whether a motion or issue will help carry the message to the addict who still suffers, or should be made with the good of the group (area or NA as a whole) in mind,

than this type of discussion will help the group conscience go beyond just taking a pro and a con and voting. **A true group conscience would ask those members abstaining (who may be afraid to express input or who are confused or who may have additional information) why they are not voting, and encourage the group to make decisions closer to unanimity.** Self-will, God's will and members of any group have varying results with practice.

How the Third Step dovetails with the Second Tradition at a business meetings is that if you gave your will and your life over to God's care, you don't have to be invested in the outcome and force your will because you trust that the group's outcome is what God wants.

In closing, you don't have to like everything you see decided at a business meeting - you can disagree without causing conflict and controversy among other addicts because you don't like the way things have turned out. That is not the example of someone living a Third Step, wouldn't you say?





Suggested Topic List for Upcoming Issues

- Young Addicts —Roxies, Percocet's, Suboxone - Progression Accelerated
- Participating in My Homegroup - Going From Loner to Member
- Service: Counting Your Clean Time or Making Your Clean Time Count
- Still Running Buddies After Twenty Years
- Taking Care of Parents in Recovery - A Gift of Amends
- Sexting between Newcomers: Harmless Outlet or Relapse Trigger?
- Selling Pills in Our Meetings: A Group Concern or a Fellowship Epidemic?
- Difference between Abstinence , Clean Time & Recovery
- X-Rated Sharing on the Floor—Honesty or Exhibitionism?
- Histories of Groups in Our Area
- Recovery at Work When No One Has a Program
- Beating Self-Pity in Recovery: I Didn't Get Clean to Be Miserable
- Myths & Facts About World Service Projects

Next Deadline for article submission is May 19th, 2014

You can find Frontline on

<http://www.westernqueensna.org/>

To submit articles or schedule an interview
contact Wilvena G.

Editor Western Queens Area Newsletter

Submission Guidelines

Send in your experience in recovery, your views on NA matters. The opinions expressed herein are not to be attributed to NA as a whole, nor does the publication of any article imply endorsement by Narcotics Anonymous.

Anonymous. All manuscripts are subject to a review and editing process. We look for tone that reflects a spirit of unity and enthusiasm for recovery .

Edits are made in keeping with NA's understanding of the Twelve Steps, Traditions and Concepts, and language such as "clean" "recovery" and "addict" .

Author's first names and last initial are printed , unless the author submits as "Anonymous" . 1000 word maximum.

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