

Tampa Funcoast
Area Of Narcotics Anonymous

Clean Times



813-879-HELP
(813-879-4357)
FUNCOAST HELPLINE

July/August 2016

How It Works (a Funcoast series on the steps and traditions)

Step 7. "We humbly asked Him to remove our shortcomings."

My experience with the 7th step has been an interesting one. To have all my defects removed, like God was some genie in the sky that would say "Shizam, you are instantly changed!" I should have added delusional to my list as well.

If my victories were handed to me, I would never learn and I would wonder how I got to be where 'I'm at'. To "humbly" ask meant I had to accept where I was at that moment, no matter how much I wanted things my way.

I've been through some tough trials, a test of will in faith to get to the other side, a wiser different person. Not realizing that through all the pain and struggle I was working on my strength of character, shedding old behaviors and discarding old attitudes that were no longer working for me. I will never be perfect, and to say I have arrived at a destination of being

completely flawless would be a lie. I have learned to handle things better with a perception that is always changing. I fall back sometimes, but get right back up. For me, staying the same would feel like a slow descent to misery followed by my last breath. I will take the pain, the joys, and the sorrows because it reminds me that I'm still alive. ~~~~~
Jillian L.

Step 8. "We made a list of all persons we had harmed, and became willing to make amends to them all."

I was asked to serve, through the written word my E, S, & H on Step 8. Here goes my response.

What is it that is so difficult about the 8th Step? Nothing really, so long as I can reduce the formulaic machinations of my mind!

It's quite simple, provided we've been diligent & forthright in our work regarding the 7 Steps preceding this one.

The second sentence of the 8th Step in our "Basic Text," tells us our purpose & what we seek to achieve by working this step; which is "the freedom to look the world in the eye and be relieved of our transgressions.

The 8th Step starts the process of forgiveness. We become better equipped to understand than to be understood. We develop a stronger application of the concept, "to live & let live."

Once we recognize & are able to admit that we have indeed hurt others either directly or indirectly, through some action or inaction, broken promise or neglect, we can make our list.

Put pen to paper, do the simple work & make the list to the best of our current ability. Our work is never finished!

The main thing the 8th Step does for us is to build awareness that over the course of time, we develop new attitudes about ourselves & how we treat other people in this world we live in.

Put yourself on this list as well because although we have hurt a lot of people, most of all we have harmed & shortchanged ourselves.

An additional note: If you have not yet burnt or otherwise destroyed your 4th Step work, this is a great place to start culling your list. If you have,

that's OK too as these are people that are etched in your mind!

-Kirk K.

Tradition 7. "Every NA group ought to be fully self-supporting, declining outside contributions."

Our program is grounded in spiritual principles. To drift away from the honest caring and sharing of our tremendous growth period is to betray the spirit of NA. After all, it is the promise of freedom from active addiction that attracted addicts to our program in the first place. The vast number of incoming members assures us that our members who know about recovery and principled living will be outnumbered. It takes principles and courage to interact with the newcomers and help them keep pace with the demands placed upon them. Yeah, we know this is a big job and we run a severe risk of developing teams of followers, but we just have to pray and do the best we can. Our need from prayer and meditation is greater when we have the support of a great number of people - because they may, on occasion, be wrong! Listening to the inner voice may be our only chance. This doesn't mean we act

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against the majority, we just bring our higher power into the picture. If our inner voice says something worth hearing, it should be interesting to others. To let our focus drift into fundraising and excessive markup of our literature and justify it in the name of helping others fools no one. We are not a business. We are a spiritual Fellowship. In those instances where we must collect or disburse funds, we have to minimize the cost to the Fellowship. Our service bodies are nothing more than holding companies for what we have given. It is hard in some of the committees to remember that while the illusion of power can come with a title, service positions are nothing except opportunities to help those who may otherwise die or suffer needlessly. It is easy to see ourselves as more than we are because of this. Nevertheless, we surrender and pray for a loving God to help us remember our contribution to what we have been given only allows us to increase ourselves by more giving. This is how we fill the hole in the gut. The Seventh Tradition speaks about being fully self-supporting. In this Tradition, fully means completely. We decline all outside contributions. If we compromise this principle, we open the doors to outside influences. Many places would like to give us free meeting rooms. We insist on paying rent. This helps to insure our autonomous groups. We also refuse donations of money, materials and services from outside our Fellowship. We send back the

money with a note of thanks and a polite explanation. We cannot afford to be obligated or to even feel obligated. Our sense of obligation may effect our actions and decisions as groups.

We also need to look at the less obvious effects of this Tradition on NA as a whole. If our service boards and committees become dependent on sales of NA materials to outside enterprises for income, how does this affect our motivations and the development of NA materials? Our Fifth and Sixth Traditions become interrelated here. Our primary group purpose comes first. These are issues we have faced in the past and continue to face today. In our addiction, we were never able to be self-supporting. We were always dependent on others. That is why it is so important for us to be self-supporting in our recovery. By being completely self-supporting we owe nothing to anyone other than our group and the fellowship, no one can say you owe me. We begin to stand on our own two feet and we take pride in our independence. We just experience the concept of responsibility through our group. Our group teaches us that we need to take care of our own. We refuse money or anything else from outside of NA. Our members donate at the group level. The group, in respect to the fund flow and their autonomy has the choice to donate to the area, or to provide services to the addict who suffers. If a group decides to follow the fund flow, they may donate their excess money to the area.

If they choose to surrender to the fifth tradition, they may make books free to newcomers or various other things to carry a message. Addicts can choose to donate in their home group or in many groups. Many addicts get confused and believe the seventh tradition applies to service boards or committees. Service boards or committees are not NA thus the seventh tradition does not apply. Donating in a committee does not carry our message, it funds the service board. The service board is not a business and is not self-supporting. Groups are self-supporting and money after bills goes to support the service effort. We may on occasion throw a fund-raiser to meet additional needs if they occur. Service boards and committees carry our group conscience with money from the groups. As we begin to respect our seventh tradition and begin to make healthy decisions in our lives and be self-supporting members of society. As addicts, we have always been dependent on others - either our families, spouses or social agencies. We have never felt secure enough in ourselves to stand on our own two feet. Dependency has become a way of life. In order to begin to recover we must break that chain and a way to begin is by contributing our fair share to our NA group. In doing this, we become responsible for our own recovery. Much of recovery has to do with awakening to the interrelationships that were invisible to us in active addiction or early recovery.

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Writing Steps for Recovery (Behind the Walls)

Our vision is to carry the message that any addict can stop using drugs, lose the desire to use, and find a new way of life.

The Florida Region of Narcotics Anonymous has now helped introduce 23 self-sufficient NA meetings in FL and beyond; including, Coleman Federal Penn, Alabama, NW FL, Georgia, and South Carolina. The process began 7 years ago with the 'Pen Pal' project and developed into free-standing meetings; for inmates and by inmates. Many of these men and women are eager to work the steps and become involved in Narcotics Anonymous prior to release. The Florida Region of Narcotics Anonymous is working to realize our primary purpose by further implementing the "Writing Steps for Recovery (Behind the Walls)" initiative.

How can I help? Join the "Writing The Steps for Recovery (Behind the Walls)" project. This can be your next step in further carrying the message. Through "Writing The Steps for Recovery (Behind the Walls)", you have another opportunity to share your experience, strength, and hope; give back to an addict seeking recovery what NA has given to you.

If you are interested in gaining a State or Federal clearance or for more information and guidelines on the program, contact Gilbert O. at 813.245.5399.

Ask An Addict

“How does sponsorship work?”

Basic Text:

“We have found it helpful to have a sponsor and to use this sponsor. Sponsorship is a two-way street. It helps both the newcomer and the sponsor. The sponsor’s clean time may depend on the availability of sponsors in the locality....Our earliest involvements with others often begin with our sponsor” (p. 57)

Sponsorship IP:

“For the purposes of this pamphlet, an NA sponsor is a member of Narcotics Anonymous, living our program of recovery, who is willing to build a special, supportive, one-on-one relationship with us. Most members think of a sponsor, first and foremost, as someone who can help us work the Twelve Steps of NA, and sometimes the Twelve Traditions and Twelve Concepts.”

“The best place to look for a sponsor is at an NA meeting. Other places to seek a sponsor are NA events, such as service meetings and conventions. In seeking a sponsor, most members look for someone they feel they can learn to trust, someone who seems compassionate and who is active in the program. Most members, particularly those who are new to NA, consider it important to find a sponsor with more clean time than they have.”

“To get a sponsor, all we need to do is ask. While this is simple, it may not be easy. Many of us are afraid to ask someone to be our sponsor.... Sometimes we finally gather our courage, only to have someone say no. If that happens, we need to be persistent, have faith, and try not to take his or her decision personally. The reasons people may decline probably have nothing to do with us: they may have busy lives or many sponsees, or they may be going through difficult times. We need to reaffirm our faith and ask someone else”

Just for Today:

“Our sponsors can be abundant sources of recovery information, wisdom and loving words” (p.9)

“What is a sponsor? You know: That nice person with whom you had coffee after your first meeting. That generous soul who keeps sharing recovery experience free

of charge. The one who keeps amazing you with stunning insight regarding your character defects. The one who keeps reminding you to finish your Fourth Step, who listens to your Fifth Step, and who doesn’t tell anyone how weird you are” (p. 40)

“The idea of sponsorship may be new to us... We can’t do it alone anymore; we must take the risk of trusting another human being. Often, the first person we take that risk with is our sponsor - someone we respect, someone we identify with, someone we have reason to trust” (p. 88)

Sponsorship:

“I walked up to this woman after a meeting and waited impatiently to talk with her. I was nervous. I stuttered and whispered, but she gave me her phone number and said to call her. It was not a firm yes, but I called her anyway. I continue to learn from her today, even though it’s been years and we are now miles apart. We have such a wonderful relationship, and I know our spirits will always be connected.” (p. 3)

“Regardless of how much time we have in the program, we all look for a sponsor in much the same way. We can start by going to meetings, and listening to members. If someone’s sharing-moves us, we should reach out, get his or her phone number, and start to call. This is a good way to get to know another member, even if our life seems to be going smoothly at the moment and we do not have any problems to solve. We can also talk to other members to see if they can suggest anyone as a potential sponsor” (p. 51)

Living Clean:

“We learn to share, and share intimately. For many of us, sponsorship is our first honest, functional relationship—at the very least, the first in a long time. Sponsorship can serve as a model on which we begin to build other relationships that are healthy, loving, and productive. Many of our longtime members recall that they were “impossible” newcomers—questioning, doubting, arguing, and admitting their reservations.” (P. 66)

“We learn to listen carefully, and to communicate in a way that we can be heard. Just as we do in sponsorship, we learn to meet our kids where they are. Perhaps most importantly, we learn that when we can get our self-obsession out of the way, we can experience love,

compassion, empathy, and intimacy.” (P.76)

“After many years of sponsorship,” one member said, “I finally realized I wasn’t going to keep anyone from doing what they really wanted to do. The question was whether they were going to be comfortable sharing honestly with me about it. When I set demands or limitations, I became one more thing for my sponsees to work around.” (P. 99)

It Works How and Why:

Though we are sure to be helped by the sharing we hear at meetings, we need to find a sponsor to help us in our recovery. Beginning with the First Step, a sponsor can share with us his or her own experience with the steps. Listening to our sponsor’s experience and applying it to our own lives is how we take advantage of one of the most beautiful and practical aspects of recovery: the therapeutic value of one addict helping another. We hear in our meetings that “I can’t, but we can.” (P. 15)

Through our developing relationship with our sponsor, we learn about the principle of trust. By following the suggestions of our sponsor instead of only our own ideas, we learn the principles of open-mindedness and willingness. Our sponsor will help us work the steps of recovery. (P. 15)

We go to meetings rather than isolating. We call our sponsor rather than sitting alone with painful feelings. We ask for our sponsor’s guidance in working the steps, a real demonstration of sanity. We begin to believe that a powerful force can restore us to sanity. (P. 19)

As we search for understanding of a Higher Power, we can talk with our sponsor and other recovering addicts. We may ask them what their idea of a Higher Power is and how they have arrived at it. (P. 22)

If things don’t feel right, we take time to think and seek suggestions from our sponsor. (P.23)

Our sponsor will guide us in applying the spiritual principles of recovery, showing us how to shift our focus away from our own self-interest and toward a more spiritually centered life. (P. 27)

As we get ready to make this decision, we talk with our sponsor, go to step meetings, and take the opportunity to share about it with other NA members. On Step 3 (p.27)

If the word “moral” bothers us, we have found that talking with our sponsor about our reservations can ease our discomfort. On Step 4 (p.34)

Working this step with the support of our sponsor and a loving God is a way of putting into practice our decision to allow God to care for our will and our lives. (P.41)

The knowledge that we are about to face feelings we have long avoided may cause a rise in our anxiety level, but we go on, encouraged by our sponsor to trust the God of our understanding. (P.43)

Although there is no requirement that the listener must be our sponsor, most of us choose to share our inventory with him or her. By doing so, we are most likely to benefit from the full range of experience another recovering addict has to share. After all, who can better understand what we are attempting than those who have done it for themselves? (P. 43)

We may be surprised by the intensity of the partnership we are developing with our sponsor as we share our inventory. (P.44)

As we share our inventory, our sponsor will sometimes share some of his or her own experience with us. Our sponsor may cry with us or smile in recognition at some of the struggles we are now sharing. We may laugh together as we share some of the more comical aspects of our addiction and the ridiculous lies we told ourselves so that we could continue to live as we were living. As we see how similar our feelings are to our sponsor’s feelings, we realize that there are other people like us. (P.45)

Regardless of how secure we feel in our relationship with the God of our understanding, we need our sponsor to guide us through the Seventh Step. Our sponsor helps us with our understanding of humility and in finding a comfortable way of communicating with our Higher Power. (P. 58)

Our sponsor’s insight helped us see how we had wounded people by acting on our character defects; that same insight will now help us determine who actually belongs on our amends list. (P.62) Narcotics Anonymous is more than just the first meeting we attend or the other NA meetings in our neighborhood. We are part of a much greater whole. (P. 96)

In meetings, we find a new place to belong, new friends, and a hope for a better life. A feeling of care and concern grows between us and the group. (P. 97)

The unity we see in our meetings is an expression not only of our reliance on each other but our mutual reliance on spiritual principles and a Higher Power. (P. 97)

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We demand respect when someone intrudes on us yet express amazement when others accuse us of intruding on them. The Seventh Tradition helps us maintain some separation from other groups and purposes to preserve our focus on recovery. In gratitude, we seek strength and guidance to carry on in the Spirit of NA in many ways. Direct contact with addicts who are learning to live clean places special demands on us to keep faith with the confidence and trust they place in us. This requires distance and separation from groups and the purposes those organizations would have. We dare not alter our identification as addicts recovering in Narcotics Anonymous. Other purposes would creep in and while most would seem to have little impact, they would accumulate until we were applying for funds and preoccupied with the concerns of bureaucracy rather than meeting the service needs of groups.. Getting our support from our members gives us a solid base in recovery. We have no other goals to take into account or people whose aims we must satisfy. Our sincerity protects us when things could go wrong. An addict shares, "Giving of 'myself' is a new concept in my life. In the past, I would always try to buy your attention, friendship, etc. The self support that this tradition talks about has a lot more to do with home group members giving of themselves in service than it has to do with the money we put in the basket. The commitment of sharing

'myself,' 'my being' with you is one of the most effective antidotes to self-centeredness and egocentricity that I have found.

"I have had confused feelings when it comes to giving. Am I giving enough? I would spend much more than this if I were using. Should I make up the difference when I think the basket is short? After all this fellowship has given me so much and I contribute so little. The amount must be an individual decision. Contribution through service and monetary means are necessary for our fellowship to survive. Once I decided on an amount and made a commitment to it I try to donate it regularly not just here and there. Part of the change for me is consistency and willingness to stay consistent."

It would be easy for us to accept free rent from centers that would like to promote themselves as having our services available to their clients. We must not allow this so as not to become dependent upon them for meeting halls and to allow them to possibly bend our message to better suit their needs. They would commit our services to their clients and that would be a lie. We in NA respect the treatment community and want the respect from them needed for us to function. Our spiritual integrity is at stake here.

Cyber Recovery

<http://www.cyberrecovery.net/NA/TraditionSeven.html>

Tradition 8. "Narcotics Anonymous should remain forever nonprofessional, but our service centers may employ special workers."

Applying this Tradition to our service boards and committees has been difficult. We agree that special workers being used to answer phones, maintain correspondence, do clerical work, print, warehouse and ship literature is within the terms of the Eighth Tradition. Special workers and must be paid for our Seventh Tradition to be self-supporting but what about editing and writing literature? Doing Public Information, Hospital and Institution work, etc? Should paid workers travel and assist in the development of NA in these other areas? These are questions that have arisen in regard to the Eighth Tradition. We need to look at the concept of "special workers" in light of our Steps and Traditions. While we may employ people to do day to day tasks in our service centers, 12th Step work or "carrying the message" should result from our gratitude and spiritual awakening, not from desire to do a job or make a living. Our motivations are important. We only keep what we have by giving it away. The strength of our spiritual message is as much in the giver as in the message itself: the message has to be consistent with the spirit in which it is given.. This Tradition helps us to divide the spiritual from the material. The Eighth Tradition can keep us from sacrificing our spiritual principles for the sake of

material efficiency.

Keeping the NA groups nonprofessional allows all members to recover as equals. Many addicts have become fed up with dealing with professionals and are drawn to NA simply because it is a strictly nonprofessional organization where addicts recover on an equal basis. There is no one person better than another. It is one addict helping another. Many of us are intimidated by or are resentful of professionals and are unwilling to deal with them. They do not want to feel as if they are being told what to do. In NA, no one can tell anyone else what to do. We deal in suggestions only. It is up to the individual addict whether they take it or leave any specific suggestions. Too many addicts equate professionals with authority figures. In NA groups there must be no figures of authority. If there is one thing more than anything else that may drive newcomers away, it is the thought of dealing with authority. Special workers are employed by NA service centers to do jobs as directed by group conscience. They do things that would be unfair to ask of a volunteer on a regular basis or go undone. Service volunteers give spiritual, caring services and may work without pay on a provisional basis as needed. When their job becomes a regular service, they must be paid for us to be self-supporting. Service centers are directly responsible to NA but they are not NA. Many of our special workers may not be members of

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NA. Conflicts of interest may put a member in a compromising position. Money can be a problem. We respect our members and we would not want to add further difficulty to anyone's personal program. Our service centers employ people to answer phones, file, fill orders and other tasks to enable our centers to be more efficient. We need to keep in mind that these people, not being NA members, should not be volunteers. NA members are free to volunteer possibly as part of their Seventh Tradition. Also, being non NA members, we need to define the special workers role as specifically working in our service centers, not writing or editing literature, not doing PI work and not becoming involved in carrying a message to institutions. These are responsibilities of NA members who are willing to serve the fellowship. When we hire professionals outside of NA to become involved with our literature, our public information or H&I work, we are cheating ourselves out of carrying the message. This creates problems with the possibility of service work for hire that we will never condone. Things like this damage the integrity of NA as a whole. We trust that group conscience will direct us, rather than any individual member. We must trust in this group conscience while each share our experience, strength and hope, and let our higher power's will be done. It is important for each individual to be honest when sharing their feelings in order for the group conscience to be accurate. Care must be taken to keep our spiritual integrity by maintaining a close focus on recovery and carrying our message. Many other activities that might have some bearing on the goals of NA and be in some way related to our message fall outside the perimeter of our

competence. We are good at getting clean, staying clean and helping others directly and through some group efforts at putting members in position to directly carry our message while maintaining anonymity. Beyond this, we do not go. Other people will own and run hospitals. Others will run the governments and administer and enforce its laws. Others will conduct the media and do the many things possible in a complex society of individuals like ours. Keeping our services nonprofessional helps us prevent conflicts between paid and unpaid workers. Without clearly understanding the conflicts we build into our service effort if we allow our special workers to control portions of our group conscience process, we will unwittingly subject our Fellowship to misleading and unreliable information. Our ability to think clearly, discuss fully and collect enough general information to make an informed decision through spiritual deliberation can be defeated. A spiritual person does not put a bag over their head. The Eighth Tradition as it applies to our groups very simple. Our groups are nonprofessional, PERIOD. Ideally, service in our groups should result from the spiritual awakening our Steps bring us. Our Text says, "Proper service is doing the right thing for the right reason." Personal motivation is a factor in why we have an Eighth Tradition. Addicts seem to have an innate fear and hatred of conflicts of interest. We probably carry this to unfair extremes. It is for the protection of our new people that we hold ourselves so far back from even giving the appearance of exploiting our members need for help by overcharging for our events, our literature or anything else pertaining to recovery. NA is not in the publishing business. We grant limited rights to our world service components to retail our literature under control of the Fellowship to

insure our purposes never become exploitative.

Responsibility calls for us to remind our special workers that NA is run by a Loving God as expressed in group conscience. This means the bills are paid on time. If our unity is strong and our members are focused on recovery, they can provide additional help and support if needed. We are careful to keep other goals out of the picture. Being sensitive to members needs and attentive to their instruction is more than simply keeping faith with spiritual law; it is also the law of the land. Committee officers frequently forget that their terms don't last forever and that recovery is the more important thing. Substitutes for recovery are always sought by addicts and we may try to cover this up through denial because we think we are the only ones. Go ahead, have a good laugh. You've earned it - or you will someday. As a spiritual fellowship, we maintain our proper position so that our time and attention is available to do what no one else can: help addicts seeking recovery. In this way, we keep faith with those who helped us and make way for those who will in their turn help others. If those who helped us had been distracted, many of us would not have made it. If we are distracted, we may not notice those who die at our doorstep.

Narcotics Anonymous Way of Life
http://www.nawol.org/2012_trad8.htm

Reaching Out

Whether you are an NA member, a professional who works with recovering addicts, an incarcerated member, or a member who carries the message via service with Hospital and Institutions; the Reaching Out newsletter curated by NA World Services may be a resource for you. Reaching Out in its design helps incarcerated addicts connect to the NA program of recovery, enhances H&I efforts, and offers experience from members who have successfully transitioned from the 'inside' to be productive members of society. All are invited to share their experience, strength, and hope in the Reaching Out newsletter. The Reaching Out publication is seeking paid subscribers to assist in supporting our continued efforts to distribute the magazine to our members housed in state and federal facilities. Ask your home group to subscribe and help us carry the message. Contact Gilber O. at 813.245.5399 or via email at gbs92101@hotmail.com



ANNIVERSARIES UPCOMING JULY & AUGUST EVENTS

A New Way
Art B. 5/12/1997 19
Glen G. 5/14/1989 27
Jenn W. 6/16/2014 2

Brandon at Noon
Steven F. 7/5/2014 2
Jacob Y. 8/24/2012 4
Emily C. 8/22/2010 6
Monica M. 8/28/2014 2
Wendy J. 8/8/2014 2

Grow or Go
Brittany H. 7/14/2015 1
Deborah N. 8/23/2010 6

In the Middle
Mike G. 7/23/2009 7

Keep the Faith
Toby C. 6/12/2006 10

Making it Happen
Ken P. 6/14/2001 15
Robert R. 7/28/2014 2
Roxanne R. 6/1/2015 1

Monday Meditation
Lisa D. 5/21/2011 5
Mike H. 5/7/2014 2

New Bite of Serenity
Barbara R. 6/19/2010 6
Valencia N. 6/24/2012 4
Jennifer M. 6/17/2015 1
Wade W. 6/21/2010 6
Steve C. 6/10/1995 21
Cassandra H.
08/04/1994 22

Oldtimers
Yahya 8/30/1979 37
Charles V. 8/9/1989 27

Our Primary Purpose
Eddie I. 6/23/1988 28

Quest for Serenity
Cheryl H. 7/13/2006 10

Radical Recovery
Bonnie G. 6/14/2015 1
Debbie E. 6/5/2013 3

Recovery Central
William C. 5/26/1987 29

Recovery in Riverview
Carol B. 06/07/2001 15

Renegade Recovery
Enrique R. 8/13/1999 17
Charles T. 8/5/2003 13

Stepping Up
Robert I. 6/28/2011 5
Mildred M. 7/8/2007 9
Larry W. 7/13/1992 24

The War is Over
Matt S. 6/10/2010 6
Brendon C. 6/16/2013 3
Angel C. 6/21/2009 7
Steven H. 6/24/2014 2
Ally B. 6/14/2012 4

Together We Can
Lenora M. 6/10/2002 14
Marie R. 7/18/1989 27
Barbara W. 7/6/1996 20

Triple "M" Meeting
Frederick "Boe" L.
6/3/2008 8

Women's Hope
Yuly S. 7/2/2012 4
Liz C. 7/19/2014 2

CORRECTION

Radical Recovery Celebration Meeting 8/26/16

FACNA Pool Party Fundraiser

\$10 per sale \$15 at the door

Date/Time

07/24/2016

12:00 pm - 4:00 pm

Location:

Mary Help of Christians Center
6400 E. Chelsea St - Tampa

BASCNA Zip Line Adventures

Bay Area activities presents zip lining
tickets on sale \$50 a person. Ages 12 and up.

Date/Time

08/20/2016

9:00 am - 12:30 pm

Location:

TreeUmph

21805 E State Rd 70 - Bradenton

Weight Restrictions:

Guests MUST be able to fit into a 44-inch
waist harness

Guests may be refused if they do not have
appropriate clothing:

Long hair MUST be pulled back

Eyeglass holders are recommended

MUST wear closed-toed shoes

No dangling jewelry

No baggy clothing

Comfortable athletic wear recommended

The Tampa Funcoast Area of Narcotics Anonymous Newsletter Committee welcomes your comments, ideas, announcements, and articles. Your submissions must adhere to the spiritual principles of The 12 Traditions of NA and cannot be copyrighted material from 3rd party persons or publications. Submissions may be subject to editing in order to adhere to the spiritual principles of The 12 Traditions of NA and/or the space constraints or the group's conscience of the Clean Times Newsletter.