

BOARD OF TRUSTEES MEETING MINUTES

11/13/82

Meeting opened at 8 p.m.

Those attending: Jack B., Dave C., Carl B., Bob B., Sally E.,  
Cliff C., Chuck G., and Chuck S.

The Serenity Prayer was said.

The Twelve Traditions were read.

Minutes taken by Cindy D. from last Board meeting at WSC held  
9/3/82 were read and approved unanimously.

Chuck S. read a letter from Jim M. regarding the NA Way magazine.  
the concern was expressed that the issue was not fairly dealt with  
at the last Trustee meeting because there was not a two-fifths  
quorum present to vote on the matter.

Discussion followed.

A motion was made by Bob B. that a ratification of the opinion  
of the Board of Trustees expressed at the WSC be voted upon with  
the attending greater than two-fifths quorum of Trustee members.

It was unanimously agreed upon that as stated at the WSC the NA  
Way Magazine could not be endorsed as a subcommittee of the WSC,  
because, based on the 6th Tradition, the WSC cannot endorse,  
finance, or lend the NA name to any related facility or outside  
enterprise lest problems of money, property, & prestige divert  
us from our primary purpose.

The point was brought out that the proper channels should be  
followed in resolving questions/conflicts concerning individual  
groups. The respective Area Service Committees, then Regional  
Service Committees & then the Board of Trustees are to be  
consulted in this order should problems arise where guidance  
is needed.

The floor was opened up for discussion regarding nominations  
of Trustee members for Chairman, Co-Chairman, and Secretary.

Sally E. suggested that the nominations for these positions be  
postponed until the next WSC Board of Trustee meeting where  
perhaps a better cross section of the membership from all areas  
would be represented.

Much discussion followed.

Carl B. made a motion that nominations for the various positions  
be made now and that all Board members be notified of these  
nominations. Also, that those Board members not attending have  
the opportunity to write in suggested nominations. The vote  
would then be taken at the next Trustee meeting on 2/12/83.

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continued

A vote was taken and the motion was passed, 6 yea's, 2 nays.

The following nominations resulted:

Chairman - Carl B  
Co-Chairman - Dave C.  
Secretary - Diane H.

It was discussed and agreed upon that the next Board of Trustees Meeting be held at Sally E.'s at:

6091 Fullerton # 10  
Buena Park, CA

on February 12, 1983 at 8:00 p.m.

The meeting was adjourned at 10:00.



we have found, knowing that only those who have a desire to stop using and want what we have to offer will join us in our way of life.

*made him for people's education*  
**TRADITION FOUR**  
"Each group should be autonomous, except in matters affecting other Groups, or N.A. as a whole."

The autonomy of our groups is necessary for our survival. A dictionary defines autonomous as "having the right or power of self-government... undertaken or carried on without outside control." This means our groups are self-governing and are not subject to outside control. Every group has had to start and grow on its own.

One might ask, "Are we truly autonomous? What about our service committees, our offices, activities, hot-lines, and all the other things that go on in N.A.?" The answer is that these things are not N.A. They are services we utilize to help us in our recovery and to further the primary purpose of our groups. Narcotics Anonymous is a Fellowship of men and women, addicts meeting in groups and using a given set of spiritual principles to find freedom from addiction and a new way to live. All else is not N.A. Those things we mentioned are the result of members caring enough to reach out and offer their help and experience so that our road might be easier. Whether we choose to utilize these services is up to the group.

A Narcotics Anonymous group is any meeting which meets regularly at a specified place and time for the purpose of recovery provided that it follows the Twelve Steps and Twelve Traditions of Narcotics Anonymous. There are two basic types of meetings: those which are opened to the general public and those closed to the public (for addicts only). Meetings vary widely in format from group to group. Some are participation meetings, some speakers, some question and answer, some special problems discussion.

Despite the type or format a group uses for its meetings, the function of a group is always the same: to provide a suitable and reliable environment for personal recovery and to promote such recovery. These Traditions are part of a set of spiritual principles of Narcotics Anonymous, and without them, N.A. does not exist.

We say that for N.A., autonomy is more than this. It gives our groups the freedom to act on their own to establish their atmosphere of recovery, serve their members, and fulfill their primary purpose. It is for these reasons that we guard our autonomy so carefully.

It would seem that we, in our groups, can do whatever we decide regardless of what anyone says. This is partly true. Each group does have complete freedom, except when their actions affect other groups or N.A. as a whole. Like group conscience, autonomy can be a two-edged sword. Group autonomy has been used to justify the violation of the Traditions. If a contradiction exists, we have slipped away from our principles. If we check to make sure that our actions are clearly within the bounds of our Traditions; if we do not dictate to other groups, or force anything upon them; and if we consider the consequences of our action ahead of time, then all will be well.

#### **TRADITION FIVE**

"Each group has but one primary purpose, to carry the message to the addict that still suffers."

"You mean to say that our primary purpose is to carry the message? I thought we were here to get clean. I thought that our primary purpose was to recover from drug addiction." For the individual, this is certainly true; our members are here to find freedom from addiction and a new way of life. However, groups aren't addicted and don't recover. All our groups can do is plant the seed for recovery and bring addicts together so that the magic of empathy, honesty, caring, sharing, and service can do their work. The purpose of this Tradition is to insure that this atmosphere of recovery is maintained. This can only be achieved by keeping our groups recovery oriented. The fact that we,



## TRADITION EIGHT

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

The Eighth Tradition is vital to stability of N.A. as a whole. In order to understand this Tradition we need to define "non-professional service centers" and "special workers."

In this Tradition we say we have no professionals. By this, we mean we have no staff psychiatrists, doctors, lawyers, counselors, etc. Our program works by one addict helping another. By employing professionals in N.A., we would destroy our unity. We are simply addicts of equal status freely helping one another.

We recognize and admire the professionals. Many of our members are professionals in their own right. It is just that there is no room for professionalism in N.A.

A service center is defined as a place where N.A. service committees operate. The World Service Office or local regional and area offices are examples of service centers. A clubhouse or halfway house, or similar facility, is not an N.A. service center and is not affiliated with N.A. A service center is, very simply, a place where N.A. services are offered on a continuing basis.

"Service centers may employ special workers." This statement means that service centers may employ workers for special skills such as phone answering, clerical work, or printing. Such employees are directly responsible to a service committee. As N.A. grows, the demand for these workers will grow. Special workers are necessary to insure efficiency in an ever expanding Fellowship.

The difference between professionals and special workers should be defined for clarity. Professionals work in specific professions which do not direct services of N.A., but are for personal gain. Professionals do not follow N.A. Traditions. Our special workers, on the other hand, work within our Traditions and are directly responsible always to those they serve, to the Fellowship.

In regards to our Eighth Tradition, we do not single out our members as "professional"; by not placing professional status on any member, we insure that we remain "forever non-professional."

## TRADITION NINE

"N.A. as such ought never be organized; but we may create service boards or committees directly responsible to those they serve."

This Tradition defines the way our Fellowship functions. We must first understand what N.A. is. Narcotics Anonymous is addicts who have the desire to stop using, and have joined together to do so. Our meetings are a gathering of members for the purpose of staying clean and carrying the message of recovery. Our Steps and Traditions are set down in a specific order. They are numbered, not random and unstructured. They are organized, but this is not the type of organization referred to in the Ninth Tradition. For the purpose of this Tradition, "organized" means having management and control. On this basis, the meaning of Tradition Nine is clear. Without this Tradition, our Fellowship would be in opposition to spiritual principles. A loving God as he may express himself in our group conscience is our ultimate authority.

The Ninth Tradition goes on to define the nature of the things that we can do to help N.A. It says that we may create service boards or committees to serve the needs of the Fellowship. None of them has the power to rule, censor, decide, or dictate. They exist solely to serve the Fellowship, but they are not a part of Narcotics Anonymous. It is the nature of our service structure as it has evolved and been defined in the N.A. service manual.





Dear Greg:

Enclosed are the minutes of our last meeting along with Tradition Four + Nine.

I felt it important enough to agree to the following changes or deletions in the Big Book.

As the Traditions superseded all other material, I felt it would make the Service Manual worthless or well as cause serious problems. - As it leaves the group as the sole power and as you know someone would pick up on that and tell the fellowship where to go.

If the fellowship thinks these are important they should be in the Service Manual, not the Traditions.

If you wish to nominate anyone please send it to me before Feb. I hope you will nominate Sally, Am sure she will change her mind.



would also like your address and phone  
no.

Say Hi to all and wish you  
a merry Xmas -

In Fellowship  
Chuck