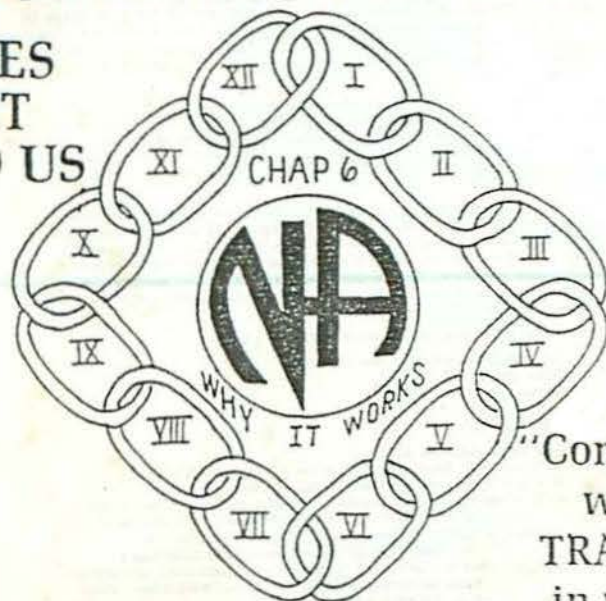


# FIRST ANNUAL CHESAPEAKE POTOMAC TRADITIONS WORKSHOP

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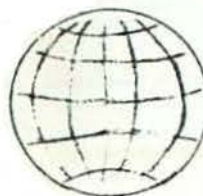
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A FELLOWSHIP REVIEW

Volume 85.1

(A ROUGH DRAFT - NOT TO BE APPROVED, IMPROVED OR DISAPPROVED.)

Many a philosopher has said the key to freedom is knowledge.

To be informed is to be free.

In 1982 we were fortunate in having an administrative committee who worked at informing each and every member of our fellowship by sharing openly and honestly all experience, strength, mistakes and hopes of the Fellowship around the world.

Still having a craving for that type of open communication within the fellowship, we have developed this vehicle for your uncensored sharing of views, opinions, suggestions, criticisms (good or bad). Please feel free to share those things you feel should be shared -- keeping always in mind the principle and not the personality.

Please send your commentary to:

P.O. Box 955  
Leesburg, VA 22075

P O BOX 955  
Leesburg, Va. 22075

BULK RATE PERMIT NO. 45 LEESBURG, VA. 22075
--

*SEND  
Col-Go STRCOW  
GUIDES  
to: Dennis L Brock  
273 Old Rockport Rd. B.E.  
Silver Creek Mo. 630193  
404-235-1680*



Unity through applying the spiritual principles contained in the traditions becomes a reality when we carry out the responsibilities placed on us by those traditions.

If you have trouble grasping this concept, there are many things for you to look at. Some will make it easier and some will make it difficult to accept, but all are SIMPLE.

First - Re-read the explanation of the traditions in the little white book titled "What is the Narcotics Anonymous Program".

Second - Re-read with an open mind the Traditions. This time look for the simple literal presentation -- not figurative or parenthetical expression, for this method is what we use best in rationalization, justification, and denial. Take a pencil and paper and list the key literal words we frequently want to substitute by saying "that means ...". The traditions mean what they say and they say what they mean. No interpretation is necessary, unless we want to justify some other action or lack of action as a cop-out on our responsibility as a group and its members.

Third - Now the hard part. First pray for the ability to see. Take each tradition as literally written and look for the responsibility placed on your group to protect yourself from yourself and what needs to be done to carry out and fulfill in a positive sense these requirements of the traditions. (Hint: Look for those things that could be difficult. In here we will find the spiritual principles that we each need to practice in our lives for a successful program of recovery.)

After you have finished writing these honest, simple requirements, then come back to this article and peruse some of the many justifiers we use to slide by our responsibility.

Unity is frequently used as a club to get some one else to co-sign your justifications. We have frequently heard those who objected to side-stepping tradition requirements termed "radicals" and "dis-unifiers", when in fact the disunity I have seen in the past 8 years has come from those who unintentionally, without malice, believing that their way is truly the best thing for the fellowship by not applying the faith asked of us in the second tradition) rationalize tradition interpretation to justify their motives.

The simplicity of unity with the application of the spiritual principles of love, understanding and humility of and for each other in the Narcotics Anonymous group is carried through and demonstrated 100%, limited only by ability, today!

Trust and faith in God's will for us today is also limited only by our ability, today! Ever growing and changing, we can and should take the responsibility to insure that any decision on matters affecting a Narcotics Anonymous group or N.A. as a whole (groups) be made ONLY through our one ultimate authority, a loving God as he may express Himself in our group conscience. Please note - in no way are we given the choice or option to delegate, give, surrender to, ask of, or permit this decision-making authority to any one except our one ultimate authority. Frequently we want to justify, read between the lines, rationalize, etc. through wishful thinking that "someone else can make those decisions", "we aren't interested in that stuff", "let the big wheel service giants decide those things", "we're too busy carrying the message." Nowhere in the traditions are we given the choice of indifference; quite the contrary. Throughout the traditions we are given the responsibility to insure our freedom. We are responsible to insure that NOT ONE human being be denied the right of recovery from addiction in Narcotics Anonymous.

Direct or implied uniqueness of anyone because of age, size, sex, creed, race, religion, politics, national origin, social status, drug(s) of choice, occupation, hair color, language, life style, financial status (and the list goes on and on) may result in exclusion in some form. We are given a lot of responsibility with autonomy. Autonomy is a double-edged sword. Our first reaction is that of freedom to do it our way, yet the other side of the coin holds us to be autonomously responsible to fulfill all the requirements as expressed in the twelve traditions to maintain and guarantee that freedom.

These responsibilities may weigh heavy, become difficult. In carrying the message of recovery from addiction in Narcotics Anonymous, we have the responsibility for containing that message of, by, for, and within Narcotics Anonymous only, so that that which we have received freely will remain available to newcomers and old-timers alike, so that this program will be available for your children, and their children.



Many N.A. Groups in Virginia and the northern end of the Blue Ridge in West by God Virginia have been sharing, with interest and enthusiasm, the need to localize our service efforts and help our groups make more visible the message of recovery from drug addiction in Narcotics Anonymous for the still-suffering addicts in our own back yard.

A preponderance of groups in several areas have decided to join in the formation of the Virginia Region and would like to take this opportunity to invite any and ALL members, Groups and Areas who wish to participate, to join us in our First Virginia Regional Meeting - to be held in the Chamberland Hotel, Hampton, Virginia, March 10th at 1:00pm in the Roof Garden Room. (See flier enclosed.)

This being an Organizational Meeting, the first order of business on the agenda, according to Roberts Rules of Order, will be for a secretary pro-tem to call the meeting to order and call the roll of participants wishing to be recognized as members of the Region. Then the Selection Chairman to take the gavel and conduct the balance of the meeting. Next on the agenda will be to adopt the initial standing rules (temporary working guide to our service structure) for VARSCHA.

Then on to selecting the trusted servants needed:

Secretary to replace the pro-tem  
Vice chair  
Treasurer  
RSR  
RSR Alternate

Other sub-committee chairs:

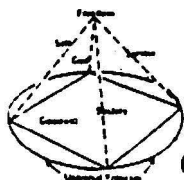
Literature - development; review & edit; distribution  
M & I - treatment systems; penal systems  
P.I. - meeting list, regional & world directory; hot lines & 12 Step lists; public communications; outreach  
Finance - financial management; procedural guidance;  
7th tradition IP (coordinate with Literature)  
Special Events Planning & Guidance - conventions; conferences; area service meeting schedules; workshops; other N.A. related events  
Policy - Traditions fulfillment;  
Regional Service Manual  
development & maintenance  
interpretative guidance  
parliamentarian guidance  
Distribution of pro & con interpretations of items for Group Conscience consideration  
Inter- & Intra-Regional Communications - sharing of experience, strength and mistakes; exchange of handbooks, guidelines, news letters, literature in progress, and alacutes with other regions, areas, subcommittees, groups & members.

Please keep in mind - our primary purpose is to provide the expressed needs of the Narcotics Anonymous Group and to always remain responsible to the conscience of the Narcotics Anonymous Group, and to be ever vigilant about practicing the spiritual principles given to us. The ONLY REQUIREMENT is willingness. The chair, vice-chair, RSR, and RSR-Alt. need most of all to be willing to practice impartiality (a difficult task for many of us). The willingness to practice consistency is important for all. In a spiritual fellowship, unlike many other structures, it is important that each and every member be heard.

At this point in the agenda it is suggested that we recess, after a prayer (of or meditation) of your choice, for unity and guidance, and give time for committee deliberations for them to come up with an overview of planning. Then reconvene at 4:00pm to receive committee planning reports and establish a preliminary agenda, day, date, time and place for next meeting.

We will see y'all at the Chamberland.

P.S. Please don't forget the regional meeting in Ellipsis City, MD on February 2) - It can be an important and informative day.

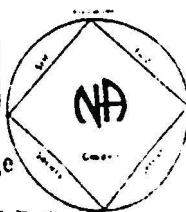


# MID-ATLANTIC REGIONAL LEARNING CONFERENCE

MARCH 1,2,3,1985

George Washington Motor Lodge  
Allentown, Pa.

Unity Through Service- What can I Do?



## SERVICE WORKSHOPS:

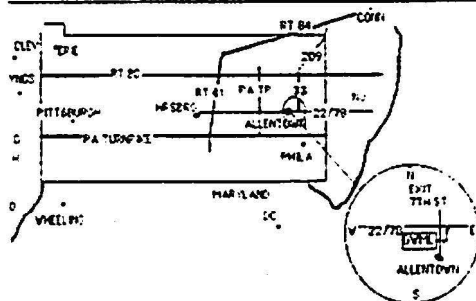
Fellowship report  
Group Service  
Traditions  
Sponsorship  
WSC Conv Comm

Regional Sub Comm  
Helpline  
World Finance  
World Policy

## MEETINGS:

Survivors  
Spiritual  
Speaker  
1st Timer's  
Basic Text Study

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SEND REGISTRATIONS TO: LAASC, PO BOX 4475 ALLENTOWN, PA 18105  
24 HOUR HOT LINE 215 439-8440 FOR ADDITIONAL INFO CONTACT:  
Barry A. (215) 432-1037 OR Dave M. (215) 791-0773

NAME: \_\_\_\_\_ NA ☐ ADDRESS ENCLOSED ☐  
ADDRESS: \_\_\_\_\_ MARANDON ☐  
TELEPHONE: \_\_\_\_\_

REGISTRATION \$12.00 ☐  
BANQUET \$20.00 ☐  
SUNDAY BRUNCH \$10.00 ☐  
BANQUET SELECTIONS-CHECK ONE  
FILET MIGNON ☐  
STUFFED FLOUNDER w/CRABMEAT ☐

**BANQUET RESERVATIONS MUST BE RECEIVED  
BEFORE FEBRUARY 19, 1985 FOR GUARANTEE**

MAKE CHECKS PAYABLE TO: LAASC

**BANQUET INCLUDES**  
SALAD, BAKED POTATO  
BEANS ALMONDINE  
CHOCOLATE MOUSSE

**SUNDAY BRUNCH INCLUDES**  
ROUND OF BEEF  
HONEY CHICKEN  
EGGS BENEDICT  
BLINTZES  
BAEELS  
SALAD BAR  
DESSERT BAR

The financial responsibility of an autonomous group is to pay for services rendered through our own contributions, declining outside contributions - to pay for meeting space, to pay for coffee services, to pay for literature printing and distribution services, to pay for the services of a trusted servant we send to share our good and bad experiences in carrying the message and the good news and guidance that servant may get from other groups to help us. We are responsible to pay for meeting list services, to pay for hot line services, to willingly pay for all services needed by the group to help us fulfill our primary purpose, with the self-sacrificing donations we put in the basket. The spiritual principles and values offered to us in the seventh tradition can have a profound influence on our self esteem, character, and a secure feeling of being a part of it. It would be a shameful waste of opportunity to gain the spiritual effects of this practice if it were taken away from us. It would be a shame to deny an addict the opportunity to share in these things by paying his way for him, as so many enablers have done for some of us in the past. It would be a shame to lose the motivation to contribute by having a fund-raising committee hustle the money by selling chances, kisses, dances, spaghetti dinners, raffling off a watch or a car, getting into the business of making money to pay for group services. By establishing businesses to produce a profit to pay for group services, to hold fund-raiser dances, conventions and the like, we can rob the group members of motivation for sacrifice. We should not use profits on literature to pay for group services, instead of reducing the cost of carrying the message in written form.

We desperately need our social functions to replace the void of old people, places and things - and so does the newcomer, so do the unemployed and the unemployable. We need to provide these things so that all may attend with a feeling of dignity and self-value, self-worth, and self-pride. We need to use the excess money made on social functions (dances, conventions, picnics, etc.) to reduce the cost of the next social function so that many more may participate in a much-needed part of life in recovery. We need to use excess money generated in the sales of literature to reduce the cost of carrying the message in written form, (imagine how many paperback books you could give away for \$8.80!) instead of paying for group services and denying the recovering addict the opportunity of spiritual growth.

I told you it may get difficult. The responsibilities go on - each and every group has the responsibility of seeing to it that each board and committee it creates to perform a specific task remains responsive and responsible to those that created it, and provides the services needed but only those needed as directly expressed by the Narcotics Anonymous Groups.

We must responsibly make visible the availability of recovery from addiction anonymously. The spiritual rewards are ours for the asking by anonymously practicing these principles in all our affairs, free of the need for personal recognition.



AWARENESS AND THE COURAGE TO CHANGE THE THINGS I CAN

...or... "of ostriches and mushrooms"

I've been an "ostrich" lately - I've kept my head in the sand. I've tried to ignore what's been going on. By doing that I've given the people who trust me the "mushroom treatment" - mushrooms are kept in the dark and fed manure. Some of the things that have been going on in N.A. service in the past year or two are good. I've told everybody about them. Other things that are going on aren't so good. I see them going on; I read about them going on; I know in my heart the devastating, negative effect these things are having on our Fellowship, yet I haven't shared what I see and hear and feel because it's negative. I want everybody to think that N.A. is O.K. So I tell those who trust me about the positive stuff going on in N.A. service and just shut up about the negative stuff. This kind of dishonesty makes me sick of myself. My personal recovery demands that I get honest and share the whole truth to the best of my ability. My recovery and service experience will help qualify the following. The Narcotics Anonymous program allowed me to stop using drugs. I surrendered to powerlessness over addiction and am recovering on that basis. There are no ties in my recovery to any fellowship or program except Narcotics Anonymous. I attended our World Service Conference first in 1980, participated as a state representative in '81, observed in '82, and participated as a WSC sub-committee chairperson in '83. Personal service (sponsorship) and group service have been the focus of my recent service participation. Throughout all of this experience one thing has become very clear to me - the validity of the principles in the Steps and Traditions of N.A. When these principles are compromised personally the eventual result is relapse. When these principles are compromised in service to N.A. as a whole ... I'm not sure what the result will be ... I don't want to find out ... so, now I must get honest and share what I'm seeing, hearing, and feeling.

In 1982 the Fellowship of Narcotics Anonymous instructed the World Service Conference Administrative Sub-Committee, through a motion passed at WSC '82, to publish a "Quarterly Fellowship Report" to the entire fellowship. In my opinion the first couple of "Fellowship Reports" distributed prior to WSC '82 were one of the best examples of a service committee being directly responsible to those they serve in the history of N.A. They were simple, accurate, and informative. They worked to produce probably the first informed, unmanipulated group conscience of

We feel that Nebraska's request should not have been used to resurrect this old issue, which we ~~may~~ had trusted was put to rest at W.S.C.-83. It appears to us that the Group is Nebraska made a simple request for an explanation and clarification of the apparent contradictions as well as the deletions in the so-called "First Edition".

The W.S.B., as trusted servants, should have simply responded to Nebraska's request straightforwardly and honestly.

We also feel that someone under the direction of Chuck Gates, if not Mr. Gates himself, and the W.S.B. owe an apology to the Nebraska Group as well as N.A. as a whole, for omitting the truth -- the W.S.O. and W.S.B. never had the authority to delete those lines in question. The issue had been settled by mandate at W.S.C.-83.

Therefore, we the members of the Philadelphia Area protest this issue and will not cast our vote. We refuse to recognize the violation of procedure (it's not a Tradition matter).

In loving service,

Phila. Area Service Committee  
of N.A.

\*\*\*\*\*

TO: W.S.C. Administration Committee

FROM: Mid-Atlantic Region

SUBJECT: Voting participation at the World Service Conference

The Mid-Atlantic Region has taken a conscience of it's groups and found that the voting participation at the W.S.C. needs to be changed. We have submitted a quarterly report to the W.S.O. asking that all regions be prepared with their fellowship consciences to vote at W.S.C.- 85 on this issue, first on the agenda. We have also submitted input to the Select Committee stating our regional conscience. Would you please see to it that this issue gets on the agenda as highest priority?



That world conference officers abstain from voting at W.S.C. 84-85

That no item not on agenda be voted on at W.S.C. 84-85.

That no item that has not been sent out to group conscience be voted at W.S.C. 84-85. That Tradition 4 and 9 stay the same until the Conference ask the fellowship for input first and to be dealt with at 84-85 conference, not in 60 days after 83-84 conference.

That Conference follows our tradition and to remember they serve us not us to them.

In Loving Service

Letter prepared  
LAASC Chairman

\* \* \* \* \*

PHILADELPHIA AREA OF N.A.  
P.O. Box 14541  
Philadelphia, PA 19115

June 13, 1984

To: All World Service Conference Participants

Re: Directive to vote on deletions in Traditions Four and Nine.

Dear W.S.C.:

The Philadelphia Area is outraged for the following reasons:

XXX ITEM 1: The W.S.C. is erroneously utilizing the Twelve Traditions for organizational purposes which they (the Traditions) were never intended for. The ~~xxxxxx~~ sole purpose of the Traditions are as spiritual guidelines that provide protection for each and every Group.

As a result of the vote the motion in question received, it is clear to us that 77% of our trusted servants at the highest level do not understand what the Traditions are about.

When the principles of the Twelve Traditions are adopted by a service committee, only the ideals are adopted. This does not change the committee organizationally, ~~xxx~~ nor does it make them a Twelve Traditions Group.

ITEM 2: This issue was improperly attached to an item on the agenda at W.S.C.-84.

ITEM 3: The voting used at W.S.C.-84 is, at least, questionable. We refuse to recognize the disproportionate representation. It does not reflect a fair Group Conscience of the Fellowship of N.A. (i.e. 37 regions = 37 votes).

ITEM 4: W.S.C.-84 circumvented the policies and procedures attending these matters.

ITEM 5: The implied ultimatum that if we do not respond to their deadline, the approved Basic Text would either not be printed or would be altered prior to printing.

ITEM 6: Acknowledgement of W.S.C.-84's proposal on this issue will set precedent, allowing the W.S.C. to call for a change without going through previously established procedures meant for such issues. This will divert us from our primary purpose.

N.A. as a whole. The tone of these reports was inclusive - N.A. members were encouraged to participate in N.A. world services. One result was that a very large number of N.A. members attended WSC '82 to observe and help with sub-committee work.

During 1982 and 1983 Fellowship Reports were not published quarterly nor were they distributed on time. The reports themselves became excessively detailed and wordy, and WSC trusted servants began using them as a vehicle to express their personal ideas. The tone of these reports, particularly introductory portions, became increasingly more exclusive - it seemed that members were being discouraged from participating in N.A. world services, maybe even discouraged from reading the reports at all. Following WSC '83 more reports were produced and they were more nearly on time, however, the reports became even more wordy, exclusive in tone, and were used as a vehicle for personal expression more frequently. The "Fellowship Report" just previous to WSC '84 included a massive discussion of our service structure misrepresented as a proposal for adoption from WSC Policy sub-committee. Many N.A. Groups, ASC's, and RSC's spent many hours studying this single "proposal" in vain. Because this discussion of our structure was not in reality the proposal of our WSC Policy sub-committee, the whole "proposal" was withdrawn from consideration at WSC '84.

Evidence of the increasingly exclusive tone of Fellowship Reports, was that very, very few N.A. members attended WSC '84 to observe and help, but with sub-committee work. Following WSC '84 the Fellowship Report became even more burdensome, exclusive, and personal. Now we have been arbitrarily informed that there will be no more Quarterly Fellowship Reports, furthermore, we have been told that the N.A. Fellowship should invest world level trusted servants with the "authorities to make routine business decisions" - just as a large corporation would assign to corporate officers or chief employees. We are further informed that equivalent communication will be sent to the fellowship through the WSO, Inc. Newslinc. Our World Service Office Inc. is a business. Businesses advertise goods and services for sale. Our business - WSO Inc. advertises the goods and services they have for sale to us, their primary customer, through the newslinc. It is good business for our WSO Inc. to do this and by the nature of WSO Inc., this advertisement sheet called Newslinc is very informative and service oriented. But it is an advertisement from a business all the same.



My questions about N.A. world services are really very simple. Do we really want the administrative structure we've allowed to develop or do we want honest, open communication in our fellowship? Do we believe in our principles or not? Are we willing to find out what's really going on or do we want to keep our heads buried in the sand? Can we afford to continue to keep each other in the dark and feed manure to those who trust us?

Addiction is an insidious disease. It often tells us that the most self-destructive of activities are good for us. We carry addiction with us into our service. It leads us to deceive and manipulate. I'm not accusing any individual or group of individuals. This is not "their" problem, it is our problem. I have no personal enemies or adversaries in service to N.A. My only enemy is addiction, my only adversary is denial. Recovery from addiction is the answer to all of our problems in N.A. service. Honesty, openmindedness, and willingness to try will start us on our way and keep us on our way. Unity does not mean that we hide our heads in the sand and ignore the fact that our principles are being compromised. Let's face reality and take the obvious steps needed:

- 1) If we want Directly Responsible Trusted Servants in world service, then we need to elect members who have been responsible.
- 2) If we believe in our second Tradition we need to change the voting procedure at our WSC.
- 3) If we believe in our ninth Tradition then we will not allow this administrative structure that has developed to manage and control our fellowship into oblivion. If we believe in direct responsibility we won't allow ourselves to be further deceived and manipulated.

The choice is ours. N.A. Groups have already splintered off - disillusioned with recent world level service activities. More will follow unless those of us who are aware of what's going on get our heads out of the sand and start telling the truth about N.A. services.

It really is as simple as that...

\*\*\*\*\*

The focus varies; from the deletions in our (once) approved basic text, to the removal of our Fourth Step Inventory Guide, to the census form sent out by our WSC-PI Committee, to our current voting procedures used at the WSC. The results remain the same: disservice to the N.A. Fellowship.

These controversies we are absorbed in appear to boil down to one single issue: Our ongoing failure as a fellowship to live by our own Second Tradition.

In personal recovery, anything less than total surrender to spiritual principles produces much less than spiritual results. I can't see how we as a fellowship could expect otherwise.

In 1982 and 1983, many RSRs came to our WSC with an informed Group Conscience to make the changes needed to correct the many problems we were having during those times. We, as a fellowship were assured, each time, that those changes would be made, as directed.

Our area is writing this letter in grave concern over the direction of W.S.C. of NA. We are writing in response to the items that have been dealt with in W.S.C. 84 and the way the Conference is being run.

Item No. 1: Voting procedures of conference. We would have to see this as violation of our 2nd and 9th traditions "Tradition 2 - for our group purpose there is but one ultimate authority - a loving God as he may express himself in our group conscience; our leaders are but trusted servants, they do not govern"; "Tradition 9 - N.A. as such ought never to be organized; but we may create service boards or committees directly responsible to those they serve."

Having other than RSR's vote at conference is watering down group conscience, by having the Board of Directors, Board of Trustees, Subcomm. Chairs, Sec., Treasurer and Co-Chair as voting participants. Whose group conscience do they carry? The Boards, the Subcomm. or their own. This is also a violation of tradition 4.- Each group should be autonomous, except in matters affecting other groups of NA as a whole" (A Narcotics Anonymous Group is any meeting which meets ~~regularly~~ regularly at a specified place and time for the purpose of recovery provided that it follows the twelve steps and twelve traditions). The service arms are not NA, they are of NA (only). We would have to ask our Conference to follow our tradition. As it stands at this point we have 26 voting participants besides R.S.R. and can expand as we form new subcomm. and expand our Board of Trustees to 15 from 12. How can we ever get a true group conscience through a loving God of our understanding as it "states in the 2nd tradition".

~~DELETED~~ Item No. 2: Conference procedures on voting on amendments to main ~~xxxx~~ motion, and other items concerning group conscience we have found violations of the 2nd, 4th, and 9th traditions in these matters too. We feel that any motion that has been sent out for group conscience should not be amended. To amend is to change the item that was sent out for group conscience and is therefore no longer group conscience because NA as a whole hasn't seen the main motion with the amends. (Violation "Tradition 9") Conference is set up to serve us, NA, not in reverse. No item should be voted on without being first put out for group conscience, including amends. Amends are input and as such should go to subcommittees for further work. Let RSR vote with group conscience, yes no or abstain on items sent out for group ~~xx~~ conscience only. Anything else is input for the following conference.

Item No. 3: Traditions 4 and 9. Conference is again in violation of traditions 2, 4 and 9. No group conscience has been taken in 1983-1984 on these items: The motion put on the floor by the chairman of the Board of Directors and the subsequent action taken by conference for the fellowship to vote in 60 days to return to traditions 4 and 9 as written in the red first edition or to stay as it is. This is setting a precedent to force group conscience to vote on items that were not put on the agenda for that year and did not seek input from the ~~EDUCATION~~ fellowship first.

Item No. 4: 4th step inventory guide. Violations of traditions 2, 4, and 9. Again this item was never sent out by conference for group conscience ~~xxxx~~ disregarding conference and literature committees procedures ~~xxxxxxxx~~ previously adopted by NA as a whole. This inventory guide has helped many NA members in our area with their recovery.

#### Conclusion:

That W.S.C. starts to serve the fellowship not vice versa. As an area we strongly insist on the 4th step inventory guide be put back in W.S.O., Inc. inventory and be put back on order blank for the fellowship to purchase and use. The conference must follow traditions as well as the rest of NA.

The Board of Directors and Trustees abstain from voting at WSC 84-85. That the world subcomm. chair abstain from voting at W.S.C. 84-85.



June 25, 1984

To: Chairperson - World Service Conference of N.A.

Dear Trusted Servant,

We understand that a motion passed at the 1984 WSC will remove the Fellowship Approved "An Approach to the Fourth Step Inventory" from the list of literature for sale from WSOinc.

We further understand that this motion was not distributed to the Fellowship for a Group Conscience prior to the WSC.

Such a gathering as a World Service Conference must place quite a strain on our dedicated trusted servants. We can empathize with the weariness that could cause even the most experienced to make occasional mistakes such as this.

No mention was made of any compromise or violation of our Traditions similar to the reasons which led to withdrawal of "Use of Medication in Recovery" till revision; however, this means of withdrawal clearly violates Traditions two and nine (voting at WSC without first determining the Group Conscience of the Regions, Areas, Groups, and Members of N.A.) which further compromises Traditions one and five.

We feel that the portion of the motion in question which resulted in withdrawal of "An Approach to the Fourth Step Inventory" from the list of Approved N.A. Literature was out of order and needs to be declared out of order now.

"An Approach to the Fourth Step Inventory" should continue to be available till a revision is approved or the members and groups of N.A. instruct the WSC to withdraw it from availability.

The action taken by WSC '84 regarding "an Approach to the Fourth Step Inventory" was hasty and illadvised at best. We suggest that you act immediately to rule that portion of the motion withdrawing this Approved pamphlet - OUT OF ORDER!

While doing the right thing for the right reason is truly its own reward, we believe that the sooner this task is accomplished the more our WSC's integrity will be reinforced in the eyes of N.A. as a whole.

Sincerely,

cc. to:  
WSB, WSO, RSC's

TRI-STATE REGIONAL SERVICE COMMITTEE  
P.O. BOX 2761  
PITTSBURGH, PA 15230

LITTLE APPLE AREA NARCOTICS ANONYMOUS  
P.O. BOX 4475, ALLENTOWN, PA 18101  
24-HOUR HOTLINE 215/439-8440

L.A.A.S.C.  
P.O. Box 4  
Allentown, Pa. 18105

To the World Service Conference of Narcotics Anonymous and participants,

We also direct this letter to the Board of Trustees, Board of Directors W.S.O., Inc., all W.S.C. Subcomm., and to all of Narcotics Anonymous.

I question, with the problems we are experiencing today, whether or not any real changes were made. If they were not, we must find out why. If they were indeed made, perhaps those problems also were a symptom of this same issue. Could it be that as we did so often in our active addiction, we have only been switching symptoms, not addressing the true cause of our difficulties.

Perhaps we should ask ourselves these questions:

1. Will a trusted servant who has surrendered their will, vote as a single voice on a Group Conscience issue?
2. Will trustees, WSC officers, committee chairs, and all other WSC participants, if they comprehend "powerlessness over addiction" and disease concept, place themselves in the impossible position of making decisions for the fellowship? (In the explanation of our second tradition, we are warned of our need to "...protect ourselves from ourselves....By nature, we are strong-willed, self-centered people, thrust together in N.A.; mismanagers all; not one of us is capable of making consistently good decisions.")
3. Will we, as a fellowship, continue to condone this action--that so obviously feeds our disease addiction--in those same "trusted servants"; when to do so is to co-sign their disease and block the recovery that comes from applying spiritual principles?
4. How long will we as a fellowship survive if we continue to ignore or "sidestep" our traditions and the spiritual principles contained in them?

Must this motion be made at the WSC for us to stop, think, and look clearly at what we are doing?

MOTION: "TO HOLD ALL FURTHER VIOLATIONS OF OUR SECOND TRADITION IN ABEYANCE."

*Cave J.*

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#### Simplicity - The Time-Tested "Hall Mark" of Recovery

One recovering addict helping another is without parallel. When the voice of two or more addicts meet regularly, they may become

One group. When the voices of each addict in the group are united, our ultimate authority, a loving God, may express himself in the harmonious voice of the Narcotics Anonymous group. Each member of the Narcotics Anonymous group has been given the spiritual guidelines in our traditions to protect him from himself. As each Narcotics Anonymous member practices these spiritual principles, there emerges a harmonious voice of Narcotics Anonymous in "Group Conscience". When the voice of each Narcotics Anonymous group are combined through the use of the spiritual catalyst, there emerges the harmonious voice of

One area. The member selected by the Narcotics Anonymous group to carry the voice of that Narcotics Anonymous group to be shared with other N.A. group representatives in a committee meeting which has become known to us as the Area Service Committee of N.A. Each member who makes up this committee (CSR) is directly responsible to the group which has selected him to carry and share that voice known to us as "Group Conscience". This committee (A.S.C.) selects, as needed, other members to perform the functions necessary to fill the needs of the A.S.C. These members are usually identified by a name, moniker, title, etc. Sometimes referred to as subcommittee chairmen, vice chairmen, secretary, treasurer, etc., these members are selected to serve only the committee (A.S.C.) which is made up of only those who have a DIRECT responsibility to the group (CSRs). The members selected by the A.S.C. to serve the needs of the A.S.C. do just and only that. They serve and are directly responsible to that committee and not to the fellowships. The ninth tradition specifically provides for a line of responsibility directly to those who have selected them and ONLY to them. As the Area Service Committee (CSRs) practice the application of the spiritual principles given to us, there surfaces a harmoniously unified voice of a



Region. The regional committee members (ASRs) share with each other the successes and failures, the solutions and problems, and the victories experienced in recovery from drug addiction through the spiritual principles of Narcotics Anonymous. This regional committee (made up of ONLY those ASRs directly responsible to the Area Service Committee (GSRs) may select members to serve that committee, i.e. sub-committee chair, vice chair, treasurer, secretary, etc., who are servants of and responsible to the Regional Service Committee. Please note: they are not the committee, they are servants of that committee. The voice of the RSC is the harmonious voice derived from the voices of the Areas as carried and shared by the representative of the Area (ASR). Those selected to serve the regional committee do just that; they serve the committee and not the fellowship. As the spiritual values bring about a united voice in a Region, the RSC selects a representative (RSR) to carry and share the voice of that Region with other regional representatives. This servant selected to carry the voice of the Region (not the personal opinion of the RSR -- the RSR as a member of a group has an opportunity to express his opinion up at the group level.)

As the various representatives from different regions meet to share the voice of their respective regions, the phenomenon of a harmonious, unified voice emerges, an event called the

World Service Conference - the coming together of Regions.

It was not the rules, regulations, by-laws, authoritative opinions, personality manipulations, organized structure, or ego dominance that developed this time-tested successful adherence to the spiritual principles given to us by our steps and traditions. It was the time test of trying these failing methods and for survival's sake setting them, one at a time, aside. Through an ever-increasing desire to hear the voice of our one ultimate authority, we surrendered to the power of Group Conscience and experienced an increasing faith in a loving God as he may express himself in our "GROUP Conscience".

Why then do we stop there? The answer to that may be found in our history. The early conferences were in need of participants. Today perhaps it is time to amend the wrong of demands we have made on individuals for so long. We can and should now take away the unreasonable expectation of those servants we ask to give guidance and at the same time give decisions. To give guidance is to leave the freedom of choice. To vote is to give a decision. It is time we stopped asking a few to be two different things at the same time and be without conflict of interest. It is time we stopped asking those servants not to be human. It is time that we accept full responsibility and place the decisions in the hands of the loving God as He may express Himself in group conscience. It is a far greater thing we do to give the time, patience, tolerance, and understanding needed to accomplish a unanimous agreement than to hastily shape a majority decision and leave resentment in the wake.

The trust and belief in the spiritual principle of the second tradition is currently demonstrating its validity in the powerful, dynamic, and successful functioning of those ASCs and RSCs which adhere to the direct line of responsibility to those they serve in group conscience.

Each year many participants come away from the WSC with dissatisfaction and resolutions to change that which is not working. Frequently we attempt to create new rules and regulations to ignore. And ask in frustration, Why doesn't this work? We then come to the conclusion (frequently) to draft a new service structure. One might wonder if we ignore what we have, will we ignore a new one ?? Perhaps. Whatever happened to "Keep It Simple"? We can see clearly demonstrated the second tradition successfully in action in those ASCs and RSCs who use that direct line to the voice of group conscience. Let us then take a look at the humanness in action when we expect the impossible from recovering addicts. Currently there are 41 registered regions eligible to send an RSR to be a member of the WSC with a voice = 41 voices representative of direct group conscience. At our last conference we had at best count 34 RSRs each with a voice = 34 voices representative of a direct group conscience. We then make the unreasonable demand of asking some servants for guidance and then deter objective honesty by asking them to cast a decision vote. Our current service structure

To: World Service Conference Public Information Subcommittee

Fr: Central Maryland Area of Narcotics Anonymous

Re: N.A. Census

The group conscience of the majority of groups in The Central Maryland Area of Narcotics Anonymous was that groups should not participate in the N.A. census undertaken by The World Service Conference Public Information Subcommittee. The decisions made within our area were based on concerns about whether an N.A. census is necessary or even desirable, and objections to the manner in which the census was undertaken.

Many members feel that the census could "easily lend itself to misrepresentation of Narcotics Anonymous. P., assuming that such a census can accurately reflect the membership of Narcotics Anonymous, our fellowship could very easily be misrepresented to those sources for which census statistics might be used. Due to the fact that communication within the fellowship is still somewhat unreliable, there is virtually no possibility of the census reflecting N.A. as a whole.

Much concern was also expressed about the question which asks members to specify their drug of choice. Making such specifications seems to be taking steps in a direction which N.A. has always tried to avoid. Addicts can recover in N.A. regardless of what their drug of choice is. This is a fact regardless of what any numbers might indicate. There is no need for such information.

There is also the question of the manner in which the census was distributed. We feel the service arms of N.A. must be more sensitive to the fellowship which they are dealing with. Narcotics Anonymous is still very young in most areas, and there is much potential for misunderstanding among members. Within many groups in our area it was noticed that uninformed secretaries and GSRs were simply handing the forms to everyone in the meeting without any type of explanation. The potential danger of a form such as the N.A. census form being handed to a newcomer is very large. In dealing with a world-wide fellowship problems like this can always occur, but in this situation it seems that greater precautions could have been taken. One such precaution could have an explanation about the census on the census form itself rather than on a separate cover letter.

There also seems to be a question about who is being served in such an undertaking as a census. There is no doubt that the Public Information Subcommittee took this action in order to serve the fellowship, but what indication did the subcommittee have that the fellowship desired to have a census taken? It is understood that subcommittees cannot seek fellowship approval on every action they take, but perhaps such approval should have been sought before taking such a major action as a N.A. census. As has been stated, the groups in the Central Maryland Area have decided that the census and the way in which it was distributed is undesirable. We can only wonder how many other groups might have come to this conclusion had they been asked rather than just having a form handed to them and being told to make sure that it was filled out.

It is surely not our intention to condemn the Public Information Subcommittee for their effort to serve the fellowship. All who have been involved in service work on any level can appreciate the effort as being one of good intentions. We feel, however, that we have acted in the way which will be most beneficial to the fellowship of Narcotics Anonymous.

Yours in loving service,

The Central Maryland Area



The Volunteer Region wishes for the immediate reinstatement of the 4th Step Guide in WSO circulation. Our region also wishes for the correction of the WSC minutes to read that the substitute motion (pg. 33, preliminary draft WSC minutes 83-4) failed, lacking the required 2/3 majority of voting participants.

This I.P. has for many years been through the development process for new literature and has been reviewed by an informed Fellowship. The removal of this I.P. is an injustice to a Worldwide Fellowship dedicated in the pursuit of Group Conscience. Our conscience is clear, and we feel the conscience of the Fellowship is clear. We pray this communication will clear up the confusion brought about by the removal of this I.P., both in the correction of the WSC minutes and the respect of an already obtained group conscience of Our Fellowship.

We, the Volunteer Region, are dedicated and continue to be in loving service to a Fellowship we owe our very lives.

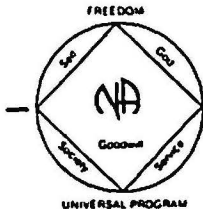
RSR: Rick Woody  
9000A Grayland Dr.  
Knoxville, TN 37923

Volunteer Region of  
Narcotics Anonymous

RSR, Alt.: Hollie Arnold  
3221 Elm Hill Pike  
Nashville, TN 37214

PITTSBURGH AREA SERVICE COMMITTEE  
OF  
NARCOTICS ANONYMOUS

P.O. BOX 802 . PITTSBURGH, PA 15230-0802



To the Fellowship:

The Pittsburgh Area would like to express their concern about the procedures used to withdraw the 4th Step Guide from the market of approved N.A. literature. We believe that it should have been sent out to the N.A. Fellowship for approval or disapproval before such a decision was made. The 4th Step Guide was approved by a group conscience of the N.A. Fellowship at WSC'83 and we believe that it should be sold by WSO until such time as a loving God as expressed in our group conscience disapproved it or approved of a new one. Please consider the implications of this decision and the effect that it has had on our recovery.

While reading the minutes from WSC'84 we found that there is two different procedures for voting at the World Service Conference and that the Chair could use either procedure at his own whim. We do not feel that this is very spiritual.

At WSC'84 a two-thirds majority was needed to remove the 4th Step Guide from the market. The vote was Yes 25 No 10 Abstentions 9. On page 4 of WSC'84 minutes a motion was passed "to accept the proposed standing rules WSC which defines two-thirds majority of all participating voting members." The proposed standing rules state that in some cases where a two-thirds majority is needed a two-thirds of all members eligible to vote is needed and in other cases members that abstain are not counted as voting members and it is up to the Chair to decide which procedure to use. This has proved to be very confusing to us.

In the Pittsburgh Area when a vote needs a two-thirds majority it must be a two-thirds majority of all GSRs present, even those that abstain. We feel that this procedure should be adopted by the World Service Conference because we do not feel that a true two-thirds majority was reached to remove the 4th Step Guide from the market.

Regardless of what has happened and what procedure was used we feel that there should only be one set procedure used and that it should be sent out to the Fellowship to be voted on as the first item of business at WSC'85. This would relieve such confusion and resentment in the future.

Our last concern deals with the price of our Basic Text. It is our opinion that the price should be reduced to 3 dollars immediately. If each area complies with the WSC'84 request that each area hold a fundraiser for the benefit of WSC there should be sufficient funds to operate each year. Also, with the growth of areas and regions the fund flow between the member and our World Services should improve dramatically.

With a decrease in the price of our Basic Text it will become more available to addicts who cannot afford them and it will help our Hospitals and Institutions committees to supply them to addicts who cannot attend N.A. meetings. The less expensive our Basic Text is, the more lives it will save. This is our primary purpose!!!

In Loving Service,  
P.A.S.C.N.A.

provides for 34 such personal opinion votes = 34 votes representing no group conscience. WSB, WSO, WSC Sub-Committees (Service Boards and Service Committees created to accomplish a specific task).

Is it any wonder why it's not working ??? We seem to have given God a 50% say-so. Whatever happened to "unconditional" 100% faith? Simplicity and clarity is often elusive in our human strife.

If the answer is not yet clear, then perhaps we should continue praying only for the knowledge of His amendable will. (A weak attempt at humor.)

Score: God 34, WSC 34 = more will be revealed.

An important vehicle for the continued growth by the fellowship in spiritual principles may be found in open and direct, uncensored communications between the regions. Just as one addict shares with another, so too one group shares freely with another = ASC, so too one area shares freely with another = RSC. Then why not have one region share freely without the intimidation and censorship of super servants, ultimate leaders, and trusted authorities?

Please submit any communications from you, your group, your area, and/or your region that you would like to have shared uncensored with others. (Please omit all four-letter words except - work, love, and pray.)

Send to:

P.O. Box 955  
Leesburg, VA 22075

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*Love Larry*

WHO'S IN CHARGE AROUND HERE ?

An addict alone is in bad company and so is a region in Florida. We are surrounded on three sides by water and the information we receive is select at times. The present "trusted servants" on our world level have not over-stepped their bounds; however, they have twisted the spiritual principles that we have held dear in our recovery. What does it mean to have our decisions made by a small group of trusted servants? Have not the principles that N.A. was founded on served their purpose in our growing fellowship? Why have our quarterly fellowship reports stopped? Have the jobs at the W.S.O. been open to all recovering addicts, or based more on who you know? What has happened to our second tradition? Where has the spirit that created our Basic Text gone?

We create service boards and committees directly responsible to those they serve. When they no longer respond, they no longer function under the guidelines of our ninth tradition.

There is an increasing movement among members of the fellowship to actively participate in the writing of our literature. Will that participation be available in the future . . . or will professional journalists replace the experience, strength, and hope of recovering addicts? What of our spiritual principles? Will the avenue be open in the future for willing addicts?



The increasing number of recovering addicts cannot be disputed, but let us not forget that quality - not quantity - saves our ass. That active participation in our early recovery gave us the spirit to carry the message of recovery through an informed group conscience, not a vote of confidence. By giving of our time and resources through travel, communication and conventions, we have learned:

The truth will set us free.  
Internal strife cripples our fellowship.  
We keep what we have only with vigilance.  
We know we're not in charge.

*Charlie M. Tuff*



May 24, 1984

TO: All Voting Participants  
WSC (83-84)

FROM: Volunteer Region of Narcotics Anonymous  
P.O. Box 150314  
Nashville, Tennessee 37215-0314

Fellow members;

The Volunteer Region, as a voting region in the World Service Conference 1984, stands in favor of the I.P., An Approach to the Fourth Step Inventory. We also feel this I.P. should continue to be available to members within NA, until proper procedures can be adhered to, and at such time as a true group conscience of the Fellowship can be obtained, again.

Our group conscience is not based on the rightness or the wrongness of this I.P., it is based entirely on the improper removal by WSO and the validity of the substitute motion which removed it from circulation. Our Region believes in the faith, trust, and authority of a true Group Conscience. If the Fellowship feels a need to review and revise every previously approved literature, so be it. But for the WSO to remove this pamphlet we feel is a direct violation of Group Conscience. The Volunteer Region also feels this precedent cannot be tolerated in a spiritual Fellowship, such as Narcotics Anonymous. Our recent inquiry to WSO stated that this pamphlet is removed from circulation. (Enclosed letter from WSO).

We brought with us a group conscience at WSC (83) to approve this I.P., and it was approved by a majority of the regions present. We think the Fellowship has spoken in regards to this I.P. Although many members dislike this I.P. the removal of it has raised many questions in our region.

I) Did the motion presented by the WSC Lit. Chair (pg. 14, preliminary draft WSC minutes 83-84) set a procedure to be followed by the WSC 83-84? This motion read:

MOTION: (WSC Lit. Chair) seconded (RSR Mid-Atlantic), "that all literature submitted to this conference for approval require a 2/3 majority vote of participants" AMENDMENT: (RSR Florida) seconded (WSC Policy Chair), "that it take a 2/3 majority vote at WSC to withdraw current NA literature from the category of approved literature." Motion with amendment carried.

As we reviewed this motion another question was raised: is it correct to say that an amendment is to be included into the language of the main motion? With the passage of this amended motion, we established procedures which this conference would abide by. Now having established procedures by which to both approve and withdraw any and all literature brought to the floor, we move to our other point in question. The substitute motion (pg. 33, preliminary draft WSC minutes 83-84) motioned by the (WSC Lit. Chair), seconded (WSE Trustee), "that the 4th Step Guide be evaluated by the Literature Review Committee and input sent to the World Lit. Committee and a revised draft should then proceed through the review and approval process as outlined in the procedural guidelines for the creation and development of new literature. The 4th Step Guide be removed from circulation while the process is occurring."

VOTE Yes 25 No 10 Abstentions 9

The substitute motion carried.

2) Again we question the validity of this motion. We feel it failed, the reason being that procedure was set on pg. 14 pertaining to the approval and withdrawal of any NA literature, stating that either action (approve or withdraw) requires a 2/3 majority of voting participants. In conclusion, the substitute motion removing the 4th Step Guide failed. In procedures already established it would take a 2/3 majority of voting participants to remove it and 25 votes of yes does not constitute 2/3 majority. We believe removal from circulation of this I.P. by the WSO was both premature and without the direction of WSC.

In Loving Service,  
T.S.R.S.C.N.A.