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*Your Fellowship Magazine
Share... and be shared with..*

*Like it was when NA was new and young and
life or death intense:*

*You matter to us so we will tell you the truth
as we know it with nothing held back.*

THE
NEW/OLD

NA
WAY

"... so that no addict seeking recovery need ever die..."
We publish your input -- the opinions presented are not necessarily
those of the New/Old NA Way or Anonymi Foundation

The New/Old NA Way

Conference Report



Special edition

VOLUME 25 - SEPTEMBER 2019

WWW.NAHELP.NL



The New/Old NA WAY Magazine
Volume 25 Special Edition
September 2019

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



WE NEED YOUR INPUT!

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

The New/Old
NA Way

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Many of us have said, “Take my will and my life. Guide me in my recovery. Show me how to live”.

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Upcoming Events

G.B.S.A – L.C LIT CONFERENCE #9

Date: September 6-7-8, 2019
Live Oak, FL

4TH ANNUAL EUROPEAN FELLOWSHIP SERVICE CONFERENCE FOR N.A.

Date: October 10th thru October 13th, 2019
Zevenaar, The Netherlands

ANNUAL 12 STEP RETREAT

Date: February 21st thru February 23rd, 2020
Columbiana, Ohio

15TH ANNUAL FELLOWSHIP SERVICE CONFERENCE FOR N.A.

Date: June 26th thru June 28th, 2020
Hamburg, PA

**My Gratitude Speaks
When I Care
And When I Share
With Others
The NA Way**

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

Weblinks

www.nahelp.org

Contact: nahelp.org@gmail.com
World

www.nahelp.nl

Contact: nahelp.nl@gmail.com
The Netherlands

www.freerecovery.org.uk

United Kingdom
www.nahelp.se

Sweden

Contact: AntigenFriana@gmail.com

CONFERENCE CHAIR REPORT

Hope this reaches all that read it with things looking up for all of our Groups. It was another great FSC with several things moving more and more towards uniting us against our disease of addiction and keeping our services directly responsible to the Groups. It was the first year after the motion for any new motions to be turned in as soon as arrival at the conference and that went smoothly. It is a great thing to know motions are coming from Groups and no one is circumventing Group Conscience to get an agenda accomplished. Several motions were passed and some go back to the Groups with input so the motioning Groups can choose whether to reword them based off the other Groups input from the conference or to let them be dropped. Please read the minutes as there is way too much information to put all of it in this report. Communication was a big part of this years FSC. We are learning to communicate better with each other and that is necessary for us to keep growing in Unity. One suggestion that was made was for Groups to bring written reports or send written reports to the secretary if they want. This will help make sure things are clear from how each Group stands as well as help make sure nothing is changed from what Groups have concienced before the conference. Some proposals were turned in for next years conference. Communication is important so that if there are any issues with these being passed please communicate with the motioning Group your concerns ASAP as they have until January 1st 2020 when those proposals will be finalized. Lots of exciting things discussed such as the web page and some possibilities. It is going to be gone over again at the EFSC and then we will see what direction we go from input there and at this years FSC. The New/Old NA Way magazine was discussed and how addicts can get involved with writing for it. We are putting together email list to help communicate with the Groups better so if you did not make the conference but would like to be communicated with through email please call one of the trusted servants that we will put phone numbers below. The Historical Perspectives Group is building a

15th Annual Fellowship Service Conference for N.A.

When: June 26th thru June 28th, 2020 Where:

Hamburg, PA Place. Olivet Mountain Camp 1540

Mountain Ave. Hamburg, Pa 19526

Cost: \$100.00 per person

Price includes all meals {and lodging if needed}

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

For More Information: Contact Historical Perspective Group

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

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

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

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

Name: _____ E - Mail: _____

Address: _____ City _____ State: _____

Zip: _____ Phone Number (____) _____

Group Name _____ **Register by June 1, 2020**

Amount \$100.00 Check NO. _____

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



literature fund for a stockpile so there will not be the waiting periods that we have had to deal with for getting Baby Blue Basic Texts and Gray Books. The information on how to donate will be in this issue as well as a report regarding it. Group Conscience was seen and heard the sword of Group Conscience is still strong. Keep swinging it to protect our Fellowship from the dangers involved with Groups not having a Conscience. We are here to serve the Groups so if there is any way we can serve please let us know.

In loving service,

Eric D

2020 Chair Servant

Fellowship Service Conference (for Narcotics Anonymous)

Eric D 1-402-640-2471

Erik F (co chair) +31646711134, erikfiselier@hotmail.com



The Groups of Northern Columbiana County Area of Narcotics Anonymous present...

Annual 12 Step Retreat

February 21, 22, and 23, 2020

Das [Dutch Village Inn](#)
150 East state Route 14
Columbiana, Ohio 44408

What to expect: Speakers, Discussion, Coffee,
[Real NA Old School Recovery!](#)

only \$5.00 for the weekend if you pre-register - \$10.00 at the door

Pre-Register by Emailing stepretreat@yahoo.com

NO addict EVER turned away!

Rooms start at \$94 per night for 2 adults
(\$10.00 additional for each adult)

Prices are subject to change

Reserve your room by January 1, 2020 mention you are with the
NA retreat to get the discounted price

Call Hotel @ 330-4825050

Motions & Proposals

September 6th, 7th, 8th, 2019

Hosted By:
Primary Purpose Group
Live Oak FL.

Sponsored By:
Grey Book Group. Mayo FL.
From the streets to the
seats group. Live Oak FL.



Date & Times:
Friday 4pm-7pm
Saturday 9am-7pm
Sunday 9am-noon

Location:
1391 11th St. SW
Live Oak Fl. 32064

G.B.S.A – L.C LIT CONFERENCE #9 (ALL ARE WELCOME)

Primary Purpose Group, The Grey Book Group, From the streets to the seats
Group and

The G.B.S.A – L.C Present:

9th Open Participatory Literature Conference

All addicts are welcome to attend and add input.

Our Goal: To continue working towards a complete first draft of the Grey Book Meditations Book. (In This Moment) This book is the last in a series of workbooks that have been created to use alongside the Grey Book. The Grey Book Step Work Guide and Traditions Workbook are also labors of love produced and edited by members of Narcotics Anonymous during this literature conference previously.

Who is the G.B.S.A.-L.C?!!

The Grey Book Spiritual Autonomy Literature Committee is a committee formed in 2014 by a home group in Jacksonville Florida. The home group believed that the best way to carry the message would be to create a series of books written by addicts for addicts centered around the Grey Book. The intent of writing these books is to have a full series of books; Meditation Book, Step Working Guide and Traditions Work Book to use as tools in recovery and never to be sold for profit. To date, 7 open participatory literature conferences and many workshops have completed The Grey Book Step Working Guide 3rd Draft and The Grey Book Traditions Work Book 3rd Draft. These books are available in PDF format for free online. Currently there are more than 7500 Grey Book Step Working guides in circulation among addicts in all 50 states and 17 countries!!! And over 2000 Grey Book Traditions Workbook. It is our goal to provide addicts with affordable recovery material, never for profit, written by addicts for addicts!!

GET INVOLVED, YOUR VOICE MATTERS, FREE TO ALL

Contact: Hank S. 904-236-2259 Nolie S. 904-570-2828

To be Group Conscienced by the Groups. If there are any suggested changes please contact the Group that proposed the motion. Changes can be made until December 2019.

MOTION 2019 A

Motion for ASIS to maintain a stock pile of \$1000 worth of literature and phone number where Groups can order literature.

This motion failed with 26,7% approval from Groups. This motion can be brought back if a Group chooses to bring it back.

Motioning Group Contact: Travis – Phone: (936) 777-4644 or (828) 734-01877

MOTION 2019 B

The "Alive and Free" Group of Narcotics Anonymous makes a motion to change the name of ASIS to "PNA" ("Pure Narcotics Anonymous") or "PNAS" ("Pure Narcotics Anonymous Service"). The acronym "PNAS" is sort of hilarious, but "PNA" should really be sufficient. This is to simplify things and because members can rarely remember what the acronym actually stands for. THAT is what bothers us. We are NOT criticizing anyone or making fun of anyone's decisions. ASIS is a cool acronym and the Alternative Service Informational Structure sounds very classy and intellectual. It was well thought through, but it's too long, too complex, and too hard to understand and remember for the average member, let alone the average newcomer. We think "PNA" will sort of let people know there is a new way (actually older way) in which we addicts can recover. It's a reformer/reformist/reformation type of deal that needs to happen/take place. Our Home Group does not sign papers, we don't encourage people on drug replacement to share or serve, and our meeting is closed to the public. This makes for a rich recovery atmosphere. Anyway, we

love every one of ya and we hope to see you soon!

The motion failed with 0% approval from Groups. This motion can be brought back if a Group chooses to bring it back. GROUP THAT MADE MOTION IS NOT PRESENT

We need to contact this group. If by January 1st this Group does not carry this motion it needs to be dropped.

Motioning Group Contact: Bryan H. – Phone (606) 584-9023

MOTION 2019 H

GSRS, ASRS, RSRS, or any other Representative empowered by a Group to bring its conscience may not submit reasons for votes unless the Group has instructed them to do so, even if they have knowledge of such.

This motion failed with 78,6% approval from Groups. This motion can be brought back if a Group chooses to bring it back.

Motioning Group Contact: Chubs – Phone Group (225) 366-9462 or Phone Chubs (775) 990-3509

MOTION 2019 K

Eliminate the “Chair” or “Chairperson” title from FSC and ASIS titles. This would apply to any position using the title “Chair”, including “Co-chair” titles.

This motion failed with 28,6% approval from Groups. This motion can be brought back if a Group chooses to bring it back.

Motioning Group Contact: Chubs – Phone Group (225) 366-9462 or Phone Chubs (775) 990-3509

PROPOSALS 2019

MOTIONS FROM A DIFFERENT LOOK GROUP 2019

Motion number 1.

The 4th annual

E.F.S.C.

for N.A.

WHEN:

10-11-12-13 OCTOBER 2019

€ 125,- ALL INCLUSIVE



WHERE:

BUITENGOED DE PANOVEN

PANOVENWEG 18

6905 DW ZEVENAAR

THE NETHERLANDS

[CLICK FOR WEB PAGE](#)

[CLICK HERE TO REGISTER AT NAHELP.NL](#)

The Groups of the FSC approve the IP "A view of NA Groups Conscience"

Motion number 1, Intent number 1 :

To provide in information as a blueprint for understanding Group Conscience, establishing an atmosphere of recovery to protect the integrity of the NA message.

Motion number 1. Intent number 2:

To copyright this IP.

Motion number 2.

The Groups of the FSC approve the IP "Total Abstinence".

Motion number 2, Intent number 1:

To define what being clean is in NA.

Motion number 2. Intent number 2:

To copyright protect this IP.

Motioning Group Contact: Alan F. – Phone (215) 499-0864

MOTIONS FROM HISTORICAL PERSPECTIVE GROUP NA

Proposal;

1) To approve We are not Doctors I.P.

Intent: To clarify our message concerning this issue. This I.P. has been out since 2010 for input and review and has no input since 2012 so we feel it is time to approve the I.P.

Footnote: It is already approved by are Home Group and Other Home Groups in NA. It is on many of tables that Groups have approved this I.P it has gone through the test of time.

2) To approve the I.P. Total Abstinence

Intent to clarify our message of Total Abstinence within the Fellowship of NA. This issue is a major concern within the Fellowship where we are allowing a corporation to define our



message as being other than total abstinence. This I.P. clarify our message of total abstinence. It also has been out since 2013 for input and review with no input coming since 2013.

Footnote: Footnote: It is already approved by are Home Group and Other Home Groups in NA. It is on many of tables that Groups have approved this I.P. it has gone through the test of time.

Motioning Group Contact: Bill A. – Phone (484) 951-3305

Donations for the Literature Stockpile

We are seeking donations to build a book stockpile in the USA for the Grey Books and the Baby Blues. This way there never has a delay on the book order ever again. In order to build this stockpile we are looking for a first shipment that contains 5000 Baby Blues and 3000 Grey Books. The total cost for this order including shipping from Europe to the U.S. is \$8800.00. Hopefully Groups will help in this area and also individual members can donate for this cause. The current balance for the Stockpile is \$3535.00 and we will continue to keep Groups posted about where we are on raising the money. Donations can be made through various methods.

1. Sending checks or money orders to the Historical Perspective Group.
Historical Perspective Group NA
P.O. Box 4404
Allentown PA 18105
2. PayPal. Our address is historicalperspectivena@gmail.com. Make sure to use the Friends and Family option.
3. Zelle. Account number is: 610-428-9923 (USA only)

For any further questions please feel free to contact us through email matrixmatchclub@yahoo.com or by phone: +14849513305.

In Loving Service,

The Historical Perspective Group

**Balance as of 08/30/2019:
\$3535.00**



12 Steps



12 traditions

*A Narcotics Anonymous group is ANY MEETING with
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*

IN TRADITION FOUR IN THIRD EDITION OF BASIC TEXT

Grizzly Bear

Tears do not come easily nor very often for me. Well, they are here now! The passing of Greg Pierce April 29th is a loss to both N.A. and myself personally. For over ten years Greg has been my Sponsor, Confidant, Guide and Spiritual Mentor. With few exceptions, every Monday night I would call and "check-in with Spons." This was my commitment to an active sponsor/sponsee relationship. With each call I made written notes and today I am looking at a pile of pads and journal books with entries dating back to October, 1988. Now he won't be there.

When I asked Greg to be my sponsor I was mostly unaware of Greg's extensive contributions to Narcotics Anonymous. What I knew is that Greg was like the proverbial Eskimo who was often at the events and places my recovery and service took me. Greg was able to answer my questions and explain things better than anyone else. I started calling once in a while and at a WSO workshop in Atlanta formally talked about sponsorship and made it "official". We built our relationship on trust and understanding of spiritual principals. As he showed me his originals of the N.A. Tree, The Triangle of Self Obsession, Living The Program and parts of the Basic Text; I then became familiar with the Greg Pierce others knew. Anytime Greg came within 200 miles, I would go see him.

When he was a Trustee, the BOT met every other month, mostly in Van Nuys. A favorite routine of ours was to have dinner at Hamburger Hamlet/Heaven

and enjoy the Lobster Bisque. I remember the night Bob Stone was fired we had Sushi with Stretch (non-addict Trustee). Other visits included excursions to locations from Greg's childhood in L.A. And sites notable in the early N.A. Fellowship . Greg introduced me to Vedanta and took me to the Ashram in La Crescenta where Jimmy K's. Memorial service was held. Other sites included Jimmy K's house, the 1953 Dad's Club property where the first stand alone meeting was established, the house where the original NA committee formed, the original Survivor's Club, the Moorpark meeting place, Greg's original homegroup on Gower in Hollywood and others. Copies of Greg's extensive NA archive material have graced mine and many others NA history workshops.

One time Greg visited my home when I lived in Oceanside and we visited the widow of his first sponsor, Don Z. Another time, Greg stayed at my place in San Diego and spoke at the Baja California Convention. My visits to Greg's abodes included the apartment in Atlanta and the house in the cowfield in Greeneville, Tenn. One of my favorite photos of Greg was taken in Atlanta around 1990. Sitting in his Rover, smiling out the side window -- he looks just like a grizzly bear, and that became my nickname for him. In the near future I'll be seeing Acorn Hill where he was hoping to build a new chapter in his saga. Greg collected rocks and it always amazed me how he would pack-up and setup the many glass cabinets with his extensive collection. The last time I saw Greg in person was at WCNA-26

in Saint Louis. Greg and Lois shared a hotel suite with me and my (now) ex. I was glad for the private time with him then since it was the last time we hugged.

When I spoke with Greg four days ago (Monday 26 April '99) he sounded like he believed he had weathered the storm and was past the worst of it. Last night when I spoke with Lois, his loving wife, things had changed dramatically. Part of me is grateful that Greg was not in a lot of physical pain, the other part of me insists that it was not Greg's time yet. Talk about bewildered, confused and not knowing what to do!

Yes I accept God's will, though understanding takes me a lot longer.

This was neither a case of casualty nor random accident. To his credit, Greg had calmed earlier fears and was truly looking forward to a new era of creativity and fulfillment of dreams. This will take a while to sort out and in my heart, I know it should be Greg doing the sorting, not anyone else.

Very rarely has one person touched and inspired the lives of so many people. My recovery and my daily living owe much to Greg. For many of us, Greg is a true Hero of N.A. We All Miss him.



In Between WLCNA 2 and 3

I was on a train heading for home. It was 9/ 14 / 1980. I had just left the 2nd World Literature Conference of Narcotics Anonymous in Lincoln, Nebraska. I had about a day and a half ride back to Levittown, Pennsylvania. I was physically, mentally, and spiritually spent. I was also hungry and broke. I was trying to process my feelings from the last 10 days. There were so many new experiences. I went to the 10th World Convention of Narcotics Anonymous in Wichita, Kansas and then the 2nd WLCNA in Lincoln,

Nebraska. The 10th WLCNA was enough to blow my mind. People from all over the country. The amount of recovery and clean time at the convention was inspiring. I then attended the 2nd WLCNA and was blessed to witness and participate in the miracle of our Basic Text while in its infancy. The 2nd WLCNA started with written material from a couple of foot lockers that were saved over many years written by addicts from all over. The writings were sorted into an outline that had chapters and subheadings. The "cut and paste" technique was trialed at the end of the conference and a rough draft of the 1st six pages of our book were completed. This work was accomplished by praying often for God's will with the dedication of many Selfless Servants.

I hadn't slept much the past 10 days. I was very hungry but the worst thing was I had no one to share this experience with for the next 30 hours. There was so much to share with every-

than "the eastside men's group"?

TRADITION FOUR – Our group decides how best to achieve our primary and any secondary purposes, how we do that, within the traditions, is our choice: what NA literature we use, whether we use services offered, what events we sponsor, what service boards or committees we create is entirely up to us. Groups are autonomous, service boards or committees are not; they are directly responsible to those they serve and can never be autonomous.

TRADITION FIVE – groups and service committees can never carry the NA message: "any addict can stop using..." when they elect using addicts as trusted servants. The desire to stop is our requirement for membership but unless we have the ability to stop we carry the message that sometimes it is OK to use drugs – that is NOT our message

TRADITION SIX – when we condone the sale of literature to distributors at prices lower than to our membership we are financing an outside enterprise. When we condone deals with governments to make meetings available we endorse outside enterprise. When our speakers share their experiences with specific treatment facilities we dilute and corrupt our message.

TRADITION SEVEN – is not just about money. When we limit or credentialize service involvement we close participation to certain members therefore stopping our ability to be self-supporting through the voluntary contributions of our members and compromising the voice of our loving

ultimate authority . When we outsource creative services to hired outsiders we accept outside contributions even if we pay for them.

TRADITION EIGHT – only NA should speak to questions regarding what NA is about when we allow our hirings to do that for us we have promoted professional NA. Our special workers should have only very limited non-professional roles.

TRADITION NINE – to be Directly Responsible to those they serve our service boards and committees need to seek the guidance of Group Conscience, follow that guidance and regularly review their policy to be sure they are doing what they have been created to do. "NA should never be run by bureaucracy or management nor controlled by individuals within an administrative structure"

TRADITION TEN – accepting court-ordered people on drug-replacement therapies as members may be implying an opinion or taking a stand on an outside issue – we should take care.

TRADITION ELEVEN – Public Relations can be promotion, Public Information is generally attraction. However, we generally need the power to edit before publication or broadcast to assure anonymity.

TRADITION TWELVE – We sometimes forget the 2nd half of our name, anonymity denotes sameness, weighty differentiation regarding sex, race, creed, or sexual preference compromises this principle. Service credentialization also defies compliance.

Traditionally Speaking

opener.

If you are a member of Narcotics Anonymous, and feel that the most valuable means of making decisions that affect your fellowship is the "Ultimate Authority of a loving god as expressed in OUR group conscience", then Oppose any form of resistance to that Ultimate authority, Giving votes to trusted servants at the area and regional levels of service only serves to take away from the final word of group conscience. When listening to those that would oppose these views, look at their motives, and what they might have to gain or lose

I am sick and tired of career service junkies acting like they are doing the Fellowship some big favor by gracing us with their time, There is only one pure motive to give of yourself to NA, to serve, and that is because you are grateful for the life you have found and you want to share that with others. Not because you have the most experience or wish to enrich us with your privileged views, If that is the case, stay home on Sundays, we don't need that type of "service", What we do need is members of NA that are willing to serve the groups as the groups direct them to.

one back home. There was so much to do. I couldn't wait to share the 1st page of the "NA Big Book" (that's what we called it) with the Bristol Literature Committee.

When I got back everyone was excited about the 1st page of our "Na Big Book". We still continued writing on the "NA Steps" in our literature committee. It was an exciting time in our area. We were hosting the 2nd East Coast Convention. We had formed a clubhouse committee to try and have an NA clubhouse in our area. We had a working Public Relations Committee who had a television public service announcement for Narcotics Anonymous during the Philadelphia Phillies World Series game in 1980. The amount of meetings in our area had almost doubled in the last year.

Meetings were starting in Allentown at this time. The whole NA community was fired up. We all participated in everything.

I announced in every meeting that I attended that we had a lit committee and we were writing the NA Steps. I also announced the 2nd East Coast Convention Committee, and the public relations committee. On Friday night I used to go to the Oxford Circle meeting. It was a large meeting with mostly young recovering addicts. After the meeting we would hang out at a diner or bowling alley near the meeting. I would hang out until 11:00 then I would head out to the midnight meeting in Doylestown on Pebble Hill Road. This meeting would have addicts from Upper Bucks and Lower Bucks County. I would often meet an addict from Allentown there.

He had started a new meeting at 10:30 A.M. on Saturday in Allentown that needed

support. After the meeting we would go to his house and crash out until it was time for the meeting.

Two weeks after the 2nd WLCNA Bo (WLCNA Chairperson) called to discuss how to prepare for the next conference. He suggested that each local literature committee could work on a chapter of the "NA Big Book" prior to the next world literature conference. We could use the "cut and paste" technique in our local literature committees. We could start with editing at the next conference. He wanted to give our local literature committee (Bristol Literature Committee) Chapter 8 "We Do Recover" to work on. I thought that was a great idea. It would give so many more addicts a chance to participate in the "NA Big Book". I started announcing in meetings that the Bristol Literature Committee was working on chapter 8 of the "NA Big Book".

One Friday after the Oxford Circle meeting. A few addicts approached me about the literature committee. They wanted to know why the literature committee met in Bristol. Most of the addicts in Northeast Philadelphia traveled by way of public transportation. They couldn't take public transportation to the meeting but they wanted to participate. Was it possible to move the meeting to Philadelphia? I told them I would approach the group about it.

I asked the Bristol Literature Committee about moving to a Philadelphia location for better access. The committee had been meeting for about 6

months now and had an identity in the NA Community. We were also writing articles for newsletters like the “Rain-bow Connection” and articles for possible starting our own newsletter. Things were going well. If it’s not broke don’t fix it! There was some pride also. What are they going to want next? To change the name to the Philly Lit Committee? Why don’t they start their own committee?

I approached the addicts from Philly the next week. What do you think about forming a Philadelphia Literature Committee? They thought that was great. I asked who was going to be their chairperson. Their answered surprised me. They wanted me to chair their committee because I was the only one in the area had been to a NA World Literature Committee. I had the experience. They wanted to meet on Tuesday night. Would I be willing to do it?

The night they picked happened to be the same night as a meeting I started in Bristol. We didn’t have the

term home group yet but that would be its equivalent to me. I attended it every week. It was a tough choice but I agreed to chair the Philly Literature Committee. The meeting in Bristol folded shortly after I left. I was upset about the meeting folding but I felt like I was following God’s Will and I had made the right choice.

The Philadelphia Literature Committee met at Debbie S apartment. I was shocked at how many people showed up at the 1st meeting. The enthusiasm in the meeting to participate in the “NA Big Book” was electric. I chaired the meeting from the doorway into the next room. There was no room anywhere. I suggested we start on chapter 8 where the Bristol Literature Committee had left off from their last meeting. The committee wanted Philadelphia to have its own mark. The “NA Big Book”. The Philadelphia Literature Committee asked if they could work on their own chapter of the “NA Big Book”. I told them I would call Bo. We decided to

Those Famous Traditions 4 & 9

Tradition 9

Our Approval form which went up for a vote May 6th @ the 82 WSC, our 2nd edition which the conference again directed because of the deletions in our 1st edition, a 3rd revised Baby Blue with those original 4 & 9th traditions tradition 9 reads Service boards or Committees “ None of them has the power to rule, censor, decide or dictate.” Tradition 2 tells us a group’s One Ultimate Authority is a loving God as he may express himself in Our group conscience. To me that means that no service board or committee has the power to rule, censor, decide or dictate to our group .

Seems fairly clear. As All of our texts say, “They exist solely to serve the needs of the Fellowship.” The concept of creating these service boards or committees is directly related to providing some service that the groups have asked for and need, The simple fact is, that the service structure is not Narcotics Anonymous, their created by

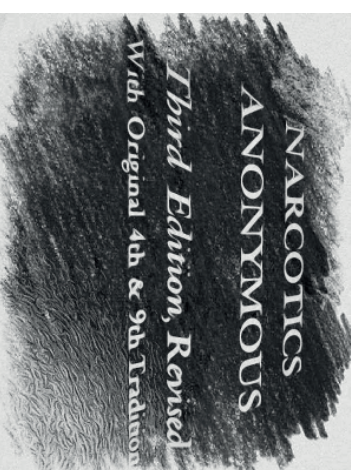
the groups, and are Directly Responsible to them period . That too clearly means they can not rule, censor, decide or dictate. I think its a pretty important point. So how does it help to Explain the traditions by deleting that line out ?

Tradition 4

Talking again of service boards and Committees, tradition 4 in it’s original form says, “Whether we choose to utilize these services is up to the Group.” Again this is left out in the 5th & 6th editions. Tradition 2 says that a group’s decisions are made solely by its conscience - so of course it’s up to the group. For this choice to be up to anyone else would be a violation of

tradition 2. Service boards or committees aren’t Autonomous like our Groups self governing. The service structure is not the conscience of the fellowship, their made up of our members and elected to serve, which means help, not dictate. . So again the quote speaks the truth, and again it’s not in the 5th or 6th editions.

Those deleted lines are not actually essential these principles are covered already by tradition 2. But they are there to explain, to make it crystal clear, to pass on understanding, just like all the writing on the traditions. For that reason they are important, as is the whole chapter. Does it help your understanding of the traditions to leave these important points out? If you go from our 2nd edition or the 3rd edition revised with the original 4th and 9th traditions to the 5th or new 6th edition, you’ll discover all sorts of little changes and re-interpretations and some quite significant ones too. It’s quite an eye



self-destruction. You taught me that I was powerless over the disease of addiction. I stopped using. You taught me that simple abstinence was not enough. I got honest. You told me to walk my prayer. I stopped compromising. Courage came slowly and painfully. You taught me that addiction had many more symptoms than drug use. I didn't understand that at first. My dishonesty, deceitfulness, and cowardice were more difficult to abstain from than drugs. You showed me actively that the spiritual principals of recovery were pure. You taught me by example that compromising on these principals was just as self-destructive as using drugs. The faith to act can only come from acting on faith. My way didn't work any better in recovery than it had in active addiction. My life had become unmanageable, and as I accepted this, my mind opened. Watching you live clean and recover led me to believe in abstinence, accept my condition, and gave me the faith to try recovery.

Narcotics Anonymous taught me that anything less than a total commitment to all twenty-four spiritual principals of recovery and sharing is denial of my decision to turn my will and life over to the Spirit of recovery I perceive. Therefore, I cannot compromise. Acceptance is acceptance. Reality shows me that I am powerless over addiction and my life is unmanageable by me. I can choose to accept that or deny it. Recovery demands acceptance. Faith is faith. Hope comes from faith in my life and I believe I can recover. I need to act on this faith or become hopeless again.

Commitment is uncompromising to me. It is surrender is action. Honesty is honesty. Recovery reinforces personal integrity for me. I am free to be as honest, courageous and just as I am willing to be uncompromising on spiritual principals. This kind of limitless recovery forces me to accept my humanity. I fall short of my goals consistently. But by "...shaping my thoughts with the spiritual ideals ... (I'm) ... moving toward, ... (I'm) ... free to become who ... (I) ... want to be."

When I compromise spiritual principals in my life, I limit my recovery.

When I compromise spiritual principals in my service, I deny addicts the recovery they seek. Just as acceptance is acceptance, faith is faith and honesty is honesty, so group conscience is group conscience, direct responsibility is direct responsibility and anonymity is anonymity.

Compromise of these spiritual principals in service brings me similar limitation to compromise in my recovery. Except that the life I may limit, the recovery I may deny, is often someone else's.

Our predecessors taught us that "Half measure avail us nothing." Compromising Spiritual Principals in recovery and service can only hurt. My recovery demands uncompromising honesty and personal integrity. Real recovery and true service means NO COMPROMISE!

write articles about NA recovery and see if they could be published in the "Rainbow Connection"

I called Bo that night. I told him we had a new NA Literature Committee in Philadelphia. The committee wanted to work on their own chapter of the "NA Big Book". Bo had some questions as to why there was 2 different committees. We were from the same NA Area. (Philadelphia Area of NA) After a long discussion Bo agreed to Send the Philadelphia Literature Committee the 10th chapter "More Will Be Revealed" of The "NA Big Book".

Both committees had consistent support and worked hard to complete their work prior to the 3rd NA World Literature Conference in Memphis (that's another story) on January 31, 1981 - February 8, 1981. The committees learned how to do "cut and paste" technique that was developed at the 2nd NA World Literature Conference. This is how we used the "cut and paste" technique in our committee. We looked at the outline for each chapter. We then distributed all the written material that was sorted into the 1st part of the outline from the Lincoln Conference. We each had one or two pages of written material. We then read them so we could be familiar with the material. After everyone was finished reading I asked who had an opening paragraph or sentence for this part of the outline.

Someone would raise their hand and read what they thought was a good start. If everyone agreed we cut that part out and pasted on the top of a piece of paper. Someone else might

would raise their hand and say I have something that follows that nicely. There might be a couple different people

with their hands up and we would read both. Some discussion would follow. One of the readers might withdraw their reading based on the other reading being more pertinent or we could determine that both pieces were important. Once we had a page full of the "cut and paste" someone would read the page. If it sounded good we continued on to page two. When we had nothing left for 1st part of the outline we collected any unused material. We then handed out the sorted material from 2nd part of the outline. Each of us having one or two pages of written material again. We would read our work. I would then ask who has the opening sentence or paragraph for this part of the outline. We continued this way until both committees had completed their respective chapters.

This is the prayer we said before every meeting:

"GOD grant us knowledge that we may write according to Your Divine precepts. Instill in us a sense of Your purpose. Make us servants of Your will and grant us a bond of selflessness that this may truly be Your work, not ours, in order that no addict, anywhere, need die from the horrors of addiction."

If we got bogged down or argumentative We said the Literature Review Prayer again. Every time we said the prayer I got goose bumps because I could feel my Higher Powers presence.

The atmosphere in the room became spiritual and we realized why we were there. It was a miracle watching addicts who appeared to have little skill and/or experience transform into selfless servants with distinct skills and purpose. At times it appeared effortless. Addicts were almost always respectful and helpful. We all understood that our efforts weren't just for today's addicts but it was also for the addicts in the future.

Both committees completed the "cut and paste" work on their chapters. They were ready for editing at Memphis. An addict from each committee committed to going with me to the 3rd World Literature Conference of Narcotics Anonymous in Memphis on 1/31/1981. We were all very grateful for the opportunity to be able serve the NA Fellowship.

Greg Pierce 1947 - 1999

Greg got clean in L.A. on October 25, 1970 when there was hardly any NA outside Southern California. He found a tiny fellowship; and as he always said, he "Bet his life" on NA. Greg quickly got involved in service; he wrote the NA Tree, our first service manual; he wrote virtually the entire Traditions chapter in the Basic Text; and he chaired the first World Service

Conference in 1976. Greg was elected the chairman of the World Board of Trustees February 1978.

Maybe the most significant contribution Greg made was to encourage, shepherd, and perhaps serve as "god-father" to the effort for the writing and development of our Basic Text. Had Greg not been there to champion the project, it could not have borne fruit at that time. (Greg's story appears both in the Little White Book and in the Basic Text book 2, Chapter 35: "I Was Different." If you've heard him speak, you'll recognize his story of showing up for his first meeting in a 3-piece black suit and tie.) The modesty of the story doesn't hint at the greater contribution he was making to the Basic Text. One day when he was self obsessed, he sat and wrote the triangle of self obsession, How many of us have taken great solace and peace from this little IP.

On a road trip from Oregon to Trenton, NJ to speak at the 2nd East Coast Convention, Greg stopped in Tennessee to see World Literature Treasurer Joseph Proctor, Greg had been writing along the way on a draft for a guide to step 4 in Narcotics Anonymous.

NO COMPROMISE

One of the most painful and degrading actions my active addiction demanded of me was that I consistently had to compromise my ideals to survive. I had grown up believing in honesty and personal integrity; I'd learned to be "...as good as my word".

In my youth, before active addiction stole my self-worth, I was a person of my word. You could believe what I said. You could count on me. I believed in certain principals, and

consistently stood up for them. I wasn't always right but I stood up for what I believed. My belief system was based in my perception of reality. Honesty was honesty, and like pregnancy, you either were or you weren't. Personal integrity meant doing the right thing for the right reason, telling the truth, living without deceit, being fair, just standing up for principals courageously, and accepting the consequences of my actions.

Addiction altered my behavior. Reality became uncomfortable, eventually intolerable. I needed more and more drugs to survive. When I was under the influence of drugs, honesty and integrity were less important and often inconvenient. Between 'runs', honesty and integrity were burdens that would have prevented getting more drugs and the relief I needed. My values were still there, however, and the only escape from this inner conflict of addiction vs. conscience was to use more drugs. Eventually addiction conquered conscience. Dishonesty, deceit, and injustice became as much a part

of my life as drugs. I would do whatever was needed, say whatever was required, be whoever the drug culture I lived in expected, to get the money and drugs my addiction demanded. Whatever the consequences of my actions were, there always seems to be enough drugs to compensate.

Dishonesty, deceit, and cowardice became habitual. My self-esteem was lost to the demands of active addiction. I lied and stole for practice, even when I didn't need to. I laughed at honest people who stood up for their beliefs and called them square and used them. Living up to principals made them vulnerable, I thought them weak. Addiction twisted reality cruelly so that I began to feel that my dishonesty and deceit could result in some benefit for them. After all, I thought, I am sophisticated and they are naive. I was baffled when their pain and confusion increased. I gradually began to see myself as hopelessly immoral. The drugs slowly stopped working so well and conscience nagged me about my dishonesty and cowardice. My denial forced me to continue telling myself that I'd become such a bad person that there was no hope. I'd become what I despised and there was no reconciliation between my actions and my ideals. Only death or permanent incarceration could save the world from my pain. I began trying to kill myself with drugs. It didn't work. The fog of addiction thickened and I groped hopelessly for help.

Blindly I reached out and you took my hand. Narcotics Anonymous rescued me from my dishonest, deceitful, cowardly, drug-altered world of



nel for the expression of our Ultimate Authority. The clarity of the channel is dependent upon each individual's ability to clear a channel to a personal Power greater than themselves.

Active addiction, especially in the form of deceit, manipulation, and self-importance among participants, clogs this channel, and limits the ability of a group's conscience to accurately express an Ultimate Authority. The more surrender, faith, honesty, open-mindedness, and humility a group shares, the more recovery exhibited by a group, the more accurately that group's conscience may express our Ultimate Authority.

We must have accurate information, however, and it needs to be presented without bias. Also, The group must have sufficient time for all voices to be heard, all experience shared and an atmosphere of service through recovery maintained. Some may feel that this Ultimate Authority is all-seeing and all-knowing; that the power of a loving God expressing himself through group conscience transcends the nasty reality of any lack of

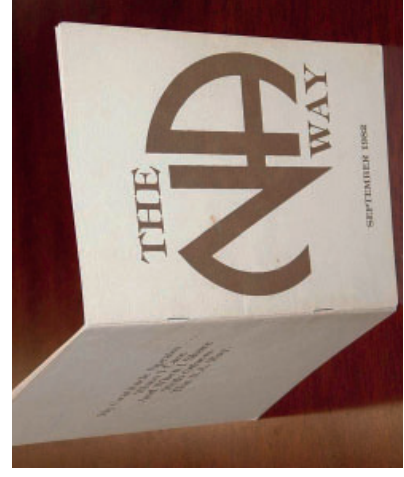
information or inaccurate information. This may be true. However, in our honest attempts to serve through participation in a group conscience, we each use all the logic, experience, and common sense we have. We trust the personal integrity of our servants. We expect to receive accurate, complete, unbiased, timely information from which to draw conclusions and make decisions in the name of group conscience.

This makes us extremely vulnera-

ble to manipulation by trusted servants who lack integrity and would control communication. Many very wrong decisions made in the name of group conscience have been the result of manipulation in form of incomplete, inaccurate or biased information.

While encouraging the members responsible to change and grow, we should be highly critical of such actions.

Perhaps the most exciting aspect of participation in a group conscience comes when we try to resolve a recurring problem. Our primary purpose, maybe even the very lives of addicts seeking recovery hangs in the balance. The problem looms larger than life. We have sought an answer through group conscience before but failed to find a solution. Old and new ideas fly around the room. We become frustrated and maybe even angry. What do we do? Each member seeks a conscious contact with their personal Higher Power. Perhaps a gentle voice from the rear of the group suggests quietly, "we could follow this new path..." The idea seems so clearly inspired, the group and its conscience feel very relieved, a loving Ultimate Authority has been expressed.



Joseph asked if he could borrow it and Greg said sure. Joseph arrived at the Convention with a box of several hundred copies marked, A Guide To Step 4 in Narcotics Anonymous, Review Draft. This became "An Approach to writing the Fourth Step" Greg's other works include " Living the Program " , our daily inventory IP, a simple 10th step . His Paths of Recovery Booklet and Practicing the Principles of our Traditions Guide .

Circumstances brought Greg first to Georgia, then to Tennessee. For some years he was the director of treatment for a juvenile facility for the state of Tennessee, and was much loved and respected for his work. He expressed his love and gratitude for his loyal and loving wife and kids.

Through all his journeys and trials, Greg never stopped loving and serving Narcotics Anonymous, and caring deeply about his fellow addicts. In a fellowship of bright people, he was outstandingly intelligent, yet always down to earth and approachable. He traveled as one of NA's finest speakers; sponsored 20 addicts; collected an archive of NA material that may only be rivaled by WSO's collection; and in spite of all these

accomplishments and the love and admiration of thousands, he remained humble, kindly, God-centered and gentle-natured.

Even though NA so often departed from his vision of a fellowship fully guided by spiritual principles, Greg continually offered principle-based rather than personality-based suggestions and corrections to the problems

he saw. He was one of the best listeners I ever met. He never sought to control, "rule, censor, decide or dictate." His level of acceptance, even in the face of a terminal illness, was cool, and sometimes uncanny.

Greg P. Was one of those rare sponsors: living the program, still in love with NA after all these years, the kind of man you want to emulate as well as admire. It was an honor to know him. I will miss him. I am consoled by the knowledge that he is now on an even better journey.

Humility

Humility is the opposite of Pride, which has been called the "deadliest sin " It is indeed the subtlest of My defects of character. I find acting out of Pride to be the most easily justified sick behavior. It creeps up on Me and I think I'm doing OK when I'm isolating from others in the Fellowship--still going to meetings ,but not sharing My own feelings with others ,still doing service ,but out of Pride not Love.

According to our text, Humility is the necessary spiritual principle of step 7, which states " We Humbly asked him to remove our shortcomings" Humility is the state of seeing yourself as You are, or Living in Truth. Pride weaves a matrix of lies and illusions around us, which we cannot see through when we are caught up in them. We can see these illusions quite clearly in the lives of others, especially those we know well. That is one reason why we need each other to survive our ongoing disease. My recovery often depends on

Your vision.

I believe steps 6 and 7 are the real change steps of our program and I can't even begin to change if I'm living in Pride which will not allow Me to admit the need for change. To maintain

this illusion of being OK, I must isolate myself from others in N.A. Because they will reveal the fallacy of My beliefs. The fellowship is a magic, multi faceted mirror which only reflects truth to Me never falsehood. N.A. Will not co-sign My bullshit, and for that I am Grateful, It gives Me a chance to grow and not die in My disease.

TO MUCH FREEDOM

It seems that the time has finally come when we've built too broad a base for our pyramid. The Pinnacle can't be seen in the distance, and as a result, We've built a new mythos: 'If we can't see it, it mustn't be there'. Up until recently, recovery was always an opportunity for us to boost each other up at any chance, to support tremendous energy trying to do things differently so that our actions would match up with our principles. In the past seven years I have had more experience with addicts telling me that I couldn't do something than with loving encouragement. I don't know why, and I miss having people pull for me.

Am I the only addict left who was told on arrival, "Sit down, be quiet, listen carefully, and you might survive"? The responsibility for having any answers, I was told, was not my problem. Addicts explained to me that

all that I knew must change and that what I knew most about was using, which they didn't need any additional lessons in. I was given instruction in the form of Steps that aided me in finding a new perspective. These Steps have been a constant force for growth ever since. Recently, I've watched all sorts of Newcomers wander in, assume they know everything about recovery, and end up running right back out. My God is strong, but knows better than to blurt his tools trying to work them too hard. I don't have the time, energy, Or frankly, the inclination to try to change the world. We do, however, need to pay attention to this phenomenon. It's really starting to affect our Fellowship.

Traditionally, we don't give anything but suggestions to people who ask. This is because by nature We are a truly rebellious bunch of reactionaries. We respond poorly to direction, suggestions have been a good tool for helping addicts work together for change. However, there are musts in this program, and indifference and intolerance are not two of them. These

come into play every time the subject of NA service comes up. I'm not just talking about the "with the gear in the rear" kind of service, but about front-line service with addicts helping addicts too. NA service is about loving this Fellowship and another addict so much that We're willing to do whatever We can to help God help Us. I had to be shown how to do this and was corrected when I got lost.

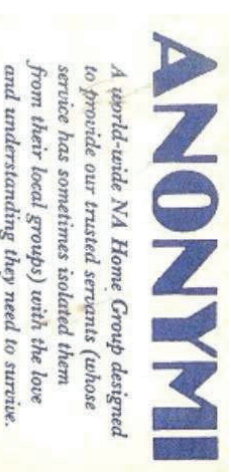
We all know now that power and prestige can carry a message, but do we know what we're giving ?

We had a simple, effective method for reaching out and sharing hope, now we can't see the Tree for the forest.

Unless you Was born in a Lit Committee meeting, suckled on the tit of the Board of Trustees, raised (definitely latch-key) By WSO, Today there is NO possibility of my future involvement with writing new literature through the approved channel. That is not our experience! Our experience is that anyone who wanted to participate ,no cleartime requirement were welcome to participate in the literature process ,Our experience is that one addict is no better than any other addict. Our experience is that we have no need of Professionals in NA. Now, I'm not suggesting that we make a newcomer responsible for service. But we do need to remember that the newcomer is still our wellspring.

Now that we have positions of authority in our fellowship, now that we have thrown out our traditions and replaced them with concepts, now that our service boards can totally dismiss our groups' conscience without any fear of reprisal, I wonder what will be required before our N.A. Society will take a stand. Our Freedom is dwindling away, and many long-time members (like myself) are becoming desperately weary of our situation. It is not too late to save Our Fellowship, But we must as a whole decide to use the Principles that have worked since the inception of Narcotics Anonymous, instead of buying in wholesale to whatever glossy, slickly produced, mass-marketed, professionally driven solutions that are forwarded at the cost of our Autonomy.

Oh, and by the way, I can still see the pinnacle. Can You ?



GROUP CONSCIENCE

In service to NA, "...there is but one ultimate Authority, a loving God as he may express himself in our group conscience..."

What is this thing called group conscience? How does it develop? When can we be sure it has been expressed? Upon what does it depend? Our basic text warns us, "We must be constantly on guard that our decisions are truly an expression of God's will. There is often a vast difference between group conscience and group opinion, Some of our most painful growing experiences have come as a result of decisions made in the name of group conscience."

It seems that the gathering together of NA members to discuss and decide upon an issue does not insure that the result will be the conscience of that group or an expression of our Ultimate Authority. The limiting factors seem to be the accuracy and completeness of information provided, and quality of recovery, or spiritual base, of the members involved.

Group conscience is only a chan-