



# GSR Workshop

## As a GSR what is my responsibility?

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**As a trusted servant, you carry the Group's conscience to Area, and bring accurate notes back to your Group from Area.**



**It's a WE thing!**

### From IP# 2 The Group:

The GSR is responsible for the following:

- Attending the area service committee (ASC) meeting regularly
- Serving as a member on ASC subcommittees
- Serving as a liaison between the group and the area
- Sharing responsibilities with the GSR-Alternate
- Keeping the group accurately registered with the World Service Office
- Taking accurate notes from Area to give to your Group

The most important facet of this position is to be the communicator for the group. The group service representative is the vital link between the group and the rest of the fellowship. The GSR is the formal line of communication whose purpose it is to represent the group's conscience in matters affecting other groups or NA as whole. This duty requires the representative to provide information to the group about developments in the worldwide NA Fellowship and to share with the area any activities, strengths, or problems of the group. It is important that the GSR not break the chain of NA communication.

## Qualities of a GSR

The GSR is the vital link between his group and the rest of N.A. A GSR is the formal line of communication whose purpose it is to represent the group's conscience in matters affecting other groups of N.A. as a whole.

As a general guide, we have found that [all servants] are most successful if they have certain assets necessary for the performance of their responsibilities. These qualifications include:

- 1.) The willingness or desire to serve.
- 2.) A history of recovery.
- 3.) A good working knowledge of 12 Steps of recovery.
- 4.) An understanding of the 12 Traditions.
- 5.) Active par-

icipation in the groups they are to serve

These assets do not guarantee a good servant, however, they do help to ensure that those we choose will be capable of doing the job. Normally, group representatives serve for a period of one year at which time they are succeeded by other members who have been elected by the group. One of the responsibilities of group officers not often talked about, is to train group members to replace them. A group can be strengthened by new officers who are prepared to take over the responsibilities of those they replace. Another valuable

lesson we have learned is that the continuity of service can be aided by staggering the election of servants, and overlapping terms of service. Remember, choose your trusted officers well, it is you who they will be serving.

When we are asked to serve, we understand that we are responsible to a loving Higher Power as expressed in the group conscience. We acknowledge this responsibility when we approach service with a selfless and loving attitude. The principles embodied in the Traditions apply to all of our actions. We can look to our individual conscience as well as the collective conscience for guidance

in all we must do in fulfilling our responsibilities.

This connection with the group conscience is enhanced when, as trusted servants, we carry a continuous flow of information that is honest and open; it is further strengthened when we seek to serve, not to govern. We help form the conscience of our group or committee, through the direction of a Higher Power, by presenting a complete and unbiased stream of information. The ideas and direction of the group, then, are conveyed in our representation of that conscience.

-The Group Booklet IP#2

# The Member



The front-line, so to speak, of N.A. Service is the individual N.A. member. A member is a self-proclaimed addict who is living a drug-free life by practicing the principles of Narcotics Anonymous. Anyone can be a member, the only requirement is the desire to stop using. One qualifies by taking the First Step and remains a member as long as he or she is clean and desires membership. The services that each of us provide are the most important in N.A. It is the member who carries the message of recovery and works with others. It may sound silly but without an active membership there would be no need for a service structure, there would be no N.A.

The benefits of membership are clear cut to us all: a drug-free life, the chance to grow, friendship, and freedom. However, membership is not without its responsibilities. It is the responsibility of each member to maintain his or her personal sobriety [recovery], to share freely his experience, strength and hope with the addict who still suffers; and to work to ensure that, that which was freely given to him remains available to the newcomer.

Before coming to N.A. most of us realized that we could not stay clean alone. The gathering together of two or more member addicts for the purpose of learning how to live a drug-free life by practicing the principles of N.A. constitutes an N.A. Meeting. When these meetings are held regularly, they can become a Group.

**"Secure in the love of the fellowship we can look another human being in the eye and be grateful for who we are."**

**-Basic Text**

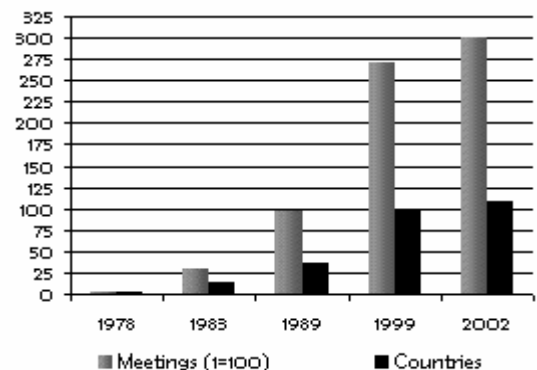
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## Rate of growth

Because no attendance records are kept, it is impossible to estimate what percentages of those who come to Narcotics Anonymous remain active in NA over time. The only sure indicator of the program's success is the rapid growth in the number of registered Narcotics Anonymous meetings in recent decades and the rapid spread of Narcotics Anonymous outside North America.

In 1978, there were fewer than 200 registered groups in three countries. In 1983, more than a dozen countries had 2,966 meetings. In 2003, there are approximately 20,284 registered groups holding over 31,717 weekly meetings in over 113 countries.

**NA's Growth**



## The Twelve Concepts for NA Service

1. To fulfill our fellowship's primary purpose, the NA groups have joined together to create a structure which develops, coordinates, and maintains services on behalf of NA as a whole
2. The final responsibility and authority for NA services rests with the NA groups
3. The NA groups delegate to the service structure the authority necessary to fulfill the responsibilities assigned to it.

4. Effective leadership is highly valued in Narcotics Anonymous. Leadership qualities should be carefully considered when selecting trusted servants.

5. For each responsibility assigned to the service structure, a single point of decision and accountability should be clearly defined.

6. Group conscience is the spiritual means by which we invite a loving God to influence our decisions.

7. All members of a service body bear substantial responsibility for that body's decisions and should be allowed to fully participate in its decision-making processes.

8. Our service structure depends on the integrity and effectiveness of our communications.

9. All elements of our service structure have the responsibility to carefully consider all viewpoints in their decision-making processes.

10. Any member of a service

body can petition that body for the redress of a personal grievance, without fear of reprisal.

11. NA funds are to be used to further our primary purpose, and must be managed responsibly.

12. In keeping with the spiritual nature of Narcotics Anonymous, our structure should always be one of service, never of government.

# Tradition Two questions for reflection in service

**"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."**

In Narcotics Anonymous, we are concerned with protecting ourselves. Our Second Tradition is an example of this. By nature, we are strong-willed, self-centered people, who are thrust together in N.A. We are mis-managers and not always capable of consistently making good decisions.

In Narcotics Anonymous, we rely on a loving God as He expresses Himself in our group conscience, rather than on personal opinion or ego. By working the Steps, we learn to depend on a Power greater than ourselves and to use this Power for our group purpose. 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, as dictated by powerful personalities or popularity. Some of our most painful growing experiences have come as a result of decisions made in the name of group conscience. True spiritual principles are never in conflict; they complement each other. The spiritual conscience of a group will never contradict any of our Traditions.

The Second Tradition concerns the nature of leadership in NA. We have learned that leadership by example and by selfless ser-

vice works for our Fellowship. Direction and manipulation fail. We choose not to have presidents, managers, or directors. Instead we have secretaries, treasurers and representatives. These titles imply service rather than control. Our experience shows that if a group becomes an extension of the personality of a leader or member, it loses its effectiveness. An atmosphere of recovery in our groups is one of our most valued assets, and we must guard it carefully, lest we lose it to politics and personalities.

Those of us who have been involved in service or in getting a group started sometimes have a hard time letting go. Egos, unfounded pride, and self-will destroy a group if given authority. We must remember that positions have been placed in trust, that we are trusted servants, and that at no time do any of us govern. Narcotics Anonymous is a God-given program, and we can maintain our group in dignity only with group conscience and God's love.

Some will resist. However, many will become the role models for the newcomer. The self-seekers soon find that they are on the outside, causing dissension and eventually disaster for themselves. Many of them change; they learn that we can only be governed by a loving God as expressed in our group conscience.

**·What is group conscience?**  
**·Why is it important that we invite God into that process?**  
**·What is**

**a trusted servant?**

To both lead and serve simultaneously requires a delicate balance. This balance is composed of many assets such as: being able to listen to the needs of the Fellowship, being able to actually hear its needs, and being able to fulfill those needs.

- Are we governed by any of our chosen leaders? Why?**
- What is effective service?**
- How can I serve?**
- Who is the ultimate authority?**
- What is the difference between ego and egotism?**
- How can I keep my ego from interfering with the group's conscience?**
- What is meant by unfounded pride?**
- If self-will destroys the group, how does selflessness put us in line with a God consciousness?**
- What part does my Higher Power play in my service efforts?**
- Why can't my service efforts be effective without practicing spiritual principles?**
- Why is it so important that we reach the conscience of the group?**
- How does our group decisions affect the Fellowship as a whole?**
- How do my service efforts affect the Fellowship as a whole?**
- How am I willing to be guided by my Higher Power?**
- How can I keep my personality out of service?**
- Why is communication so important in group conscience?**
- Why is it important that**

**everyone be heard?**

- How can we find solutions to our daily problems?**
- Is clean-time a requirement for group conscience? Why?**
- How important is patience in this process?**

When we practice Steps and apply principles, we develop a conscience, an awareness of our behavior and its effects on others and ourselves. This conscience is a reflection of our relationship with a Higher Power. It reflects the expression we receive from the God of our understanding and our commitment to follow that guidance. Whenever we come together in our groups and apply these same principles, a collective conscience exists. Our relationship with a loving Higher Power, when consulted regularly, guides us in fulfilling our primary purpose while preserving our unity and common welfare.

(please note that this is unapproved literature. These questions for reflection were formulated by a member)

## Service Tree

- MEMBER
- GROUP
- AREA SERVICE COMMITTEE
- REGIONAL SERVICE COMMITTEE
- WORLD OFFICE
- WORLD SERVICE CONFERENCE
- SERVICE BOARD -- WORLD SERVICE
- HP

## History & Development

Narcotics Anonymous sprang from the Alcoholics Anonymous Program of the late 1940s, with meetings first emerging in the Los Angeles area of California, USA, in the early Fifties. The NA program started as a small US movement that has grown into one of the world's oldest and largest organizations of its type.

For many years, NA grew very slowly, spreading from Los Angeles to other major North American cities and Australia in the early 1970s. In 1983, Narcotics Anonymous published its self-titled Basic Text book, which contributed to tremendous growth. Within a few years, groups had formed in Brazil, Colombia, Germany, India, the Irish Republic, Japan, New Zealand, and the United Kingdom.

Today, Narcotics Anonymous is well established throughout much of the Americas, Western Europe, Australia, and New Zealand. Newly formed groups and NA communities are now scattered throughout the Indian subcontinent, Africa, East Asia, the Middle East, and Eastern Europe. Narcotics Anonymous books and information pamphlets are currently available in 23 languages, with translations in process for 16 languages.

## Home group

Choosing and supporting a home group is an important part of recovery. A home group is a meeting where you are comfortable and one you will attend regularly. We call this our home group because it suggests a place where we fit in and belong. Having a home group allows us to have an anchor each week where we can get to know the people and they can really get to know us. We develop a bond with each other as we grow together.

group, and if we are absent for some reason, we will be missed. Our home group is also the place where we celebrate each new year of clean time. We develop true friends, often for the first time in our lives, and learn to respect each other. This can be very important in our recovery.

As the members mature, so does the group. We learn to practice the spiritual principles of Narcotics Anonymous in all our affairs. We also learn to divide and

We make a commitment to our home

share the responsibilities for the growth and well-being of the group.

Home group members should try to remain aware of problems or difficulties their group faces and be willing to help. A home group is where you vote as a member of the group conscience on matters affecting NA as a whole as well as matters concerning your home group's well-being. Home groups also participate in carrying the message of recovery at an area level. In the spirit of unity, oneness of purpose, for the good of NA as a whole, it



is important that we all do our part.  
IP#2 The Group

## 12 Traditions of NA

We keep what we have only with vigilance, and just as freedom for the individual comes from the Twelve Steps, so freedom for the group springs from our traditions.

As long as the ties that bind us together are stronger than those that would tear us apart, all will be well.

1. Our common welfare should come first; personal recovery depends on NA unity.
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.
3. The only requirement for membership is a desire to stop using.
4. Each Group should be autonomous, except in matters affecting other Groups, or NA, as a whole.
5. Each Group has but one primary purpose--to carry the message to the addict who still suffers.
6. An NA Group ought never endorse,

finance or lend the NA name to any related facility or outside enterprise, lest problems of money, property or prestige divert us from our primary purpose.

7. Every NA Group ought to be fully self-supporting, declining outside contributions.

8. Narcotics Anonymous should remain forever nonprofessional, but our Service Centers may employ special workers.

9. NA, as such, ought never be organized; but we may create service boards or committees directly responsible to those they serve.

10. NA has no opinion on outside issues; hence, the NA name ought never be drawn into public controversy.

11. Our public relations policy is based on attraction rather than promotion; we need always maintain personal anonymity at the level of press, radio and films.

12. Anonymity is the spiritual foundation of all our Traditions, ever reminding us to place principles before personalities.