

and receipt of all material. The region must complete payments to WSO even if the responsible individual becomes irresponsible or loss of material or money results from the program after the material is received by the authorized person.

The Region may use or dispose of the material in any manner they decide, for instance it may be used to stock a central office or provide material for conventions. The maximum amount of material that may be ordered at any one time is \$1,000.00. The Region must send advance payment of one third of the value of the order with the order. No subsequent credit orders will be accepted until the previous order is completely paid for. Area committees, convention committees or other special or regular committees are not eligible for separate credit policy agreements.

This policy is essentially a test effort. If this policy works acceptably well for a reasonable period of time, say one year, then the policy could be considered for expansion. In the development of this policy it was thought that regional service committees are more likely to remain stable and exercise the best in financial management and accountability.

An additional element of this policy is that a small discount will be available for regions that participate in the program. More on this in the next article.

PRICE POLICY AND FINANCIAL GOALS OF WSO

A lengthy report was presented to the World Service Conference by the WSO Manager, at the April WSC meeting. This report contained comprehensive details of the financial operation and management of the World Service Office. This is perhaps, the first such detailed report on WSO financial management and planning. The report contained two elements that the full fellowship should be aware of.

1. The price policy of WSO has been set so that the necessary equipment could be purchased in order to operate a professional office for the Fellowship. The policy was directed such that a prudent reserve could be generated and competent full time employees hired. Sufficient funds were be generated to accommodate purchase of the extensive inventory now on hand and being planned, so that there was an economy in bulk purchasing.

2. As funds for these purposes were generated on an ongoing basis, the WSO could then re-evaluate the price policy and choose one of two or some combination of the two options. The options are: Reduce prices and/or pass reductions on to elements of the Fellowship and other purchasers in the form of discounts for volume purchases.

It had been the plan of the Board that this re-evaluation was to take place between August 1984 and November 1984. Although the actions of the World Service Conference, to utilize some of the funds from the WSO for their operational needs, may have a long range impact, there are tentative plans to begin to implement some combination of the two price policy optional reduction plans.

The action by the Conference may however moderate or delay full benefit of these plans if the fund raising activities planned for July are not substantially successful. The credit plan discussed above is one element of this re-evaluation and readjustment plan.

* * * * * FROM THE TRUSTEES * * * * *

The following articles was prepared by Sydney R., a Trustee elected by the Conference in 1983.

Our Second Tradition tells us the "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."

This is the only Tradition in which a specific reference is made to God, and the key to understanding this Tradition is in understanding the relationship of our trusted servants and our group conscience to our ultimate authority.

While it may be true that our trusted servants don't govern, actions by our trusted servants and decisions of our group conscience should be manifestations of the will of a loving God. If we try to separate God from this tradition, either in our relationship with our trusted servants, or in our group conscience, we end up with self-will and group opinion.

As addicts, with our natural propensity to fulfill our egos first, to lead rather than to follow, to always have the right answers and the last say, we must constantly work to remember that we are only messengers of God's will as it is expressed in our group conscience; we are not the message. We must constantly search our motives to determine whether what we express is for the good of the Fellowship as a whole, and not for the gratification of our individual egos or "special interests" within a group, area, region, or committee. Without that awareness, and the willingness to sublimate our own desires to the expression of our ultimate authority, a loving God, the Fellowship splinters and divides against itself.

There's a direct relationship between this concept of a group conscience being the expression of the will of a loving God and how trusted servants perceive and perform their duties. Trusted servants should convey and carry the group conscience and not their own wills. The groups they represent, must place their faith in their trusted servants and believe that the people they choose to serve are guided by the principle of this tradition. When trusted servants fail in their purpose to carry forth the group conscience and try to govern on self-will, the strength of this tradition is weakened.

The principle of this tradition also applies in reverse. When the group fails to support its trusted servants to carry out their duties, Tradition Two is similarly undermined. We easily understand the accountability that trusted servants have to the Fellowship; it is equally important to understand the concept of the Fellowship's accountability to its trusted servants. A trusted servant must be given the respect and authority to exercise the group will in accordance to his or her understanding of the group conscience.

I would like to share an example to illustrate the difference between "group conscience" and "group will" and how easy it is to confuse and violate this Tradition when our ultimate authority is not recognized as an integral part of it.

The activities committee of a certain area raised a great deal of money from its Fellowship through one of its functions. With what they believed were good intentions, the members of this committee took a "group conscience," to send a portion of their profits directly to the WSC, bypassing both the area and region they directly served.

Their rationale was that their region had not donated funds to the WSC with any regularity and in fact, had barely been able to maintain a prudent reserve to carry out its own business. The committee, frustrated by this state of affairs, justified its decision by asserting that they were the only body who contributed rather than depleted resources, and that this way they could make certain "their" money would be filtered up.

At the next area business meeting, the committee confidently presented its financial report and plans for distribution, certain they would meet with praise. Instead, it caused immediate dissension. The area responded by telling the committee it had not only acted autonomously, but had overstepped its authority, lacking the faith to allow either the area or regional representatives to carry out their duties as trusted servants. The meeting ended in chaos and conflict, with hurt and resentments on both sides.

At the next activities committee meeting, after much discussion between individual members, it was finally agreed to conform to the wishes of the area to unconditionally turn over all monies in the accepted fund flow manner. Although they didn't realize it at that point, the group opinion of the committee had turned into group conscience and was surrendered to the ultimate authority.

A few months later, that conscience was reflected in the group purpose of the region, which contrary to the committee's fears and far beyond their expectations, made a large contribution to the WSC. Had the committee acted according to its self-righteous opinion and desire to govern rather than to serve, disguised as "group conscience," the money still would have been sent to the WSC, but the discord and distrust it would have created

would not have been worth the financial contribution. When group conscience was truly expressed, trust and unity were re-established within the area and regional Fellowship.

REPORT ON PRINTING OF THIRD EDITION OF TEXT

At the Conference, the inclusion of additional stories was approved for the next printing. Work has proceeded to accomplish this task. The new stories have already been typeset, a proofreading session was held and corrections noted for return to the typesetter. This will be returned in early July for shipment to the printer. The WSO Board has selected a new printer for the Third Edition. The change in printers will save the WSO about \$13,000 in costs. The savings is a result of the new printers larger volume business, larger presses and lower wage costs.

The tentative date for actual printing has been set for the first week in August. Final assembly of the Book and arrival at the WSO is not expected until late September. I had the opportunity to visit the printing plant in Pennsylvania during May. The plant is large and capably run.

One reason for the long production time (although it is about the same as last year) is that the matter of the proposal to change the language of Traditions 4 & 9 has not been resolved. Responses from this are now not required prior to July 15, 1984. This new date will permit us a few days to correctly notify the printer of which sample of language they are to use.

Although there is an increase of some 60 pages within the book, there will not be a change in the price.

***** WORLD DIRECTORY UPDATE *****

The second update for the World Directory is at the printers and will be mailed shortly. This update will include over 361 new meetings but also deletes about 100 meetings for a net gain of 261 meetings. This is well over a 9 percent growth. This growth, however is reflective of new meetings since March 1, 1984.

***** NEW TELEPHONE POLICY FOR WSB AND WSC *****

One of the actions taken by the Board and Conference officers was to discontinue placing names, addresses and phone numbers on the stationery used by the Trustees and the Conference. There are occasions when letters are sent to agencies and individuals outside the Fellowship and this action was taken to protect the anonymity of our WSC Officers and the Board.

Effective immediately therefore, it will be necessary to forward all communications--for the Board and the WSC officers or Committees through the WSO. A policy has been established within WSO to expedite the communications on to the appropriate person.

A similar policy has been established for phone calls. Two separate phone lines have been installed in the office, one for the Trustees and one for the WSC. These numbers are: Board of Trustees - (818) 785-7896 and the number for WSC phone calls (818) 785-7884.

Our staff will answer all calls during the day and take messages for the individual the caller desires to talk to. Our staff will then call the message to the appropriate person. Calls received after working hours will be answered on an phone answering machine and the call relayed the next day. Both numbers are also listed in the Van Nuys, Ca., phone book.

***** SELECT COMMITTEE *****

As everyone in the Fellowship should know by now, the Conference established a Committee to prepare a draft Service Manual that will contain detailed description of the service structure of the Fellowship. The Select Committee as it has been named has held its first meeting. Although