

## Speaking Of Service

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August 22, 1991

Dear Reader,

Please sit down soon, tonight if possible, and write SOS a letter. We cannot find solutions to problems if we don't communicate. SOS is currently the only publication reaching a national NA audience that is willing to print uncensored letters.

Your input is essential. Your beliefs are important. Your concerns are worth telling others about. To quote the *Handbook for Narcotics Anonymous Newsletters*, "Some input you receive will be controversial (this is certainly true for SOS)...If solutions are offered, and the tone of the article is positive and helpful, controversy may be healthy. Current NA service publications are unwilling to print controversial letters that fit within the *Handbook's* guidelines. SOS will print these letters. Despite what world service thinks, printing controversial letters will not hurt NA, the truth is that NA is deeply hurt by service "leaders" deciding who, or what, is or is not controversial, positive, and/or helpful.

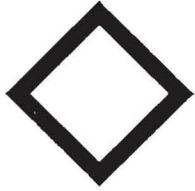
We do not need "experts" from service to tell us that there is controversy in NA today. We do not need for these self proclaimed "experts" to develop and implement solutions for us. We, the members of NA, by discussing issues between ourselves and then utilizing our Group Conscience process, can identify problems and produce solutions. Solutions arising from consulting our Higher Authority through Group Conscience will always be more spiritual than those solutions dictated by individuals in leadership roles.

Please do not delay writing your letter. If you have more than one topic of concern - please write more letters. Remember letters are more effective if they address a single topic, are kept terse and are solution oriented. Remember you are SOS. They will be published in the order received.

Sincerely,



Ray Utting, Editor



# Speaking Of Service

*Dedicated to Open Discussion of Service by Members of Narcotics Anonymous*

Volume 1 Number 1

January 1991

## **Wake Up Groups - "N.A. As Such" Is Now WSO, Inc!**

(Today The WSO/BOT Agenda is: "Money, Property, and Prestige")

**Today: NA Is A Big Business With Big Profits;  
"Trusted Servants" Have Become Our "Masters;"  
We Must Return Control of NA To The Groups.**

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### **Give Up Fear - Make Your Voice Heard!**

**FLORIDA:** Look around, disagreeing with any portion of World's policy has marked addicts as traitors to NA unity. If they continue to disagree or just ask for a lawful, moral accounting of the money WSO earns and exactly how it is spent, they are impeached, shunned or whispered about.

WSO makes many promises in its legal agreement with Dave M. (page 4). For instance, it has agreed to place motions before the WSC in April. It did not promise the WSC would pass those motions. All WSO has to do is submit the motions to the WSC - if it does that, it has followed the legal agreement.

Do any of you seriously think WSC is going to ratify those motions? Do any of you think WSO and the Board of Trustees are not in complete control of WSC voting? Wake up and smell the poop. Take time to read WSC policy and the history of the changes instituted over the last five years.

Does any NA member or group think WSO, WSC, and the BOT are going to allow any change to policy that reduces their authority or threatens the cash flow generated from their literature sales?

When we fail to care enough about our fellowship, we are living in our disease. Fear cannot be allowed to stop us from living up to our spiritual responsibilities.

**We, the addicts who want to carry the message of recovery freely, or least for the lowest possible cost, have lost the service structure to the forces of money, property, and prestige.**

Let's surrender to that. It's time to dig deeper within our fellowship and build on our strengths.

**It's time for an alternate service structure.**

We can join with each other again, this time dedicated to following the 12 Traditions and not just the first Tradition. We can stop creating committees or boards that are not "directly responsible to those they serve." We can learn from our past mistakes. This time we can remember that without our diligence, monitoring, and yes, criticism, the service structure will fall in the hands of the self-seeking and the manipulators - "spiritual giants" that apparently still have defects to work on. We need to pray for their recovery, not support them in service positions.

Now is also the time to create committees and boards that live by donations from the addicts they serve and not with money generated by selling recovery. The "involuntary," profit-motivated, cash flow must be stopped. Any time profit is generated, sharks will grow and prosper.

The time for a spiritual rebirth in NA is now!

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## Daytona ASR Speaks To The Florida Region December 1990

FLORIDA: My name is Ted C. and I am an addict. I am a member of the "Against All Odds" Group in Daytona Beach. By the grace of God, I will have 10 years clean time on January 19th. I am the newly elected Area Service Representative of the Daytona Area.

What I am about to say is a personal perspective concerning service in Narcotics Anonymous. The points I am addressing in this five minute presentation are: fiduciary accountability, fiscal responsibility, adherence to traditions, and copyright ownership. These are heated, emotional issues with legal ramifications that can only be finally decided by full due process in State and Federal courts.

This room, however, is the forum for presentation of ideas from trusted servants and the Group Conscience of individual members' of Narcotics Anonymous.

I am not now, nor have I ever been, engaged in the sale or distribution of the so called "Baby Blue" Basic Text. I am, however, philosophically aligned with the duplication of N.A. literature by N.A. members as a viable option until questions of fiduciary accountability and fiscal responsibility are resolved between World Service Office, Inc. and the groups of N.A. I do, at this time, feel that the copyright for N.A. literature belongs to the spiritual Fellowship of Narcotics Anonymous, not to the California corporation called WSO. I am, at this time, of the opinion that World Service Office, Inc. has been fiduciarily unaccountable. This accounting could have been sent to each Area or each trusted servant at less expense than that incurred by the "justification" mailing I have received lately.

I asked W.S.O. by phone on November 30th and was promised (by an administrative assistant of support services) a 1989 audit, but it never arrived, despite his assurance that it would be mailed that afternoon and despite a follow-up call a week later.

I do, at this time, suspect that World Service Office, Inc. may be financially irresponsible. I have heard so many accusations from within the Fellowship, and have received so many communications from the World that included no sufficient answer to questions raised, that I am left unsatisfied.

I have for some time thought that sometimes the Area, often the Region, and usually the World are not directly responsible to those they serve and are therefore in violation of Tradition 9, and that they function in a governing capacity in violation of Tradition 2. Stuart Tooredman, Acting Director of W.S.O., Inc. has sworn in a Federal Court document that the "Fellowship's decision-making body is the World Service Conference." Clearly they have placed World at the top of the service structure, not the bottom as intended by the Traditions. They manage us according to what they say our needs are rather

than serve us according to what we say our needs are. There are those among us who have gone to bed with power, property and prestige, who have been seduced away from and have forsaken the Traditions.

Our zeal for expediency and organization must not override our most fundamental premises. The unity of the spiritual Fellowship of Narcotics Anonymous depends upon our success at this level, in either negotiating with and restructuring this corporation in California, or replacing it. Without these efforts, secession and division will result. Until there is a resolution to these conflicts: a) No money should go from the Region to World except funds specifically allocated by Groups and Areas; and b) Membership should be able to duplicate and distribute existing N.A. material as decided by Group Conscience at the Group, Area or Regional level.

I and many others believe that the goal is to return the power in the service structure to the Fellowship. The goal is to restructure the World Service Office, Inc. so that it is not a decision making body and is directly responsible to the Fellowship.

Basic tenants are:

1. All decisions should be made by Group Conscience going through Area to Region to World.
2. The World Service Office, Inc. should have no decision making ability.
3. The 12 Concepts of Service should be tabled to the Groups.
4. The Joint Administration Committee and the Board of Trustees should be abolished and not replaced.

May the ties that bind together the spiritual Fellowship of Narcotics Anonymous be stronger than the egos of the power brokers. May God make his face to shine upon us, and give us peace.

Ted C.

## Computer Communication

GEORGIA: It encourages me that there are people all over this Fellowship who see that things are gravely wrong within our service structure and who are willing to do something about it. It gives me hope. With our Higher Power's guidance, we will succeed in restoring our service structure to the Fellowship.

My belief is that communication is the key. If enough people know enough information regarding what is going on, the Fellowship as a whole will demand that our service structure, especially at the world level, quit acting like a government. Communication through this newsletter, computers and gathering for a conference are useful.

The idea I and others in the Marietta Area of Georgia are focusing on is gathering together as much documented information as we can and

distributing the whole thing as widely as possible throughout the Fellowship. We have collected letters, minutes and other documents regarding acts of governance at the world level. This includes changes in the basic text; the "It Works: How and Why" fiasco; spending money without Fellowship approval; making decisions without Group Conscience or disregarding the expressed will of the Fellowship; disinformation campaigns by World; actions taken by World to gain control over our literature and our service structure; threats, intimidation and now lawsuits. This has been going on for at least several years. We have a lot of information, but we need more. We especially need recent information regarding the lawsuit, changes in the copyright of the basic text, exhorbitant charges to American Express and perhaps other charge accounts, and World's ongoing disinformation campaign.

We are arranging to put all of this information into a computer. Then we will print copies for local distribution. We will put all of this on a disc so we can print more copies as they are needed and update the file as new information comes in. We will also maintain a well-organized set of copies of the original documents. Some people may challenge the validity of the computer printed information. We can show them the documents themselves, with letterheads, signatures and so on. We will then send a disc containing this file, along with a set of copies of the original documents, to people all around the Fellowship.

In this way, working together, we can saturate the Fellowship with information, with the truth, about what is happening. A knowledgeable, informed, Fellowship will probably take care of the rest.

We plan to be ready to start distributing information at least by the time of the Marietta Area Service Meeting, Sunday, January 27. We are hoping for more Fellowship debate on all service issues.

Bob F.

## Letters To SOS

Letters should be less than 250 words, cover a single subject, be positive in tone and must be signed. Your name will be withheld on request or reduced to first name and last name's initial to protect anonymity.

The deadline for the next issue is the 20th of the current month. All letters become the property of Volusia Grphic Arts.

Mail to:

Speaking Of Service  
P.O. Box 3021  
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(904) 673-4206



## Let's Create A New Basic Text

**EDITOR'S NOTE:** Bo S. was chairman of the original literature committee that created the Narcotics Anonymous Basic Text.

**PENNSYLVANIA:** My idea is to begin a spontaneous work on an expanded Basic Text. I would like to chair the effort. I chaired the last effort [Original NA Basic Text] and have withstood the strain and distractions of the position. My interest is solely in furthering the primary purpose of our groups.

**The preface of our new Basic Text would contain a legal document along the line of:**

"This book is written for the addict who still suffers and shall never be subjected to the indignities and controversies that resulted from the fact that the first edition was accomplished amid great hardships and political turmoil. All are welcomed as members of Narcotics Anonymous, yet none shall rule over others.

When done to a point of refinement satisfactory to those involved, the book will be offered to the WSO of NA as available for consideration. If approved by the groups, it is definite that no person, service board or committee will ever consider this book their property or work to secretly undermine the spiritual and symbolic value of our combined love, spirit and selflessness.

The first edition has taught us that there will be those who are never satisfied and will seek to control the material as if it were their own without realizing what they are doing. The addictive tendency to judge others by our own motives will always be a fertile ground for dispute as we incessantly inventory others while refusing to look at ourselves.

In the case of the first edition, this resulted in numerous changes where the new version was only marginally better in places and diminished in most as to the clarity and directness of the writing. as we learn to set aside our differences so that we may enjoy our similarities, we will go through many changes. It is our hope and intent in undertaking this work that our focus be on sharing out what has worked for us and many others. We will pray constantly that selflessness and devotion to the needs of addicts seeking recovery in N.A. will take precedence over the need to be right or set standards for others we are unwilling to apply to our own living."

A structurally correct method for doing the work must be sought and found unless we just want to go for it and let the devil take the hindmost. Launching such a work now would take advantage of the fact that many members are outraged at the multifaceted confusion within world services today.

The recent discovery that the status of our primary recovery document was changed without fellowship knowledge or consent pushes the elements of concern ahead to a point of action. Replacement of the existing Basic Text with an enduring form would end the current strife as energy mounts to accomplish the work.

Bo S.

## Fund Money Received Has Been Returned

**FLORIDA:** The David Moorhead Legal Defense Fund and its trust account have been closed.

All checks donated have been returned to those who contributed. "Grateful" Dave appreciates all the donations.

The struggle to have the cheapest Basic Text possible still goes on. All NA members must kept themselves aware of the progress of the agreement WSO reached with Dave.

## Help Grateful Dave Pay Legal Bills *More Costs To Come*

Dave needs our help to pay huge telephone bills, copying costs, etc. that he incurred while being sued by WSO. He is still receiving bills from this suit.

WSO and Dave reached an agreement, so, no attorney was hired to handle his defense. Legal copies and transcripts must still be paid for.

The legal defense fund could not cover any bills other than from an attorney. So Dave is stuck will paying these other costs himself.

This legal battle is still raging. The WSO needs to be monitored or the gains will be lost. Dave is in California working on this now.

He lives on Social Security Disability and will deeply appreciate your financial assistance, in any amount.

**Please send direct donations to:**

**Dave Moorhead  
1110 E. Palmer St.  
Philadelphia, PA 19125**



# WSO Agrees To Conduct World Tally of Groups' Basic Text Choice

## Compromise Reached With WSO "Baby Blue" Printing Stopped

### AGREEMENT

This is an Agreement entered into this 4th day of January, 1991 between World Service Office, Inc., (hereinafter "WSO") a charitable corporation with a principal place of business at 16155 Wyandotte Street, Van Nuys, California, 90025, and David Moorhead, an individual residing at 1110 Palmer Street, Philadelphia, Pennsylvania, 19120 (hereinafter "Moorhead").

Whereas WSO and Moorhead have been engaged in litigation in Civil Action No. 90-7633, in the United State District Court for the Eastern District of Pennsylvania, concerning certain copyrights, trademarks and service marks held in trust by WSO;

Whereas the parties are desirous of amicably resolving the above noted litigation;

It is hereby agreed by and between the undersigned parties who intend to be legally bound thereby, as of the date of the entry of the ORDER, attached hereto as Exhibit A, as follows:

1. Civil Action 90-7633 shall be terminated subject to the entry by the Court of the ORDER, attached hereto as Exhibit A.

2. Moorhead hereby covenants and warrants: that he produced approximately 9,000 copies of a book incorporating portions of the Basic Text of Narcotics Anonymous, which was identified as an infringement in the Complaint in Civil Action No 90-7631, that he is no longer in possession of any of said approximate 9,000 copies; and that he has destroyed any and all printing plates or other apparatus associated with the manufacture or production of said approximate 9000 copies.

## Full Details of Controversy Will Be Printed By WSO Service Purge of Members To End

3. Moorhead and WSO hereby agree, that in an effort to heal any wounds caused by the controversy which led to the above referenced litigation, a Statement shall be published in the January 1991 Fellowship Report and the next editions of the Newsline and the NA Way containing the signatures of Messrs. George Hollahan, Stuart Tooredman and David Moorhead. The contents shall be agreed to by all three individuals and be published to the Fellowship of Narcotics Anonymous. This

Statement shall: (a) reference the controversy which led to the above litigation, and include a call for peace within the Fellowship of Narcotics Anonymous; (b) include a call for a full and adequate discussion of the issues which led to the above litigation; and (c) include an admonishment against any recrimination within the Fellowship of Narcotics Anonymous as a result of the controversy which led to the above litigation.

## WSO To Submit Motions At WSC Judge's Closing Remarks Included

4. WSO agrees to place, without comment, but with an introduction, the following Motions in the 1991 Conference Agenda Report of the World Service Conference ("WSC"), which shall immediately follow the publication, in their entirety, of the closing remarks of the Honorable Louis H. Pollak entered at a Preliminary Hearing held on Wednesday, January 2, 1991, in the United States District Court in Philadelphia, PA., prior to the announcement of any judgement.

## Groups Decide On Official Text

### Motion 1

That the Fellowship reconsider its decision on which Edition, or parts thereof, (1st, 2nd, 3rd, 3rd Revised, 4th, or 5th) of the Basic Text shall be produced and distributed by the WSO as the official and accepted text of Narcotics Anonymous.

In order for this Motion to be considered, a description of the differences between the respective Editions will be sent to each registered areas and region, along with a copy of the complete Basic Text Third Edition, Revised. It is expected that the WSC will rescind the motions adopted in 1988, which adopted the Fifth Edition as the Basic Text, as well as the motion restricting any change to the Text for five years.

## WSO Must Print Low-Cost Text

### Motion 2

That the WSO produce, at a reduced price, the Edition of the Text ratified by the WSC. The actual price of this text should be determined in view of the following factors: its affordability to the membership at large; a change in the cost and quality of the materials used in producing the book; the responsibility of the WSO to provide services from the income generated by sales of

the Basic Text; and whether it includes personal stories or only the first ten chapters.

## Registered Groups Vote On Text

### Motion 3

That the WSC be directed to obtain a group by group tally of all the groups registered with the WSO, on Motions 1 and 2 above. This procedure will begin on July 1, 1991 and continue through December 31, 1991. All registered groups shall receive a copy of a paper detailing the differences between the Editions of the Basic Text, and a complete copy of the Basic Text Third Edition Revised. In addition, each group shall receive complete information concerning the issues relevant to a reduction in the price of the ratified Text.

The committee appointed to supervise this tally shall consist of the following: four RSRs, to be nominated by the entire group of RSRs in attendance at the 1991 WSC; two Trustees to be nominated by the members of the World Service Board of Trustees; two WSO Directors, to be nominated by the Directors of the WSO; and the WSC Chairperson. Those nominated by the RSRs, Trustees and Directors, respectively, are to be submitted to the World Service Conference in 1991 for confirmation by two-thirds published roll-call vote, failing which, those not confirmed shall be replaced by others nominated by the RSRs, the Trustees, or the Directors, respectively. Two members of the WSO staff shall also be assigned as non-voting advisory members. The results of the group tally shall be published in the Fellowship Report and confirmed as official at World Service Conference in 1992.

5. This agreement represents the complete agreement of the parties and is to be construed and enforced pursuant to the laws of the commonwealth of Pennsylvania.

6. WSO and Moorhead hereby unconditionally grant mutual releases to each other, their successors, predecessors, officers, employees and directors for all causes, claims or demands, both in law and equity, arising from the beginning of the world until the execution date of this agreement.

Dated: 1/4/91

/s/David Moorhead

/s/George Hollahan, for WSO, Inc.

**An order, Exhibit A, details the agreement, and retains Federal Court jurisdiction over the enforcement of this Order and the Agreement. It is signed by: Louis H. Pollak, Federal Judge.**



## A letter to Stu Tooredman, Acting director WSO, dated 12/26/90, from Rachel H., GSR, Insight Group, Lansing, MI.

I have had the opportunity to read hundreds of pages of dialogue, correspondence, minutes, by-laws, guidelines, policy, and other pertinent information regarding this fellowship and its service bodies.

I have found several areas where the WSO, BOT, and BOD are in direct violation of policy, procedure, and traditions. What follows illustrates:

"5. The purpose of the WORLD SERVICE CONFERENCE is to be supportive of the fellowship as a whole, and to define and take action according to the group conscience of Narcotics Anonymous." The Working Guide To The Service Structure (TWGSS).

You [Tooredman] have argued that you were only acting as a directive from WSC, as established policy in such a case. However, "The World Service Conference does not make policy; it cannot because it is not a governing body." The motion voted upon at '89 WSC read (not verbatim), was to give "general consent to the WSO Executive Director and its Board of Directors to proceed with the legal matter relating to the illegal production of N.A. materials or an extralegal matter relating to the situation as they see fit."

Clearly, this was a one-time motion only, not referred to or referred from the policy committee. As a non-governing body, non-policy making, and servants for us, the statement that it "also established a precedent for the kind of principles to be applied in similar cases." is a lie.

I hope I never live to see the day that the WSO or the WSC passes a motion to sue everyone who uses the N.A. logo without permission from WSO, uses the words "Narcotics Anonymous" on a flyer, wears jewelry with no service mark, or other "violations" that happen every single day. That would be impossible to enforce. Until that day, however, the WSO and its Board of Directors seems to be comprised of hypocritical, power-hungry, example-making fools who would rather spend tens of thousands of dollars suing someone than using that money to carry the message. It's an obscene waste of our money, and you should all be ashamed of yourselves.

Next, from TWGSS, "One of the most difficult jobs of the World Service Office is dealing with public anonymity breaks. Due to the nature of our fellowship, no part of our service structure should ever serve as a disciplinarian...It is never our place to attempt to punish--we can only try to prevent the recurrence of this type of problem."

I point out two violations: One, that anonymity of several individuals was broken by the WSO when it handed out names of trusted servants to whom "cease and desist" letters were sent a few months ago, and; two, that the WSO

goes against its own guidelines when it sets itself up as disciplinarian in this situation, or any other, for that matter.

To continue from TWGSS: "The WSB does not govern. Its nature is that of a custodian, providing guidance...The internal structure of the World Service Board is different from that of the rest of our service branches. The trustees do not represent, they serve...The Board and its members are responsible as a whole through out service structure, and they must remain responsive to the needs of the fellowship."

This is definitely refutable by your actions. What "census" was taken? How many home groups were consulted? How long did you wait for an answer, an expression of God's will?

Again from TWGSS: "A trustee should keep in mind that trusteeship places us in the role of examples, and avoid politics, personalities, and controversy." How on earth was controversy averted by filing suit in Federal Court?

More from TWGSS: "Prior to the actual vote, a voice vote (yea-nay) will be taken to determine if the item is conference business or if it should be returned to each group for a "group conscience" vote." When, at WSC '89, was this done in regard to suing for trademark infringement?

Now a few questions regarding some of your [Stu Tooredman's] quoted statements.

"Financially, it was clear by the Fellowship of Narcotics Anonymous that World Service Office, Inc., was to spare no expense to protect the spiritual properties and copyrights of our fellowship...the fellowship, as it expresses itself through the World Service Conference, has made it clear that they do not want anyone, including the WSO, to change, alter, distribute or print their Basic Text without the permission and direction of the WSC." (7/28/90)

- 1) How was it made clear by the fellowship? Have you documentation or anything to the effect of a blank check from us?
- 2) So the fellowship expresses itself through the WSC? I thought God's will was expressed through group conscience. Has that changed?

"When I refer to the fellowship, I am referring to the World Service Conference as the decision-making body of Narcotics Anonymous." (7/27/90)

- 1) Does this mean that after July 27, 1990, every time you said "Fellowship," you were talking about recovering addicts in a spiritual program of recovery, Or just those members who participate in the WSC?
- 2) When did WSC become the decision-making body of Narcotics Anonymous? Again, I thought God's will as expressed through group conscience was our ultimate authority.

"We are not saying that the illegal text doesn't carry our message." (7/27/90)

- 1) No question there.

"Membership has nothing to do with it, aside from allowing them the courtesy of a telephone call before action is taken." (7/27/90)

- 1) Is this membership or fellowship? When you refer to membership, what are you

referring to? Do you have a different interpretation of membership?

"I too have seen the changing of the WSO in the early 80's and believed it was necessary then, and I feel that the changing of the WSO in the early 90's is now warranted. So if the fellowship desires to change the directors, so be it." (8/10/90)

- 1) Where do we start?
- 2) Again, is that "fellowship," per your definition, or membership?
- 3) Why don't you offer to step down? Why doesn't the entire Board offer to step down? Why do we have to vote people out?

"If the fellowship has other ideas as to the way they want to protect their property, we as the World Service Office Board of Directors will do whatever they want in that effort." (9/7/90)

- 1) Gee, really? I guess if I had my choice, I would rather see one or two "self-willed individuals" continue to carry the message in the way they see fit until they run out of money, rather than the World Service structure run out of money trying to set a precedent in the legal arenas. I've heard it said before if it isn't spiritual, it won't work. why, then, do people continue to feed fuel to the fire? It will only get as much attention as we give it.

"At this time, the World Service Conference is where fellowship decisions are made on behalf of all N.A. groups." (9/7/90)

- 1) Isn't group conscience where decisions are made?

"Basic organizational and philosophical decisions and directions are discussed and determined at the WSC level." (9/7/90)

- 1) Again, clear indication is given here that you don't believe in group conscience to determine what direction Narcotics Anonymous goes in.

"The work of the World Service Office and its Board of Directors is supported by the sale of literature and other inventory items. Rent on the building itself, costs of printing our literature, salaries of special workers, and other office expenses are paid from these funds. Translation of literature is also paid for from these funds." (9/7/90)

- 1) How much literature could be translated for \$20-\$50,000?
- 2) How many other things (like carrying the message in a concrete way) are being pushed to the back burner?

From "Responding to illegal Publication--A report from WSO BOD" comes the numbers that: 44% of Basic Texts were sold at a 40% discount. 16% were sold at a 35% discount. 5% were sold at a 20% discount. 8% were sold at a 15% discount. 11% were sold at a 10% discount. 16% were sold at no discount.

- 1) Who receives a 40% discount? Who receives the other discounts? What discount do Hazelden and Compcare get? What discount do groups get? What discount do newcomers get?

Rachel H.



**EDITOR'S NOTE:** Letters to SOS should be less than 250 words. This long letter touches many of the problems mentioned around the NA world, so it is included in this first issue.

## "Why" do I support the Reprint Basic Text?

**CALIFORNIA:** Many opinions and statements have been printed by all of our branches of World Services attacking, condemning, and slandering us for printing and distributing the Reprint 3rd Edition Basic Text with the original 4th and 9th Traditions. We have been threatened with arrest, and barred from service within the Fellowship. The regions, Areas, and Groups have been terrorized by possible repercussions if they even discuss the Reprint Basic Text. The one question not asked of us at the world level has been "Why." Let me explain a few reasons "Why" I support the Reprint 3rd Edition Revised, and "Why" I believe in the original 4th and 9th Traditions. Then maybe we can come to an understanding of the problem and then a solution is possible.

**The first obvious question we should ask is "Why should we support a printing of the Basic Text that is printed by a source other than WSO and no profit made to support WSO or our service structure?"**

To answer this we have to understand the two types of funding we use in our service structure. One is purely Voluntary and one is Involuntary.

Our Voluntary Fund Flow is a spiritual process of conscientized donation. An Addict conscientizes his donation when he contributes in the basket at a meeting. The Group meets its needs and makes a voluntary contribution to their Area. The Area meets their needs and voluntarily donates to the Region, and the Region does the same with its donation to the World Service Conference. This method of funding is based on the spiritual principle of Group Conscience, self-support, and taking direct responsibility for service boards and committees that are directly responsible to the Groups. A voluntary donation is a spiritually conscientized support of our service structure as well as financial support. If an Addict doesn't agree with the policies or conscience of a Group, he can voice his disagreement through non-support. A Group, an Area, and a Region all voice their spiritual support or non-support through their donation. If a service committee is not getting enough financial support for its service, then the committee must go find out why. This method of funding keeps service boards and committees directly responsible to those they serve.

Our Involuntary Fund Flow is the use of profits from literature, fund raisers and conventions to fund our service structure outside our Voluntary Fund Flow.

We can quickly say, "No Addict has to go to dances and conventions if he doesn't want to contribute." This is closed minded thinking. We

must look at our Primary Purpose in respect to these functions. Our spiritual intent for dances and conventions should be strengthening our unity and the bonds between us. We grow much closer to each other when we can socialize and see each other outside of the meeting rooms. The workshops and meetings are a source of strength for every Addict that attend conventions. Many a newcomer has come back from an event with that feeling of NA Unity that gets us through those deep lows in our recovery instead of going back to using. There is a spiritual need for dances and conventions. That spiritual need is not profits.

There is not a choice in the purchase of NA literature. Literature and our Basic Text are as necessary to us insulin is to a diabetic. Without our written message of recovery, many newcomers would die, and all of us would struggle harder to grow in our recovery. Use of NA literature is not an option, it is a lifesaving tool for our Fellowship.

Money, property, and prestige may divert us from our primary purpose of carrying the message of recovery to the Addict that still suffers. The profiteering on NA literature to fund our World Service Office by siphoning funds involuntarily from our Groups has left the Groups and Areas starving for funds, while WSO spends money hand over fist. Why does so much money go directly to WSO for its purpose, instead of through our Areas and Regions for funding our H & I meetings, phone lines, public information, and other service committees that are in direct contact with the still suffering Addict. Does the WSO believe that they carry the message to more suffering Addicts and serve more needs than all of the Area committees in the Fellowship? Do we believe that? There is another problem in our Involuntary Fund Flow. Over 1/3 of our literature is sold to non-Fellowship buyers. This means that approximately 1/3 of the WSO profit is from outside the Fellowship. If we truly want to be self-supporting, then we should take a close look at what we are doing and where we are going.

If our World Service Office reduced its function in our Fellowship to distributing literature only, and sold it to the Fellowship for the cost of distribution only, then the Voluntary Fund Flow could work the way it is supposed to. Our funds would be conscientized and donated from the Addict to the Group, to the Area, to the Region, to the World. If the World Service Conference didn't get enough funding to cover all of the frills that the WSO has been providing, then maybe it was never the Fellowship's Conscience for the WSO to have them.

**The next question we should ask is, "Why is the Reprint Basic Text the 3rd Edition Revised instead of the 4th or 5th Edition?"**

The 4th Edition was a professionally edited version of our 3rd Edition Revised Basic Text by a professional addict. They were supposed to only correct grammar and punctuation. The reprinted text was then supposed to be checked by the World Lit Review Committee before being printed. An assumption that the WSO seemed to make was that if there was only going to be changes in grammar and punctuation, then there

wasn't a need to return it to the Fellowship for re-approval.

The changes in the 4th Edition were so drastic that the 4th Edition was not accepted by the Fellowship or the WSO. But, instead of going back to distributing the 3rd Edition Revised or taking the time to review the 4th Edition through our literature process, a compromise of corrections were made to the 4th Edition on the conference floor and that became the 5th Edition. The Fellowship disapproved the 4th Edition and was not even consulted about the 5th Edition. The last Fellowship Approved Edition of our Basic Text was our 3rd edition Revised. The literature review process, as outlined in our Temporary Working Guide to Service (TWIGS), was completely ignored.

Our Fellowship had developed a literature development process that produced literature written by Addicts in NA, reviewed and imputed by Addicts in NA, and finally, approved by the Fellowship of NA. It is not, and was never intended to be, a fast process. Most literature takes years to be written, reviewed and imputed, re-written, and approved or re-cycled. It is a process that guarantees that our literature is written by Addicts for Addicts. Throughout the compiling of our original Basic Text, Addicts prayed:

*"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."*

Our Basic Text may not be perfect. We write our recovery the way we live our recovery. The sentences may be improperly constructed, the grammar off and the punctuation wrong. Even some of the concepts may conflict with each other. The message of our recovery is OURS. We live it, we understand it, our literature is written to be read and understood by Addicts, not professionals. Like the cracks in real leather, there is a beauty in our imperfection. Of all the problems we ever heard in meetings regarding our Basic Text, none of them concerned the grammar or punctuation. Maybe its a problem for therapists or other non-Fellowship purchasers, but they have their own books. The message of recovery was pure. The editions by professionals perverted it and watered it down. If we continue having our literature written and edited by professionals, it will be no different than any of the hundreds of newsstand self-help books written by professionals that never used. It will be perfect for everyone but the Addict seeking recovery in Narcotics Anonymous.

**The next question we must look at is, "Why did we use the original 4th and 9th Traditions?"**

The Guide to Service being proposed by a special ad hoc committee suggests that our Traditions were written for groups only and they are writing the Concepts of Service to guide the service structure. According to the Concept and The Guide to Service, authority is delegated by a group to a GSR to carry their Group Conscience

(Continued on Page 8)



## Newsletter Needs Your Subscription Today

### Independent "Speaking Of Service" Begins World-Wide Distribution

**FLORIDA:** It has become obvious that uncensored communication between NA members is not possible through service committee publications. Worse than that, the WSO, WSC, and the BOT are now consistently slanting, distorting and managing the truth, to serve some hidden agenda.

An independent newsletter is the only way NA members disagreeing with standing policies of the Areas, Regions, and World can reach each other with alternate solutions.

Believing that communication between us will result in solutions to problems in NA, this newsletter was created. We hope you will support it by subscribing and writing down your experience, strength, and hope about NA service. Frankly, we don't have much money and can't keep sending it out for free. This issue cost everything we had. Besides, no subscriptions means no support, so **SOS** really should die in that event. Anyone subscribing will receive their money back if *Speaking Of Service* folds next month. After that \$1 will be deducted from the subscription price of \$12 a year for each issue you received. A lot of subscriptions means the issues can be expanded and sent to even more members and groups.

### Problems Exist In N.A.!

1) NA is selling our Basic Text, our message of recovery, to the still suffering addict for \$8.00. WSO, Inc. sells the same Basic Text to profit-making corporations for up to a 40% discount. Our pamphlets are marked up 6000%. This literature was created by us to carry our message. Why do addicts needing recovery from the horrors of addiction pay more for the literature than Hazelton or Compcare?

2) The huge profits WSO is generating from literature are not completely accounted for. No member can find

out exactly how this money is spent and who is spending it. No concrete evidence exists that any of this money is used to directly carry the message of recovery.

3) After several years and tens of thousands of dollars, there is no Spanish Text. Why is this? We contacted a translator in Orlando, Florida, who teaches language at Stetson University and Rollins College, is certified by the United Nations, and holds Doctorates in both the English and Spanish Languages. He estimated a translation would cost about \$3,200. The work could be completed in a few weeks. Spanish addicts are dying waiting for this Text.

4) The purge of addicts sympathetic to others printing a cheap Basic Text has placed the various levels of the service structure in the role of disciplinarian. Addicts who are not removed or forced to leave service positions are smeared in conversation of world/WSO apologists and supporters. When did the service structure become boss? When did they decide that they were the only voice of NA? Stu Toordeman, Acting Director of WSO, told an addict in Florida last November that the BOD and WSO believed that: "Anyone having anything to do with the Baby Blue is no longer a member of N.A.!" They decide who are members? And who are not? Besides discussing the need for unity, Tradition One says, "No one can revoke our membership or make us do anything we do not choose to do. We follow this life by example rather than direction. We share our experience and learn from each other."

We don't like disharmony or conflict in Narcotics Anonymous; NA saved our lives, but we don't believe that we can live with our heads in the sand.

Sharing and learning from each other, without censorship, is what Speaking Of Service is all about. Its about caring enough to speak out for using the other 11 Traditions. Its about trying to carry the message of recovery to the still suffering addict freely.

Please remember that just thinking SOS is a good idea isn't enough - You must subscribe to keep this alive. Send us your \$12 today. OK? Use the coupon below. Thanks.

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## REPRINT BASIC TEXT SUPPORT

(Continued from Page 6)

and make decisions on their behalf. The GSR's delegate authority to an ASR, the ASR's delegate authority to the World Committees. Many Groups, Areas and Regions presently use this principle when they give their representative a "vote of confidence" to vote what the representative believes would be their conscience.

Rather than using our representative as a messenger to carry our conscience upward to direct our service committees on what they should do to serve us in carrying the message, we instead give our representative authority to make decisions and come back to tell us what we should do to serve them in carrying the message.

Using this method of representation, a group, area or region can ignore the direct responsibility for the decisions of our service structure or the direction of the Fellowship. The name for this method of service structure is called Representative Government. With this method of delegated authority, we will have as much understanding and authority in our Fellowship at the group level that a civic association has with the Federal Government. Politics and "Who you know," seem to have more effect than Group Conscience and "What we believe."

Our 9th Tradition state very clearly "N.A., as such, ought never be organized, but we may create service boards or committees directly responsible to those they serve." What does "...ought never be organized..." mean to us? Does it mean that we ought never have a rigid, detailed, structured, organized guide to service manual that every Group, Area, and Region is "suggested" to follow, but if they don't, they are ridiculed as being Rebels and causing Disunity? What does the Tradition mean by "...we many create service boards or committees directly responsible to those they serve." Does this mean that WSO serves WSC, which serves the Regions,

which serves the Areas? Or does this Tradition mean that our service boards and committees, from WSO BOD to the Area Activities committee are directly responsible to those they serve - The Groups?

How can we say that everything outside of the Group is not NA, but only a service board or committee directly responsible to the Group? It is very simple. No service board or committee outside of the Group follows all 12 of our 12 Traditions. None of them can; it is impossible. Addicts recover and live with the 12 Steps. Groups grow with the 12 Traditions of NA. The WSO and our RSO's and ASO's are the fulfillment of our 8th and 9th Traditions. If a NA meeting is not following all 12 of our NA Traditions, then it is not NA. How can we say our service boards or committees are NA? Should we let Groups be part of NA that only follow 3 or 4 of our 12 Traditions?

Our service boards and committees are useful and help us carry the message of recovery to the addict that still suffers. Every one serves a purpose and we need them. We just have to keep the perspective that they are our committees to direct instead of they are our groups to "suggest."

Our 2nd Tradition states "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." Do we have any other purpose other than the group purpose as outlined by our 12 Traditions? If not, then we shouldn't have any other authority than a loving God as he expresses Himself in our group conscience. This does not mean ASC, RSC or WSC conscience. God's will is expressed when our self will steps aside and open minds let His will in. Do we believe God's will is expressed better in political arenas with fixed agendas and strong personalities at conferences? Or is God's will more easily heard in thousands of basements by Groups of Addicts whose strongest influence is a moment of silence and the Serenity Prayer

before we vote?

If we want our service structure to be guided by a spiritual insight, then our servants should go to the source for direction. The process of the WSC referring all decisions, other than non-policy procedure, back to the Regions, Regions referring decisions back to Areas, and the Areas referring decisions back to the Groups for a Group Conscience, takes time. If we are seeking direction from a loving as He expresses Himself in Group Conscience, then the decision will come in God's time, not ours. We can easily adjust our structure to allow His authority to direct us. We seem to have failed at directing God to adjust to our service structure.

**The Reprint Basic Text is not the problem, but only part of the solution. Open discussion has begun on starting a new Alternate Service Structure within our Fellowship.**

Many Addicts believe that our present service structure is unchangeable and are not willing to be part of it. We can ignore the issues discussed, waste time and money trying to suppress the Reprint Basic Text and find out too late that we are so divided over what the problems are that it is impossible to find a unified solution. If we really do have two different beliefs of service, then maybe the solution will be two service structures. However, if the problems are not a difference in belief, but a difference in understanding, then we must open our minds and be willing on all sides to discuss these issues of disagreement until we come to come unified understanding which we can accept as a Fellowship. I pray to God that He grants us the willingness to seek an understanding and solution before the ties that bind us together become weaker than the beliefs that will tear us apart.

May God guide us and keep us clean,

Mickey

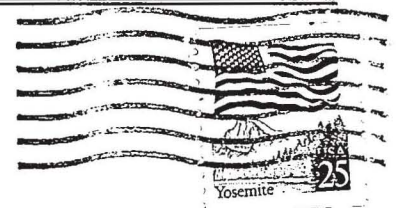
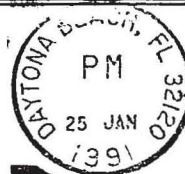
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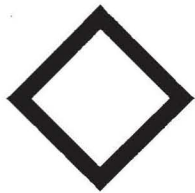
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# Speaking Of Service

*Dedicated to Open Discussion of Service by Members of Narcotics Anonymous*

**Volume 1 Number 2**

**February/March 1991**

## **WSO, Inc. Brings In Over \$5,000,000 A Year Selling N.A. Literature Where Does All This Money Go? How Is It Used? Why Is It Used? Ask WSO For An Accounting-They'll Give You A Cryptic Report**

The headlines in the first issue of SOS proclaimed WSO, Inc. as a business with big profits (it's true), SOS claimed trusted servants are becoming our masters (please read the 12 Concepts For N.A. Service) and SOS called for the groups to take control of N.A. (Traditions say, N.A. is the groups and that God's Will, our ultimate authority, is expressed only in group conscience).

Were those headlines too strong? Ask yourself, If your home group treasurer told you and other members that you shouldn't worry about how much money was collected in the basket or about how it was used, what would you say to that treasurer? How quickly would you elect a new treasurer? At your area service committee meetings do you tell your area treasurer, "We don't really need to know how much money the area has, we trust you to spend it wisely?" How 'cum addicts who demand total financial accountability in their home groups and areas, don't demand that WSO account for each and every penny it earns and further demand that the WSO spell out, clearly, exactly how that money is spent, why it was spent and who spent it?

In a N.A. world that could exist, our Basic Text could be produced and sold for \$1 (there would still be some profit for handling fees and office expenses). Think about a \$1 Basic Text. Today, if your group has \$8 left over after paying its bills, your group could buy one text and give it to a newcomer. With a \$1 Basic Text, the same \$8 buys eight texts. Many groups cannot afford to give away \$8 texts, but almost all groups could give away some \$1 texts.

Last year WSO sold over 300,000 texts - they cost about \$1.50 to produce and after WSO gives discounts up to 40% to companies like Hazelton and Compcare they still get almost \$6 a book. Still-suffering addicts get a books for \$8-10 (addicts pay full price). Between WSO and others, \$4.50-7.50 in profit is generated. That means four to seven books do not reach an addict's hands. The 300,000 books sold by WSO could have been 1.2 to 2.4 million books. What services does WSO provide that can carry our message as effectively as putting Basic Texts in addicts hands?

Maybe the January headlines were strong, maybe there is a good reason they were strong and maybe our headlines will stay strong. We hope to help stir addicts to demand a complete financial accounting by WSO, Inc.

### *Listen and Learn, Contribute and Teach* **History Conference**

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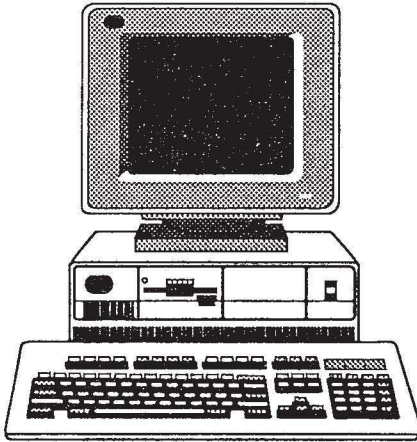
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# N.A. Members Are Beginning Computer Communication

*National Meeting Is Now Possible!*

**Bulletin Board For NA Members Begins In Florida**

**Georgia Addicts Create Information Disks**

**Addicts Ready To Meet Using PC-Link Plus**

## New Ways For Addict's To exchange Ideas and Information

### A Narcotics Anonymous Computerized Bulletin Board

**FLORIDA:** This is the beginning of what has been talked about by members of the Fellowship for some time now. This service is dedicated to the sharing of any information that addicts feel necessary to share with other concerned addicts who care.

With the situation at WSO, WSC and many Regions, Areas and Groups there is a need to have a medium to share uncensored information.

There will undoubtedly be many functions that this BBS can serve. Just to mention a few:

----A message center where you can leave and receive open and personal messages.

----Information on meetings - currently the South Florida Regional Meeting List is available via paging the SYSOP and will soon be available for direct searching and down-loading. With your help, your Area or Regional Meeting List can be available also.

----With the help of the members in Georgia, files will be available containing WSC minutes, WSO memos and much more.

----Newsletters prepared using word processors from all over the world.

The success of this service depends on you and your input.

All ideas are welcome and requested.

### HOURS OF OPERATION:

For the time being, this service will be on-line starting March 18, 1991 on the following days and times:

----Monday - 9:00 AM to 3:00 PM EST

----Wednesday - 9:00 AM to 3:00 PM EST

----Friday - 9:00 AM to 3:00 PM EST

To log-on dial (305) 763-1728 & follow the directions:

When your last name is requested, please only leave your last initial.

In Loving Service, Paul

### Time To Act With Computer Information

**GEORGIA:** Now is the time to act. Now is the time for us to get more organized so we can act more effectively. The world level of our service structure is rapidly becoming N.A.'s government. We have this newsletter now. There is a conference coming to Miami in March (see page 5), where some of us can get together face to face. We can use computer services such as "Prodigy" or "Compuserve" (Next letter writer uses "PC-Link") to hold fellowship wide meetings.

A group of concerned addicts in Marietta, Georgia are taking steps to make information about the truth of our world services more widely available.

Like many of you, we have received information from a variety of sources, and it can get rather confusing. World's propaganda machine puts down much of this information as "unsubstantiated", "untrue," etc.

We have compiled a report describing problems with the WSO, our basic text, the lawsuit and other Tradition violations. The report includes footnotes indicating precisely where each fact can be verified. We have assembled a file containing this and other pertinent information on floppy discs. We are printing copies for local distribution and sending floppy discs to other areas, regions and concerned addicts. Our goal is that every area in the fellowship will have this information.

If you would like to receive a copy of this report and a floppy disc containing this information, let us hear from you. We need your help too. We can always use more information with which to update our file. We also need addresses for RSC's across the fellowship. And we need love and support.

**Write us at: Second Tradition Committee, P.O. Box 5076, Marietta, GA, 30061-5076.**

The "Second Tradition Committee" is not our formal name. We don't have one. We are just

a group of concerned addicts. We needed something besides a person's name to give to the post office. The Second Tradition most clearly expresses our beliefs about how source structure should work.

If you can, we ask that you send us a couple of dollars to help defray our costs. If you cannot afford that, or simply have problems with sending money, write us anyway. We know that as long as we remain true to spiritual principles, the means to do this will be there.

Our prayers and our gratitude go to all of our brothers and sisters who are taking a stand on these issues. In loving service,

A Group of Concerned Addicts

### Trial Private Chat Room Established In PC-Link Plus

**FLORIDA:** I'm hoping other members will join PC-Link and contact me. Leave a message for "rdu" in Plus's private "The Upper Room." I'm waiting out here somewhere in the electronic expanse of the phone lines, for another addict to "chat" with. These chat lines are fun and I hope this electroic linking will lead to a national meeting.

I purchased PC-Link for \$29.95 from Radio Shack. Another addict found it on sale for \$14.95. The first month (\$9.95) is included in the price and they give you an hour (\$6.00) of Plus (chat) time with your monthly payment. PC-Link has over 600 numbers nation-wide.

PC-Link seems like the cheapest service and worth a try. A private chat room can have up to 24 people on-line at the same time, so a meeting is possible. The service has many standard service features and up-loading/down-loading capability.

I hope others will join me with PC-Link, let's have a cross-country meeting. This service will be a good way to test having modem meetings or doing literature projects.

Ray U.

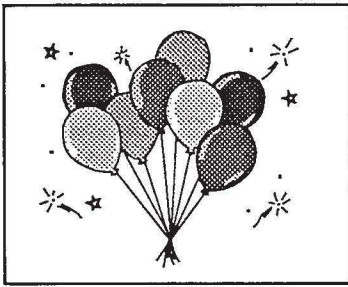


# Editorial

*Addicts, utilizing a loving God through the group conscience process, have the right answers.*

Really this editorial is just another uncensored letter from an addict concerning service in N.A. For those who have asked SOS to define its editorial policy--this is the policy: **To print uncensored letters from addicts about N.A. service.**

*The more voices heard, the better N.A. gets.*



## QUESTIONS ABOUT SERVICE IN N.A.

**NEW JERSEY:** There are many times that questions about our services come up and how we make them fit within the principles of N.A.? There are times when World Services will come up with an idea and go through with it without so much as asking our members how they feel about it this makes me feel unneeded and unheeded .

As an example of what I'm talking about , the WSO, Inc. printed 5,000 glorified 5th edition Basic Texts as a "collector's items." This was done without asking anyone. Supposedly this was to translate our literature into foreign languages. Most importantly, Spanish. From what I've heard members of the fellowship in California and Florida have already accomplished this? Why don't we start out with the one that is already done? I'm sure that they would be happy to release this to the rest of the fellowship for the benefit of all Spanish speaking addicts! I was under the impression that WSO was directed by the WSC to do this translation years ago?!

Our communication must really be terrible , that we are not able to hear the answers to this and other questions! I guess that the people who are speaking out or, are in the "minority," are being suppressed by the voices of those who seem to be making our decisions WITHOUT US! The appeals of those who are concerned are being ignored or censored and held up for ridicule in the "Fellowship Report" and "Newline!"

Why do some of us try to suppress motions and or ideas from the rest of the fellowship especially when our home groups or regions vote for them and try to pass them up and out to the fellowship through the established service structure ? Where is a LOVING GOD that is supposed to be the basis of ALL our decisions in N.A.? Why is it that when we try to go through the proper channels that the channels close up on us like a Venus Flytrap ? When a committee tries to voice its concern the structure seems to break down--just at that time? Maybe its because of lack of commitment, personality, irresponsibility or because some individual that is in a sensitive position just plain throws it in the trash! It seems to me that the input from our members is unwanted and we are not the only ones who have come to these conclusions!

Why does it seem that some of the people we elect to serve us suddenly seem to end up serving themselves and rejecting the ones with whom they are most familiar and supposed to be serving? Then they get to the " upper levels" of service, why do they have a severe EGO ATTACK!? Seemingly they need to impress everyone that they are with, out of some inordinate need to be recognized or to belong in this "RARIFIED AIR" at the "TOP." They seem to forget those who loved them and supported them when they were detoxing! DID YOU GET THE POSITION THAT YOU WANTED AT WSC OR THE RSC?

I'M CONFUSED, ARE YOU? I'm having a real hard time writing this letter, because a lot of things keep going through my head about our service structure and how we can make it work for everybody just the way it is

written in our guidelines! I'll grant you that there are plenty of good, responsible servants out there serving us right now. These are not the ones that I am talking about in this piece. What I'm talking about here are the ones whose obsessions with control and power and prestige have led them to climb the service ladder on the backs of the selfless for their own self centered reasons!

The thought of a Newsletter like this to be able to share with one another our love and concerns about the fellowship and our service and recoveries, gives me a lot of HOPE that there will, FINALLY, be a way for us to talk openly without censorship or restrictions of any kind. Maybe this newsletter can help raise the conscience of our groups, helping us all to depend more on a Loving God.

If we all come together and utilize this paper as it is meant to be used, we will encourage the free exchange of information fellowship wide. I believe this publication has the potential to unify us as we have never been before. Within its pages we can talk about, identify, and rectify some of the problems that we have in N.A. service through communication with each other. Maybe we can implement some of the old proposals that have been put on the back burner and try out some of the newer ones that are being proposed today.

I'm so happy that some of our members care enough about N.A. to start this and are willing to risk ridicule and financial loss for me and the idea of a "Loving God that expresses Himself in our group conscience! Maybe now we can use our service structure that we already have and toss the "Guide to Service" and "The 12 Concepts of N.A. Service" in the trash!

Thank you *Speaking Of Service* for being there when I needed you.

J.B.

## How To Get Extra Copies Of SOS For Your Friends

You can reproduce SOS once, twice, a hundred times - we will not sue you. Please consider this an official OK for anyone to copy and distribute SOS at their discretion.

We hope you will encourage others to subscribe to SOS.

## Here's The Story Behind Having A February/March Issue

This second issue of *Speaking Of Service* will be followed by the third issue April 10 and the fourth issue the first week of May. Thereafter, issues will be mailed at the end of the first week of each month. SOS subscriptions are for 12 issues.

If you want a letter published in the April issue we must receive it by April 4, so be quick because we want your letters. We're specifically asking for letters that reflect your opinions about the Conference Agenda Report and other N.A. business before the April WSC.

SOS has placed all subscription money in the bank to pay for postage. We can defer printing costs, but not paying for stamps. There has been a good response to this newsletter, however we need and hope everyone will subscribe and encourage others to subscribe as soon as possible so we can pay for the printing too.

### **"The Story of the Basic Text"**

Bo S., who chaired the original literature committee which wrote our Basic Text, is offering hand-made hard-bound copies of this informative history of how addicts created their book "Narcotics Anonymous." SOS has no paid advertisements - we just believe "The Story of the Basic Text" is must reading for addicts trying to get a perspective on our literature history. Make payment to: Bo's Studio, 490 Franklin Ave., Aliquippa, PA 15001.



## Writer Wants NA Archives Lit Made Available To All

**CALIFORNIA:** "Give up fear? Make your voice heard?" Fear is a valid emotion. It warns us of danger. Yes, we are consumed with fear when we stumble into this fellowship. Our drug addiction is usually life threatening by then. Of course we will experience fear when the threat of disunity rears it's ugly head. Our fear is warning us. We accept our fear and ask god for help. then we can come clear with what our needs are and take the action necessary. Sometimes it's as simple as, nothing needs to be done other than being open minded.

We believe that freedom of expression is our most precious gift in this fellowship. When this freedom is suppressed or any member overpowers another's expression in judgement of what's right or wrong, we lose our freedom. Our form of expression can take place in a number ways. Verbally, emotionally, in combination physically and written are some of these forms.

Since we are addicts (a form of suppressing ourselves through habitual responses) we experience, during the recovery process, ourselves overpowering others. WE experience various forms of ourselves that show us our character defects.

This Baby Blue Book controversy has provided grounds for a great many addicts to experience recovery. But most important is that it is revealing to the fellowship of Narcotics Anonymous that a form of our expression is in danger of losing its freedom.

The WSO, WSC and the WLC established the means in 1982 to protect the freedom of our written message.

**"WE ARE OUR OWN PUBLISHER!!!"**

So, why is our expression in written form in danger of losing its freedom?

An individual member can express in written form to the entire fellowship through the *N.A. Way* magazine, *Reaching Out* and the *Loner Group*. These forms are edited. The writer is contacted and informed an edit may take place to print the article.

Through the collective writings of members on literature review committees, the WLC also edits or completely rejects submissions.

For any forms of literature to be made available openly at a meeting, whether for sale or not, must be approved by the WSC.

So, WHY is our expression in written form in danger of losing its freedom?

**OUR PUBLISHER HASN'T BEEN ALLOWED TO CARRY THE MESSAGE TO THE ADDICT WHO STILL SUFFERS.**

**THE WSC, WSL, AND THE WSO HOLD VAST AMOUNTS OF RECOVERY INFORMATION THAT ARE NOT AVAILABLE TO THE FELLOWSHIP AS A WHOLE. WE ARE LIMITED TO ONE OF 6 BASIC TEXTS THAT HAVE BEEN CONFERENCE APPROVED. WHY? WE NO LONGER HAVE ACCESS TO *IT WORKS*, *HOW & WHY*, WHICH WERE PRINTED FOR INPUT AND REVIEW AND FELLOWSHIP APPROVAL. WHY? AT THE TIME THE BASIC**

**TEXT WAS WRITTEN AND AFTER, THERE WAS A WRITTEN GUIDELINE FORMED BY MEMBERS ON WRITING THE STEPS THAT CARRIES THE FOCUS ON SELF REALIZATION, AND UNLESS YOU KNOW THE RIGHT PEOPLE A MEMBER DOESN'T HAVE ACCESS. WHY? AND WHAT OF THE VAST STORES OF INFORMATION THAT THE WRITER OF THIS ARTICLE ISN'T EVEN AWARE OF? WHY?**

**Written material must be CONFERENCE APPROVED! IT MUST BE FELLOWSHIP APPROVED!! WHY?**

**If 5 different regions want the 3rd Edition to be made available to their members, they should have it. THEIR NEEDS ARE TO BE MET!**

**WE ARE OUR OWN PUBLISHER!!!**

**If a region has used and wants any information to be made available to their members, they should have it.**

**WE ARE OUR OWN PUBLISHER!!!**

**N.A. has room within for all manifestations of the recovering and wholly recovered person. Our common denominator is that we failed to come to terms with our addiction. Does this mean we must fit ourselves into 1 form of literature. We are not the same. To expect that someday we will have full agreement is unrealistic.**

**Our literature can always be evolving. Our literature can be always changing and growing, as we are in recovery. But most of all it can be made available to all members and newcomers.**

**WE ARE OUR OWN PUBLISHER!!!**

**We must protect the integrity of our written message? Who has set themselves up as judge of completeness, unimpaired, honest, sincere and sound condition?**

**MAKE OUR VOICE HEARD?**

**Since this form of expression limits the sound of the hurt and anger I feel toward the frustration of my own recovery process, I would like it to be known in this article that I am furious at our publisher for not recognizing the power we have as a fellowship to carry the message and process of recovery in written form and making it available to all members. Excuse me for not recognizing that I had to be connected to the "RIGHT PEOPLE" to receive the meat of recovery information available! The last few years of my using I was rather spoiled. My connection was a reliable source of some of the best drugs on the West Coast! Excuse me for not realizing that I needed to incorporate the same attitude and action in N.A. as I had when I was using. GET THE BEST CONNECTION AND YOU WILL GET THE BEST STUFF!!!**

**IT'S KIND OF FUNNY THAT THE "IT WORKS, HOW & WHY" FOR FELLOWSHIP APPROVAL THAT WAS NOT APPROVED AT THE CONFERENCE IS BEING USED BY MEMBER'S WHO HAVE IT. AND MEMBERS USE THIS MATERIAL IN THEIR SPONSOR-SPONSEE RELATIONSHIPS.**

**Our WLC is quite efficient. In 7 years they will have produced 3 "It Works, How & Why." And if the conference doesn't approve the next one, hang on to your copies of the input & review, IT MAY BE ALL WE GET!!! BE CAREFUL THOUGH, YOU CAN BE PROSECUTED FOR**

**VIOLATING COPYRIGHT LAWS WHEN MAKING COPIES OF THIS MATERIAL AND PASSING IT TO OTHER MEMBERS ONCE THE CONFERENCE HAS DECIDED TO STORE IT IN THE N.A. ARCHIVES AT THE WSO. LOOK WHAT HAPPENED WITH THE 3RD EDITION. SO BE WARNED AS YOU'RE STANDING IN FRONT OF THAT COPY MACHINE WITH YOUR SPONSEE, RUNNING OFF THE FIRST 3 CHAPTERS. WE ALL KNOW WE CAN'T DUPLICATE THE ENTIRE BOOK. SO WHAT'S NEXT!!!**

**So, WHY is our expression in written form in danger of losing its freedom?**

**WE CAN ONLY KEEP WHAT WE HAVE BY GIVING IT AWAY!!!**

**Erin M., Hurt and angry in recovery**

## **Grateful Dave Speaking About Truth and Denial**

There are not many faces that the truth can take. There are a thousand times more guises the disease will use to present itself as the truth. Spiritual divination is not an osmotic process, it is pure and intuitional in nature. To divine the truth is to be open to the lies, accepting the disease as a given. Denial is manifested in our unwillingness to embrace the existence of both as one. When denial is present, it is an impossibility to divine the truth. When acceptance of this truth is present, we have moved to the spiritually sound place where reality exists. Our denial is no longer an impenetrable barrier the disease uses to divide and conquer. Addicts have no greater problem than this - a prideful man has no concept of, or acceptance of, how desperately we need God's help and the help of other addicts. We must exorcise our self-sufficiency, pride, self-hatred, control and our fear, becoming vulnerable to our humanness and need.

Divine Spiritual Reality occurs when we are all together in true anonymity, knowing our proper relationship with the spiritual truths of our steps and traditions guided by a loving God that WE understand. Humility is a byproduct of a right relationship with God and each other.

We who are afflicted with the disease of addiction, must constantly be on guard that we do not fall victim to seduction of "the lower power." This is manifested in the things and cares of the material world.

Ego is a vain and useless tool in the pursuit of oneness with God. Control is valueless in obtaining a working relationship with God. Self-will is at the root of our inability to function as instruments of a loving God. Only through the act of total surrender to the Holy Truths of our steps and traditions can we expect to find any sanity or relief from the disease. Any circumstance or difficulty that we may encounter is sanctified and made righteous by our adherence to these precepts in all our affairs.

The lessons that we are to learn and to teach others are given to us as we live "Just For Today."

**Continued**

**See "Grateful" Page 6**



## Stand For Something Or Fall For Anything

PENNSYLVANIA: "We stand for something, or we fall for anything."

I first heard this quote at the History and Literature Addition July 13-14, 1990 in Allentown, PA. During those two days I heard much about N.A., the writing of our "Basic Text," comments on N.A. service, speakers from all over the country and saw for the first time the light-blue 3rd Edition Revised Basic Text. Several members of my home group and myself liked what we heard and took it to our next group conscience meeting. I also obtained a copy of the 8 cassette tapes of that weekend, that I enjoy listening to often.

My home group has given out the light-blue text to newcomers since. I personally bought 100 Baby Blues for myself. I've been taught in N.A. that we can't keep what we have unless we give it away. Selling something for \$8 is not giving it away. My Area Service body sells Basic Texts for \$9 to the groups.

Since the conscience of my home group "offended" other groups in the area, they voted a policy in, 7-2 to not allow any area group to use "un-approved" literature at our meeting. (It's funny because I never remember voting on the 4th or 5th Edition in my home group.) In following months my home group has been boycotted, however we still meet at the same time and place as a safe-haven for addicts seeking recovery. Consistently different groups have made motions (each time failing to get a majority) to send our home group a letter to change or be removed from "their meeting list." The other group from the original 2 has now left the area and joined another area. They were tired of the constant attacks and intimidations. We came to N.A. for support, unconditional love, and the hope of recovery. Whenever my group has a motion it dies for lack of a second or is out of order. My new name is "Out of Order Bob" as many other groups submit self-serving or Tradition violating motions which I suggest maybe out of order. More will be revealed.

Bob P.

## Keep N.A.'s Identity Stay With Our Traditions

ALABAMA: This is a call to arms my friends. The time has come to arm yourself with pen and paper for we must fight if we are to survive. There are those among us that would have us become a carbon copy of A.A. We have a program and service structure based on spiritual principles, and if we are to remain a spiritually based fellowship then we must stand for our principles, and the right to be led by the God of our understanding through group conscience in all levels of service.

If the ties that bind us together are stronger than those that would tear us apart then all will be well. This tells me that there are those that will tear us apart. I do not feel it is entirely deliberate. My recovery has shown me that I

carry my disease with me just as I carry my recovery. I am an addict and will always be an addict, therefore, I suffer from a progressive and fatal disease. One of the symptoms of that disease is denial. I have learned to stand for my principles, yet to stand to be corrected. Denial in places of authority will tear us apart. The Basic Text tells me that it is part of my responsibility to share what I see, and how I feel with you.

When I look back at how our Basic Text was written, the time and money it took, I see a power greater than ourselves at work, and with the same look at some of our present projects I do not see that same Spirit. Are we in denial, or am I seeing things that others are. If so I hope our voice can be heard, and the presence of a loving Spirit felt.

As a recovering addict I did not start to recover until I became willing to inventory my past, and present. Maybe, we as a fellowship will not recover until we do an inventory. I've always felt this is a we program. Not them and us, with a dividing line. I was wrong and I promptly admit it. My head is out of idealistic utopia, and seeing a little bit of reality today. There is a definite division in our fellowship that has been there for some time. Probably since a few world-level trusted servants in 1983 took it upon themselves to change the Basic Text on their own. Could be that the changes needed to be made, maybe, but the Fellowship never had the opportunity to respond before their action, and I believe their action created a distrust in the Fellowship that has never mended, and rightfully so. Our leaders are trusted servants they do not govern. We lead by our example. What kind of example do we have?

The only solution to problems for the recovering addict, or at least any I know is the steps. So maybe the solution to our problem lies in the steps. Are we as a fellowship willing to lay aside our fears and ego and look at us as a whole, the good, the bad, or if you prefer the positive and negative? It will take faith, commitment, and time. With the courage to seek truth without attaching labels. One region has started the task. Watch for flyers, and those that feel the same way lets meet on the common ground of recovery and have the Faith and Love to go forward with the task. You may want to form a committee at your Region to View its History, and put it in the written form also. I pray the Spirit will lead us all. I care.

Alabama Anonymous

## Our Ultimate Authority Is Still Group Conscience

MARYLAND: I have recently heard about a message some say we send to World Services. It is belief based on the lack of participation being a clear message from the fellowship. In other words, World Services should be able to make our decisions because we tell them to do so by our lack of participation in Group conscience, as a decision making process for the fellowship.

The Spiritual Principle of Group Conscience seems to sometimes get lost when we look for

the voice of our Fellowship. Is the lack of participation in Group Conscience on the part of Home Group Members a clear message that we want decisions made for us?

How would you like it if our local and federal governments abolished your right to vote, because the majority chooses not to participate in this decision making process.

The lack of participation in Group Conscience is usually spawned by apathy, bred by feelings of powerlessness or lack of knowledge. When I see a small number of groups carrying a Group Conscience at an ASC, it lets me know it still works. Just as the voice of our people is heard at an election by those who choose to participate; the Spiritual Principle of Group Conscience, as a decision making process, is available to whomever chooses to participate in it.

If we are not vigilant in protecting our right to this vehicle through which a loving God may express Himself throughout our service structure, we will lose it. So, when your motions are decided on by a minority of Groups, we can be grateful that Group Conscience and God still works. You'll find that Group Conscience, usually don't have it at their home groups. In loving service,

Bill P.

Continued From Page 4

## Grateful

Without recognition of our powerlessness, we manipulate the circumstances of our lives and recoveries, never full experiencing life, as God is delivering it to us. When we exert power to change ourselves or protect ourselves from the ups and downs we experience as we go through life on life's terms, we deny ourselves the lessons' reality has to teach us. There is only one "safe harbor" from the stark reality of this disease - the power of God! There is no such thing as an immoveable object - for Gods power is mighty and will move all that resist, in His time and at His pleasure.

Grateful Dave

"The Baby Blue Basic Text is not a political item. Do we need a \$1 basic text, yeah we do. Can we, with a \$10 or a \$9 or a \$8 basic text, carry our message as far as a \$1 basic text? No. It's simple, economic, free from personalities. It is not a political item."

Grateful Dave

Remember how Dave helped carry the message of a cheap basic text throughout the N.A. World? WSO, Inc. sued him and the Federal Judge ordered the compromise that was reached.

Now Dave, who incurred large debts because of that suit, continues to seek financial help. Consider sending him a donation, in any amount, in care of Oma Jackson, 1269 Elden St. #102, Herndon, VA 22070.



## CALIFORNIA: WSO, Inc.

Editor's note: This letter was sent to SOS by the Assistant Executive Director of WSO, Inc., a "special worker" earning nearly \$50,000 a year, plus normal employee benefits. When attending N.A. functions and conventions, George's expenses (travel, lodging, food, registration, etc.) are paid entirely by WSO, Inc.

Dear Editor,

I was introduced to your newsletter during the first week in January, just after finishing the preliminary draft of what was to become the published agreement between Grateful Dave and the WSO. I was not surprised nor alarmed by what I read; many of the same issues had been written about in the same manner for many years. My hope was that the first draft of your newsletter would be changed to reflect at least a wait and see attitude, so the final product was in my eyes a letdown.

I guess it may be a bit too hopeful and naive of me to think that the spirit by which the agreement was entered into could carryover to others as well. Nevertheless, those are my hopes and they remain alive today.

When I reviewed a copy of your published volume I suffered some disappointment in spirit. Not because I believe the issues are unworthy or without merit but because of the inflammatory style and characterization of opinion or innuendo as fact. If as a group of authors your true desire is to rid the fellowship of a wrongful, over bearing, and tyrannical influence, then I wonder why you have chosen to use the same methods as those whom you've accused. It has often been my experience around here to take part in, and/or witness the fine art of the pot calling the kettle black. It becomes even more profound when by self-realization that I as the accuser have stooped to the same shameful modus operandi of those I accuse.

To continue down this path in the proscribed manner will not lead to any lasting resolution but it will prevent any opportunity for an acceptable solution to be found. I guess that is what truly troubles me, inside where I live, that if the solution was right in front of us we would overlook it and pass it by. Never recognizing it for what it was nor its true value. That is sad and inexcusable to me and very, very hard to accept as what may be the truth of this whole matter. So what are we going to do about, you and I? Let it consume us, tear at us until the bitterness is too much to overcome? Or do we responsibly force ourselves to work together to achieve something that will benefit our common welfare?

The only thing I know for sure is what I can do, my part, my responsibility. And that is only limited by my humanness and where I may be for the moment in my understanding of a loving God. If as N.A. members we desire certain truths to be revealed then we must accept the burden of the full truth, which is to look at what

motivates us first before we seek to impinge the integrity of others.

None of us is perfectly wrong or perfectly right. All on the other hand have had plenty of opportunity to err in our lives, as members, and in service. We have permission to do that, we do not have to seek it, and we can learn from it. The truth will emerge if we let it and surprising enough and more often than not, it is not what we suspected it to be.

George H.

## Addict's Respond To George's Emotional Letter

NEW YORK: Dear George: Working for WSO, Inc. is not "being in service" to the fellowship. N.A. Service is volunteer. You are paid to do a job, paid well to do a job. You are one of the voices of WSO, Inc., you are paid to promote WSO policies and when you attend N.A. functions at WSO's expense, you are representing WSO, not N.A.

Just an opinion, Linda B.

FLORIDA: I used to listen to George in the rooms of South Florida in the early 80's and I was really impressed with some soulful stuff. Then I read this letter from George and I thought "Maybe I was gullible because I was only a couple of years clean." Somebody else that knows him then-and-now said, "No, it was for real; he was for real then; he just turned over since then, and got sucked into the phony shit in the World Services."

Too bad. I miss the old "Real George." This letter from George sounds like metaphysical claptrap, the type of utter tripe that the old counterfeit dope con-artists would spew out to keep from getting beat up by addicts they had ripped off. We have been "ripped off" (misleading or deceptive communication, refusal to honor group conscience motions, mismanagement of funds entrusted by the fellowship) by World Service, and George is trying to baffle us with bullshit. Some precious few are impressed by his brilliance. But, I didn't get straight so that I could be more of a fool than I was loaded, so why should I "wait and see" for the rip-off and the perversion of spiritual values to get worse? I was in service for two years til 83 when I saw the structure begin to go to bad with money, property and prestige, forsaking the 12 Traditions. I got out. I waited to see. It got so bad that I became horrified that I might no longer in good conscience be able to refer an addict to N.A. because the leadership was becoming as spiritually deviant as Jimmy Swaggert or Jim Baker.

So I'm back at 10 years clean, motivated by our Traditions, to say that World Service Publishing Company/Fellowship Administration appears unwilling to negotiate with its trustor - addicts who pay their salaries.

George, the Assistant Director of WSO, Inc. and one of the most highly paid PR men from this company, responds to fellowship demands for accountability with sloppy sentimentality,

morose whining, and cotton candy spirituality. The truth that is emerging here is that we have two choices:

- 1) to change a system from within by tripling our revolutionary efforts against a system that is consolidating its effort to resist change - see WSC Agenda.
- 2) get the fuck out - with an Alternate Service Structure which can cut our losses and restore the 12 Traditions to service.

Ted C.

EDITOR'S NOTE: The next issue of SOS will highlight some solutions - unity among the Traditionalists and an alternate structure.

MICHIGAN: George asks us to "wait and see." That's very amusing to me considering I spoke these same words (fallen on deaf ears) to my area, region and the BOD concerning their "inflammatory style and characterization of opinion or innuendo as fact" presented in their statements published in The N.A. Way Magazine, Fellowship Report and in letters sent to addicts. A single instance of this was the opinion that the Baby Blue Basic Text would cause serious losses to WSO, Inc. through lost literature sales. It seems this is the "pot calling the kettle black."

I've tried to remain open minded throughout the entire time the "controversy" lasted, to try and see solutions and not let them pass by. Principles before personalities is one of the many keys that unlock this dilemma we've found ourselves restrained by.

Personally, I need for the WSO, world boards and committees, and world level trusted servants to show me not tell me. A lot of wrongdoing and irresponsibility was owned at the conference in Harrisburg, yet I see no effort to clean up the mess. As for me, I'll wait and see, show me, don't tell me.

Recoveringly yours, Tom S.

### Have Any Thoughts About 1991 C.A.R. Or WSC Motions?

SOS is asking every reader to write down any thoughts you have about this year's Conference Agenda Report or about the motions up for approval and send them by April 4 for inclusion in SOS. The more short letters, the better. Keep each letter to one subject, send as many in the envelope as you can.

The April issue of SOS will precede the WSC by one week. Once again, think quick, write quick and send quick, every one of your opinions is important to us.

You can fax your letters to SOS: (904) 673-4206.

Mail to:

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**"The being that patiently endures injustice and silently bears insults, will soon become unjust, or unable to discern right from wrong."  
Mary W., 1792**

## The Following Quote Is From The February 1991 N.A. Way N.A. Way's "Wait and See" Message Is: "Get Out!"

### Excerpt: An Open Letter, Page 30.

"To whomever gave her [a newcomer] this book [Baby Blue Basic Text], this letter goes to you. I'm sure that you believe that you did her a favor by giving her a free book. But I'm here to tell you I believe no addict ever relapsed simply because he or she didn't have a Basic Text. Our recovery is available in our meetings to all who seek it, free of charge. If you insist on spreading disunity and confusion among the newcomers based on your misguided beliefs, then I can only say that I wish you well in your recovery, but I wish you would recover elsewhere, outside of Narcotics Anonymous.

According to *The N.A. Way* Editor letters go through a panel process to determine their worthiness. The seven member panel must agree unanimously to print a letter for it to be sent to the editorial staff consisting of *The N.A. Way* Editor, a trustee and a former RSR. The panel and editorial staff of *The N.A. Way* obviously think "...I wish you would recover elsewhere, outside of Narcotics Anonymous." is a message worthy of the fellowship's magazine. Our Basic Text, all editions, says, "No one may revoke our membership or make us do anything we do not choose to do. We follow this way of life by example rather than direction."

Members who believe in N.A.'s Traditions must continue to offer the N.A. Program to all who seek it and speak out against telling addicts that disagree to get out of Narcotics Anonymous.

## The Service Structure Exists To Help Member's "Carry The Message"

FLORIDA: SOS: We have an 12th Step obligation to ourselves to carry the message. Our groups have but one primary purpose, to carry the message to the addict who still suffers. We believe that years of letting the service structure operate outside group conscience has allowed our universal message to be corrupted, we now have leaders that think some addicts should go away. Their call for "blind obedience" and "absolute conformity" has replaced "leading

by example." According to Tradition Two, "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." Good decisions occur when addicts express their views through group conscience. Without every N.A. member's participation, we get mismanagers. With mismanagers we get the message: "If you disagree, go away!" Our Traditions allow us to disagree.

**Please join N.A. Traditionalists and subscribe to SOS today.**

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# "Delegating Authority" What A Concept!

NEW JERSEY: Who should decide what Narcotics Anonymous is - what Narcotics Anonymous does? A few members of a service board, along with a handful of hirelings of a service office? Or the entirety of the membership of N.A. - skeptic and believer, service-junkie and tow-meetings-weeker, newcomer and oldtimer alike?

We could adopt the concept, or "principle" of delegating authority -letting some few members (and non-members) decide which of our desires we truly need. But can such a "principle" be called spiritual? Who among us, having had their spirit awakened by our Steps, has found "delegating authority" a principle to be practiced? Have any in our membership found serenity and a sense of purpose by delegating the authority to make our amends, or delegating the authority to ask for God's will for us, or by delegating the authority to decide in who's care we should place our very will and lives?

Finally able to say "we made a decision - no one made it for us," can "delegating authority" be anything but a slap in the face of that loving God which gave us this gift of freedom?

Wouldn't it be better if we choose to exercise our God-given authority to decide for ourselves? If we let timidity, laziness or confusion keep us from demanding to exercise our responsibility to the blessing, what reason do we give ourselves that we are living a new way of life any different from our past irresponsibilities?

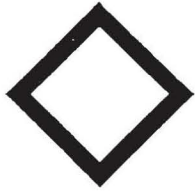
Our experience shows that building a consensus of what is Narcotics Anonymous, and what should be done in its name, is a tremendous responsibility - and requires an equally tremendous effort to get it. Can we, in good conscience, place so much trust (or fiduciary) in the hands of just a few who would decide? Or does not practicing our release from bondage require that, be it about grave criminal prosecutions or simply new "1/2 birthday" coins, we take up the task of deciding for ourselves - each of us, one all? Does such a choice seem daunting because of its formidable labor and scope? May we all remember then, that never again are any of us alone, and that, together we can do what we cannot do alone?

signed, a nameless addict

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# Speaking Of Service

*Dedicated to Open Discussion of Service by Members of Narcotics Anonymous*

**Volume 1 Number 1**

**May/July 1991**

## **We Have To Accept What We Can't Change...**

Existing world level committees, boards, panels and corporations do not accept Group Conscience as an expression of the Fellowship's desires. They already adhere to the "Concepts of Service" and delegated authority.

## **We Need The Courage To Change What We Can...**

Groups can establish new service committees and boards which strictly conform to our 12 Traditions. Groups do not have to utilize the services of the existing structure.

## **We Need The Wisdom To Know The Difference.**

We must consult each other and our Ultimate Power through Group Conscience, analyzing each decision with our Traditions in our effort to carry the message of recovery to the still suffering addict. The unifying force of our Traditions will keep Groups vibrant and strong.

Our fellowship has come to a fork in the recovery road. We can continue to support the current service structure and its business-oriented approach to carrying the message, or we can abandon that structure and create a new structure based on the 12 Traditions, a new structure that is financially supported by only by our own contributions.

During the current service structure's evolution, thousands of addicts have been saved from the horrors of addiction. But, how many more have left the Fellowship when they confronted an ever increasingly implacable, money orientated, egocentric, manipulative and closed door service structure? We will never know. We can be sure, however, that addicts were lost because our Basic Text says that when we turn away from our Traditions, to money, property and prestige, the results are disastrous.

It is time to right the wrongs. We do not have to fight. Groups are allowed by our Traditions to create service boards and committees and they also have a right not to use them. With Groups again creating boards and committees that live within our Traditions, we will have the benefits from them - we will grow faster, we will grow by attraction, not promotion. The spiritual high road will lead to everyone's recovery being enhanced.

The next issue of SOS will carry letters from newly formed Areas and Groups that are returning to the primary purpose and are creating boards and committees that will help them do that more effectively without interference. These Groups and their new Areas and committees will probably be broke most of the time, but they will probably be richer in their hearts.

## Recovery

**FLORIDA:** What's this about a Little Blue Book? What has a book or no book have to do with recovery? Are we talking about someone getting out of line? Someone not following the party line?

It seems to me we were all out of line for years on end. We were out of line when we sat in our own feces, pissed in our pants, stuck needles in our arms, passed out, o.d.'d, woke up in ever new places, ever old and dangerous places, saw our friends die and our lives disintegrate in slow painful pleasures. The best and brightest became the worst and dullest: and one day we said "enough."

Our recovery and healing are never ending, but, hopefully we come to a peace of our own understanding.

With all that said - what is this crap about some officious jerk(s) whining about a Little Blue Book?

Shame on you. Shame on your closed mind. You can't even pretend to know us or our particular anger at petty bureaucrats. And you couldn't possibly believe our desire to live free. FREE.

Dennis M., 6 yrs. clean, w/o politics



## "Professional Addicts" Is That A Good Thing?

### "NA Needs Servants Who Serve, Not Get Served!"

PENNSYLVANIA: Dear Editor,

It has been awhile since I've read completely a full newsletter cover to last paragraph immediately. My mail comes at work and I feel a little guilty if I take off too much time in my business day. This second issue contains the first material which I feel is "free sharing" on Fellowship issues that I've had the pleasure of seeing in quite awhile. The viewpoints illustrate that the concerned members are far from an illiterate bunch of disruptive malcontents, who would split hairs and inflate issues just to get attention. They are loyal, intelligent, reasonable members who want things to get better for the benefit of those who come to us for help and they want an end to internal conflicts that take a sad annual toll from our common welfare by disheartening up and coming service workers who should be encouraged and informed.

The rise of a "professional addict" within our ranks translates to a poor message of recovery for those who see members living by spiritual principles impeached and ridiculed as if to disagree is disloyal. The message becomes, play the game the way it was played in the streets, and you too can have a position of authority over other addicts. You too can stay in a prestigious hotel and get in on the plane tickets. Don't speak up if you feel principles are being violated lest you be ostracized and ridiculed. Play it safe and rationalize your dishonesty by thinking you're staying place so that you can do some good in these difficult time. Wow. How sad. Isn't it just like the disease of addiction to cook up this situation.

I trust in our Ultimate Authority to eventually deal with these matters. I know, from personal experience, that in America most service organizations eventually settle down to full disclosure or information to their members who ask questions. Suppression may seem a viable alternative to new and inexperienced administrators, yet it is unreasonable to expect our people to go away if they are upset, and find the proper channels blocked. Positive response to member's needs is what has made N.A. great in the past and it can be that way again. It seems to me that you could chart the spiritual health of our world service components from year to year by examining the response of world services to member's questions. Say out of one hundred typical questions, how many are answered? How many are told to wait and never answered? How many are told that they can't have that file or information? Is the response quick and positive or restrained and defensive?

Some of those questions, I know. How much are people paid for different positions at WSO? How much has been spent to date on the Guide to Service? Are different service projects tracked

financially by our special workers to allow the Fellowship to decide the value versus cost? Would the cost of say, travel, hotel and meals be included in an overall budget for the "Twelve Principles" (is it the "Twelve Concepts" now?). Or would the cost be based on workshops and printing only. This is a good example because many, many members felt that the "Principles" were going to be forced to a vote on the Fellowship at this year's WSC around eight or nine months ago because members of World Services were showing up in major cities giving a sales pitch on them. It is discouraging to me that by even bringing this up as an item, I will be labeled with a disorder I had no part in. The disorder was a misapplication of our funds and other similar disorders have been going on for the last eight years. There were some disorders before that and probably some of the same violations of trust were responsible.

The trouble seems to come from people who get in world service without really touching base with the idea that they are only servants. It was easier in the late seventies and early eighties to foster this "servant" idea on incoming world servants because we were so small, busy and inspired, it just came natural. The few who got into ego trips were helped and most settled down enough to do good service. The notion that game playing might work to get a pay check or special travel arrangements just wasn't an item. We need to get real about these things if we're going to make it better. We certainly should compensate and cover costs where we would otherwise have to do without a needed service or injure a member who would have to go into overtime doing some needed service for free. We should pay the going rate for these services. If secretaries make X amount, we should at least pay our secretaries X amount. I feel we have little or no problem with the amounts we pay either our secretaries or our administrators. My concern is: first, I have no way of knowing or finding out except to bypass routine channels and making phone calls to people I know and prying the information out of them. This is beneath me.

The area I feel the Fellowship needs to check out is relating to what I brought up earlier: projects set in motion by our World Service Conference should be tracked financially by something like a purchase order number so that costing is routine. Then annual or special reports could answer questions like how much has been or is currently being spent on the "Guide to Service." Breakdowns on routine versus special services would help the membership understand and support what their world service branches are doing. They may even take issue on certain items, as is their right and proper duty. Now a days, it is possible only to guess at the figures. Conjecture of this sort by members who are disaffected anyway is a major spiritual loss today. Criticism can only be healthy if it is informed. Those criticized may not want to give up the figures in a situation where they fear attack. We need to get rid of the idea of attack and fear. Openness and honesty still require payment in kind of trust, respect and faith. Without faith, honesty can be scary. Attacks may encyst

problems and slow remedy. With holding key information will only strengthen Fellowship concerns that something most members would not approve of is going on and that without vigorous action is going to get the truth out into the open where it can be dealt with by our Traditional group conscience methods.

Another big issue seems to be the idea that our Traditional group conscience procedures do not work, that we have grown too large to process new literature openly. Or that "average" members lack the emotional maturity and depth of experience to deal with the "business" of N.A. What presumption! How sad that a servant or special worker would be able to fall into this trap of presumption and false superiority. How inferior. What our members seem to have trouble with is quite different. How can they make the correct choices on major issues where they are deprived of reliable information? You don't have to have a life limiting/life threatening disease to have trouble with that one.

Enough. We should all pray for the members who have begun the painful, demanding task of assembling old documents and sorting through mountains of files to put together a history of N.A. Out of their efforts, an overview will eventually form and some solutions may come as a spin off from the main work. As the work progresses, the type of member who would feel free to mastermind an unauthorized rewrite of our Basic Text will grow at first uneasy, then still. We don't need these games. Obviously, someone organized the unauthorized book changes in the Fourth and Fifth Editions. It was done in secret and the weight of the unapproved changes was waved off with the statement that they were improvements. Where a few clerical errors should have been cleaned up as a matter of good sense thousands of minor and major changes were made, typeset, announced to Hazelton and other major "accounts" and books printed, sold, and shipped prior to any members of the Board of Trustees, Regions and local literature committees even having a chance to look through the unauthorized material. Members who opposed the changes were judged to be wearying complainers, wasting time and Fellowship resources. Come on! This was wrong. Those of us who voiced disapproval of this action were ignored. The voting representatives of the Fellowship were sold a simple idea which left out hundreds of thousands of members who may only now be heard. They approved the material as if they empowered to do so with no regard, study or discussion of the many changes in the Book. Only the specific omissions of the typists and three changes the chair took issue with were restored. This quick fix "solution" has cost us much in terms of trust and restoration is overdue.

Several hundred thousand new members will have to be given study material and a reasonable amount of time to discuss and mull over the rightness or wrongness of the positions I am taking on these items. If they are asked, or forced by time constraints, to vote on these issues from an uninformed position, how valid is their

Cont. See "Pro Addict" Page 3



## Addicts Can Write!

**MICHIGAN:** When in the course of addict's events the time comes for hindsight and objectivity, our disease behavior at times leaves us wanting. Historically all prior radical changes to our literature process have been met with extremes of fellowship unrest. It was only a short 12 years ago that members were told that addicts couldn't write, that A.A. literature would be good enough. Witness the sales of the basic text, which have already passed the 1.5 Million mark, for proof of just how wrong these members were.

Our behavior in times of change reflect our fear. It manifests itself in attempts to control and manipulate those who look to our leadership for guidance. Our literature tells us that all of what we know is subject to revision, especially what we know about the truth. It seems that these times we will most likely return to feeling, reacting, and then thinking. Positive action in recovery requires that we learn that to feel is human and that it must be followed by thought prior to a choice of proper action.

When our egos cry out to be right, our ability to be objective leaves us. Through N.A. I must seek to have a better perspective. I was taught to ask if I didn't know. To seek out the answers by looking for winners who had been there. Thank God there were people who had gone before. The ones that had taken the personal assaults of the jealous, angry, and sick ones. People who knew the pain of trying to do their best, of speaking truth in the face of deception, and giving back what had been so freely given to them. Addicts who no longer needed to gratify themselves at another's expense.

The number of these people continue to grow. Many found a point where they could no longer tolerate the continued personal attacks. The ability to neutralize with B.S. is well known. Yet these individuals continue to have the hope for change, that the need to feel "greater" or "better" than others can be outgrown. The danger is that egotism will consume or continue to take away from our fellowship some of our most capable people.

Our earliest members were dumped on in this way in the name of business. Some of our hardest working members in the 70's have been alienated by the movement to centralization and bureaucratic control. And as this movement continues to exclude our hardest working members dissent and controversy continue to grow. When this continues to the point of no longer being tolerable, disruption and disharmony will occur.

Due to the inability in the past for our fellowship's mass communication tools to present alternative viewpoints, full education on matters would no longer take place. To seek solutions should be our continued goal. The education process can only take place with freedom of access to all information. Individual agendas stagnate our ability to function with a group mind that allows a loving God to be expressed.

Jimmy Kinnon once stated in an epitaph, "All that we did was sow some seeds. We worked

and wrought so that those like us could live in peace, harmony and love." This spirit is a point of power we must return to in hope of remaining inclusive.

May this and all continuing collections of N.A. thought be dedicated to an objective pursuit of solutions, that misinformation and manipulation find no space to poison the seed. Only truth can stand the light of day to provide the nourishment needed. Please dedicate yourselves in the future to provide a vehicle to all forms of solutions to be made visible.

Carl D.

## Pro Addict (cont. from Page 2)

expression? Are we so dumb and unreasonable as a fellowship that we would sit by and just let this happen? God, wake up people. Get back to basics. Narcotics Anonymous is your Fellowship: run it! YOU hold the title to the copyrights on our literature and service marks. Your voice counts. You are important.

My experience tells me that there is a great uniformity among our members about how they expect world services to be there to help them. We don't need anymore bosses. Most members would like to see an end to the infighting and power plays. I still believe that the Ultimate Authority is dealing with all these issues along with guiding us individually in recovery. I also believe that even God needs people who are honest, open and free to have force in the world. We can supply that by making ourselves available as willing instruments.

World services today does seem to be in a state of reevaluation. I hope support is forthcoming so that those of us who would rather work on new quality literature processed in the normal, approved and only manner that has proven itself to serve our members needs, will again be free to do so with the approval of "world" services. World service was meant to combine our best energies and brightest talents into a force equal to the task of carrying our message to -a world full of dying, suffering addicts, not serve to inhibit us with the limitations the world seeks to impose on us. Once an addict, always an addict may still be true. Yet today, we have clean addicts, waiting to be heard.

The beauty and style of the clean life, the wonderful ways we overcome our disease and learn to live clean; there are a thousand stories of recovery waiting to be told. Discoveries have been made among us that I haven't even found out about yet. I've been too distracted by the machinations of a few disabled individuals. I really want them to clean up world services. If someone is in place who is persisting in playing games designed to enhance themselves or their pay check, let them go. Please. I want to find out how the Fellowship has been doing lately. How are we doing with the mission of carrying a meeting into every jail? Does the general public even know our name or that we exist yet? Politics and personalities has become like watching a cheap TV serial. Beyond a few stage movements and good line, nobody's really doing

anything. How's the N.A. Book of Basics coming along? How is The N.A. Way of Life?  
In Loving Service, Bo

## Open Information Needed

**PENNSYLVANIA:** In Narcotics Anonymous the open exchange of information is vital to our survival. As addicts we suffer from a lack of education. It is evident that we led our lives as slaves to the misinformation we received about the world, and had little or no clue how to live. What we seek in N.A. is freedom from ourselves, freedom from our old ideas and a way of life based in choice. We no longer have to be victims of repressive attitudes and narrow interpretations of reality, where before we nearly always acted on impulse, now we find that attending meeting helps us to find new ideas and new approaches to our living problems. Our fellow addicts can help us see, together, what we could never see alone. This spirit of honesty, open-mindedness and willingness is the foundation of our recovery. We have problems, however, when we start withholding information from one another, and nowhere is this more evident than in our service work.

The Traditions give us the guidance we need at all levels of service. The steps give the same guidance at the highest level, sponsorship. It is imperative that we, as sponsors, never withhold our experience from our sponsees. We share it even though it may hurt at times. In our home groups it is our purpose to seek guidance from a loving God through our group conscience to be assured no information about recovery is kept from those who attend meetings. It is readily apparent that group survival is dependent on information freely shared.

Our GSRs are so important to us because we count on them to present any and all information from our groups to our areas, and from our areas back up to our groups, regardless of their personal feelings. If our GSRs are getting involved in personalities, fear will take them over and immediately they will start to selectively present information. The only result can be to deprive groups and themselves of all available information. As GSRs we strive to stay in touch with our conscience to see if we are in the way of the free exchange of ideas. We should expect the same from all our group servants.

As we move down the service chain we have the area service committee. Tradition 9 guides us in developing these committees, and tells us they are directly responsible to the groups. Addicts who believe the Traditions are not what they say suffer from a lack of information. As addicts we are especially prone to our own ideas, and the definitions we have for words seem to always differ from what's in the dictionary. In many places all we have to do is mention the word dictionary and addicts respond with laughter and scorn. This isn't their fault. It's our disease that wants to withhold the truth. I mention dictionary because I think we should all look up censorship and look what's going on at our area service committee meeting.



**EDITOR'S NOTE:** The following report is so completely researched and documented that it must be published in two parts. The final half and the complete listing of documents cited will appear in the next issue.

We are all members of the NA Fellowship, we all need to be vigilant that the 12 Traditions are followed to the letter. We cannot afford to be in denial of problems with that objective.

## AN OPEN REPORT ON WORLD SERVICES

From a group of concerned addicts in Marietta, Georgia.

Dear Family,

This is an open report to all members of the fellowship of Narcotics Anonymous. It focuses on the world level of our service structure and some of the controversies arising from actions by the various world-level service bodies. Some of these controversies began several years ago, and remain unresolved to this day, while some are as new as the tentatively concluded lawsuit.

The events described in this letter are documented. Sources include minutes from World Service Conferences, articles from the Fellowship Report, reports from various world boards and committees, legal documents, and correspondence between the WSO and members of the fellowship. Facts obtained from these sources are footnoted; the footnotes are placed at the end of this report.

We realize that some of our brothers and sisters in the fellowship will feel differently about these facts than we do. That is okay; we can disagree without being disagreeable. We know that some will dispute the information contained here. That is why we documented this report and included only those facts that could be documented with the information we had on hand. We know that some will attack us with charges of "disunity" and "personality" and "self-will." Like some who will read this, we have felt the sting of rejection and personal attacks for our efforts to help restore control of our service structure to the fellowship.

We also realize that some members will be deeply upset by some of the information contained here. We approach this effort in the spirit of the agreement which settled the lawsuit between the WSO and a member of N.A., in which they called for a "full and adequate discussion of the issues." (1) It is our wish that N.A. members be fully informed about these issues. It is our hope that a fully-informed fellowship will then take the actions necessary to resolve these issues and restore unity to Narcotics Anonymous.

The first place in which to research the facts is

with our literature, especially our basic text. The introduction in the basic text presents a misleading history of its writing. The writing of the basic text actually began in 1977. (2) For two years this was purely a grass roots effort outside of the service structure. By the time of the first World Literature Conference in 1979, a lot of the work was already accomplished. Throughout the project, most of the time, effort, and money devoted to writing the basic text came from individual addicts.

The basic text was approved by the fellowship in 1982. (3) The World Literature Committee, and the members most responsible for putting the book together, gave the copyright to the WSO to be held in trust for all N.A. members. At that point, we began losing control of our book.

The Board of Trustees (BOT) objected to several passages in the Traditions chapter. Together with the WSO Board of Directors, they decided to censor the book. (4) The WSC Chairperson protested to no avail. The WSC Literature Chairperson tried to revoke WSO's rights to the copyright without success. (5) These censored passages, contained in the discussions of the Fourth and Ninth Traditions, expressed two themes: the service structure is not N.A., but something created to serve N.A.; and the fellowship controls the service structure. (6) World services refuted these statements in the very act of censorship. In 1983, a lot of angry addicts voted to change the basic text to its originally-approved form. (7) This is the Second Edition.

Debate resumed on these controversial passages at the 1984 WSC. A motion passed that the dispute "go out to the fellowship" for a vote within 60 days. (8) Such a procedure does not exist in our service structure. (9) There could be no "fellowship" vote because 60 days provided inadequate time for one. The reported vote, the validity of which is disputed by some members, approved removing these passages once, again, resulting in the Third Edition.

In 1986 the little white book was revised by vote of the WSC. The basic text was revised to reflect these changes, resulting in the Third Edition, Revised. The previous year the WSC asked the WSO to edit the basic text for spelling, punctuation, and grammar, and return it to the Literature Review Committee for approval prior to printing. When the Fourth Edition came out in 1987, controversy swept the fellowship. This was no light editing, but a major re-editing of the basic text. The WSO also did not submit the new book for approval prior to printing it.

The Chairperson of the WSO Board reported at the WSC that the changes were accidental, merely type-setting errors. (13) He lied. There was far more - conceptual changes, changes in style and wording. At the WSC in 1988, many demanded the book be scrapped and the Third Edition, Revised be returned. (14) The WSO said it could be returned. The Executive Director of the WSO said it could not be done, and instead to "fix" the book. So the WSC approved the Fifth Edition. (15) This was never done. Only the typesetting errors were corrected.

According to one of the Trustees, many at

World Services wanted a more professionally-written book, one that would appeal to the treatment professionals who treated many addicts. The fellowship preferred a book written by addicts, for addicts. The WSO decided, behind closed doors, to change our book and then concealed their actions, blaming it all on typesetting errors.

The Second Edition of the basic text is the only one that 18 fellowships approved. The Third Edition, Revised is the only other edition that is conference approved. The Third Edition was approved in a bogus process which left out the fellowship. With the First, Fourth, and Fifth Editions, World Services acted contrary to what the WSC had approved. This frequent tampering with the basic text has generated a lot of controversy and disunity, as well as producing six versions of the book in seven years. Unauthorized tampering derailed the work on our Steps and Traditions book, *It Works: How and Why*. In 1985, the blue-covered review form of the Steps portion of the book went out to the fellowship for input. Prior to this, the BOT and the WSO Board approached the World Literature Committee with a different plan. They hired a writer who was a member of Alcoholics Anonymous and paid her \$100,000 to re-write the book. (16) They withheld this information from the fellowship at the WSC, (17) They also gave the BOT and the WSO Board a supervisory role over the book, an unauthorized change in our literature policy.

The white-covered approval form of the Steps portion came out in 1986. The fellowship voted against it and it was defeated at the WSC in 1987. (18)

Today, *It Works: How and Why* remains far from completion, nearly 10 years after it was started. An ad hoc committee was created to gather fellowship-wide input on the Steps portion. (19) This motion was never fulfilled and the book returned to the World Literature Committee. While N.A. members await the opportunity to offer input, the WSO hired a professional writer in 1990. (20)

The Traditions portion of the book was turned over to the BOT in 1989, with instructions that they would follow approved literature guidelines. (21) The BOT then promptly violated those guidelines by hiring both a writer and an editor. (22) In 1990 the WSC retroactively approved these actions by giving the BOT permission to complete the book however they saw fit. (23)

The 1990 WSC report by the Ad Hoc Committee on N.A. Service (reprinted in the 1990 edition of the Guide to Service) reveals a lot about the attitude much of our "world service leadership" has about fellowship involvement in N.A.'s literature process. It says they "chose to take matters into their own hands" when they hired an outside writer and paid her \$100,000. (24) They disliked the "complicated, binding regulations" of the literature guidelines, so they "acted as if clear principles of leadership and delegation" were there instead. (25) Even while acknowledging the willful nature of these actions, to them "it seemed apparent the overly-restrictive

Continued on Page 5



## GA WSO Report,

Continued From Page 5

literature development guidelines were the source of the problem. But rather than fix the guidelines the WSC made them even more restrictive." (26) They feel that "the multitude of N.A. groups, clearly, cannot write a book." (27)

That is essentially how the basic text was written. It is a published fact that the fellowship can write a book.

Until 1990, our literature policy prohibited hiring writers in order "to always adhere to the guidelines of the Eighth Tradition...We recognize that N.A. literature, in all stages, can only be written by the collective effort of N.A. members and not professional writers. Our shared experience in written form maintains the spirit of anonymity." (31) This assured that our literature conveyed only the message of recovery in N.A. Bookstores are filled with professionally-written self-help books.

Those literature guidelines expressed a faith in the process and a faith in the fellowship. Yet since 1982 World Services has continually subverted that process. The result has been no new books, nearly annual revisions of the basic text, few new pamphlets, all at the cost of several hundred thousand dollars and a lot of disunity. Frustrations felt by some N.A. members regarding interference by World Services in the literature development process, as well as the excessive cost of our literature, led them to take a controversial step: the publication of a bootleg basic text. They published the Third Edition, Revised, and included the censored passages from the original, fellowship-approved Traditions chapter. These books were sold for about a dollar or simply given away. Often packets of information containing complaints and accusations about World Services were included. (32)

Controversy spread throughout the fellowship about the "baby blue" or "little, illegal" basic text. Our 'world service leadership' initiated a campaign aimed at stopping its distribution. In the summer of 1990 Wagner and Middlebrook, attorneys for the WSO, sent registered letters to hundreds of trusted servants around the fellowship. (33) They were warned to avoid any involvement with the "illegal" basic text. Any who were involved were ordered to "cease and desist." All of them were directed to complete enclosed questionnaires. The following day, they all received a letter, sent by overnight express mail, from the Chairperson of the WSO Board purporting to explain why WSO took this action. (34) Many of these members responded in anger, hurt, and confusion. They felt they were being accused, threatened, their anonymity broke!, and thousands of dollars of the fellowship's money spent to wage an intimidation campaign. (35)

Next the BOT sent an open letter to the fellowship. Once again they called the book illegal. They made personal attacks against those involved and accused them of altering the basic text. N.A. members were told not to take the book. (36)

The WSO sent a letter and a historical review of the basic text to all registered groups. (37) The publishers of the bootleg text were making a personal profit and of making arbitrary changes in the book. Neither statement is true, but most of the fellowship did not know that. The historical review omitted a lot of the facts.

There were other communications with the fellowship, such as the November 1990 Fellowship Report, which continued the vicious attacks against those involved. Finally, World Services decided to sue one of the N.A. members involved in the publication of the bootleg text, Announcing their decision, they reiterated the disinformation and character assassination. (38)

The lawsuit was filed by WSO, but the entire leadership of World Services voted unanimously to sue. Without seeking guidance from the fellowship, they committed us to spending tens of thousands of dollars on legal expenses.

—The suit was filed in Dec. 1990. (39) They also filed a motion for an immediate injunction against the defendant, claiming an undeniable, self-evident case against him. (40) Their motion was denied, and both parties were directed to settle out of court.

In their settlement, they agreed upon several points. (41) They agreed to publish in the 1991 Conference Agenda Report the closing remarks of the judge, along with three motions: that the fellowship choose which edition, or part thereof, will be the approved basic text; that the WSO produce a cheaper, paperback version of the basic text; and that the WSC obtain a direct, group-by-group tally of the first two motions. The judge directed WSO to publish these motions and a "unity statement" in the N.A. Way, N.A. Newsline, and Fellowship Report. (42)

The WSO's case for infringement of copyright laws proved weak, intended to win and were forced to compromise. The action of the court supports the defendant's argument that WSO broke its fiduciary trust of the Fellowship by claiming full ownership of the basic text.

WSO introduced as evidence its copyrights of each edition of the basic text. In the lawsuit, WSO said the Basic Text originally was written by the World Literature Committee, which transferred rights to WSO. Then, according to WSO, "Thereafter, WSO initiated revisions, and financed writing these changes, so claimed to have original authorship in said revisions," (43) Frequently in the lawsuit WSO refers to itself as a charitable trust for N.A. Yet in the statement on ownership they make no mention of that. Nor do the copyright certificates. (44)

The copyright certificates reveal that WSO copyrighted the basic texts a "work for hire." (45) The author of a "work for hire" is generally the employer, with the actual writers being the employees. In this case, WSO, the employer and those who worked on it are the employees. Thereby the servant becomes the one who is served. The certificates also reveal that the copyrights for the First through Third, Revised editions were changed in 1987, to reflect this "work for hire" status. (46) These changes were never authorized, and neither the WSC nor the fellowship were notified of them. A member of

the BOT said the trustees were also unaware of it. The Fourth and Fifth editions were copyrighted as "works for hire" from the start.

This attempt by WSO to take full ownership of the basic text is a violation of their fiduciary duty as a charitable trust. (47) It also represents a violation of the fellowship's trust in our World Services. In a verbal agreement concluding the lawsuit, according to the defendant, WSO agreed to return the copyright to what it should be: the fellowship of Narcotics Anonymous listed as the author with WSO as recipient of the copyright in its capacity as our charitable trust.

It is unknown at this time whether or not WSO has carried out that promise. Many members of our fellowship doubt WSO will act in good faith, fearing instead a more careful attempt by WSO in asserting full ownership and control of our literature. There is growing distrust between World Services and the members it is supposed to serve. (48) A motion was made at the WSC in 1990 to transfer all copyrights and trademarks to the BOT. (49)

WSO is a semi-independent multi-million dollar corporation. The controlling body of WSO is the 12-person Board of Directors. The WSC elects three Directors for one-year terms. The other nine serve three-year terms with no limit on the number of terms a Director can serve. (50) At each WSC, the WSO Board submits their "suggestions and requests" for nomination to a pool of potential Directors. Most of those elected to the pool come from the list. The WSO Board then chooses new Directors as openings occur. Directors can be removed only by the Board, no by the fellowship. (51)

Article II of the WSO By-laws states that the WSO Board must abide by the Twelve Traditions as well as the motions passed at the WSC. The By-laws otherwise grant a lot of decision-making authority to the Board. Nor do they always abide by WSC motions, as this report clearly demonstrates. The WSO lacks financial accountability to the fellowship. WSO submits an annual report to the WSC containing overall figures (receipts, expenditures, assets, and liabilities), but no detailed breakdown of their finances. (52) There is no regular audit of WSO. In preparing this report, we were unable to verify that an audit ever had been done by the WSC.

Members of the fellowship are not allowed to inspect WSO financial records. Only WSO Directors are permitted to look at the books. (53)

The WSO Board is authorized by the By-laws to initiate contracts with which Directors hold a personal financial interest. (54) The By-laws state that "up to 49%" of the WSO Board can have a personal financial interest in WSO business. Even if the majority of the Directors are gaining financially from their influence on the corporation, that "shall not affect the validity or enforceability of any transaction entered into by the corporation." (55)

Next SOS issue - more details and a complete list of referenced documents issued by World level committees, conferences, boards and corporations.



## Do Away With The Parliamentary Rules of Order

**CALIFORNIA:** There has been one area of our service boards and Committees that has yet to be mentioned as the cause of our controversies and difficulties.

When first learning of this SOS newsletter several months ago, the request from the Editor was input on "How can we free up our current Service Structure?" topic for the first SOS Newsletter.

Our first response then was "Eliminate Parliamentary rules of Order!" fellow members immediately gasped! That's not the problem. The World Service Office and the Board of Trustees are the problem!

As a result of the disagreement we were not allowed to participate in writing an article which several members had gathered to do. Which was truly O.K. with us, since we didn't agree with what they were writing about. Yet we still felt very rejected.

Why does our Service Structure use the Parliamentary rules of order to conduct its meetings and process business?

Where in our Steps and Traditions does it say that our Service Boards and Committees use these rigidly organized Rules of Order?

Can NA service function without this process?

Can NA conduct business by use of our Steps and Traditions only?

How can a Loving God express itself through our group conscience with this rigid process?

Let's take a good look at this form we use to conduct business, take group conscience, express ourselves, make rules, initiate actions, interact with each other etc., etc., etc.

Isn't there another way for us to conduct our Service Boards or Committees that can better serve the Fellowship and each other?

We have been told by other members - "There would be utter chaos and confusion if we eliminate the Parliamentary Rules of Order! That's not the problem!"

Well - Denial, Confusion and Chaos has been our experience as a result of being confined to "Robert's Parliamentary Rules of Order."

Let's give freedom a chance! We may be wonderfully surprised.

Love in service, Erin M.

## NA Q & A An Exciting New Format

**OHIO:** Dear SOS, I thought others might find this format beneficial:

"NA - Q & A"

This is a new meeting format in our Fifth Tradition.

Who is a "Q & A" format for?

Anyone who doesn't already know it all about Narcotics Anonymous - a member with one day to 100 years.

What is a "Q & A" format?

Basically, a simple way for those of us who don't know some stuff to find out from those who do. By inviting folks who are experienced and knowledgeable about some aspect of NA to come to and tell us about our history, services, Traditions and structure.

Why have a "Q & A" format?

Because a lot of us have questions about NA, but the answers are difficult (or impossible) to get in either our usual meeting formats or our literature. Also, as newcomers, we may be too afraid to ask something for fear of being inappropriate, while as experienced members we may be afraid to ask because we think "by now I'm supposed to know that." Well, a "Q & A" format is meant to carry our message of what we're about and how we do things in a way that's comfortable for anyone to ask questions. It's meant to be a time when curiosity is encouraged, and it's safe to admit "I don't know."

How does a "Q & A" format work?

First, two or three topics are chosen by the Group. then, knowledgeable NA members are asked to speak, one topic each. (If two topics, figure 15 minutes per member. If three topics figure 10 minutes) After That, the floor is opened up for questions about the topic. questions like "I didn't understand something, could you repeat it or explain it differently?: Or maybe, "You mentioned such-and-such, can you give some more details about that? Or some more background about it?) The "Questions and Answers" part of the meeting goes on until it's time to close.

"NA - Q & A" A proposal:

It appears the most effective way to use the format is to utilize our combined efforts and resources as an Area. If we pool our ideas for topics and speakers, we'll avoid a lot of duplication and get a wider range of both topics and speakers. It will also help those Groups that feel a little unsure about what topics to choose or who to invite to speak. And if we share the responsibility of using a "Q & A" format throughout our Area on a yearly basis, every Group willing to try it still has 50 times each year to go with their usual format (and a 52d week to celebrate their Group's Birthday). And the chance for addicts to get answers to their questions would be spread out all over the map.

Scheduling each group's commitment and organizing the choices of topics and speakers would probably be best done by some sort of semi-annual gathering of GSRs and all interested members.

The Groups that decide to try this "Q & A" format will be carrying our message in a way that no NA Groups have done before. This means there will be a few kinks in this thing that haven't been seen yet. The benefits of our recovery - creativity, intuition and unconditional love, among others - will be put to good use. But it also means we'll be developing a tool which, eventually, could be in use throughout NA. Years from some Group might choose as a topic "How NA Q & A" got started.

J.M.

## Who Was Jimmy K?

(And Why Haven't We Heard Of Him?)

### Founder of NA?

**FROM THE "PURIST":** "Jimmy Kinnon: Founder of Narcotics Anonymous"

Jimmy K. died on 7/9/85 of lung cancer at the age of 74. Out of those 74 years, 35 were clean and dedicated to helping addicts recover from the disease of addiction. Jimmy began holding meetings in his home. Jimmy was the one who got people involved in the first meeting that was to grow into what we now know as the fellowship of Narcotics Anonymous.

The fellowship grew from that one meeting to over 6,000 meetings in 30 countries, which are helping addicts to recover from our disease. Jimmy's dream was to have 5,000 members when they started. Well, his dream was fulfilled ten times over in his lifetime. Jimmy left us a legacy that will never die as long as there is one addict alive to carry the message of recovery to another sick and suffering addict.

The World Service Office was Jimmy's house until the early 1970's. He would spend hours in that house packing and sending out literature orders and writing letters, day in and day out. He was the one who pushed to have our fellowship develop its own literature and stand on our own as a fellowship of recovering addicts...our own fellowship, our own home, so we wouldn't have to go anywhere else to recover.

Jimmy, for years, was the unpaid manager of the World Service Office, and he lived next to poverty in the furtherance of the fellowship of Narcotics Anonymous. Jimmy always had time to help the newcomer, help addicts start meetings, and give advice to addicts from coast to coast and overseas, either by phone or writing letters. Those of us who were privileged to know and love him and know what he was about, knew that Jimmy didn't want any glory or to be a big shot in N.A. He was a spiritual being.

You see, Jimmy is not gone. He is still with us in spirit anywhere there is a meeting of Narcotics Anonymous and the spirit of recovery prevails.

He loved the fellowship, and it is a shame that most of our fellowship does not know about him and what he did for every one of us. It's a shame that when he did die, the World Service Office did not have enough respect to call the regions and let them know that Jimmy passed on. You see, Jimmy was treated very badly by certain individuals in this fellowship, and they never said they were sorry. I really don't want to get into that and sink to their level. What I would like to see is that Jimmy gets the recognition that is due him as the one and only founder of Narcotics Anonymous...and if enough of us raise our voices, maybe, one day, Jimmy's story will be told.

In Love and Service, Terry R.

No one in Daytona Area of the Florida Region has any idea who Jimmy K. was. Do You? It's like we forgot where we came from.



**Denial or Unity?**

KANSAS: It's time we all start looking at and dealing with the complex and vital issues facing our Fellowship. We are all united in a common purpose, but we do come from different places and ways of thinking. As a result, we have different opinions and beliefs about the way to recover and to serve. To ignore this is denial.

It's time for unity to mean more than conformity; to mean more than a situation where everyone must agree with the status quo or be accused of disunity.

Look at the recent Basic Text controversy. A significant number of addicts (the WSO will tell you three to five, I can think of at least three dozen people off the top of my head) felt strongly enough about the current state of our Basic Text and state of affairs at World level service that they took action and printed an alternative Basic Text. This action was supported within the Fellowship to the extent that several thousand copies of the "Baby Blue" Basic Text were sold.

The best solution our Board of Directors, Board of trustees, and World Service Office could come up with (a solution which was approved unanimously) was to fight; to try to destroy the leader of the printers with a lawsuit. They opted for a decision that brought more harm and discord AND brought Narcotics Anonymous into the public arena of a courtroom. (Not to mention the money that was spent.) the end result: the WSO did not achieve their results.

It is time for the current World level leaders and trusted servants to step aside. Not because they are "bad" people. They all mean well. But they are not good enough. Quite simply, we can do much better.

It is time for a leadership that is inclusive; in other words, we must hire and elect people who can deal with the different opinions and priorities of our Fellowship. People who will include everyone and not exclude those who have "unpopular" or "incorrect" opinions, beliefs, types of recovery, or ways of serving. Our employees and trusted servants must be people who care enough about the NA Fellowship to include everyone in the decision making and planning process.

It is time for all of us to realize that we can do much better than we are doing. And it is time to

take action on this. Time for TRUE unity. Time to include everyone and create a positive and productive environment for all. And we start by expecting and demanding this from ourselves, our Fellowship, and most definitely our service structure.

A Nameless Addict

**Literature Trust Hope**

OHIO: "Literature Trust - The View of One Who Is Involved - Hope For N.A.

We are putting together a literature trust document that may begin a healing process for the worst controversies our fellowship faces. Perhaps, among the many issues, motions and proposals before our service committees this spring the development of this literature trust document can do the most for our common welfare. the controversies concerned are so deep that there was a federal court lawsuit this last winter resulting from them. We learned several lessons through this lawsuit - We need better copyrights for our literature - The N.A. Fellowship must settle its own arguments - Our fellowship must settle our own arguments - Our fellowship must directly instruct and control our major service center (WSO, Inc.) concerning literature, money, and communication - The way "world services" works today is wrong for N.A. we need to make it right.

Our arguments could have been settled in N.A. without a lawsuit. If our world services had communicated completely enough maybe the argument would have been settled before part of the fellowship decided to act outside our service structure. Maybe responsibility in service is not direct enough, or maybe most members want world services to decide what is best for our fellowship. One side of the issue thinks our service structure needs the active participation of N.A. groups and members to really mirror the group conscience of our fellowship. The other side feels this responsibility should be given to elected representatives and officers. The subject of controversy we see is our Basic Text and the money from the sale of our book. What do you think about these issues? Please consider the following questions:

1. Who owns N.A. literature?

2. Who should decide what is in N.A. literature?
3. Who should decide how N.A. literature is published, distributed and protected?
4. Who should decide how much our N.A. literature sells for?
5. Who should decide how the money coming from N.A. literature sales is used?
6. Should the process that created our most important literature go on?

The law says that the people who wrote the literature own and control it. The people who wrote the literature gave it to the fellowship. The WSO, Inc. says that it owns the literature and manages it for the best interest of the fellowship. The only part of the fellowship that has said anything thinks world services has changed the literature without the fellowship's OK and is using the money from the sale of the literature to buy services the fellowship doesn't necessarily want - There is controversy.

We hope our literature trust document will clear it all up and be basically OK with everybody. A split in N.A. could harm addicts seeking recovery. Two or more service structures would be confusing and expensive. However, these things ARE HAPPENING and will get worse if we don't do something now.

Our scale for this "literature trust document" include simple, clear, easy to read statements:

1. THAT THE N.A. FELLOWSHIP OWNS N.A. LITERATURE.
2. THAT THE N.A. FELLOWSHIP DIRECTLY CONTROLS THE N.A. SERVICE CENTER WHICH PUBLISHES, DISTRIBUTES AND PROTECTS N.A. LITERATURE.
3. THAT THE N.A. FELLOWSHIP DIRECTLY DECIDES WHAT N.A. LITERATURE WILL COST AND HOW MONEY FROM LITERATURE IS USED.
4. THAT THE N.A. FELLOWSHIP WILL DECIDE WHAT IS IN N.A. LITERATURE BY USING THE SAME PROCESS THAT CREATED AND APPROVED THE ORIGINAL BASIC TEXT (1982).

Our literature trust document is probably not the only way to heal the controversy and make us one fellowship again, but it can work if we let it. Let's set the bulk of our spring business aside and deal with the issue of one N.A.

Anonymous

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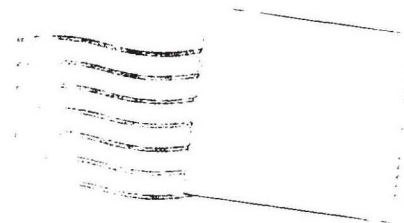
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# Speaking Of Service

*Dedicated to Open Discussion of Service by Members of Narcotics Anonymous*

Volume 1 Number 4

August/September 1991

## Celebrate N.A. History - You Still Have Time

**October 11-13, 1991: Ripley N.A. History Weekend**

**Cedar Lakes Campground - Ripley, West Virginia**

**Addicts Researching/Recording/Writing Their Own History**

**Work Continues. You Are The Book! Be Part Of It!**

### ▼ Registration Info ▼

#### N.A. HISTORY WEEKEND

Registration \$60 Includes:

5 Meals/2 Nights (Dorm Style)



#### CONTACT:

Carl D. - (616) 544-5165

Rachel H. - (517) 484-4627

Mail Registration by 10/7/91

Send Name/Address/Phone/Arrival Time

#### N.A. HISTORY COMMITTEE

P.O. Box 206

Central Lake, MI 49622

## Trustee's Reach Out... Only To Loyal Members

OZ: The N.A. history workshop held in Pennsylvania was discussed by the Board of Trustees during their meeting June 13-16, 1991.

According to the approved minutes of that meeting: "Discussion then took place regarding the upcoming N.A. History Workshop in Pennsylvania (July). While there was some support for having a trustee attend, a decision was made that no trustee will be sent to this event as it has neither area or regional support. Rather, this is a group sponsored event. Some discussion was also held regarding the trustees continuing to put effort into interacting with our disaffected members, may serve to

validate the concerns of those members."

"Disaffected" according to the dictionary means disloyal. Exactly when did the Board of Trustees get the power to decide which members were loyal or disloyal? Just when was it these "guardians" of our Traditions first decided it is OK to help some addicts and not help others?

The trustees do not want to "validate the concerns" of their "disaffected members." Our "guardians" seem to believe that no other opinion, but theirs, is valid. Apparently, just like the Inquisition Priests, only the trustees know "The True Way" of N.A., anyone thinking anything else is outside N.A. Trustee addicts seem to have really gone off the deep end in their need to be "in control."

Is it now true that Groups cannot hold "valid" activities. Are the Trustees saying they will only support activities held by Regions or Areas? Are Group events just too low a plateau for them to descend?

Don't we all, including trustees, follow the same Twelfth Step by carrying the message? And, in service, don't we combine our efforts to fulfill our primary purpose (carry the message) as a group? Don't we continue to try and carry this message as long as we are in the program?

The trustees won't attend an actual N.A. event, attended by actual N.A. members, but at they are willing to take trips. At their last Quarterly Meeting they outlined some other trips during that same meeting, as recorded in their "Approved BOT Minutes, June 13-16, 1991."

Trustee Garth P. is recommended to attend (for the second time) the *International Federation of Non-Governmental Organizations* in Manila. The trustees feel that they need to "maintain the continuity of our professional contacts in this area of the world." Garth went to Singapore last year for this event. A trustee will attend the *World Federation of Therapeutic Communities* meeting in Montreal. The WSC PI Chair is going and would like a trustee to go along. Trustee Jamie will attend the European Service Conference in Rome as the Trustee representative. Other trustees will attend a planned two-day *International Development Forum*.

"There is one thing more than anything else that will defeat us in our recovery, this is an attitude of inifference or intolerance toward spiritual principles."

We inherited a "caste system" position called *Trustee*, a "caste system" ranking called a *Board of Trustees*, from the pre-Basic Text days. We let it continue to exist. Now some addicts are more equal than other addicts.



Our message is: **We care!**

## **ALABAMA HISTORY COMMITTEE**

**We have the following thoughts about  
July's Montgomery Celebration**

**We hope you join us.  
All addicts/members can  
have a voice in our History!**

### **ALABAMA:**

The N.A. History movement started in the back room of a member's house in Smyrna, Georgia, a couple of years ago with discussion on a need for a way to record our history before more of our older members pass from the scene, and to unite our Fellowship through a review of our past, learning from our mistakes and identifying our assets.

We tried to hold a workshop in Memphis at the Volunteer Regional Convention. Through lack of written communication with the Tennessee Committee this event was canceled. Our flyer did not reflect the true purpose of the weekend. This was a very hard learning process for some of us.

We then moved to the Alabama/NW Florida Regional Service Committee and asked to be recognized as an Ad Hoc Committee of the RSC Literature Committee. This was approved. After much research we approached the AL/NW-FL RSC to be recognized as an Ad Hoc committee of the RSC. To make a long story short, we were approved and subsequently approved as a standing committee of the RSC.

Our purpose was and is to someday in the future have our legacy in a written form through the spirit of a loving God.

We held our First History Conference in Madison, AL, in 1990, the weekend of August 17, where a handbook on N.A. history was initiated. Approximately 200+ members were on hand from many states. The committee felt the weekend was very productive and that we were not alone in our desire for addicts to write for addicts about addicts, and that history is the place we need to focus.

We have a strong commitment from Pennsylvania and Michigan, along with many members from other states. The open podium that we had became a battle ground for personal agendas on current N.A. politics which, in retrospect, is not surprising given the climate in N.A. politics at the time. Our focus that weekend was on history surrounding the Basic Text, and we obtained a lot of good information and archives from the event.

Strong personalities in our region who had

been strongly opposed to the history endeavor raged during the next months. We lost our chair due to personal attacks, hateful phone calls and malicious slander. Although this was confronted on the RSC floor, and our books were always opened, and we were able to show what the facts surrounding our purpose and actions, people continually attacked, spread rumors, and tried to abolish the committee. But, the RSC held us as a RSC Committee! Still the shit continued. At the 1991 RSC in March, we, as a committee, surrendered to the fact it was insane to believe these personalities would ever cease and desist their attacks. The ASR's who supported us the history movement agreed to support it as a multi-area function. We then went into the RSC as a committee and stated, "You have our money, good luck." and withdrew ourselves as a committee from the RSC.

This action seemed to free our committee up, in that some people who once attacked came back and now people come. There is no more fighting.

At this writing we have just concluded our second celebration, which has been a very productive and moving experience for all of us. We focused on pre-N.A. history. We have a 1991 Montgomery, Alabama, draft on the handbook and an outline for the book. Assignments for members to carry home have been made. We have grown in strength and numbers. It is exciting to see addicts coming together to work on a project of addicts for addicts, by addicts.

As I write you this letter I am deeply moved at what I have experienced this weekend. Members drove thousands of miles, brought achieves, "Addicts paid to work for addicts." I think it fair to say that all were and are deeply moved that our 5th Tradition is alive. The message we carry is that we care! We came together and in an unselfish spirit worked for a common goal. Learn, share, and feel a spirit of a loving God alive in our service. I know I will carry this experience with me the rest of my life and that is something no amount of money can buy.

We welcome any and all to join with us in the next history celebration. Look for flyers soon. (See Front Page - Ripley History Celebration)

In loving service, The Alabama History Committee: Grover N. (Chair); Pat M. (Co-Chair); Kenneth G. (Secretary); Chris M. (Treasurer); Donnie T. (Program); Roxanne J. (Reg.H&H); Jim J. (Mds).

The Alabama History Committee can be reached by mail: P.O. Box 11563, Montgomery, AL 36111.

**HELLO OUT THERE:** Do you have something to say about service? Why not write it down and send it along to SOS? If no one else tells you that they love your writing, remember we do.

The SOS address is on Page 7. We're waiting.

**HISTORY COMMITTEE:** The following is the proposed N.A. History Book Outline, which was adopted at the Second Alabama History Celebration, Montgomery, Alabama  
Proposed Title:

## **"The N.A. Society"**

- I Dedication
- II Preface
- III Table of Contents
- IV Introduction; Forward; pre-1953
- V Early
  - A. Southern California 1953-1960
  - B. Northern California 1960-1966
  - C. Service Seeds 1966-1977
- VI Development of N.A. As We Know It Today
  - A. San Francisco, Texas, Atlanta, Wichita Outreach 1977
  - B. Meetings Across U.S./World
  - C. Literature Movement
    - 1. Memphis
    - 2. Santa Monica
    - 3. Warren
    - 4. Miami
  - D. Service Structural Development/Implementation
- VII Group/Area and Region/Country Histories
- VIII Chronology
- IX Appendix

The N.A. History Committee is working toward completing a comprehensive history of our Fellowship, by our Fellowship. Our goal is to write a book, detailing chronological development, historical events, growth, and maturity in Narcotics Anonymous.

We have begun compiling data by requesting groups, areas, and regions to submit a detailed summary of their historical archives.

If you, your area or region wish to receive a copy of "A Guide For Compiling History," you may obtain one by writing to N.A. History Committee, P.O. Box 206, Central Lake, MI, 49622 or the Alabama History Committee, address in their letter (Page 2).

If you are interested in being a part of this book, great! We welcome and encourage ALL members to join us in realizing this dream. Write us, and please try to come to Ripley October 11-13. (See Front Page)

The miracle continues! You are the Book! Be a part of it!



**OSTRICHES & MUSHROOMS****AWARENESS/COURAGE  
TO CHANGE THE  
THINGS I CAN**

**OHIO: "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 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 N.A. as a

whole. The tone of these reports 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 more 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. This abuse is clear illustration of the warnings we were given in the discussion of Tradition Nine published in the Review form of our basic text..."...For the purpose of this Tradition, organized means having an administrative structure, and this implies management and control. On this basis, the meaning of Tradition Nine is clear; N.A. should never be run by bureaucracy or management nor controlled by individuals within an administrative structure. If we were to allow this, N.A. would surely lose the best it has to offer and choke to death on our insanities.

Even without this Tradition, organization such as this would be in opposition to our spiritual principles. A loving God as he may express Himself in our group conscience would find no place in an administrative structure. How could a trusted servant manage and control? Service and management are contradictory. Government implies control, but our leaders do not govern. How could autonomy exist in an administrative structure? specialization and professionalism are the basis of any management scheme. Any administrative structure, by its very nature, eliminates the possibility of autonomy. An organized N.A. is a contradiction in terms and any attempt to force organization on us would destroy us..."

Evidence of the exclusive tone of fellowship Reports, was that very, very few N.A. members attended WSC '84 just to observe and help out with sub-committee work. Following WSC '84 the Fellowship Report became increasingly burdensome, exclusive, and personal. 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. Newline. 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 newline. It is good business for our WSO Inc. - to do this and by the nature of WSO Inc. this advertisement sheet called Newline 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. Lets 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 World Service Conference.
- 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 stop keeping our fellow members in the dark, feeding them manure.

It really is a simple as that.

In Loving Service, Jim M.

**Reading Is Fun  
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Continued From SOS May/July 1991

## AN OPEN REPORT ON WORLD SERVICES

**EDITORS NOTE:** The following is the second half of a report begun in the May/July 1991 SOS.

All referenced material is available to any member at cost or donation by contacting: Bob F. (404) 499-9817 or Ray U. (904) 673-4206.

The report and referenced documents will be available on disk in PCX format soon, call Ray for details.

Thousands of documents concerning NA history and its service structure are becoming available to addicts through the History Committee's research. You are urged to contact that committee and if possible attend their next conference in Ripley, WV, October 11-13.

Most of us have been ignorant about how the service structure has evolved and how it works. We cannot afford to continue living in this ignorance. NA needs all of us to be knowledgeable enough to insure that our message is being carried as intended by our Traditions.

**ANOTHER EDITORS NOTE:** We have dropped back a few paragraphs, they are highlighted in boldface.

## THE BUSINESS OF NA

WSO is a semi-independent multi-million dollar corporation. The controlling body of WSO is the 12-person Board of Directors. The WSC elects three Directors for one-year terms. The other nine serve three-year terms with no limit on the number of terms a Director can serve. (50) At each WSC, the WSO Board submits their "suggestions and requests" for nomination to a pool of potential Directors. Most of those elected to the pool come from the list. The WSO Board then chooses new Directors as openings occur. Directors can be removed only by the Board, not by the Fellowship. (51)

Article II of the WSO By-Laws states that the WSO Board must abide by the Twelve Traditions as well as the motions passed at the WSC. The By-Laws otherwise grant a lot of decision-making authority to the Board. Nor do they always abide by WSC motions, as this report clearly demonstrates.

The WSO lacks financial accountability to the

fellowship. WSO submits an annual report to the WSC containing overall figures (receipts, expenditures, assets, and liabilities), but no detailed breakdown of their finances. (52) There is no regular audit of WSO. In preparing this report, we were unable to verify that an audit ever had been done by the WSC.

Members of the fellowship are not allowed to inspect WSO financial records. Only WSO Directors are permitted to look at the books. (53)

The WSO Board is authorized by the By-Laws to initiate contracts with which Directors hold a personal financial interest. (54) The By-Laws state that "up to 49%" of the WSO Board can have a personal financial interest in WSO business. Even if the majority of the Directors are gaining financially from their influence on the corporation, that shall not affect the validity or enforceability of any transaction entered into by the corporation." (55)

## BUSINESS GOES ON

(The Report Continues)

Allegations are made regarding financial misconduct at WSO: misuse of credit cards, excessive travel, conflict of interest, and others. It is unknown to us whether or not any of these allegations are true. Without full financial accountability to the fellowship, it is impossible to know. One thing is clear. This lack of accountability, combined with policies allowing Directors to profit personally from WSO business, creates a dangerous potential for financial corruption.

At this time, the only course open to an N.A. member for initiating an audit is by applying for an investigation by the California Attorney - General. (56)

The WSO Board selects their chairperson, who acts as General Manager of the corporation, and hires the Executive Director, who manages the day-to-day operations. They supervise a business which sells several million dollars in merchandise each year, perhaps 50% of it from the basic text. In 1989, 360,000 basic texts were sold. (57) The basic text costs less than \$2.00 to produce. (58) The average sales price is about \$6.00. (59) N.A. members, groups, areas, and most regions pay \$8.00. Several large regions pay less.

One question arises: How can the average price be \$6.00 if most basic texts are sold for \$8.00? The answer: Outside enterprises.

Hazelden and CompCare are publishers of self-help and popular psychology books, as well as clinical literature. (60) They buy a lot of basic texts. Simple arithmetic indicates they pay \$4.00-5.00 per book, about half the price an N.A. member pays. Estimates are that between one third and one half of WSO's sales are to

outside enterprises. Other N.A. merchandise such as chips, key tags, and pamphlets, are sold to the fellowship at a 1000-2000% profit. (61) Many members feel that "money, property, and prestige" are compromising spiritual principles at our World Services.

It is clear from all of the preceding that many decisions are made by our "world service leadership" outside of the WSC. Furthermore, many of the decisions made at the WSC are never taken to the fellowship for our group conscience. Although the WSC Chair is required to take a voice vote on whether or not to send a new motion back to the fellowship, this is rarely done. (62) Even when our group conscience is carried to the WSC by our RSR's, our voice is diluted because members of the WSC, WSO, and BOT cast about 30% of the votes. (63)

Only service representatives vote at the area and regional levels. (64) This insures that N.A. members control the service structure, guided by loving God, as our Second Tradition calls for. The belief that only RSR's should vote at the WSC, completing the group conscience process, keeps coming back nearly every year. At the WSC in 1983, this motion passed overwhelmingly. (65) The WSC Chair suspended the proceedings. Ten minutes later he returned with a motion to turn over that motion to a special committee which would return later in the conference with a report. It never did. This violated WSC procedures and policy but it succeeded in killing the motion, (66)

This motion has been voted on at least twice since then. Each time it gained about 40% of the vote. (67) Most World Service leaders oppose RSR-only voting. The majority of regions support it. This motion returned to the WSC in 1991, although it is unknown at this time what happened to it. (68)

We believe that the conclusion is clear: the world level of our service structure is so caught up in self-will and control, is enmeshed in "money, property, and prestige," that it is no longer responsible or accountable to the fellowship it serves.

The Twelve Traditions serve as warnings to us. They let us know when we stray from spiritual principles, They are warning us now.

World Services violate the First Tradition through decisions and actions which create controversy and disunity. In recent communications world service leaders criticized the East Coast, certain regions, as well as individual members of N.A. They have often acted against the expressed will of the fellowship. A lot of time, energy, and money has been spent correcting, or trying to correct, acts of self-will on the part of World Services.

They violate the Second Tradition by acting as governors. In doing so, they omit a loving God and our group conscience.

(See REPORT Page 5)



**REPORT** Cont. From Page 4

They violate the Sixth Tradition by engaging in business with outside enterprises on a large scale, peddling N.A. merchandise through other, for-profit corporations. The profit motive is a major factor at World Services,

They violate the Seventh Tradition through making exorbitant profits on literature sales to N.A. members, groups, areas, and regions. These profits finance World Service activities, but they drain much-needed money from the groups and areas that provide N.A.'s front-line services.

They violate the Eighth Tradition by hiring professional writers to write our literature. Only addicts can help addicts within N.A., giving freely what we have been given. Otherwise, we start to become a professional agency.

They violate the Ninth Tradition by no longer being responsible to the fellowship they serve. They often forget that they serve not just "conference participants," but all members of Narcotics Anonymous. World service bodies are becoming increasingly centralized and less and less democratic.

They violate the Twelfth Tradition by placing personalities before principles in attacks on those members or regions with whom they disagree, as well as breaking the anonymity of some N.A. members. They violate the very spirit of anonymity through acts of self-will, control, and manipulation. Finally, all of this self-will, controversy, and disunity violates our Fifth Tradition, our primary purpose. Money, property, and prestige, and the problems they cause, become more important than the newcomer.

The Board of Trustees, as the "guardians" of the Twelve Traditions, have let down the fellowship. The BOT has stood silent as World Services violated Tradition after Tradition. It is sad to say that the Trustees themselves have participated in Tradition violations. Narcotics Anonymous is experiencing serious growing pains. Many of the controversies now coming to the surface are problems left unresolved for years. Tremendous growth, self-will, complacency, and fear of controversy are obstacles we must overcome in order to work through these issues. Now is the time to face our problems, openly and honestly, if we are to grow into a mature fellowship.

Only then will the ties that bind us together be stronger than those that would tear us apart. So let us debate the changes needed in our fellowship. Let us disagree, so long as we can disagree without being disagreeable. If we are guided by our love for Narcotics Anonymous, and our love for each other, and follow the spiritual principles given to us by a loving God, then all will be well.

In loving service, A group of concerned addicts

## FOOTNOTES

1. Agreement signed in Federal Court by WSO

- and defendant David M. (1991)
2. The History of the Basic Text. (unapproved literature)
3. WSC minutes (1982)
4. Letter from BOT Chair to the fellowship. (1983)
5. Deposition by former WSC Literature Chair in WSO v. Moorehead. (1990)
6. see Chapter 6, the discussions of the Fourth and Ninth Traditions, in the approval form of the basic text, as well as the Second Edition and the "baby blue" edition.
7. WSC minutes. (1983)
8. WSC minutes. (1984)
9. see any N.A. service manual.
10. Letter from outgoing to incoming WSC Chair. (1984)
11. WSC minutes, (1986)
12. WSC minutes. (1985)
13. WSO report to the WSC. (1988)
14. WSC minutes. (1988)
15. WSC minutes. (1988)
16. Memorandum from world service leadership. (1985)
17. WSC minutes. (1985) see also Ad Hoc Committee on N.A. service report to the WSC, (1990)
18. WSC minutes. (1987)
19. WSC minutes. (1987)
20. Literature Fellowship Report. (1990)
21. WSC minutes. (1989)
22. Report of BOT Traditions Ad Hoc Committee, (1990)
23. WSC minutes. (1990)
24. Ad Hoc Committee on N.A. Service report to WSC. (1990)
25. Ad Hoc report. (1990)
26. Ad Hoc report, (1990)
27. Ad Hoc report. (1990)
28. WSC minutes. (1989)
29. WSC minutes. (1990)
30. Literature Committee report to WSC. (1991)
31. Temporary Working Guide to Our Service Structure. (1988 edition)
32. letters included in "Comments on Service in N.A. (1990)
33. Letter from Wagner and Middlebrook, WSO attorneys (1990)
34. "Apology" letter from WSO. (1990)
35. see letters from various N.A. members, especially the "Jeff end Jeff" letter from Florida. (1990)
36. Letter from the BOT. (1990)
37. Memorandum to all groups by WSO Chair. (1990)
38. Memorandum by WSC, WSO, and BOT. (1990)
39. WSO v. Moorehead in U.S. District Court, Eastern District of Pa. - civil action 90-7631. (1990)
40. Motion for Preliminary Injunction and Expedited Discovery in WSO v. Moorehead. (1990)
41. Agreement signed by WSO and David M. (1991)
42. Agreement signed by WSO and David M. (1991)
43. WSO v. Moorehead. (1991)
44. WSO v. Moorehead: Exhibits A through F. (1990)
45. Copyright certificates of Narcotics Anonymous. (1990)
46. Copyright certificates. (1990)
47. Article II of WSO By-laws. (1990)
48. WSO Board of Directors report to WSC. (1991)
49. WSC minutes. (1990)
50. Article 6.04 of WSO By-laws. (1990)
51. Article 6.07. (1990)
52. Article 9.04. (1990)
53. Article 9.03. (1990)
54. Article 6.15. (1990)
55. Article 6.04. (1990)
56. Sections 501(C) of California Corporations Code.
57. Declaration of WSO Board Chairperson in WSO v. Moorehead. (1990)
58. Fellowship Report. (Nov. 1990)
59. Fellowship Report. (Nov. 1990)
60. see Hazelden and Compcare catalogs.
61. "Comments on Service in N.A." (1990)
62. TWGSS. (1988 edition)
63. see the roll call in any WSC minutes.
64. TWGSS, (1988 edition)
65. WSC minutes. (1983)
66. WSC minutes, (1983)
67. WSC minutes. (1988 and 1989)
68. Conference Agenda Report - appendix on regional motions. (1991)

In Loving Service, Concerned Addicts From Georgia

**EDITORS NOTE:**

Each addict is encouraged to try and get copies of the referenced documents from their service structure. You will probably find that your RSC and the WSC and the WSO will find some reason for not supplying you with them. Documents they produced and have on file just seem to evaporate when a member outside of service asks for them. Try it yourself and see. If you don't get requested items - please ask yourself why they weren't given to you or your group. World-level committees, boards, and corporations do not want addicts researching our past. They are against the History Committee's work - why? What's the problem with addicts looking at documents the World produced? Who will it hurt?

Remember what Lincoln said: "You can fool all the people some of the time, some of the people all of the time, but you cannot fool all of the people all of the time." We hope he was right.

"We learn to disagree without being disagreeable." NA Basic Text



## THE SEARCH FOR NEW STRUCTURE

Many Western and Eastern groups are dropping out of the current service structure. Letters from groups which are no longer using the current service structure will be printed in the next issue.

The following interview with a representative from Recovery First Group, Allentown, PA, is presented in two parts.

### PENNSYLVANIA:

Questions: SOS Editor.

Answers: Billy A., Recovery First Group.

Q: We want to talk about how your group is getting along.

A: Basically, I'll talk about what my home group has done since it left the area service committee and set up a new area service structure. The new area we and other groups have formed is setting up a group tally structure.

Q: How will it work?

A: Our plans are for area to be, in essence, a communication network between member groups. Groups will bring proposals to the area of their ideas and concepts about what they want to do and what will happen is they will go into the committee and the committee will not be there to have an opinion on any of that stuff. They would just collect the information on say H & I, like starting a new meeting up. What they'll check on is, with PI, the facility and see if the facility is open to us coming in, they'll find out how many people it would take for that to happen; they'll find out the cost of literature that it would cost to supply the meeting's needs or if the facility itself will provide literature, etc. Then they'll provide the information of how many H & I facilities we have open at that time, how many people we have, and how many people we would need. Then we've check with the groups within that section and find out if they had the people to supply the needs for that.

That's the type of information that would be attached to a motion. Then all that stuff would go into a little agenda booklet. The motion and the booklet would go into an open forum with groups. The groups would come together and discuss anything that's in that agenda - for communication. If another group saw something that would be done a better way than what was presented - that would be included in the agenda booklet before going to the groups for a group conscience vote.

The secretary would tally up each group's vote. It would be put into the minutes that way. Each group would get its booklet back and it would see the vote in the secretary's report. It would list which group voted which way.

There'd be no debating in area on motions. Area would go on a three month cycle, where you'd be voting every three months instead of every month. Area Service would be no more than a way for groups to communicate with each other. There would be no need for "Robert's Rules of Order," because there'd be no amendments. There'd really be no motions because you'd be bringing up proposals instead. You'd be looking at ideas and concepts; how to work them out. We'd talk about what the groups feel their needs are. They'd be coming together to discuss things.

Unlike today's area service, there would be no overseeing member groups. What our area will do is coordinate the communication between the groups and the facilities they're involved with. They wouldn't be doing the hands-on work, that would be done by the groups themselves. The committee structure would only be checking feasibility and attaching information to the booklets. Any information brought by groups would automatically be added to the booklets. Committees purpose will not be to have opinions on the information. The groups will make the only opinions or decisions on proposals.

Q: What about Regions?

A: Regions would only be a communication network and would not be there to do any work whatsoever. The members of region would sit down and share information on different areas or how the areas are operating. The only thing they would do is take on major projects. If anything, regions would be in the literature process. Proposed literature might be coordinated at a regional level.

Q: Would regions then have the right to say which literature was approved?

A: No. That would go through group tally.

Q: Suppose your group had literature that no other group wanted to use?

A: The only thing it would have to do is stay in the language of N.A. and not affiliate with any other organization.

Q: So you're saying the written word would go the way of oral word, it would be free to go to any level it went to.

A: Right. The only difference would be that it would not be produced through a service center if my home group was the only group using it. For literature used by many groups or N.A. as a whole, we could set up some kind of trust corporation style thing.

Q: What if your group, or any group, decided not to buy literature offered by their region. What if they decided to print literature themselves?

A: It's OK with my home group. The new area we're setting up, and any region set up later,

will not have the right to mandate or dictate where or how groups get their literature.

Q: So printing could be done at any service level of any literature that is approved by that level?

A: Right. There were some groups that were concerned about joining us in the new area. They worried that they have to use the Baby Blue Basic Text. They do not. They still buy WSO, Inc. produced literature. It is their right, and the majority of groups in the new area are doing that.

Next issue this interview continues with thoughts on World, Regional, Area service responsibilities and how they might be handled.

## FL GROUP ASKS, "IS SERVICE SICK?"

FLORIDA: Someone told me that individuals recover at their own pace and that a fellowship recovers also, at a slower pace. Well, where are we as a fellowship? Are we still struggling with a 3rd step? We don't seem willing to do a fearless and searching moral inventory.

When the agreement came from the court case, one of the conditions was a thorough discussion of the issues that inspired the Baby Blue. Well, we're still waiting. And my home group is still distributing Baby Blues. Nothing has changed and no one in our World Service is willing to listen and talk. The conference is still sick and e suffer for it. And the beat goes on. Trusted servants are still being seduced by money, power and prestige. Our need for acceptance and approval seeking behavior is still working against group conscience in the political atmosphere of the conference.

The South Florida Region sent our representatives out to the conference with a regional conscience for a cheap paperback text. Our representatives decided to vote yes for this \$2.00 (cheap?) newcomer book. We never asked for this book. I guess putting the question in next year's Conference Agenda Report would be too much trouble. God forbid that we ask the fellowship if they need this book of literature that we already have on our tables now. Just get the "product" out. Well, anyway the beat goes on and so do we.

My home group has a newcomer book now. It is the little blue 3rd Edition Revised.

Ken D., Hollywood, FL

Members, when asked, have opinions about how N.A. can best carry the message of recovery to the still suffering addict. SOS would like to print your suggestions.



## WEST COAST MEMBER MEETS N.A. EAST

**CALIFORNIA:** Dear Family, Having returned safely home to California from the Montgomery History celebration with all your addresses and having promised to write, I thought one letter might fit all to start with. Then you might find something appended or enclosed, but I have some things I want to share with you all.

I made the long trip with certain motivations or hopes. First to see some N.A. history, past and currently unfolding. I wondered what records you might have there that I would never find here. I was concerned with the unavailability of much of our history, the lack of common knowledge of our Program. I felt a need to participate. I love this Program, the way it was written - not necessarily the way it's evolving today. I love this Program with the passion of an addict certain that no other solution could have worked.

I made the long trip to Alabama to oppose a regionalization of controversy. Here [California] where the influence (coercion?) of World Services is strongly felt we have been told that N.A. disunity or disloyalty is emanating from the East. We already have thousands of miles between many of us, we don't need the extra distance of blame. I decided to put my ass where my mouth was.

I came hoping to forge bonds with sisters and brothers from other Regions and to increase communication member to member, group to group, and area to area. To the extent that our means of communication is centrally controlled, we are in deep doo-doo.

Finally, I think I came with a deep-down emotional need to see that our Program was alive and well somewhere; where I am recovering it frequently seems doubtful.

All of my expectations were exceeded and then some. The achieves were overwhelming. Though time allowed me to see only a tiny fraction of what has been gathered, it thrills me

to have seen it gathered and I am full of admiration and gratitude for those of you who have worked on this with such dedication. Some of you explained the history project as being a fourth step for the Fellowship; to see where we've come from, who we are, and what we've done. The conceivable benefits of this became obvious to me quickly. My Regional P.I. has initiated a history project here and after some investigation and calculation of my own available time I may become involved with it. Should I do so I imagine I will be in touch with some of you for guidance. Whether I become involved in it or not you should consider me available for any leg work in Northern California. One point I almost forgot: Being able to read the minutes of World-level meetings in Montgomery was very important for me and should remind us that every member should have an absolute right to know all of N.A.'s business.

My trip was made with the spirit of the first tradition in mind. Our world-wide unity is essential. Someone has just reminded me, "Unity, not necessarily conformity." Reminds me of one of my favorite lines, "Social acceptability does not equal recovery." I was gladdened by how readily all of you at the Conference seemed to grasp the spirit of my presence there. Geographic regional differences are natural in the same sense that each member has a different history. But when fingers are pointed in a disagreeable manner, a spiritual malady must be afflicting us. If some of us are disagreeing let it be seen clearly as a matter of principle, not region. Further, if a serious malady is indeed afflicting us I strongly suggest that a renewed insistence upon the letter and spirit of the Traditions is the solution.

Many of the wonderful sisters and brothers that I met at the Montgomery Celebration asked me questions about my own Area and Region. Some were more familiar with aspects of the history here than I. Often the questions culminated with something like, "Good God man, how did you ever make it?" Perhaps another time I will write about my own

experience with the Fellowship here but for now will just expand slightly on the only thing I could say then. I got clean and stayed clean because I had the literature. I arrived in Alabama and literally within minutes was engrossed in the most serious and searching kind of Program discussions BECAUSE WE'VE BEEN READING THE SAME LITERATURE. The conclusions to be drawn clearly are that our literature is the product of a Power greater than ourselves, must never be altered by a few, and is the basis both of our personal recovery and our unity.

One treasure I brought home was many names and addresses. Again, let's stay in touch. I promised to send different things to different people. If I don't get them right please let me know.

The greatest treasure though was the experience itself. My spiritual batteries are recharged. I am aware of the tendency to see another Area through rose-colored glasses without knowledge of difficulties and possible acrimony in service. Still, what I saw in Montgomery felt like N.A. as it was meant to be. The caring for one another and our Program was a tangible presence throughout. I am terribly grateful to have experienced this and for the bonds that I do indeed feel were forged between us. I will add one note of caution concerning what I heard over the p.a. system, though I don't really believe it necessary: here where I am there are any number of "least important persons" to whom is attached personally or by previous association great prestige. They are invariably more a part of the problem than of the solution. When I speak (or write) I beg you to focus on the principles I am addressing NOW, not on my service positions, my years, or the quality of my clothes.

Where do we go from here? I await your input. Much Love, Fred S., 2232 Ivy Dr. #17, Oakland, CA, 94606.

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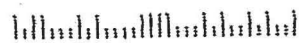
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# Speaking Of Service

Volume 2 Number 1

Spring/Summer 1992

## **WSO, Inc. Fired Committee and Hired Professional To Get Castillian Spanish Text On The Market**

### **"One Addict's Experience and Opinion On The Spanish Basic Text"**

(LETTER DATED 10/91)

In the very near future, November or December, the World Service Office Incorporated, will come out with their newest product, the Spanish Basic Text.

This news fills me with mixed feelings because, although at long last we will finally have a Spanish Text, and in a way that makes my heart very glad, the inescapable fact remains that this translated book has not been written for addicts by addicts. Instead this is a translation of the Fifth Edition done by a professional translator from Spain which will not go through any kind of review and approval process when finished.

The real sad part about this is that, in my opinion, we could have had a Spanish Text that was created through the Group Conscience process, the way all our literature should. Instead, what we will get will be a book which was principally motivated by the World Service Office Incorporated's need for a new money-making product.

Let me give you a bit of history on this project so that you may better understand my feelings on this matter.

In early 1988 a motion was passed

unanimously through the South Dade Area Service Committee and then in turn through the Florida Region Service Committee. This motion was then entered as motion number 1 in the Regional Motions section of the 1988-89 World Service Conference Agenda. The motion read as follows: That the WSC ask the WSO to make the translation and publication of a Spanish edition of the basic text into a top priority.

All of us in our Area and Region were sure that this motion would pass the conference that year. The WSO would have been responsible to the WSC for the quick translation and publication of the Spanish Text. We were all extremely happy. However, before this motion even had a chance to come on the floor of the Conference the then RSR for the Florida Region was pulled aside by Bob Stone, the then Executive Director of the World Service Office Incorporated. Bob Stone then proceeded to convince (we never found out how) our RSR to withdraw that motion because the WSO was already taking care of this matter. This RSR not only betrayed the Group Conscience of his whole Region by pulling this motion but in my opinion he made it impossible for the suffering Spanish speaking addicts in more than twenty Spanish speaking countries

Continued on Page 2 (Spanish Text)

### **SOS - Want It?**

We are going to try getting this publication out again. It is really up to the readers. Send letters with your experience, strength and hope about service related issues facing N.A. today and SOS will publish them. We will go to press whenever there are seven pages to print.

Further, I will add that if you want to insure that you receive a copy of SOS, write, tell us you continue to want one. You should include a letter about service. If you don't receive any more issues, you know that no one wrote letters.

We did our best to provide regular publication, but it obviously wasn't meant to be. We are trying again. We need your help. New subscribers will have to take a chance on how many issues they will receive during the year they pay for. We will do our best to provide old subscribers with the 12 issues they paid for whenever we can. If old subscribers are of a mind to take a chance and help financially, please do. SOS did not pay for itself. We used all money received for stamps. No printing was ever paid by subscription money. SOS received 72 checks for \$6 to \$12 each. Fourteen checks bounced (our bank charges \$20 per check) and three people made up for their checks. We mailed 3000 plus copies, including this issue, to anyone who asked for one.

Even though many called to support SOS, even though our Editor was told personally many times by phone or in person that SOS was liked and needed, we received few letters. Maybe SOS is not needed or wanted. We don't know. Many addicts asked to see another issue, so here it is. We will see if another is wanted by the response in letters and subscriptions.

Hoping to hear from you,

SOS EDITORS



## SPANISH TEXT (From Page 1)

throughout the World and in the U.S. to have the benefit of a Basic Text that carries the Spirit of Recovery from the disease of addiction.

What they will get instead will be a book geared for maximum possible sales to Compcare and Hazeldan. I was taught by all of you that the Gift of Recovery is granted us by A LOVING GOD AS HE MAY EXPRESS HIMSELF IN OUR GROUP CONSCIENCE, not in one-person translation (personal opinion). All who familiar with the Spanish language know well that the Spanish that is spoken in Peru is different in many ways from the Spanish spoken in Colombia, Argentina or the Philippines. The Cuban-Americans in Miami speak a different dialect than that spoken in California or Texas by the Mexican-Americans or by the Puerto Rican-Americans in N.Y. or New Jersey. The professional translator hired by the World Service Office Incorporated lives in Barcelona, Spain. The Spanish Text will be done in *Castillian Spanish*.

In my opinion, there are only two possible ways to logically handle this project:

- 1) Every Spanish speaking country's fellowship should produce their own translation in their very own dialect, with their own street slang, like Panama and Colombia have already done (The WSO has had to approve these two books, but they have done so only for use in the respective countries only).
- 2) We try to get as many as possible bilingual addicts (English-Spanish of course) to form a committee to do the actual work of translating and when finished or in sections get it to as many as possible countries, regions, groups, or individual addicts for review and approval.

Only these two options would abide by our Tradition of using literature written by addicts for addicts and only these two options would make sure that the Loving God in our Group Conscience can speak to us through our literature.

The first option mentioned has no appeal to the World Service Office Incorporated simply because they can not make any money from it!

It looked for awhile like the WSO would do the right thing and attempt to obtain a Spanish Translation through the process of Group conscience. Let me explain.

After the 1988-89 conference was over and the word started to spread of what had happened

to the Spanish addicts around the U.S. and the World, the WSO started to feel the pressure from many different quarters. Spanish addicts from everywhere started to inquire why the motion that would have finally produced the long overdue Spanish Text had been so skillfully killed by the WSO.

As mentioned before, two of those Spanish countries with the largest fellowships (Columbia and Panama) had already gotten tired of waiting for the WSO and were producing and distributing their own version of the Basic Text at no profit to the WSO. At the same time Spain was translating the I.P.s because they were not happy with the translations that the WSO was selling them, and they were planning to start their own translation of the text after finishing with the I.P.s.

But the most important factor was that the sales of the English Basic Text, which had soared for years at tremendous profit to the WSO, had been dropping fast due in great part by the Fourth Edition fiasco controversy and then the availability of the *Baby Blue Free Basic Text*.

The WSO went about this by contacting some of the members who had shown interest in working on such a project (I was one of those members from the very start of the committee). Thus in September 1989 was born the "WSO Spanish Basic Text Translation Committee."

At first all the Committee members were very excited because we had been led to believe by the WSO that this was a project in which as wide as possible Group Conscience would be sought. But, alas, this was not to be. This committee met only five times, December 1989 and March 1990 in Miami, May 1990 in Houston, August 1990 in New York, and lastly, December 1990 in Los Angeles. At this last meeting in Los Angeles, without any previous indication or warning we were informed that the committee was no longer in existence and that the World Service Office Incorporated had decided to hire a Professional Translator from Spain to work on the translation.

In needs mentioning that at this time we were more than half way finished and that our greater committee was formed by Regional committees from Florida, Texas, New York, Southern California, San Diego, Puerto Rico. Within these committees there were addicts representing the cultures of many different countries like: Venezuela, Peru, Mexico, Cuba, Colombia, Puerto Rico, Argentina, Panama, Spain, Ecuador, etc.

The reasons they gave us at the time were that we were taking too long and that there were many Spanish addicts dying out there. They said that the committee was spending too much money and that they could not afford it, even though they World Service Office Incorporated was the only paying for the hotel rooms and the meeting rooms. All the other expenses were being covered by donations from Areas and Regions and from the committee member's own pockets.

But, the worst insult was that they told us that, in effect, we did not really know what we were doing and that we were screwing the project up.

All the love, the Experience, Strength and Hope, the Faith, the Caring, the Spirit of Recovery, that we had been so carefully and lovingly been distilling from the Basic Text and putting in the Spanish version so that the suffering Spanish-speaking addicts could have the same wonderful text, written by addicts for addicts message of recovery; that those of us lucky enough to read English have. This was not good enough for the World Service Office Incorporated. They wanted a professionally done, cheaper and faster product.

The book will be out soon and the WSO will sell thousands of copies at once to their best customers, Compcare and Hazeldan, and surely the WSO will make lots of money. But I wonder, what will happen to those Spanish addicts who are dying!

Joe M., Miami

## The 55 Cent Basic Text How We Could Make It Happen

Do you or your group have an IBM compatible computer, with at least a 20MB hard drive, Word Perfect 5.1, and a near letter quality dot matrix printer? If you do - informational copies of the Second Edition with the White Book revisions can be produced for about 55 cents. The book could be made available on floppy disks (any type) and ready to print. First print on one side of a \$18 dollar, 5500 sheet, box of tractor paper, then print on the other side. One box of paper will make about 55 books. It would probably take a couple of \$6 ribbons. Ask and a draft Spanish version of the book could be made available. A program like this would be free. For more information about how we could make cheap books write: "Making A Cheap Book," 318 Hobart Ave., Daytona Beach, FL, 32114. Let's try to carry the message free for the asking. What a concept!



## Fellowship Report: April 92

### "Unauthorized Basic Text distribution

"Despite settlement of one major lawsuit last January (1992), a number of members continue to print and distribute their own version of your Basic Text without the fellowship's authorization. Unauthorized publication of your literature threatens the fellowship's copyright on the Basic Text, thus compromising our common welfare. We believe the only sure way to stop the unauthorized production of NA literature is for NA members to stop *buying it*. We encourage our fellow members to examine their conscience and consider the common welfare of *all* members before buying unauthorized Basic Texts."

*The "fellowship" was informed by the Federal Court that if it did not stop trying to create a "literature trust document and policy," the court would shut down the conference. The WSO, Inc. and the "fellowship" it represents is not going to sue anyone for printing literature. The court has yet to see any "proof" that WSO owns any literature. Besides the "fellowship" has not complied with the agreement it signed and could soon be judged to be in "civil contempt."*

**DID THE WSO TELL YOU ABOUT RECEIVING AN INJUNCTION? NO? WHY NOT?**

## TIRED OF THE LIES

**KANSAS:** World Service Office, Inc. reports in the January 1992 *NA Newslines* that many members are upset about unauthorized literature being printed and distributed by members, groups and areas.

According to WSO, "The matter of literature production and distribution was presented to the fellowship and voted on at the WSC. The fellowship expressed its collective view on this issue, and it's time we all respected that decision."

The WSO said two years ago that the fellowship wanted them to sue David Morehead in Federal Court and uphold the fellowship's intellectual property and literature. They submitted documents in evidence that supported

their contention that they were the exclusive owners of that material. During the trial, according to the transcript of that trial, they withdrew that evidence because of technical problems. WSO, Inc. has not re-submitted that material in court. Legally there are no copyrights at this time. There won't ever be unless WSO re-submits that evidence.

They say in *NA Newslines*, "We do not seek to render judgements about those members who are still involved in this activity..." No kidding. They can't get a judgement until they win their case in Federal Court. They do not own the material.

The "fellowship" cannot now make a "Literature Trust." It has given WSO exclusive right to represent it in Federal Court and therefore must wait until that case is concluded before any other decision can be made.

WSO said the fellowship asked them to represent it in court. They signed an agreement in the fellowship's name to do certain things. These things have not been done. Now they say the fellowship voted at the last WSC not to follow the agreement's conditions. The fellowship has no legal right to change its mind. If WSO signed in their name, they must do what was agreed to do or they are in contempt. If they did not act as the fellowship's agent, as they stated in the court record, then they will lose the case due to fraud.

At the end of the article WSO, Inc. says, "The WSO will live up to its responsibility regarding the protection of NA literature; but until the fellowship itself no longer tolerates this activity, the activity will likely continue." The WSO's responsibility is to re-submit evidence in court that will allow the judge to render a decision. The WSO's responsibility is still to fulfill the terms of the agreement it signed in the fellowship's name. If the fellowship sees the WSO as its agent and protector it should make sure the agreement signed in court is carried out. And everyone should remember that part of the agreement was to stop the persecution of NA members, to be tolerant.

Keith R.

## WORLD FULL OF SHIT

**FLORIDA:** World Service Office, Inc. says in the January issue of *NA Newslines* that it will "...live up to its responsibility regarding the protection of NA literature; but until the fellowship itself no longer tolerates this activity, the activity will likely continue."

The "activity" they speak of is NA groups and areas reproducing our fellowship's literature for their own use. It was made clear from Federal Court transcripts that no NA group, area, or member was making profit from the production and distribution of literature.

Copyrights offered as evidence of ownership to the Federal Court were withdrawn by WSO, Inc. lawyers because they were shown to be possibly altered, erroneous in content and erroneous in federal copyright compliance laws.

Newly WSO, Inc. rewritten copyrights have not been entered into Federal Court, so there is presently no "owner" or "holder" of literature

produced over the last 40 years by NA members and committees. Much of the literature, logos, symbols, etc., that NA uses was in use before the WSO, Inc. and the World Service Conference, and even the first area service committee, were established. Obviously those items, legally, are in the Public Domain. Ownership of literature produced since the creation of the current service structure and the WSO, Inc. has always been a hotly contested item. There has never been a group by group tally of the wishes of the fellowship, even though the WSO, Inc. agreed in Federal Court to hold such a tally as a condition in its legal agreement with David Morehead.

Much of the fellowship does not think the current service structure reflects the thinking or more importantly, the "group conscience" of NA. The service structure is run like any common political structure. It is based on levels of representation that abide by rules which have no basis in the 12 Traditions. It considers itself more important than groups.

The WSO, Inc., WSC, the trustees will not "...live up to its responsibility to protect NA literature." in any legal way. It is not the legal holder of NA intellectual property. It can't even hope to be the legal holder of that property until it reenters Federal Court with its new evidence and that Court upholds it. They won't be going into court though, even their lawyers can easily predict the legal future of that court battle—NA literature and intellectual property will be placed in Public Domain.

The court does not "respect" those decisions. It is waiting for the evidence to be resubmitted.

The "decision reached" was not done by the methods the WSO, Inc. said would be used in its agreement.

The "fellowship" (as described by WSO) can make all the "decisions" it wants concerning literature. That WSO described fellowship gave them permission to represent them in court so they are bound by any action that court may take, it was, and continues to be, bound by the agreement signed by Toordeman and Hollihan in the name of the described fellowship. It has not lived up to that agreement and could be open to contempt charges if they were asked for by the litigee.

What does the WSO mean by saying "The WSO will live up to its responsibility regarding the protection of NA literature; but until the fellowship itself no longer tolerates this activity, the activity will likely continue." Their responsibility is to continue with the court case, to see it to its conclusion. They have stated, in their press and in federal court, that the fellowship said that's what it wanted. They said in press and in court that they wanted all recriminations to other members stopped.

So what does it mean "...until the fellowship itself no longer tolerates this activity." Is that some call to arms, to return to the shunning of the past, to the complete intolerance of the past? Maybe its a call for the money to pay those incredibly expensive Philadelphia copyright attorneys to get back in court and uphold the WSO vision of "exclusive publisher."

Craig, 9 Years Clean



# Narcotics Anonymous Can Die!

## Two Letters From The SOS Editor About Bigotry And Business

**BIGOTRY:** Hundreds of addicts are recovering here in the Daytona Area. Forty to 50 of them are attending Narcotics Anonymous meetings. The rest attend Alcoholics Anonymous meetings. Almost all local A.A. meetings are overwhelmingly populated with addicts who used all drugs as opposed to those who only used one drug: alcohol.

The number of addicts attending Daytona N.A. now is no more than when I picked up my white fob in March 1986. More than half of our 22 meetings struggle for attendance and trusted servants. There are less members willing to participate in the Daytona ASC now than there were in 1986. All of us here in the Daytona Area N.A. agree on these facts.

Why don't N.A. meetings get more addicts with a desire to recover from addiction rather than alcoholism? I've been going around asking and I hear the same thing: "I don't want to listen to that shit!" What shit? Anti-A.A. shit. (Most of the members of N.A. here are full of hatred and contempt for A.A.) Many times I heard that N.A. is too cliquish. Some I heard from sound even more pessimistic, they say there are no solutions in N.A., only disease, and the only thing discussed is who's fucking who.

If we get an addict coming into the room from a crack house saying they have to attend a meeting to satisfy their probation requirements, we, of course, open our arms. But, if an addict comes into the room saying they came from an A.A. meeting they are usually met with open hostility. Any addict, coming to a meeting regularly, that admits to also attending A.A. meetings is set upon for being unspiritual. They are accused of carrying a mixed message that will hurt N.A. and kill addicts that listen to them.

How can any N.A. member who believes we have a spiritually correct recovery program be worried about any

other program's message. And who is really carrying the mixed message? Every night, in every N.A. meeting, we read all about how, in N.A., we don't care what you have done, how much or how little...how we don't ask anyone to make any promises or sign any pledges...how we don't care what creed you adhere to, our reading says: "We just want to know how we can help!" Do we really? Is that the program we practice? Not here. Not in most meetings I've attended outside the Daytona Area.

Every night in our meetings we read: "We cannot afford to be confused about this, alcohol is a drug." Can a newcomer to N.A. be confused? Of course, we all were confused about something, probably everything. Is a newcomer supposed to somehow divine the proper language when they walk in the door? Are they supposed to instantly know the difference between N.A.'s message and others?

When "We" is read, what is meant is the Group, Narcotics Anonymous, As A Whole. "We," our groups, and those of us in service to Narcotics Anonymous, are duty bound to keep from being confused. If a newcomer calls themselves an alcoholic, we know, or should know, that they have the disease of addiction and try to carry our message to them. My experience is that newcomers care a lot about how much they used and what they used and where they used. So the newcomer may believe there is difference between alcohol and other drugs, but "we" need to remember there is not. We need to demonstrate our belief in our program by leading with "example rather than direction and manipulation," which, in our book, we agreed will always fail.

Newcomers must be shown by our example that we really believe our basic text when it says clearly: "All addicted persons are welcome and equal in obtaining the relief they are seeking from their addiction: every

addict can recover in this program on an equal basis." Do you know any member in the service structure that believes in that spiritual principle? Do you know any service committee, board, or corporation that believes in it?

Newcomers can and do think all kinds of things. "We," Narcotics Anonymous, have agreed in our Basic Text on our hope each newcomer finds a new way life and becomes a responsible member of society. Surely "we" can give "time," time, to let newcomers learn by our example, rather than from imposing dictated policies concerning proper language and what members should, or should not do, outside of N.A. The service structure in N.A. has a history of not letting things happen in God's time.

Narcotics Anonymous can die! If addicts continue to let our message be carried by members with unresolved resentments, problems with their self esteem, an urge to control and manipulate, and the desire to prove they are OK by making others seem not OK, then we will perish as a fellowship.

Our service structure, from bottom (groups now) to top is filled with this kind of member. Those of us who want our message carried according to the tenets of our Basic Text need to be more assertive in our Home Groups. Every addict that comes to a Narcotics Anonymous meeting needs to hear they are welcome, no matter what, or our fellowship just may die.

Ray U., Addict

**NOTE:** A friend/customer just stopped by to get some typing done (it's my business), saw this letter, and told me that a national treatment company is telling their patients not to attend Narcotics Anonymous because the Fellowship is: "...cliquish, cultist, immature, exclusionary, and focuses on the "problem" rather than the "solution."

Maybe, if everyone says you're acting like an ass, you probably should start braying for help!



**BUSINESS:** Our Traditions speak clearly to problems created by addicts and groups that pursue money, property and prestige. They forget their primary purpose. If you have a region that ever welcomes newcomers to their meetings or ever talks about anything but money, property or service structure prestige, please write and tell me where you are. I haven't seen my region or area service welcome a newcomer to their committee meetings in six years. Mostly the mucky-mucks in my region and area don't even say "hi" to members without service positions.

I been fighting this concern for money for awhile, and got into the fight over property and prestige in the last four years. I became part of the problem. I was fighting the disease. I should have learned from addiction that I had to surrender, not fight. And soon after quitting the fighting I began to have revelations about this whole NA money thing.

When the Basic Text was approved by all the groups and printing was first discussed - everyone - members, the World Literature Committee, the World Service Office, the trustees, the World Service Conference - everyone agreed to factor in profit to the cost of the book *Narcotics Anonymous*. I repeat, for emphasis: They all agreed to sell the book above cost.

The reasons to raise money through sales of the Basic Text were different, but all agreed it was a good idea to make money selling the book. They agreed it was a good idea to make money from Basic Text sales to do other things that each said would help carry the message.

The Fellowship was doomed by that decision to end up fighting for every year since and possibly to our end over that money, all the things that money made possible and all the resentments caused by who handles that money and how they do it and what they spend it on. A fight that continue to plague us - and this fight has cost us our dignity in federal court and our maturity and our recovery. If it continues we will lose our fellowship to the disease so eloquently defined by our Basic Text. How ironic that the very book that tells us about our pitfalls and how we can recover from them, may end up being the cause of our demise.

I've been fighting against this profit-taking for some time now - to no noticeable effect. I have also found out something else since surrendering to the dysfunctional and diseased service structure; I realize that if the groups are, really are, Narcotics Anonymous, then I need to be working within the group, not joining in combat with or being in the service structure. The answer to all NA's problems lie within the group. I and other members of our home group believe that the environmentalists are right: "Think globally, act locally!"

Our home group now adheres to a strict adherence to the 12 Traditions. We do not support any committee or board that is not directly responsible to those they serve. We no longer use any literature that has profit attached to it. We buy all literature, fobs, and medallions from the cheapest source. We use all money not needed to rent our meeting space and buy

supplies to provide literature to any addict that asks for it. We help other groups and addicts to buy that cheap literature so they can get it to still suffering addicts they come in contact with. We, along with another local group, started a monthly dance beginning in January 1992, that is devoted to carrying the message and is not a money-making venture. For the dance, we have flyers that state clearly that the three dollar donation is "suggested only" and that any addict can attend whether they have money or not. We are not going sell N.A. paraphernalia. We aren't creating a new committee to do the work. The money for the dance comes from each group each month and any excess money is divided between them at the end of the dance. We don't want a new service committee that becomes worried about money and forgets the dance's purpose of carrying the message. So any extra money will be immediately returned to the two home groups whose primary purpose is to carry the message.

With less than \$25.00 a week in donations our home group has been able to give over \$300.00 in literature directly to addicts in need during the last five months.

Our home group, "Against All Odds," is no longer automatically giving up its responsibility to carry the message to service committees. We offer financial and other assistance to groups or committees that can show us that our participation will help carry N.A.'s message directly to addicts that still suffer. What little money we have is to be spent on only the primary purpose. We will no longer just assume that we cannot do things ourselves.

I've just returned to writing this letter after a three week absence. Last week in my home group we celebrated a member's 14th anniversary. He was clean before there was a Daytona Area, before there was a Florida Region, before there was a basic text. Because he and others like him were clean we have NA in this area.

He is not appreciated by local and regional and world service committee members. He sometimes uses the word "sober." He sometimes forgets that we only use the word "clean." He sometimes forgets that nowadays we don't use the words "alcohol and drugs" any more. He still attends some AA meetings, just like he had to when he wanted to get clean and there was no NA here. He doesn't forget where he came from. So, newer members, now in service and feeling that they have the power to decide who is a "good" and "bad" NA member and how "good" and "bad" members talk, don't like this guy to come around.

During the short talk he gave at his anniversary he won over the hearts of many addicts around the table. His message was one of hope and recovery from addiction. His dedication to carrying the message to others in 12th Step work is esteemed in this area, not by those in the area service committee, but by the many who were introduced to N.A. through his service work in treatment centers.

He demonstrates to me that he has no resentment towards those addicts that reject him, he prays for them. I do fall into resentful feelings

sometimes, it takes step work to keep myself out of resentments. But resentful or not, groups, committees or boards that don't adhere to the 12 Traditions, and any group, committee or board that thinks some addicts are "good" and some are "bad" will not get my support. The Traditions tell us that all addicts are equal.

The dances have been successful. We have a DJ that played the songs dancers wanted to hear. Most of the crowd were newcomers and from half-way houses. Smiles were everywhere. Enough addicts attended that the first dance only cost the two groups \$30.00, \$15.00 each to carry the message of having a good time without the use of drugs. Less than a fifth attending paid the full suggested price of \$3.00, some gave \$2.00, some a dollar, and most nothing at all. The second dance had an excess of \$66.00. The groups split it. Revenue from the third dance was light \$50.00. The fourth dance was held within days of the L.A. riots and was lightly attended. It lost \$70.00. Our two groups are definitely having the dance again next month. We are sure the money to pay for it will come as needed.

Most of the Area Service Mucky-Mucks do not attend these dances. They are calling us a "renegade" dance committee. They won't attend a dance not approved by Area Service, they try to discourage attendance. I guess they haven't taken time to actually read the Basic Text they talk about so much. It says (any edition) that groups "...may from time to time put on activities." Well, they only lose when they can't put principles before personalities. They aren't in charge so they don't come. Oh, well.

As far as I'm concerned their actions and rap speak to the major problems in Narcotics Anonymous today. So many members, especially those in the existing service structure, are caught up in "money, property, and prestige." I believe that N.A. should get out of business, all business, and leave profit to the private sector.

Our dance will not make a "T-shirt." Any money over the cost of the dance will go back to the groups to carry the message. That extra money, if it ever comes, will not be used to think up some way to justify having a committee set up a bank account and begin the process of obsessing over how and what to spend it on.

"Think globally, act locally," means we can do what is right in our home groups, according to the 12 Traditions of N.A. and group conscience. We may not be able to stop ambitious and greedy trusted servants from abusing their lofty positions of trust. We may not be able to stop the organized and incorporated N.A. from selling recovery for inflated prices and using the money to further their own interests. However, we can, with the help of other concerned members, make sure our home groups strictly adhere to the principles found in our Basic Text. And our groups can ally with other groups of like nature to carry the message of recovery. We, the groups we belong to, the groups we become involved with, can, constantly, take a fourth step assessment by calling each other on our bullshit. The Basic Text says we can learn to "disagree without being disagreeable." I rambled, write SOS and you can too. Ray U., Florida



## "SHARED SERVICES" VISCIOUS ASSAULT ON OUR TRADITIONS

CALIFORNIA: High-quality fliers being distributed in Northern California Region in numbers a hundred times greater than conceivable interest level announce a February "WSC Committee on NA Service Workshop on Metropolitan Services" to be held in San Francisco "25-35 minutes from San Francisco International and Oakland International Airports." Among other things it states "The purpose of this workshop is to exchange information about shared services in a metropolitan setting." The Regional grapevine has it that this Workshop was meant to come to Oakland because of the shared service experience here, but that the local Hilton was all booked up for the desired weekend.

A phone call to Steve L. at the WSO number printed on the flier reveals that shared services exist in several metropolitan areas of the U.S. I didn't know that. I do have considerable knowledge of the experience in this East Bay Area. I was the last East Bay Central ASC H&I "Liaison Person", sometimes called "H&I Chair". In 1990 I was an active participant in the Ad-Hoc Committee who's work led to one Area becoming three, thus giving rise to "shared services" in the first place.

I am arguably the person most intimately familiar with the situation here and since I have not yet received an invitation to speak at this workshop am growing concerned that once again the truth and the membership will be swept aside in the self-interested rush of a service structure become government. By the grace of God and the existence of SOS you can read the following.

Dec. 1990 this Area split into the East Bay North, East Bay Central, and Mission Peak Areas. The number of meetings had grown to about 120 while GSR attendance at ASC was running somewhere about 15%. There was certainly a deep alienation from service in general and from the ASC in particular. It was intended that 3 smaller Areas would reduce that alienation and the "birth" a year ago was indeed accompanied by great optimism, at least in this Central Area.

There was and still is here a mostly unspoken sensitivity to an unprovable domination by trusted servants unknown in our Groups. The last ASC meeting of the old Area approved the split with a two-thirds vote and with the provision that the H&I Subcommittee continue as a subcommittee of all three Areas for one (1) year, to be financed by a number-of-Groups proportioned formula (20% North Area, 50% Central, 30% Mission Peak). There was an

agreement at that time that before the year was over the 3 Area Chairs would meet to discuss the possible extension of shared services.

Unfortunately, as the year drew to a close there were few H&I members around who had any memory of the agreement under which H&I had been operating. Fewer still cared. The Area Chairs never met. The H&I Chair never attended Central ASC nor did any other administrative officers of the Subcommittee. ASC guidelines were neither observed nor modified to reflect this shared situation. The shared H&I Chair WAS elected by Central ASC as required but in absentia. The H&I Chair is probably unaware of this to this day. Existing Area guidelines, copied by the new Area stipulate Subcommittee Chairs to be elected by ASC, "however, serious consideration should be given to the subcommittee's nominee, should there be one."

I took care that the Subcommittee's Chair was confirmed by my ASC, in a move I now regret, over some grumbled objections ("He didn't even have the respect to come down here!"). Had he not been "confirmed" though, a "constitutional crisis" would have ensued. A self-interested, self-perpetuating and wholly unaccountable bureaucracy had been born and was growing stronger and more capable of defending itself.

The new Central Area began life by electing "liaison" persons to the other two ASC's and to each of the shared subcommittees. I became "H&I Liaison" when the first occupant of the non-existent position got loaded (wonder if there's a connection). Non-position because it did not exist on paper, had no guidelines or requirements. Because I gave a monthly report, answered ASC questions, and was generally known and available, many in this Area took to calling me "our H&I Chair". Also named from the beginning was a Tri-Area Unity Day Chair who showed up once toward the end of the year when that Committee needed additional funding.

Finally in November a Tri-Area meeting was held to discuss the future of shared services. Presided over by the last Chair of the old ASC, I was dismayed to discover that I was the only Central ASC representative present and that the proceedings were well under way in my absence. The meeting did produce a recommendation that H&I divide, among other things. This printed recommendation disappeared and other participants became unavailable for talking.

It was at this point that I recommended to my ASC that it not extend the shared H&I agreement. My reason for abandoning neutrality on the issue was simply that sharing required communication and that current events must have been confirmation that many people were indeed contemptuous of my Area. What I did not know then was that the Regional H&I Chair was employing the full weight of his position and personality behind the scenes to keep the Subcommittee as is.

At the end of November some of the H&I members met in special session to discuss not the end of the years agreement but internal modifications of it's own guide-lines! Inexplicably, some members from Central Area showed up at the wrong location and never did find the meeting. I brought up the issue of the end of the years agreement and was then received the full attention of those present in a manner I can only describe as a gang-rape - a restaurant table surrounded by caucasian faces cruelly twisted in paroxysms of self-righteous rage. One member even brought his non-member wife who took a turn heaping ridicule on me. A self-important, self-perpetuating bureaucratic organism had turned from able to defend it's "proprietary" interests to being able to launch viscous attacks in its own perceived defense.

It was stated at this time that an H&I subcommittee need be directly responsible only to Regional H&I.

At the regular H&I Subcommittee meeting in December the Regional H&I Chair appeared and suggested that "the Subcommittee use it's Subcommittee Group Conscience (sic) to force the Central Area Liaison Person to retract his recommendation to Central ASC".

As the Central ASC met on December 28 to address the shared service situation and to hold it's own annual elections, in came a gang of strangers made up largely of H&I executives who proceeded to nominate and elect each other to Area positions with the assistance of two or three regular members. Guidelines were ignored. It is now known that our Central Area elections were being announced in North Area recovery meetings prior to December 28. Even a relatively new GSR says it was apparent that something prearranged was going down.

In fact what has gone down here is but a microcosm of NA service everywhere. Service boards or committees will develop egos, or lives-of-their-own. Our disease kicks in where Twelve Steps and Twelve Traditions are not applied. To the extent that the Ultimate Authority is not deferred to and "directly responsible" has come to mean "let the administrative officers vote too" we have created a monster.

Here we must now consider the possibility that a committee once "shared" can never be got back. Here we have heard a great deal lately about unity. Here we have heard a great deal lately the ultimate justification, "But we're just doing good work - carrying the message. I know it will outrage some and I am sorry, but I cannot get one thought out of my head. Hiller had a program of recovery for the German people.

Oh, did I mention this Central Area is mostly Black?

Fred S.



