



# 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 inference 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. Newslines. 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 newlines. It is good business for our WSO Inc. - to do this and by the nature of WSO Inc. this advertisement sheet called Newlines 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.

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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 s 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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