



Speaking Of Service

Dedicated to Open Discussion of Service by Members of Narcotics Anonymous

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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 and 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 consciousness 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 NOTEThe 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 revised and 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 fellowship 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

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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 ie 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. lee 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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