

New Awakenings

Unity and Fear

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

We have all heard these words so often it is easy to overlook their true beauty and spiritual power. It is commonplace at conventions in N.A. to poke fun at them by saying the word "boing" after the reader says "springs" and to say the word "rip" after the reader says "tear". These things we do at an event such as a convention are relatively harmless; after all, we learn not to become to "serious" about ourselves or other addicts in recovery. However, it bears bountiful fruit to look at the word "vigilance" and see what it really means. Likewise, another word in our basic text which describes our Traditions is "inviolable". These words cover conceptual matters that are the fundamental nutrients in any healthy service structure. More simply, it is these conceptual matters that, when understood, allow groups to interact with each other in a constructive and positive manner. In Webster's New Collegiate Dictionary vigilance is defined as "The quality or state of being vigilant" so from the noun "vigilance" we go to the adjective "vigilant" and see this definition: "Alertly watchful especially to avoid danger." In the same dictionary "inviolable" is defined: "secure from violation or profanation; secure from assault or trespass." I'm not going to define every word used - if you need, please go to your nearest dictionary.

Why are these two words so important? It is very simply this - "inviolable" describes the very nature of our traditions, and that nature is profound in its simplicity. The words are describing how our traditions should be treated. "Vigilance describes the type of action we as members of home groups need to take in order that our traditions remain secure from assault or trespass, secure from profanation (okay - here's the deal, profanation is "the act or an instance of profaning." "Profane" means, and this is indeed startling, "to treat with abuse, irreverence, or contempt; to debase by a wrong, unworthy, or vulgar use.") When we put all these words together a clear picture emerges about the nature of our traditions and

our individual and group responsibilities to protect them. This is the starting point of what I will call the profanation of our first tradition and the ramifications in our other traditions of this profanation.

The problem many of us have with those that use the word "unity" as a rallying point when referring to tradition one is this - through innocent neglect and not necessarily deliberate contempt, most addicts in recovery, most addicts in service, are and have profaned tradition one. "Our common welfare should come first; personal recovery depends on N.A. unity." On the surface these words appear to be clear and understandable - I know of no addict who is currently getting recovery through the twelve steps of Narcotics Anonymous only, who would disagree that our common welfare is just that - recovery from addiction through N.A.'s twelve steps. What truly polarizes addicts is the concept of unity. This concept must be visited before we can see why vigorous personal action is needed to "reclaim" the traditions to maintain Narcotics Anonymous as we understand it.

Sometimes it is easier to define a word by saying what it is not. This is not very exact, but it is useful. I think most addicts from wherever they come will agree, unity is not conformity. Many addicts however, in saying this, don't realize how important it is to see where our unity truly lies. When we were out there using chemicals, our will and our lives became so monotonous and we were controlled by something so monstrous that we lost all of our freedom to be the loving and caring individuals God intended us to be. No matter what or how much we used, we all were "like thinkers" (for lack of a better word). What we all have in common is the loss of personal freedom (the pamphlet "Another Look" speaks of this disorder). What the steps offer us is the complete freedom to find out who we are and what God wants us to be. Most of us had so little freedom that a goal of achieving such a state of being is most attractive.

continued on p. 8

BUBBLES

...sought through prayer and meditation...

So many bubbles..., random ideas floating to the surface and bursting...

The substance of the idea is obscured as it rises through the murk of my subconscious. When it nears the top the shadow of a thought is partially visible, distorted by the bubble; out of focus through the murk. When it comes to the surface I can see it clearly but still the bubble distorts. They often stay there, clear but distorted, at the top of my subconscious, for a long time. When the bubble bursts the light of my understanding projects the idea clearly on the screen of my conscience. Sometimes the light is so bright they are burned there forever. Mostly the light is just bright enough to display them clearly for a moment, till my memory zips them up and compresses them neatly in a corner. Often, the light is so dim or the bursting so frequent that the screen appears to me only as a subliminal flash. All of the ideas trigger a feeling which can vary from joy to relief to panick to despair. My spiritual condition seems to determine how bright the light of my understanding is, how frequently the bubbles burst, and how distorted the bubble makes the idea inside as it rises to the surface...

Publishing Box

The need to communicate preceeds our ability to find our way together. This is a free press for a free society. We have evolved but two points of editorial policy: 1) Censorship for content is abhorant. What you write is what you get. 2) Names of individuals will not be printed after letters/articles. Names and addresses of NA Groups or committees desiring communication will be.

NA members, Groups and committees should feel free to reproduce any parts of the *New Awakenings*.

We are heartened by response to the first issue. Those donations above cost allow us to introduce ourselves to those who have not yet responded.

Financial Statement

Donations received:

Florida	25.00
Michigan	4.00
Washington D.C.	5.00
Pennsylvania	8.00
Michigan	20.00
Michigan	20.00
England	10.00

Total 92.00

Expenses:

Paper	11.94
Printing	108.00
Postage	30.16

Total 150.10

ALL ELSE IS NOT N.A.

Long ago, there was a saying that helped members of Narcotics Anonymous deal with the various elements that try to intrude on our way of life. When the business concerns of N.A., or the committees that we form to serve us, began to get caught up in this, we would say, "All else is not N.A."

This handy phrase helped us keep things straight. It didn't mean we weren't grateful to those who helped us. It didn't mean we have an *attitude* towards anyone or anything not N.A. It did mean we don't like bosses. It meant NA members set up and were responsible for the meetings of Narcotics Anonymous in the various places where our meetings are held. It strengthened us and made us aware of our spiritual responsibilities. It kept us from feeling betrayed so badly when some of our servants get out of hand.

Our trusted servants were responsible to serve us, not to control our actions or manipulate the information we were allowed to receive through service publications. The phrase "All else is not NA" helped us focus on the spiritual facts of the program instead of the arrangements and activities of those who act on our behalf sometimes. It is easy for us to get things like this turned around.

When our Basic Text was written, this line was included under the Traditions. It was later the subject of some discussion and as a result a few members in world services who didn't agree with the line were in a position to exclude it from the material.

That was OK for then but now ten long, hard years have passed and many members still see N.A. as a spiritual, not religious program of recovery from addiction. Not just from drug addiction or addiction to narcotics as our name would imply. We have grown. Many, if not all members, have realized for some time that once the chemicals are taken out of the picture, our addiction stands intact and ready to deal with us if we do not find a way to deal with it successfully.

Our need for spiritual integrity will always be great. Emptiness seems to result wherever we try to place something other than our spiritual yearnings and experiences in the center of our programs.

N.A. is not a business. We have some needs and functions that may involve collecting and disbursing sums of money to get literature printed or to put on a convention. This is a scaled up model of what we experience in our groups. Never should our coffee chair feel more important than our members who come to care and share the N.A. way of life with one another.

Trusted servants serve our group and

fellowship needs at many levels. They are enjoined to avoid the error of thinking themselves governors, rulers or directors. This would be untrue and create problems. Our trusted servants have to keep faith with the members they serve. Other goals must never come ahead of the carrying of our message to those who come to N.A. seeking recovery. There can be no more important persons than these for us. Those of us who are clean and reached a level of gratitude serve only to balance the scales with those who helped us. We help others in our turn and do for others what has been done for us. Further, many of us believe that helping others is the key to our ongoing recovery and part of the reason we were able to escape the clutches of active addiction.

It is easy to slip back into spiritual laziness and let others deal with the things we cannot. "Cannot" may be "will not". "Will not" can lead to big trouble if we expect spiritual growth. One of the greatest verities for us is that abstinence alone is not enough to keep us clean. Spiritual growth, a sense of emotional health, the ability to tolerate increases in our honesty and the alleviation of our obsessions and compulsions is fundamental to recovery. The hole in the gut must be filled. Confusing spirituality with morality would put us in the category of churches and other institutions that seek to promote goodwill, health and well being among people in a variety of ways. There is nothing wrong with these efforts, it's just that we are not a business and we are not a church.

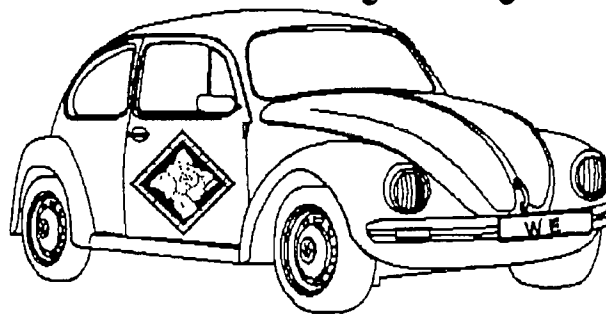
Worldly concerns are not the source of our disease. For our spiritual fellowship to survive, we need to look long and hard at our goals and our resources. If we promise to share freely that which we were freely given, we can hope to live up to it. If we promise to provide recovery and various levels of assistance to addicts seeking recovery, we have crossed a line and risk spiritual bankruptcy. You can't bankrupt God. Spirituality is shared human experience of what goes beyond the world and fills the needs we have for a sense of comfort and well being. Once we learn to apply spiritual principles in a practical way, our lives improve dramatically.

It is true that not everyone can do this with equal results. What is right for one may be wrong for another. We can't predict outcomes. We can say that for those of us who have given this program our best, we have been surprised and amazed. Our actions and commitment to recovery reflect our gratitude.

*Recovery Writer's Guild
375 Franklin Avenue
Aliquippa, PA 15001*

Who's Driving This C.A.R. Anyway??

If you take a close look you just might be able to figure it out. The traditions say "We may create boards or committees DIRECTLY responsible to those they serve". This is one year that may go down forever in the records as one where our leaders governed us into organization. Since the hiring of a full time office manager in 1983 we have been constantly "Stoned" into being more business like. Do we have to complete this move by C.A.R.???



We open this year with an idea that was "Gratefully" submitted a number of years back by one, that many would, say harmed the fellowship in his vigilance. It was laughed and jeered at that time, and now it is trotted out as the solution to what we can do to slow down this run away vehicle. An inventory of the Fellowship. What ever happened to working the first 3 steps before doing an inventory? We can applaud this idea if more comes of it than just the introduction and hard sell of the new guide to service and the proposed super board. The placing of seven hours on the agenda for new business sounds great, if it's used for something other than deciding things that the fellowship hasn't even had the time to consider.

The proposed motion of no additional projects for the year is a hard one to understand. On one hand it makes sense to do the slow down, on the other it does not show in the rest of the C.A.R. that the other committees understand that their presentations of things to be done are not old projects but new ones. This will certainly allow for a great deal of funding to go for the discussion of what's next. Somehow I think it would have been fair to put this into context with the release of the new guide to service. The idea of canceling Quarterlies is not new, it was done when drastic changes had to be made to the then 12 Principles /CONcepts. This is not clear in the motion, yet meetings of the committees and meetings of the entire committee have not been mentioned. How will PI and Lit. do what they want?

Here in the C.A.R., P.I. proposes a whole new structure of business for itself. The marketing of the fellowship. Really big business. Literature is going right ahead with what it does. No more out in the open sessions around the country this year, except for the inventory. Sure sounds like "we know what is best, just leave us alone and we'll take care of it."

Have we gone down the road far enough to finance this machine or is the true vehicle to come the Guide to Service??? Product has been the motivation for the last several years. This caused some major detours from asking the fellowship what it wanted. Do we really believe that we have mapped out a course we must take?? Doing an inventory AFTER writing the guide seems wrong. We have fostered such apathy and disinterest that we have not a group conscience, but a service conscience.

So much in this C.A.R. about money. A way to finance the Guide to service, without saying it, KILL QUARTERLIES. No new projects, except the selling of the fellowship, excuse me, marketing. An additional needs IP, forgetting about the BOT's additional needs committee? No longer writing a step guide, but now step guideS. You will probably have to buy 12, instead of one. Survey? They didn't believe our last figures so what makes it different the next time? What speaks for us is the changed lives that we live. Tell that in the information to the public.

Perhaps the hardest thing to look at is the statement that we need to TARGET minorities and SPECIAL INTERESTS. Have we now decided that they ARE different? That they need special recognition to be included in our fellowship? All of the meetings I have attended have welcomed everyone to their meetings and read to them that this didn't matter. Now it does?



Many times the WSC subcommittees. have used detours around policy to do things in a way that the fellowship hasn't already approved. This year it comes from of all places, H&I. It doesn't stop here though. The new policy for the translation committee is all they have to

do to change their policy is tell some people that they have. This doesn't seem much like direct responsibility to me, more like independence and self will. P.I. just comes right out and tells the conference that the direction that they give should be general in nature. Is this showing confidence in the conference or a disregard for a conscience? Stranger still, the decision making in this committee would only require 4 out of it's 12 members to make decisions for the entire committee with a quorum requirement of 1/3.

There are several motions of interest from different states. They range from one that didn't understand the Lit. development process {Mich.}, to those that are great, like mandating budgeting and a call for cheaper literature. Yet these will be sent to committee and many may never see the light of day for another year or so. Yet the conscience of a region is behind these motions and it shows the various stages of understanding in the fellowship. That we all are still learning out here. That alternatives still are being sought and there are many many ideas to pursue. The small awareness of this could indicate to all that we are still evolving and this push to some end alls from different areas is maybe, just maybe, a little premature.

Well in place of what might have been conclusions from this addict I must include something different here. A lot has happened since I began writing this. There will be many amendments to what was originally submitted to the fellowship for their approval. In a year with so many important items to consider, we find one of the most poorly presented CAR'S to date. A new message of recovery on our steps and traditions with only 90 days to respond. A try at protecting and explaining our literature process with the false assurance that all input was used to write this piece. Policy changes and project shutdown.

I'm sure glad that the alternative structure idea has come out into the open to be discussed. The apathy that the fellowship in general has shown towards their involvement with the WSC process is clear. There is something new needed OR a small group of people will decide what's good for us all. Why have we decided not to use the talents of this fellowship? If we take the time to look at what has happened in our past, with the seriousness it deserves, we will find our future there. The number of regions that have become more dissatisfied with the direction of the WSC has taken is quite clear. Perhaps we need to take a closer look at this. Before we crash and burn!!!!!!

KEEP AN OPEN MIND AND DO GODS WORK

Little left once your Group pays the rent?

ALTERNATIVE NA LITERATURE

NA Fellowship articles, documents, leaflets can be mailed for pennies on WSO's dollar. U-print modem downloads also possible by arrangement!

Healthy Change

P.O. Box 42
Columbiana, OH 44408
216-482-4932

WORLD SERVICE CONFERENCE 1993 MOTIONS

MOTION 1

That the World Service Conference engage in an inventory process, taking on no new projects during CY 1993-94.

Maker: Interim Committee

MOTION 2

To approve Addendum L, "Interim Committee Travel Guidelines."

Maker: Interim Committee

MOTION 3

To approve Addendum B, "Fellowship Intellectual Property Trust."

Maker: World Service Board of Trustees

MOTION 4

To approve Addendum C, "Internal Use of NA Intellectual Property."

Maker: World Service Board of Trustees

MOTION 5

To rescind the motion approved on May 3, 1981, that reads as follows: "The name, Narcotics Anonymous, cannot be used on flyers for dances, conventions, etc. The symbol (NA) can be used on flyers." (TWGSS '92, pg. 25)

Maker: World Service Board of Trustees

MOTION 6

To delete from the last sentence of the first paragraph of the WSB Operational Procedures the words "do represent" and replace them with "strive to be representative of" (TWGSS '92 p. 13).

Maker: World Service Board of Trustees

MOTION 7

To accept the "Public Relations Statement of Purpose" [contained in the trustees report].

Maker: World Service Board of Trustees

MOTION 8

We recommend the continuation of shared membership between the World Service Board of Trustees and the WSO Board of Directors for the next year as a means of facilitating communication between these two boards. However, we recognize that a permanent resolution of our communication difficulties will be found only in a combined board.

Maker: World Service Board of Trustees

MOTION 9

That... three paragraphs (from pg. 58 of the Basic Text, Fifth Edition) be added to the traditions group reading card sold by the WSO.

Maker: WSC Administrative Committee

MOTION 10

To approve Addendum D, "World Services Translation Policy."

Maker: World Services Translation Committee

MOTION 11

To approve addendum E, "World Services Translation Committee Internal Guidelines." These guidelines may be revised by the committee subject to approval by the Interim Committee and notification to the conference participants.

Maker: World Services Translation Committee

MOTION 12

To continue the WSC Outreach Ad Hoc Committee for the 1993-94 conference year.

Maker: WSC Outreach Ad Hoc Committee

MOTION 13

To approve the audio tape, "H&I Mock Panel Presentation/H&I Orientation."

Maker: WSC Hospitals and Institutions Committee

MOTION 14

To approve formation of a world services task force that will, after consulting with survey professionals, develop a questionnaire and a plan to conduct an internal survey of the fellowship in 1994.

Maker: WSC Public Information Committee

MOTION 15

That the following revisions be accepted in the pamphlet, NA: A Resource In Your Community:

- 1) That [figures on the growth in numbers of groups]... be included after the section, "How Does NA Work."
- 2) That the word "survey" be replaced with the word "poll" in the section titled NA Member Survey Results."
- 3) That the section of the poll called "Clean Time" be deleted.

Maker: WSC Public Information Committee

MOTION 16

To approve addendum F, "TWGSS Policy re. WSC Public Information Committee," as a replacement for the section in TWGSS '92, page 22, titled "Public Information Committee."

Maker: WSC Public Information Committee

MOTION 17

To approve addendum G, "A Guide to phoneline Service."

Maker: WSC Public Information Committee

MOTION 18

To approve addendum H, "It Works: How and Why."

Maker: WSC Literature Committee

MOTION 19

To approve the following as the WSC Literature Committee's "A" work list for the 1993-94 conference year:

- 1) Narcotics Anonymous Step Working Guides.
- 2) H&I and the NA Member (revision)

Maker: WSC Literature Committee

MOTION 20

To extend the moratorium on changes to the Basic Text by an additional five years ending in 1998.

Maker: WSC Literature Committee

MOTION 21

That, for the purpose of nomination and election for all world service positions, nominees are not required to be present at the annual meeting of the World Service Conference...

Maker: WSC Policy Committee

MOTION 22

Be it resolved that RSR work groups have proven to be an invaluable resource throughout the year and during each World Service Conference annual meeting; further, that, as conference participants, we wish to better develop and utilize this resource. Therefore, WSC leadership shall facilitate the organization of groups of RSRs. These groups shall work throughout the year and serve the World Service Conference during the annual meeting.

Maker: WSC Policy Committee

MOTION 23

That, following the 1996 convention, the World Convention for Narcotics Anonymous be held every two years.

Maker: World Convention Corporation

MOTION 24

That the World Service Conference implement a three-year moratorium on all new literature development to begin upon final approval of "It Works: How and Why." Furthermore, that the World Service Conference Literature Committee resources be redirected to support the translations process and that all literature revision projects currently under consideration by the WSC Literature Committee be given to the WSB Literature Review Committee for completion.

Maker: Mid-Atlantic Region

MOTION 25

The WSC treasurer shall present at the annual meeting a list of possible priority and discretionary expenditures which shall be ranked by the RSRs. This list should be designed in a clear, precise fashion so that it can be followed.

Maker: Wisconsin Region

MOTION 26

The Interim Committee shall follow the rankings assigned by the RSRs at the yearly conference when disbursing funds.

Maker: Wisconsin Region

MOTION 27

Members of the Interim Committee shall abstain from any discussion of or voting on discretionary travel by themselves.

Maker: Wisconsin Region

MOTION 28

That the WSC strongly recommend to the WSO Board of Directors that they change the booklet An Introductory Guide to Narcotics Anonymous to a less expensive booklet style similar to the booklet Twelve Concepts for NA Service and reduce the price to \$1.00 or less.

Maker: New Jersey Region

MOTION 29

That the WSC Literature Committee separate the IP "Recovery and Relapse" into an IP on "Recovery and Relapse" and an IP on "We Do Recover" and put both IPs out for review and input.

Maker: New Jersey Region

MOTION 30

When the WSC creates ad hoc committees, it will do so for specified periods of either one or two years. At the end of the specified period, such a committee automatically ceases to exist unless specifically reauthorized by two-thirds of conference participants. Reauthorization will be for no more than one year at a time.

Maker: New Jersey Region

MOTION 31

To change the Fellowship Intellectual Property Trust; the Trustor, Trustee, and the Beneficiary to as follows: Members of the Fellowship of NA are the owner, settlor, and trustor. The WSC is the trustee of the trust. The still-suffering addict is the beneficiary.

Maker: New Jersey Region

MOTION 32

To table the Fellowship Intellectual Property Trust to after the "Guide to Service" is completed and approved.

Maker: New Jersey Region

MOTION 33

That the WSC adopt guidelines stating that the members of the WSC Administrative Committee have one vote collectively at the WSC, expressed through their chairperson or in the absence thereof their vice chair. All other conference participation privileges will continue to be granted.

Maker: New Jersey Region

MOTION 34

That the conference strongly recommend to the WSO Board of Directors that it change Article 7 of its bylaws, "Officers", to reflect the direct elections of the chair and vice chair of the board by the WSC voting participants at their annual meeting.

Maker: New Jersey Region

MOTION 35

To amend the TWGSS '92 by adding to item 3 on page 13 a provision that the chairperson and vice chair of the World Service Board of Trustees are directly elected each year by the WSC voting participants at their annual meeting. This provision shall take effect at WSC '94. If necessary, the "World Service Board of Trustees Internal Guidelines" shall also be changed to reflect this provision.

Maker: New Jersey Region

MOTION 36

That the "Guide to Service" be put out for fellowship review for one full year prior to approval.

Maker: Chesapeake and Potomac Region

MOTION 37

That the WSO mint an "eternity" clean-time medallion.

Maker: Iowa Region

MOTION 38

That the WSC form an ad hoc committee to look into the practicality and financial impact of having the Conference Agenda Report professionally translated, interpreted, and made into brief, succinct terms. (Layman's terms.)

Maker: Northern New Jersey Region

MOTION 39

To make the following changes to our steps and traditions:

Step Three: "We made a decision to turn our will and our lives over to the care of a God of our understanding."

Step Seven: "We humbly asked God to remove shortcomings."

Step Eleven: "We sought through prayer and meditation to improve our conscious contact with a God of our understanding, praying only for the knowledge of God's will for us and the power to carry that out."

Tradition Two: "For our group purpose there is but one ultimate authority—a loving God as may be expressed in our group conscience. Our leaders are but trusted servants; they do not govern."

Maker: Australia Region

MOTION 40

That the WSC Literature Committee forward all literature correspondence to conference participants and regional literature subcommittees.

Maker: Australia Region

MOTION 41

That "Just for Today" be translated into French as a priority.

Maker: Quebec Region

MOTION 42

That the WSO Board of Directors be directed to publish all NA regional convention information in the WSO Newslines. If not actually in the Newslines, then at least have the information on an insert sheet mailed with the Newslines.

Maker: Free State Region

MOTION 43

That the "NA History" project be added to the WSC Literature Committee's "A" work list.

Maker: Michigan Region

MOTION 44

That the World Service Conference be held every two years.

Le Nordet Region

MOTION 45

To make translation of "Just for Today: Daily Meditations for Recovering Addicts" the top priority of the World Services Translation Committee and the World Service Office.

Maker: Le Nordet Region

Note: A number of admin amendments are known to exist but were, as of 3-27, still not available.

Also news: The "final" Guide to Service has been delivered to RSR's.

WSC '93 begins April 24.

from page 1

Let's look at the N.A. symbol. There we see that the sides of our "pyramid" lead to a single point - you guessed it! Freedom! The explanation of our symbol in the basic text tells us that the broader the "base" of our "pyramid", the higher the point, freedom, becomes. We are limiting ourselves when we perceive the base, the growing base, as we call it, also has a spiritual component. The best way to describe this component is to say the more varied our spiritual viewpoints, the more, for lack of a better word, "types" of recovering addicts we have, the broader our spiritual base becomes. To tie all this together with tradition one all we have to do is see how our "unity" is actually in our "diversity"! This is, for some, a startling revelation.

What has happened in Narcotics Anonymous over the last decade or so is we have grown so rapidly we are afraid, we fear, a fellowship that welcomes all voices without attaching labels to them. There was a time when a large diversity of opinions could be heard in N.A. meetings and in N.A. services, a time when diversity was the main element in views expressed and votes taken at the World Service conference. Sure there was a lot of conflict, but at least voices were varied. Over the years we have become so afraid of ourselves and so untrusting of God that we've allowed our "Fellowship Conscience" to become watered-down. Votes at the World Service Conference have become a barometer of this fact. These votes now seem to be expressing that there is a "party-line" - the twelve concepts call this "party-line" this "like-thinking", the "majority voice". The false assumption is that a vote at a World Service Conference is the "Fellowship-Conscience". This false assumption snowballs and what we fail to see is the very possible scenario that such votes may only be "Fellowship Opinion". If there is a difference between "group conscience" and "group opinion", there has to be this dichotomy at all levels of service. We can't really believe that because something happens at a World Service Conference then it must necessarily be the fellowships conscience. We would be lying to ourselves.

There are some basic reasons why our fellowship services and our members' philosophies, our members' personal spirituality, have become watered down. Again, it's a non-deliberate profanation - a profanation

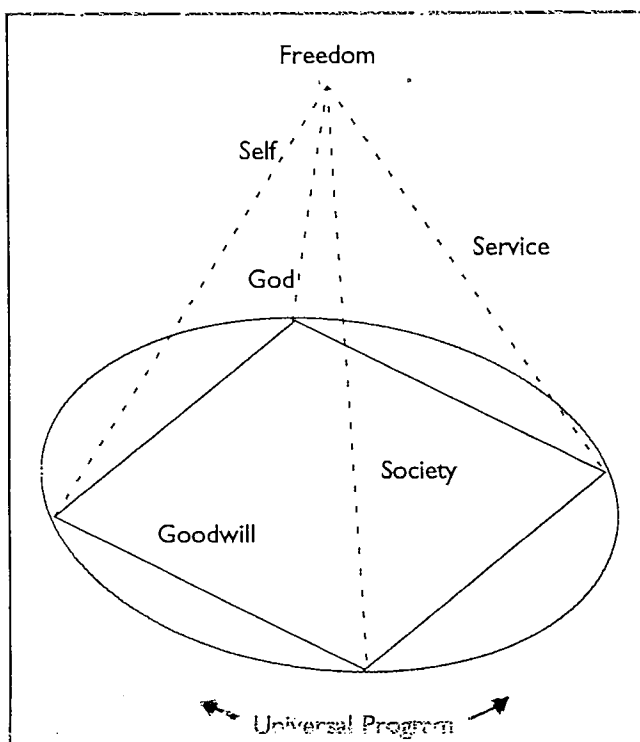
of our ninth tradition. Tradition nine describes how our groups can exercise spiritual freedom by furthering our service to ourselves and society by the creation of service boards and committees. The profanation is lack of exercising our responsibilities as N.A. home groups to provide these boards and committees with a continuing supply of new trusted servants who could bring much needed "fresh" ideas to the table. This problem starts right at home. All of us have seen meetings which have regular attendance of 20, 30, 40, or more addicts struggle to develop trusted servants so a meeting can have a true home-group with individuals seeking a conscience from our ultimate authority. To follow through, all of us have seen area service committees, regional service committees, and world service committees where

trusted servants merely play "musical chairs". This problem of support is an epidemic, a widespread disease that enlarges exponentially every day. It is no real mystery why N.A. services have lost a diversity of flavors and we currently sit in a situation where everyone is "vanilla" or everyone is "chocolate". We expect our services to reflect a diverse fellowship but we don't take our end of the responsibility as groups. Why?

This last question is one too complex to handle - groups are individual addicts - as such they work steps or go crazy. To sum this up with a step analogy - one mostly directed to N.A. members who figure whatever

happens to N.A. services is God's will. In step 3 we make a decision to turn our will and our lives over - but that decision must be followed by action if we want any kind of progressive recovery. Likewise, if we make a decision to let "God" do the work we surely fail. Let's practice traditions and recognize our serious responsibilities as groups to faithfully take action where N.A. as a whole is involved. Sitting back doesn't work. Sitting back we have created a one-party rule - and the WSC label "conference approved" smacks distinctly of government. To all members I wish you luck and send my prayers - take action - take back your fellowship or one day you'll wake up and not recognize N.A.'s "new fangled" services. Get up and take action - only in this action will God spur us along to adhering to spiritual principles in N.A. services.

Anonymous



Pivotal Moment In History Part 2

continued from last issue...

It seems clear to me that they are in contempt of court [*This was written prior to the October hearing in the case WSO, Inc. vs. Moorehead-Ed.*] I am no lawyer, but I had to educate myself in the law when I filed a lawsuit a few years ago. I am also good at analyzing written language. In the court agreement of 1991, they agreed to submit certain motions regarding our literature to all registered groups. Instead, they placed motions on the W.S.C. agenda on whether or not they should do that. That is not what the agreement stated. This seems to me a clever dope-fiend move to manipulate the agreement. They further showed their bad faith by speaking out against the motions, and voting as a solid block against these motions. (The exception was Greg P., who voted in favor of the motions.) WSO, Inc. also agreed to work with several members of the fellowship (Grateful Dave, Bo S., etc.) in developing the literature trust. As most of you know, they showed bad faith there, as well. It is clear they never intended to relinquish their theft of the basic text. As good politicians they only wanted it to seem like they were working with the Fellowship on that issue.

In all of this, they are not only hustling us, they are hustling the judge. I understand that some members are taking up the lawsuit after Grateful died. My suggestion is - file a contempt of court motion. Such a motion will have even more ammunition once the next approval form trust document comes out. It will ignore most of our feedback; it must, because our goal - that the Fellowship own the book - and theirs are mutually exclusive.

Beyond this current case, I can think of two other law suits. it can be proven "beyond a reasonable doubt" that the Fellowship is the true author of the book; that the book was given to WSO, Inc. for custodial purposes, i.e., for copyright protection by a corporate entity; and that said corporate entity then altered the copyrights to make itself the owner. This is copyright fraud, as well as outright theft. Such a lawsuit could seize the book from WSO, Inc. and return it to the principle "authors", who could then establish a safer corporate haven for it.

Another lawsuit involves WSO, Inc.'s role as a fiduciary trust in accordance with the laws of the State of California. WSO, Inc. has a long history of circumventing the will of the Fellowship. The basic text, "How & Why", unauthorized price increases, their bellicose actions leading up to the lawsuit, and much more. There is also the likelihood of financial malfeasance and perhaps even outright financial

corruption. Consider that we are putting addicts in a situation where they are managing a multi-million dollar business with very little accountability. Then consider the WSO by-laws. Article 6.04 of their by-laws permits the WSO, Inc. to conduct "up to 49%" of its business with "interested persons", such as BOD Directors, or their families. It also states that exceeding the 49% limit has no effect on contracts and agreements made by WSO, Inc. (In other words, there is no limit, really.) Article 9.08 is the article to which members are referred by WSO personnel when inquiring about the corporation's finances. It states that only Directors, or their agents or attorneys, are permitted access to the WSO's books. Members of the Fellowship are not permitted access. Nor is any kind of independent audit done, nor any kind of thorough financial report made, nor any kind of budget proposal presented. For the most part, we don't know what they are doing with the money (millions) that WSO, Inc. takes in.

This situation practically begs to be taken advantage of. It is actually unfair of us. It is actually unfair of us to put addicts in such a tempting situation. Corruption and outright embezzlement could be accomplished with relative ease, by someone who knew what they were doing, behind the veil which shields WSO, Inc. from the Fellowship's scrutiny.

A lawsuit challenging WSO, Inc.'s fitness as our fiduciary trust would have the power to deliver to World "discovery motions" which would give those filing suit complete access to WSO, Inc.'s books. I have a feeling that what would then be found would sink WSO, Inc. and perhaps negatively impact the well-being of some Board members.

My feeling is that, unfortunately, legal action seems to be our most viable alternative. (To those who are involved in the current lawsuit, I am willing to help out in any way I can.)

I do have one other idea. In the infamous Guide to Service, there is one chapter I really like. It is the chapter on national service communities. It gives every nation on earth (except the United States) the right to establish a national service structure that will best serve that nation. Neither World nor any other nation can infringe on that right.

Why not us? Why should we be the ONLY NATION that lacks the freedom to create our own service structure? The Guide to Service will probably go up for approval at the 1993 WSC, unless World unilaterally implements it. (The Georgia RSR told me the incoming WSC Chair said they might do that. The 12 Concepts delegates to them the authority to do that, I suppose.) Maybe we should propose at the '93 WSC that American regions have the right to vote, by themselves, on whether or not to approve the chapter on national service in the U.S. We could challenge the international Fellowship that they don't have the

right to impose on us since they have the right to do that, especially considering that we support many of them.

This might be a way that a sizable segment of the American Fellowship could decide to form its own national service structure. Simply a choice to exercise the rights the rest of the Fellowship enjoys. If some of us, let's say the East Coast or even a scattered collection of regions across the country, could unite and do this, World could not say no. Once we had a new national service structure in place, World would be largely irrelevant to us. WE would need, through legal action or otherwise, to secure our rights to publish literature. Once that was done, we would need nothing from World. We could go to the new WSC once a year and check in, and that would be it. For me, that is the ultimate goal. To make World no longer a source of trouble for the Fellowship, at least in the U.S., whether by taking away their rights to our literature, dismantling them altogether, or creating a national service structure which makes them irrelevant. Not by running away and creating a new service structure. I believe that effort would be doomed to failure. Let's stand and fight for what we believe in. Spiritual principles are on our side, as long as we stay within the Traditions and keep our focus on restoring autonomy to the Fellowship.

These are some ideas I wanted to share with you. Please share your ideas with me. I am prepared to do whatever I can to help restore the Traditions.

Yours in Fellowship

Unity and Recovery

Dear Clean Times, *[This letter was previously submitted to the newsletter Clean Times of London, which did not print it]*

In our Fellowship there are many differing viewpoints about how to carry the message to Addicts. Over the years we have seen the way we handle this diversity can cause great harm. People say if you don't believe like me then you are causing "Disunity".

The Chapter on "Our Symbol" says that our total program has room within for all manifestations of the recovering and wholly recovered person. The Basic Text says that application of our Traditions is the answer to communication problems, differences of opinion, and internal controversies. It also says that the Traditions are our Unity. There are many differing opinions in our Fellowship today. I feel strongly and have an opinion about most of them. Does this make my opinions right and the others wrong? I don't think so! If they both follow the Traditions wouldn't they both be right? Of course! The Traditions are the only measurement of right and wrong, or maybe it would be better to say "what is good for us" and "what is not".

When are we going to learn to allow others the right to live this NA Program the way they feel is right for them. I'm not talking about adapting the Program to our lives, but we should be able to decide what each spiritual principle mean to us.

One example is group conscience. Some people believe that it is a majority vote of a group, steering committee, or any other committee. Others believe that it is the expression of god at a Home Group conscience meeting and all else is not. Some people say "Higher Power" and others say "God". Some say "Him" or "Her" or "It" or "God as we understand God". Some people believe in paid Addict workers at our Service Offices and others do not. Some people believe in our new literature process and some people believe in our old literature process of all Addicts participating in writing and approving our literature voluntarily.

I have an opinion about each of these and many more. Am I right or wrong or do I just have a different opinion. The problem comes from our reaction to different opinions. To often it is anger. It comes out in service committee meetings, groups, phone calls, legal action, threats, and lots of resentments. This does not do us any good and is not what the program teaches us.

So many times the answers are Respect for others opinions and compromise. That is a compromise



where nobody loses. Let's take the controversy over the printing of the "Baby Blue" Basic Text. From talking to people with opposite opinions it seems both feel they are within the Traditions. Maybe both are right. So what could have been done?

The biggest problem seems to be WSO Inc's claim that if they don't take legal action then they could lose the copyright. Of course legal action against clean Addicts who feel they are following the spiritual principles of the Traditions is not going to go over well. Some people say too bad, we must protect NA. I can't see destroying an Addict in court because of their Philosophy. Putting the Fellowship and individual Addicts on public display in a negative way is not what the Traditions had in mind. I think there could have been another way.

Why couldn't WSO INC. put out a statement saying: We give members of NA the permission to reprint NA literature provided it's not for profit and is motivated by the desire to help the Addict still suffering. We at WSO Inc. and WSC are strongly against copying or reprinting NA literature except where directed by WSO Inc. We provide all the literature for NA and use the profit to do services at the world level, etc, etc.

If we did this before it would have saved around 100,000 pounds in legal fees. If NA members really feel strongly about supporting WSO Inc. then they would buy NA literature from WSO Inc. or a subsidiary like UKSO Inc.

In our Area we have literature from WSO Inc., UKSO Inc. and literature reprinted by NA members. We have men and women only meetings. We have some Groups voting by Group Conscience and others trusting their trusted servants. Mostly we have many differing opinions.

You would think that with all this we would have "Disunity". Well we don't! People who believe in "Special Interest" meetings go and the people that don't, don't. Some groups believe in WSO Inc., some don't. Neither pressures the other to change their views. It is up to them. We try to look at the similarities not the differences. Oh yeah we share our opinions about NA in the meetings, at service meetings, in letters, on the phone and at coffee after the meetings. We try not to take it personal. I have found that if I respect another Addict's right to their opinion then they can have a different opinion and still have good recovery. What a change. Yes, not too long ago I played politics trying to get everyone to believe my way. All I got was resentments. Resentments are what cause "Disunity" not the differing opinions.

Recently I've heard that the UK Region is going to take an interest in some of us using the "Baby Blue" Basic Texts. That they may be willing to take legal action to protect the Fellowship. What a shame. I hope they don't spend too much of our money doing it.

I've been clean 13 years. In the last 4 years I've stopped trying to change everyone that didn't believe like me. I share what I believe and listen to others. I try to allow the way I live to be the attraction and proof that I have good Recovery instead of explaining how I have good Recovery. All of this has helped me not resent others. I don't feel the "Disunity" anymore. Maybe it was in my head all along.

I'm interested in staying clean and helping others to learn the NA way. Too many Addicts are dying in NA and outside NA. Let's stop the "Disunity" in our heads and get on with the task at hand.

Love

To get *New Awakenings*

Just send us your name & address. Use this form if you wish. Send us a letter if you can. We commit ourselves to putting out an issue every other month. Getting you one issue #1 in the U.S. cost exactly 73.792¢ so send us \$4.43 for 1 year and get that good self-supporting feeling. Money orders are preferred over checks. Thank You!

Your

Name _____

Address _____

Tail Wags Dog Update...

Last issue it was reported that WSO Inc. solicited direct donations from an ASC. It has subsequently been reported that the WSC treasurer was soliciting direct donations from all registered groups. A number of areas however report no such requests whatsoever. What's happening in your area?

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