

Tradition Book

Why It Works Spiritual Principles in Action



Input and Review

TM 05/2016

Tradition Input:

Bold Statement, however, it is what needs to be done if we are to continue as a Spiritual Fellowship. We cannot continue not to be Practicing these Principles in All Our Affairs Addicts Lives are at stake when we Violate These Principles. What Fellowship are we letting for the Newcomers to walk into?

How do we Apply the first Tradition within the NA Home Group Setting? Examples

What is the Spiritual Principles within the first Tradition?

How do we apply that Spiritual Principle in the Home Group Setting?

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Examples: we use group conscience to make decisions. We talk about following traditions.

What is the Spiritual Principles within the first Tradition?

I think commitment, unity, acceptance, just guessing here

How do we apply that Spiritual Principle in the Home Group Setting?

We help each other, we stay in touch, we do thinks together, we do inventarisations on how we follow our main purpose and the traditions, we do service for our Home Group

One of the way we practice our 1st Tradition in our HG is by protecting our meeting space by cleaning up and watching our Behavior outside the facility, and abiding by any facility rules that are established in that relationship. Also, we keep an atmosphere of Recovery and our message clear so members can keep coming back. We do not allow bullying or cross talk while the meeting is in Progress. Our Unity originates with the common Message of Narcotics Anonymous shared in the meeting. It is our Unity of purpose that's the same, the way we carry it might differ.

saw this post and just thought let us answer this.

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Examples: we use Group Conscience to make decisions. We talk about following traditions.

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ALIVE & FREE NOMADS

HOME GROUP

(OLD SCHOOL RECOVERY MEETING)

ROUGH READ FORM

"N.A. TWELVE & TWELVE"

(BASED ON CHAPTERS 4 & 6 FROM THE INPUT AND REVIEW FORM OF "NARCOTICS ANONYMOUS"; ALSO KNOWN AS "THE GREY BOOK")

THIS VERSION FOR ROUGH-READS ONLY!

THIS TEXT IS WITHOUT LINE NUMBERS OR HIGHLIGHTING TO EDITS. IT IS

PROVIDED AS A MEANS OF READING THE CURRENT EDIT WITHOUT DISTRACTION FOR THE PURPOSES OF GETTING A FEEL FOR THE FLOW OF THE TEXT AS WELL AS FORMING A GENERAL IMPRESSION. THE LINES ARE NOT NUMBERED, NOR WILL THE ALIGNMENT CORRESPOND TO THE ORIGINAL TEXT. PLEASE USE THE NUMBERED TEXT FOR ACTUAL EDITING! THIS VERSION REFLECTS THE EFFORTS OF THE ALIVE & FREE NOMADS HOME GROUP OF NARCOTICS ANONYMOUS IN SPRINGVILLE, UTAH AS OF JANUARY 31, 2016

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THE TWELVE TRADITIONS OF NARCOTICS ANONYMOUS

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

As long as the ties that bind us together are stronger than those that would tear us apart, all will be well.

1. Our common welfare should come first; personal recovery depends on N.A. unity.
2. For our Group purpose there is but one ultimate authority -- a loving God as He may express Himself in our Group conscience; our leaders are but trusted servants, they do not govern.

3. The only requirement for membership is a desire to stop using.
4. Each Group should be autonomous, except in matters affecting other Groups, or N.A. as a whole.
5. Each Group has but one primary purpose--to carry the message to the addict who still suffers.
6. An N.A. Group ought never endorse, finance, or lend the N.A. name to any related facility or outside enterprise, lest problems of money property or prestige divert us from our primary purpose.
7. Every N.A. Group ought to be fully self-supporting, declining outside contributions.
8. Narcotics Anonymous should remain forever non-professional, but our Service Centers may employ special workers.
9. N.A., as such, ought never be organized, but we may create service boards or committees directly responsible to those they serve.
10. Narcotics Anonymous has no opinion on outside issues; hence the N.A. name ought never be drawn into public controversy.

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11. Our public relations policy is based on attraction rather than promotion; we need always maintain personal anonymity at the level of press, radio, and films.
12. Anonymity is the spiritual foundation of all our Traditions, ever reminding us to place principles before personalities.

We come to this program from homes and apartments, offices and schools, treatment centers and jails, parks and gutters. We come from many different places, but they all share loneliness, pain, and fear. Somehow addiction draws us together in Narcotics Anonymous.

We came to this program for many different reasons. Those of us who stay do so to stay clean and realize a freedom and a life worth living. After we've actually stopped, and the fog has cleared a bit, most of us take a look around to see what this program is all about. We start trying to do the things we see those around us doing. Eventually we come to the Twelve Steps and try to work them the best we can. The result is a degree of freedom that we never have known before. We find freedom from drugs and the obsession to use them; and in time start to enjoy a new freedom from our disruptive patterns and the wreckage of our past.

We're taught that we can only keep what we have by giving it away. So we seek out and give our hand to other addicts who have problems like ours and want help. Usually one of the first things we try to do when we're working with a newcomer is to get them to a meeting. After all, that's what worked for us.

Why is this so? What is it about our meetings that's so special? Usually, about all we can say is that there is a feeling of strength, hope, understanding, and love in an atmosphere of recovery. Our meetings are very special to most of us. They're a place where we can feel safe and fit in. But what keeps it that way? One would think that any time people like us get together the results would be chaos. Groups of self-centered, self-willed, isolative individuals just can't meet together peacefully; but we do. The reason that we can is that we have the Twelve Traditions.

For most of us, understanding these Traditions comes slowly over a period of time. We pick up a little information here and there as we talk to members and visit various Groups. It usually isn't until we get involved that we realize personal recovery depends on N.A. unity, and that unity depends on how well we follow our Traditions. The Twelve Traditions of N.A. are not suggested, and they are not negotiable. They are the undeniable spiritual principles that keep our Fellowship alive and free.

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By following these principles in our dealings with others in N.A. and society at large, we avoid many problems. That isn't to say that our Traditions eliminate all problems. We still have to face difficulties as they arise: communication problems, differences of opinion, internal controversies, and problems with individuals and groups outside the Fellowship. However, when we apply these principles, we avoid some of the pitfalls.

Many of our problems are much like those our predecessors had to face. Their hard-won experience gave birth to the Traditions, and our own experience has shown that these principles are just as valid today as they were when they were conceived. Our Traditions are what protect us from the internal and external forces which could destroy us. They are truly the ties that bind us together, but they don't work automatically. It is only through understanding and application that they have the power to work.

TRADITION ONE

Our common welfare should come first; personal recovery depends on N.A. unity.

It makes sense that our First Tradition concerns unity and our common welfare. One of the most important parts of our new way of life is being a part of a group of addicts seeking recovery. Our survival is directly related to the survival of our Home Groups and Fellowship as a whole.

Before coming to N.A., most of us tried to get clean or stay clean on our own. Many of us sought professional help. These efforts were usually unsuccessful for us until we came to Narcotics Anonymous. Then recovery became possible. N.A. can do for us what we could not do for ourselves. We came and saw this program work in the lives of other addicts. Their recovery gave us hope for ourselves. We became part of a Group and found that we could make it too. We also learned that those who did not continue being an active part of the Fellowship faced a rough road and often relapsed. Most of us agree that without N.A. we would be in real trouble. We know we can't do it alone, and nothing else ever worked for us. For our own good we try to do what is best for the Group.

This isn't to say that the Group is shoved down the individual's throat. Most of us had never experienced the kind of attention and personal care that we found in the program. We are accepted and loved for what we are; instead of "in spite" of what we are. The individual is precious to the Group, and the Group precious to the individual. No one can revoke our membership or punish us, or make us do anything that we don't choose to do. We are taught this way of life by example rather than direction. We share our experiences and learn from each other. In our addiction we consistently placed our personal desires before anything else. Here we found that in the long run

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what's best for the Group was usually good for us. We choose to put the good of the Group ahead of personal ambitions.

Our personal experiences while using differed from member to member. However, as a group we found many common themes in our addiction. One of these shared symptoms was our need to prove self-sufficiency. We convinced ourselves that

we could make it alone and proceeded to live life on that basis. The results were disastrous and, in the end, each of us had to admit that our self-sufficiency was a lie.

We found that we could no longer control our using, nor could we manage our own lives. This surrender was the starting point of our recovery, and is a primary point of unity for the Fellowship.

Not only are these common themes in our addiction, but we find that in recovery we also have much in common. We share a common desire to stay clean. Each of us has learned to depend on a Power greater than ourselves, which is our source of strength. Our sole purpose is to carry the message to the addict who still suffers. We have our Traditions, the time-tested principles that protect us from ourselves. We share many things, and each is a point of unity for us.

Unity is a reality in Narcotics Anonymous. This isn't to say that we don't have our disagreements and conflicts; we do. Whenever people get together there are differences of opinion. However, when the chips are down we pull together. Time and time again we've seen this; in times of crises or trouble we have set aside our differences and worked for the common good. How often have we seen two members who usually don't get along very well working together with newcomers? How often have we seen a Group doing menial tasks to pay the rent for their meeting space? How often have we seen members drive hundreds of miles to help support a new Group? These activities and many others are commonplace in our Fellowship. It is self-evident, because without these things N.A. could not have survived.

Some of the darkest times our Fellowship has seen have come as a result of a misapplication of this Tradition. Tradition One is never a mandate for conformity or a license to ostracize individuals and Groups who do not do things "our way". Quite the contrary; Tradition One calls on us to honor our diverse experience and respect our differences of opinion.

Too often our First Tradition has been used to give service bodies license to rule, censor, decide, dictate, or even silence a minority voice. When this happens the results are always disastrous. "Collateral damage" is never acceptable. True unity never results in members or Groups being outcast or marginalized.

N.A. is not a majority rule society. While we may vote on some common service decisions, no Group or individual member is ever bound by the decisions of others. We must never dictate to one another, even in areas as seemingly important as the literature each Group chooses to use or how we understand and apply our Traditions.

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Non-negotiable does not mean we can enforce the Traditions and police other Groups, it means we hold ourselves and our own Group accountable and that we don't try to bend the Traditions to fit our agendas; we don't look for "loopholes".

While it may seem "dangerous" to allow Groups to make their own mistakes, we have learned that the minority view is not necessarily the "wrong" view and that mandating, dictating and ostracizing are far more detrimental to our survival. We can lovingly disagree and still maintain our unity. We can allow Groups to make their own decisions even when we don't support those decisions. Just as an individual cannot be kicked out of N.A., neither can any Group be declared "outside N.A." by any other Group or service body.

Without N.A. few of us would have survived, and fewer still would have found recovery. As long as we can love each other through our mistakes and differences we will always come out whole on the other side.

Tradition 1

We have 'common welfare' ~ one goal/mission/task ~ that is Recovery from the Disease of Addiction

To work on our 'Common Welfare' we have to create Unity & by working towards this 'Common Welfare' we are already creating Unity.

Unity is not Uniformity*.

We are all different individuals but we are all equal in NA. No one is more or lesser than the other. We need each other because we can't do this alone.

Anonymity is there for the foundation for the Unity and Common Welfare.

So we need to practice a whole arrange of principals in order to maintain Unity and keep focus on our 'Common Welfare'.

We need to be Honest (what are my motives and intentions?), Open-minded (more than just 'our' Truth), Willingness (Action is always key, because experience shows that people who don't commit to service, are more prone to isolation and from that slide back into active addiction), Humility (we don't know all the answers, we are equal, etc..), Forgiveness (when we fuck up and/or act out of defect or other people fall in these behaviors), Patience (some are sicker than others, we recover at different rates, some are slower, etc.), Compassion (we share and care but also not pamper the other members), Surrender (we are Powerless over people, places, things & need to remind ourselves that we can't have it always our way), God-centeredness (we rely on a Higher Power/God Of Our Understanding for guidance and insights.. And keeping us freed from Self-will and the pitfalls of dictatorship)..

As a Group it is our responsibility to help newcomers understand Traditions, but also, thru sponsorship gets them to work the Program and get understanding & experience with living the Principals found in the Steps. This to keep them clean & to keep the meetings clean.

We should all be Vigilant that this Tradition is not been taken out of Context, in order to Rule, Censor and/or Dictate members and/or other Groups. These are not reinforcing our Unity but, at best, they are enforcing Uniformity*. By Uniformity we lose a lot of our God-given Creativity and Constructive powers to work on our Common Welfare.

We are free to Play, Explore and Experience... As long as our Common Welfare is clear and the Traditions are not bend, raped or discharged.

In the end its our Diversity that makes us Attractive too.

A lot of people throw out the phrase "Their causing disunity' Okay then what is a definition or definitions of disunity? A lot this seems to come from the Corporate office, would accusing others of causing disunity, be causing disunity? With Knowing the results. Okay I am guilty of causing disunity. I gave out some free literature.

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Too often our First Tradition has been used to give service bodies license to rule, censor, decide, dictate, or even silence a minority voice. When this happens the results are always disastrous. "Collateral damage" is never acceptable. True unity never results in members or Groups being outcast or marginalized.

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of N.A., neither can any Group be declared "outside N.A." by any other Group or service body.

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-Alive & Free Home Group; January, 2016.

A Message from The Alive & Free Home Group of Narcotics Anonymous, Pahrump Nevada the June, 2014 issue of NAWS News contains an unfortunate piece that we, as home group members, fear may cause undue, unnecessary discord where there has been none, and should be none. As a result, we wish to address the Fellowship in our area in an effort to clarify some inaccuracies in the report and dispel any untruths or misconceptions about what we do, why we do it, and what we stand for. The article itself references the Baby Blue Basic Text and refers to it as "illicit". It goes on to imply that those of us who use and distribute Baby Blues do so with the intent of creating discord, or disunity. Recent memos have also spoken of 30-year-old resentments. The Alive & Free Home Group Of Narcotics Anonymous wishes to clarify that our primary purpose is to carry the message of Freedom from active addiction through the 12 Steps and 12 Traditions of Narcotics Anonymous - Nothing else. None of our home group members were members of Narcotics Anonymous 30 years ago, and most had not even heard of NA even 20 years ago for that matter. We use the literature that we use out of a Love for our fellow-addicts seeking recovery and our non-negotiable Traditions. Those of you who may be in possession of Baby Blues (most likely distributed by our Group) know that there is nothing illicit or dangerous in that volume. The Baby Blue is not the work of a few individual addicts acting of their own accord, it is the work of home groups and the result of Group conscience. Those addicts who place the printing orders are doing so as trusted servants directly responsible to the home groups they serve, acting on the direction of that Group conscience. We choose to use the Baby Blue for a variety of reasons that have to do with our Traditions, the flow of the book, and the fact that it was written in Open Participation, among other things. As Traditionalists, our Group Conscience calls upon us to use literature developed by addicts, for addicts written in Open Participation, whether it be Fellowship Approved, or simply approved by our single, autonomous home group. Among the reasons we produce our own literature is that we can do so for a lower cost without contributing to a markup that is used to fund undertakings outside the Traditions or not directly approved by the home groups. \$12 buys one volume produced by the NAWS corporation. That same \$12 buys 10 home group-produced Basic Texts, including the shipping, which we then distribute free of charge to newcomers, the still-suffering addict or the recovering addict who simply wants one. Because we wish no disunity or discord, we implore the groups of our area to judge us on what has been our history and involvement with the local fellowship.

Although we do not to participate in the same service structure, most of our home group members regularly attend meetings that utilize the NAWS/Concepts-based service structure. While we have many fundamental disagreements with NAWS, Inc. and the manner in which their services are administered, we wholeheartedly support the groups of our local Fellowship in carrying the message, and we avoid speaking in recovery meetings on topics more appropriate for business meetings. We respect the conscience of those home groups who do not view the Traditions or NA service and literature in the same light that we do. We stand firm in the knowledge that Autonomy and Unity are not mutually exclusive terms and, in fact, are both vital to the survival of our Fellowship, else they would not be equally mandated by our Traditions. We do not believe having an autonomous Group Conscience or even literature that is not what a service body or corporation mandates in any way promotes disunity. The only time this happens is when we try to dictate to one another. The Baby Blue is simply our Basic Text, letter for letter as originally conscientized by the home groups of our Fellowship, without any omissions from the essays on our non-negotiable Traditions. The only exception to this is in the italicized headers. Most Baby Blues have the revised headers that were applied in 1986 for the purpose of eliminating language that implies endorsement of another fellowship. Some Groups do use a Baby Blue that is our original Basic Text right down to the headers because the revisions went beyond what the home groups authorized and removed many simple truths relating to our Traditions. Our group conscience has approved both versions as well as what is called the Alive & Free Basic Text or Alive & Free Baby Blue. The latter has never been put forth as Fellowship Approved literature, but rather “Home Group Approved”. The Alive & Free text is also being adopted by some of the other Traditionalist home groups across the Fellowship, including home groups whose members were involved in the writing of the Basic Text from 1979 to 1982. The Alive & Free Basic Text is simply the exact, word for word original Basic Text with the following exception: The headers reinstate what was inappropriately removed from the revised headers while keeping intact the NA language that was intended by the revisions. The Alive & Free headers also address recent issues like DRT and make some minor corrections like stating that those who apply the principles of the Steps stay clean as opposed to simply attending meetings. It was written in Open Participation by addicts across the Fellowship, mostly in the United States, but as far away as Sweden. Some of those involved and consulted were also heavily involved in the writing of our original Basic Text. The Alive & Free Basic Text also includes as appendices the original headers that appeared in the First, Second, and Third Editions of the Basic Text and the revised headers that appear in the Third Edition, Revised and the subsequent editions that employed corporate-hired, professional writers in closed committee, rather than Open Participation (Editions 4, 5, and 6). The Baby Blue “controversy” was not a controversy in 1990 or in 2014 until a corporation told us it should be, using terms like “illegal”, “illicit”, and “malcontent” to describe our original literature and those home groups and their members who chose to use it. This is evidenced by the fact that “Baby Blues” in one form or another, have been printed and published without interruption

since 1988. In 1990, and now, in 2014 the corporation has released statements designed to influence the opinions of autonomous home groups against Traditionalists who use the Baby Blue. In both instances, the memos were preceded by an increasing number of Groups purchasing Baby Blues because of dissatisfaction with pricing, or other issues. (This time around it seems to be frustration with the will of the Groups being ignored with regard to the SSP and seating at the WSC.) We actually encourage all those who wish to know the truth about the Baby Blue to read the court filings, transcripts, final settlement and court order (which was never followed) that resulted from the painful events of 1990 and 1991 as these are an unbiased source of information, not colored by the opinions of NAWS, Inc. or those of us who use the Baby Blue. We do not wish to try to convince those of you whose home groups participate in the NAWS structure to change your thinking. We respect your home group autonomy as much as we value our own. We only ask that you consider our history in this community of recovering addicts and continue to show us the same love and acceptance we have always felt regardless of the opinions coming from outside our community. The only thing that has changed is that NAWS is telling us, "until the fellowship decides this behavior is unacceptable, it will continue." We believe the function of any service for NA should be to collect the experience and opinions of the various Groups it purports to serve, not try to influence them. We have enjoyed more than mutual cooperation in our local area, we truly have Unity, a oneness of purpose, and mutual respect and support for one another. The Alive & Free Home Group is desirous that this continue to be the case. We have nothing to hide and implore no one to take sides, as there are no sides to be taken. We will continue to carry the message the way we have and will continue to support the groups in our area who do the same, regardless of differences in philosophy. This is the nature of Unity and Autonomy in action, just as our Traditions teach. In Love, Respect & Unity, The Alive & Free Home Group of Narcotics Anonymous/"Old School Recovery" meeting, Pahrump, NV OldSchoolNA.org

"The true spiritual conscience of a Group will never contradict any of our other spiritual principles."

This does not mean we will never disagree or that what is right for one Group will be right for another. Whenever we find ourselves using this to silence other opinions, mandate conformity, justify ostracizing other addicts and Groups, or to give committees and administrative structures authority over the Groups they serve we must consider that it may be we who are in conflict with true spiritual principles. Whenever we are faced with a Group decision, we first try to eliminate personalities, prejudices, and selfcenteredness. Once we reach a decision we review it to make sure it is not in violation of any of our Twelve Traditions. We take another look at our decision. If there

is a conflict, we must resolve it. This approach isn't foolproof, but it has helped to prevent problems many times.

-Alive & Free Home Group; MARCH, 2016.

Anyone who thinks "Our common welfare should come first, personal recovery depends on NA unity" is a mandate to sacrifice the well-being of even one, single addict (clean or not) in the name of the Fellowship or the Program, understands neither the term "common welfare", nor the word "unity".

In order to have a Group Conscience members must have understanding of the Principles and what our Traditions are. So the HOW, is fundamental.

Abstinence is needed too, in order to be Honest and Open-minded, also God is probably not really heard let alone understood, when we are loaded. Our experience tells us this.

It's written that the Principles are never in conflict. So we need to examine really thoroughly what is at hand. What principals are at work/at stake. Not just follow blindly certain individuals, because they have some clean time; a nice face; smart words; or are dominant.

It takes Courage to stand up for Principals. It also takes Courage just to voice your thoughts in a Group.

Anonymity is also important; we all have something to bring to the table.

Also we need to buy some time to reflect, pray and meditate. Not just sit there, do a quick prayer, vote and go.

It is good for everybody to have the pro's & con's clear. Otherwise a strong personality can easily hijack and/or dictate the Group. Even with the best intentions, sick behavior and self-will can/will run free if we are not Vigilante.

It is important for the members to not only work Steps but also Traditions. the Groups are there to carry the Message & our Program. So we need to take Responsibility for Sponsorship. Good Sponsorship is not for creating an army of 'clean' drones, but Godcentered/God Conscience individuals that are driven by Principals.

The Groups can protect themselves by setting up some defenses for control (censorship/dictatorship) from individuals and/or other Groups. We are Autonomous. Yet we must respect the Traditions. It is within the Traditions to formulate Group Guidelines. So we can protect the Conscience of the Group when members and/or other Groups try to push a vote by coming in numbers.

Patience and Tolerance are also assets to cultivate. Because as a member, our thoughts of Truth might be different from the fellow members and also from the Group Conscience.

We need to practice Surrender, God-centeredness, Love/Loving Kindness. Otherwise we are prone to act from Self-will and our motives shift easily towards Money, Property and Prestige. The trades of our Ego.

Unity from Tradition 1 is also here a very big thing. We can agree to disagree; in the end we have our Common Welfare that we need to remember at all times.

If we Surrender as a Group and form a Group Conscience beautiful things will happen. Our (Grey/2nd edition/Baby Blue) Basic Text is proof of this.

So write on the Principles you listed and how they apply to the Second Tradition so we can input it to the Book we are writing It got me reading the Tradition out of the Gray Book there is a lot of issue in that book concerning this issue to write on which I will post later today after I finish my study. Hopefully everyone else will write on this on this site so we can get a lot of input for the book

There is more than one principle at work behind any Tradition. I think it better to list the principles. Even Traditions One and Twelve which mention unity and anonymity, respectively each have more principles that underlie them than simply one. In fact

Twelve tells us anonymity is present in all Traditions and Tradition one heavily implies that unity is also inherent in every Tradition.

I can start a list of principles that underlie Tradition Two. I hope others add to it.

Tradition 1

We have 'common welfare' ~ one goal/mission/task ~ that is Recovery from the Disease of Addiction

To work on our 'Common Welfare' we have to create Unity & by working towards this 'Common Welfare' we are already creating Unity.

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We are free to Play, Explore and Experience... As long as our Common Welfare is clear and the Traditions are not bend, raped or discharted.

In the end its our Diversity that makes us Attractive too.

One of the ways we practice the first Tradition is by accepting others for who they are and not how we want them to be. By practicing love and acceptance, unity begins and grow. The first Tradition also teaches us what is best for group is more than likely what is best for me. Here we learn we can work together even if we have differences.

Tradition Two:

Anonymity

Unity

Faith in a Loving God

Autonomy (Faith in the Groups to find their own direction)

Service

Humility ("but, trusted servants" - a trusted servant would never call him/herself an "effective leader")

There are more I am sure. This is just off the top of my head before I go to work.

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TRADITION TWO

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In N.A. We have a great need to safeguard our Fellowship against our character defects. Our Second Tradition is another example of this. By our very nature, we seem to be strong-willed, self-centered people who seek gratification in the realms of money, property, power, and prestige. An important part of our recovery is learning how to deal with these desires. We try to realign our misguided instincts, and stop acting out our insanities. We are by nature self-destructive people so we need to re-channel our thoughts and actions toward constructive ends. In other words, we have to replace our "dying program" with a "living program". Early in our recovery we learned that we did a pretty poor job with our lives. One of our sayings is "Our best ideas got us here". This seems apt as we look back and see how many times our schemes and plans got us into trouble despite our original intent. We were powerless over our addiction and could not manage our own lives Now we find ourselves thrust together in N.A., mismanages all, not one of us capable of making consistently good decisions. Because of this, we may find it hard to trust the Group at first.

At this point an old-timer might come forward to reassure us. "Don't worry. God takes care of fools and addicts. This is a spiritual program and he won't let us screw it up, as long as we can stay out of the way." They go on to explain that in N.A we rely on a loving God as he expresses Himself in our Group conscience rather than on personal opinion or ego. In working the Steps, we need to come to depend on a Power greater than ourselves. We continue this relationship and utilize it for our Group purpose. If we each turn our will and our lives over to God's care and seek to do His will, He will express Himself on a Group level. When a decision needs to be made for the Group, each of the members should take the time to meditate on what is most beneficial to our common welfare. If we do this, then the results will truly be an expression of the spiritual

nature of our Group. We know this is true, but sometimes we are confused when it seems our decisions don't work out very well. We forget that we are not perfect, and that we are only experiencing spiritual progress. When personalities and self-will creep into our efforts then the results suffer. We must be constantly on guard that our decisions are truly an expression of God's will. There is a vast difference between Group conscience and Group opinion. True Group conscience is never based on powerful personalities or popularity. Some of our most painful experiences as a Fellowship have come as a result of decisions made in the name of "Group conscience". Our experience has shown that some of our decisions have been none too spiritual.

"We took a Group conscience and decided that..." Wait a minute! Coming to a Group conscience involves far more than simply taking votes. One Group decided that members must be graduates of a specific treatment program. Another felt that only heroin addicts should attend. Another accepted only Christians. Another decided that residents of a halfway house could attend if they promised not to talk. Another let nonmembers sit in on their Group only if they would contribute to the collection. Another decided to pay its officers wages. Still another Group promised that anyone who attended their meetings would be able to get a job at a local counseling center and so on and so forth. We've made a lot of bad decisions and pawned them off as Group conscience. This worries many of us. How can we tell if our decisions are truly Group conscience and how do we prevent painful mistakes?

There is one truth which helps guide us. True spiritual principles are never in conflict; they always complement each other. The true spiritual conscience of a Group will never contradict any of our other spiritual principles. This does not mean we will never disagree or that what is right for one Group will be right for another. Whenever we find ourselves using this to silence other opinions, mandate conformity, justify ostracizing other addicts and Groups, or to give committees and administrative structures authority over the Groups they serve we must consider that it may be we who are in conflict with true spiritual principles. Whenever we are faced with a Group decision, we first try to eliminate personalities, prejudices, and self-centeredness. Once we reach a decision we review it to make sure it is not in violation of any of our Twelve Traditions. We take another look at our decision. If there is a conflict, we must resolve it. This approach isn't foolproof, but it has helped to prevent problems many times.

The Second Tradition also concerns the nature of leadership in N.A. We rest all authority in the spiritual conscience of the Group. In keeping with this, we make a

special point of trying to prevent authoritarian leadership. We have learned that for our Fellowship, leadership by example and by selfless service works, and that direction and manipulation fails. The way we designate our trusted servants insures this. We choose not to have presidents, masters, chairmen or directors. Instead we have secretaries, treasurers, and representatives. We choose to use titles that imply service rather than control. Our experience shows that if a Group becomes an extension of the personality of a leader or a certain member, then it loses its spiritual autonomy. Newcomers don't stay, and members stop coming. The Group must then change or it will eventually die. This is sometimes a difficult and agonizing process, but we grow as a Group and as individuals through the experience. An atmosphere of recovery in our Groups is one of our most precious assets; and we must guard it carefully, lest we lose it to politics and personalities.

Those of us who have been involved in service for a long time, or in getting a Group started and keeping the doors open through the hard early days sometimes have a difficult time letting go of the reins. Sometimes our egos get in the way, sometimes ungrounded fears get in the way, and sometimes even the Group can get in the way when we rely solely on opinion rather than seeking the will of a loving God. Most of us come in with a poor self-image and low self-worth. With time and some successes, we begin to recover somewhat and develop healthier egos. We enjoy these feelings. They are healthy for us. We like recognition and attention and we often deserve them. However, this sometimes gets out of hand. We begin to pursue these things as ends in themselves and find ourselves in trouble. With more time and maturity, we grow in humility and learn to deal with these new feelings in a more realistic and spiritual way. Another situation which often causes us problems is fear. We sometimes fear that there is no one else who can serve the Group as well as we do. We are afraid that if we turn over the responsibility to new members, something terrible is going to happen. We may even have tried to get others involved before without success. It doesn't matter. Whenever we are unwilling to take a chance and let the Group grow on its own, or when we become afraid of change, we are playing God. Our friends may tell us to let go and work the Third Step, but sometimes we are deaf to their love. In these cases, it is ourselves who must go and grow.

Still another situation which causes problems is when senior members are thrust into positions of power, rather than allowing them to be trusted servants. Sometimes a Group or part of a Group will be afraid to let their servants step down gracefully. Time and time again the members draft the same leaders; demanding that they perform, demanding that they rule the roost. In these cases, change is especially hard because it seems that only a crisis will do the job. Usually, the perceived leader must refuse to serve. This goes against the grain because we've been told never to refuse an N.A.

Request, and this has been a valuable part of our program. To refuse to lead because it's not what's best for the Group requires a lot of maturity and humility.

Most of those involved with service sooner or later have to deal with these problems. At first they are unaware. They run on good feelings, the notoriety, and the attention. After a while, they may begin to have mixed feelings. Part of them revels in the spotlight, while another part is very uncomfortable because they know they are just another member. This period is often followed by a period in which they deny

their leadership and value to the Group. Eventually and gratefully they find a degree of humility which allows them to accept themselves and their places in the Fellowship. They accept that they truly are part of a greater whole. Along with this they also accept that they do have special and valuable experiences which can benefit the Group. They become a resource for the Group; seeking neither to control the Group, nor to set themselves apart. It is at this time that their long service truly contributes the most. They encourage us, inspire us, and teach us by example. Even though their services are less dramatic than when their Group was struggling to survive, they provide a foundation of stability, strength, and experience upon which our Fellowship can grow.

Now what of services? How does this Tradition apply to the services we create, and why do our older writings and those of our predecessors never seem to address this Tradition beyond the Group level? Simply put, this Tradition is not for service bodies, it is for the Groups who comprise N.A., as such. Service bodies are organized and have administrative structures. If we are in line with our Traditions our service bodies answer directly to the Groups. Because we can never be governed, God's will is made known at the Group level. In truth, "N.A., as such" exists prior to and apart from any service boards or committees we may or may not create. Of course it is wise for services to endeavor to employ the same diligence in seeking God's will in the limited decisionmaking entrusted to them, but we must always be mindful that any decision which is important enough that it would seem to merit "Group conscience" is probably best made by the N.A. "Groups". It is not that God is limited in scope or power, or that God lacks the ability to express Himself at any level. The reason a loving God would find no place in administrative structures is because of our own tendency as addicts and humans to be easily distracted by money, power, and prestige. Administrative structures place power in human hands. Our Fellowship is directed only by God. The only way the tools for N.A. We create can function without infringing on our spiritual nature is to take direction only from the Groups whose total and complete autonomy and lack of organizational structure serves as a safeguard against the pitfalls of authority, prestige

and the tendency to fancy ourselves “effective leaders” rather than remembering we are but trusted servants of the Fellowship of Narcotics Anonymous.

ALIVE & FREE NOMADS

HOME GROUP

(OLD SCHOOL RECOVERY MEETING)

INPUT & REVIEW FORM

"N.A. TWELVE & TWELVE"

(BASED ON CHAPTERS 4 & 6 FROM THE INPUT AND REVIEW FORM OF

"NARCOTICS ANONYMOUS"; ALSO KNOWN AS "THE GREY BOOK")

GRAY 6 HIGHLIGHTING = CHANGES MADE TO REFLECT THE APPROVAL DRAFT

SKY BLUE HIGHLIGHTING = CHANGES MADE TO REFLECT THE BABY BLUE
(THIRD EDITION

REVISED WITH ORIGINAL 4TH & 9TH TRADITIONS/SECOND
EDITION WITH REVISED HEADERS APPLIED)

YELLOW 2 HIGHLIGHTING = INPUT BY MEMBERS OF THE ALIVE & FREE
GROUP AND

ATTENDEES OF THE OLD SCHOOL RECOVERY MEETING IN
SPRINGVILLE, UTAH

RED 1 HIGHLIGHTING = STILL UNDERGOING INPUT & REVIEW BY MEMBERS
OF THE ALIVE & FREE GROUP AND ATTENDEES
OF THE OLD SCHOOL RECOVERY MEETING IN
SPRINGVILLE, UTAH

IMPORANT NOTE: The word "Group" has been capitalized when referring to an actual N.A. Home Group much in the same way we capitalize "Fellowship" when we are referring to our own Fellowship, the "N.A. Fellowship", proper as opposed to "a

fellowship". This is a return to the capitalization originally used in our Traditions which made clear that we are referring to the actual N.A. Group and not a generic group of addicts or members in service. Taken in this original, non-negotiable, context things like "Group conscience" become clear and it is understood that ultimate authority is expressed only at the Group level, rather than in the service bodies we may or may not create which are directly accountable to and directed solely by the Groups of Narcotics Anonymous. It is only the Groups who, through their Group conscience, give voice to a loving God as our only authority.

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CHAPTER SIX

THE TWELVE TRADITIONS OF NARCOTICS ANONYMOUS

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

As long as the ties that bind us together are stronger than those that would tear us apart, all will be well.

1. Our common welfare should come first; personal recovery depends on N.A. unity.
2. For our Group purpose there is but one ultimate authority -- a loving God as He may express Himself in our Group conscience; our leaders are but trusted servants, they do not govern.
3. The only requirement for membership is a desire to stop using.
4. Each Group should be autonomous, except in matters affecting other Groups, or N.A. as a whole.
5. Each Group has but one primary purpose--to carry the message to the addict who still suffers.
6. An N.A. Group ought never endorse, finance, or lend the N.A. name to any related facility or outside enterprise, lest problems of money property or prestige divert us from our primary purpose.
7. Every N.A. Group ought to be fully self-supporting, declining outside contributions.
8. Narcotics Anonymous should remain forever non-professional, but our Service Centers may employ special workers.

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9. N.A., as such, ought never be organized, but we may create service boards or committees directly responsible to those they serve.

10. Narcotics Anonymous has no opinion on outside issues; hence the name ought never be drawn into public controversy.

11. Our public relations policy is based on attraction rather than promotion; we need always maintain personal anonymity at the level of press, radio, and films.

12. Anonymity is the spiritual foundation of all our Traditions, ever reminding us to place principles before personalities.

1 We come to this program from homes and apartments,
2 offices and schools, treatment centers and jails, parks
3 and gutters. We come from many different places, but they

4 all share loneliness, pain, and fear. Somehow addiction 5
draws us together in Narcotics Anonymous.

6 We came to this program for many different reasons.

7 Those of us who stay do so to stay clean and realize a freedom
and

8 a life worth living. After we've actually stopped, and the
9 fog has cleared a bit, most of us take a look around to see
10 what this program is all about. We start trying to do the
11 things we see those around us doing. Eventually we come to
12 the Twelve Steps and try to work them the best we can. The
13 result is a degree of freedom that we never have known before.

14 We find freedom from drugs and the obsession to use them;
15 and in time start to enjoy a new freedom from our disruptive 16
patterns and the wreckage of our past.

17 We're taught that we can only keep what we have by giving
18 it away. So we seek out and give our hand to other addicts
19 who have problems like ours and want help. Usually one of
20 the first things we try to do when we're working with a 21
newcomer is to get them to a meeting. After all, that's 22
what worked for us.

88

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23 and they are not negotiable. They are the undeniable spiritual principles
that keep
24 our Fellowship alive and free.
25 By following these principles in our dealings with
26 others in N.A. and society at large, we avoid many problems.
27 That isn't to say that our Traditions eliminate all problems.
28 We still have to face difficulties as they arise: communi- 29 cation
problems, differences of opinion, internal controver- 30 sies,
and problems with individuals and groups outside the Fellow- 31
ship. However, when we apply these principles we avoid 32
some of the pitfalls.
33 Many of our problems are much like those our predeces-
34 sors had to face. Their hard won experience gave birth to

89

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1 the Traditions, and our own experience has shown that these
2 principles are just as valid today as they were when they were conceived.
3 Our Traditions are what protect us from the internal and
4 external forces which could destroy us. They are truly
5 the ties that bind us together, but they don't work auto- 6
6 matically. It is only through understanding and appli- 7 cation
7 that they have the power to work.

TRADITION ONE

Our common welfare should come first; personal recovery depends on N.A. unity.

8 It makes sense that our First Tradition concerns unity
9 and our common welfare. One of the most important parts of
10 our new way of life is being a part of a group of addicts
11 seeking recovery. Our survival is directly related
12 to the survival of our Home Groups and Fellowship as a whole.
13 Before coming to N.A., most of us tried to get clean or
14 stay clean on our own. Many of us sought
15 professional help. These efforts were usually unsuccessful for us
16 until we came to Narcotics Anonymous. Then recovery
17 became possible. N.A. can do for us what we could
18 not do for ourselves. We came and saw this program work in
19 the lives of other addicts. Their recovery gave us hope
20 for ourselves. We became part of a Group and found that we
21 could make it too. We also learned that those who did not
22 continue being an active part of the Fellowship faced a

23 rough road and often relapsed. Most of us agree that without
24 N.A. we would be in real trouble. We know we can't do it 25
alone, and nothing else ever worked for us. For our own
good 26 we try to do what is best for the Group.
27 This isn't to say that the Group is shoved down the indi-
28 vidual's throat. Most of us had never experienced the kind

90

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1 of attention and personal care that we found in the program.
2 We are accepted and loved for what we are; instead of "in
3 spite" of what we are. The individual is precious to the
4 Group, and the Group precious to the individual. No one
5 can revoke our membership or punish us, or make us do any-
6 thing that we don't choose to do. We are taught this way
7 of life by example rather than direction. We share our

8 experiences and learn from each other. In our addiction we
9 consistently placed our personal desires before anything
10 else. Here we found that in the long run what's best for 11 the
Group was usually good for us. We choose to put the good 12
of the Group ahead of personal ambitions.

13 Our personal experiences while using differed from
14 member to member. However, as a group we found many common
15 themes in our addiction. One of these shared symptoms was
16 our need to prove self-sufficiency. We convinced ourselves
17 that we could make it alone and proceeded to live life on
18 that basis. The results were disastrous and, in the end,
19 each of us had to admit that our self-sufficiency was a
20 lie. We found that we could no longer control our using,
21 nor could we manage our own lives. This surrender was the
22 starting point of our recovery, and is a primary point of 23 unity
for the Fellowship.

24 Not only are these common themes in our addiction, but
25 we find that in recovery we also have much in common. We
26 share a common desire to stay clean. Each of us has learned
27 to depend on a Power greater than ourselves, which is our
28 source of strength. Our sole purpose is to carry the message
29 to the addict who still suffers. We have our Traditions,
30 the time-tested principles that protect us from ourselves. We share
many 31 things, and each is a point of unity for us.

32 Unity is a reality in Narcotics Anonymous. This isn't
33 to say that we don't have our disagreements and conflicts;
34 we do. Whenever people get together there are differences

This instance of the word "group" was left lowercase intentionally and is as it appears in the original text. Other Groups are free to input this as they deem appropriate. It is pointed out here merely as a clarification that this was not an oversight.

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1 of opinion. However, when the chips are
 2 down we pull together. Time and time again we've seen
 3 this; in times of crises or trouble we have set aside our
 4 differences and worked for the common good. How often
 5 have we seen two members who usually don't get along very
 6 well working together with newcomers? How often have
 7 we see a Group doing menial tasks to pay the rent for their
 8 meeting space? How often have we seen members drive hundreds
 9 of miles to help support a new Group? These activities and
 10 many others are commonplace in our Fellowship. It is self- 11

12 evident, because without these things N.A. could not have survived.

12.01 Some of the darkest times our Fellowship has seen have come as
 a 12.02 result of a misapplication of this Tradition. Tradition One is never a
 12.03 mandate for conformity or a license to ostracize individuals and Groups
 12.04 who do not do things "our way". Quite the contrary; Tradition One
 calls

- 12.05 on us to honor our diverse experience and respect our differences of
- 12.06 opinion.
- 12.07 Too often our First Tradition has been used to give service bodies
- 12.08 license to rule, censor, decide, dictate, or even silence a minority voice. 12.09 When this happens the results are always disastrous. "Collateral damage" 12.10 is never acceptable. True unity never results in members or Groups being 12.11 outcast or marginalized.
- 12.12 N.A. is not a majority rule society. While we may vote on some
- 12.13 common service decisions, no Group or individual member is ever bound by 12.14 the decisions of others. We must never dictate to one another, even in 12.15 areas as seemingly important as the literature each Group chooses to use 12.16 or how we understand and apply our Traditions. Nonnegotiable does not 12.17 mean we can enforce the Traditions and police other Groups, it means we 12.18 hold ourselves and our own Group accountable and that we don't try to bend 12.19 the Traditions to fit our agendas; we don't look for "loopholes".
- 12.20 While it may seem "dangerous" to allow Groups to make their own
- 12.21 mistakes, we have learned that the minority view is not necessarily the
- 12.22 "wrong" view and that mandating, dictating and ostracizing are far more
- 12.23 detrimental to our survival. We can lovingly disagree and still maintain 12.24 our unity. We can allow Groups to make their own decisions even when we 12.25 don't support those decisions. Just as an individual cannot be kicked out 12.26 of N.A., neither can any Group be declared "outside N.A." by any other
- 12.27 Group or service body.
- 12.28 Without N.A. few of us would have survived, and

13 fewer still would have found recovery. As long as we can love each other
13.01 through our mistakes and differences we will always come
out whole on the 13.02 other side.

92 (1 of 3)

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ORIGINAL PRESENTATION OF THE ADDITIONAL TEXT:

SUGGESTED ADDITIONAL TEXT

Some of the darkest times our Fellowship has seen have come as a result of a misapplication of this Tradition. Tradition One is never a mandate for conformity or a license to ostracize individuals and Groups who do not do things "our way". Quite the contrary; Tradition One calls on us to honor our diverse experience and respect our differences of opinion.

Too often our First Tradition has been used to give service bodies license to rule, censor, decide, dictate, or even silence a minority voice. When this happens the results are always disastrous. "Collateral damage" is never acceptable. True unity never results in members or Groups being outcast or marginalized.

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92 (2 of 3)

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14 In N.A. We have a great need to safeguard our Fellowship against
15 our character defects. Our Second Tradition is another example of
16 this. By nature, we seem to be strong-willed, self-centered
17 people who seek gratification in the realms of money, property,
18 power, and prestige. An important part of our recovery is 19
 learning how to deal with these desires. We try to realign
 our 20 misguided instincts, and stop acting out our
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21 We are by nature self-destructive people so we need to re-channel
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7
8 At this point an old-timer might come forward to
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20 take the time to meditate on what is most beneficial to our
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23 We know this is true, but some-
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25 out very well. We forget that we are not perfect, and that
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93

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19 There is one truth which helps guide us. True spirit-
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each other. The true spiritual conscience of a Group 22 will
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30 The Second Tradition also concerns the nature of leader-
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9 member, then it loses its spiritual autonomy.
Newcomers don't
10 stay, and members stop coming. The Group must
then change
11 or it will eventually die. This is sometimes a difficult
and agonizing
12 process, but we grow as a Group and as individuals
through the experience.
13 An atmosphere of recovery
14 in our Groups is one of our most precious assets; and
we
15 must guard it carefully, lest we lose it to politics and
16 personalities.
17 Those of us who have been involved in service for a
long
18 time, or in getting a Group started and keeping the
doors
19 open through the hard early days sometimes have a
difficult time
20 letting go of the reins. Sometimes our egos get in the
way,

21 sometimes ungrounded fears get in the way, and
sometimes

22 even the Group can get in the way when we rely solely
on opinion rather

22.01 than seeking the will of a loving God. Most of us come in with a poor

23 self-image and low self-worth. With time and some
successes, 24 we begin to recover
somewhat and develop healthier egos.

25 We enjoy these feelings. They are healthy for us. We
26 like recognition and attention and we often deserve them.

27 However, this sometimes gets out of hand. We begin to pursue
28 these things as ends in themselves and find ourselves in
29 trouble. With more time and maturity we grow in humility
30 and learn to deal with these new feelings in a more realis- 31 tic
and spiritual way. Another situation which often causes
32 us problems is fear. We sometimes fear that there is no
33 one else who can serve the Group as well as we do. We are

95

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1 afraid that if we turn over the responsibility to new
2 members, something terrible is going to happen. We may
3 may even have tried to get others involved before without
4 success. It doesn't matter. Whenever we are unwilling
5 to take a chance and let the Group grow on its own, or when
6 we become afraid of change, we are playing God. Our friends
7 may tell us to let go and work the Third Step, but some-
8 times we are deaf to their love. In these cases it is our- 9 selves who
 must go and grow.

10 (new paragraph) Still another situation which
11 causes problems is when senior members are
12 thrust into positions of power, rather than allowing
12.01 them to be trusted servants. Sometimes a Group or part 13
 of a Group will be afraid to let their servants step down
14 gracefully. Time and time again the members draft the same
15 leaders; demanding that they perform, demanding that they
16 rule the roost. In these cases change is especially hard 17
 because it seems that only a crises will do the job.
18 Usually, the perceived leader must refuse to serve. This goes
19 against the grain because we've been told never to refuse
20 an N.A. Request, and this has been a valuable part of our
21 program. To refuse to lead because it's not what's best 22 for the
 Group requires a lot of maturity and humility.

23 Most of those involved with service sooner or later

24 have to deal with these problems. At fist they are unaware.
25 They run on good feelings, the notoriety, and the attention.
26 After a while, they may begin to have mixed feelings. Part
27 of them revels in the spotlight, while another part is very
28 uncomfortable because they know they are just another member.
29 This period is often followed by a period in which they deny
30 their leadership and value to the Group. Eventually and
31 gratefully they find a degree of humility which allows them 32
to accept themselves and their places in the
Fellowship.

33 They accept that they truly are part of a greater

96

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1 whole.

2 Along with this they also accept that they do have

3 special and valuable experiences which can benefit the Group.
4 They become a resource for the Group; seeking neither to 5
control the Group, nor to set themselves apart. It is at this 6
time that their long service truly contributes the most.
7 They encourage us, inspire us, and teach us by example.
8 Even though their services are less dramatic than when their
9 Group was struggling to survive, they provide a foundation 10
of stability, strength, and experience upon which our Fellow-
11 ship can grow.

- 11.01 Now what of services? How does this Tradition apply to
 - 11.02 the services we create, and why do our older writings and those
 - 11.03 of our predecessors never seem to address this Tradition
 - 11.04 level? Simply put, this Tradition is not for service bodies, it is for
 - 11.05 the Groups who comprise N.A., as such. Service bodies
 - 11.06 and have administrative structures. If we are in line with our
 - 11.07 Traditions our service bodies answer directly to the Groups. Because
 - 11.08 we can never be governed, God's will is made known at the
 - 11.09 In truth, "N.A., as such" exists prior to and apart from any
 - 11.10 or committees we may or may not create. Of course it is
 - 11.11 services to endeavor to employ the same diligence in
 - 11.12 in the limited decision-making entrusted to them, but we
- must always be

- 11.13 mindful that any decision which is important enough that it would seem
- 11.15 to merit “Group conscience” is probably best made by the N.A. “Groups”.
- 11.16 It is not that God is limited in scope or power, or that God lacks the
- 11.17 ability to express Himself at any level. The reason a loving God would
- 11.18 find no place in administrative structures is because of our own tendency
- 11.19 as addicts and humans to be easily distracted by money, power, and
- 11.20 prestige. Administrative structures place power in human hands. Our
- 11.21 Fellowship is directed only by God. The only way the tools for N.A. we
- 11.22 create can function without infringing on our spiritual nature is to take
- 11.23 direction only from the Groups whose total and complete autonomy and lack
- 11.24 of organizational structure serves as a safeguard against the pitfalls of
- 11.25 authority, prestige and the tendency to fancy ourselves “effective leaders”
- 11.26 rather than remembering we are but trusted servants of the Fellowship of
- 11.27 Narcotics Anonymous.

Practicing the 2nd Tradition in our everyday living allows us to become more effective not only in our Group, but also at work and in our families. We begin to become part of the solution instead of demanding our way and being part of the problem. By inviting a loving God into our decision making, we truly allow this Power and self is removed, this is when God-Conscience is obtainable.

I think a big one for me is Patience and Tolerance, especially when i disagree with the Group Conscience. Also to combat that i can use Trust, to believe that the decision done in Group Conscience is the right one. Commitment also to attend the meetings and become part of the decision making process.

Will Pray and invite God into

Surrender to God's will. Hopefully Group Conscience will invite God into the Group and Pray together and reflect on all the tradition before making a decision. I know are Home Group does not make a decision when it is first presented to the Group we have to Pray on reflect on the twelve Traditions and come back the next Group Conscience. Then we will to discuss the issue and talk about the effects of the Motion and how it benefits the group and addict who still suffers.

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Now What of services? How does this Tradition apply to the services we create, and why do our older writings and those of our predecessors never seem to address this Tradition beyond the Group level? Simply put, this Tradition is not for service bodies, it is for the Groups who comprise N.A., as such. Service bodies are organized and have administrative structures. If we are in line with our Traditions our service bodies answer directly to the Groups. Because we can never be governed, God's will is made known at the Group level. In truth, "N.A., as such" exists prior to and apart from any service boards or committees we may or may not create. Of course it is wise for services to endeavor to employ the same diligence in seeking God's will in the limited decisionmaking entrusted to them, but we must always be mindful that any decision which is important enough that it would seem to merit "Group conscience" is probably best made by the N.A. "Groups". It is not that God is limited in scope or power, or that God lacks the ability to express Himself at any level. The reason a loving God would find no place in administrative structures is because of our own tendency as addicts and humans to be easily distracted by money, power, and prestige. Administrative structures place power in human hands. Our Fellowship is directed only by God. The only way the tools for N.A. We create can function without infringing on our spiritual nature is to take direction only from the Groups whose total and complete autonomy and lack of organizational structure serves as a safeguard against the pitfalls of authority, prestige and the tendency to fancy ourselves "effective leaders" rather than remembering we are but trusted servants of the Fellowship of Narcotics Anonymous.

In order to have a Group Conscience members must have understanding of the Principals and what our Traditions are. So the HOW, is fundamental.

Abstinence is needed too, in order to be Honest and Open-minded, also God is probably not really heard let alone understood, when we are loaded. Our experience tells us this.

Its written that the Principles are never in conflict. So we need to examine really thorough what is at hand. What principals are at work/at stake. Not just follow blindly certain individuals, because they have some clean time; a nice face; smart words; or are dominant.

It takes Courage to stand up for Principals. It also takes Courage just to voice your thoughts in a group.

Anonymity is also important; we all have something to bring to the table.

Also we need to buy some time to reflect, pray and meditate. Not just sit there, do a quick prayer, vote and go.

It is good for everybody to have the pro's & con's clear. Otherwise a strong personality can easy hijack and/or dictate the Group. Even with the best intentions, sick behavior and self-will can/will run free if we are not Vigilante.

It is important for the members to not only work Steps but also Traditions. the Groups are there to carry the Message & our Program. So we need to take Responsibility for Sponsorship. Good Sponsorship is not for creating an army of 'clean' drones, but Godcentered/God Conscience individuals that are driven by Principals.

The Groups can protect themselves by setting up some defenses for control (censorship/dictatorship) from individuals and/or other Groups. We are Autonomous.

Yet we must respect the Traditions. It is within the Traditions to formulate Group Guidelines. So we can protect the Conscience of the Group when members and/or other Groups try to push a vote by coming in numbers.

Patience and Tolerance are also assets to cultivate. Because as a member, our thoughts of Truth might be different from the fellow members and also from the Group Conscience.

We need to practice Surrender, God-centeredness, Love/Loving Kindness. Otherwise we are prone to act from Self-will and our motives shift easily towards Money, Property and Prestige. The trades of our Ego.

Unity from Tradition 1 is also here a very big thing. We can agree to disagree; in the end we have our Common Welfare that we need to remember at all times.

If we Surrender as a Group and form a Group Conscience beautiful things will happen. Our (Grey/2nd edition/Baby Blue) Basic Text is proof of this.

Practicing the 2nd Tradition in our everyday living allows us to become more effective not only in our Group, but also at work and in our families. We begin to become part of the solution instead of demanding our way and being part of the problem. By inviting a loving God into our decision making, we truly allow this Power and self is removed, this is when God-Conscience is obtainable

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What is the Principle Behind the Second Tradition?

I think the principles behind the Second Tradition Are Humility, Unity & Faith/Trust (don't know if there is a difference in the English language. By Faith/Trust I mean "Depending on God's care and will for us, knowing it will be ok that way". For a group this calls for Unity in doing God's will, and investigating His will for us as a group.

How do we apply these Principles within the N A Home Group Setting?

We, in my Home Group, make decisions by forming a Group Conscience. We don't vote, we talk. And when we disagree we pray, we meditate and we talk to our sponsors. We take the time needed to form Group Conscience, we are in no hurry. If something is a good idea today, it will be a good idea tomorrow. For every business we pray for guidance, and we surrender our will.

How does the God Express Himself in Our NA Home Group Conscience?

I have seen God Express Himself through conversations with other people, and with each other as a group. And I can see God Express Himself in the rooms, you can feel a presence of something I can't explain, an atmosphere I don't understand but it feels like home. He can express Himself in the choices we make when we get to a agreement that works for all members, after praying for it. He can express Himself through a visitor or newcomer who says: "i really felt at home here".

How do Our Trusted Servants Serve our NA Home Groups without Governing?

We as trusted servants do not follow our own self-will or ego, we learn to be humble and we remember that we are trusted servants, not rulers. God's love for the group is the only thing that will make the group grow and makes us more successful in spreading the message to the addict who still suffers. We as trusted servants follow the choices made in Group Conscience, we don't choose what we think is best for our group. We do what we may do in grateful service, we know that our fellow members put trust in us to do this, and we ask for help when needed.

What is the Spiritual Principle within the 3rd Tradition?

How does your Home Group uphold this Spiritual Principle within the Home Group?

Is there any other Requirement after you Join a Home Group?

What does it mean when the 3rd Tradition States that Membership Does Not Come automatic?

What is the Spiritual Principle within the 3rd Tradition? Unity, compassion, openness, acceptance.

How does your Home Group uphold this Spiritual Principle within the Home Group?

Last year, a woman came to our (small) meeting. After everyone else had shared, we encouraged her to share. She used up the remaining time and kept going, sharing only her disease, no recovery, her desire to use. Finally, a member offered her some money to get started on that. I took her shopping and to where she was staying after the meeting, explaining this is a common old-timer's trick to get the newcomer out of the disease and into recovery.

Last week, she returned to celebrate a year clean.

Is there any other Requirement after you Join a Home Group? A commitment to assist that group in Tradition 5, carrying the message.

What does it mean when the 3rd Tradition States that Membership does not come automatic?

We don't care about your using; we care about your recovery. If you don't want to get clean, you can't be a member.

The way i look at is that requirement for membership is like i am filling an application to be a member of the Fire Department, I meet all the requirements for membership and now I am a Fireman, but now I still have to fight fires if i want to remain a Fireman. so yes the only requirement for NA membership is a desire to stop using, but like our Literature says now that you are a member you have to embrace the Principles of NA. The reason the requirement was put there has to do with Sex, Creed Religion or lack of it, sexual preferences, Race, etc. etc., so that we do not discriminate. i think people use it as an escape clause to act out or not to do anything at all.

Bill Wilson sent out a memo one day to solve the issue of membership requirements, answers came from all over the country with suggestions for requirements, there were so many stipulations that Bill Wilson said that if all these requirements were enforced at one time in one Area, no one would qualify to join. so they just the Requirement an honest desire, later changed to a desire. true story from the 12 and 12 of AA

We had Honest Desire and I believe we should write that back into our Tradition Book All input will be submitted and worked on through NA home Groups imputing and review process.

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"Is there any other Requirement after you Join a Home Group? A commitment to assist that group in Tradition 5, carrying the message."

THESE ARE MY OPINIONS. I UNDERSTAND NOT EVERYONE WILL LIKE THEM. I UNDERSTAND I CAN BE WRONG. PLEASE UNDERSTAND IF I WRITE SOMETHING CONTRARY TO WHAT YOUR OPINION IS IT IS NOT PERSONAL. IN FACT, WHAT I WANT IN SOME CASES IS DIFFERENT THAN WHAT MY UNDERSTANDING OF THE TRADITIONS IS.

If we are going to talk about anything in the Third Tradition beyond our single membership requirement I think it important to understand the difference between a REQUIREMENT and a RESPONSIBILITY. Being a member of a family comes with many RESPONSIBILITIES. No one ever meets those responsibilities perfectly. My family will still Love me as a family member.

When Greg wrote that membership is not automatic, it actually had nothing to do with the responsibilities we take on as members.

Greg wrote:

"Membership in N.A. isn't automatic when someone walks in the door; it isn't **every** automatic when the newcomer has a desire to stop using. The decision to become a part of our fellowship rests with the individual". **This is a misprint and should have read "even".**

This is very clear. There are no other responsibilities upon which membership is contingent. There are responsibilities of membership, but they have no bearing on whether we can be fully-recognized members. In short we can have all the rights of membership even if we are negligent in our responsibilities. I know this rubs some the wrong way. Hell, it rubs me the wrong way. It is still the truth even if I don't like it. It is the truth that protects the newcomer from my need to control. Period.

What Greg wrote about membership not being automatic is a simple statement that we not only do not have the power to decide who is NOT a member, we also do not have power to decide who IS a member. An addict with a desire to stop using or stay clean is not a member of NA. They must decide they are members. Just as we cannot DENY membership to any addict who purports a desire, neither can we FORCE membership on any addict, even if they have proven that desire by a substantial period of abstinence.

In the next sentence, Greg even closes the paragraph by writing, "Any addict who has a desire to stop using can become a member of N.A." This further drives home the point that there is no allusion to membership being contingent on fulfilling responsibilities going on here once the addict has decided to become a member. The paragraph (current train of thought) concludes with this statement.

Now, after quoting Greg I am going to disagree with one thing here. I do not believe any ADDICT who has a desire to stop using can become a member of N.A. I believe any INDIVIDUAL who has a desire to stop using can become a member of N.A. Our Third Tradition does not mention a qualification of being an ADDICT. This would imply setting criteria for what addiction entails. Can you imagine what it would look like if we started setting qualifications for what makes up true addiction? What a REAL addict is?

At the time this was written, there was no consensus in the medical field that addiction was even a disease. It has since been proven that addiction is a disease and drug use is not a simple matter of choice for the addict without recovery. Even so, there could even be debate from person to person, scientist to scientist, and addict to addict on what true addiction entails. To have a desire to STOP using, one must have first used (abused) drugs in the first place. But beyond this we do not have a right to set any criteria on what level of use qualifies a person for membership. It may sound alarming or dangerous to allow any PERSON with a desire to stop using to join us, but this really

takes care of itself. A person with a desire to stop using who is CAPABLE of stopping on their own (and therefore not an addict) would have no reason to want to join NA.

My second sponsor actually knew a man who became an NA member after only ONE use. He served time in prison with him. The man drank one time. He blacked out and killed several people. He was serving a life sentence without parole. Of course, the courts did not believe his blackout story. Nor would I have, sitting on a jury. He was convicted of First Degree murder, not a lesser charge like Second Degree or Voluntary Manslaughter. the man knew by his "allergic reaction" as he put it to that drug that he was an addict. And yes, he did opt to join NA rather than AA. he knew even in prison after such a horrible experience that he would continue to use without help. He accepted he would never get out and was okay with that. He simply wanted what we had and had a desire to stop.

Not long after hearing that story I met another man in an NA meeting. He had used only once. It violated every value he was raised with. Yet he did it anyway. When he used, he immediately fell in love with the drug. He knew immediately that he would be an instant slave to it for the rest of his life. He knew he could not find remission through the religion that gave him his values. So he went to NA. He openly shared this in meetings. He suffered much criticism and judgement from "real addicts" who thought he had no place among us, even though he actually called himself an addict. I don't know if he is still around today. I no longer live in that area. If he is not, I doubt it is because he realized he was not an addict and moved on. It is more likely that our intolerance and inability to follow our own Third Tradition forced him to do more to "earn his seat". That is exactly what the Third Tradition is about. Your seat is not earned by the using you did or suffering you endured. It is earned by a desire to stay clean. Ironically, this man did more to fulfill his responsibilities of membership than his most vocal critics, who often did little else but attend occasional meetings and make sure everyone knew their opinion. If earning your seat is more than having a desire, who had really earned it? Those who did more using, or this man who lived our Steps and Traditions?

I don't think I am actually disagreeing with Greg. As we read the Traditions it becomes clear that when we use the word "addict" that the decision to identify as an addict also rests with the individual. In the Second Tradition Greg wrote of a Group who decided only those who used a specific drug could join. I have also read of early NA Groups that

decided you were not an addict if you had never injected heroin (smoking it was not even good enough). Any attempt to define what qualifies as truly being an "addict" also violates this Tradition. But can the person who does not yet call themselves an addict join? Yes. Anyone with a desire to stop using may join. Again, who would want to join if they could stop on their own? I did not think I was an addict when I went to my first meeting. It did not change the fact that I was one. Once I had a desire to be "NA clean" I still had to work my First Step. Part of my First Step was determining if i was an addict, and if there was a difference between having a drug problem and being an addict. For me the decision to identify as an addict came down to the fact that I could not stop using for any substantial period of time solely on my own power of will. I WAS A MEMBER OF N.A. BEFORE I CAME TO THIS REALIZATION. I had a desire to stop using, and I considered myself a member. It doesn't matter if anyone else agreed with it or liked it. I WAS A MEMBER the moment I decided I wanted what you all had. I say this because I already wanted to be a member by that point. I just did not know if I had a desire for NA clean time. It turns out I did have that desire to stop using, I just did not think it was really possible to survive without using.

I read an interesting article once about NA customs (or our cultural tradition, lowercase) and our Traditions, proper (uppercase). One of the points it made was to say that saying, "Hi my name is [insert name here], and I am an addict" is a custom, not a requirement. The author pointed out that when we all scream, "What's your name?" (which is also really code for "say you are an addict!") that maybe we need to be reminded the name of our Fellowship is "Narcotics Anonymous" not "Narcotics What's Your Name". It might sound funny, or even appear petty to point this out, but how welcome does a newcomer feel when they can fuck up something as simple as an introduction and be verbally jumped for it? We often know someone is an addict before they do. They do not have to know they are addicts to join us. They simply have to want what we have (clean time). They need only want to come home.

The responsibilities of membership are clearly laid out. They are in the other Eleven Traditions and all Twelve Steps. In fact, there are responsibilities in this Tradition as well. Those responsibilities are inextricably linked with the spiritual principles of this Tradition. But failing to meet them cannot get you removed or prevent you from joining. My sponsor said it very well earlier today. I will try to quote it as best I can:

When you join you do have responsibilities, but we're not going to judge you for failing to meet them. You can't be kicked out. What happens when you don't work a program? When you don't work the Steps and apply these Traditions, you suffer. We don't punish you, but you have to deal with your own conscience.

It reminded me of something he tells me often, that his sponsor told him: "You don't have to work the Steps, as long as you can handle the pain."

We see it time and time again. Addicts who don't apply the spiritual principles usually remove themselves from the equation. Granted, a large number of addicts stay clean who work Steps and ignore Traditions. Many of the principles are the same. Like carrying the message being present in Step Twelve and Tradition Five. However, Our Fellowship suffers immensely when we don't apply the Traditions the same way we live Steps in our personal lives. But as soon as I say we should kick out World Board members for twisting the Traditions, not understanding the Traditions, or blatantly violating the Traditions I, myself am guilty of twisting, not understanding, or violating those same Traditions.

I thought I said I wasn't going to write an essay? Well, there are my character defects in action. But that really was just one of my mental bullet points:

- THE DIFFERENCE BETWEEN REQUIREMENTS AND RESPONSIBILITIES AND IF MEMBERSHIP NOT BEING AUTOMATIC IS IN REFERENCE TO RESPONSIBILITIES (IT IS NOT).

- HONEST DESIRE

This one might really spark some intense opinion but I am not going to hush for fear my view is not popular. I am going to input it and let the Groups do with it what they will.

We have discussed this before, and there are good, valid points on both sides.

I have personally never seen any NA literature (it may exist given how Groups published their own literature in the early days) that had the word "honest" in the Third Tradition itself. It did exist on other readings, however. All pre-3rd Revised versions of

What Is The NA Program said, "There is only ONE requirement for membership, the honest desire to stop using." The Tradition itself did not say this in our Fellowship.

There is a valid concern about impure motive. Like only wanting to stay clean long enough to get out of drug court. But hell, When I was new I could not find an honest desire to make a commitment to staying clean beyond today. Sometimes that is still all I can do.

One night I had no desire to stay clean. I instinctively proclaimed it to everyone I knew. I was not working a program and I told on myself when shit hit the fan. I knew I would regret it the next day, but in the moment did not care. I used the tools of the program because I knew my future self would care at some point. My only desire for clean time was fear of future regret and knowing I would care deeply for what I wanted to throw away. Even that was not enough though. I was completely defenseless against using (I was already in relapse I just had not used). I had no desire in the moment. Again all I had was just a knowledge of future regret and suffering. Was I a member of NA in that moment? Probably not. But maybe I was. Maybe the desire to stay clean for fear of how I would feel in the future was enough. It certainly didn't feel like desire though. More a learned instinct to use a tool based solely in selfpreservation. One thing I do know is that NO member of NA in that moment proclaimed me not an addict. Quite the contrary. They Loved me even more.

If desire must be "honest" who gets to decide whose desire is pure enough? What is the criteria? Is there a reason our predecessors in another Fellowship removed the word honest from this Tradition early on?

But talk of honest desire MUST be included in anything we write for the simple fact that we have members and Home Groups who feel this way.

Honest literature about this topic will include the views of both sides. There is the legitimate view that It was important for some to assess their desire and its honesty. This was still up to the individual addict. Then there is the legitimate view that a desire is a desire. A desire is not a thought process but a desire or longing. It can't be dishonest or judged - it simply is.

Here is some honesty of my own. If an honest desire is a desire to be clean with NO ulterior motives, I have never HAD it and doubt I ever will.

I have a desire to be clean because my life is unmanageable and miserable otherwise. I have ZERO desire to be clean and miserable. Were being clean not the best (possibly only) way I know of for guaranteed happiness I would not stay clean. I am an addict. In fact, being clean is not what guarantees my happiness, the spiritual principles do. I cannot live those principles effectively while using. Period. The reason I have a desire to be clean is that I cannot use without being a slave. I cannot smoke a joint on the weekend or have a drink after work. For an addict, for me, it is instant slavery. I have no desire to stay clean for the sake of being clean all by itself. My ulterior motive is the life I was promised and the life I have been given as a result. It is the only way I can have a full spiritual awakening. The ONLY reason I stopped using is that I saw no other choice. The happiest people I knew were clean addicts in NA. The ONLY happy people I knew who had my same problem were clean members of NA. Even when I read books from organizations who told me I did not have a disease and addiction was my choice, like Rational Recovery, I did not see happiness. I saw misery and resentment. I did not want Clean to be the way Rational Recovery experienced it. It was all about deprivation. There was no gain; there was no joy. All this is MY experience. The experience of those who needed to hear about honest desire needs to be included as well.

As addicts we can too easily forget (or never learn) that two people can have different truths that do not mutually exclude one another. In any book we can include both the reasons "honest desire" is needed, as well as the dangers of implying that any of us can judge the desire of another. It is okay to say here is why some of us need to hear about honest desire and here is the view of those who only understand desire on an impulsive, emotional level. Yes, I admit that I only know desire in its most base form. For me a desire is or it is not. Honesty is a spiritual principle. A desire is a longing or a want. And maybe therein lies the truth. **Maybe we need to be honest with ourselves ABOUT our desire.**

When we were inputting the Alive & Free Restoration of the Basic Text Headers/White Book on this very forum a couple years ago, this same issue came up. None of us got EXACTLY what we wanted. What we ended up with was, in my view very beautiful. It was not what I would have written. Now that it is written I would write it no other way. It is an example of Open Participation at its finest, in my humble opinion. We wrote about it in the "PREFACE TO THE ALIVE & FREE WHITE BOOK". I am going to include that

explanation as a separate post because I believe it so important that I do not want it to be overlooked because of my long-windedness...

Simplicity at its finest...

Tradition3 in 23 Words

Your seat is not earned by the using you did or suffering you endured...

It is earned by a desire to stay clean...

What is the Spiritual Principle within the 4th Tradition?

How do you apply this Spiritual Principle within the Home Group Structure?

What is the Double Edge Sword we talk about in the 4th Tradition?

How does this double edge Sword effect the NA Home Group?

How does your NA Home Group Practice Autonomy?

How can this Autonomy effect other NA Home Groups are NA as a Whole?

There's is a lot to this Tradition, of Course Autonomy being primary, there is also Freedom for every Group to express themselves and be in uniform. there is also a Principle of Inclusion, to include every manifestation of the suffering addict. The creative freedom to allow every Group to express themselves in carrying our Message, without outside control or dictation. The double edge sword would allow the Group to be wrong and for that Group when in taking group Inventory at their Group Conscience Meeting, to correct that within the Group. The Group can serve as a model for other Groups to adapt any policies and in ways of carrying the message.

Our HG practice Autonomy by formatting our meetings different from the norm of the Groups. In my Area most of the meetings follow the example of the Group Booklet to the Letter, they fail to realize that is just a guide. Since I've started different formatted meetings, other Groups have been doing the same, so that is how our Autonomy served as an example to other meetings as to the freedom of creativity they can have. In the past when you went to one meeting you went to them all, they were identical in the format, now there's a few differences since I have started about 5 meetings since I've been in this Area.

Newcomers are told that my HG is a renegade Group, well if we are Renegade and no one can do anything about it, then I guess you can call us that. If by renegade, you mean Autonomous they are right. Anything other than uniformity is perceived as renegade or rogue like someone else called us.

What most of these people have in common is that they do not know Traditions. The one's that know Traditions do not judge us, they may not come to our meeting, but they do not tell others we are no an NA meeting. They also have closed-mindedness in common, there are some newcomers that come and have an open mind and see nothing wrong about what we do in fact they say that we are the only ones that had a warm welcoming when they first came in, and our HG was the only one to give them a copy of the Basic Text free.

You guys are Practicing the 4th Tradition up in NY State every time you open the Saturday Afternoon Gray Book Meeting and Study the Gray Book and set up your Literature Table and welcome the newcomers into the NA Home Group. Keep up the Great work.

The Problems exist with naws inc. and their propoganda the Press that naws inc. enjoys. We need to just keep practicing our Autonomy in self-governing. We effect NA as Whole in a positive sense. Keep carrying the message. Helping newcomers getting a clear message of recovery out there.

In Loving Service

When I faced the Area to defend the HG one member asked me why out of the meetings in the Area ours has to be different, my answer was "because we can" that did not help any I was seen as a person causing disunity. I explained that uniformity wasn't

unity. My knowledge fell on deaf ears. It's true what they say, when you follow the Masses, sometimes the M is silent.

Our HG practice Autonomy by formatting our meetings different from the norm of the Groups. In my Area most of the meetings follow the example of the Group Booklet to the Letter, they fail to realize that is just a guide. Since I've started different formatted meetings, other Groups have been doing the same, so that is how our Autonomy served as an example to other meetings as to the freedom of creativity they can have. In the past when you went to one meeting you went to them all, they were identical in the format, now there's a few differences since I have started about 5 meetings since I've been in this Area.

War is Over Group input

Input for Tradition Four

In the Fourth Step we inventory ourselves so it makes sense that in the Fourth Tradition we are responsible for inventorying our Group. This brings up the spiritual principle of Honesty. We must be honest with ourselves and other Group members when we are doing our Group Inventory. If someone outside of our Group points out a shortcoming of ours it is our job to look at it and see if we have gotten off track. We are each others eyes and ears.

The Fourth Tradition is a two-edged sword. On one side we have complete creative freedom but on the other we are bound by the spiritual principles of Narcotics Anonymous. The Twelve Steps and Twelve Traditions. We can not use this tradition as a justification for breaking another. We can not force Groups to use the literature we use or do what we do. We also can not change our message from Total Abstinence because that would effect NA as a whole.

Its difficult to discuss this Tradition in this day in age where the original message of NA is the minority voice and is no longer accepted by most Groups. Many perceive that Traditionalist Groups are violating this Tradition and think that we are making up our own message or forming a new program. They are the ones who are misinformed. We are sticking with the original message that is still in every version of the basic text and we can lovingly educate these addicts if they are open to the information.

In Tradition Four in the Basic Text it goes on to say that like Group Conscience, autonomy can be a two-edged sword. Group autonomy has been used to justify the violation of Traditions. If a contradiction exists, we have slipped away from our principles. This got me thinking about the relationship between Tradition Two and Four. The two-edged sword of Tradition Two is Group Conscience and Group Opinion. This tells me that we need take the time to pray and meditate on issues that our Group faces, look at the Traditions and what our literature says, listen to every member and strive for a unanimous decision. We need to try to get our egos out of the way and not make our decisions based off of what everyone thinks. There have been many issues that our Group has faced like total abstinence and not signing verification papers where my opinion at first got in the way of Group Conscience. My fear of being in conflict with others or hurting people's feelings caused me to want to be apathetic and not deal with it. I had to put my opinions aside and listen to every member and give the process the time it took to come to a conscience.

Now when I think about the two-edged sword of autonomy based off of Group Conscience it tells me that as long as our decisions as a Group are based out of Conscience and not opinion and there is no contradictions with any other Traditions then we have complete creative freedom in how we operate. One of the biggest arguments for Groups being about total abstinence and literature written by addicts for addicts is the violation of the First Tradition. The way I see it, it is up to the Group to follow the Traditions. The NA unity that the First Tradition talks about is for the Group not NA as a whole. We as a Group need to be unified on what is NA and make the decision to practice these principles if we are to find that unity. Just because the majority of NA does not believe in these things does not mean that we are causing disunity in the Fellowship. We stand on the Principles of Narcotics Anonymous even if that means we are outnumbered.

What is the Spiritual Principle Within the 5th Tradition?

How do we apply the Spiritual Principle in Our Groups?

How do we carry the Message as a NA Home Group?

Does the atmosphere in the Room carry the Message?

Do we carry the Message in Our Behavior in Public?

I want to add Service to my list. I already kind of touched on it, but all these principles are intertwined. to write about one you almost always end up writing about another. Maybe service falls under responsibility or vice versa.

I would like to see some writing on humility. Humility is definitely a principle of this Tradition. Of course unity and anonymity depend on humility but I think that makes humility in itself a principle worth exploring.

I almost think the following could be under every Tradition:

Unity

Anonymity

Humility

Love

Integrity, Unity, Responsibility, Anonymity

The Integrity of the Groups message is measured by the Purity of the message. When we dilute the message by trying to appease people, places or things, addicts die because Groups lose their effectiveness.

Unity happens when our Unity of Purpose is followed by our Unity in Action, our meetings are filled with diversity, this can become our strength when every type of addict in the meeting shares one common theme, the message of Narcotics Anonymous, the newcomer as well as the regular member can find someone to identify with, that leads to the Open-mindedness to hear our Message.

Responsibility starts with the individual and then the Group. Each of us is Responsible for the Integrity of our Message both in and out of the meeting space, and the public as

a whole. Our meetings can become a dumping ground, with no Solutions, or information that can distract us from our Primary Purpose. Each individual can bring the meeting back on focus, we have to remain vigilant, dilution can happen slowly without notice. Each individual is Responsible to acquire the Knowledge and Spiritual Principle application of our Program, and apply it in our meetings and as the World at large. Groups should take Inventory every time they meet at a Group Conscience meeting, to measure the effectiveness of its message.

Anonymity is practice when the Message is more important than the messenger, Principles before Personalities can be at its peak during our meetings. It doesn't mean that the messenger shouldn't have Integrity, but our message is meaningless unless we live it. Groups can be a distraction if they become more important than our Primary Purpose. Our Unity in Action should be closely related to the Principle of Prudence. Anonymity can also be guarded by the Group not having Affiliations with outside Entities our Enterprises, we can't become nothing but our Message. And that's Spiritual in nature.

UNITY

Without Unity in the Group, there is no way for the Group to fulfill its primary purpose as a Group. Unity is the difference between Step Twelve and Tradition Five. Without the unity of the Home Group we have multiple individual addicts trying to carry a message that itself depends on unity to work. Every Step begins with "We", with the Exception of Step Twelve which first begins with a qualifying Statement and still place the "We" before the action. The "We" is still the subject of the sentence. In fact, Step Twelve is direct reference to the Groups. It does not say I tried to carry this message or I tried to practice these principles in all our affairs. We must remember unity is always voluntary. True unity is never mandated, dictated, or the result of forced conformity.

AUTONOMY

Unity can only truly result from autonomy and freedom of choice and action. The I can only become we when we are free to choose this as individuals and as Groups. Autonomy exists when we respect each other as equals - when we become nameless, faceless addicts - a state of bearing no name. (The anonymity that underlies all our Traditions.)

ANONYMITY

None of our Traditions can exist without this. Anonymity makes us all equal. It puts us all on the same level. We all become just addicts seeking recovery. None has authority. None knows better than the rest.

The primary purpose of Tradition Five cannot exist without anonymity. Without anonymity we become too easily entangled in our egos. We think we know what is best. We start viewing ourselves effective leaders rather than trusted servants. We start to develop secondary purposes instead of having "but one" primary purpose. In time, secondary purposes like "diverse mixes of revenue streams", which in themselves violate other Traditions, become more important than the purpose itself. The means become the ends. We have all seen it. How many times have we sat on service committees that finance themselves rather than relying on direct contributions from the Groups? How many fundraisers turn profits? How often do we ask the Group(s) what they want us to do with the money they own or how it can best serve the still-suffering addict before deciding to put it toward next year to make the function bigger and better or to buy more T-Shirts to sell? How many conventions have you been to where making sure addicts paid to get into the comedy show, or to experience the buffet has become far more important than carrying the message to the still-suffering addict? How much more important has it become to strut like peacocks at conventions, displaying the fruits of our recovery and ability to attend comedy shows than it is to extend a hand to the still-suffering addict? How often do we participate in caste systems that separate the newcomer from the old-timer, the "winners" from the "losers" the "haves" from the "have nots"? When was the last time you went to an area or regional meeting where the focus was on carrying out the will of the Groups whose only purpose is to carry the message to the still suffering addict? The only concern of a service body practicing anonymity will always be "Do our services carry the message to the still suffering addict and do we accomplish this only by carrying out the will of the Groups we serve? How many times have we seen Groups turn over their primary purpose to service committees, giving them all authority to carry the message, leaving the Groups only to hold meetings rather than drive the services?

The fact that the phrase "hang with the winners" exists at all in our Fellowship is testament to our human tendency toward judgement and division. It implies we have losers as opposed to valued members. The implied "loser" is the very person we should be striving to carry the message to! The "loser" is the person we serve. We carry the message to the still-suffering addict. That could be the old-timer. It could be the newcomer. Most often it is the retread, desperately trying to gain the surrender

necessary to accept this way of life after countless relapses. It is the junkie in his or her first meeting, trembling in the back row. It is the person who thinks Narcotics Anonymous has nothing to offer them, though they can't seem to get off the dope. We can only be attractive to such people, but that addict who may have a desire to stop using but an aversion to NA is still the addict we serve. Even the addict with no desire to stop using is the addict we serve. How can we know this? Do they still suffer? It is quite clear the still-suffering addict is the addict suffering from the disease in any fashion. Whether it be the old timer struggling with letting go of character defects or the dope-fiend suffering from our disease with no desire to do anything but die. We can serve such people. No we cannot proselyte or force this on them. But we can make sure it is here for them. That when the still-suffering addict also becomes an addict seeking recovery it is crucial that he or she find an NA waiting for them with open arms, where there are no "winners" and "losers" only recovering addicts who seek to serve the most important addicts in the world: Those who still suffer. This is only accomplished through anonymity.

What is the Spiritual Principle within the Sixth Tradition?

What is an Endorsement?

Implied and interdict endorsement

How do we Endorse?

What is a related Facility?

How do we avoid endorse them as NA Groups?

How do we Finance outside enterprise's?

How has money, property, and prestige interfered in in NA Service's?

How has it diverted us from our Primary Purpose?

How does your NA Home Group Uphold these Spiritual Principles Held Within the Sixth Tradition?

or force this on them. But we can make sure it is here for them. That w

The 6th Traditions has a number of Spiritual Principles; Humility, Integrity, Faith, Harmony and Anonymity.

The Spiritual Principle of Humility

We practice the Principle of Humility by knowing that we cannot be all things to all people, our Group carries the Message at our meetings, complete Abstinence in order to Recover, we don't pretend we can't solve society's drug problems. Our relationship with related facility and outside enterprises is one of cooperation and not affiliation. Our message speaks for itself and we do not have to cross boundaries or break our Traditions with outside entities in order to carry our message. We do not try to increase our membership by affiliating with outside entities, we carry our message and addicts will find us.

The Principle of Integrity

Our Group practices the Principle of Integrity by keeping our message of NA clear and free of other messages. Our Group does not allow speakers from other Fellowships to share that Fellowship's message at our meeting. We only have NA Literature on our tables. We do not allow anyone who is still using drugs including any form of drug replacement medication to share their ESH at our meeting, or to do service commitments, or celebrate clean time. If the meeting gets off our message a Home Group member brings it back on point.

The Spiritual Principle of Faith

Our Group practices the Principle of Faith by believing that our NA message is enough, we don't have to violate our Traditions by affiliating with outside entities in order to reach more addicts, or to make our Message more appealing. Our message, along with the

evidence of our members Recovering is promotion enough, Primary Purpose must be fulfilled through our own contributions. With this Faith in our Message we develop boundaries with outside entities.

The Spiritual Principle of Harmony

The Home Group practices the Principle of Harmony by cooperating with entities outside of NA we can cooperate to further carrying our message with help of others, others can direct suffering addicts to us. Harmony is not Unity; Cooperation is not Affiliation.

The Spiritual Principle of Anonymity

Our Group Practices the Spiritual of Anonymity by Group Conscience in our Group Conscience meetings, and our spirit of rotation, no one member is more important than the Group, and no one Group is more important than another. Our selfless service is the way we carry the Message to another suffering addict. The relationship with outside entities are not based on the personalities of our trusted servants, our Groups as a whole are responsible to cooperate with the outside entities. We seek nothing more than to carry our Message.

Endorse- To endorse is to sanction, approve, or recommend. A public statement of support of another organization.

Implied is when we let another organization ride on the NA name for their own purposes.

Members are endorsing if they mention the names of the rehabs they attended, or even saying how much their rehab helped them in their Recovery, while speaking at a NA

meeting. Members sharing how they go to church and that helps them in their Recovery, or mentioning that they also attend AA and that it is a good organization. These public statements of approval are an endorsement.

A related facility is any place outside of NA that involve members, or hold NA meetings, some examples are Rehabs inpatient or outpatient, halfway houses, detox centers, counseling centers or clubhouses that hold NA meetings.

As NA Groups we avoid endorsing by only displaying NA Literature on our tables, picking speakers that give a clear NA message and are addicts. Picking speakers that are clean from all drugs including drug replacement medication. Establishing boundaries with the owners of our meeting place, and make sure they are not using our meetings to improve their attendance or for their attraction.

We can unknowingly or knowingly finance and outside enterprise by paying extravagant rent that is outside the usual market, the extra money could help that enterprise fund a separate project. Contributing annually donations aside the normal rent paid.

Money, property, and prestige within our NA services interferes with our Primary Purpose, putting on extravagant events and charging high price admission to cover the cost, can actually exclude the person we are trying to help, the newcomer, who cannot afford the admission price. Or really humiliate them by making them sign hardships letters, stating they cannot afford the price, and then making them wear special badges that would imply that. Raising money through these events to pay for that services to pay rent at their expensive buildings Services that spend our money lavishly to carry the message, either spending a lot of money on media to reach the public, or spend money flying first class, staying at expensive hotels, going to expensive dinners, 180 days out the year to carry our message around the world with our money. When our own services make a profit on us on the Literature they sell us. When services appear on the public eye as the answer for addiction, and having meetings with the medical field and forming relationships that affect our Traditions.

Planning the events and the money it takes can actually take away time from us and our meetings where the Message was to be primarily carried. Using money for expensive salaries and expenses can take away money that can be used to supply Groups with

the Basic Text at a cheaper cost, so they can give it to the newcomer instead of selling it to them. Money that can be used for translations so other countries can have access to our Basic Text.

Tradition 6 input

(Repost: from thread: Court Slips)

The Grey book tells us in the first part to 'preserve and protect the spiritual aim', and the aim is our 'Common Welfare' (Recovery from Addiction) by having a primary purpose 'Carry the Message'.

When we endorse, finance or lend out our NA name, we lose our Anonymity. The foundation of all our Traditions.

This also resulting in the fact that we are prone to fall for our 'greed' for Money, Property and Prestige and hereby we move away from our Primary Purpose.

To sign court slips, to me, is an endorsement of an outside enterprise.

We should never be under surveillance, we are here out of free will, etc..

One might argue that we get seats filled with people (who might be addicts) and that is good for our Primary Purpose....

But... Its stated clearly that our Principals never are in conflict... In the court case-slips these conflicts are plain and simple...

We can get seats filled easy with addicts from the street by luring them in with 'free' dope, yet everybody would instantly say that its stupid and not helping our Common welfare and our Primary Purpose, why don't we all do the same with court slips.

To me the whole court slip thing is a way for the current Service Structure Most Groups use, named NAWS, as a way to show of how 'good' we are, to promote us to other Outside Enterprises (like Treatment Industry) and join hands... To write literature, that is

more in line with these institutions. This is then working as smokescreen for us Addicts and generates huge profits & prestige.

We are off our path with this. And the proof is already there. We have a diluted message going out, in our literature that is written not by addicts but by professionals. We have now, under pressure of our ties to Outside Enterprises, issues with DRTs (as maintenance) in the meetings.

The list is longer.

We as the NA fellowship, have an Outside Enterprise dictating and censoring us all. They even 'stole' our name. A lot of people don't know what is going on and/or put their heads in the ground for the Truth...

This to me is the biggest proof of what happens when Money, Property and Prestige run riot and the dangers of losing aim on our Primary Purpose...

We are addicts and we easily distort the Truth, with rationalizations, denial, etc. And once we, our self, have been deceived, we are hardcore when it comes to avoiding consequences and by not accepting the fact we were wrong.

That's why the Traditions are so important, and the Principals that make these Traditions. Again...

They never are in conflict.

Tradition 7

What is the Spiritual Principle within the 7th Tradition?

How does your NA home Group Apply this Spiritual Principle within the NA Home Group?

Is the Spiritual Principle more than a Financial Concern?

If So what are the other ways to contribute without finances?

How do we as NA Home Group's Decline Outside Contributions?

How can excepting outside contributions effect an NA Home Group are NA as a whole?

How Does Selling Literature at a Profit Fit into Being Self-Supporting Declining Outside Contributions?

Does Selling Literature at A Profit to NA Home Groups are NA Meeting's Steal from the Spiritual Principles of Giving Freely Away what we have Been Given Freely form The Spirit?

What happens when we allow the service structure to have the ability to raise funds?

What are the effects of this action?

We have to include what happens when we allow the service structure to have the ability to raise funds? What are the effects of this action? How can it be avoided? We

have enough experience over the years now to share on this action and its effects. Years ago back in the Eighties they started by having a Office Worker assigned to each world Committee as a liaison and now the office does all the committee work instead. We now have paid service workers instead of trusted servants who serve the NA Groups. This also goes into the 8th Tradition were we are to stay non-professional.

Being fully self-supporting in our Groups shows that the Group itself is healthy. It shows unity. Using our 7th Trading funds to further the Groups primary purpose also shows adherence to all our Traditions. It dawned on my today when it speaks of forming a committee to raise funds that that committee is formed inside the Group if the Group is struggling. In my belief as of today all the fundraising that goes on in the Fellowship is outside our primary purpose and is not NA. The more I study these Traditions the simpler they become. Anything past the Group is not NA, they may be services we choose to use or not. Adherence to all our Traditions would eliminate all the nonsense that goes on today. Look what happened years ago when our predecessors got away from our Traditions. Money, property, and prestige have become the sought after titles for some in our Fellowship, those defects have replaced honesty, integrity, and selfless service.

Some Spiritual Principles of Tradition Seven

Gratitude, Responsibility, Faith, Integrity, Anonymity and Freedom

The Spiritual Principle of Integrity is practiced in our Group by not sacrificing our Message in return for any outside support or favors. When we do not blur our Message for the sake of income or attendance, we show Integrity.

The Group shows its Gratitude by not accepting handouts, or asking for favors from society or the world at large, we are Grateful we can come together and support ourselves. We no longer are a burden to people or society. We learn to stand on our own two feet, and support our Group and NA as a whole, and for this we are truly Grateful.

One big one in this Tradition I think is Autonomy.

This Tradition is one of the biggest ways we protect our autonomy. When we rely on no outside entity we stay autonomy as a Fellowship. When a Group pays its own way it protects our Group autonomy. Groups can ask for help from only other NA Groups but doing so only when necessary helps keep the Groups autonomous from each other as well and prevents us from trying to control other Groups via financial dependence.

One place this gets VERY misunderstood is in service. I have recently seen the USSC write about the services being self-supporting and heard this same phrase in a Utah Region meeting. Service are NOT self-supporting because services are not autonomous.

One of the ways we protect the autonomy of the Groups is to directly finance the services. This is not donating to them with blank checks. It is funding line items. When services are self-supporting or when they are given blank check donations they become autonomous themselves. When services become autonomous they violate the Ninth Tradition by not being accountable to the Groups they serve and violate the Fourth by stepping on Group autonomy and trying to govern.

We need keep our autonomy in mind always with regard to this Tradition because we need to guard it. It is fine for a service to raise funds WITH DIRECT CONSENT FROM THE GROUPS. How often do we now see services decide to do a fundraiser without consulting the Groups? How often do we see service decide what funds from fundraisers are to be used for without asking the Groups? How often have we seen services spend money "donated" to them without asking the Groups? Of course we donate to services and expect them to meet ongoing expenses like rent, printing schedules, operating the phone lines etc. But what about when services spend money on software programs, or even donate down to the next level of service? It may seem fine for a service to put on a convention and automatically invest money for the next year without asking the Groups if they want to continue the convention. It is easy to want to defend this practice almost makes sense. 99 times out of 100 the Groups will say, sure, put that fundraiser on next year, or hold that awesome convention. But if services actually asked the Groups each year, perhaps we would not see conventions so out of control. Is anyone really surprised that so many conventions now feature \$50\$100 registrations + the special cost of the "look-at-me" buffet, + the premium swag + the super neat-o comedy show that you absolutely cannot attend without paying the extra fee + all the bullshit that seems to forget the newcomer and still-suffering addict. If we kept our autonomy in mind and required services to actually ask the Groups what they want done with the money even from conventions and fundraisers that seem to happen perennially, how different would things look? We'd probably have the same

conventions every year. but might the Groups say, "wait a minute Mr. Convention Chair/Treasurer, that buffet and comedy show sounds really cool but what about the newcomer? How are we serving them? What are we raising funds for? Is it next year's comedy show? Is it money to send to NAWS? Or how about the literature shortage in this area? How about some Basic Texts for the H&I and PI committees? Maybe we should have a suggested donation for the comedy show. Maybe we should not do a comedy show and instead hold more marathon meetings. Maybe you can do the buffet and comedy show but you will allow anyone with less than 2 years clean or as well as any addict who cannot afford it in for free." This is what the Groups might say if they were asked what to do with their money. Even if everything still looked the same at the conventions, at least the Groups would be deciding. And we would not have this mentality that committees are in charge. Remembering our autonomy with regard to the Seventh Tradition would bring us back to Group conscience and away from the committee mentality Grateful Dave warned about years ago.

I am not sure what principle it would be but we could stand to remember the Seventh Tradition is not just financial. We give of our time and talent as well. This also promotes Group autonomy and our singleness of purpose (autonomy from influence outside the Fellowship). When members contribute through open participation there is less financing for us to be distracted by. ASIS is a perfect illustration of members contributing time and talent (Billy catching fish for the food, Groups supplying the food and working the kitchen so we don't have to hire caterers, etc.) it keeps the focus on service work and off of money. We actually have world level conference with no treasurer or committee handling money when the Seventh Tradition is applied with autonomy in mind. The Groups near Hamburg handle it all and members contribute time and talent to keep costs down. The committee remembers the Groups are in charge because there is no money to handle, and the service body is completely dependent on the Groups to directly fund the annual conference.

So yeah, autonomy is my two cents for the day on this one. I think rob already touched on them but I will add as I always do that Unity and Anonymity are principles in every Tradition. Every Tradition rests on those and serves to protect those principles.

I really liked seeing gratitude, integrity and freedom in there as well.

What is the Spiritual Principle within the 7th Tradition?

Self-supporting/Acting responsible No longer be free-loaders and takers

How does your NA home Group Apply this Spiritual Principle within the NA Home Group?

-- we don't take money from visitors, we don't take money from outside corporations, we don't waste money on expensive rent, fancy parties, etc.

Is the Spiritual Principle more than a Financial Concern?

-- yes we are self-supporting when it comes to writing our own literature, we don't need professional writers, we don't need books and/or speakers from other fellowships,

**If So what are the other ways to contribute without finances? --
service,**

How do we as NA Home Group's Decline Outside Contributions?

-- we say thanks, but we can't take on your support. We have the right and need to stand for our own

How can accepting outside contributions effect an NA Home Group are NA as a whole?

-- we you take there is always a catch

How Does Selling Literature at a Profit Fit into Being Self-Supporting Declining Outside Contributions?

-- making a profit is what a business does, we are on a spiritual path, not to make money but to catty a message. This message is most powerful when it comes from the heart not by wealthy contributors

Does Selling Literature at A Profit to NA Home Groups are NA Meeting's Steal from the Spiritual Principles of Giving Freely Away what we have Been Given Freely form The Spirit?

-- we are Iven instruction in Basic Text - chapter: what can do - give away literature. If a cooperation is selling it for us, we are deprived from this sacred task.

How do we as NA Home Group's Decline Outside Contributions?

By paying our own way, not accepting contributions from any non-addict attending the meeting. If a facility does not charge rent for our space, we can make a donation to that facility, this way we are self-supporting, and free of outside control.

The Principle of Prudence

We practice Prudence by not spending donations on lavish rent space, we print our own Literature, we don't spend a lot of money on expensive refreshments, coffee or food. We donate our time and money to support our Home Group.

Is the Spiritual Principle more than a Financial Concern?

Prudence can also be practice by members dedicating of their time, perhaps by baking cakes for Birthdays, maybe trading shores in the facility for rent money, Group membership is a form of supporting the Home Group also.

The Spiritual Principle is Giving Freely

Selling Literature at a Profit robs the fellowship of Being Self-supporting It takes from our ability to give freely

What is the Spiritual Principle within the 7th Tradition?

Self-supporting/Acting responsible No longer be free-loaders and takers

How does your NA home Group Apply this Spiritual Principle within the NA Home Group?

-- we don't take money from visitors, we don't take money from outside corporations, we don't waste money on expensive rent, fancy parties, etc.

Is the Spiritual Principle more than a Financial Concern?

-- yes we are self-supporting when it comes to writing our own literature, we don't need professional writers, we don't need books and/or speakers from other fellowships,

**If So what are the other ways to contribute without finances? --
service,**

How do we as NA Home Group's Decline Outside Contributions?

-- we say thanks, but we can't take on your support. We have the right and need to stand for our own

How can excepting outside contributions effect an NA Home Group are NA as a whole?

-- we you take there is always a catch

How Does Selling Literature at a Profit Fit into Being Self-Supporting Declining Outside Contributions?

-- making a profit is what a business does, we are on a spiritual path, not to make money but to catty a message. This message is most powerful when it comes from the heart not by wealthy contributors

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What is the Spiritual Principle within the 7th Tradition?

Faith, gratitude, responsibility, love.

How does your NA home Group Apply this Spiritual Principle within the NA Home Group?

In our home group we talk about the needs we have. We are in need for a meeting location, we need something to give the newcomers with our phone numbers, we need

coffee and tea to drink, we need someone who is chairman, we need greeters, we need people to clean up after the meeting, we need people to set up the meeting. These are all things we need, but these things come out of what we want as a group, and how do we want the meeting to be for ourselves and the newcomer. We talk about this in business and outside the meetings. We talk about the service; and we talk about our format. We try to do God's will, we do this by having faith in God to know what is best for the group, so we make decisions in Group conscience. We do not vote, we talk about stuff, we take the time that's needed, we pray, talk to our sponsors. We also talk about the commitment of trusted service, do we still trust them, to they need help, are we in need of new service positions, etc. This is for us important because this is the meeting, without the commitment of our members there is no meeting, then there are only personalities. Like in the start when we only had a couple members doing things to provide in the meeting's needs. **Is the Spiritual Principle more than a Financial Concern?**

yes, i think it is about all the need of the meeting, not only money. We need other things to carry the message in our way to the addict that still suffers. we need literature, sponsors, a Dutch step working guide, all these things are important. so together we provide in this.

If So what are the other ways to contribute without finances?

by committing to the meeting in ways such as attendance, sponsoring newcomers, doing service in the meeting, greet newcomers, clean up, etc.

How do we as NA Home Group's Decline Outside Contributions? We provide for ourselves.

How can excepting outside contributions effect an NA Home Group are NA as a whole?

it keeps us focused on our primary goal. That is the most important thing, as long as we do this are needs are met.

How Does Selling Literature at a Profit Fit into Being Self-Supporting Declining Outside Contributions?

it does not. I don't think it is spiritual. Does the profit come to the groups? no. So apparently we do not need profit, but we need literature, so let's provide in that as a group. We can write, print, share the message that way without making money we don't need. if we sell Profit Fit literature in our meetings we support other organizations, things that are not NA. This is not our primary goal.

Does Selling Literature at A Profit to NA Home Groups are NA Meeting's Steal from the Spiritual Principles of Giving Freely Away what we have Been Given

Freely form The Spirit? yes, then we do no give, we take. It's like I have some hope for you, just give me your money and then you get it, now and welcome in the meeting we love you. it does not fit.

Tradition Eight

What is the Spiritual Principle Within the 8th Tradition?

How do Our NA Home Group's Apply This Spiritual Principle Within the Home Group?

How Do the NA Home Groups Ensure That NA Stays Non-Professional?

It Says We May Create Service Centers Do We Have to Create Them?

May We Dissolve Them if We Create a Service Center?

What Type of Non-Professional Workers May Our Service Center's Employ?

When We Employ Special Workers How Do We Ensure They Do Not Get Involved in Our Spiritual Fellowship Decision Making Process?

How Do We Hold the Special Workers Accountable to Our Spiritual Fellowship to The NA Home Groups?

What is the Spiritual Principle Within the 8th Tradition?

Humility, Integrity, and anonymity

How do Our NA Home Group's Apply This Spiritual Principle Within the Home Group?

Humility is practice when our meeting begins we are all equal, no matter what we do for work, or practice. We as a Group do not offer anything but our experience in our Recovery, and the Message of NA the Message of Hope and the Promise of Freedom from active Addiction.

TRADITION EIGHT – only NA should speak to questions regarding what NA is about when we allow our hirelings to do that for us we have promoted professional NA. Our special workers should have only very limited non-professional roles.

What is the Spiritual Principle Within the 9th Tradition ?

How DO You Apply These Spiritual Principles Within Your Home Group?

" N.A. as Such" What is the Meaning of NA as Such?

If We Are Not Organized, How Do We Create Service Boards and Committee's?

How are Committee's and Service Boards Held Accountable and Responsible to the NA Home Groups?

Can NA Home Groups Decide Not to Utilize the Service Committee and Service Boards as defined in our Service Manual Without Reprisal?

How is the Service Structure as Defined in the 9th Tradition Accountable to NA Home Groups and God as He May Express Himself in Our NA Home Group Conscience?

What is the Spiritual Principle Within the 10th Tradition?

How Does Your NA Home Group Apply These Spiritual Principles within the Home Group?'

If NA is to Achieve Our Spiritual Aim; Narcotics Anonymous Must Be Known and Respected. How do We as NA Achieve Our Spiritual Aim Without Having Opinion on Outside Issue?

How Can an NA Members Are Committee's Effect NA as A Whole with their Opinion on Outside Issue?

What Effect Could Being Involved in a Public Controversy Have upon NA as a Whole?

How Could NA Home Groups Avoid Having NA Name Drawn into Public Controversy?

How Can NA as a Whole Correct the Effects of NA Name being Drawn into Public Controversy?

Some Principles of the Tenth Tradition are, Unity, Integrity, Responsibility, and Anonymity

The 10th tradition of our program has been used to escape the responsibility of dealing with the Medication issue. Our 10th tradition is referring to outside issues like Politics, or should we invade Iraq, etc. They are the social issues that we do not have an opinion about. However, as a fellowship of recovering addicts, we do have an opinion on abstinence from mind changing and mood altering drugs. All through our literature, it is written in every way conceivable so that there would be no confusion. Chapter 2 WHAT IS THE NARCOTICS ANONYMOUS PROGRAM? " This is a program of complete abstinence from all drugs. There is only "One" requirement for membership, the honest desire to stop using. "

Chapter 3 WHY ARE WE HERE? " Before coming to the fellowship of N.A. we could not manage our own lives, we could not live and enjoy life as other people do. We had to have something different and we thought we had found it in drugs. Most of us realized, that in our addiction, we were slowly committing suicide, but such cunning enemies of life are narcotics and sedation that we had lost the power to do anything about it. Jail did not help us at all. MEDICINE, religion and psychiatry seemed to have No answers for us that we could use. All these methods having failed for us, In Desperation we sought Help from each other in Narcotics Anonymous”

Yet, our denial keeps us confused so we do not have to become responsible to the principle of abstinence.

Abstinence is the very first spiritual principle that we come in contact with when we enter the program of NA. Every 12 step program on the face of the earth has had the principle of abstinence as one of its fundamental principles and practices. In NA, it is called a 1st step.

Why do these NA members coddle newcomers on DRT Drug replacement? We are not doctors, they say. Yes, this is true; we are not doctors. However, we are a program of complete and total abstinence.

We have developed in our fellowship what is known as a Euphemism The use of a word that is less Expressive or direct but considered less distasteful, less offensive, than another. Instead of using Drugs, these people are on Medication. Wake Up! Isn't that what we used to do; self-medicate ourselves so we would not feel.

Let's stop playing games with words. Let's stop letting our fear guide Us, that we will lose Newcomers if we get honest and Tell the truth. The truth is this:

- 1.) Medication is Mind and mood altering which equals drugs.
- 2.) These people are not clean.

- 3.) They are not abstinent from drugs.
- 4.) They should never be allowed to serve in the N.A. Service structure at any level, especially outside the group.
- 5.) These people need to keep coming back to our meetings.
- 6.) We need to be honest enough with them to let them know how N.A. Deals with the Physical, Mental & Spiritual aspect of our disease, which is complete and total abstinence.

Our Basic Text and in Times of Illness refer to using drugs for extreme physical pain due to physical illness or surgery. Nowhere is it written it's permissible to take prescribed medication to starve off withdrawals commonly known as DRT.

It's time for this fellowship to stand up for Total Abstinence. Make it clear, make it black and white, keep It simple, but we have to stand together. We don't have to stand tall, but we do have to stand. Are you willing?

N.A. Deals with a disease of the Spirit that is expressed physically and affects us mentally. The way to treat our disease is with spiritual principles. Drugs have never been able to help us when it comes to the disease of addiction. In N.A, we do not Use medication.

There's No Substitute for SURRENDER, Our Solution's Spiritual in Nature. "STAND FOR SOMETHING, OR YOU'LL FALL FOR ANYTHING"

Our Home Group practices Unity by keeping our personal opinions out of our meeting's discussion.

We Practice responsibility by carrying the clear message of Narcotics Anonymous in our meetings and in Service Commitments in related facilities.

We Practice Integrity by not bringing outside issues into our meetings, we do not have opinions on outside issues either.

We Practice Anonymity by not speaking for the Group as a whole, and not trying to do anything but carry our Message, we can't be all things to all people. We stay out of society's problems with addiction.

What are the Spiritual Principles Within the 11th Tradition?

How Does Your NA Home Group Apply These Spiritual Principle in its Dealing Within and Outside of NA?

How Does Your NA Home Group Deal with Their Relationship with Society?

What is Your Home Group's Public Relation Policy?

How Does Your NA Home Group Carry Out Its Public Relation Policy?

How Does Your Home Group Do P-I Work?

How Does Your NA home Group Uphold the Principle of Anonymity in Dealing with the Press, Radio, Film and Social Media?

How Does This Tradition Apply with are Dealing with the Addict Who Still Suffers?

How Should We Conduct Ourselves When Dealing with The Potential Addict and the Public as Well?

What Should Are Personal Behavior Be When We Are in Public are in a NA Meeting?

Does Your Home Group Give a Public Information Committee the Responsibility of Doing P-I Work?

If So how DO You Hold Them Accountable to The Home Group?

Some Principles of Tradition 11 are Faith, Humility, and Anonymity.

Our Group has Faith in our Message, Clean Time speaks for itself, the fact that many addicts have found Freedom from active addiction. one addict helping another. We do not have to promote, or offer false promises to the suffering addict. We don't have to affiliate with outside entities, or use public figures, to get our Message across. Our Lifestyle speaks for itself, in this we have Faith.

Our Group does not offer anything but Freedom from active addiction and a new way to live without the use of drugs. We do not have to accept Society's definition of Abstinence just to increase our numbers, it's about Quality Not Quantity. We grow at the rate God wants us to grow, without money, property, or prestige being our motives.

We practice Anonymity in that no one member represents NA, NA are the groups collectively, we try not to be in the Public eye, sponsoring extravagant events and conventions often puts us in the public eye, we are addicts and are going to make mistakes, the more we are in the Public eye in these events the more chance we take being judged by the actions of a few. A Group can do PI on a public level, just offering what we have to offer. Sponsoring learning days, History conventions, and Literature and Steps/Traditions, keeps members on their best behaviors and Recovery orientated. Dances, Shows and entertainments, tend to make addicts to act out. This puts NA as a Whole in jeopardy of being judged, and people won't recommend addicts that are looking for Recovery to us.

Each Home Group should know the members that are carrying the Message to H&I and PI, the member should have a working knowledge of the NA principles. Complete Abstinence from all drugs including any form of drug replacement medication. PI and H&I should not be done alone, each addict can be vigilant when someone is there watching and listening to them.

The Home Group can create a format for guidance, when doing H&I and PI, no personal stories should be the theme, it is an introduction of NA and what it did for us. Also the Message should describe what NA is , Our language ,Steps, Traditions.

Sponsorship, Abstinence as it means to us, Slogans and suggestions. We share the Message of Hope and promise of Freedom, not personal war stories or exaggerated claims.

What are the Spiritual Principle's within the 12 Tradition?

How Does Your NA Home Group Apply These Spiritual Principles Within the Home Group?

What is the Principle of Anonymity?

How is Anonymity Defined in all the Traditions?

How does Your Home Group Apply the Spiritual Principle of Anonymity Within Each Traditions?

How Does Your Home Group Apply the Principle of Principle Before Personality in All their Affairs?

Anonymity is the foundation upon all are traditions are built upon

Anonymity is the Tool, and Unity is the Fruit.

The Principle Anonymity is so big that it contains Principles itself.

The 12th Tradition is all the Traditions rolled up in one. Anonymity means without name, or recognition.

How about the Principle of being Nameless, Faceless, Sexless, just being of Spirit.....?

In Tradition One we practice the Principle of Unity

In Tradition Two we practice the Principles of Humility, Surrender.

In Tradition Three we practice the Principles of Tolerance, Compassion, Equality In

Tradition Four we practice the Principles of Autonomy, Opened-mindedness, Unity.

In Tradition Five we practice the Principles of Integrity, Responsibility, Unity.

In Tradition Six we practice the Principles of Harmony, Faith, Humility, Integrity.

In Tradition Seven we practice the Principles of Prudence, Freedom, Gratitude, Responsibility, Integrity.

in Tradition Eight we practice the Principles of Humility, Prudence, Integrity.

In Tradition Nine we practice the Principles of Simplicity, Humility, Prudence, Fidelity.

In Tradition Ten we practice the Principles of Faith, Responsibility, Unity, Integrity.

In Tradition Eleven we practice the Principles of Humility, Anonymity, Faith, Responsibility, Trust.

In Tradition Twelve we practice All the Principles in One, Anonymity.

Wherever this fits in Extra

True unity is born of a universal Love for and acceptance of our fellows-addicts, not unanimous acceptance of any system, literature or idea. In fact, the fastest route to disunity is to accuse others of causing disunity simply for refusing to conform to our ideals or agendas.

The only real difference between ideals and agendas is personal perspective. We tend to think of those with whom we agree as having "ideals" and those with whom we disagree as having "agendas".

The trick is to Love and accept the addict, the only goal to carry freedom from active addiction via the Steps and Traditions to those who are suffering. The newcomer generally doesn't care if the written message comes wrapped in a dark blue hard cover or a baby blue paper cover.

We do not have to eliminate literature we see as less than ideal or even that which we or our Groups view as outside the Traditions and therefore "not really NA". We only have to allow each other to carry the message. If we truly believe in Group conscience and trust the Home Groups to captain the ship, we do not need conformity, though it may eventually come as true NA literature stands the test of time.

Truly spiritual literature needs no coercion to stay alive; it needs only the willingness of one member or one Home Group to produce it. No promotion is needed. There is no need to "go after" other books. True NA literature cannot be destroyed. This is why the Grey Book, Approval Draft, and Second Edition are all still with us. This is why despite all efforts to thwart the Baby Blue at around 9,000 to 15,000 copies (depending on which version of history is correct) a quarter century later around 180,000 copies of the Baby Blue have been distributed on all six inhabited continents.

One addict had an idea. One Home Group used their conscience to implement it. Other Groups followed. Other addicts followed. One addict received a death sentence when the Fellowship he depended on for his recovery put his car in the ocean and later condemned him as a "fucking pig", "a liar", and other things on the floor of a world convention to thunderous applause. Another died of natural causes, fighting another disease while defending our literature in court. Countless others were driven underground, out of the Fellowship, or into isolation. Only a handful of Groups continued to produce the Baby Blue. It happened in Allentown, Pennsylvania. It happened in England. It happened in other small pockets of the Fellowship. And digital copies happened on the internet on sites like Lakeport NA. A small handful of addicts and Groups did not need to destroy the Fifth Edition. They did not try to destroy the Sixth Edition. They did not need to drive anyone from the rooms. They only produced their book and spoke their truth. And a Fellowship eventually responded, demanding over 100,000 Baby Blues in just a few short years.

A few addicts did not order 180,000 Baby Blues. But a few addicts did make sure 180,000 addicts got them. All without competing. All without promotion. All without having to drive those with whom they disagree from the rooms.

THANK YOU!



Alternate Service Information Structure

A.S.I.S. For NA

The Anonymi Foundation

PO Box 4404

Allentown, PA 18105 www.nahelp.org

**Input and review material only send input to A.S.I.S. for NA- NA Home Groups
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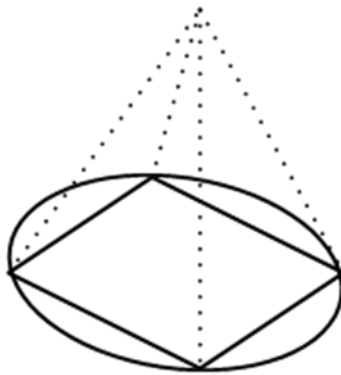
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Alternative Service Informational Structure

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More Will Be Revealed ...