



Grey Form
Traditions
Work Book



GREY FORM TRADITION WORK BOOK

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Grey Book Spiritual Autonomy

Literature Committee (G.B.S.A.-L.C)

Review Copy

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GREY FORM TRADITION WORK BOOK

Dear Fellow Addicts:

We have collected material from individuals and groups in 26 known states and 4 countries, sharing our experience of recovery. We have compiled the information in the form of a review copy of the Grey Form Tradition work Guide, which is derived from The Grey Book, and has reached the first draft.

This work is the product of the twelve G.B.S.A.-L.C. workshops which were held between Feb 2015 and November 2015 in Jacksonville Florida as well as open participatory literature conferences in Jacksonville Florida, Merritt Island Florida, Gainesville Georgia, Longwood Florida and McComb Mississippi.

Included in this Draft of your Traditions Work Book are any work done through each of our Literature conferences as well as suggested edits to the Twelfth Tradition submitted by a Home Group.

We are asking for your corrections or comments. It has been suggested that a group effort is the only effective means to ensure a God-Consciousness.

Please return the attached review-input form promptly. Review-input forms will be processed at the next G.B.S.A. Literature Conference. More Will be revealed once the date and location of this conference are known. Until that time any submissions will be held safely by the G.B.S.A.-L.C.

Our goal is to have this review copy of the Grey Form Tradition Work Guide approved, fellowship-wide, and to present the finished Book to the world wide fellowship (at cost as a co-operative effort). To be sold at cost and a (not for profit) price to individuals and groups around the world. Following this approval, the book will be ready for distribution in hard form and digital down loads for free of charge.

Let your H.P. be your guide. We remain your trusted servants.

The names listed below are trusted servants who in some way contributed to this project and have selflessly served in many ways including, writing, editing, typing, hosting, serving, web work, conference planner and many more ways.

In gratitude and loving service,

Nolie S,. Ryan M,. Ray Ray S,. Hank S,. Brian P,. Jake S,. Wes T,. Hayley W,. Daniela D,. Justin P,. Brandon D,. Andrew S,. Alan C,. Nicole C,. Mary Jo V,. Dave V,. Billy B,. Lester O,. Dee M,. Brooke A,. Janice K,. Briton K,. Chris M,. Kate T,. Andrew M,. Trish T,. Lydia M,. Andrew M,. John A,. Kate A,. Alex R,. Paul, Carol I,. Allen,. Frieda F., David B., Bo S., Angel B., Eva F., Gene F., Stephanie H., William H., Adam M., Karleen M., Steve A.,

MEMBERS OF NARCOTICS ANONYMOUS

(Here we have included the minutes from the Longwood Literature conference. We have done this not as an edition to this workbook but to explain how the Open Participatory process looks and to aid any of you interested in getting involved with this process.)

“Literature Conference Minutes

Grey Book Traditions Workbook Group

March 18th, 2016

Opening Prayer

We took a few minutes to introduce ourselves and discuss the editing process. We began at the beginning of the book. We tried to edit for flow, punctuation and grammar. There were times that we would rewrite to condense and distill ideas if necessary. We took breaks as needed throughout the day. We completed our review and input of Tradition One and Two by the end of the day.

NOTE: We used the strike through feature and highlighted our additions in yellow. Portions that were previously written, but not used were highlighted in green with our recommendation to use in the Traditions Book.

March 19th, 2016

Opening Prayer

We began by taking a conscience on correcting a typo in Step 12 of the Grey Book Step Writing Guide.

We agreed to change Pg 129 Question 24 to read:

“What exactly does Step Twelve mean to me and how will it benefit me in my recovery?”

We agreed to change Pg. 130 Questions 25 to read:

“What is the spiritual principle behind the Twelfth Step? Explain what it means to me.”

We continued our editing of the Grey Book Tradition Workbook. We completed Tradition 3.

We began to work on Tradition 4 and felt a rewrite of the introduction was in order. The rest of the book has about a 1- 1 ½ page introduction to the tradition. Tradition 4 had 3 ½ pages. We read through the 3 ½ pages and picked out the sentences that we really liked. Then we created connecting sentences. We will turn over the other material to the Traditions Book Project.

March 20th, 2016

Opening Prayer

We continued editing the Grey Book Tradition Workbook. We finished the questions on Tradition 4.

We completed Tradition 5 and Tradition 6.

We discussed the use of quotations from the Grey Book that contain misspellings, and misprints. While we all feel that this work is divinely inspired and we agree that it should not be altered, we recommend adding an introductory page explaining that the Grey Book was a draft and was never meant to be a finished product. We suggest that we acknowledge that these passages contain misspellings, misprints, etc., however, we are not at liberty to modify this work. We believe it pays homage to the sacrifice and service of those that have come before us. We recommend adding the marking [sic] at these places. *Sic* in square brackets is an editing term used with quotations or excerpts. It *means* “that's really how it appears in the original.” It is used to point out a grammatical error, misspelling, misstatement of fact, or, as above, the unconventional spelling of a name.”

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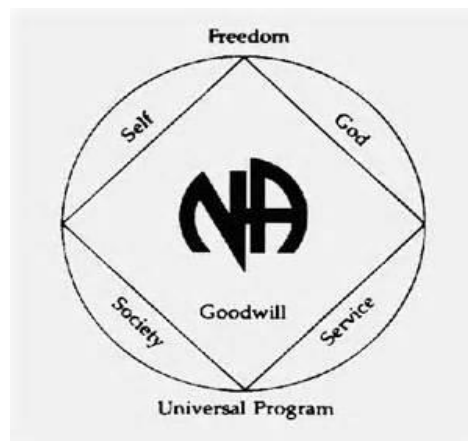
Simplicity is the keynote of our symbol, it follows the simplicity of our

fellowship. We could find all sorts of occult and esoteric connotations in the simple outlines, but foremost in our minds were easily understood meanings and relationships.

The outer circle denotes a universal and total program that has room within for all manifestations of the recovering and wholly recovered person

The square, whose lines are defined, is easily seen and understood, but there are other unseen parts of the symbol The square base denoted Goodwill, the ground of both the fellowship and the member of our society Actually, it is the four pyramid sides which rise from this base in a three dimensional figure that are the Self, Society, Service and God All rise to the point of Freedom

All parts thus far are closely related to the needs and aims of the addict seeking recovery and the purpose of the fellowship seeking to make recovery available to all The greater the base, as we grow in unity in numbers and in fellowship, the broader the sides and the higher the point of freedom Probably the last to be lost to freedom will be the stigma of being an addict. Goodwill is best exemplified in service and proper service is "Doing the right thing for the right reason" When this supports and motivates both the individual and the fellowship, we are fully whole and wholly free.



(Grey Book)

GREY FORM TRADITION WORK BOOK

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"God, as we endeavor to complete this work, we know that You are with us. We know that without Your strength and inspiration we are not capable of the task before us. We know that this work is not our work, but Yours. Each of us, in our own way, humbly petition You to use us as Your tools; according to Your will. We offer ourselves to you in this way knowing that You are a Loving God and have all power. In this work and in our lives—Thy will be done." (Grey Book)

REVIEW INPUT FORM

TRUSTED SERVANT'S NAME(S)

AREA REPRESENTED

(All those who have input in this book or names listed as Trusted Servants will be listed as contributors in the opening pages of the following drafts of this Book, Specify if you would like to remain anonymous)

Please review the material carefully, then check either 1, or 2, below:

1. _____ We find the material complete and satisfactory in it's present form.

2. _____ In order that our book be complete and satisfactory we recommend the following corrections.

If you have checked number 2, please list the corrections you would make. Be sure to include page number for reference purposes. Please list these corrections in the space below and use additional pages if necessary. If possible include pages to be corrected (or photocopies of these pages)with your list. Mailing address is listed below:

Grey Book Spiritual Autonomy Literature Committee (G.B.S.A.-L.C)

3538 Dellwood Ave
Jacksonville, Fl 32205
904/236/2259

PAGE #	LINE #	COMMENTS

GREY FORM TRADITION WORK BOOK

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

(Grey Book pg 87)

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 nonprofessional, 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. N.A. has no opinion on outside issues; hence the N.A. 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.

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"For most of us, understanding of 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 with service that someone points out that "personal recovery depends on N.A. Unity", and that unity depends on how well we follow our traditions. Because we hear about "suggested steps" and "no musts" so often, some of us make a mistake and assume that this applies to our groups the way it applies to the individual. The Twelve Traditions of N.A. Are not suggested, and they are not negotiable. These are the rules that keep our fellowship alive and free.

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, problems with individuals, 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 experiences have shown that these principles are just as valid today as they were yesterday. 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 power."

(Grey Book page 89-90 lines 13-34 & 1-7)

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TRADITION ONE

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

The word common is used when referring to something belonging equally to two or more people. Something that is common is universal, familiar and popularly accepted. Our commonality is very important because it makes us all equals. When we take a look at the word welfare we generally understand it as our health, happiness and fortunes. Individually, our personal welfare is no more or less important than that of another person's welfare. We can now see that our common welfare describes what generally and universally keeps us equally healthy, prosperous and safe in a group or community. Should indicates a desirable and expected state, which is expanded on in the close of this sentence "...should come first". At this point, Tradition One tells us that it is expected for members to view others health, happiness, prosperity and safety equal to that of their own before anything else happens. To place value on our common welfare first means that we are all equal and no more important than any other member. ~~Our decisions and wishes should never override the wishes of other members.~~ (We believe the sentence is unnecessary and confusing.)

Personal recovery is just that, personal recovery. In Narcotics Anonymous the dead are brought back to life through the recovery process. Recovery is ~~a means to~~ (too wordy) learning and applying spiritual principles. ~~that so commonly~~ These principles had eluded so many of us before finding ~~we are taught~~ the N.A. way of life. In recovery we come to experience sanity and health. We learn to move through our self-obsession and into spirituality and service. In the light of recovery, we uncover the lie that we are hopelessly bound to the patterns of our disease ~~addiction patterns~~, and learn that there is freedom for addicts. ~~When~~ This Tradition tells us that our personal recovery 'depends' on N.A. Unity, ~~it means that our own recovery is determined by N.A. Unity.~~ Another way to explain this is that N.A. Unity is a decisive factor in our personal recovery. Unity describes a condition of harmony in an entity that is complex or systematically whole. ~~Unity also describes continuity without deviation or change (as in purpose or action).~~ Our Unity can be described as continuity without deviation from our Traditions. Through ~~unity~~ our Traditions we will find ~~a form of~~ a union, unification, and integration into the greater whole instead of a single state of mind. We must remember that unity is not uniformity. ~~We must be watch for our force of uniformity.~~ When we press the same mold and lose the power of autonomy, we ~~will~~ lose the best that Narcotics Anonymous has to offer. ~~And that is our common welfare of unity and hope.~~ (We think this sentence needs to be changed or deleted. Unclear.) Our strength comes from Unity. When the ties that bind us together are broken, we will suffer a great loss. Narcotics Anonymous has grown so big that it

would be insane to believe that every member is going to have the same views and the same vision of what Unity is. ~~Through all this~~ We must be able to keep things in a spiritual **in** nature. A **The** spiritual union **and** is long been desired in Narcotics Anonymous. By allowing the spiritual vision of Narcotics Anonymous ~~to~~ **will** flourish ~~we will~~ become an open minded fellowship once again. Our history has shown us that when **as we** practice **spiritual** principles like **Surrender**, **Anonymity** and **Unity** in this Tradition. ~~we apply the spiritual vibe that brought us to where we are today. If we are not careful, we will~~ **may** lose the basic commonality that keeps us all an equal part of the Unity.

When our "I" mentality becomes a "WE" the whole fellowship starts to rise up. Most addicts have lived in isolation for many years. Our selfish thinking usually kept us in the slings of addiction. When we think with a vision of hope, we start to speak of dreams, purpose, helping others achieve this very same place of peace and harmony. When we rely on one another to surround us with love and compassion we are more powerful as individuals. ~~because the unity has pushed us up.~~ How many times have we felt alone and another addict calls? We instantly lose the ring from sitting on the pity pot of shame and despair. ~~Our very existence is, because we have decided to become part of a team. When we use the word I we lose the ability to allow the spirit of recovery to work in our lives.~~ Unity starts with two or more gathered for the purpose of recovery and a hug.

"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 also seeking recovery. Our survival is directly related to the survival of our groups and of our fellowship.

Before coming to N.A., most of us tried to clean up or stay clean on our own. Many of us sought treatment or professional help. These efforts were unsuccessful for us; it wasn't until we came to Narcotics Anonymous that recovery seemed possible. This program 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."

(Grey Book pg 90 line 8)

1. Read this Tradition in the Grey Book and describe what these words mean to me and how they affect my life.

Our

Common

Welfare

Should

Come

First

Personal

Recovery

Depends

On

N.A.

Unity

2. Do I have a home group?
3. Am I an active member in that NA group?
4. What was it about that NA group that attracted me to become a member?
5. How have I experienced a lack of unity in my NA group?

6. Do I believe that I can survive without my NA 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 is 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." (Grey Book page 90 line 27)

7. Have I ever felt bullied by a group?

8. Have I ever been pushed into a decision that I did not want to make by a group or member?

9. Why is my group precious to me?

10. How do I show other members that they are precious to the group?

11. Have I ever felt shunned or slandered in my home group or any other home group in N.A.?

12. Do I understand that ~~by being a member of N.A. that~~ no one can revoke my membership for any reason?

13. How have I been an example of this way of life?

~~What has N.A. given me in my recovery?~~

~~How have I been of service to my NA group?~~

"We share our experiences and learn from each other. In our addiction we consistently placed our personal welfare before anything else. Here we found that in the long run what's best for the group was usually good for us. We chose to conform to the common good because that's what worked for us." (Grey Book page 91 line 7)

14. How have I interacted with other members to help the still suffering addict? List five.

1.

2.

3.

4.

5.

15. What is our common welfare?

16. How did I place my personal welfare before the common welfare of others in active addiction?

17. How have my views on common welfare changed? ~~me as a person?~~

~~What is my view on the common good of the group? How can I be of service to it?~~

"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." (Grey Book page 91, line 15-20)

18. Have I ~~wanted~~ ~~found it necessary~~ to leave a group because I could not agree with the conscience of that group?

19. Has being a member of an NA group helped me ~~change my idea of~~ ~~with my~~ self-sufficiency?

"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." (Grey Book page 91 line 20)

20. What was the starting point of my recovery?

21. How have I discovered that surrender is the primary point of unity in our NA group and NA as a whole?

"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 upon a Power greater than ourselves, which is our source of strength. Our purpose is to carry the message to the addict who still suffers. We have our Traditions, the rules that protect us from ourselves." (Grey Book page 91 line 24)

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22. What are some of the common themes that we share as an NA group?
23. In what way have I begun to depend ~~upon the power of~~ the unity found within the group?
24. How have I begun to see this tradition as an unwavering means to unify us as a group?
25. Am I involved in a group whose primary purpose is to help the still suffering addict?
26. Do I believe that there is a difference between the newcomer and the still suffering addict? Explain.
27. How does this tradition protect us from ourselves?

"Unity is the 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 and impressions. However, when the chips are down we pull together. Time and time again we've seen this; in times of crisis or trouble we set aside our differences and worked for the common good.

(Grey Book page 91 line 32)

28. Why have I felt the need to get in a conflict with other members? ~~List Five.~~
~~and describe the outcome.~~

- 1.
- 2.
- 3.
- 4.
- 5.

28. How have I seen our group set aside differences and work for our common good?

29. What are examples of how I have set aside differences of opinion? List five.

- 1.
- 2.
- 3.
- 4.
- 5.

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"How often have we seen two members who usually don't get along very well working together with the newcomers? How often have we seen a group doing menial tasks to pay the rent for their meeting hall? 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. They must be, because without these things in N.A could not have survived. Without N.A. few of us would have survived, and fewer still would have found recovery."

(Grey Book page 92 line 6)

30. How have I seen groups or members in my area, that do not usually get along, come together in unity?

~~How have I seen unity in my area with groups or members who don't usually agree come together in unity?~~

31. How have I seen disunity in my area between groups or members?

32. What are some of the problems that I would address to the group or N.A as a whole? List five.

- 1.
- 2.
- 3.
- 4.
- 5.

33. List five ~~things about~~ examples of unity that I see in my group.

- 1.
- 2.
- 3.
- 4.
- 5.

34. How is the survival of NA as a whole imperative to my personal recovery?

35. Am I willing to travel long distances to support the unity of NA?

36. What am I willing to do to help NA survive?

37. What does NA unity mean to me?

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TRADITION TWO

For our group purpose there is but one ultimate authority a loving God as he may express Himself in our Group conscience, our leader are but trusted servants, they do not govern.

~~Tradition two begins with a purpose for our Home Groups. This means that~~ In order for us to achieve our primary purpose ~~as a fellowship that~~ our Home Groups must have an ultimate authority ~~a purpose.~~ Ultimate means the best imaginable of its kind. ~~Someone of authority is someone who knows a lot about something or who is respected or obeyed by other people.~~ Authority means to have the power or right to give orders, make decisions or enforce obedience. So then, a loving God as he may express himself in our group conscience offers us the best imaginable guidance when it comes to decision making. This Tradition reveals that not one of us is the "ultimate authority". When looking at the word authority, we must understand what authority is in Tradition Two, and what it is not. If we try to exert ~~push this~~ authority ~~on~~ over other members, we may lose them. At the very least those members will go to another Home Group where they feel more comfortable. ~~that group conscience is being exercised.~~ When we start to act like we are more important than another member or begin to enforce our will on Groups or members of that Group we start to collapse. We always want to allow every member to have an equal voice. If we become an organization attempting to have power over its members then we lose what the N.A. program has to offer, freedom from active addiction. For our group purpose we must have an open participatory program in an effort to reach every member without placing power to rule over any other member. We are well aware as addicts that alone, not one of us is capable of consistently making good decisions. We must allow others to be part of any decision that we try to make that concerns N.A. If we allow this authority to be GOD, then it becomes an ultimate expression of peace and compassion. To have a conscience refers to an inner feeling or thought. Possibly that voice acting as a guide to our behavior. When this conscience involves a group sometimes active listening becomes an individual's most powerful tool. One dominant opinion over another does not equal an ultimate authority. Having one ultimate authority means that by allowing the spirit of unity to manifest itself in the decisions of the group that we will not have to decide for ourselves what happens in that group.

One may look at our leaders as a trusted servants. We should be careful not to confuse our trusted servants with as authorities. A servant is someone who performs duties for others. A trusted servant in N.A. could be someone within a group such as a chair, secretary, or treasurer. ~~Or someone within the fellowship~~ Other examples of trusted servants are members of N.A. service boards or committees. ~~or service committees who is devoted to selfless service in Narcotics~~

~~Anonymous and forward progression.~~ In NA a servant performs duties but does so without monetary gain. We become **trusted** servants by following traditions and serving others without selfish motives. ~~All~~ **This** is done without the desire to govern. ~~To govern is to conduct the policy, actions, and affairs of other people. At this point we become a servant to the fellowship. When we place our trust in one another we begin to grow as a plural unit instead of the singular digression when a decision is made on our own. As we apply this Tradition in our groups, we practice principles such as anonymity, humility, open-mindedness, and integrity.~~ **When we begin to practice principles such as humility, open-mindedness and integrity in our groups we may be learning to practice this Tradition.**

There often seems to be a question or anxiety centered on the idea that Gods expression may be challenging to discern or that self-will could prevail. These are the times to remind ourselves that if it's not practical, it's not spiritual. Self-will tends to make us overachievers of instant gratification and anything but practical, patient or open-minded. **A personal understanding of a higher power and surrender to spiritual principles** ~~Surrender to spiritual principles and a personal understanding of a higher power brings~~ **this Tradition alive in our Groups.**

~~Our Groups are special. Our members are special. One would not exist without the other. That life blood of the NA fellowship is new members and their desire to continue their recovery in Narcotics Anonymous. If we do not protect the life blood of this fellowship we will experience severe consequences. (We do not see how this applies to the 2nd Tradition.)~~

"In N.A. We have a great concern in protecting ourselves from ourselves. Our Second Tradition is another example of this. By nature we seem to be strong-willed, self-centered people, seeking self-gratification in the realms of money, power, and sex. An important part of our recovery is learning how to live with these drives; how to realign our misguided instincts, how to stop acting out our insanities, how to disarm our self-destruct mechanisms, and how to re-channel our energies toward constructive ends. In other words, we have to replace our "dying program" with a "living program". Early in recovery we learned that we did a pretty poor job with our lives. One of our saying 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 troubles despite their original intent. We were powerless over our addictions and could not manage our own lives."

(Grey Book page 92 line 14)

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1. Read this Tradition in the Grey ~~form~~Book and describe what these words mean to me and how they affect my life.

For

Our

Group

Purpose

There

Ultimate

Authority

Loving

God

May

Express

Himself

Group

Conscience

Leader

Trusted

Servants

They

Govern

~~ADD LINES 14 and 15 from the grey book...~~

"In N.A. We have a great concern in protecting ourselves from ourselves. Our Second Tradition is another example of this. By nature we seem to be strong-willed, self-centered people, seeking self-gratification in the realms of money, power, and sex."

Grey Book page 92 line 14)

~~"Now we find ourselves thrust together in N.A., mismanagers all, not one of us is capable of making consistently good decisions. When we realized this had related to our new group oriented way of life we often experienced a sort of gut-level panicky feeling."~~

~~(Grey Book page 93 line 3)~~

1. How does group conscience protect us from ourselves?
2. How has **this** tradition ~~two~~ helped me ~~overcome~~ **with** being a strong-willed and self-centered. ~~member of NA?~~
3. How **does this tradition help me** ~~have I overcome~~ **with** the desire for self-gratification **in the realms of** ~~N.A from Money, Power and Sex?~~

Money? _____

Power? _____

Sex? _____

~~How do we protect ourselves from the previous issues? (redundant)~~

"Now we find ourselves thrust together in N.A., mismanagers all, not one of us is capable of making consistently good decisions. When we realized this had related to our new group oriented way of life we often experienced a sort of gut-level panicky feeling."

"At this point our old timers usually 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", they say. 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

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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 purposes.” (Grey Book page 93 line 3- 8)

6. Have I surrendered to the fact that I am incapable of making consistently good decisions?

7. Have I been approached by long time members to address my issues?

8. Has group conscience ever been over ruled by my ego or anyone else's?

9. Has my ego ever been over ruled by group conscience?

10. How did I respond? List Five Occasions.

- 1.
- 2.
- 3.
- 4.
- 5.

11. Have I become aware of my Higher Powers will for me in any of these situations?

“If we each turned our will and our lives over to His care and seek to do his will, he will express Himself on a group level. When a decision needs to be made for a 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 concept of our Group.”

(Grey Book page 93 line 16)

12. Have I experienced God presenting himself on a group conscience level when things were getting out of hand?

13. Has my home group ever tabled an issue due to a lack of group conscience? Was a common good expressed?

“There is often a vast difference between Group conscience and Group opinion, powerful personalities, or popularity. Some of our most painful growing pains have come as a result of decisions made in the name of “group conscience”. Our experience has shown that there had been nothing spiritual about some of our decisions. “We took a Group conscience and decided that... “Wait a minute! We don't take a Group conscience, we take votes.” “(Grey Book page 93 line 29)

14. What is the difference between group conscience and group opinion?

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15. Am I involved in a group with powerful personalities or popular members? How do I feel expressing my opinion in their presence?

16. What are some of the growing pains that I have experienced due to a decision that was made in group conscience?

17. Does my home group vote on things or simply decide that things will be a certain way regardless of opinion?

"We've made lots of bad decisions and pawned them off as Group conscience. This worried many of us. How can we really tell if our decisions are really Group conscience or not, and how do we prevent painful mistakes?" (Grey Book page 94 line 14)

18. What are the steps that my home group uses to be guided by group conscience?

19. How does my group prevent lasting nonproductive decisions?

"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 other spiritual principles. Whenever we are faced with a group decision, we first try to eliminate personalities, prejudices, and self-centeredness. Then we review our decisions to make sure they are not in violation of any of our Twelve Traditions." (Grey Book page 94 line 19)

20. Have I been involved with a conflict of spiritual principles in my group or in service?

21. How do I focus on ~~look at~~ spiritual principles ~~instead of~~ rather than personal opinions ~~involving my~~ when making group decisions?

~~How have I been involved in removing personal opinions in my group?~~

22. How have I personally investigated the twelve traditions when I felt they were being violated in my group or by members?

"The Second Tradition also concerns the nature of leadership in N.A. We have seen that we try to rest authority in the spiritual conscience of the group. In keeping with this, we make a special point of trying to prevent authoritarian leadership." (Grey Book page 94 line 30)

23. What is a group's spiritual conscience?

24. Does my group rely on spiritual conscience over leadership?

25. Has my group ever been involved in authoritarian leadership? If so describe the outcome.

"Our experience shows that if a group becomes an extension of the personality of a leader or a certain member, then it loses its

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effectiveness. Newcomers don't stay, and members stop coming. The group must then change or die. This is sometimes a difficult and agonizing process. Those who stay grow through the experience; but what happens to those who leave? 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." (Grey Book page 95 line 7)

26. Has my home group ever lost its effectiveness due to the extension of a personality involved in the group?

27. Has the group ever lost members due to this conflict of interest?

28. What changes were made (if any) to resolve this issue?

29. What growth did I experience through this process?

30. What growth did the group experience through this process?

"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 hard time letting go of the reins."

(Grey Book page 95 line 17)

31. Have I experienced the beginning of a group?

32. Did I ever feel like I needed to hold on to the control of this group?

33. What was my experience in letting go of the control of this group?

34. How was I able to allow others room to grow in the evolving times of the group?

"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. 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 to let the group grow on it's own, or when we become afraid of change, we are playing God."

(Grey Book page 95 line 31)

35. Have I ever felt: ~~that~~ "No one can do it like me. If I let go they will screw it up and I will have to fix it."?

36. Have I tried to get others involved and no one came to help?

37. Why did I continue to hold on to the group without help?

38. Have I ever had a hard time letting new people take positions because I felt that I could do it better?

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39. ~~How~~ What have I experienced ~~a groups growth~~ by letting go and letting the true nature of ~~that~~ the group take over?

"Another situation which causes leadership problems is when senior members are thrust into positions of power. Sometimes a group or part of a group will be afraid to let their leaders step down gracefully. The members time and time again 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 leader himself 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." (Grey Book page 96 line 10)

40. Have I ever ~~become a problem with leadership and~~ had to finally move over and let someone new take the a position?

41. What was my experience with letting go? How did I find growth through this process?

42. Have I ever been exploited by a group's unwillingness to serve, leaving me in the position of leadership?

43. Have I had to refuse a position of service because I was over extended in my service?

44. Do I regularly take an inventory do determine if I am doing too much?

45. If so, what boundaries do I set to prevent this occurrence? ~~Have I set boundaries that lets me know when I'm doing too much?~~

46. Have I ever crossed those boundaries due to people-pleasing or guilt of not saying no to N.A?

"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 having mixed feelings. Part of them revels in the spotlight, while another part is very uncomfortable because they know they are just another member." (Grey Book page 96 line 23)

47. ~~How~~ Have I ever been ~~get~~ caught up in the spotlight of service, knowing good and well that it was more than I could handle?

48. What was the outcome of taking on too much?

49. Have I ever been told that I was doing too much service work?

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The only requirement for membership is a desire to stop using.

In Narcotics Anonymous we have no pledges to sign and no promises to make. ~~But~~ However, there is a **one** requirement. A requirement is a necessary condition. **Membership can be defined as being part of a group or organization.** ~~Membership is the fact of being a member of a group.~~ Desire means to have a strong feeling of wanting to have something or wishing for something to happen. In Narcotics Anonymous all that is required is **the desire to stop using.** ~~to not want to use.~~ ~~The only thing but also an important thing we must consider when becoming a part of this group of addicts called the N.A. Fellowship-~~ ~~Is, do we have an honest desire to stop using?~~ When we start to show interest in our own recovery we will begin to see the importance of why we call ourselves members. Our membership ~~is~~ **can be** as simple as showing up and taking a seat. Membership in Narcotics Anonymous is a special thing to **each of us** ~~every member.~~ We must also believe that we are a member in order for it to have merit in our lives. Membership helps us feel ~~like we~~ to can make a difference in **our** life and in the lives of other **addicts** ~~members.~~ If we feel ~~that if~~ our membership is threatened in any way, we may feel ousted or ostracized. This ~~That~~ is ~~not productive~~ **a threat in to** our recovery. **Making others feel welcome is a crucial part of being a member.** **We can feel more welcome when we help others.** ~~We must feel welcomed at all times in order to feel like a member of NA.~~ Our membership ~~is~~ **can be** as simple as showing up and taking a seat. (Moved) ~~and participating in our Home Group.~~ Our membership can only be established by admitting or simply put, say we are a member. No one can make us a member and no one **nor** take away our membership. ~~Simply having a n honest desire to be totally abstinent from all drugs makes us a member.~~ Even if we have a hard time staying clean or have returned from a relapse, we are still a member if we choose to be one. A personal commitment to ourselves helps us in this decision to better our lives. **Being a member of N.A. gives us a sense of belonging to something greater than ourselves, which helps build our self-worth.** ~~By holding our membership in NA it helps give us self-worth from belonging to something bigger than us alone.~~ All that it takes to become a member of Narcotics Anonymous is to say, **"I'm a member"**. ~~That's it!~~ As our desire to be clean becomes more important than holding on to our pain we ~~will place ourselves~~ **move ourselves into** ~~in~~ a position to recover and to help the still suffering addicts that come into our lives. By making the choice to get involved in our own recovery, we **create a path** ~~help pave the way~~ for new members coming in the future. **We pave the path by sharing our personal stories, experience, strength, and hope.** ~~Our personal stories will create a path of acceptance for new members through their relations with us and how we share our own experience, strength and hope with them.~~ Membership in NA holds no barriers. No age, race, color, creed, religion or lack of religion can help or hinder our

membership. The Grey Book Form tells us that "Addiction does not discriminate, why should recovery"? ~~"the disease of addictions does not discriminate, why should we"? The question~~ Sometimes we are asked, ~~"(can I be a member of more than one fellowship?)"~~ The answer to this is that NA has no opinion on outside issues. And YES, all other fellowships are outside issues. NA membership is not nonexclusive or all inclusive. Other members can't tell us that we can't belong to more than one fellowship. That is a personal choice that each member must make for themselves. ~~only you can make for yourself.~~ Usually, members of NA are satisfied with the program that was written and designed by recovering addicts for recovering addicts. ~~Rarely have we have never seen this program fail if we choose to work it as it's designed and suggested to the best of our ability. All with a desire to stop using are welcome.~~ All that we ask is that members find what works for them. ~~and do exactly that.~~ More important than membership is that we seek and find help from the disease of addiction and find a better way to live.

~~Though~~ Honesty is clearly a valuable principle for ~~future~~ potential members making a ~~this~~ decision ~~to practice,~~ Tolerance, compassion, and inclusivity are ~~is likely an important~~ crucial principles for ~~participating members~~ all of us to remember in this Tradition. Each of us may only decide for ourselves the desire we possess to stop using. There is no magic formula to assess whether ~~new~~ members are sincere in their desire. All that ~~veteran~~ members are asked ~~required to do for newcomers is practice compassion and tolerance while sharing~~ share their experience strength and hope. Let us not forget the identification and acceptance we found when we came into the rooms of Narcotics Anonymous and then chose to become members. We must allow new members their own process of pain and identification without the burden of our judgments. The most important thing is that we ~~progress in our recovery~~ get better so we can help others ~~recover, as well.~~ get better. ~~By admitting that we are~~ As members of NA we open the door to helping the still suffering addict ~~to~~ find freedom from active addiction. ~~We all carry the NA message if we truly understand the message of NA. The NA message is hope and the promise of freedom, that any addict can loose the need or desire to use and find a new way to live.~~ (Not relevant to 3rd Tradition)

"This Tradition is very important for both the individual and the group. It relates directly to many of the basic ideas of our program. Desire is the key word in this Tradition and desire is the basis of our recovery. In our story and in our experience of trying to carry the message of recovery to the addict who still suffers, one painful fact of life has emerged again and again. An addict who does not want to stop using will not stop using. They can be analyzed, counseled, reasoned with, prayed over, threatened, beaten, locked up or whatever; but they won't stop using until they want to. The only

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thing we ask of our members is that they have this desire. Without it, they are doomed, but with is miracles have happened." (Grey Book page 97 line 12)

"This is our only requirement, and rightfully so. Addiction does not discriminate, why should recovery? Our disease does not recognize race, religion, sex, age, occupation, economics, or any of the other lines people draw to separate themselves. "An addict is a man or woman whose life is controlled by drugs." (Grey Book page 97 line 25)

1. Read this Tradition in the Grey Form Book and the above section. Describe what these words mean to me and how they affect my life.

The

Only

Requirement

For

Membership

Desire

To

Stop

Using

2. What is the only requirement for me to be a member of N.A?
3. Have I ever been felt discriminated against in the rooms of N.A for any reason? If so, how?
4. Have I ever discriminated against anyone in N.A. based on age, race, religion, sex, occupation, economics or any of the other lines people draw to separate themselves? (ex. gender, sexual identity...) placed limitations on age, race, religion, sex, occupation, or economics on any member of N.A?

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5. Have I been a victim or victimizer in any of these categories? If so, what was the outcome of each?

"The newcomer is the lifeblood of N.A. And when one comes to us seeking help we welcome them with open arms. We don't care who or what they are or even what they used. As long as they want to stop using there's a place for them in N.A., and this Tradition guarantees them that place. Every clean member of N.A. Could have been rejected by some kind of membership requirement or another. "

(Grey Book page 97 line 30)

6. How do I welcome newcomers?
7. Do I openly hug ~~them~~ or wait for ~~them~~ others to reach out to me?
8. How was I treated as a newcomer? Was I welcomed with open arms or did I feel neglected?
9. ~~Did~~ Do I feel welcome ~~to stay~~ in N.A or was ~~am~~ I uncomfortable-~~sitting~~ in certain meetings?

"Many of us would not be alive today if we hadn't found a program which accepted us when we wanted help. We originally came to this program for many reasons, but those of us who have stayed have done so for the same reason - the desire to stop using. Many of us didn't even know that addiction was a problem. Many of us could not visualize a life without drugs, let alone want it. Many of us have reached the point in our addiction where we felt there was no hope for us, we only wanted a little relief. It wasn't until after we came to N.A. That we found out that we had a disease and that ~~is~~ recovery was possible for us." (Grey Book page 98 line 6)

10. In what way did I feel accepted in N.A when I arrived here?
11. What was my original reason for coming to N.A? Is it still the same reason for remaining in N.A?
12. Did N.A provide me with a sense of relief when I got clean?

"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. Any addict who has a desire to stop using can become a member of N.A."

(Grey Book page 98 line 17)

13. What is a member of N.A?
14. Am I a member of N.A just because I go to meetings?
15. When do I believe my membership in N.A. is valid? ~~When is my membership in N.A. valid?~~

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16. How do my actions show that I made a decision to be a member of N.A.? ~~How have I confirmed my membership in N.A.?~~

"We are Narcotics Anonymous and our problem is addiction, other fellowships deal with other problems. Most newcomers are led to the fellowship which best suits their needs. Individuals come with problems that express themselves in various ways. They don't clearly fit into our fellowship."

(Grey Book page 98 line 23)

17. ~~What~~ Why am I attending N.A. meetings ~~for~~ and what do I hope to get from N.A.?
18. Why do I choose N.A. over other fellowships?
19. Does N.A. suit my personal needs?
20. ~~Have I clearly looked at the membership requirements? Do I still~~ feel like a welcomed member of N.A.?

"Some newcomers seem to have trouble finding a fellowship or fellowships in which they fit. We encourage them to shop around, to attend various meetings and find out where they most fully identify. They might ask themselves: "Where do I hear about problems most like my problems? Where are there members who are living the kind of life I would like to live? And Where am I most comfortable?" We have also met members who are uncertain about where they really belong."

(Grey Book page 99 line 8)

~~Am I a member of more than one fellowship?~~

21. Have I found that N.A. is the most fitting program for me?
22. Have I found that I identify with the people and spiritual depth of N.A. over any other fellowship?
23. Have I determined where I belong? If so, why? ~~asked myself, "Where do I belong and why?"~~

"We suggest that they ask themselves three questions:" (Grey Book page 99 line 16)

24. "What message do you carry? (What is the nature of your recovery and what have you recovered from?)" (Grey Book page 99 line 18)

25. "Who are you trying to carry this message to?" (Grey Book page 99 line 20)

26. "Where are you trying to carry this message?" (Grey Book page 99 line 21)

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"We suggest that the answers to these three questions should not be in conflict; we cannot give away anything we haven't got. We cannot carry any message that is not our own."

(Grey Book pg 99 line 22)

29. Do I feel that I carry a solid N.A message about recovering from the disease of addiction and ~~abstinence~~ abstaining from all mind and mood altering substances?

~~Do I have an N.A sponsor who has an N.A sponsor who has an N.A sponsor?~~ (The only requirement is a desire to stop using)

"We feel the ideal state for our membership exists when an addict can openly and freely come to an N.A. Meeting; wherever and whenever they choose and leave just as freely if they want to."

(Grey Book page 99 line 25)

30. Do I actively practice acceptance when others when they come and leave freely?
31. Do I practice anonymity by treating all members the same?
32. Do I treat certain members as special?

"We realize that there is nothing we can do to make an addict stop using. However, we have learned that recovery is a reality and that life without drugs is better than we ever imagined. We open our doors to addicts hoping that they can find what we have found; but knowing that only those who have a desire to stop using and want what we have to offer will join us in our new way of life."

(Grey Book page 99 line 29)

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TRADITION FOUR

"Each group should be autonomous, except in matters affecting other groups, or N.A. As a whole."

(Please send the following to the Traditions Book Project.)

~~An N.A. Group is any meeting which meets regularly at a specified place and time, provided that it follows the Twelve Steps and Twelve Traditions. A Group is two or more addicts who meet at a regularly-scheduled time with the purpose of helping each other stay clean following the basic program of complete abstinence, the Twelve Steps and Twelve Traditions found in of Narcotics Anonymous. A Home Group is group that where a member decides to call his or her home of recovery. It is common for that member to attend this meeting regularly and partake in the service and business of that group. Home Group members work together to create an atmosphere of recovery. in their meeting. as well as They We also help each other handle business involved in holding an NA meeting. such as possibly paying rent, supplying literature and coffee for that meeting. Unity is what helps them us come together and is what makes all this possible. N.A. can only survive with Unity. Unity is the only way N.A. can survive. Although the word 'each' refers directly to individual groups and their right to exist on their own, this Tradition does not contradict what we've been taught about Unity. In fact, this Tradition makes Unity without uniformity possible. This Tradition is one place where the definition of Unity that told us that Unity also continuity without deviation or change (as in purpose or action). N.A. Groups remain unified in their purpose of carrying a message of hope and freedom from drug active addiction. By allowing each Group to exists on its own, we show regards to how one that group can stand alone if it is necessary for the its survival.of that group.~~

The Grey Form ~~Book~~ tells us "... our groups are truly self-governing and are not subject to outside control"... And for good reason. As in the First Tradition the word "Should" indicates what is desirable or expected. The word should is better described as a suggestion which in greater terms means a subtle command. To be autonomous is to "act independently or have the freedom to do so" or "acting in accordance with one's moral duty rather than one's desires". At this point Tradition Four tells us that as a Group we are expected to use our freedom to carry a Narcotics Anonymous message out of moral duty. Autonomy is not only desired in our Home Groups it is our duty to exercise.

The purpose of the Fourth Tradition is to hold the groups accountable to how well they are carrying the NA message and how well that group is reaching the community in which that group resides. A

~~Group inventory will help determine the state of how this task is being carried out. Each member is personally responsible for their own actions and must come together in group conscience to discuss when, where, how and why the group will bring this message to the community. Some groups choose to hold open meetings, closed meetings, step meetings, tradition meetings, historical meetings, newcomer meetings etc. The choice of format is the responsibility of the Home Group and its members and should remain so at every level of that Groups existence.~~

There is an exception to a Groups freedom of Autonomy in Tradition Four. This is when one Groups use of autonomy might change or alter another N.A Group or N.A as a whole. Matters are affairs or situations under consideration. When the business of one group hurts, or in this case affects another group, or NA as a whole then there is a problem. How do we determine what is affective or non-affective? When a select few members believe that something is good for the fellowship and others feel that it is not then this can create a problem within the whole of NA. ~~We must practice Traditions as a set and not singular principles. When we remember to apply the Second Tradition we are reminded to practice humility and surrender to the ultimate authority of God as we understand him. No one member or other Group holds the authority to police another Group. We may not cry "Broken Traditions" at each other like the boy who cried wolf. Our Traditions are painstakingly clear about one thing, when they are broken our Groups and members suffer as a result. In events of strife it is up to the individual to check their own motives, leave egos at the door and search their own moral compass (soul?) for holes in their program, and then mend those areas. The Grey Book also tells us that God takes care of fools and addicts. It seems that so long as we remember our primary purpose as a Group, take a continual inventory and practice humility, faith and surrender we leave room for growth. This is the point in Tradition Four where we unite with other groups. We come together to unite each individual group into a setting of harmony. We use the groups as a tool, or a vehicle for carrying the message of recovery. Our ability to carry this message through the group exists solely on how well we follow our Traditions. Our power as a group comes from the members of that Home Group allowing the group conscience to be guided by one ultimate authority. This ultimate authority carries over to the Fourth Tradition when Home Groups allow the spirit of recovery to manifest freedom our groups and guide us in how we carry our Groups personal message of hope. All groups will not appeal to all addicts. That's why our diversity is our strength and it is very important to allow these differences of opinion and differences of how we choose to carry this NA message to the still-suffering addicts. Our freedom also holds us accountable for how we carry this message. Our freedom brings great responsibility. One of those responsibilities is to mind our own business as a group. What~~

~~one group is doing does not change how other groups choose to run their meeting. Our freedom to be autonomous is also without parallel. We must stand on our own in order to uphold this tradition. We must find a peaceful way to exist within the greater good of the fellowship. Our involvement in this greater good is dependent on how we allow other groups to interact within the structure of the unified system such as (area, region, the Fellowship Service Conference and other non NA services that were created solely to serve the Home Groups). By allowing these groups to come together, we build and develop a stronger Narcotics Anonymous to better serve our unified primary purpose.~~

~~What is most important is the freedom that each group experiences. Most addicts have no clue what freedom is before we get clean and put down the bat. Most of our lives we felt that there was always something wrong with us. Either the inner feeling that we were less than or the opposite. We felt that we were better than others and had no clue how to treat others with respect. Because we couldn't even treat ourselves with respect. Freedom comes with working the Twelve Steps of NA and in return, giving away what was so freely given to us as a result of reaching a Twelfth Step and applying the spiritual principals in our lives. "Whole" means "in an unbroken or undamaged state; in one piece". If we are to be of service to one another in individual groups we must have the freedom to be free to carry the NA message as each group sees fit to do so.~~

~~Unity does not mean uniformity. Unity means "the state of being united or joined as a whole". Uniformity means "an attempt to impose administrative and cultural uniformity". If we can't freely carry the message of NA without judgement or malice then there would no longer be a need for Tradition Four. If we rule, censor, decide or dictate to the Home Groups our autonomy will disappear. If a group carries on with the given set of principles that is provided clearly in The Grey Form, the guidelines on what is an NA group, then there should be no problems from other groups. What is NA one may ask? Na is one addict helping another addict and this comes without parallel. NA is also the Twelve Steps, The Twelve Traditions, NA meetings that use these principles as a guideline to help free the still suffering addict and help them find a better way to live. NA is a set of spiritual principles written so simply that any addict can find freedom from them. These principles are not original on NA. These spiritual principals are timeless and universal and we have learned to adopt them in our daily lives.~~

~~"All else is NOT NA". What this means is that if it's not two or more members trying to help each other stay clean then it's NOT NA. Services that groups create to provide a place to come together to discuss the needs of the groups and the business of the fellowship is~~

~~not NA. It is however a tool that is created to help the Home Groups carry this message. NA is, one addict helping another. NA exist from prayer to prayer during a meeting and when two addicts come together to work the Twelve Steps of NA.~~

This Tradition makes Unity without uniformity possible. An N.A. Group is any meeting which meets regularly at a specified place and time, provided that it follows the Twelve Steps and Twelve Traditions. Groups choose to hold meetings with different formats including: open, closed, step, tradition, historical, newcomer, by phone, online, etc. All Groups will not appeal to all addicts. That's why our diversity is our strength. It is vital to allow these differences of choice. The choice of format is decided by the members of the Group.

Our freedom brings great responsibility. The effectiveness of our Group's ability to carry the message depends on how well we follow our Traditions. We must practice Traditions as a set, not as singular principles. When we remember our primary purpose as a Group, take a continual inventory, and practice humility, faith and surrender we leave room for growth. Autonomy is applied when we as a Group self-govern. A Group inventory will help us determine how well we are carrying the message and whether we are affecting other Groups or N.A. as a whole.

"All else is not N.A.". What this means is that if it's not an N.A. Group then it's NOT N.A. Service boards and committees can be created by groups to carry out the business of N.A., but they are not N.A. They are however a tool that is created to help the Groups carry the message.

If "All else is not N.A.", one may ask, "What is N.A.?" N.A. is one addict helping another. N.A. exists from prayer to prayer during a meeting and when two addicts come together to work the Twelve Steps of Narcotics Anonymous.

Another responsibility is to mind our own business as a group. No member or Group holds the authority to police another Group. What one group is doing does not change how other Groups choose to run their meeting. If we attempt to rule, censor, decide or dictate to other Groups we will lose our diversity, autonomy and freedom.

"The autonomy of our groups is one of our most precious possessions. This sounds great but what does it mean? What is it to be autonomous? Webster's defines autonomous as "having the right or power of self-government", "undertaken or carried on without outside control", "existing or capable of existing independently", "responding, reacting or developing independently of the whole"."

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(Grey Book page 100 line 2)

"Autonomy is all these things to us and more. Our groups are truly self-governing and are not subject to outside control. Each group can exist on its own if it must. Each group has had to grow on its own and stand on it's own two feet. One might ask: Is this really true, are we truly autonomous, what about our service committees, our offices, our activities, our hotlines, and all the other things that go on in N.A.? The answer, of course, is that these things are not N.A." (Grey Book page 100 line 9)

1. Read this Tradition in the Grey Form **Book** and the above section. Describe what these words mean to me and how they affect my life.

Each

Group

Should

Be

Autonomous

Except

Matters

Affecting

Other

Groups

Or

N.A.

As

Whole

2. What is a government?
3. What does it mean to be self-governing?
4. What does it mean for a group to exist on its own?
5. **How could a group exist on its own if it chose to?** ~~Does a home group have the right to exist on its own if it chooses to?~~
6. Are groups truly autonomous?
7. Are sub committees, service centers, hot lines, services made by groups to serve the groups considered Narcotics Anonymous? Why or why not?

"They are services that we can utilize to help us in our recovery and to further the primary purpose of our groups. Narcotics Anonymous is a Fellowship of men and women, addicts, meeting together in groups, and using a given set of spiritual principles to find freedom from addiction and a new way to live. All else is not N.A." (Grey Book page 100 line 17)

8. What is the primary purpose of a group?
9. How can service centers, sub committees and service bodies **iesy's be** utilized to help groups?
10. Can these service centers, service bodies and committees dictate to the groups in any way?
11. What does "all else is not N.A" mean to the groups?
12. If "All else is not N.A.", then exactly what **is is** N.A.?

"...these Traditions are part of the set of spiritual principles that are N.A. Without the Traditions, N.A. Does not exist." ~~It really is up to the group, in the end they must choose for themselves. They are autonomous.~~ **(Grey Book page 101 line 6)**

~~But we said that for N.A. Autonomy was more than this, and it is.~~
"For us in Narcotics Anonymous autonomy is also creative freedom. It gives our groups the freedom to act on their own to establish their atmosphere of recovery, to serve their members, and to fulfill their primary purpose." (Grey Book page 101 line **12** €)

13. Does my ~~home~~ **G**roup have a set of guiding principles? **What are they?**

14. How does ~~my~~ a Group ~~put those principles into action?~~
~~construct such principles?~~
15. How does ~~my~~ a Group ~~express~~ hold its ~~rights to use~~ creative freedom through the principle of ~~Autonomy?~~
16. How does ~~my~~ a Group establish an atmosphere of ~~recovery?~~

"We are autonomous; and from what we have said it would seem that we, in our groups, can do whatever we decide to do, regardless of what anybody says. Well, yes and no. Each group does have complete freedom except when their actions become a threat to other groups and the rest of N.A." (Grey Book page 101 line 19)

17. What is an example of a Group becoming a threat to other Groups or N.A. as a whole?
18. ~~How can we insure that our Group is not a threat to other Groups or N.A. as a whole? How can a Group protect itself from being targeted by these threats?~~
19. How ~~might~~ ~~de~~ members effect ~~other~~ Groups or N.A. as a whole?

"This is the other half of Tradition Four and the way we use our sutonomy is just as important as autonomy itself. Like group conscious, autonomy can be a two-edged sword. In the past group autonomy has been used to justify the violation of other Traditions. This should never be allowed to happen because as we have said spiritual principles are never in conflict with other spiritual principles. If a conflict or contradiction does exist that means that somewhere along the line we have somehow slipped away from the true principles." (Grey Book page 101 line 24)

20. How ~~might~~ has autonomy ~~be~~ been ~~used as~~ a two edged sword concerning Groups or N.A. as a whole?
21. How ~~might~~ ~~have~~ Groups used autonomy to justify a violation of the Traditions?
~~In what ways can a Group's spiritual principals be become in conflict with another Groups? vision of spiritual principals?~~
22. What is a spiritual way to ~~resolve~~ ~~end~~ a conflict between Groups?

"When we use our autonomy for the good of our group we must be careful that our actions do not hurt other groups or N.A. As a whole. Again we are given a simple rule of thumb. If we check to make sure that our actions are clearly within the bounds of our Traditions, if we don't represent anyone but ourselves, if we don't dictate to other groups or force anything upon them, and if we take the time to

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consider the consequences of our actions ahead of time, then all will be well.”

(Grey Book page 101 line 34)

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TRADITION FIVE

Each Group has but one primary purpose- to carry the message to the addict who still suffers.

Our primary purpose is to carry the message to the addict who still suffers. When we first come to N.A. we ask ourselves, what exactly are these people doing here? What can I get from them? ~~What do they want from me? Are they passing the basket around to help me? Who can I manipulate to get what I need? What about my personal needs? Can they help me fix my car, my relationship, or my health? Can they find me a job, a ride to work, or a place to live? What about getting a ride to work? Can they find me a place to live? Can they give me counseling? Are these people really clean? (Can they help me stay out of jail? Do they really love me? How can they love me?)~~ The answer is that not one of these things is the purpose of N.A. Fact is, we're only here for one reason, and that is to carry the message to the addict who still suffers. While Tradition Four defines what an N.A. Group is, Tradition Five defines the purpose of the Group, ~~s, what they do, and why.~~ Primary is a very powerful word. It means ... "Of chief importance" ~~, or most basic, or essential.~~ **This reminds us that our only purpose is to carry the message.** ~~This helps us to see that there is only on the one achievable task that we should be concerned with. And that's to carry this message. While money, property and prestige may alter the vision of hope that N.A. had to offer, We simply must not can't allow any other purpose to infiltrate compromise our Fellowship. We are only Our main concern is with carrying a crystal clear message of freedom from active addiction and(through) the N.A. Program. Our purpose is the reason for which something is done or created. Why does our Home Group exist? It exist to carry the NA message the exact way that the Group decides to. As long as it is carried out in a manner that meets the guidelines of the twelve traditions of NA. To carry mean to support the weight of. As members, we must pull together through unity in order to make this weight feel light enough for each of us to comfortably carry our part. So what exactly are we carrying? The message of NA. A message is a verbal, written, or recorded communication sent to or left for a recipient what cannot be contacted directly.~~ Our message can be carried in many different ways. A verbal message may be shared through our experience, strength, and hope at meeting. A written message may be carried through our literature such as the Grey Book, Ip's or any other written message that NA has to offer. A recorded message can be shared by using speaker recordings, media, radio and film. We can leave this message at our meeting, libraries, treatment centers, hospitals, jails, institutions, probation offices, schools, and so forth. In order to carry a message, we must have this message prepared and do it promptly and with clarity.

Though the message never changes, that “ any addict can lose the obsession to use and find a new way to live”, the way recovery looks in each person’s life may be slightly different. For example, one addict may be a thirty something. Stay at home mother learning how to be an effective parent while building her career as an artist without the use of drugs.(or an addict who is court order to does twelve step program and decides Na is the way to be come a productive member of society.) Another addict may have spent more years **out there** (in active addiction.) Maybe he came into the program homeless, with the need to rebuild stability and livelihood in his life without the use of drugs. In each of these situations the message is universal, hope and the promise of freedom from active addiction. So long as the group carries this **universal** all-inclusive message, we will not **alienate**(cause any unfriendliness to) any addict(.) **from any particular walk of life from finding recovery by following the Narcotics Anonymous program**

Tradition five is another expression of unity within our traditions. Those who are recovering know first-hand the transformation that may occur when we learn to live the twelve steps and twelve traditions in our lives. We know any addict who fully surrenders to this program **may**(will) **reap**(experience) the benefits of recovery. **However, our Groups are not addict and don't recover.** Our previous Traditions have told us that we are a part of something bigger than just our Home Group,(.) **that** (T)o be effective we must allow our Groups to be guided by a loving God, that anyone with a desire to stop using may be a part of our fellowship, that each Group has the freedom to act independently and creatively,(.) **and now that each**(A) Group is unified by the responsibility to carry the message to the addict wh still suffers.(Only then are we fulfilling are Primary Purpose.) now that we have this message read, who are we carrying it to?(The addict who is still suffering.) **To...” Identifying the person or thing affected” must not be over looked. Those who are affected are still suffering addicts.** An addict is defined as (“a person who cannot stop doing or using something”)“ **an enthusiastic devotee of a specific thing or activity” or “a person who is addicted to a particular substance”.** **A recovering addict must crawl through the “still” portion of this tradition and become willing to help. Still means “not moving or making a sound”.** **To suffer is to experience or be subjected to something bad or unpleasant.** This suggest that those in need of this message have been bound by their addiction and are stagnant or not able to participate in a forward progress in their own life. We are here to carry this message in our Groups so that those who can't make a healthy move on their own may hear our message (of hope that “ any addict can lose the obsession to use and find a new way to live”) and become involved in our process. Here is where we apply Step Twelve and share with others how we have begun our recovery. By doing so we make recovery possible to others.

1. Define each of the following:

Each

Group

Has

But

One

Primary

Purpose

To

Carry

The

Message

To

The

Addict

Who

Still

Suffers

“you mean to say that our primary purpose is to carry the message? I thought we were here to clean up? I thought our primary purpose was to recover from drug addiction?” For the individual this is certainly true, our members are here to find freedom from addiction, and a new way of life. However, groups aren't addicted and don't recover. All our groups can do is

plant the seed for recovery and bring addicts together so that the magic of empathy, honesty, caring, sharing, and service can do its thing. “ (Grey Book page 102 line 10)

“ The purpose of this tradition is to insure that this atmosphere of recovery is maintained. This can only be achieved by keeping our groups newcomer and service oriented. The fact that we require each and every group to focus on carrying the message provides consistency. An addict can count on us if they want help. Unity of action and unity of purpose make possible what seemed impossible for us recovery” (Grey Book page 102 line 18)

2. Am I actively serving the newcomers as they walk in the door?
3. Am I of service to my home group?
4. Am I consistent with serving the group?
5. Am I doing everything possible within my means to insure that the group is carrying the message of N.A?
6. Can an addict count on showing up for a meeting and the door being open for them?

“The Twelfth Step of our personal program also says that we should carry the message to the addict who still suffers. This is no coincidence. Working with others is one of our most powerful tools. “The therapeutic value of one addict helping another is unparalleled.” For the newcomer this is how they find out about N.A and how they stay clean; and for the members this reaffirms and clarifies what they have learned.” (Grey Book page 102 line 26)

7. Am I involved inside and outside the group with newcomers and other members of N.A to carry the message to the still suffering addict?
8. How have I personally seen the therapeutic value of one addict helping the other work in my life.
9. Am I spreading the message on N.A to possible members in places other than my home group?
10. Have I experienced members coming in the doors that I have personally reached out to?

“The group is the most perfect vehicle we have for carrying the message to the addict who still suffers. When a member carries the message, he is somewhat bound by his interpretation and personality. The problem with literature is language; the feelings; the

intensity; and the strengths are sometimes lost. In our groups, with all personalities, the message is a recurring theme; an underlying reality.” (Grey Book page 103 line 2)

11. Other than the group, what are other ways that I can carry the message of N.A without crossing the line of promotion?
12. How do I personally interpret the literature to newcomers without diluting or adding to it? Have I studied it in depth?

“What is our message? We hear this question answered many ways. In our groups we share our experience, strength and hope and this is our message – that and addict, any addict, can stop using drugs; lose the desire to use again; and find a new way to live. Their message is hope and the promise of freedom. When it's all said and done, our primary group purpose can only be to carry this message to the addict who still suffers because this is all we have to give.” (Grey Book page 103 line 18)

13. What is the message of N.A?
14. What does experience, strength and hope mean and how do I share mine with the group?
15. Am I involved in a group that has only one purpose, to carry the message to the message of hope and the promise of freedom from active addiction?
16. Do I fully grasp that I am a member of N.A when I say I am and that my experience here is as important as any other member in N.A?

Our primary purpose is to carry the message to the addict who still suffers. When we first come to NA we ask ourselves, what exactly are these people doing here? What can I get from them? What do they want from me? Are they passing that basket around to help me? Who can I manipulate to get what I need? What about my personal needs? Can they help me fix my car, my relationship, my health? Can they find me a job? What about getting a ride to work? Can they find me a place to live? Can they give me counseling? Are these people really clean? The answer is that not one of these things is the purpose of NA. Fact is, we're only here for one reason, and that is to carry the message. While Tradition Four defines what an NA group is. Tradition Five defines the purpose of the groups, what they do, and why. Primary is a very powerful word. It means ... “of chief importance” or most basic or essential. This helps us to see that there is only one achievable task that we should be concerned with. And that's to carry

this message. While money, property and prestige may alter the vision of hope that NA has to offer, we can't allow any other purpose to infiltrate our fellowship. We are only concerned with carrying a crystal clear message of freedom from active addiction and the N.A. program. Our purpose is the reason for which something is done or created why does our Home Group exist? It exist to carry the NA message the exact way that the Group decides to. As long as it is carried out in a manner that meets the guidelines of the twelve traditions of NA. To carry means to support the weight of. As members, we must pull together through unity in order to make this weight feel light enough for each of us to comfortably carry our part. So what exactly are we carrying? The message of NA. A message is a verbal, written, or recorded communication sent to or left for a recipient who cannot be contacted directly. Our message can be carried in many different ways. A verbal message may be shared through our experience, strength and hope at meetings. A written message may be carried through our literature such as the Grey Book, Ip's or any other written message that NA has to offer. A recorded message can be shared by using speaker recordings, media, radio and film. We can leave this message at our meeting, libraries, treatment centers, hospitals, jails, institutions, probation offices, schools, and so forth. In order to carry a message, we must have this message prepared and do it promptly and with clarity.

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Tradition Five is another expression of unity within our Traditions. Those who are recovering know first-hand the transformation that may occur when we learn to live the Twelve Steps and Twelve Traditions in our lives. We know that any addict who fully surrenders to this program may reap the benefits of recovery. However our Groups are not addicted and don't recover. Our previous Traditions have told us that we are a part of something bigger than just our Home Group, that to be effective we must allow our Groups to be guided by a loving God, that anyone with a desire to stop using may be a part of our Fellowship, that each Group has the freedom to act independently and creatively, and now that each Group is unified by

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the responsibility to carry the message to the addict who still suffers.

Now that we have this message ready, who are we carrying it to? To... "Identifying the person or thing affected" must not be over looked. Those who are affected are the still suffering addicts. An Addict is defined as "An enthusiastic devotee of a specified thing or activity" or "a person who is addicted to a particular substance". A recovering addict must crawl through the "still" portion of this tradition and become willing to help. Still means "not moving or making a sound". To suffer is to experience or be subjected to something bad or unpleasant. This suggests that those in need of this message have been bound by their addiction and are stagnant or not able to participate in a forward progress in their own life. We are here to carry this message in our groups so that those who can't make a healthy move on their own may hear our message and become involved in our process. Here is where we apply Step Twelve and share with others how we have begun our recovery. By doing so we make recovery possible to others.

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10. Have I experienced members coming in the doors that I have personally reached out to

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12. How do I personally interpret the literature to newcomers without diluting or adding to it? Have I studied it in depth?

"What is our message? We hear this question answered many ways. In our groups we share our experience, strength and hope and this is our message - that an addict, any addict, can stop using drugs; lose the desire to use again; and find a new way to live. Their message is hope and the promise of freedom. When it's all said and done, our primary group purpose can only be to carry this message to the addict who still suffers because this is all we have to give. " (Grey Book page 103 line 18)

13. What is the message of N.A?

14. What does experience, strength and hope mean and how do I share mine with the group?

15. Am I involved in a group that has only one purpose, to carry the message of hope and the promise of freedom from active addiction?

16. Do I fully grasp that I am a member of N.A when I say I am and that my experience here is as important as any other member in N.A?

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TRADITION SIX

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.

Our Groups ought never lend the NA name. What does this mean? "Ought" means "used to indicate something that is probable" and "never" means "at no time in the past or future; on no occasion; not ever". So "ought never" means that there is a probability of something happening in the past, present or future that should not be allowed. To endorse is to "declare one's public approval or support of". Finance means to "provide funding for". To lend is to "grant someone the use of something on the understanding that it shall be returned". So we could say that our Groups probably should not, at any time, ever, declare our support of anything outside of N.A. or provide funding for or grant someone use of the N.A name. What is the NA name? Narcotics Anonymous.

At this point we need to understand what a related facility or outside enterprise is. To illustrate this, let's look at what N.A. is... The Grey Book tells us that "N.A is a non-profit fellowship or society of men and women for whom drugs had become a major problem. We are recovered addicts who meet regularly to help each other stay clean. This is a program of complete abstinence from all drugs". N.A. is what happens from opening prayer to closing pray within a Narcotics Anonymous meeting. Anything else is Not Narcotics Anonymous. Treatment centers, halfway houses, clubhouses are examples of related facilities. N.A. Home Groups may request to house meetings within their walls, but they are Not Narcotics Anonymous. They are businesses that Home Groups may choose to pay rent to in order to hold a meeting at their facilities. Service centers and structures, Areas and Region services, sub committees and so on are NOT N.A. They are service boards put in place to better communicate and serve needs of The Home Groups they serve. Narcotics Anonymous World Services is Not N.A. This has been a point of confusion for many addicts recently. Narcotics Anonymous World Services are a corporation employed with addicts and non addicts, who among other things profits off the sale of N.A. literature and novelty items. We must be mindful of how we allow our service structure to use the NA name. They are a related facility and should NOT carry the N.A. name in any way. Whenever there is any question of what is or is not N.A. remember this line from the Grey Book, "N.A is a non-profit fellowship or society of men and women for whom drugs had become a major problem. We are recovered addicts who meet regularly to help each other stay clean. This is a program of complete abstinence from all drugs".

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If it is not a Home Group and we endorse it, it becomes an endorsement. If we finance these things it means that we are not using NA. To lend means that we are expecting something in return. NA does not need outside support, corporate money, financing for anything nor do we offer these services to anyone. We are warned that if we lend our support money or name to any of these thing that are not N.A. we run the risk of diverting our primary purpose. Keeping in mind the previous Traditions we may remember that the primary purpose of N.A. is to carry a message. Our message is hinged on the notion that one addict helping another is without parallel. Our message flows from one addict to another within N.A. meetings. This is our primary purpose. When we forget this, we run the risk of money, property or prestige taking our focus again. The anonymity we experience in the N.A. fellowship may enable us to practice the humility necessary in this tradition. NA is made up of men and women helping each other stay clean from all drugs. We are only here to help the still suffering addict through the power of our Home Group. If it is not a NA Home Group then it is an outside enterprise. When we lend ourselves to the fellowship in our maximum capacity we ought never need the help of outside enterprises. Our selfless service is imperative to the success of our Home Groups. When properly supported by our members we will never need any other support of anyone outside of the fellowship.

1. Define each of the following:

Group

Ought

Never

Endorse

Finance

Lend

Name

Related

Facility

Outside

Enterprise

Lest

Problems

Money

Property

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Prestige

Divert

Us

From

Our

Primary

Purpose

"Our Fifth Tradition defines our primary purpose and our Sixth Tradition tells us some of the things we must do to preserve and protect this spiritual aim. This Tradition tells us that we ought never endorse, finance or lend the N.A. name to any outside enterprise. And then we are warned exactly what can happen if we ignore this advice. This tradition is the basis for our policy of non-affiliation and is extremely important to the continuation and growth of N.A. Unfortunately, this Tradition has also been a point of controversy within our Fellowship." (Grey Book page 103 line 26)

"Let's take a closer look at what this Tradition really says. First thing a group ought never to endorse. To endorse is to sanction, approve, or recommend. Endorsements can either be direct or implied. We see direct endorsements every day in T.V. commercials." (Grey Book page 104 line 8)

"A direct endorsement is often used to try and persuade someone to do something. An implied endorsement is one that is not stated. Although we don't usually recognize it as such, implied endorsements occur in our stories. We say, "The big kids used it and if they used it, it had to be good." " (Grey Book page 104 line 14)

"The next thing we ought never do is finance. This is more obvious; to finance means to supply funds or to help support financially. 104/19

The third thing warned against is lending the N.A. name. This means letting someone use the name, Narcotics Anonymous, for something that is not Narcotics Anonymous. It also means letting an outsider mention or utilize our name for their own purposes. 104/21

Several times other programs have tried to use Narcotics Anonymous as part of their "services offered" to help justify a finding proposal. Had we allowed this, we would have been letting them use our name. These are the "ought nevers" in the Sixth Tradition. 104/26

This tradition also tells us "who". A related facility is any other facility or place that involves N.A. members. It might be a

halfway house, a detox center, a counseling center, a clubhouse, or anyone of a number of such places. Oftentimes, people are easily confused by what is N.A. and what are the related facilities. Recovery houses which have been started or staffed by N.A. members have to take special care that the differentiation is clear. 104/31

Perhaps the most confusion exists when it involves a clubhouse situation. Newcomers and even older members often identify the clubhouse with N.A. and N.A. with the clubhouse. We should make a special effort to let these people know that there is a difference. 105/4

The second "who" outside enterprises. An outside enterprise is any agency, any business venture, any religion, any society, any organization, any unrelated activity, or any fellowship. 105/8

Let's face it: Narcotics Anonymous is not Alcoholics Anonymous, Overeaters Anonymous, Gamblers Anonymous, Emotional Health Anonymous, Smokers Anonymous, Parents Anonymous or any other anonymous. Narcotics Anonymous is a separate and distinct fellowship in its own right. Our problem is addiction, the other twelve-step fellowships specialize in other problems, and our relationship with them is one of "cooperation not affiliation". The use of literature of another fellowship in our meetings constitutes an implied endorsement of an outside enterprise. 105/16

The Sixth Tradition goes on to warn us what may happen if we do what we ought never do: ". . . lest problems of money, property, or prestige divert us from our primary purpose". (GB) 105/26

The Sixth Tradition has been one of those just sort of read and let it go at that. It's hard to understand. But when we really take a look, when we really try to understand, it simplicity amazes us. We can see the danger of endorsement, financial support and letting others use our name; we can see how easily things can lead to abuse of money, property and prestige; and we can foresee the results of this abuse and the heartache it can bring. 106/6

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TRADITION SEVEN

Every N.A. Group ought to be fully self-supporting, declining outside contributions.

Tradition seven begins by uniting "every" NA Home Group by making us all equal. Every refers to all the individual N.A. Groups without exception. An N.A. Group was clearly defined in Tradition Four as a group of men and women who meet regularly to help each other stay clean. Ought indicates duty or correctness and explains that we should be self-supporting. We as a group must fulfill our own needs. Fully means "completely or entirely; to the furthest extent". Self-supporting is having the resources to be able to survive without outside assistance. Since we are responsible for our own autonomy Our duty to fund ourselves is more than important, it must be done. It is how we survive.

Tradition Seven provides the importance of funding and support for a Home Group and why it's important to stand on our own and demand the right to do so. When a Group can't support itself there is may be a few things going on. One, the Group can't support itself financially or is not being supported by its members. Two, it's not being supported by the fellowship and may not be necessary to continue. A Group is meant to carry an addict, no addict is meant to carry a Group. Our strength is in numbers. Some say NA means never alone. Many times we have seen members unite to start a new Home Group and it phase out and die. And many have went on to be very successful groups. Groups are here for a reason, a season or a life time. Many groups at some point struggle and push on to survive while others groups not survive. The important thing to remember is that if one person was heard the message of NA, than that Group served it's purpose. Our primary purpose has no time line, only a purpose.

To declining means to "politely refuse an invitation or offer". Groups have been offered many things to survive. Groups have been offered cheap or free rent, free food, free transportation and so forth. Most of the times these offers are granted with upright intentions. One of the reasons we decline outside contributions is in an effort to protect ourselves from outside endorsements. Though offers from outside contributors may be pure, the price when we are not self-supporting is too much to bear. Outside means "not belonging to or coming from within a particular group". There are those who want to contribute to our cause who may have great things to offer. Trouble is, they can't help carry this message of experience, strength and hope to the still suffering addict. That's all we have to offer and that cost nothing.

Contributions are the parts played by a person or thing in bringing about a result or helping something to advance. The results we are aiming for are holding an N.A. meeting so that addicts may hear

our message of hope and promise of freedom. The Seventh Tradition does deal with money, part of being self-supporting means paying rent for our meeting space, supplying coffee and literature if that Home Group chooses. So where does this money come from? We pass the hat in meetings. Who puts money in the hat? DO we rely on attendance at meetings to collect enough money to support our Home Group? First, Members must practice prudence with Group spending. Individual members may choose to financially support which ever meetings they are led to. However, on a Home Group level, Home Group members should strongly consider supporting their own Home Group financially in an effort to sustain that group as fully self-supporting. An N.A. group also has needs which are not monetary. A Home Group needs members to coordinate and chair meetings, a treasurer to keep track of group funding and pay rent. A group needs members to set up chairs, make coffee, pick up cigarette butts and ensure that the group leaves the meeting space better than when they entered. A group needs members to share their experience strength and hope. To truly be fully self-supporting and declining outside contributions means each member of the Group is responsible for contributing what he or she is able to in an effort to sustain that Group without asking for help from outside of that group.

1. Define the following:

Every

N.A.

Group

Ought

To

Be

Fully

Self-supporting,

Declining

Outside

Contributions.

"Being self-supporting is an important part of our new way of life. For the individual, this is usually quite a change. In our addictions, we were dependent on people, places and things. We looked to them to support us and to supply the things we found lacking in ourselves. As recovering addicts, we find that we are still dependent, but our dependence has shifted from the things around us to

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a loving God and the inner strength we get in our relationship with Him." (Grey Book page 106 line 14)

2. Is it important to me to be totally self-supporting?
3. What does it mean to be totally self-supporting?
4. How have I been dependent on people, places and things in my active addiction?
 - a.) People
 - b.) Places
 - c.) Things

5. How have I shifted my dependency from people, places and things to the God of my own understanding?

"We who were unable to function as human beings now find anything is possible for us. Those dreams we gave up long ago can now become realities with God's help. Addicts as a group have been and still are, millstones around society's neck. In N.A., our groups of addicts not only try to stand on their own two feet, but demand the right to do so." (Grey Book page 106 line 21)

6. How does the group make it possible for me to achieve those dreams that I once wrote out of my life?
7. How is my Home Group a milestone around society's neck? What does this mean?
8. How does my Home Group stand on its own? Is my home group self-sufficient?

"Money has always been a problem for us. We could never find enough to support ourselves, our habits and our self-gratification. We worked, stole, conned, begged and sold ourselves; there was never enough money to fill the emptiness inside. In our recovery, money is often still a problem; we stopped trying to support our habits; we got to work and often find unexpected success. " (Grey Book page 106 line 28)

9. Have I ever used money from the Home Group to fund other things?
10. Has my Home Group ever misused the seventh tradition funds?
11. Is my Home Group meeting its needs for funding? If not, what can I do to help?
12. Has my Home Group found unexpected success? Failure?

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"N.A. needs money to run the group; there is rent to pay, supplies to buy and literature to pay for. We pass the hat to cover these expenses and whatever is left over goes to support our services and to further our primary purpose. Unfortunately, there's usually pitifully little left over after a group pays its way. Sometimes members who can afford it kick a little extra to help". (Grey Book page 107 lines 12)

13. Does my home Group use the Seventh Tradition money responsibly?
14. What is my Home Groups primary purpose?
15. Does my Home Group have members who carry the group? In what way could I do more to help carry the group?
16. How has my Home Group raised funds to further our primary purpose?

"Sometimes a few get together and put on some activity to help raise funds. These efforts help a lot and without them, much that we have been given to do would have had to be left undone. N.A. remains a shoe-string operation, and even though it's sometimes frustrating, we really wouldn't have it any other way; we know the price would be too high to bear." (Grey Book page 107 line 18)

17. What are some of the things left undone by my Home Group because of funding issues?
18. What would make it easier for smaller Home Groups to survive?
19. What does it mean For N.A to remain a shoe string operation?
20. Why is it important that we remain a shoe string operation?
21. What is the price to pay when we gain more money than we need as a Home Group?

"Our policy concerning money is clearly stated: We decline outside contributions, our Fellowship is completely self-supporting. We accept no funding, no endowments, no loans, no gifts, and no handouts because we know that there's no such thing as a free ride. Nor will we charge for our services for to do so would distract from our spiritual purpose. We cannot even afford to let our members contribute more than their fair share. Because for us the price is paid within our groups: disunity, controversy, insanity and death. We will not put our freedom on the line again; not for "an easier,

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softer way", not for anything; never again!" (Grey Book page 107 line 29)

22. What is our Money policy in N.A?
23. Does my Home Group have a money policy?
24. Has my Home Group ever accepted a "Free Ride" in trade for services?
25. Has my Home Group "charged for services" in any way?
26. Explain what an "easier or softer" way means and what It can become?
27. What does it mean to "Put our Freedom on the line"?

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TRADITION EIGHT.

Narcotics Anonymous should remain forever non-professional, but our Service Centers may employ special workers.

Narcotics Anonymous is not a hospital, treatment center, clubhouse, rooming house, transitional house or anything other than a fellowship of men and women helping each other stay clean and learn a new way to live through a program of total abstinence and the Twelve Steps and Twelve Traditions of Narcotics Anonymous. Many of us previously tried to find solutions to our problem through doctors, religions, psychiatry, education and various other methods. None of these methods offered us any lasting suggestions or help, unless of course they led us to our first N.A. meeting. Professionals could not help us at all and were limited to their specific fields. In Narcotics Anonymous we come from all sorts of different backgrounds, lifestyles, professions, nationalities and so forth. We have experienced innumerable circumstances as they exist in active addiction, detox, and all the other insanities of the disease of addiction. Now, many of us have also experienced some time in this recovery process as well. We have gone through complete withdrawal from all drugs. We have worked the Twelve Steps. We are experiencing life in recovery. For these reasons one addict helping another is absolutely unparalleled. One addict's experience strength and hope offers identification, compassion and empathy to another addict in a way that is simply not offered in the professional field.

Tradition Eight explains that we should "remain". To remain is to "continue to possess a particular quality or fulfill a particular role". Our role is to carry a spiritual message and the quality we possess is of an organic nature, addict helping addict. Forever means "lasting or permanent". To be considered non-professional one does not require advanced education or training. Even an addict with one day clean is in a position to help another addict with a simple hug and shared experience. Narcotics Anonymous does offer some training written in the steps however, our more experienced members are not paid nor do we pay other members to help us in our recovery. We simply show others how we are taught. Each one teach one. Our ability to relate to a still suffering addict is most precious to our fellowship. We are only offering what we have been given freely. The power of reaching out to another addict who has experienced the same is immeasurable and cannot be duplicated or mimicked by doctors or professionals. Simply put, NA is not made up of professionals who are highly trained or paid for their services and we should keep it that way forever. If we charged for our services we would lose the best of what NA has to offer. And that is freedom from active addiction and learning how to live a spiritual, useful and productive life. Our spiritual aim is that one addict can best help another addict get clean from drugs and remain that way, just for today.

Our non-professional approach is our power. When we allow our services to be concerned with money, property or prestige, we suffer in other areas. That is where we lose the personal contact like showing up to a twelve step call at three am. Doctors simply do not do this. Another addict has been there and is willing to help without monetary gain. All that is required is willingness because our personal experience offers a spiritual solution rather than a medical fix. There is no medical solution to a spiritual problem. When we freely give what we have been freely given, we spiritually invest in another addict's life. Charging for this is not ethical. Although, we do have services that require a little more time and skill.

The word "but" is the turning point of tradition Eight. But means "used to introduce something contrasting with what has already been mentioned. We say that we are non-professional "But "we may hire special workers. Some of our services may be technical and time consuming. When we serve the fellowship we do it as freely as we possibly can without it becoming unmanageable in our personal lives. "Our" is referring to the Groups. The Groups create services and service centers directly responsible to those they serve. Service means "the action of helping or doing work for someone". Our services are only there to serve the Home Groups. Nothing else.

Service centers may employ special workers. May means "expressing possibility or expressing permission". Centers means" the point from which an activity or process is directed". This means that these special workers actually work for the Groups and should only be allowed to operate when directed by the Home Groups.

Employ means to "give work to (someone) and pay them for it". When working at a job, it requires trust, honor, dignity and devotion. In Narcotics Anonymous an employed person is placed in a certain position to do the job that they are hired to do. It does not give them special privileges. They are held accountable for the job that they are paid to do. Special means "better, greater, or otherwise different from what is usual". This only pertains to their experience of the certain skill that they are hired to perform. Special does not mean that they are any more special than those who they serve. Workers means "a person who produces or achieves a specified thing". This comes with having integrity and respect for this position. There must always be precautions to assure that the hired hands do not help themselves to the funds of NA. There must always be a system in which holds them accountable for their responsibility. Part of that responsibility is to perform the job that they are hired to do without money, property or prestige in mind. Any time we are asked to take on a responsibility or service position, we are grateful for the opportunity to serve the fellowship. Our integrity will show the quality of being honest and having strong moral principles. When our morals fall, we do not have the capacity to remain a trusted servant.

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New members come from all types of places to find the rooms of NA to be peaceful and calming to the spirit. Like a breath of fresh air. It has caused a great discomfort for new members to arrive from an outside enterprise and hear that those organizations are not NA and we are not part of their professional organization. They may begin to believe that they are not welcomed in NA if improperly informed that we do not participate in their program or rules. We quickly remind them that this is spiritual program called NA and you're a member when you say you are. Confusion is easy to abolish by helping them understand that NA is a set of principals written so simply that we can use them in our daily lives unlike the rules or promises of other organizations. They learn that there is no class, no family meetings nor do we graduate. By helping them see that NA is not affiliated or tied with any other organization, it will help them grasp why we are here and how we can help them with their problem. By approaching them with kindness and love, we are better able to help them understand what we offer. We offer a spiritual foundation of change. By allowing new members to make mistakes without ridicule, we help them feel welcomed into the fellowship before we run them off. Most addicts arrive to NA with a much diluted opinion of the difference between authoritarian rules and simple guidelines that make up our traditions. When we invest in them with a spiritual connection we reach them unlike a professional, doctor or authority figure. They feel welcomed and become as comfortable as they are capable at that time.

1. Define each of the following:

Narcotics

Anonymous

Should

Remain

Forever

Non-professional,

But

Our

Service

Centers

May

Employ

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Special

Workers.

"Some have described N.A. as a fellowship made up of the failures from other programs. To a great extent this is true; many of our members have unsuccessfully sought recovery in many other programs, in many other ways. "Jail did not help us at all. Medicine, religion and psychiatry seemed to have no answers for us that we could use." We ourselves have said, "Give us the ones you can't do anything with; give us your hardest cases. We'll welcome them with open arms." Somehow N.A. works when other programs and methods have failed. What is it about us that makes this so?" (Grey Book page 108 line 12)

2. What does the failure of other programs for some members provide for N.A?
3. Have I ever relied on jail, medicine, religion or psychology for answers to my problems and how did those remedies work out for me?
4. How have I acted toward the "hard cases" trying to get clean? Were they inviting or intolerant?
5. What makes my Home Group work for me in my life when all else has failed?

"We don't have any secret or special methods. We don't have any cure-all remedies. We don't really have many of the things that others offer addicts. What is it about N.A. that makes us the most widespread and successful program for addicts in the world? Perhaps it's something simple. Perhaps it's because we don't have these things that is it possible for us to succeed where others have failed. What do we have? We have our steps; we have mobility; we understand and care; and we are motivated; we have each other." (Grey Book page 108 line 22)

6. Describe the N.A method.
7. What keeps me coming back to N.A?
8. Why is N.A the most successful program for addicts?
9. Describe the simplicity of N.A.
10. What does N.A have that no other fellowship offers?

"The basis of our program is the Twelve Steps. We got these Steps from Alcoholics Anonymous, who thought enough of them to give them freely. A.A. got the steps from various sources. The Steps are based on spiritual principles that have been known and followed for centuries." (Grey Book page 109 line 1)

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11. Do I believe in the twelve steps? Why?
12. What did A.A get for giving N.A the twelve steps?
13. Why did A.A offer the twelve steps to addicts?
14. Where did A.A get the Twelve Steps?
15. Where do spiritual principals come from?

"Most religious or spiritual orders utilize these same principles in some way. These principles are certainly not unique to us, but they are spiritual principles and that makes them special. Spiritual principles are basic truths that do not change with time or place; they simply work in all cases." (Grey Book page 109 line 6)

16. How does N A utilize spiritual principals in our own unique way?
17. In what context does N A use these principals?
18. What makes the spiritual principals useful to us in N A?

"This program has been called a "hip pocket program". We don't require any equipment or special facilities. It doesn't take special training to make this program work. We carry this program with us wherever we go. We carry our message to the addict wherever he is and whenever he's ready."

(Grey Book page 109 line 12)

19. Why do they call N.A the hip pocket program?
20. Why do we not require any equipment or special facility?
21. Is N.A world service office a special facility?
22. How can we carry this program wherever we go?

"Perhaps our greatest asset is empathy, our ability to understand and identify with the newcomer. We know what it's really like to kick the habit; we've been there. We know what it's like to face life without drugs, each of us has had to do this. We know the prices of addiction; we've all had to pay them. We can't look down on the addict who comes to us; we've all been newcomers. We can't con each other; we've played all the games. We understand the addict and addiction perhaps better than anyone else can, after all, this is the way we lived. We care for and love the addict as if he were ourselves, because the addict really is ourself. " (Grey Book page 109 line 21)

23. Define empathy.
24. What good is empathy to an N A member?

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25. How do we empathize with a newcomer?
26. What if we are a newcomer? How does empathy imply to us?
27. What are the prices of addiction and how can we help others identify these shortcomings?
28. How have I looked down on a new member?
29. How can I help others to identify with this defect?
30. How have I tried to con other members or Groups?

"Our motivation is simple; this program was given freely to us by addicts who cared. We only do the same, we have learned that "we can only keep what we have by giving it away". We know that the recovery is a matter of life and death for the newcomer and for ourselves."

(Grey Book page 109 line 33)

31. How did I come to na?
32. Was it freely given to me? How?
33. Do I freely serve the other members of N A and the fellowship?
34. Am I convinced that if I do not freely give my services that others or myself may die from addiction?

"These are the things we are and how our program works. They are a reality for us. We have our Steps; we have mobility; we really understand and care; and we are motivated by survival. All these things are a contradiction to the traditional recovery approaches and to professionalism." (Grey Book page 110 line 4)

35. What is the purpose of N A in my life?
36. Have I truly made N A a reality in my life? The most important thing in my life?
37. How has the gift of desperation become a tool of mobility and survival in my life?
 - a.)Mobility.
 - b.)Survival.
38. Have I ever experienced the traditional approach to professionalism to treat addiction?
39. How did that work for me?
40. What was the final outcome of the professional treatment of the disease of addiction for me?

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41. Do I believe that N A is a contradiction to the traditional views of treating addiction?

"The professional has no place in our Fellowship; our very nature prohibits this. Professionalism as such is not the problem. We recognize and admire the professional and his sphere. Many of our members in the endeavors outside the Fellowship have become professionals in their own right. It's just that there's no place for professionalism in N.A. for our purpose we have learned the therapeutic value of one addict helping another is truly without parallel." (Grey Book page 110 line 9)

42. Why do we not want professionalism in NA?

43. What would be five examples of professionalism in NA?

44. Do I know professionals in this fellowship? How do I view them?

45. Do I believe that professionals can help me more than other addicts?

"Our primary purpose is to carry the message to the addict who still suffers. We do the best we can and sometimes we need a little help. Volunteer work is the back bone of our service, but volunteers work only to the best of their abilities, only at their convenience. Some of our services require skills or abilities we are unable to supply as volunteers. Most of us do not have the training necessary or the extra time required to fulfill these functions. Our Eighth Tradition also recognizes this and tells us that we may employ special workers in our service centers. Without their help, we might be unable to respond to many of those who reach out to us for help." (Grey Book page 110 line 17)

46. What is the primary purpose of my recovery?

47. Do I ask for help when im in trouble? How? List five.

1.

2.

3.

4.

5.

48. Have I served NA in ways that I would not gain monetarily? List five.

1.

2.

3.

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4.

5.

49. When is it ok to say that I cant handle a service overload?

50. Have I ever taken a service commitment that I knew I was not qualified to take?

51. What was the outcome? How did I exit that service commitment?

52. When is it ok to hire service positions?

53. Is it fair to demand professional results if they are getting paid to do the work?

54. Is it fair to monitor those "hired hands"? Why?

55. Should the fellowship have control over service offices? Why?

56. What should happen if the hired help takes advantage of those service positions?

57. Should the fellowship be able to fire those hired hands if the fellowship is not happy with the results of their performance?

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TRADITION NINE

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

The foundation of the Narcotics Anonymous program is the Twelve Steps and Twelve Traditions. NA traditions are not negotiable. Our foundation is based on anonymity and unity. Our meetings usually run within a format decided on by the Home Group. Our Steps and Traditions are organized and uniform, but these are not the types of organization the referred to in this Tradition. The Ninth Tradition refers to organization in terms of a hierarchy or governmental structure. In that form N.A. will never be organized. When we add organization and technicality to NA we scramble our primary purpose. When we structure our Home Groups we organize our meeting format in a way that supports Group autonomy and best carries the N.A. message. Organization in this sense is the gathering of our resources and members abilities to serve the groups greater good. Group autonomy allows us to be free to make our group as technical or as simple as the Home Group sees fit. Although it says in the Grey Form that we should keep it simple. As we add more responsibilities to the group, we add more responsibilities to the members of that group. In N.A. the only thing that matters is the stability of the groups so we can further our primary purpose

As used in comparisons refers to the extent or degree of something. Such references the type previously mentioned and of the type about to be mentioned. As such is how we are today. SO then, N.A as it has been previously, as it stands today and as it will be should never be organized. Organized means to arrange in a systematic way, especially on a large scale. Never means at no time in the past or future; on no occasion; not ever. What this means is that NA, on a large scale, should NEVER be organized. Any organization we choose to use at a Group level must fall in the guidelines of the Traditions and go no further.

We may structure things to handle the growth of the fellowship. We may also choose to create service boards or committees to serve Groups. Home Groups are popping up all over the world. This is great, but we must make sure that the services of our organization are focusing on serving these groups, not money, property and prestige. Most countries other than the USA are still in its early stage of growth. We must also help them grow as we continue to grow.

We refers to one or more people considered together. May expresses possibility. Create means to bring (something) into existence. We may create is granting Home Groups the rights to create a service board that best serves that Group. If other groups decide to have that board serve them that is their choice. In that case they may also want to consider joining in a spirit of unity with that to

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help ease the burden of that committee and their service commitments. This is often how Areas form. Service Centers should receive direction directly from Home Groups in order for this service to serve the fellowship. Service is the action of helping or doing work for someone. A board's activities are determined by the powers, duties, and responsibilities suggested to it or conferred on it by an authority outside itself. This authority comes from the Home Groups. They should maintain personal responsibilities. These responsibilities are exact and perfectly written within the Twelve Traditions of Narcotics Anonymous. By allowing these service centers to act on their own accord or direction is outside of the alignment of our traditions and our primary purpose. When a service body such as, area services, regional services, sub committees, world services, begin to make decisions within that service body without being directed by the N.A. groups they cease to serve the fellowship and begin serving themselves. Though we hope that our service bodies would follow the Twelve Traditions of N.A. we have to keep in mind that they are not N.A. Groups must hold service bodies accountable under the Twelve Traditions. If at any point in time a Group discovers that a service center no longer serves them the Group may choose to no longer use that centers services, without any repercussion, at any time. Our Home Groups are the back bone of the fellowship. Not a service structure, service board or a committee.

Boards or Committees directly responsible. This means that when we as a group decide to create a board or service committee we are granting them a direct trust. That trust must be met with ethics and morals or that board can be replaced with members who have the best interest of NA within it. The groups must be the deciding factor in who sits on this board and the groups must be the deciding factor when these members are to be removed.

We must protect what service means. And that is to serve. NA does not delegate to anyone the authority to make decisions for our Groups. Our Groups come to and discuss decisions through a Group Conscience. Our service must be reformed to promote unity and respect through ethical practices.

1. Define each of the following:

N.A

as

such,

ought

never

be

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organized,
but
we
may
create
service
boards
or
committees
directly
responsible
to
those
they
serve.

A loving God.

"This Tradition defines the way we run our Fellowship. A lot of confusion has occurred because of misinterpretations of our Ninth Tradition. Our members are addicts who have the desire to stop using, who want what we have to offer, and who have chosen to join us. Our meetings are a gathering of members for the purpose of staying clean. Our principles are the Twelve Steps and the Twelve Traditions. 111/1

2. What IS na?
3. What is NOT na?
4. Who runs NA?
5. Why do I believe this?
6. Where did I learn the knowledge of this?
7. If our members coming in want what we have to offer. Who is "we"?
8. How do we join "us"?
9. How do I become a member?
10. Who has a voice in NA?
11. When do I get a voice in NA?

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Another point of confusion is the term organized, which has several meanings. Our Steps and Traditions are uniform and set in a specific order. They are numbered; they are not random and unstructured. Certainly they are organized, but this is not the organization of our Ninth Tradition. For the purpose of this Tradition, organized means having an administrative structure, and this implies management and control. On this basis, the meaning of Tradition Nine is clear. N.A. should never be run by bureaucracy or management nor controlled by individuals within an administrative structure. If we were to allow this, N.A. would surely lose the best it has to offer and choke to death on our insanities. Even without this Tradition, organization such as this would be in opposition to our spiritual principles. A loving God as he may express Himself in our group conscience would find no place within administrative structure. 111/8

12. Why do we not want NA organized?
13. What would be an organized NA?
14. Do I want an organized NA? why or why not?
15. Should NA be managed or controlled? Why or why not?
16. What would be a bureaucratic NA?
17. What is the best that NA has to offer?
18. Why would this be damaged if we were to become controlled?
19. How would this be in line with our spiritual principals?
20. Why can't an administrative structure find a place for a higher power through group conscience?

How could a trusted servant manage and control? Service and management are contradictory. Government implies control, but our leaders do not govern. How could autonomy exist in an administrative structure? Specialization and professionalism are the basis of any management scheme. Any administrative structure, by its very nature, eliminated the possibility of autonomy. An organized N.A. is a contradiction in terms and any attempt to force organization on us would destroy us. 111/25

21. Have I ever tried to manage or control a service position or experienced others doing this? Explain.
22. Why is it important that we never allow government or control of any NA structure or service position?
23. Define government.
24. Define control.

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25. Is there room for autonomy in an administrative structure? Why or why not?
26. Do I believe that our service structure is a scheme? Why or why not?
27. Have we as members and groups had anything forced or schemed upon us?

The Ninth Tradition goes on to define the nature of the things that we can do, outside N.A., to help N.A. it says that we may create service boards or committees directly responsible to those they serve. This is the basis of our service structure, but keep in mind that although these entities are created to serve our Fellowship they are not, in fact, a part of Narcotics Anonymous. 111/34

28. What does "outside of NA" mean?
29. What are some of the things that I can do to help NA outside of NA?
30. Does a group need permission to do something that group desires?
31. What is an NA service board? What's their purpose?
32. What is an NA committee? What's their purpose?
33. Do they control the Home Groups or do the Home Groups control them? Why?
34. Are they a part of NA? why or why not?

Our service structure consists of our groups and their business sense: our area service committees, regional service committees, World Service Conference, World Service Board of Trustees, and World Service Office. Each of these is directly responsible through the service structure, to the members of N.A. and to be loving God as He may express Himself in our group conscience. 112/6

35. Why are the groups listed first in the service structure?
36. Does my Home Groups local Area Service Structure serve the groups or does the groups serve the Area Service?
37. Does my regional service structure serve the groups or do they serve world services?
38. Does the world service conference serve the Home Groups or do they serve world services?
39. What happened to the board of trustees? Why?

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40. Who were the board of trustees?
41. Why was it important that NA had a board of trustees?
42. Why are these directly responsible to the members?
43. Are they doing just that?

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TRADITION TEN

N.A. has no opinion on outside issues; hence the N.A. name ought never be drawn into public controversy.

NA is a very small group of groups who are made up of members whose only requirement for membership is an honest desire to stop using. In the grand scheme of things, we are not that big. When you break it down to each group, we get even smaller. It's safe to say that were a small society in which we are all trying to stay clean. It's very easy to attempt to bring outside issues into our small circle of recovery. Although we are warned what will happen when we are tempted with this. Many members are different as we are all the same. We all suffer from this disease together. But even more importantly, we are all experiencing our recoveries together. We come together with the common bond of pain in our past and recovery in our future. When we have an outside issue, we must find a way to keep it outside of NA. It is easy to identify what an outside issue is when we can identify that the only thing that is an "inside issue" in N.A. is recovery from addiction using a program of complete abstinence and application of spiritual principles learned through the Twelve Steps and Twelve Traditions of Narcotics Anonymous. Anything outside of recovery in N.A. is an outside issue. It's simple, in our meetings and as far as our fellowship as a whole is concerned, if it's not about the groups, meetings, twelve steps and twelve traditions, its none of our business.

If N.A. had an opinion on high fashion we would limit our members to those who agreed with us. If N.A. had an opinion on gun laws or state regulations we would alienate other members or become an endorsement for those who agreed with us. If N.A. had an opinion on anything other than recovery from addiction addicts would die without ever hearing the lifesaving message of Narcotics Anonymous.

1. Define each of the following:

N.A.

has

no

opinion

on

outside

issues;

hence

the

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N.A.

name

ought

never

be

drawn

into

public

controversy.

112/14 In order to achieve our spiritual aim, Narcotics Anonymous must be known and respected. Nowhere is this more obvious than in our history. N.A. was founded in 1953. For twenty years our Fellowship condition and began to look for answers. Along with this came a change in the way people conceived the addict. This change allowed addicts to seek help more openly.

2. What is our spiritual aim and how do we achieve it?
3. Is my Home Group known and respected?
4. Do I believe that NA as a whole is known and respected? Why or why not?
5. How do I see the history of NA?
6. Do I believe that we should be able to discuss our history in meetings? Why or why not?
7. Why did the NA fellowship grow so big in the late seventies?
8. How did society view addicts prior to the seventies? Why?
9. How does society view addicts in the present? Why?
10. Why did this change?

112/ 22 N.A. groups sprang up in many places where we were never tolerated before. Recovering addicts paved the way for more groups and more recoveries. Today, N.A. is a worldwide Fellowship; we are known and respected everywhere. If an addict has never heard of us, he cannot seek us out. If those who work with addicts are unaware of our existence, they cannot refer them to us. One of the most important things we can do to help in our primary purpose is to let people know who, what and where we are. If we do this, and if our reputation is good, we will surely grow. We were led to addicts so we could give to them what others gave us.

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11. Why was NA not tolerated in the past?
12. When did we become more openly accepted and why?
13. How do we reach addicts who would have otherwise never known about NA?
14. Who, what and where is NA?
 - a.) Who
 - b.) What
 - c.) Where

113 /5 Our Tenth Tradition specifically helps protect our reputation. This Tradition says that N.A. has no opinion on outside issues. We don't take sides. We don't endorse any causes. We don't have any recommendations. N.A., as a Fellowship, does not participate in the politics of society. To do so would be to invite controversy; it would jeopardize our reputation. Those who agree with our opinions might commend us for taking a stand, but some would always disagree. This would affect the way they see us.

15. How does tradition ten protect our reputation as a fellowship?
16. What does it mean that NA does not takes sides?
17. What is an outside issue?
18. Why do we never get involved in outside issues?
19. Define the politics of society?
20. Why would those NOT in NA to ever disagree with our position on not getting involved in outside issues?

113/14 With a price this high, is it any wonder that we choose not to take sides in society's problems? For our own survival we have no opinion on outside issues; we keep ourselves apart so that we will never forget why we are here, and so that others will not mistake our purpose.

21. What is a price to get involved in societies problems?
22. List five examples of society's problems.
 - 1.
 - 2.
 - 3.
 - 4.

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5.

23. What is the purpose of NA?

24. How would an outside entity confuse what our purpose is?

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TRADITION ELEVEN

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.

In tradition eleven narcotics anonymous is introduced to a whole new level of awareness and existence. The public. When in an anonymous program where we're made up of a collective group of individuals who are personally anonymous, there is a fine line drawn in the sand when trying to explain who, what and where narcotics anonymous is and where we came from. Addicts in the program meet regularly to help each other stay clean. When explaining this to the public, it gets a little tricky as to not try to individually represent narcotics anonymous as a whole. We must approach this with a level of personal anonymity. Public refers to being in the service of the community or nation. This is in fact where our members come from. Although, this is not what N.A. is made up of. There must be a common bond between the public and N.A. as a whole. The public is exposed to N.A. in a general view and vice versa. In fact, we show them exactly who we are by existing in this public structure as individual members, groups and as an organization. Through our basic relations with the public... the way in which two or more people or things are connected, we are based... (a main ingredient to which other things are added to make something) on our interactions with the public. Question is, how attractive are we when we interact with this society in which we live and play. An Attraction is something interesting or enjoyable that people want to visit, see, or do. This is also where most of our members come from. By having a relations policy we are protected as well as the protection of the public. When in public, we are exposed to a general view. Its in our best interest to attract rather than promote. Rather means to introduce a statement that corrects what you have just said. Promotion... the act of moving someone to a higher or more important position or rank in an organization or something (such as advertising) that is done to make people aware of something and increase its sales or popularity. In na we are not interested in sales or popularity nor should we ever become intertwined with the theory of becoming so. Our need for to remain firm on this foundation of separation from a promotion must be clearly educated in order for the growth of N.A. to continue.

need... a situation in which someone or something must do or have something

always... at all times

maintain...to cause (something) to exist or continue without changing

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personal...belonging or relating to a particular person

anonymity... the quality or state of being unknown to most people : the quality or state of being anonymous

2 not named or identified

Level...a specific height

Press...a crowd or crowded condition

Radio...of, relating to, or operated by radiant energy

Film... a special material that is used for taking photographs

113 / 19 This Tradition also deals with our relationship to those outside the fellowship. It tells us how we should relate to the addict who still suffers, and it tells us how to conduct our effort at the public level. This has meaning for dealing with both potential members and the general public.

How should I present myself in the public eye as an NA member?

Where and when is a good time to act like an NA member?

How do I share the NA message to the potential NA member outside of NA?

How do I share the NA message to the general public?

113 / 23 We have learned the value of teaching by example rather than direction. This has worked for us and we utilize this principle when we work with other addicts. Our message is most obvious in our lives. IN this sense we are the message. When working with a newcomer, we try to tell them where we came from and what has happened to us. If they can identify with us and if they want what we have to offer them, they may join us. This is attraction.

Do I teach by example or by direction in NA?

What is an example of being informed by example and by direction?

How do I carry the NA message to the addict who still suffers? List five.

1

2

3

4

5

What exactly do I have to offer another member in NA?

114 / 17 Promotion is representing ourselves as something we are not. In order to accomplish something we want, we don't use promotion to encourage addicts to come to us and we don't use promotions to make ourselves more acceptable. Our successes speak for themselves.

How does NA promote its name?

How do we attract other to the fellowship of NA if there are NO promotions?

In what way do we encourage others to attend NA meetings?

How does NA make itself more acceptable?

114 / 22 Our Eleventh Tradition also tells us we need also maintain anonymity at the level of press, radio and films, most of us interpret this to mean that we don't give our names or show our face publicly as members of N.A. What would happen if a member publicly declared that he was a member of Narcotics Anonymous and let everyone know the wonderful things that N.A. can do for addicts, and later he was found dead of an overdose? What would people who had heard his declaration and also knew about his death think about the value of N.A.?

Why must we remain anonymous at the level of press radio and film?

How can we carry the message on these levels and remain anonymous?

Does this account for anonymity inside the fellowship?

Is it important to remain anonymous at the level of public media? Why or why not?

114 / 32 Personal anonymity is really much more. It is a point of freedom, and personal recovery. No member of N.A. should ever place themselves in a position where they have to make a statement for N.A. as a whole. No one member is N.A. and no one member can speak for us. We have no elite class nor special members. Each of us has our story, and our own recovery. Individually, we are powerless but as a Fellowship we can achieve great things.

Why must I remain anonymous on a personal level?

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Why does it offer me freedom to remain anonymous if I must hide my membership?

Have I ever made a public statement for NA?

Are there any examples of a member placing themselves in any way?

Who is NA?

How many members does it take to be NA?

Are there any members above another?

Why do we not act alone in the name of NA?

TRADITION TWELVE

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

Anonymity is the quality or state of being anonymous. Anonymous means not distinct or noticeable: lacking interesting or unusual characteristics. Spiritual has been described many ways by many different members of NA, but for the purpose of this workbook spiritual is described as something of, relating to, or affecting the spirit (related or joined in spirit). A spirit is the force within a person that is believed to give the body life. Foundation is an underlying principle, idea or fact. All our Traditions means that every part of our Traditions belong to us: they have been made personal to Narcotics Anonymous by us, our experiences and our own commitment. A Tradition is a way of thinking, behaving, or doing something that has been used by the people in a particular group, family or society. So then, the underlying fact that unites us and gives us life in Narcotics anonymous is that the way we think, act and behave is not unique or unusual. As members of Narcotics Anonymous we are all addicts trying to find a new way to live together, without the use of drugs. We each suffer from the same disease as we are affected

and unified through the same solution found in the Narcotics Anonymous Program.

Ever means that now and for all times. To remind someone is to cause them to remember something or make them think about something again. Us refers to you, me and all members of Narcotics Anonymous. Place means to put something in a particular position. All of us, must constantly remember be reminded.. to place principles before personalities..

A principle is a moral belief that influences a person's actions and helps that person know what is right and wrong. Before means at an earlier time. And personalities are the set of emotional qualities or ways of behaving that make one person different from other people. Fortunately we have been given a set of principles to help us discern a spiritual course of action learned through the Twelve Steps and Twelve Traditions of Narcotics Anonymous. The Twelfth Tradition tells us to keep our focus on learning and practicing these principles first. When we come together in any group, we start to mix personal feelings, views, beliefs, morals, desires and simply how we feel. This can be a beautiful process of unity when we are continually reminded to focus on the principles we've learned or are learning before we place our focus on judging each other.

115 / 6 The Twelve Traditions of Narcotics Anonymous are even more inter-related than our Steps. They complement each other and are bound together by the principle of anonymity.

Describe how the traditions are bound together and how I can incorporate them in our lives?

Define anonymity.

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115 / 9 We've heard "principles before personalities" so often it has become a cliché like "Take it easy" or "First Things First". But what does it mean?

What is the principle of anonymity?

Why do we place principals before personality?

Define principals and personality.

Principals

Personality

115 / 13 Anonymity is the whole basis of the program; it is truly the foundation. In order to survive, we must set aside the differences we live by and become a part of a greater whole. The awakening of anonymity in each of us occurs when we finally give up trying to manage our lives and begin to depend on a power greater than ourselves.

Why is anonymity the foundation of NA?

Describe what the greater whole of NA is.

Have I experienced an awakening of anonymity?

Have I given up the need to be in charge and started to rely on the greater good of NA in my life?

115 / 19 Let us examine anonymity. It is the spiritual foundation of our Traditions. The First Tradition talks about common welfare and N.A. unity. The placing of common welfare before personal welfare in the group setting is a direct application of anonymity. The "I wants, I wills and I shoulds" are replaced by "we"-oriented thinking for the common good; the result is unity. Unity is the direct result of the application of the principle of anonymity within the group and the fellowship.

How have I violated tradition one?

What is a spiritual foundation?

Define common welfare.

Define NA unity.

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115 / 28 The second Tradition talks about having but one ultimate authority. No single person (no personality) has authority. This is vested in a loving God to whom we have turned over our will and is vested in a loving God to whom we have turned over our will and lives. The anonymity of the servant should be typical of our leaders. They themselves are not important; it is only the service which counts.

How have I violated the second tradition?

Have I ever tried to push my authority on any service position or my Home Group?

Have I ever placed my needs before the needs of the service?

116 / 7 The Third Transition is a statement of anonymity. We do not define our members. We only insist that they have a desire to stop using. Nothing else should matter. This desire is the one crucial must of our program. We must either come with it or develop it before this program will work for us.

Have I ever defined other members by separating them and placing one over the other?

What is the only requirement for membership in NA?

Are there any musts in NA?

What is my level of desire?

116 / 13 Anonymity makes possible the autonomy of our Fourth Tradition. Without the principle of anonymity, each group would set itself up as something different from the rest-- something special. Our groups would begin competing with each other for members and for recognition. The resulting loss of unity would eventually destroy N.A.

Why is autonomy so important to our Home Groups?

Are NA Home Groups supposed to be different from the other Groups?

How is NA suffering from a loss of unity?

Where does the disunity derive from and what is the solution?

116 / 19 Our Fifth Tradition says that each group has but one primary purpose. This unity of purpose is the tie that binds our groups together. Our groups are not truly different; each has the same spiritual aim and orientation. This anonymity, and the anonymity

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of the groups, make it possible for an addict to depend on us for help.

What is the primary purpose of my Home Group?

What is my primary purpose?

What are the ties that bind our groups together?

What is the spiritual aim of my Home Group?

116 / 25 Tradition Six tells us that we ought never finance, endorse, or lend the N.A. name to any facility or outside enterprise. To violate this rule would be to lose our anonymity. With anonymity gone, personalities would take over and problems of money, property and prestige would surely divert us from our primary purpose.

What is an example of outside enterprise?

Why do we not lend the NA name to anyone?

How have the personalities taken over in my Home Group?

How has money, property and prestige taken over NA?

What is the solution to this problem?

116 / 31 Our Seventh Tradition guarantees each member the right and privilege to share in the financial support of Narcotics Anonymous. Each of us is given the equal opportunity to help anonymously. We uniformly reject outside contributions regardless of their source. We also do not allow a member to contribute more than his fair share; to do so would be to encourage the loss of their anonymity.

What is my right to contribute in the funding of NA?

How much can I contribute and why?

Why does NA reject outside contributions?

Why do we not contribute more than our fair share?

117 / 4 In regards to our Eighth Tradition, we do not single out our members as professionals"; we try to maintain their chance to experience personal recovery and grow. Not forcing power and status on our members is yet another form of anonymity.

Why do we not acknowledge any single member as a professional?

What would it do to this person's recovery if this happened?

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What happens if we force or allow power to be placed upon one member or a group of members?

What would be an example of a group with more power than another?

117 / 9 The service board and committees of our Ninth Tradition are directly responsible to a loving God as expressed in a group conscience. They are not responsible to any particular personality or set of personalities.

What are the boundaries concerning our service boards or committees and their respect for the traditions?

Why are they not responsible for any particular personality?

If this is so, are they accountable for the actions of that service board or committee?

117 / 13 In our Tenth Tradition, we strive to limit the growth of powerful personalities and safeguard anonymity by having no opinion on outside issues. When controversy exists, people take sides, personalities come forward, and as this happens anonymity fades. Here again we find consistency of action, and in its own way this is also anonymity.

Why do we not allow powerful positions inside our Groups?

What would happen to the Home Groups if we decided to take a position on an outside issue?

What happens to anonymity when powerful personalities begin to take over?

117 / 19 In our Eleventh Tradition, we find that the way we relate to the outside world is in fact using personal anonymity. None of us are singled out, no one of us represents N.A.; to do so would be to place our personalities ahead of others and this would be a violation of our anonymity. In attraction rather than promotion, we give the addict the right to join in our anonymity and find recovery.

How important is it to remain anonymous in the level of the public eye? Why?

What would happen if we had a single representative in NA?

Although, we have a group representative, are they more important than any other member of a group?

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Are any members more important to carry the message of NA to the public? Why?

What rights do I have as a member to join in on the actions of NA?

117 / 26 Anonymity is everywhere in our Traditions and in our Fellowship. It is one of the basics of recovery. The principle of anonymity protects us from our defects of personality and character. Where anonymity exists, personalities and differences have no power. Anonymity in action makes it impossible for personalities to come before principles.

Do I fully grasp that anonymity is the spiritual foundation of all our traditions? Why?

How can our defects be overcome by practicing anonymity?

Have I truly given my spiritual stance on the traditions to the higher power of my own understanding?

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TRADITION TWELVE

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

Anonymity is the quality or state of being anonymous. Anonymous means not distinct or noticeable: lacking interesting or unusual characteristics. Spiritual has been described many ways by many different members of N.A., but for the purpose of this workbook spiritual is described as something of, relating to, or affecting the spirit (related or joined in spirit: [The breath of life, the soul, of real meaning and intent](#)). ~~A spirit is the force within a person that is believed to give the body life.~~ Foundation is an underlying principle, idea or fact. [For our purpose, Anonymity is the stable footing that supports all of the principles that makes up our Traditions.](#) "All our Traditions" means that every Tradition is built upon the solid base of Anonymity. ~~part of our Traditions belong to us: they have been made personal to Narcotics Anonymous by us, our experiences and our own commitment. A Tradition is a way of thinking, behaving, or doing something that has been used by the people in a particular group, family or society. So then, the underlying fact that unites us and gives us life in Narcotics anonymous is that the way we think, act and behave is not unique or unusual. As members of Narcotics Anonymous we are all addicts trying to find a new way to live together, without the use of drugs. We each suffer from the same disease as we~~

are affected and unified through the same solution found in the Narcotics Anonymous Program. (place general definition of Traditions at front of book before everything else)

“Ever reminding us”, means that now and for all times. To remind in the context of Tradition Twelve means, someone causing us to refocus on guiding principles. cause them to remember something or make them think about something again. Us refers to you, me and all members of Narcotics Anonymous. Place means to put something in a particular position. All of us, must constantly remember be reminded... to place principles before personalities. We place the Groups purpose before any one members personal preference. This might be as simple a matter as directing our comments to an issue rather than towards an individual.

A principle is a moral belief that influences a person’s actions and helps that person know what is right and wrong. Before means at an earlier time. And personalities are the set of emotional qualities or ways of behaving that make one person different from other people. Fortunately We have been given a set of principles to help us discern a spiritual course of action learned through the Twelve Steps and Twelve Traditions of Narcotics Anonymous. The Twelfth Tradition tells us to keep our focus on learning and practicing these principles first. When we come together in any group, we start to mix personal feelings, views, beliefs, morals, and desires. and simply how we feel. This can be a beautiful process of unity when we are continually reminded to focus on the principles. we’ve learned or are learning before we place our focus on judging each other.

115 / 6 The Twelve Traditions of Narcotics Anonymous are even more inter-related than our Steps. (we disagree with this statement and feel that the Steps are equally inter-related as the Traditions, just as all principles are. Perhaps this is why this passage was not included in the Basic Text) They complement each other and are bound together by the principle of anonymity.

Describe how the principles of the traditions are bound together and how I can be incorporated them into our lives.?

~~Define anonymity.~~

115 / 9 We've heard "principles before personalities" so often it has become a cliché like "Take it easy" or "First Things First". But what does it mean?

~~What is the principle of anonymity?~~

Why do we place principles before personalities?

~~Define principles and personality.~~

~~Principles:~~

~~Personality:~~

What could happen in a group if we do not place principles before personalities?

Describe a situation where I found it a challenge to practice principles.

Are there certain aspects of my personality that make it challenging for me to practice principles?

Describe 3 situations in which you chose to place principles before your personal preference.

1.

2.

3.

115 / 13 Anonymity is the whole basis of the program; it is truly the foundation. In order to survive, we must set aside the differences we live by and become a part of a greater whole. The awakening of anonymity in each of us occurs when we finally give up trying to manage our lives and begin to depend on a power greater than ourselves.

Why is anonymity the foundation of [our Traditions in NA](#)?

How does anonymity allow me to explore the greater whole of N.A.?

Why is this vital to our survival?

~~Describe what the greater whole of NA is.~~

[How have you developed a practical understanding](#) ~~experienced an awakening~~ of anonymity?

[Explain how you](#) have given up the need to be in charge?*

How have you started to rely on a power greater than self?*

In what ways do you surrender control to support the greater good of N.A.? *

~~How have started to support the greater good of NA~~

115 / 19 Let us examine anonymity. It is the spiritual foundation of our Traditions. The First Tradition talks about common welfare and N.A. unity. The placing of common welfare before personal welfare in the group setting is a direct application of anonymity. The "I wants, I wills and I shoulds" are replaced by "we"-oriented thinking for the common good; the result is unity. Unity is the direct result of the application of the principle of anonymity within the group and the fellowship.

How have I ~~supported~~ ~~violated~~ the principle of unity found in Tradition One in the group setting? (keep questions positive as conscientized in GA lit conf.)

~~What is a "spiritual foundation"?~~

How does anonymity support unity.?

Define ~~What is our~~ "common welfare." ?

Define In what ways have I practiced anonymity in an effort to support our common welfare?

115 / 28 The second Tradition talks about having but one ultimate authority. No single person (no personality) has authority. This is vested in a loving God to whom we have turned over our will and is vested in a loving God to whom we have turned over our will and lives. The anonymity of the servant should be typical of our leaders. They themselves are not important; it is only the service which counts.

~~How have I violated~~ encouraged the second tradition?

~~Have I ever tried to push my authority on any service position or my Home Group?~~

~~Have I ever placed my needs before the needs of the service?~~

Why do we stop and pray to be effective when we do service or vote?

How does practicing anonymity leave room for a loving God to be our ultimate authority?

Explain how I practice anonymity and humility in service and encourage the concept of a loving God being in charge of group conscious.

Describe 3 instances where I placed the needs of the group ahead of my own desires.

1.

2..

3.

116 / 7 The Third Tradition is a statement of anonymity. We do not define our members. We only insist that they have a desire to stop using. Nothing else should matter. This desire is the one crucial must of our program. We must either come with it or develop it before this program will work for us.

~~Have I ever defined other members by separating them and placing one over the other?~~

~~In what ways have I put aside my priorities or prejudices and made other members and newcomers feel welcome?~~

How do I practice anonymity to make sure that all members feel welcome?

What is the only requirement for membership in NA? (Most of these questions are not relevant to how Trad 3 relates to Trad 12)

Are there any musts in NA?

What is my level of desire?

How do I place principles before personalities to practice acceptance in regard to other members? ~~newcomers or members that I find difficult.~~

116 / 13 Anonymity makes possible the autonomy of our Fourth Tradition. Without the principle of anonymity, each group would set itself up as something different from the rest-- something special. Our groups would begin competing with each other for members and for recognition. The resulting loss of unity would eventually destroy N.A.

How does an autonomous home group practice anonymity?

how does anonymity make group autonomy possible?

How does practicing anonymity allow us to be accepting of other groups autonomy?

~~Why is autonomy so important to our Home Groups?~~

~~How is NA suffering from a loss of unity?~~

~~Where does the disunity derive from and what is the solution?~~

116 / 19 Our Fifth Tradition says that each group has but one primary purpose. This unity of purpose is the tie that binds our groups together. Our groups are not truly different; each has the same spiritual aim and orientation. This anonymity, and the anonymity of the groups, make it possible for an addict to depend on us for help.

~~What is the primary purpose of my Home Group?~~

~~What is my primary purpose?~~

~~What are the ties that bind our groups together?~~

~~What is the spiritual aim of my Home Group?~~

In what ways does the group practice anonymity in carrying out its primary purpose?

How does anonymity ensure that a group fulfills its primary purpose?

Why does each group have only one purpose?

116 / 25 Tradition Six tells us that we ought never finance, endorse, or lend the N.A. name to any facility or outside enterprise. To violate this rule would be to lose our anonymity. With anonymity gone, personalities would take over and problems of money, property and prestige would surely divert us from our primary purpose.

~~What is an example of outside enterprise?~~

~~*Why do we not lend the NA name to anyone?~~

~~How have the personalities taken over in my Home Group?~~

~~*How has money, property and prestige taken over NA?~~

~~What is the solution to this problem?~~

How do groups practice anonymity to keep from being diverted by money, property and prestige?

116 / 31 Our Seventh Tradition guarantees each member the right and privilege to share in the financial support of Narcotics Anonymous. Each of us is given the equal opportunity to help anonymously. We uniformly reject outside contributions regardless of their source. We also do not allow a member to contribute more than his fair share; to do so would be to encourage the loss of their anonymity.

~~What is my right to contribute in the funding of NA?~~

~~How much can I contribute and why?~~

How does anonymity allow each member to contribute something of value to NA?

~~*Why does NA reject outside contributions?~~

~~Why do we not contribute more than our fair share?~~

How does practicing the principle of anonymity encourage us not to contribute more than our fair share?

117 / 4 In regards to our Eighth Tradition, we do not single out our members as professionals"; we try to maintain their chance to experience personal recovery and grow. Not forcing power and status on our members is yet another form of anonymity.

Why do we practice anonymity by not acknowledging any member as a professional?

What would it do to this person's recovery if this happened?

How does anonymity protect the therapeutic value of one addict helping another?

How does anonymity protect our members from ego?

~~What happens if we force or allow power to be placed upon one member or a group of members?~~

~~What would be an example of a group with more power than another?~~

117 / 9 The service board and committees of our Ninth Tradition are directly responsible to a loving God as expressed in a group conscience. They are not responsible to any particular personality or set of personalities.

~~What are the boundaries concerning our service boards or comities and their respect for the traditions?~~

~~Why are they not responsible for any particular personality?~~

~~If this is so, are they accountable for the actions of that service board or comity?~~

117 / 13 In our Tenth Tradition, we strive to limit the growth of powerful personalities and safeguard anonymity by having no opinion on outside issues. When controversy exists, people take sides, personalities come forward, and as this happens anonymity fades. Here again we find consistency of action, and in its own way this is also anonymity.

~~Why do we not allow powerful positions inside our Groups?~~

~~*What would happen to the Home Groups if we decided to take a position on an outside issue?~~

~~*What happens to anonymity when powerful personalities begin to take over?~~

117 / 19 In our Eleventh Tradition, we find that the way we relate to the outside world is in fact using personal anonymity. None of us are singled out, no one of us represents N.A.; to do so would be to place our personalities ahead of others and this would be a violation of our anonymity. In attraction rather than promotion, we give the addict the right to join in our anonymity and find recovery.

How important is it to remain anonymous in the level of the public eye? Why?

What ~~would~~ **could** happen if we had a single representative in NA?

~~Although, we have a group representative, are they more important than any other member of a group?~~

~~Are any members more important to carry the message of NA to the public? Why?~~

Is anyone qualified to be the face of Narcotics Anonymous?

~~What rights do I have as a member to join in on the actions of NA?~~

117 / 26 Anonymity is everywhere in our Traditions and in our Fellowship. It is one of the basics of recovery. The principle of anonymity protects us from our defects of personality and character. Where anonymity exists, personalities and differences have no power. Anonymity in action makes it impossible for personalities to come before principles.

Do I fully grasp that anonymity is the spiritual foundation of all our traditions? Why?

How can our defects be overcome by practicing anonymity?

Have I truly ~~given~~ **taken** my spiritual stance on the traditions ~~to~~ **from** the higher power of my own understanding?

How important is anonymity to the principles of N.A.?

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Jacksonville, Florida

To add input or get involved E-mail:
greybookmeditations@gmail.com