

THE FELLOWSHIP OF NARCOTICS ANONYMOUS

The 12 Traditions Worksheet Guide



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Tradition Worksheets

The Traditions are written for the groups of NA which is our first point of relationships in recovery. They are non-negotiable. Once we learn the traditions in our groups and the spirituals principles behind them we learn to live them in our homes and relationships also.

Tradition One:

"Our common welfare should come first; personal recovery depends upon NA unity."

Our personal recovery begins with an admission that we can no longer make it on our own. We come to recognize that our survival now depends on being part of our NA group and a fellowship of recovering addicts. We begin to see how each of us is part of a greater whole, both in and outside the fellowship. The focus of our lives shifts from “me” and “mine” to “us” and “ours” As we experience sharing and caring for other people, our wall of isolation and self-sufficiency crumbles. We find strength, hope and fulfillment in acknowledging our independence. Growing spiritually, we no longer base our actions on purely selfish motives. Our choices reflect the greater interest we take in those around us. We acquire the ability to disagree without being disagreeable. Also if we treat our other relationships as we do in our NA group our relationships improve.

Read the chapter in the basic text on the 1st Tradition

1. What does this tradition mean to you?
2. What does this tradition mean to NA?
3. What is unity?
4. How is unity the practical foundation of our traditions?
5. Should we place ‘Our Common Welfare’ before our personal welfare? If so why?
6. What are some of the common causes of disunity?
7. How do you fit into unity?
8. How does personal recovery depend on NA unity?
9. What are some of the benefits from we receive from living this tradition?
10. The spiritual principles of this tradition are acceptance, surrender and honesty. Define in your own words the spiritual principle in this tradition. Look up and define the definition from the dictionary.
11. Write how this tradition is applied in your home and relationship

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 leaders are but trusted servants, they do not govern”

Working the NA program helps form a relationship with the God of our understanding. As we come to rely on this power, living spiritual principles becomes a reality for us. We develop a personal conscious and become trustworthy in our dealings with others in and out of the program.

No longer living from fear and survival, we attach less importance to control and getting our way. We become less controlling and more willing to co-operating with others. We no longer make decision for others which is governing. It becomes much easier to share our feeling openly and honestly while being receptive and respectful to those with opposite opinions. We learn to yield in a conflict laying aside our differences to compromise for “Our common welfare” We find ourselves doing this in our relationships in our groups as well as in relationships outside of NA

Read the Second Tradition in our basic text. Write the answers to the following questions.

1. What does this tradition mean to you?
2. What does this tradition mean to NA?

3. How does the God of your understanding that we found in Step 3 relate to this tradition?
4. What is group conscience? What is group will? Is it simple majority group conscience or is it group will?
5. What is a trusted servant? Why do we trust them to carry our group conscience and not govern?
6. What does govern mean? And how does it apply to this tradition?
7. The spiritual principles of this tradition are surrender, faith, humility, open-mindedness, integrity and anonymity. Define in your own words the spiritual principle in this tradition. Look up and define the definition from the dictionary.
8. Write how this tradition is applied in your home and relationship

Tradition Three:

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

At our first NA meeting we are welcomed regardless of our social, religious or ethnic backgrounds. In sharing the pain and joy of our lives, we get in touch with our common humanity. This also helps us with those outside the program. We learn to look past superficial differences that once kept us isolated. Our ability to keep those around us on an equal basis increases.

Practicing the principle of tolerance helps us to live and work in harmony with one another.

Read the Third Tradition in our basic text. Write the answers to the following questions.

1. What does this tradition mean to you?
2. What does this tradition mean to NA?
3. What is a desire to stop using?
4. How can we tell if someone has a desire to stop using?
5. What are some of the ways we deny membership to someone? How can we avoid this?
6. Is refusing to sponsor someone a violation of the 3rd tradition in some situations?
7. What are the rights, privileges and responsibilities of Na membership?
8. Can you see how this can be carried into your home and relationships?
9. Why is this, the only requirement?

10. The spiritual principles of this tradition are tolerance, compassion, anonymity and humility. Define in your own words the spiritual principle in this tradition. Look up and define the definition from the dictionary.

11. Write how this tradition is applied in your home and relationship

Tradition Four:

“Each Group should be autonomous, except in matters affecting other Groups, or NA, as a whole.”

The NA way of life challenges to take responsibility for our lives. We learn to make our own decisions and accept the consequences. When meeting a hardship or disappointment, we choose not blame anyone else. We make the best of the situation and get on with our daily lives. We see we are not victim's only volunteers by our choices. Developing a sense of who we are and what we are about gives us an appreciation and a sense of the process in the lives of others. We learn to recognize and respect boundaries people set for themselves, giving them the freedom to care of their own lives.

Knowing that today our actions affect others, we strive to do the right thing for the right reasons.

Read the Fourth Tradition in our basic text. Write the answers to the following questions.

1. What does this tradition mean to you?

2. What does this tradition mean to NA?
3. What is autonomy? Why isn't it a license to do anything you want?
4. What sort of things effect NA as a whole?
5. How can we use autonomy to further our primary purpose of our groups and in our lives outside of NA?
6. How can we avoid misusing the principle of autonomy?
7. How does something affect other groups or NA as whole?
8. The spiritual principles of this tradition are independence, responsibility, open-mindedness, anonymity and unity. Define in your own words the spiritual principle in this tradition. Look up and define the definition from the dictionary.
9. Write how this tradition is applied in your home and relationship

Tradition Five:

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

One of the gifts of recovery is the realization we can help another suffering addict. In reaching out to someone else, we put what we have learned through the spiritual principles of the steps and tradition into action in our program. We live the principles. We learn by helping other we are helping ourselves. Working the steps and not the traditions is only half a program. As we develop more concern for others, we lose some of our self-centeredness. Our lives gain a spiritual focus and a greater sense of purpose. We are grateful to know that we are carrying a message of recovery by living useful productive lives.

Read the Fifth Tradition in our basic text. Write the answers to the following questions.

1. What does this tradition mean to you?
2. What does this tradition mean to NA?
3. Why is our primary purpose important?
4. Why does our primary purpose need to be defined in our traditions?
5. What is purpose as a member of a NA group, a community and relationship?

6. What is the purpose of the NA group?
7. Do NA groups have any other purpose than to carry the message? If so what are they?
8. Whose responsibility is it to fulfill and maintain our primary purpose?
9. The spiritual principles of this tradition are integrity, responsibility, unity and anonymity. Define in your own words the spiritual principle in this tradition. Look up and define the definition from the dictionary.
10. Write how this tradition is applied in your home and relationship

Tradition Six:

“An NA Group ought never endorse, finance or lend the NA name to any related facility or outside enterprise, lest problems of money, property or prestige divert us from our primary purpose.”

Many of us come to Narcotics Anonymous having exhausted our spiritual, emotional and financial resources. The NA program enables us to return to mainstream of life with integrity. We find satisfaction and fulfillment in pursuing careers rebuilding relationships, and acquiring wealth and material possessions. Yet we must not become so attached to these pursuits that we

lose our purpose and sense of purpose. Living the steps requires that we seek a balance between self, society and God. Living the traditions adds integrity and character in our actions. If we focus on any one of these, to the exclusion of the others our recovery and our relationships suffers. By practicing the principles of balance, we realize our primary principles. We stay clean and become instruments of our Higher Power.

Read the Sixth Tradition in our basic text. Write the answers to the following questions.

1. What does this tradition mean to you?
2. What does this tradition mean to NA?
3. What do the following mean: Endorse. Finance and Lend the NA name?
4. What is a related facility? What is an outside enterprise?
5. How could endorsing, financing and lending the NA name lead to problems of money, property or prestige?
6. What does it mean to be diverted from our primary purpose?
7. How do boards, service committees, convention, etc. relate to this tradition?

8. The spiritual principles of this tradition are humility. Integrity, faith, harmony and anonymity. Define in your own words the spiritual principle in this tradition. Look up and define the definition from the dictionary.

9. Write how this tradition is applied in your home and relationship?

Tradition Seven:

“Every NA Group ought to be fully self-supporting, declining outside contributions.”

Our whole life, we took from others. We were always looking outside ourselves to fulfill our emotional, financial and spiritual needs. As we work the steps and traditions and begin to live them in our lives, we strive to become responsible and productive members of society. Taking advantage of the charity of others is no longer an option. Instead of living off our families and friends, we choose to be fully self-supporting in our personal lives. Becoming an asset rather than a liability, though it may be difficult for us, increases our self-esteem and enhances our sense of self-worth.

Read the Seventh Tradition in our basic text. Write the answers to the following questions.

1. What does this tradition mean to you?

2. What does this tradition mean to NA?

3. What are some ways other than financial that you can help NA be fully self-supporting?
4. What is the principle of self-sacrifice and how does it relate to this tradition?
5. What is an outside contribution?
6. Why should NA not accept outside contributions?
7. The spiritual principles of this tradition are responsibility, integrity, faith, gratitude and anonymity and freedom. Define in your own words the spiritual principle in this tradition. Look up and define the definition from the dictionary.
8. Write how this tradition is applied in your home and relationship?

Tradition Eight:

“Narcotics Anonymous should remain forever nonprofessional, but our Service Centers may employ special workers.”

Our recovery process begins when we ask for help from fellow addicts in the fellowship. At first we cannot understand their unconditional love and attention, but we accept it. Eventually we see for ourselves that we can only keep what we have by giving freely to others what was freely given to us.

We gain the ability of giving of our self without expecting something in return. NA teaches us that we do not have to do everything ourselves. We understand that we no longer survive in isolation. We identify our needs and take action to get them met. We learn to distinguish what we can handle ourselves and what we should turn over to appropriate professional.

Read the Eight Tradition in our basic text. Write the answers to the following questions.

1. What does this tradition mean to you?
2. What does this tradition mean to NA?
3. What is professionalism?
4. Does professionalism contradict the principle anonymity?
5. What is a special worker?
6. Are special workers accountable to group conscious? If so how?
7. Is a special worker an employee of NA? Who hires them? How do they get paid?
8. The spiritual principles of this tradition are prudence, humility, anonymity and integrity.

9. Write how this tradition is applied in your home and relationship?

Tradition Nine:

“NA, as such, ought never be organized; but we may create service boards or committees directly responsible to those they serve.”

Our growth can be measured by the degree and quality of our interaction with other people. We develop the ability to see how our thoughts and actions contribute to the lives of others. We begin to show up for our families, friends and employers in a way we could never before. We become accountable and directly responsible for our actions.

Assuming direct responsibility as productive members of society, we become more deeply involved with our communities. We may find ourselves taking an interest in, or working for, a social or political cause. Today we can support the services provided by our churches, schools and intuitions of government, instead of being just beneficiaries of those services. Also we learn the difference between NA and NA as such. NA as such is not service. It is the recovery meeting that may not be service organized. It is for recovery only. We learn how different organizations work and see they are different from NA.

We realize that in NA we as member are the most important people. Everything that happens in NA is directly responsible to its members. In NA we don't use the business pyramid. We use an inverted pyramid.

The 9th tradition tells us how to have accountability and transparency by utilizing the inverted pyramid. It states in tradition 9,NA, as such, ought never be organized; but we may create service boards or committees directly responsible to those they serve. First what is NA as such? It is the recovery meeting. The organization referred to there is we don't have group conscious or make business decisions during the recovery meeting. That is for recovery only. However the tradition says we may create service boards or committees directly responsible to those they serve. And the first committee we set up is the group steering committee. Which is a GSR, Secretary and Treasurer. And they are accountable to the individual NA member of that group. Those group Steering Committees can get together and form an Area Service Committee. And they are accountable to the groups who are accountable to the individual NA member of that group. The Areas can get together and form a Region Service Committee who is accountable to the Areas and they are accountable to the groups who are accountable to the individual NA member of that group. Next the Regions get together and form what is known as the World Service Conference who are accountable to the Regions who is accountable to the Areas and they are accountable to the groups who are accountable to the individual NA member of that group. WSC can create offices and Board accountable all the way down to the groups. That is why our traditions are non-negotiable in any way. To stay within the traditions we must stick with group conscious. Straw polls and consensus are not part of the traditions.

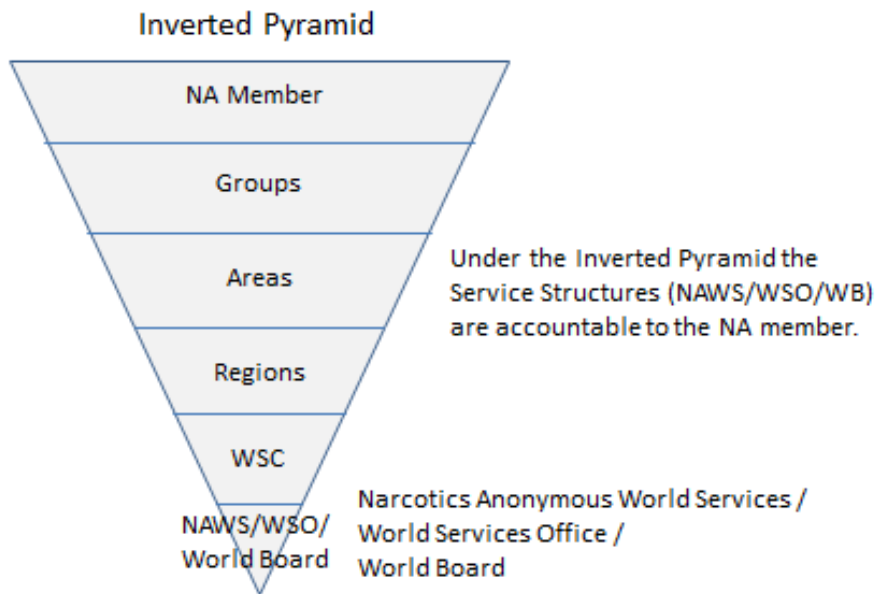


Figure 1 - The NA Inverted Pyramid

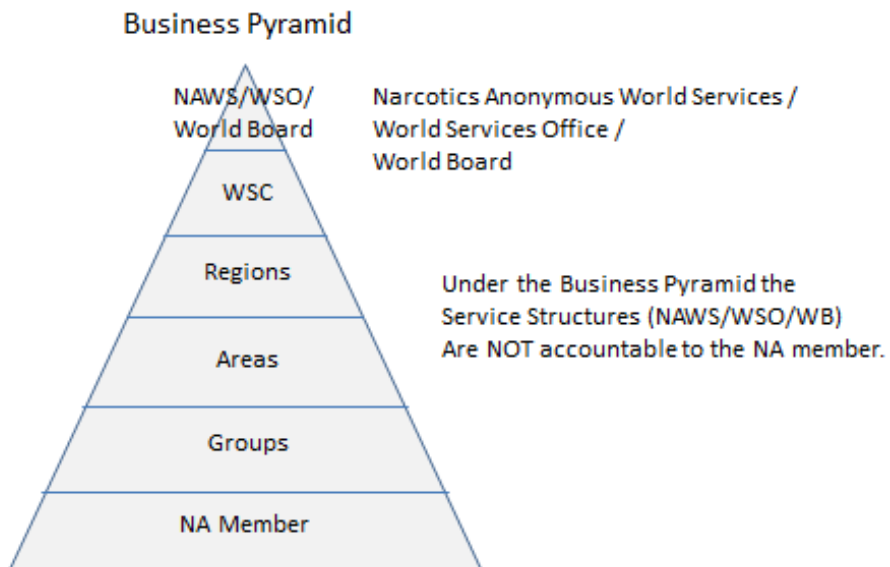


Figure 2 – The Corporate Business Pyramid

Read the Ninth Tradition in our basic text. Write the answers to the following questions.

1. What does this tradition mean to you?
2. What does this tradition mean to NA?
3. What is NA, NA as such, NA as a whole?
4. Is the service structure part of NA as such? How does it relate to this tradition?
5. Can we create anything other than service boards or committees? If so how?
6. Who does our service board and committees serve?
7. What does directly responsible mean?
8. The spiritual principles of this tradition are prudence, humility, fidelity and responsibility. Define these principle from a dictionary
9. Write how this tradition is applied in your home and relationship?

Tradition Ten:

“NA has no opinion on outside issues; hence, the NA name ought never be drawn into public controversy.”

Having no opinion, on outside issues protect NA from straying off its primary purpose. However we do have opinions on what happens in our meetings. For example we have no opinion on the government’s war on drugs, dispensing Methadone or Suboxone. But if you come to meetings on Methadone or Suboxone we have inside opinions that it is not total abstinence and it is drug replacement which is using. You are welcome but not clean. In our personal lives, we learn that it is Ok to say “I don’t know”. I have no opinion on that. We don’t have to express our opinions on everything. Minding our own business, we refrain from giving unsolicited advice and begin to respect other people’s rights to their own opinions. By practicing the principle of self-restraint, we better able to keep the focus on growing self-awareness and developing a relationship with God of our understanding.

Read the Tenth Tradition in our basic text. Write the answers to the following questions.

1. What does this tradition mean to you?
2. What does this tradition mean to NA?
3. What is an outside issue?

4. What is an inside issue?
5. When does an NA member opinion get confused for NA opinion?
6. How could NA name get drawn into public controversy?
7. What effect could happen being involved public controversy have on NA?
8. How do we deal with internal controversy?
9. The spiritual principle of this tradition is humility. Define these principle from a dictionary
10. Write how this tradition is applied in your home and relationship?

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.”

Over time we learn controversy speaks for itself. The changes in our lives are evident in the way we live. Our attitudes and actions draw or repel friends, family and co-workers. As we grow spirituality, we find less need to take credit or seek recognition for every deed. We remember nothing comes to us, not even a single day clean except with our partnership with our

Higher Power. Accepting that we are imperfect instruments of God that is growing will help us keep our attitude of humility in all that we do.

Read the Eleventh Tradition in our basic text. Write the answers to the following questions.

1. What does this tradition mean to you?
2. What does this tradition mean to NA?
3. What is attraction? What is promotion? What is the difference?
4. What is our public relation policy? How does anonymity apply to this tradition?
5. Does this tradition separate us from society? If so how?
6. Why is personal anonymity so important at the level radio, press and films?
7. The spiritual principles are service and faith. Define these principle from a dictionary
8. Write how this tradition is applied in your home and relationship?

Tradition Twelve:

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

The most powerful principle we have in countering the symptoms of our disease is anonymity. Anonymity is the guiding force in our spiritual and emotional growth, and in our interactions with others. It enables us to let go of our fears we use to isolate and separate ourselves from others. Anonymity is true humility at work in our lives. Practicing anonymity helps us realize, that as human beings, we are all the same, sharing assets and defects. We can accept our own imperfections and those of others as just part of being human. We stop judging others and accept them for who they are. We set aside personal differences in order to work together.

Anonymity gives us the freedom to truly be ourselves, not an image of what we think we should be. With this freedom comes a greater interest in helping people in the spirit of selfless service. Practicing the traditions help us practice what we learned from the steps for our personal recovery and traditions give us a way practice them with our relations with others. We can now live spiritually clean. We learn that true anonymity in NA is looking at others as not black, white or yellow, male or female but just addict so we can recover together.

Read the Twelfth Tradition in our basic text. Write the answers to the following questions.

1. What does this tradition mean to you?

2. What does this tradition mean to NA?
3. What is the principle of anonymity as applied to tradition 12?
4. How is anonymity the spiritual foundation of all of our traditions?
5. Why is our tendency to focus on personalities a violation of this tradition?
6. The spiritual principle of this tradition is anonymity. Define this principle as it relates to the 12th tradition.
7. Write how this tradition is applied in your home and relationship?