

majority was to do your work —  
professional us  
done in the  
done to deadline  
writings to deadline

what about  
X HUMANISM  
X TRADITION  
PHILOSOPHY  
Respect of traditions  
Nature of traditions  
How to utilize the tradition

(The fellowship will go for any reasonable development plan)

clear role for the fellowship committee  
in literature is spelled out in its guidelines

Violate individual interests

Frustration is due to lack of following!

"The fellowship is not a mindless herd"

average member  
The fellowship is not impulsive

Compare each trad how it relates to the other trads

— traditions —

- ① define terms —
- ② state principles —
- ③ discuss relationships —
- ④ discuss applications —
- ⑤ state meaning

wouldn't it be interesting  
to have a book which  
defines the terms  
but doesn't state a rule

How to look at each tradition

- ① define the terms
- ② state + define the principles involved
- ③ discuss the relationship of these other trads, members, groups, activities
- ④ express a concise meaning  
for the tradition as it applies to N.A. (include church)
- ⑤ explore + discuss past, present, future applications of this tradition (history)

The fellowship continues to look at the tradition  
as laws — who are we to question this???

is this book a reflection of the fellowship's understanding  
or is it a presentation of theory —

(through each tradition at least 2x —  
What's important? To share)



The ties that bind us together → Tradition,  
 Vigilance - watchfulness  
 freedom - state of encumbered or unrestrained, - not caught  
 In the grip of  
 ↗ lack of conflict = freedom? how about security (Ad)  
 internal - personal

①

Question: will this discussion be of value to the committee? — How?

"Traditions - the sequence of relationships"

118  
87

Relationships → self, fellowship-

30 page

self! society! service! God!

Question on how - the ad-hoc committee relates to  
 The BET

- common welfare is change & growth

~~start over~~ (transition) The only way to feel like a part of is to be a part of  
 personal welfare → common welfare

our lives depend on stable "healthy" NA meetings → ⌂

unity, surrender, compromise, meeting - personal sacrifice #

new members - to group, reflects the needs of the members who attend - sets up dissolution

relative (spiritual) principle - presence - support - the willingness to listen

sense of belonging ↗ common welfare Some people believe that NA unity & welfare is perpetuated by not changing -

The only way to feel like a part of is to be a part of.  
 My responsibility for unity is to be a part of - active membership

my life depends on my ability to let go of Ego + my sense of self and embrace ~~and be a part~~ Narcotics Anonymous

we must look at similarities rather than differences

(\*) I've made a major move + had to start meetings to meet an "getting clean" → staying clean → living clean needs / recovery is not a spectator sport + requires involvement / participation in @9 yrs @12 yrs

need to belong, need for acceptance

Grace: unwarranted, unwanted free gift  
taking recovery for granted - recovery

### Discrimination!

"may" = the manner in which

\* group = collective (adj) (with are)  
a meeting (N) (use here)

no individuals

\* ultimate authority -

age of group may relate to group;

group conscience

+ leadership +

trusted servants

do not govern

Reading the parts vs. reading the whole

2nd tradition is also a statement about membership - leaders aren't anything

special they're just trusted servants

the only authority is a loving god

leadership comes from within the group

### \* SPIRITUAL PRINCIPLES WILL OUT (PREVAIL)

"The notion that the membership of Narcotics Anonymous - cannot understand, is to immaturity is somehow ~~part of~~ replete with a rejection of the concept of group conscience and... a rejection of a loving God!"

Relationship to autonomy →

There is not a God unique to our fellowship -

# powerful Response - ability

- 4 -

3rd TRADITION → requirement for membership

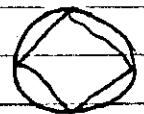
(HTI) vs. what constitutes membership

clear implication of stop using drugs

right + responsibilities  
of membership

open-membership  
open-participation

→ both for the fellowship and the group



# group membership is available  
to anyone who has a desire to stop  
using ...

"a group of men that I sponsor meet to me each week  
to talk - we do not consider ourselves an N.A. group  
or feel the need to."

If you will shifting ~~the disease~~

you will either change or the disease will get you

Tapes → Discussion

TRADITION #4 AUTONOMY

self-determination (① security - free from outside influences, etc.)

everything that occurs in the course of  
N.A. service must be motivated by the a  
to carry the message to the world.

② creative freedom related to primary purpose

what effects NA as a whole?

absolute autonomy vs "limited autonomy" ~~the other groups~~

Autonomy - or effects NA as a whole

Autonomy - carries message all over the world

(SELF-SUFFICIENT -)

(INTEGRITY)

getting into the world  
getting out of the world  
getting a job  
getting a place to live  
getting a car  
getting a wife

The 4th Tradition defines the group in a very similar way to our definition  
of an N.A. Member.

4th Tradition implies group members to determine what effects  
other groups or N.A. as a whole -

unity-autonomy

In reality long at defining terms because definitions need to be limiting.



"Tradition" "Inventory" "for each group Jack

The 1st  
of the  
Heart

Bill W's Grapevine  
Writings

## 5TH TRADITION

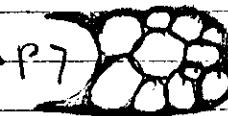
(-5-)

The -to-it's message discussion contradicts concept of anonymity

Primary Purpose —

Other purposes

Belonging/social, informational, support, therapy



The addict who still suffers —

- a reason to exist — task

Citation: addict who still suffers is same category as disease not = drugs —

Invisibility —

The newcomer is the most important person

Carryage to help the oldtimers who you try to look

carry message to →  
(confront)

GROUP NAMES

Patience, consistency, care, empathy, — FORMAT

atmosphere of reverence

(12 step work relegated to service structure + treatment center)

— RELAPSEERS —

"Those who haven't heard of N.A." grandiose —

Tell to carry — the message [If you consistently suffer your doing something wrong]

"therapeutic value of one addict helping another")

"we can only keep what we have by giving it away"

Topic for group business meeting — how good jobs are doing at carrying

The message — what is our message (group)

generalizations about the (we're not) of people in the gentle

— avoid-avoid-avoid-avoid-avoid-avoid-avoid-avoid-avoid-

## 6TH TRADITION



① We as a fellowship recently offered T.A. our Endorsement & the use of our name

NEWSLETTERS



"Our program is up for sale"

6+7 reversed or to get rid of

7 6 (we don't support others — or — allow them to support us)

7 (autonomy self-sufficiency — we support ourselves ) ))

relationship of defects of character. to pro

The difference between others endorsing us — vs endorse

"we are supportive of anything that helps another"

The 6th tradition really ties to get 5 + 7 / add it say c

relates to 11 —

= cooperation — not affiliation — NarAnon —

"Where does the  
fund flow?"

Taking's action is our own  
recovery - Steve Bice

7<sup>th</sup> tradition

-6

"Traditions are ideals that we strive to  
live up to" → Jack

Self-Sacrifice

Support - physical, mental (emotional), spiritual

The right + privilege of contribution

(anonymity - separate from society  
in a group accept ~~se~~ outside services  
available to any citizen)

(one of the arguments against cost equalization)  
self-supporting  
autonomy

Fully self supporting - groups -  
our service structure has rarely been FSO  
self supporting - our groups often are FSO

ACCOUNTABILITY — "There is power in struggling together" Bob

Our groups are a reflection of our own  
changing attitudes -

Passing the basket ~~this~~ provides the opportunity for  
anonymous donation!!!, and  
an expression of selfless gratitude! That's why fund raising +  
Lit sales don't feel

K one of the first ways we feel  
a part of is by practicing (participating)  
the 7<sup>th</sup> tradition

right - anonymity

"One of the first ways we feel like we're really part of the  
group is by contributing through our 7<sup>th</sup> tradition. Pass.  
The basket provides the opportunity for anonymous  
donation and an expression of selfless gratitude."

7

A trusted servant provides service as an extension  
of the tradition - his/her service is a gift

A special worker provides service as a responsibility  
for which they receive tangible goods or \$  
→ an exchange of service for remuneration

Service is an avocation rather than a vocation?

I heard a suggestion that our service centers should never  
employ N.A. members as special workers

Catagories of Service

Special worker + trusted servants are different  
catagories

Telephone answering service is a form of special work

(many of us - need to balance the service in our jobs  
and the service in our personal programs)

Special workers are a non-issue - The issue is the  
nature of the Service Center + IT's relations  
to the fellowship — stretch + others —

Tradition 9. The purpose of the service structure is to  
NA as such, do those things for ~~the meeting~~ the group

personal recovery functions vs. "administrative"  
"business" functions  
← by the GROUP →

(who do we serve) and are we directly responsible to  
them →

who creates them? — We create service boards + committees  
to do specific jobs for us  
need to define purpose + responsibility.

"Service boards + committees should be created by the fellowship  
not by other service boards + committees"

Who do we serve

How are we directly responsible

How are we accountable

### 10th Tradition

When we g

We leave our personalities & personal opinions  
when we gather ~~into~~ together in N.A.

We practice the principle of anonymity by leaving  
our personalities, our prejudices, & our personal  
opinions outside our meeting r

— Shouldn't get involved in societies controversies —

Jack

~~Aids~~ has nothing to do w Narcotics Anonymous  
~~now~~ Narcotics Anonymous has nothing to do with

special purpose groups have ~~a~~ special ~~opps~~ opinions on  
outside issues — There are 10 tradition problems & ten

historical — "we can't talk about WSO because it's an  
outside issue"

Sunday 3/11/90

page ⑨ I think

attraction not promotion -

\* [ creating spokespeople ] \*

provide information -

+ celebraties

don't have opinions

several

or enter into controversy

We have a clearly stated publ  
relations policies

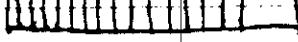
Traditions - 6, 7, 8, 9, 10 -

not connected w/ any other organization

note prot. 00000000000000 "T" shirts + behav

non-affiliated 00000000000000

non-affiliated 00000000000000



\* public disclosure vs. private disclosure

- verbally or visually -

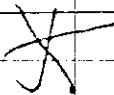
when we as a fellowship hold ourselves as separate  
from society we are in conflict w/ the principle  
of anonymity -

better than or worse than

"NA. is not a secret society"

The logo has become better known than the Name

choice \*



Attraction encourages  
free choice

Promotion tries to limit  
or direct choice

society

doesn't care

& doesn't understand  
addiction  
recovery

"recovering addict

Everyone points to the 3rd tradition or the  
5th tradition as a basis of the  
argument against Special purpose  
meetings - This is short sighted  
it is 1st & foremost A 12 step tradition  
issue -