



Twelve Concepts for NA Service

First Concept

To fulfill our fellowship's primary purpose, the NA groups have joined together to create a structure which develops, coordinates, and maintains services on behalf of NA as a whole.

The primary responsibility of an NA group is to conduct its recovery meetings, carrying the message directly to the addict who still suffers. Groups join their strength in the service structure, ensuring that other services—H&I, PI, literature development, for example—are fulfilled effectively and without distracting the groups from their own primary purpose.

Second Concept

The final responsibility and authority for NA services rests with the NA groups.

The groups have final responsibility for and authority over the service structure they have created. By fulfilling their responsibility to provide their service structure with the conscience and ideas, people, and money it needs, the groups also exercise their authority. Conversely, the service structure must always look to the groups for support and direction.

Third Concept

The NA groups delegate to the service structure the authority necessary to fulfill the responsibilities assigned to it.

In day-to-day matters, the groups have given our service boards and committees the practical authority necessary to do the jobs assigned them. This is not a blank check issued to the service structure; the groups still bear final authority. To make Concept Three work, we must carefully select trusted servants.

Fourth Concept

Effective leadership is highly valued in Narcotics Anonymous. Leadership qualities should be carefully considered when selecting trusted servants.

Leadership is very important to the welfare of our fellowship. The essay on this concept describes an array of leadership qualities to be considered when selecting trusted servants.

Fifth Concept

For each responsibility assigned to the service structure, a single point of decision and accountability should be clearly defined.

In defining a single point of decision for each service assignment, we eliminate confusion about who has authority to do what. We also clarify accountability for our services: whoever is given the authority for a particular task will be held accountable for the fulfillment of that task.

Sixth Concept

Group conscience is the spiritual means by which we invite a loving God to influence our decisions.

Group conscience is the means by which we bring the spiritual awakening of the Twelve Steps to bear in making service-related decisions. It is fundamental to our fellowship's decision-making process. It is not, however, merely a euphemism for "voting" and is not itself the NA decision-making process.

Seventh Concept

All members of a service body bear substantial responsibility for that body's decisions and should be allowed to fully participate in its decision-making processes.

All members of a service body bear substantial responsibility for that body's decisions; therefore, all of them should be allowed to fully participate in its decision-making processes. NA service is a team effort. The full participation of each member of the team is of great value as we seek to express the collective conscience of the whole.

Eighth Concept

Our service structure depends on the integrity and effectiveness of our communications.

Regular communication is essential to the fulfillment of all these concepts, and to the integrity and effectiveness of our services themselves.

Ninth Concept

All elements of our service structure have the responsibility to carefully consider all viewpoints in their decision-making processes.

To check judgment, to guard against hasty or misinformed decisions, and to invite the sharing of new ideas, our services must consider all viewpoints when making plans. This is essential to the development of a fair, wise, balanced group conscience.

Tenth Concept

Any member of a service body can petition that body for the redress of a personal grievance, without fear of reprisal.

The Tenth Concept encourages us to treat each other with respect in the service environment, and provides us with a means of making amends when we wrong others. The essay describes ways in which an individual who feels he or she has been wronged can go about seeking redress of his or her grievance.

Eleventh Concept

NA funds are to be used to further our primary purpose, and must be managed responsibly.

The Eleventh Concept establishes the sole absolute priority for the use of NA funds: to carry the message. The importance of that priority calls for total fiscal accountability. Direct contributions to each level of service help us focus on our primary purpose, and enhance accountability.

Twelfth Concept

In keeping with the spiritual nature of Narcotics Anonymous, our structure should always be one of service, never of government.

Within the context of the Twelve Concepts, as a body, this concept serves much the same function as Tradition Twelve in the context of the traditions. It brings our consideration of concepts for NA service back to the spiritual root of selfless service. "A structure based on that foundation could only be one of service, never of government."



The Twelve Traditions of NA

First Tradition

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

Our First Tradition concerns unity and our common welfare. One of the most important things about our new way of life is being a part of a group of addicts seeking recovery. Our survival is directly related to the survival of the group and the Fellowship. To maintain unity within NA, it is imperative that the group remain stable, or the entire Fellowship perishes and the individual dies.

Second Tradition

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.

Our direction in service comes from a God of our understanding, whether we serve as individuals, as a group, or as a service board or committee. Whenever we come together, we seek the presence and guidance of this loving Higher Power. This direction then guides us through all our actions. [...] When we choose a member to serve us in some capacity, we exercise mutual trust.

Third Tradition

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

The Third Tradition encourages freedom from judgment. It leads us on the path of service toward an attitude of helpfulness, acceptance, and unconditional love. [...] Addiction is a deadly disease. We know that addicts who don't find recovery can expect nothing better than jails, institutions, and death. Refusing admission to any addict, even one who comes merely out of curiosity may be a death sentence for that addict.

Fourth Tradition

Each group should be autonomous except in matters affecting other groups or NA as a whole.

Each group does have complete freedom, except when their actions affect other groups or NA as a whole. If we check to make sure that our actions are clearly within the bounds of our traditions; if we do not dictate to other groups, or force anything upon them; and if we consider the consequences of our action ahead of time, then all will be well.

Fifth Tradition

Each group has but one primary purpose—to carry the message to the addict who still suffers.

What is our message? The message is that an addict, any addict, can stop using drugs, lose the desire to use, and find a new way to live. Our message is hope and the promise of freedom. When all is said and done, our primary purpose can only be to carry the message to the addict who still suffers because that is all we have to give.

Sixth Tradition

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.

Within the limits established by Tradition Six, we have tremendous freedom to carry the message of recovery and help other addicts. We have clear boundaries set by our identity as Narcotics Anonymous. When we take care to observe those boundaries, our outside relationships enhance our ability to carry the message to the addict who still suffers rather than diverting us from our primary purpose.

Seventh Tradition

Every NA group ought to be fully self-supporting, declining outside contributions.

By encouraging our group to pay its own way, the Seventh Tradition gives our group the freedom to share its recovery as it sees fit, not obligated to outside contributors. Further, it gives our group the freedom that comes from inner strength, the strength that develops through applying spiritual principles.

Eighth Tradition

Narcotics Anonymous should remain forever nonprofessional, but our service centers may employ special workers.

In this tradition we say that we have no professionals. By this, we mean we have no staff psychiatrists, doctors, lawyers, or counselors. Our program works by one addict helping another. If we employ professionals in NA groups, we would destroy our unity. We are simply addicts of equal status freely helping one another.

Ninth Tradition

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

NA groups join together, combining their resources to create service boards and committees that will help them better fulfill their primary purpose. Those boards and committees are not called to govern NA; they are called, rather, to faithfully execute the trust given them by the groups they serve.

Tenth Tradition

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

There are a great number of addiction-related issues that others might expect a worldwide society of recovering drug addicts to take positions on. [...] Our answer, according to Tradition Ten, is that our groups and our fellowship take no position, pro or con, on any issues except the NA program itself. [...] For our own survival, we have no opinion on outside issues.

Eleventh Tradition

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.

The existence of a public relations "policy" implies the importance of a public relations "program" in carrying out our fellowship's primary purpose. [...] As NA groups, service boards, and committees, we deliberately and energetically cultivate good public relations, not as an incidental result of our normal activity but as a way to better carry our message to addicts. [...] Public anonymity helps keep the focus of our public relations on the NA message, not the PI workers involved.

Twelfth Tradition

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

Anonymity is one of the basic elements of our recovery and it pervades our Traditions and our Fellowship. It protects us from our own defects of character and renders personalities and their differences powerless. Anonymity in action makes it impossible for personalities to come before principles.