TRADITION FIVE

Tradition Five: Each Nar-Anon family group has but one purpose; to help families of addicts. We do this by practicing the Twelve Steps of Nar-Anon, by encouraging and understanding our addicted relatives, and by welcoming and giving comfort to families of addicts.

Nar-Anon exists to help the friends and families of addicts. Tradition Five gives us a framework to accomplish this. Many members learn to apply the Twelve Steps from a sponsor, program friends, by attending meetings, and reading Nar-Anon conference approved literature (CAL).

There are many facets to understanding our addicted relatives and their disease. Addiction is a chronic, progressive, and sometimes fatal condition. Encouraging our addicted relatives and friends requires new styles of communication. We learn to offer love and compassion rather than pushing them into being who we want them to be. This brings us to the realization that the methods we have always used: manipulating, enabling, and rescuing, are futile. All we can be is an example of recovery. Our loved ones have their own Higher Power and their own recovery program.

Welcoming and comforting each other in our weekly meetings is one of the most important things we do as a fellowship. Keeping our meeting spaces safe and healthy by adhering to the principles of the Nar-Anon program, we can help families and friends of addicts feel welcome no matter where they attend a meeting. There are many ways to offer comfort to members struggling with the family disease of addiction. We greet those attending our meeting for the first time in a friendly manner. Offering a tissue, nodding in understanding, and compassionately listening lets them know they belong. We spend time with them after the meeting to see if they have any questions and invite them to return to the group. We can fulfill our purpose by making Nar-Anon literature available, offering our contact information to be used between meetings, and sharing meeting schedules. Carrying the Nar-Anon message of hope shows *We have traveled that unhappy road too and found the answer with serenity and peace of mind*.[1]

~ Suggestions for Applying Tradition Five ~

- Remember to keep our one purpose in mind.
- Get a sponsor and work the steps.
- Learn the language of recovery.
- Speak with compassion and empathy.
- Change the words we use to communicate with our addicted loved ones.
- Greet unfamiliar faces.
- Treat everyone equally.

[1]Newcomer's Welcome, Blue Booklet

NAR-ANON FAMILY GROUPS HEADQUARTERS, INC. 2024

- Stay after to talk with members who are struggling.
- Come early and stay late.
- Be available between meetings.

~ As A Group ~

We cannot recover alone. Groups form so we can support each other while living with the effects of addiction. In our meetings, we share how we recover using the steps and tools of the program. A group that follows Tradition Five facilitates personal progress for the greatest number. Groups have a responsibility to their members to share a message of hope so anyone can find peace and serenity, whether the addict is using or not. This fulfills our one purpose, to help friends and families of addicts.

Creating an atmosphere that welcomes and comforts all members is essential for the practice of Tradition Five. Each group has the freedom to choose how to do so. Many groups have greeters to welcome first-time members with a friendly hello. Some groups choose to have beginner meetings to explain how Nar-Anon works. Some offer time during the meeting for members to share if they are in crisis or have a burning desire. New members may receive a Newcomer Packet containing literature and local contact information.

What happens when the meeting is over is as important as what happens during the meeting. Some members stay after to answer questions about Nar-Anon conference approved literature (CAL). Others listen with empathy and exchange phone numbers to offer support between meetings. When we connect with other members we feel we belong.

In order to practice the Twelve Steps of Nar-anon ourselves, each group encourages sponsorship. There are many ways to encourage sponsorship. Members find a sponsor to take them through the Twelve Steps, Traditions, and Concepts. Some groups have a list of members who are willing to be sponsors or temporary sponsors. Others hold sponsorship events. Many groups make Nar-Anon literature on sponsorship available for purchase. Most members find it beneficial to work the Twelve Steps with a sponsor.

Meeting topics on the slogans such as: detach with love, the three Cs, live and let live, let go and let God, give a better understanding of the family disease of addiction. Learning that addiction is a disease helps us have compassion for the addict. Working through the Twelve Steps teaches us how to let go of anger and blame. In meetings we learn the tools necessary to give encouragement to our addicted loved ones. We no longer try to work their program for them. Many of us discover through the shares of other members how to separate the disease from the person, reminding us *it is not a matter of love, but of illness*.[2]

[2] About Addiction, Blue Booklet

A member shares: In the meeting I get strength from the person on the right, hope from the person on the left, and courage from the person across from me.

1. How does my home group make sure all members feel included?
2. How does my home group encourage practicing the Twelve Steps?
3. List what my home group does to create a safe environment for all members.

~ As a Member ~

As members of Nar-Anon we strive to give away what was so freely given to us. When we arrived, someone was there to help us. Tradition Five allows each of us to fulfill our vision statement, *"We will carry the message of hope throughout the world to those affected by the addiction of someone near to them."*

Each of us has our own story to share. Our Higher Power uses our experiences with addiction and recovery to help others. Confidence in our ability to twelve-step others grows the more we do it. We each have a role to play in creating a diverse fellowship where the greatest number can find a solution to living with the impact of addiction.

By helping ourselves, we also help others. Working the Twelve Steps with a sponsor helps us to heal and learn acceptance. With our shares, we express how we have benefited and changed from the program. As a member, it is essential to share our journey through the steps. When we talk about how we are growing and how we apply the steps to our lives, others begin to do the same. Another way to practice Tradition Five in the group is to use a step as a topic for the meeting. As others see how the steps have helped us, they are inspired to begin a similar journey.

Working the Twelve Steps helps us to accept, encourage, and understand the addicts in our lives. This is challenging and takes effort. In recovery we learn new ways of communicating with our addicted loved ones, which offers the opportunity to repair and heal broken relationships.

A member shares: Early in my recovery, I thought encouraging was nagging her to go to a meeting, and understanding was knowing she needed a dollar for the basket. I had to make sure she did not have an excuse to relapse. What I did not understand was she needed to be responsible for her own recovery. It helped to hear others talk about detaching from their addicts and letting them make their own choices, good or bad. I had to let go of the person I once knew so I could love and accept the person she is today. Letting her be herself was the most encouraging thing I could do.

NAR-ANON FAMILY GROUPS HEADQUARTERS, INC. 2024

At times encouragement is simply listening with an open heart and mind without trying to fix things. Other times it can be a smile, a hug, or a kiss. We accept that our addicted loved ones have their own Higher Power and can find their own recovery. As it says in *Helping*, *...give them an opportunity to develop the best within them, regardless of what that best may be.*[3]

What does it mean to understand our addicted relatives? We learn addiction is a disease, not a choice. They are just as powerless over addiction as we are powerless over them. It is an obsession and a physical compulsion, not a moral issue. We tend to take it personally. When we understand the disease, we realize they are not deliberately hurting us. Understanding addiction gives us the confidence to support the addict's journey.

4. How has my understanding of addiction changed since I became a member?
5. What words can I use to be encouraging?
6. How do I demonstrate my understanding of my addicted relatives?

Newcomers may be fearful and anxious when joining a meeting. Often they may feel alone, confused, and out of place. Many groups ask in the opening format if there is anyone here for the first, second, or third time. It is our responsibility to be aware of those who are new to our group. Because we know how hard it is to attend the first meeting, we are mindful of new faces so we may welcome and greet them.

We introduce ourselves to the person we do not recognize. We can ask if this is their first meeting, what brought them here, or how they found Nar-Anon. We set aside our desires to chat with friends or a sponsor and greet the newcomer instead. It is important that newcomers feel like they belong from the beginning. We can break the ice by sharing what brought us to Nar-Anon.

Newcomers may well appreciate someone who speaks to them one-on-one after the meeting. Some virtual meetings invite members to stay after the meeting for fellowship. We give our phone numbers or a phone list to encourage members to talk between meetings. When a member appears to be struggling, we give an extra hug and an opportunity to share. Members dealing with the death of their qualifier also need to know that they are still welcome in Nar-Anon. When an addicted loved one dies, members can feel uncomfortable at meetings and question whether they still belong in the fellowship. We can support them through their grief and recovery by letting them know there is still a place for them in Nar-Anon.

This tradition is not limited to the newcomer. We welcome and give comfort to all members when we give our full attention to the person sharing. Nonverbal communication can be comforting. This shows we understand, empathize, and relate because we have had similar experiences. When we accept each other unconditionally, the walls of isolation start to break down.

[3]Helping, Blue Booklet

APPROVAL DRAFT - NOT FOR USE IN MEETINGS

7. What made me feel welcomed at my first meeting?
8. What are some ways to welcome and provide comfort to families and friends of addicts?
9. Why does this Nar-Anon tradition include the addict?
10. Why do I avoid giving advice?
11. How do I offer comfort without giving advice?

~ In Relationships ~

Family

Focusing on our recovery helps the addict as well as other family members. By honoring each person's path, we show them respect and demonstrate that we believe in them and their ability to run their own lives.

Changed attitudes aid recovery. We may not know the specifics of how the disease works, but we learn the addict has lost the power of choice. Compassion allows us to understand the addict is powerless over this disease and keeps us from falling back into thinking addiction is a moral issue.

By working the Twelve Steps we improve our ability to comfort our family members who are affected by addiction. Some family members notice that we have changed. We recognize that we are not the only ones affected. Our focus shifts to considering the whole family, no longer obsessing over the addict or ourselves. We can now open our hearts to give our time and attention to other family members.

> *A member shares: Focusing on me puts the focus where I do have some power. It allows me to bring my better self to any situation. Improving me improves my relationships. Part of the addict's story is that when I started to detach with love and take the focus off her, she noticed a change in me and felt us pulling apart. Though things got worse at first, she was free to seek recovery on her own. Recovery came into our family through the family member, not the addict. I believe that when one person in the family finds recovery, there is hope for the entire family. This was the case in my family.*

12. How can I be more encouraging and understanding of all family members?
13. How can I apply this tradition to improve family dynamics?

Workplace

Practicing the traditions in all our affairs includes the workplace where we can apply the new behaviors we are learning. We work closely with others, cooperating on projects and making decisions. We keep an open mind and seek to understand the ideas and opinions of our co-workers.

APPROVAL DRAFT - NOT FOR USE IN MEETINGS

We work the steps by practicing them in our daily lives, including the workplace. We notice we do not make the best decisions under the influence of strong emotions. We find success when we step back and do not react immediately but take some time to reflect on a situation with fresh eyes. The workplace gives us a unique opportunity to apply what we learn while working the Twelve Steps. Our capacity to recognize when another worker may be struggling grows and we can offer a listening ear without judgment.

The principles of Tradition Five – welcoming, comforting, encouraging, and understanding – are valuable tools to apply in the workplace. Acceptance of our co-workers is often the first step. At work we have a job to do and often we must accomplish it with others. Cooperation, collaboration, and communication with colleagues facilitates the fulfillment of our responsibilities. The principles in action can include the following:

- welcoming a new employee, client, or customer
- having compassion for others
- encouraging growth and participation
- understanding responsibilities and limitations
- lending an understanding listening ear
- offering our time and knowledge

14. How has my step work helped me in the workplace?
15. How do I show respect for my co-workers?
16. How have I practiced the principles of Tradition Five with my co-workers, clients, or customers?

~ In Service ~

One way of accomplishing our primary purpose is through service. Willingly doing service shows in our recovery. We encourage others to become involved in service by attraction rather than promotion. Joining the service structure gives us an opportunity to apply Nar-Anon's steps, traditions, and concepts as we work with other members.

Step Twelve suggests that we carry the message to others. One way this is done is through sponsorship. A sponsor is someone who has worked the Twelve Steps themselves and helps another work the steps. The relationship is a mutual exchange as it strengthens the recovery of both. Most find being a sponsor is one of the most rewarding aspects of service.

Newer members are encouraged to take a service position in their group, area, or region. Honoring our one purpose, we responsibly mentor those who come into a new service position. This is supportive and welcoming to those who may feel unsure of themselves. Service is one of our first opportunities to safely practice new behaviors: considering viewpoints of others, asking for help, being accountable, and sharing responsibilities.

APPROVAL DRAFT - NOT FOR USE IN MEETINGS

We all have value as members of Nar-Anon; we treasure our diversity. We can serve in different ways, such as holding an office, joining a committee, submitting an article for the Serenity Connection newsletter, or greeting members. It takes many different talents to make a healthy fellowship. Each of us has a gift to contribute.

> *A member shares: One of my shortcomings is I tend to try and force service by promotion rather than attraction. I want to pull everyone forward without giving them time to grow. It is frustrating when I see members in meetings for years who are not doing service, but I must remember to back off. I must also remember to let go when I tend to take on too much responsibility. Just as I enabled the addict, I can also enable my fellow members, my group, my area, and my region, by assuming too many roles and not allowing others to step up. My zest and enthusiasm for seeing this program grow sometimes will get in the way of allowing others to serve.*

Nar-Anon has but one purpose; to help families and friends of addicts. We come from all walks of life. As such, our service structure must support everyone. When we are inclusive of all languages, disabilities, and impairments, barriers are removed allowing us to serve the worldwide fellowship.

Our vision statement says we carry the message throughout the world. Many areas and regions hold yearly conventions, workshops, Narathons, unity days and virtual events. Outreach to the public includes developing relationships with treatment centers, jails, institutions, hospitals, schools, etc... We provide these organizations with meeting schedules, literature, and Nar-Anon speakers. Public service announcements (PSAs) are provided to the media. Ultimately through service our fellowship grows, and our members heal from the effects of the family disease of addiction.

17. How can my path in service benefit me and others?
18. What gifts and skills have I discovered in myself that are valuable to Nar-Anon service?
19. As a trusted servant, what am I doing to develop, coordinate, and maintain services on behalf of Nar-Anon as a whole?
20. How have I encouraged others to be of service?

~ Reflections on Tradition Five ~

Tradition Five helps us understand our one purpose. We learn there are three ways to do this: practicing the Twelve Steps, encouraging and understanding our addicted relatives and friends, and welcoming and giving comfort to families and friends of addicts. We find it helpful to apply these principles in all areas of our lives.

APPROVAL DRAFT - NOT FOR USE IN MEETINGS

How does practicing the Twelve Steps help us do this? We change our lives for the better. We give to others by sharing our experience, strength, and hope. Tradition Five reminds us of the importance of understanding our addicted loved ones. We learn compassion. We stop shaming and blaming. We accept addiction is a disease. When we welcome and comfort with unconditional love, we foster a safe environment for healing. This is how we pay forward what we were so freely given.

As we begin Tradition Six, we learn why keeping the focus on our primary spiritual aim helps grow a vibrant fellowship.

For those interested in additional Nar-Anon Resources on Tradition Five, explore:

- *New to Nar-Anon or Thinking About Attending a Nar-Anon Meeting? (S-322)*
- *Nar-Anon Offers Hope (O-406)*
- *The Nar-Anon Focus (P-106)*
- *Information for the Newcomer (P-117)*
- *Our Traditions - Principles for Groups and Beyond (B-219)*

APPROVAL DRAFT - NOT FOR USE IN MEETINGS

TRADITION SIX

Our Family Groups ought never to endorse, finance or lend our name to any outside enterprise, lest problems of money, property and prestige divert us from our primary spiritual aim; but although a separate entity we should always cooperate with Narcotics Anonymous.

Our primary spiritual aim in Nar-Anon is to help families and friends of addicts. This defines everything we do, and all our decisions are simple when we keep this primary spiritual aim in mind. We do this in three well-defined ways: practicing the Steps, encouraging and understanding our addicted loved ones, and welcoming and giving comfort to families of addicts. Whatever gets in the way of this primary aim is a diversion of our time, energy, funds, or resources. Tradition Six helps us to stay focused so outside influences do not creep into our groups.

When we carry the message of recovery, we interact with other people, groups, ideas, media, and organizations. We may be tempted to incorporate ideas from these outside influences or ally ourselves with these outside enterprises. This may result in us driving away members or newcomers who need Nar-Anon.

Endorsing would be any statement of support - be it verbal, written, or by our actions - of another organization, set of ideas, or issues that are not in our Steps, Traditions, Concepts, or Conference Approved Literature. Endorsing might look like encouraging members to attend the religious services of the organization from whom we rent our space or even sharing that a member is affiliated with the organization where the meeting is held.

Donating our Seventh Tradition funds to support the work of another organization, even if we share goals, is regarded as financing an outside enterprise. It might also include Nar-Anon groups giving time or money to an outside enterprise, such as a lobbying organization, even when they work on issues around addiction. But when we do that, we are supporting their goals and not ours.

Lending our name fuses our primary spiritual aim with that of another entity. It ties us to their work or goals. We do not want our message diluted or altered to fit the needs of another organization or individual. These could include prison diversion programs, treatment centers, religious organizations, outside literature, other twelve step programs, or types of therapy. We avoid these affiliations to ensure the Nar-Anon message of hope and recovery continues to flourish.

In Tradition Five we are asked to support and encourage our addicted loved ones, and in Tradition Six we practice the spiritual principle of cooperation with Narcotics Anonymous.

APPROVAL DRAFT - NOT FOR USE IN MEETINGS

Some of the problems that can stem from financing, endorsing, and lending our name are those of money, property, and prestige. We do not accept funds from outside enterprises because that money could come with restrictions or expectations and may lead to a perception of affiliation that could distract us from our primary spiritual aim.

Property, and its management, demand time and resources that, according to the Traditions, should be spent reaching out to friends and families of addicts. As an example: If we focus on acquiring property to create a treatment center, our time and resources would be spent managing that property. Tradition Six suggests this misplaced focus would divert us from our primary spiritual aim.

Prestige robs us of our anonymity. If we tie ourselves to something or someone that we think is important, we tie our identity to it. While the Twelfth Step encourages us to carry the message, time spent seeking media attention is promotion, not attraction. Tradition Eleven reminds us to maintain anonymity at the level of press, radio, film, internet, and other forms of mass media.

~ Suggestions for Applying Tradition Six ~

- Keep the focus on our primary spiritual aim of carrying the Nar-Anon message of hope to those affected by the addiction of someone else.
- Use only Conference Approved Literature at meetings.
- Do not bring religion, politics, or other outside issues into meetings.
- Speak for yourself, not Nar-Anon, both inside and outside of meetings.
- Within Nar-Anon, avoid involvements with outside enterprises or causes, no matter how related they seem.
- Use Seventh Tradition funds to support our primary spiritual aim.
- Cooperate with Narcotics Anonymous whenever appropriate.

1. What is our primary spiritual aim and why is it crucial to fulfill it?
2. What kind of outside issues might create division inside Nar-Anon?
3. In what ways could we unintentionally endorse an outside enterprise?
4. What is our Seventh Tradition intended to finance?
5. Have you experienced an example in which money, property, or prestige have negatively impacted a group?

~ As a Group ~

Our group's primary spiritual aim is to carry the message of recovery to the families and friends of addicts. With the guidance of our Higher Power, and by following the Steps, Traditions, and Concepts of our Nar-Anon Family Groups, we offer recovery to those who experience the family disease of addiction. When we focus on any outside issues instead of on our primary spiritual aim, we run the risk of controversy which undermines our unity.

APPROVAL DRAFT - NOT FOR USE IN MEETINGS

A member shares: In my group, there are members who share about their spiritual lives by discussing the religion they practice or using their religious texts which are different from mine. I have to work hard to separate what they mean - that they are talking about their relationship with their Higher Power - from what they are saying about their specific religious beliefs. I worry that newcomers will think they need to share these beliefs and will be scared away from the group. I also worry that even old timers who do not share that religious preference will feel uncomfortable and it may be an impediment to their recovery. It helps my recovery so much when individuals are able to share about their experience, strength, and hope without mentioning specific religions. Then I don't have to work so hard to get to their meaning and I feel like I belong.

The Traditions are the guard rails for our group's functioning and decision making. Tradition Six can help us discern what to share in meetings, what literature to use, how to spend our Seventh Tradition funds, how to reach out to new members, and where we hold our meetings.

We may use many different resources in our individual recovery journeys: religious literature, speaker tapes from other programs, etc. However, when we share in our meetings, Tradition Six reminds us to keep the focus on Nar-Anon and not mention other fellowships or organizations. Conference Approved Literature (CAL) is the resource we use in Nar-Anon meetings. By sharing and reading only from CAL, we keep the focus on our unified Nar-Anon message.

As a group we collect Seventh Tradition funds in order to carry out our primary spiritual aim. These funds keep us fully self-supporting so that we remain autonomous. We use that money only for activities and expenses that align with the Sixth Tradition. For example, we rent space, we buy CAL for our groups, or we may pay for an online meeting service. We also give part of our Seventh Tradition funds to our area, region, national service office, and our World Service Office (WSO) keeping Nar-Anon interdependent. The service structure connects us by holding in-person conventions, virtual events, producing CAL, and maintaining websites, etc.

When we rent, be they physical rooms or web-based meeting spaces, we take special care not to endorse the organization or service from whom we rent. While we use their services, we do not ally ourselves with them. This is important because we don't want to blur the line between these organizations and our program. For example, we avoid giving the impression that Nar-Anon endorses certain religious institutions, treatment centers, or online meeting platforms, as some members may not wish to affiliate with such entities.

APPROVAL DRAFT - NOT FOR USE IN MEETINGS

As Nar-Anon groups we uphold our traditions. When we form a group, we agree to abide by the Twelve Traditions and Twelve Concepts of Service.

6. How could accepting money from outside enterprises cause problems in our groups?
7. How could using literature other than CAL make members feel uncomfortable and perhaps unwelcome?

A member shares: Tradition Six refers to financing in its first line. It took me a while in the rooms to understand how a donation to anywhere other than the Nar-Anon World Service Office could be considered financing an outside enterprise. I used to think, what is the big deal? The church is nice to us and does not charge us very much rent. We received a lot of donations in the basket this year, we should give the church a little extra to thank them for not charging us a lot. As I learned more about our own organization, it began to make sense. Nar-Anon only accepts donations from its members. When we use money for appropriate reasons - buying literature from World Service, paying rent to provide a meeting room, and appropriate outreach activities, we help further our one purpose to help families of addicts. Giving a year-end donation to the church that has received rent for every month, finances that church and their purposes. If our group uses money from its basket to pay for anything else, it is taking money away from the group's ultimate ability to donate to World Service. The extra donation sent on to the next service level supports the service structure of Nar-Anon: area, region or national service office and World Service - strengthening Nar-Anon Family Groups as a whole.

A member shares: When we first started holding online meetings, we called them by the name of the hosting service. We realized this was in violation of the Sixth Tradition as it sounded like we were endorsing the service and combining it with the name of our meeting. We changed to saying "virtual meeting room" instead of using the name of the service specifically.

Groups also conduct outreach activities. This is one of the ways we fulfill our primary purpose. Tradition Six gives us the boundaries within which we carry the message to new members. We may leave flyers, cards, or pamphlets at a doctor's office, but we do not endorse that doctor. We may speak at a treatment center, but only share our own experience, strength, and hope in Nar-Anon.

Some groups have phone or email lists for members to reach out to each other between meetings. This connection is important for our recovery, as the connection between members brings us out of isolation. When we use our group email contact list, we keep the focus on Nar-Anon. This helps us to reach out to others between meetings. Lists are not used to sell or promote any products, services, programs or outside interests. We are careful to protect the anonymity of members on these lists, e.g., by using Bcc (blind

APPROVAL DRAFT - NOT FOR USE IN MEETINGS

carbon copy). It is also important to follow the traditions and principles of anonymity in setting up group chats in messaging platforms.

By practicing Tradition Six as a group, we make our meetings safe and inclusive to all members. This is a we program and we heal together. The health of a group impacts the recovery of its members. As a group, we strive to fulfill the mission of Nar-Anon.

~ As a Member ~

The underlying spiritual principle of Tradition Six is focus. As members of Nar-Anon, our focus is the primary spiritual aim described in Tradition Five. Our only purpose is to help families and friends of addicts. When we bring outside issues into our meetings, we misplace our focus. We learn that sharing our experience, strength and hope keeps the focus on our primary spiritual aim.

When we bring outside issues into Nar-Anon, we dilute our message. When in meetings, speaking with other members, speaking in public, and in sponsorship, we are speaking for ourselves and not Nar-Anon. We are careful to keep our individual support of outside enterprises to ourselves. In keeping with Tradition Six, we practice keeping our focus on our common purpose and primary spiritual aim. This helps us identify and feel safe with other members.

> *A member shares: Tradition Six teaches me what things can divert me from Nar-Anon's primary purpose. Our meeting format suggests I focus my sharing on my experience, strength, and hope, not on my addicted loved ones. I struggled with this during my early months in Nar-Anon. I came into the rooms desperate for answers. I looked for something other than myself to blame for addiction in my family. For example, I believed that reforming the drug laws and criminal justice system would help cure my son's addiction. My obsession, anger, pain, guilt, and self-blame had turned me into a person I no longer recognized. The Nar-Anon program helped me meet and accept this stranger inside me and gradually uncover my true self. As I learned who I really was, I was better able to practice the principle of Tradition Six - focus on my primary spiritual aim. I began to understand how misplacing my focus on outside enterprises and things that I personally support was stealing precious time, space, and energy from me receiving and carrying the message of hope to those of us who still suffer.*

As members, we are mindful about separating our Nar-Anon affiliation and our own outside interests. When we come into contact with outside enterprises, e.g., rehab facilities, criminal justice and drug reform groups, hospitals, religious institutions, and charities, we remember that we do not represent Nar-Anon. As individuals, we are free to support whatever causes appeal to us. Outside of Nar-Anon meetings we can publicly endorse any cause, as long as we don't present ourselves as speaking on behalf of Nar-

APPROVAL DRAFT - NOT FOR USE IN MEETINGS

Anon. We need to be particularly careful on social media. We do not post as Nar-Anon experts and we protect anonymity - our own, other Nar-Anon members, and NA members.

A member shares: At a party I overheard a woman talking about her husband, who was an addict. What she described sounded like many shares I heard in my meetings. I was about to jump in and tell her that I was a Nar-Anon member, that she was enabling, and that what she was doing would make things worse. Then I remembered that we don't speak on behalf of Nar-Anon. I handed her a Nar-Anon outreach card I keep handy that has our group information on it and said, "This might be helpful."

8. In what ways can I become diverted from my primary spiritual aim?
9. In what situations might I be at risk of speaking for Nar-Anon instead of speaking for myself?

A member shares: I hadn't been attending Nar-Anon for very long when there was a brief group conscience after the meeting. Three group members announced that they would like to use the money collected from passing the basket to support a battered women's shelter. I thought that was a nice idea, but was confused as to why they were not choosing to support something more related to Nar-Anon or NA. Also, I didn't understand why they were using group funds rather than asking people to donate as individuals toward that worthy cause. I didn't speak up. I felt uncomfortable and eventually joined another group. When I studied the Traditions, I finally put my finger on it - the spiritual unity of the group was affected for me when those members focused on endorsing and financing an outside entity. In my recovery it is important for me to feel a part of. When other members guided the group into endorsing and financing an outside cause, I felt apart from. Today I am careful with my focus and keep my individual interests outside of Nar-Anon meetings.

10. How would it impact the group if I spoke about my career? My religion? My political affiliation? Causes I support?
11. If a member shares about an outside issue in a meeting or group conscience, do I intervene? Why or why not?

The spiritual principle of anonymity suggests that all members of a group are equal. When we share about our job, career, affiliations or education, we may feel like we are putting ourselves above or below others. We may think that a member's profession makes them an expert in fixing addicts and find we are disappointed when we don't get the same results by doing the same thing. This can affect the unity of our groups. We may not be able to hear other people's shares above the noise of our own expectations or projections.

APPROVAL DRAFT NOT FOR USE IN MEETINGS

As we grow, we recognize that focusing on our prestige makes it more difficult to find recovery. In Nar-Anon, it is not important how much money we have, how much property we own, who we know or what we know. We come to Nar-Anon because we have been deeply affected by the problem of addiction in someone we care about. We don't place ourselves or another member as the Higher Power of our group. Speaking with humility, we share our experience, strength, and hope so that we can help and be helped by other members.

12. How am I influenced by the prestige of other members?
13. How can we practice Tradition Six in member to member or sponsorship relationships?

~ In Relationships ~

Family

We can apply Tradition Six to family relationships. Everyone's voice in the family has value and should be taken into account. One member cannot speak for the family as a whole. Traditions One and Two remind us that our family unity and harmony is best maintained when decisions are made through a mutual conscience.

Individually, we are free to affiliate with outside entities or causes. However, when one family member commits the financial resources, time, or talents of other family members to outside enterprises without their consent, we create conflict and resentment.

Nar-Anon and addiction can both become outside issues in our family. We avoid attempting to force family members into Nar-Anon or using Nar-Anon as a weapon in family discussions or disagreements. We can share our experience, strength, and hope to model healthy behaviors. When we focus on our own inventory rather than that of other family members, including the addict, we avoid being diverted from our family's primary spiritual aim.

When we define our family through the lens of our own personal choices, we risk injuring our relationships. Family members with different preferences or beliefs may feel isolated or ignored. Tradition Three reminds us that they also belong in our family, even when we disagree.

A member shares: In meetings, I have heard many new members say, "We have court." It made me wonder - did the member have court too or was it just the addict? Then I remembered how hard it was for me to disentangle myself from my daughter's addiction - the tickets I paid, the rehabs I researched, the therapies I spent all night looking into. My daughter had the problem, but I was the one looking for a solution! By working the Nar-Anon program I learned to detach from the chaos driven by the addict and her behaviors. I also had to learn to detach from her consequences. I learned that

APPROVAL DRAFT - NOT FOR USE IN MEETINGS

I could have compassion because she had to go to court, but I did not have to take on the anxiety or the financial burden that was hers.

14. What are outside issues in my family? How do they divert my focus from the family's common purpose?
15. Have I co-signed on a lease or a loan for the addict? Did I consider the opinions of my family members in this decision?
16. Do I mention by name (endorse) the rehab where my addict may have had success in their recovery?
17. Have members of my family endorsed, financed or lent my name to an outside enterprise? How did I feel?

Money, property and prestige are external things we may think we need to obtain to feel good about ourselves. Our sense of pride may drive us to buy an expensive car or home so that our neighbors or relatives will look up to us. If we have an important job, significant personal accomplishments, or make more money, we may think we should have more of a say in family purchases or activities.

We may think we can manipulate the addict by using money to threaten or bribe. When we help our addicted loved ones financially, we may have expectations regarding their behavior. We may withhold money in an effort to control or punish them. We may find that our own illness blurs the lines between helping and enabling. We're willing to help them financially when it gives us ease and comfort.

We can easily be diverted by self-centeredness and not recognize the unique gifts and contributions each member of the family offers. We try to avoid committing our family's resources without family members' prior consent. As in Tradition Two we come to our decisions through discussion and mutual agreement rather than by dictating to others from a mistaken sense of superiority.

The problems created by our focus on money, property, and prestige can destroy our family's unity. However, by defining and carrying out our family's primary spiritual aim we are freed from expectations. Tradition Six suggests we come together in cooperation and mutual respect. We strive to be united.

18. Do I use my personal or family's money, property, or prestige to influence the addict?
19. Do I gift with the expectation of seeing changed behaviors?
20. How does prestige play a role in how I interact with the addict and other family members?
21. How does money influence the way I feel about or interact with members of my family?
22. How can I practice the spiritual principles of Tradition Six when I am the only family member in recovery?

APPROVAL DRAFT - NOT FOR USE IN MEETINGS

Workplace

In our workplace, we can apply the Traditions we learn in Nar-Anon. When we work as team members, asking for and providing help, communicating and acting responsibly, we are in accordance with our spiritual principles.

We can avoid problems arising from affiliation, endorsement, and financial entanglements in our workplace. Focusing on political endorsements, religious affiliations, or other outside issues can cause tension and division. Likewise, we do not represent our workplace when we participate as individuals in outside activities. Loaning or borrowing money from co-workers can put our professional relationships at risk. When we keep it simple, remember *principles above personalities*, and focus on the work itself, we reduce the likelihood of chaos and crisis in this area of our lives.

At work some of us avoid acting in ways designed solely to increase our own prestige. Others strive to work together as a team without seeking power and control for personal gain.

> *A member shares: At work my role was to provide support behind the scenes. It was someone else's job to perform that work in the public eye. Nar-Anon has taught me the spiritual principle of humility. In keeping with Tradition 6 in my workplace, I learned not to seek the prestige of personal recognition for the work I did. I acted as a trusted servant and understood that I didn't have to be publicly recognized. I cooperated with all of my coworkers in carrying out our work. Each of us was a cog in a unified machine of progress toward our primary purpose.*

23. How can discussions of money and property in our workplace divert us from our primary purpose?
24. How can prestige interfere with our productivity and relationships at work?
25. How can we practice cooperation with co-workers who may have different beliefs, opinions, or ideas?
26. How can I respond using the tools of Nar-Anon when my employer or co-workers air their beliefs, opinions, financial status, or endorsements of outside entities?

~ In Service ~

As sponsors, we hold a safe and confidential space for our sponsees to recover. We shine the light on the steps, share how we worked them, and help guide our sponsees through the recovery process. If they bring up controversial outside issues or beliefs which differ from our own, we listen carefully without judgment. In the spirit of unity, we refrain from sharing our personal opinions on outside issues and instead keep the focus on Nar-Anon recovery.

APPROVAL DRAFT - NOT FOR USE IN MEETINGS

A member shares: While helping to plan a local convention, I thought I had the greatest idea ever. I knew we could borrow a drink dispenser and have orange juice donated by a local manufacturer. When I told my sponsor about my idea, she asked me to look up Tradition Six before I contacted the company. I was puzzled and not sure how this applied. As I read this tradition over and over, I had a light bulb moment. I realized that accepting use of their machine and donated orange juice might come with recognition of their donation. At the very least their name would be on everything they donated. They could also advertise that they donated these items to a Nar-Anon convention. This would create affiliation.

In service, we need to be careful not to endorse, finance or lend our name to any outside enterprise. When we hold an event, we only provide Nar-Anon conference-approved literature and do not allow outside organizations to pay for our supplies. When we sponsor, we are very clear with our sponsees regarding which resources are Nar-Anon. When we serve our group by sharing, topic leading, or speaking at a speaker meeting, we keep outside issues out of our shares. When sharing in a meeting we respect the diversity of group members and use CAL as the source of our spiritual readings.

Spreading knowledge of Nar-Anon through outreach and public information depends on members carrying the message. When interacting with outside organizations we do not lend our name or grant the use of our logo to promote their cause. We can take part in public information events, but we are careful not to endorse the organization, location, or event host.

In order to avoid financing outside causes, our Seventh Tradition funds are given only to Nar-Anon service entities and to organizations providing services to our groups or Nar-Anon as a whole.

A member shares: Once I got involved with Nar-Anon World Service, I was surprised at the number of requests we get from companies wanting to affiliate with us. Treatment programs want us to list their facility in our directory. Universities want us to endorse their research. Corporations want lists of our meetings. In keeping with the principles of Tradition Six, we do not fulfill these requests.

27. What are ways in which I can cooperate with NA?
28. What is the difference between cooperating with NA and endorsing NA?
29. What actions by service committees could be considered affiliation?
30. What is the difference between paying a fee for a booth and making a donation to an outside organization that is hosting an event?
31. How would making a donation with Seventh Tradition funds to an outside organization create affiliation or endorsement? How does this affect the Nar-Anon service structure?

APPROVAL DRAFT - NOT FOR USE IN MEETINGS

We cooperate with Narcotics Anonymous (NA) for purposes of outreach, for example, when welcomed at their conventions or outreach events. Some Nar-Anon groups periodically invite NA speakers to share their experience, strength, and hope from the NA perspective. We are mindful when asking to participate in NA events because NA traditions do not state that they cooperate with Nar-Anon. When NA areas, regions, committees, or groups decline participation, we respect their decision.

NA and Nar-Anon may cooperate by coordinating time and place for conventions, events or other activities. Both groups are careful to cooperate without affiliating with or endorsing each other. As our primary purpose in Nar-Anon is to support the families and friends of addicts, these events provide an opportunity to reach the families and friends of NA members. Outreach and literature tables offer Nar-Anon information that NA members can take home to friends and family. Outreach during an NA convention may consist of a few Nar-Anon members handing out meeting directories, offering to explain our program, or hosting a literature table. We work out the details to remain autonomous while we cooperate as separate recovery entities. The spirit of the Sixth Tradition is to always cooperate with Narcotics Anonymous.

> *A member shares: A few years ago, I was part of the committee for a Nar-Anon convention in cooperation with NA. Some members of the committee had never been a part of such an event. During a committee meeting, we were discussing the rooms NA offered Nar-Anon to use. A member spoke up and said "we need to tell NA…" I spoke up and said "we cannot make demands of NA. These are the rooms NA offered to us in cooperation, we agreed to pay for these rooms to avoid affiliation and therefore, both fellowships are operating autonomously." Both NA and Nar-Anon can work together in cooperation, remain separate entities, and not govern one another.*

32. How is cooperation different from affiliation?
33. How could cooperation with NA have a positive effect?
34. In what ways could affiliation with NA have an adverse effect?

~ Reflections on Tradition Six ~

Tradition Six guides our interactions with outside enterprises. Following Tradition Six avoids the common pitfall of mission drift, where we end up wandering away from our primary spiritual aim. We steer clear of anything that detracts from our one purpose – helping families and friends of addicts. We refrain from outside controversy while always cooperating with Narcotics Anonymous. We keep it simple and stay focused.

As we move on, we remember Tradition Six, applying its guidance to management of the funds we collect for Nar-Anon in the name of the Seventh Tradition.

APPROVAL DRAFT - NOT FOR USE IN MEETINGS

For those interested in additional Nar-Anon resources, explore the following:

- *Guide to Local Services (S-300) Pages 9-4, 10-2, and 13-1*
- *Tradition Seven (P-136)*
- *Our Traditions - Principles for Groups and Beyond (B-219)*
- *Suggestions on Starting a Virtual Group (S-335)*
- *No Nar-Anon Group in your Area (S-309)*

APPROVAL DRAFT - NOT FOR USE IN MEETINGS