



Christ-Centered
12 Traditions



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Recovery In Christ Ministries, Inc.
560 NE 130th Court
Silver Springs, Florida 34488-3720
<https://recoveryinchrist.org>

Recovery In Christ Ministries

Recovery In Christ Ministries, Inc. (R.I.C.) began informally in 1985 when a handful of Christians who were attending traditional Twelve-Step groups met for coffee after a regular meeting. The Lord blessed that simple gathering with His presence in a special way. Genuine Christian fellowship and heartfelt prayer took place.



There was a shared desire to have a regular meeting where recovering people could freely talk about Jesus and discuss the Bible. Within a few weeks, the first meeting was scheduled. Only a couple of people attended — yet ministry and healing still took place. Since that humble beginning, hundreds of lives have been touched through these gatherings.

In June of 1990, Recovery In Christ Ministries, Inc. was formally incorporated as a non-profit organization in the state of Florida and approved by the IRS as a 501(c)(3) tax-exempt ministry.

Mission Statement

Recovery In Christ Ministries exists to communicate the hope of recovery found in Jesus Christ, helping individuals break free from chemical dependency, codependency, other addictions, and the wounds of dysfunctional family systems.

We are committed to:

- **Leading people into a personal and saving relationship with Jesus Christ** and encouraging them to grow within a Christian church of their choice.
- **Equipping churches to establish Christ-centered recovery support groups** and fostering cooperation among recovery ministries.
- **Publishing and distributing biblical recovery materials** to individuals, leaders, and groups.
- **Providing Christ-centered, biblically based counseling** to those who are hurting.
- **Training lay Christians and ministry leaders** to effectively help those who are suffering.

Our mission is to be an instrument of God's healing, peace, and righteousness — offering hope, restoration, and freedom through the transforming power of Jesus Christ.

Please pray for this ministry — that the Lord directs all of its activities and uses it as an instrument of His healing, His peace, and His righteousness.

Core Values - These core values express the heart of our ministry and guide everything we do. They reflect our commitment to Christ, to truth, and to the healing of those who are hurting.

1. Christ at the Center - Jesus Christ is the foundation of all recovery. We believe true healing, freedom, and transformation come through a personal relationship with Him.

2. The Authority of Scripture - God's Word is our guide for life, recovery, and spiritual growth. Every principle we teach is rooted in Scripture.

3. Honesty and Transparency – Healing begins with truth. We value authenticity, confession, and the courage to face our struggles with humility and grace.

4. Love Without Judgment - We welcome all who are hurting. We offer acceptance, compassion, and encouragement — never condemnation.

5. Confidentiality and Safety - A safe environment is essential for recovery. What is shared in the group stays in the group. Every person deserves protection and respect.

6. Community and Accountability - We grow best together. Recovery is strengthened through fellowship, shared experience, and mutual support within the Body of Christ.

7. The Power of the Holy Spirit - We rely on the Holy Spirit to lead, convict, comfort, and transform. He is the true Counselor and the Leader of every meeting.

8. Service and Outreach - We freely share the hope we have received. Our mission is to reach the hurting, disciple believers, and equip churches to minister effectively.

9. Humility and Teachability - We remain open to correction, growth, and the ongoing work of God in our lives. No one has all the answers — we walk this journey together.

10. Integrity and Stewardship - We honor God by handling all ministry responsibilities with excellence, honesty, and accountability.

Vision Statement - *To see individuals, families, and churches transformed by the healing power of Jesus Christ as they embrace Christ-centered recovery, walk in truth, and grow into healthy, Spirit-led communities of faith.*

We envision:

- People set free from addiction, trauma, and life-controlling issues through the power of Christ
- Churches equipped to minister effectively to the still suffering
- Recovery groups rooted in Scripture, love, and the Holy Spirit
- A global network of believers reaching out to a broken world with hope, compassion, and truth
- Communities where transparency, accountability, and grace flourish
- A movement of disciples who carry the message of recovery into every sphere of life

Our vision is simple: **Jesus restores lives — and we want the world to know it.**

Introduction to Recovery In Christ Ministries

Recovery In Christ Ministries began with something simple — a few believers gathering after a Twelve Step meeting to talk about Jesus, pray together, and share their struggles with honesty and hope. There were no plans, no programs, and no expectations. Yet the Lord met them there. In that small circle of hurting people, Christ's presence brought comfort, healing, and the beginnings of a ministry that would reach far beyond anything they imagined.

From that humble beginning in 1985, Recovery In Christ Ministries has grown into a Christ-centered outreach dedicated to helping individuals, families, and churches experience the transforming power of Jesus Christ. We believe that recovery is not merely about breaking destructive patterns — it is about discovering the love of God, walking in truth, and becoming the people He created us to be. Healing happens where Christ is welcomed, where grace is practiced, and where broken people gather with open hearts.

These resources were created to support that sacred work. Whether you are reading this as someone seeking personal healing, as a leader guiding others, or as a believer wanting to grow in Christ, we welcome you. Each book in this series serves a unique purpose, yet all three share the same foundation: Jesus Christ at the center, Scripture as our guide, and the Holy Spirit as our Counselor.

The RIC Workbook (Reaching Out to a Hurting World) helps individuals explore biblical principles of recovery and apply them to daily life. **The Leadership Guide** equips leaders to shepherd Christ-centered recovery groups with wisdom, structure, and grace. **The Guide to Christ-Centered Traditions** strengthens the unity, safety, and spiritual health of groups by grounding them in principles that protect the heart of recovery.

Together, these resources form a unified pathway — a way for individuals and communities to grow in honesty, humility, accountability, and love. They are not meant to instruct from above, but to walk beside you. We write as fellow travelers, fellow strugglers, and fellow recipients of God's mercy.

Our prayer is simple: that through these pages, Jesus will draw you closer to Himself, restore what has been broken, deepen your fellowship with others, and lead you into the freedom only He can give. May the Lord bless your journey, strengthen your faith, and use your life as a testimony of His healing power.

Sincerely,

Recovery In Christ Ministries

How to Use These Resources Together

Recovery is a journey best walked with Christ at the center and with others by our side. The resources in this ministry series were created to work together as a unified pathway — supporting individuals, leaders, and groups as they grow in healing, truth, and spiritual maturity.

Each book serves a unique purpose, yet all three share the same foundation: Jesus Christ as our Healer, Scripture as our guide, and the Holy Spirit as our Counselor. Used together, they provide a balanced and comprehensive approach to Christ-centered recovery.

The ‘Reaching Out to a Hurting World’ (RIC Workbook) This book is designed for personal growth, group discussion, and ongoing spiritual formation. It explores key topics related to addiction, trauma, codependency, emotional health, and discipleship. Individuals can use it privately, and groups can use it as a weekly guide for reflection, sharing, and prayer.

The Leadership Guide This guide equips leaders, facilitators, and pastors to shepherd Christ-centered recovery groups with clarity, structure, and grace. It offers practical tools for leading meetings, supporting participants, and cultivating a safe, Spirit-led environment where healing can take place.

The Guide to Christ-Centered Traditions This devotional resource helps groups stay healthy, unified, and grounded in biblical principles. The Twelve Traditions provide a spiritual framework that protects the heart of recovery, strengthens community, and keeps Christ at the center of group life.

Using the Resources Together You may use these books individually or as a complete set. Many groups read from the Workbook during meetings, use the Leadership Guide for structure and support, and draw from the Traditions Guide to maintain unity and spiritual focus. Individuals may use the Workbook for personal growth while leaders use the other two resources to guide and strengthen their ministry.

However you choose to use them, our prayer is that these tools will help you grow in Christ, deepen your relationships with others, and experience the freedom and restoration that only Jesus can bring.

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Introduction to The 12 Traditions

Recovery In Christ Ministries – Reaching Out To A Hurting World

Healing happens where Christ is welcomed, where grace is practiced, and where broken people gather with open hearts. We have seen again and again that Jesus meets people in their deepest places of pain, and He brings hope where despair once lived. This devotional on the Twelve Christ-Centered Traditions was created to support that sacred work — to help groups stay spiritually healthy, unified, and rooted in the love of Christ.

In Christ-centered recovery, the **Twelve Steps** and the **Twelve Traditions** work together to bring about a whole, transformed life. The Steps help Christ heal what is broken **inside** us — our fears, wounds, resentments, and the patterns that once controlled us. The Traditions help us live that healing **on the outside** — in our relationships, our communities, our churches, and our daily interactions with others.

The Steps restore the heart. The Traditions shape the way we walk in Christ's love in this world.

These pages are not meant to instruct from above, but to walk beside you. We write as fellow travelers, fellow strugglers, and fellow recipients of God's mercy. Everything we offer here is given with the prayer that Jesus Himself will speak through it — that His voice will be clearer than ours, His wisdom deeper than ours, and His love stronger than anything we could express on our own.

The Twelve Traditions are more than guidelines for group life. They are a spiritual framework that protects the heart of recovery and teaches us how to live out Christ's character in community. They help us stay humble, keep Christ at the center, and create a safe place where anyone seeking freedom can encounter His healing presence. When we live these Traditions together, we become a community shaped not by personalities, but by grace; not by opinion, but by Scripture; not by human strength, but by the Spirit of God.

If you are using this Guide to Christ-Centered Traditions in a support group, we rejoice with you. If you are reading it alone, we stand with you. And if you are leading others, we pray that Christ will give you wisdom, gentleness, and courage. We also want you to know that our companion 12-Step workbook and leadership guide are available free to download on our website: <https://recoveryinchrist.org>

Our hope is simple: that through these pages, Jesus will draw you closer to Himself, strengthen your recovery, deepen your unity with others, and teach you how to walk in His love — one heart, one group, one day at a time. We are honored to walk this journey with you, and we trust the Holy Spirit to use these Traditions to bring healing, clarity, and freedom.

Sincerely,



Tommy Tieche

Director, Recovery In Christ Ministries, Inc.

The 12 Traditions help us live the healing from the Steps on the outside.

1. The 12 Steps — Internal Healing

They deal with:

- The heart
- The wounds
- The fears
- The resentments
- The shame
- The patterns of sin
- The emotional and spiritual brokenness inside the individual

Through the Steps, Christ heals:

- Internal bondage
- Internal lies
- Internal wounds
- Internal character defects
- Internal spiritual disconnection

*The Steps restore the **inner person**.*

2. The 12 Traditions — External Living

They deal with:

- How we relate to others
- How we function in community
- How we walk in love
- How we maintain unity
- How we avoid conflict
- How we stay humble
- How we live out Christ's character in the world

The Traditions protect:

- The group
- The fellowship
- The unity
- The mission
- The witness
- The spiritual atmosphere

*The Traditions shape the **individual's outward life** — how they walk in Christ's love in society, relationships, workplaces, families, and churches.*

Tradition One

“The welfare of the group is of primary importance, since personal recovery depends on group unity.”

Christian recovery is never meant to be a solo journey. God designed His people to grow, heal, and persevere in community, not isolation. Tradition One reminds us that the strength of the group directly affects the strength of each person within it. When the group is healthy, safe, and unified, people flourish. When the group is divided or chaotic, recovery becomes unstable and fragile.

Scripture celebrates this truth: “How good and pleasant it is when God’s people live together in unity!” (Psalm 133:1)

Unity is more than agreement — it is a shared commitment to love one another, protect one another, and pursue Christ together. In recovery, unity means we show up for each other, listen without judgment, and honor the boundaries and format that keep the meeting safe. Paul describes the Church as a body, where each part depends on the others: “If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it.” (1 Corinthians 12:26)

This is the heartbeat of Tradition One. When someone in the group is hurting, the whole group feels it. When someone celebrates a milestone, the whole group rejoices. We are not independent; we are interdependent.

Unity also requires humility. Paul urges believers to “make every effort to keep the unity of the Spirit through the bond of peace.” (Ephesians 4:3) Unity does not happen by accident — it is something we protect intentionally. That means avoiding gossip, refusing to dominate conversations, honoring confidentiality, and remembering that the group exists for everyone’s recovery, not just our own.

And just as this Tradition protects the unity of the group, it also shapes the way we relate to others in everyday life. When we learn to value harmony, listen with patience, and work toward peace, we begin to carry the spirit of Christ into our homes, workplaces, and relationships. Unity becomes more than a meeting principle — it becomes a way of living that reflects God’s heart for His people.

In practical terms, Tradition One means: • We protect the unity and safety of the group • We show up with humility, grace, and respect • We avoid behaviors that divide or distract • We remember that the group’s health strengthens everyone’s recovery • We place Christ — not ego — at the center • We learn to walk in unity with others beyond the meeting

Closing Reflection: Tradition One calls us to remember that our recovery is strengthened when we help protect the unity of the group and when we practice unity in our daily relationships. As we choose love over ego, service over self, and Christ over conflict, we become a living testimony of God’s grace — a community where broken people can find hope, healing, and freedom, and individuals learn to walk in Christ’s love wherever they go.

Tradition Two

“For our groups there is but one authority, Jesus Christ, as He lovingly expresses Himself through the Scriptures and as the Holy Spirit leads the group. Our leaders are but caretakers of God's will. They do not govern.”

Tradition Two reminds us that Christian recovery is not built on human authority, personality, or leadership style — it is built on the Lordship of Jesus Christ. He alone is the Head of the Church, and He alone has the wisdom, compassion, and power to guide a recovery group toward healing and unity.

Scripture makes this clear: “And He is the head of the body, the church.” (Colossians 1:18)

When Christ is recognized as the true Leader, the group remains spiritually healthy. When a person becomes the center, the group becomes fragile, divided, or personality-driven. Tradition Two protects us from that drift by reminding us that leaders are not rulers — they are servants.

God’s Word is our compass: “Your word is a lamp to my feet and a light to my path.” (Psalm 119:105)

A Christ-centered leader does not control the group or impose personal opinions. Instead, they create space for God to work, protect the meeting’s purpose, and help maintain an atmosphere where healing can happen. Their role is stewardship, not ownership. Jesus modeled this perfectly: “Whoever wants to become great among you must be your servant.” (Matthew 20:26)

Leadership in recovery is not about authority — it is about humility, listening, and pointing people back to Christ. When leaders serve with gentleness and integrity, the Holy Spirit is free to guide the group into truth, unity, and freedom. And where the Spirit leads, healing follows: “Where the Spirit of the Lord is, there is freedom.” (2 Corinthians 3:17)

And just as this Tradition keeps Christ at the center of the group, it also reshapes how we follow Him in our personal lives. When we learn to yield to His leadership together, we become more attentive to His guidance in our homes, decisions, and relationships. Instead of relying on our own instincts or trying to control outcomes, we grow in the habit of seeking His direction with humility and trust. His voice becomes the steady influence that shapes how we lead, serve, and respond to others.

In practical terms, Tradition Two means: • We recognize Jesus Christ as the true Leader of every meeting • We allow Scripture and the Holy Spirit to guide our decisions • We choose leaders who serve rather than control • We avoid elevating personalities or relying on human authority • We seek God’s will together with humility and unity • We learn to follow Christ’s leadership in all areas of life

Closing Reflection: Tradition Two calls us to remember that Christ alone is the foundation of our recovery. When we surrender leadership to Him, our groups become places of safety, clarity, and grace — and our lives become expressions of His love. As we follow His example of servant-hearted humility, we create an environment where the Holy Spirit can move freely, bringing healing, unity, and transformation to all who gather, and shaping us into people who reflect Christ wherever we go.

Tradition Three

“The only requirement for membership is the desire to allow the Lord to set us free from our life-controlling problems and seek greater knowledge of His will and purpose in our lives.”

Tradition Three is one of the most grace-filled principles in Christian recovery. It reminds us that the doors of healing must remain wide open — not for the perfect, not for the polished, not for those who “have it together,” but for anyone who desires freedom. A person may arrive broken, angry, confused, ashamed, or unsure of what they believe. None of that disqualifies them. If they desire freedom, they belong.

Jesus Himself set this tone: “All those the Father gives me will come to me, and whoever comes to me I will never drive away.” (John 6:37)

This Tradition protects recovery groups from becoming exclusive, judgmental, or spiritually elitist. It keeps the focus on Christ’s invitation rather than human standards. We are not gatekeepers — we are fellow travelers pointing others toward the One who heals.

God draws near to those who are hurting: “The Lord is close to the brokenhearted and saves those who are crushed in spirit.” (Psalm 34:18)

Tradition Three reminds us that recovery is not about perfection — it is about willingness. A desire for freedom is the spark the Holy Spirit can breathe on. It is the open door through which grace enters. Our job is not to measure someone’s readiness, sincerity, or spiritual maturity. Our job is to welcome them as Christ welcomed us.

And just as this Tradition keeps the doors of the group open wide, it also teaches us how to open our hearts in daily life. When we learn to welcome people without judgment and meet them where they are, we begin to reflect the kindness of Christ in our homes, workplaces, and communities. His grace softens our reactions, broadens our compassion, and helps us see others not by their struggles, but by the hope God has for them.

In practical terms, Tradition Three means: • We welcome anyone who desires freedom in Christ • We do not judge or exclude based on past or present struggles • We create a safe place for honesty and vulnerability • We trust Jesus to do the transforming work • We remember that grace opens the door — not performance • We learn to extend Christlike welcome in all areas of life

Closing Reflection: Tradition Three calls us to embody the radical welcome of Jesus. When we open our hearts and our groups to anyone seeking freedom, we reflect the heart of Christ Himself. In that atmosphere of grace, people discover that they are not alone, that hope is real, and that healing is possible — one honest step at a time. And as we practice this welcome beyond the meeting, we become living witnesses of Christ’s love in a hurting world.

Tradition Four

“Groups shall remain autonomous, except in matters affecting the ministry as a whole.”

Tradition Four honors the beautiful diversity within Christian recovery. Every group has its own personality, rhythm, and culture — and that is a strength, not a weakness. Autonomy allows each group to respond to the needs of its members, to follow the leading of the Holy Spirit, and to express recovery in a way that fits its unique setting.

Scripture encourages this kind of thoughtful care: “Let each of you look not only to his own interests, but also to the interests of others.” (Philippians 2:4)

But autonomy is not independence. Scripture reminds us that we are one body in Christ, connected and interdependent: “So in Christ we, though many, form one body, and each member belongs to all the others.” (Romans 12:5)

This means groups are free to make decisions about their format, structure, and style — as long as those decisions do not harm other groups or the ministry as a whole. Autonomy gives room for creativity, but unity keeps us grounded in Christ.

Paul urges believers to walk in humility and gentleness: “Be completely humble and gentle; be patient, bearing with one another in love.” (Ephesians 4:2)

Tradition Four protects the ministry from confusion, division, and inconsistency. It ensures that no group becomes isolated or begins teaching something contrary to Scripture or the heart of Recovery In Christ. At the same time, it empowers groups to adapt, grow, and serve their communities in ways that are meaningful and effective.

And just as this Tradition helps each group balance freedom with responsibility, it also teaches us how to handle our own choices in daily life. As we learn to honor the needs of others while exercising the freedom Christ gives us, we grow in wisdom and maturity. This balance shows up in our homes, workplaces, and relationships — choosing actions that build up rather than isolate, and making decisions that reflect both personal integrity and genuine care for the people around us.

In practical terms, Tradition Four means: • We honor each group’s unique expression of recovery • We avoid decisions that harm other groups or the ministry • We seek unity while respecting diversity • We remember that Christ is the center of every group • We support one another as members of one body • We learn to balance freedom and responsibility in daily life

Closing Reflection: Tradition Four invites us to embrace both freedom and responsibility. As groups follow the Holy Spirit’s leading, they bring fresh expressions of Christ’s love into their communities. Yet as we remain connected to one another, we protect the unity and integrity of the ministry. When autonomy and unity walk hand in hand, recovery becomes a living testimony of God’s wisdom, grace, and order — and we learn to walk in Christ’s love wherever we go.

Tradition Five

“The groups have but one primary purpose: to carry the message to those who still suffer and are in need of Jesus’ redeeming love, forgiveness, salvation, freedom, and healing.”

Tradition Five brings us back to the heartbeat of Christian recovery: carrying the message of hope in Christ to those who are hurting. Recovery groups can easily drift into debate, socializing, or personal agendas, but this Tradition calls us to stay focused on the mission Jesus gave us — to bring His healing to the broken, the weary, and the lost.

Jesus declared His mission clearly: “Go into all the world and preach the gospel to all creation.” (Mark 16:15)

And the prophet Isaiah foretold the heart of Christ’s ministry: “He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners.” (Isaiah 61:1)

This is the message we carry. Not self-help. Not human wisdom. Not moral improvement. We carry the message of Christ — His power, His grace, His forgiveness, and His ability to transform lives from the inside out. When a group keeps this purpose at the center, everything else falls into place. Meetings stay focused. Sharing remains meaningful. The atmosphere becomes one of compassion, truth, and hope. People who walk in burdened leave encouraged. Those who feel alone discover community. Those who feel hopeless begin to believe that change is possible.

Paul reminds us of the simplicity and power of the gospel: “For I resolved to know nothing while I was with you except Jesus Christ and him crucified.” (1 Corinthians 2:2)

Tradition Five protects us from distractions — from turning recovery into a social club, a debate forum, or a place for personal agendas. It keeps the message clear and the mission strong. And just as this Tradition keeps the group centered on sharing Christ’s hope, it also shapes how we carry that hope into our everyday relationships. As we learn to speak life, offer compassion, and point others toward the freedom we’ve found, our faith becomes something we live rather than something we only talk about. The message of Christ begins to flow through simple acts of kindness, honest conversations, and the quiet steadiness of a changed life.

In practical terms, Tradition Five means: • We focus on sharing Christ’s healing power • We avoid distractions that dilute the message • We support the suffering with compassion and truth • We trust God to bring freedom and transformation • We remember that our purpose is to carry hope, not fix people • We learn to share Christ’s love in our daily relationships

Closing Reflection: Tradition Five calls us to stay centered on the mission Jesus gave us. When we carry His message with humility and love, we become instruments of His healing. As we point others to Christ — the true source of freedom — we participate in the sacred work of restoring lives, renewing hope, and shining light into places of deep darkness. And as we carry this message beyond the meeting, we become living witnesses of Christ’s redeeming love in a world desperate for hope.

Tradition Six

“The groups should never endorse, finance, or lend their name to any outside enterprise, lest problems of money, prestige, or prosperity divert us from our primary purpose.”

Tradition Six protects the ministry from distractions, entanglements, and influences that can quietly pull a group away from its true mission. When a recovery group becomes tied to outside causes, organizations, or agendas — even good ones — the message of Christ can become diluted, distorted, or overshadowed.

Jesus warned about divided loyalty: “No one can serve two masters.” (Matthew 6:24)

This Tradition reminds us that our purpose is singular: to carry the message of Christ’s healing power. When a group endorses outside enterprises, it risks confusing that purpose. People may begin to associate the ministry with political causes, social movements, businesses, or personalities rather than with Jesus Himself. Paul emphasized the importance of staying focused:

“For I resolved to know nothing while I was with you except Jesus Christ and him crucified.” (1 Corinthians 2:2)

Tradition Six keeps the ministry free from conflicts of interest. It protects groups from being pressured, influenced, or swayed by outside expectations. It also prevents the Recovery In Christ name from being used in ways that could harm the ministry’s reputation or mission. When we avoid endorsements and outside entanglements, we preserve the clarity, purity, and simplicity of the gospel message. Our meetings remain safe places where the focus is Christ alone — not money, property, prestige, or outside agendas.

And just as this Tradition keeps the group free from distractions and outside pressures, it also teaches us how to guard our own hearts in daily life. When we learn to recognize the things that pull our attention away from Christ — whether it’s approval, possessions, or the desire to please others — we become more intentional about choosing what truly matters. This kind of focus helps us walk with clearer priorities, healthier boundaries, and a deeper sense of purpose in our relationships and responsibilities.

In practical terms, Tradition Six means: • We avoid endorsing outside causes or organizations • We keep Christ as the sole focus of our message • We protect the ministry from conflicts of interest • We guard against distractions rooted in money, property, or prestige • We maintain the integrity and clarity of our mission • We learn to keep Christ first in all areas of life

Closing Reflection: Tradition Six calls us to guard the purity of our purpose. When we refuse to attach the ministry to outside enterprises, we keep the message of Christ front and center. In that simplicity, people encounter the freedom, healing, and hope that only Jesus can give. And as we practice this focus in our daily lives, we learn to walk with undivided hearts — following Christ with clarity, integrity, and love.

Tradition Seven

“Groups should be fully self-supporting, declining outside contributions.”

Tradition Seven protects the spiritual integrity, independence, and purity of Christian recovery groups. When a group supports itself, it remains free from outside influence, pressure, or expectations. No organization, donor, or individual can shape the message, control the direction, or interfere with the work God is doing.

Scripture affirms the value of taking responsibility for the ministry God entrusts to us: “Each one should carry their own load.” (Galatians 6:5) “Each one must give as he has decided in his heart... for God loves a cheerful giver.” (2 Corinthians 9:7)

Self-support is not about money — it is about spiritual ownership. When members contribute what they can, the group becomes a shared work of grace. Everyone participates. Everyone invests. Everyone has a stake in the health and future of the ministry. Paul modeled this principle in his own life: “We worked night and day... so that we would not be a burden to any of you.” (1 Thessalonians 2:9)

By declining outside contributions, groups avoid the subtle dangers of dependency, obligation, or divided loyalty. Outside funding can come with strings attached — expectations, influence, or pressure to change the message. Tradition Seven ensures that the only influence on the group is the Holy Spirit. When we support our groups with willing hearts, we protect the purity of the message and the freedom of the Spirit’s work.

And just as this Tradition teaches the group to take responsibility for its own well-being, it also shapes how we handle what God has entrusted to us personally. As we learn to give freely, manage wisely, and live with gratitude, we begin to see our resources — time, energy, finances, and gifts — as opportunities to honor Christ. This kind of stewardship strengthens our character and helps us approach our daily responsibilities with a spirit of generosity and trust.

In practical terms, Tradition Seven means: • We support our group through voluntary giving • We decline outside financial contributions • We avoid obligations that could influence our message • We take responsibility for the ministry God has entrusted to us • We cultivate gratitude, unity, and shared ownership • We learn to steward our resources faithfully in daily life

Closing Reflection: Tradition Seven invites us to trust God as our Provider and to take responsibility for the ministry He has given us. When we support our groups with willing hearts, we protect the purity of the message and the freedom of the Spirit’s work. And as we practice this stewardship in our daily lives, we grow in gratitude, maturity, and faith — discovering that God supplies every need through the faithful generosity of His people.

Tradition Eight

“Groups should remain forever non-professional, although we may hire special workers.”

Tradition Eight protects the heart of Christian recovery by keeping the ministry grounded in humility, service, and shared responsibility. Recovery is not a professional service — it is a spiritual fellowship where broken people help one another find freedom in Christ. No degrees, credentials, or titles are required to offer hope, encouragement, or truth.

Jesus taught this posture of freely given grace: “Freely you have received; freely give.” (Matthew 10:8)

Paul reminds us that God works through ordinary people: “But we have this treasure in jars of clay to show that this all-surpassing power is from God and not from us.” (2 Corinthians 4:7)

This Tradition ensures that recovery groups never become counseling centers, therapy clinics, or professional programs. The power of recovery does not come from human expertise — it comes from the Holy Spirit working through surrendered hearts. At the same time, Tradition Eight recognizes that certain tasks within the broader ministry may require trained workers — administrative staff, technical support, or specialized roles that help the ministry function smoothly. These workers support the mission, but they do not replace the spiritual fellowship that defines recovery.

Jesus modeled servant-hearted ministry: “The Son of Man did not come to be served, but to serve.” (Matthew 20:28)

When groups remain non-professional, they stay accessible, welcoming, and free from hierarchy. No one is elevated above another. No one is seen as the “expert.” We are all equal at the foot of the cross, and we all depend on Christ for healing.

And just as this Tradition keeps the group grounded in humble, Spirit-led service, it also shapes how we approach our roles and responsibilities in everyday life. As we learn to serve without needing titles, recognition, or expertise, we begin to carry a quieter confidence into our homes, workplaces, and relationships. Christ teaches us that influence flows from character, not credentials — and this perspective helps us show up with gentleness, sincerity, and a willingness to help wherever we’re needed.

In practical terms, Tradition Eight means: • We keep recovery groups non-professional and spiritually focused • We rely on Christ, not credentials, for healing • We allow service centers to employ workers when needed • We avoid turning meetings into counseling or therapy sessions • We maintain humility, equality, and shared responsibility • We learn to serve others with Christlike humility in daily life

Closing Reflection: Tradition Eight reminds us that the power of recovery lies not in professionalism but in the presence of Christ. When we serve one another with humility and love, the Holy Spirit moves freely. By keeping our groups simple, spiritual, and non-professional, we create a space where anyone — regardless of background — can encounter the healing grace of Jesus. And as we carry this posture into our daily lives, we become living reflections of Christ’s servant-hearted love.

Tradition Nine

“Groups ought never to be organized, though we may create service boards responsible directly to those they serve.”

Tradition Nine protects the spiritual simplicity and relational warmth of Christian recovery. Recovery groups are not meant to become rigid institutions, hierarchical systems, or tightly controlled organizations. They are living fellowships — gatherings of people seeking Christ together, guided by the Holy Spirit rather than by bureaucracy.

Jesus taught that true greatness is found in humility and service: “The greatest among you will be your servant.” (Matthew 23:11)

This Tradition reminds us that recovery groups function best when they remain flexible, Spirit-led, and relational. Meetings are not governed by rules, titles, or structures. Instead, they are shaped by shared purpose, mutual respect, and Christ-centered unity. At the same time, Tradition Nine recognizes that certain practical tasks — coordinating events, managing resources, supporting multiple groups, or maintaining ministry operations — may require organized service bodies. These boards or committees exist not to govern, but to serve.

Paul emphasized the value of orderly service: “But everything should be done in a fitting and orderly way.” (1 Corinthians 14:40)

Service boards help maintain order without controlling the spiritual life of the groups. They handle logistics so that meetings can remain focused on recovery, Scripture, and the presence of Christ. When structure serves the group — rather than the group serving the structure — the ministry remains healthy, simple, and Spirit-directed.

And just as this Tradition helps the group stay simple and Spirit-led, it also teaches us how to approach our own responsibilities with a healthy balance of initiative and humility. As we learn to serve without trying to control and to contribute without taking over, we become steadier and more gracious in our daily relationships. This posture helps us support others in ways that strengthen rather than overshadow, creating space for Christ to work through everyone involved.

In practical terms, Tradition Nine means: • We keep recovery groups simple, spiritual, and relational • We avoid rigid structures that hinder the Holy Spirit’s work • We create service boards only when needed for practical support • We ensure committees remain accountable to the groups they serve • We prioritize humility, service, and shared responsibility • We learn to serve others with Christlike humility in daily life

Closing Reflection: Tradition Nine invites us to embrace simplicity while honoring the need for practical support. When groups remain free from unnecessary organization, the Holy Spirit moves with greater freedom. And when service boards operate with humility and accountability, they strengthen the ministry without overshadowing it. As we carry this posture into our daily lives, we learn to serve others with the same humility and love that Christ has shown us.

Tradition Ten

“Groups have no opinions on outside issues; hence our name ought never be drawn into public controversy.”

Tradition Ten protects Christian recovery groups from being pulled into debates, divisions, and controversies that distract from their true purpose. In a world filled with arguments, opinions, and endless conflict, this Tradition keeps the focus on Christ and His healing work. When a group stays centered on Jesus, it becomes a refuge — a place where people can breathe, heal, and grow without the pressure of taking sides.

Scripture warns us about the dangers of unnecessary disputes: “Have nothing to do with foolish, ignorant controversies; you know that they breed quarrels.” (2 Timothy 2:23)

This Tradition reminds us that recovery groups are not platforms for political views, social debates, or personal crusades. They are not arenas for arguing, persuading, or promoting causes. When outside issues enter the meeting, unity is threatened, and the message of Christ becomes overshadowed. Paul urged believers to avoid distractions that divide: “Make every effort to keep the unity of the Spirit through the bond of peace.” (Ephesians 4:3)

By refusing to take positions on outside issues, groups protect their spiritual atmosphere. People from different backgrounds, beliefs, and experiences can sit together, share honestly, and seek Christ without fear of judgment or pressure. The group remains a safe place for the suffering — not a battleground for opinions.

And just as this Tradition protects the group, it also shapes the way we live beyond the meeting. Christ teaches us to walk with discernment, to avoid being pulled into arguments that steal our peace, and to let His gentleness guide our responses. When we learn to stay centered on Him, we become calmer, wiser, and less reactive — at home, at work, in church, and in every relationship. Instead of fueling conflict, we become people who bring steadiness and grace into tense situations.

In practical terms, Tradition Ten means: • We avoid taking positions on political or social issues • We protect the group from debates and divisions • We keep Christ and recovery as our central focus • We refuse to let outside controversies enter the meeting • We maintain unity by choosing peace over argument • We learn to walk in wisdom and restraint in daily life

Closing Reflection: Tradition Ten invites us to guard the unity and peace of our recovery groups by refusing to be drawn into outside controversies. When we keep our focus on Christ, we create a sanctuary where healing can flourish. And as we practice this discipline in our daily lives, we become people who bring peace into a divided world — reflecting the calm, steady love of Jesus wherever we go.

Tradition Eleven

“Our public relations policy is based on attraction rather than promotion; we need always to maintain personal anonymity at the level of press, radio, and television.”

Tradition Eleven protects the humility, integrity, and spiritual focus of Christian recovery. The message of Christ spreads most powerfully through transformed lives, not through self-promotion or publicity campaigns. When people see genuine change, hope, and freedom in someone’s life, they are drawn to the Source of that transformation — Jesus Himself.

Scripture reminds us that our lives are the testimony: “Let your light shine before others, that they may see your good deeds and glorify your Father in heaven.” (Matthew 5:16)

This Tradition teaches us that recovery grows best through quiet faithfulness, not through advertising or personal spotlight. We do not elevate individuals as “success stories,” nor do we use the media to promote personalities. Christ is the center, and He alone receives the glory. Paul expressed this beautifully: “For we do not preach ourselves, but Jesus Christ as Lord.” (2 Corinthians 4:5)

Anonymity at the public level protects both the ministry and the individual. It prevents pride, comparison, and the temptation to build a platform on one’s recovery. It also shields those who are still healing from unwanted attention or pressure. By keeping the focus on Christ rather than on individuals, the ministry remains spiritually healthy and unified.

At the same time, Tradition Eleven does not forbid personal testimony. Sharing what Christ has done in our lives is a powerful part of recovery — but it is shared person-to-person, not as public promotion. Our stories point to Jesus, not to ourselves.

And just as this Tradition protects the group, it also shapes the individual. It teaches us to live quietly, sincerely, and authentically — letting Christ’s work speak for itself. Instead of trying to impress others or draw attention, we learn to walk in humility. Our character becomes the message. Our peace becomes the invitation. Our transformation becomes the testimony that draws others toward hope.

In practical terms, Tradition Eleven means: • We let Christ’s work in our lives speak louder than promotion • We avoid using media to elevate individuals or the ministry • We protect anonymity at the public level • We share our stories personally, not as publicity • We keep the focus on Jesus, not on personalities • We learn to live with humility and authenticity in daily life

Closing Reflection: Tradition Eleven invites us to trust the quiet power of Christ at work within us. When we live humbly and let our transformation speak for itself, people are drawn to the hope they see — not because we promote ourselves, but because Christ shines through us. In a world obsessed with image and attention, this Tradition calls us to a different way: a life that quietly reflects the grace, humility, and beauty of Jesus.

Tradition Twelve

“Anonymity (unconditional love) is the spiritual foundation of all our traditions, ever reminding us to place principles before personalities.”

Tradition Twelve brings us to the heart posture that makes Christian recovery possible: humility. Anonymity is not about hiding — it is about remembering who the true Healer is. When we place principles before personalities, we keep Christ at the center and protect the group from ego, comparison, and the subtle pull of self-importance.

Scripture calls us to this way of life: “Humble yourselves before the Lord, and he will lift you up.” (James 4:10)

Anonymity reminds us that recovery is not built on strong personalities, gifted leaders, or impressive testimonies. It is built on Christ’s grace working through ordinary people. When we resist the temptation to elevate ourselves or others, the group remains a safe, equal, welcoming place for anyone seeking freedom.

Paul modeled this humility: “For what we preach is not ourselves, but Jesus Christ as Lord.” (2 Corinthians 4:5)

Tradition Twelve protects the ministry from becoming personality-driven. It prevents cliques, favoritism, and the unhealthy influence that can arise when certain individuals become the “face” of recovery. Instead, it keeps the focus on shared principles — honesty, grace, unity, service, and Christ-centered love. When these principles guide us, the group becomes a place where God’s presence is honored and His healing work can flourish.

This Tradition also guards the individual. It frees us from the pressure to perform, impress, or maintain an image. We don’t have to be the “strong one,” the “spiritual one,” or the “example.” We simply show up as we are, trusting Christ to work in and through us. Humility becomes a refuge, not a burden.

And beyond the meeting, Tradition Twelve shapes the way we carry ourselves in the world. It teaches us to walk gently, to listen more than we speak, and to let Christ’s character shine through our actions rather than our self-promotion. We learn to value faithfulness over recognition, integrity over attention, and service over status.

In practical terms, Tradition Twelve means: • We keep Christ — not personalities — at the center • We avoid elevating individuals or creating “stars” in recovery • We practice humility and equality within the group • We protect anonymity as an act of spiritual stewardship • We let principles guide our decisions, not ego or preference • We learn to walk with quiet integrity in daily life

Closing Reflection: Tradition Twelve invites us into a life shaped by humility, grace, and Christlike character. When we place principles before personalities, we create a community where God’s love can be seen clearly and where every person — no matter their past — can find a place to heal. As we carry this spirit into our daily lives, we become people who reflect Jesus not through self-promotion, but through the quiet, steady witness of a transformed heart.

Summary - Unconditional Love

“The greatest of these is love.” (1 Corinthians 13:13)

Unconditional love is the thread that weaves through every Tradition, every meeting, every act of service, and every step of recovery. It is the love of Christ — patient, kind, sacrificial, and steadfast — that makes healing possible. Without love, recovery becomes a set of rules. With love, it becomes a journey of grace.

Jesus set the standard for us:

“A new command I give you: Love one another. As I have loved you, so you must love one another.” (John 13:34)

This is not a suggestion. It is the foundation of Christian community. Christ’s love is not based on performance, perfection, or worthiness. It is freely given, relentlessly faithful, and powerful enough to transform even the most wounded heart.

Unconditional love is what welcomes the newcomer without judgment. It is what keeps long-timers humble and grateful. It is what restores unity when conflict arises. It is what protects the group from pride, division, and distraction. It is what reminds us that we are all equal at the foot of the cross.

Paul describes this love with breathtaking clarity:

“Love bears all things, believes all things, hopes all things, endures all things.” (1 Corinthians 13:7)

This is the love that sustains recovery. It is the love that gives us courage to be honest, strength to forgive, and humility to grow. It is the love that binds us together as brothers and sisters in Christ, walking a shared path toward freedom.

Unconditional love is not passive — it is active. It shows up. It listens. It serves. It forgives. It protects. It perseveres. And it always points back to Jesus, the One who loved us first and loves us still.

In practical terms, unconditional love means:

- We welcome without judgment
- We forgive freely and often
- We speak truth with gentleness and grace
- We serve one another with humility
- We reflect the heart of Christ in all we do

Closing Reflection: Unconditional love is the heartbeat of recovery. It is the atmosphere in which healing happens, the soil in which spiritual growth takes root, and the light that guides us forward. As we practice this love — imperfectly but sincerely — we become living testimonies of Christ’s grace. And in that grace, we discover the freedom, unity, and hope that only Jesus can give.

12 Traditions — Scripture Meditations

Tradition One — Unity & Humility

- Romans 12:16
- Philippians 2:1–2
- Colossians 3:12–14
- 1 Peter 3:8
- John 13:34–35
- Romans 14:19
- Psalm 133:3

Tradition Two — Christ's Authority & Servant Leadership

- John 10:27
- James 3:13
- 1 Peter 5:2–3
- Proverbs 11:14
- Galatians 5:25
- Hebrews 13:20–21
- Matthew 23:11–12

Tradition Three — Grace, Welcome & Belonging

- Romans 15:7
- Isaiah 55:1
- Matthew 11:28
- Luke 15:1–2
- Revelation 22:17
- Ephesians 2:13–19
- John 8:12

Tradition Four — Autonomy & Shared Responsibility

- 1 Corinthians 12:4–7
- Romans 14:12–13
- Galatians 6:2
- Ephesians 4:15–16
- Proverbs 15:22
- 1 Thessalonians 5:11
- Philippians 2:3–4

Tradition Five — Carrying the Message of Christ

- Romans 10:14–15
- 2 Corinthians 5:18–20
- Matthew 9:12–13
- Luke 4:18
- Acts 20:24
- 1 Peter 3:15
- Psalm 40:1–3

Tradition Six — Purity of Purpose

- 2 Timothy 2:4
- Matthew 6:33
- 1 John 5:21
- Proverbs 4:25–27
- Galatians 1:10
- 2 Corinthians 11:3
- Colossians 2:8

Tradition Seven — Self-Support & Stewardship

- 1 Corinthians 16:2
- Proverbs 3:9
- Luke 16:10–11
- 2 Corinthians 8:12
- Acts 20:35
- Philippians 4:18–19
- 1 Timothy 6:6–8

Tradition Eight — Non-Professional, Spirit-Led Service

- 1 Corinthians 1:26–29
- 1 Peter 4:10–11
- Romans 12:4–8
- Matthew 20:26–28
- 2 Corinthians 3:5–6
- Galatians 6:9–10
- Acts 4:13

Tradition Nine — Simplicity & Servant Structure

- Titus 1:7–9
- 1 Corinthians 14:40
- Mark 10:43–45
- Philippians 2:5–7
- Acts 6:1–4
- Romans 12:10
- Hebrews 6:10

Tradition Ten — Staying Above Controversy

- Proverbs 17:14
- Titus 3:9
- James 1:19–20
- Romans 14:1
- 1 Timothy 6:20–21
- 2 Corinthians 10:5
- Psalm 141:3

Tradition Eleven — Attraction, Not Promotion

- 1 Thessalonians 4:11–12
- Matthew 5:14–16
- 1 Peter 2:12
- Proverbs 27:2
- Colossians 4:5
- Philippians 2:14–15
- Micah 6:8

Tradition Twelve — Anonymity, Love & Spiritual Foundation

- 1 Corinthians 13:4–7
- Matthew 6:1–4
- Galatians 5:22–23
- Romans 12:9–10
- Ephesians 4:1–3
- Colossians 3:15
- John 15:12–13

This image shows a full page of blank, lined paper. It features approximately 28 horizontal black lines spaced evenly across the page, typical of standard notebook paper. The lines are thin and extend from the left edge to the right edge. There is no handwriting or other markings on the page.



Recovery In Christ Ministries, Inc.
560 NE 130th Court
Silver Springs, Florida 34488-3720