**Strathclyde Inclusive Recovery Church**

**Core Values & Principles**

Reviewed 202311

Recovery Church seeks to use the principles and experience of the 12 Steps and 12 Traditions (appendix A) to help people connect more with God or their Higher Power, find Recovery and build communities and to dovetail the gifts and assets of the 12 Steps and the 12 Traditions with the gifts and assets the Church can offer.

Recovery Church seeks to create bridges between the 12 Steps community programme of Recovery and the practices and purpose of Church, sharing the Good News which was at the core origin of the 12 Steps programme. Theologians like Richard Rohr[[1]](#footnote-1) has shown the relevance and deep connections between the Good News and the 12 Steps.

We seek to use the gifts and assets of those in the community for the benefit of the community and to share the message to other people struggling with their addiction.

There is a culture of celebration, honesty and mutual support with the biblical ethos of loving kindness without judgement,

The hosting denomination holds the space as a ‘safe container’ which ensures Safeguarding and that other policies are in place to protect all those involved.

The Recovery Church is not engaged in proselytism and embraces all denominations, faiths and none but openly affirms its Christian ethos and tradition.

The Recovery Church:

1. Is using the 12 steps & 12 Traditions methods
2. Is inclusive of any identity, belief and background
3. Works towards being financially self-supporting - (7th tradition)
4. Promotes co-ownership – all serve and move away from ‘expert-led’ model.
5. Leaders ensure the community ‘container’ is a safe space. The community includes all those who suffer from addictions including family, friends and allies[[2]](#footnote-2).
6. Applies Safeguarding principles and policies which are essential from the outset
7. Considers the space to be a ‘brave space’ and seeks to be as safe as possible but acknowledges that it will not always be a ‘Safe Space’
8. Commits to train and mentor for indigenous leaders from the outset including mentoring
9. Commits to offer spiritual support to 12 steps fellowship and any organisation offering pathways to recovery.
10. Commits to empathy, love and compassion as offered by recovery coaching
11. Commits to be an empowering community of empowered people
12. Is a learning community
13. Is a serving community
14. Is community decision-making – using the model of Group Conscience[[3]](#footnote-3)

**Appendix A**

**The 12 Steps**

source: www.aa.org

1. We admitted we were powerless over alcohol—that our lives had become unmanageable.
2. Came to believe that a Power greater than ourselves could restore us to sanity.
3. Made a decision to turn our will and our lives over to the care of God as we understood Him.
4. Made a searching and fearless moral inventory of ourselves.
5. Admitted to God, to ourselves, and to another human being the exact nature of our wrongdoings.
6. Were entirely ready to have God remove all these defects of character.
7. Humbly asked Him to remove our shortcomings.
8. Made a list of all persons we had harmed, and became willing to make amends to them all.
9. Made direct amends to such people wherever possible, except when to do so would injure them or others.
10. Continued to take personal inventory and when we were wrong promptly admitted it.
11. Sought through prayer and meditation to improve our conscious contact with God as we understood Him, praying only for knowledge of His will for us and the power to carry that out.
12. Having had a spiritual awakening as the result of these steps, we tried to carry this message to alcoholics and to practice these principles in all our affairs.

**12 Traditions**

1. Our common welfare should come first; personal recovery depends upon A.A. unity.

2. For our group purpose there is but one ultimate authority — a loving God as He may express Himself in our group conscience. Our leaders are but trusted servants; they do not govern.

3. The only requirement for A.A. membership is a desire to stop drinking.

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

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

6. An A.A. group ought never endorse, finance, or lend the A.A. name to any related facility or outside enterprise, lest problems of money, property, and prestige divert us from our primary purpose.

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

8. Alcoholics Anonymous should remain forever non-professional, but our service centers may employ special workers.

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

10. Alcoholics Anonymous has no opinion on outside issues; hence the A.A. name ought never be drawn into public controversy.

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

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

1. Richard Rhor ‘Breathing under water’, 2011 [↑](#footnote-ref-1)
2. Some Recovery Church activities including services cannot include friends and family to attend for 2 reasons (1) it may be triggering to family and friends and (2) it would limit how ‘brave’ and ‘safe’ the space is for those struggling with addiction. [↑](#footnote-ref-2)
3. <https://www.aa.org/sites/default/files/literature/p-16_0723.pdf> - p.28 [↑](#footnote-ref-3)