

CATALOGUE OF DIVERSE MEETING FORMATS

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1 Preface

Meeting Formats (other than the one in the S.L.A.A. Basic Text) are non-Conference Approved Literature.

COMPILED BY THE CONFERENCE DIVERSITY COMMITTEE

Conference Diversity Committee c/o F.W.S.

To honor and support diverse groups in S.L.A.A., the Conference Diversity Committee (CDC) compiled a catalog of various meeting formats. Examples include meetings devoted to sexual or emotional anorexia, healthy relationships, and women. Groups in Buenos Aires use a format that includes a group inventory at the end of the meeting to check whether or not members used appropriate language in their sharing.

The formats sent in response to our survey are compiled in this catalogue. They are available to individuals, groups and intergroups through F.W.S. We did not edit these formats and they do not reflect the opinion of S.L.A.A. or the Conference.

If you are aware of any specialty meetings or different meeting formats in your area, please send them to the Conference Diversity Committee in order for others to benefit from your city's experience. Although electronic media is preferred, we welcome hard copies as well. We can add them to this catalogue which also will be on the S.L.A.A. website www.slaafws.org under the C.D.C. link. If you can translate these diverse formats into your language and make them available to include on our website, we would greatly appreciate it.

Please send your specialty formats to FWS either by e-mail

slaafws@slaafws.org or by regular mail to:

Conference Diversity Committee

c/o F.W.S.

Fellowship-Wide Services
1550 NE Loop 410, Ste 118
San Antonio, TX 78209

Thank you for your consideration!!

Sincerely,

The Conference Diversity Committee

2 Other Helpful Resources:

1) Cross-talk Statements

2) List of different meeting formats available from individual groups

-people of color (California)

-gay, lesbian and bisexual (Rio de Janeiro)

-eleventh step (markslaa@yahoo.com)

-oldtimers (California)

-newcomers (California)

-withdrawal meeting (N.Y.C.)

-"how to break your addiction to a person" meeting (N.Y.C.)

-meeting inventory at the end of each meeting (slaargentina@yahoo.com.ar)

3 C.D.C. Mission Statement

The Conference Diversity Committee (C.D.C.) is a group of ABM/C delegates and individual members of Sex and Love Addicts Anonymous interested in the following goals:

- 1) representing and honoring the considerable diversity of patterns and forms of sex and love addiction inside and outside S.L.A.A., including romance addiction and anorexia.
- 2) honoring and helping diverse groups within S.L.A.A. get their needs met in the Fellowship.
- 3) supporting groups in creating formats to carry their message to other sex and love addicts. Some possibilities include formats to honor spiritual diversity, step meetings, eleventh step meetings, and so on.
- 4) carrying the S.L.A.A. message to broader groups of people in our countries and to other countries.

4 CATALOGUE PROJECT PURPOSE STATEMENT

To honor and support diverse groups in S.L.A.A., the Conference Diversity Committee (C.D.C.) is compiling a catalog of various meeting formats. Examples include meetings devoted to sexual or emotional anorexia, the eleventh step, gay and lesbian members, healthy relationships, battered women, young people, and bisexual members. Another example is a format that includes a group inventory at the end of the meeting to check whether or not members used appropriate language in their sharing.

We will gather these formats and make them available to local intergroups. The CDC will then select the best examples in each category and print a catalog of diverse meeting formats. We ask the meetings for permission to edit or combine with formats from other meetings to achieve the best representation of a particular type of meeting. The catalog will also include contact persons knowledgeable about the format to explain or answer questions about how the meeting works.

5 Catalog of meeting formats

5.1 SLAA First Step Meeting

OPENING

Welcome to the First Step Meeting of Sex and Love Addicts Anonymous. My name is _____, and I'm a sex and love addict.

Let's begin with a moment of silence followed by the Serenity Prayer.

God, grant me the serenity to accept the things I cannot change, The courage to change the things I can,

And the wisdom to know the difference:

SLAA Preamble

Sex and Love Addicts Anonymous is a Twelve Step, Twelve Tradition oriented fellowship based on the model pioneered by Alcoholics Anonymous.

The only qualification. for SLAA membership is a desire to stop living out a pattern of sex and love addiction. SLAA is supported entirely through contribution of its membership and is free to all who need it.

To counter the destructive consequences of sex and love addiction, we draw on five major resources;

1. Our willingness to stop acting out in our own personal bottom-line addictive behavior on a daily basis.
2. Our capacity to reach out for the supportive fellowship within SLAA
3. Our practice of the Twelve Step program of recovery to achieve sexual and emotional sobriety.
4. Our giving back to the SLAA community what continue to freely receive.
5. Our developing a relationship with a Power greater than ourselves which can guide and sustain us in recovery.

As a fellowship, SLAA is not affiliated with any other organization, movements, or causes, either religious or secular.

We are, however, united in a common focus: dealing with our addictive sexual and emotional behavior. We find a common denominator in our obsessive/compulsive patterns that renders any personal differences of sexual or gender orientation irrelevant.

We need protect with special care the anonymity of every SL AA member. Additionally we try to avoid drawing undue attention to SLAA as a whole from the public media. ,

On behalf of SLAA, we welcome all newcomers to this meeting. Are there any newcomers present? Would you like to give us your first name? [Give a newcomer's packet.] There will be time during the getting current portion of the meeting to answer any questions you may have. We will be circulating a phone list.

5.2 The Serenity Prayer – full version

GOD, grant me the serenity
to accept the things
I cannot change,
courage to change the
things I can, and the
wisdom to know the difference.

Living ONE DAY AT A TIME;
Enjoying one moment at a time;
accepting hardship as the
pathway to peace.

Taking, as He did, this
sinful world as it is,
not as I would have it.

Trusting that He will make
all things right if I
surrender to His Will;
That I may be reasonably happy
in this life, and supremely
happy with Him forever in
the next.
Amen

Reinhold Neibuhr-1926

5.3 S.L.A.A. 12 Characteristics Leader Format

Hello, My name is _____ and I am a Sex and Love Addict

Welcome to the regular Tuesday night meeting of Sex & Love Addicts Anonymous. If you have a cell phone or pager, please turn it off at this time.

Please join me in a moment of silence for the addicts who still suffer followed by the Serenity Prayer.

I have asked _____ to read the S.L.A.A. Preamble.

More about this [meeting](#). [S.L.A.A. is](#) very protective of the anonymity of its members. Accordingly,

Meetings are normally closed to outsiders and those who are merely curious. However, anyone who fears they may have this problem will be welcome, as long as the anonymity of those persons attending the meeting is respected.

Newcomers are encouraged to save questions for the end of the meeting. There is a meeting schedule on the literature table. And the brochures cost one dollar each. If you are a newcomer, you are welcome to a free "Welcome Pamphlet." the SLAA big book is sixteen dollars. Please help your self to a phone list. AT _____, we will break for announcements and our seventh tradition.

Will the person I have asked, please read: "The Twelve Steps?" (Page 67, SLAA Book)

Let's take a moment to introduce ourselves, stating first name only, your addiction, if you wish, and a short statement of how you are feeling today: If you are a newcomer to the program or this meeting, please let us know so that we may get to know you better.

(My name is _____ I am a Sex and Love Addict and I am feeling _____)

We will now read the Twelve Characteristics of Sex 7 Love Addicts Anonymous, passing the sheet around d so that all might read from it.

The weekly characteristic is number _____. (Check with the secretary for the current characteristic in number order.)

The floor is now open for sharing on this characteristic and/or getting current. There is no cross talk and no explicit language. We will close this portion of the meeting on or before _____ PM.

{Read At 7:50} Now we will have announcement and our seventh tradition, which states that we are self-supporting through our own contributions, which also benefit San Diego county Intergroup and worldwide activities. (Basket goes around the room...)

Are there any SLAA announcements? Are there any non-SLAA announcements?

Our fifth tradition states that, "Each group has but one primary purpose-to carry its message of sex and love addiction to the addict who still suffers." For newcomers or those interested in being sponsored, we would like to acknowledge those persons available to be sponsors. A sponsor is someone who will support you as you work through the 12 steps.

Who is available to be a sponsor? Who would like to speak with newcomers?

Close with Serenity Prayer.

5.4 The Promises

If you have decided to follow the suggestions in this program a new life will begin to unfold within you. Along with this new life are promises that will guide and sustain you. They are manifested among us sometimes quickly, sometimes slowly.

These are the promises we in this S.L.A.A. group have found:

1. We will regain control of our lives.
2. We will begin to feel dignity and respect for ourselves.
3. The loneliness will subside and we will begin to enjoy being alone.
4. We will no longer be plagued by an unceasing sense of longing.
5. In the company of family and friends, we will be with them in body and mind.
6. We will pursue interests and activities that we desire for ourselves.
7. Love will be a committed, thoughtful decision rather than a feeling by which we are overwhelmed.
8. We will love and accept ourselves.
9. We will relate to others from a state of wholeness.
10. We will extend ourselves for the purpose of nurturing our own or another's spiritual growth.
11. We will make peace with our past and make amends to those we have hurt.
12. We will be thankful for what has been given us, what has been taken away, and what has been left behind.

5.5 The WE Meeting Format (Withdrawal Experience)

S.L.A.A Handbook; Chapter Study "The Withdrawal Experience"

Welcome to the SLAA Handbook "Withdrawal Experience" chapter study. My name is.....I am a sex and love addict and the Secretary of this meeting. I will now hand the meeting over to.....to chair tonight's meeting.

Chairperson: Welcome. My name is..... I am a sex and love addict and the leader for this meeting. Would you please join me in the Serenity Prayer....

God grant me the serenity to accept the things I cannot change.

The courage to change the things I can

and the wisdom to know the difference

Optional - (Thy will, not mine, be done)

Sex and Love Addicts Anonymous is a 12 step, 12 tradition oriented fellowship based on the model pioneered by Alcoholics Anonymous. We welcome everyone who wants to stop acting-out compulsively towards sex and relationships. There are no dues or fees for members. We are self-supporting through our own contributions, neither soliciting, or accepting outside donations. SLAA is not affiliated with any public or private organisation, political movement, ideology or religious doctrine; we take no position on outside issues.

Our primary purpose is to abstain from sex and love addiction and to carry the message of recovery to those who still suffer. We find a common denominator in our obsessive/compulsive patterns, that renders personal differences of sexual or gender orientation irrelevant.

We need protect with care the anonymity of every SLAA member. Additionally, we try to avoid drawing undue attention to SLAA as a whole from the public media.

This meeting is devoted to The Withdrawal Experience, a process sex and love addicts go through following a decision to break the addictive pattern. It may bring a variety of symptoms which must be waited out. This is more tolerable in the company of other SLAA members. Symptoms as painful as withdrawal from drugs or alcohol are common. Intense longing and anxiety emerge and fear, suicidal thoughts, or obsession with sickness, aging and death occur. Depression and loss, anger and denial may all occur in various combinations.

Is there anybody here for the first time? Please give us your first name only, so that we may get to know you.

NEWCOMERS RESPONSE

Chairperson cont....

We will now begin tonight's reading. We ask each person chosen by the leader to read a paragraph from "The Withdrawal Experience" and share from the reading. As this meeting is a chapter study, we ask that each speaker share about their withdrawal experience. Getting current is encouraged at this meeting. Members with 7 days or more of bottom-line sobriety can share.

Speakers will share for 3 minutes with an additional two minutes to wind-up. A share is an experience that has helped us grow or given us a new sense of awareness.

CHAIRPERSON INVITES SPEAKERS

AT 7:15 THE CHAIRPERSON WILL ASK SOMEONE TO READ "How it Works"

Chairperson cont...

We will now continue to share....

AT 8:10 THE CHAIRPERSON ASKS...

Would all available sponsors please stand, state the length of your sobriety and to what level you are able to sponsor.

Is there anyone who has a burning desire to share. (two shares only)

That brings us to the close of this chapter study and I will now hand the meeting back to the secretary.

Secretary:

Our seventh tradition tells us that we must be self supporting through our own contributions. The money collected goes to support this meeting and its expenses as well as reaching out to the other meetings, members and levels of the SLAA organisation to help spread the message that is recovery from sex and love addiction. We ask that newcomers refrain from contributing and purchase literature instead.

Would someone please read the "Signs of Recovery".

Does anyone require a lift after the meeting.

Could we have a volunteer to call newcomers? Newcomers if you'd like a call see..... after the meeting.

Could we have a volunteer to lead next weeks meeting?

Thank you for allowing me to be the leader of this meeting. After a moment of quiet meditation, for those who wish to, please join (chairperson) in the Third Step Prayer.

MEETING ENDS AT 8:00pm

" The Withdrawal Experience."

If you have read this far, and have, however reluctantly, come to the conclusion that sex and love addiction is the problem you are facing, you are probably feeling very seared and apprehensive. Perhaps you are still trying to shake off the awareness of sex and love addiction even as we have been sharing our experiences with you. Maybe, you tell yourself, these people are crackpots or extremists, or at the very least, party-poopers!

Yet some of you, despite efforts to deny the truth of what we have been labouring to share, can hear the bell tolling, and know that it tolls for you. We are with you. We recall only too well how terrifying the unknown was, looming before us as we ran from the grips of active addiction into the apparent void of ceasing it. How intensely we resisted the idea that our sexual and emotional lives were addicted!

What now? If, for instance, your pattern of sex and love addiction involves masturbating, how can you be sure that, if you stop, you won't find yourself climbing the walls with horniness? How do you know that stopping won't bring on premature senility, with atrophying sexual powers (or

organs!), along with encroaching death? if you cease initiating, responding to, or otherwise feeding force-field energy from others (that near-psychic communication advertising that one is "AVAILABLE!"), how can you be sure that you won't just become an emotional and sexual eunuch, vitality gone? And how can you be sure, if you try to withdraw from a prolonged and sickening dependency on another person, one to whom you have long since given over control of your life, that you can find the necessary inner resources to stabilise on your own?

The answer to these wrenching questions is twofold. First, in terms of what your feelings are likely to tell you, the answer is that you can't be sure of any of the above. Second, however, is the possibility that our experience, as shared through this book, may serve to give you hope of being able to go through, and survive, withdrawal. Perhaps you will get the sense, as you reach this book, that withdrawal has left those of us in S.L.A.A. much better off than we were when we entered it. Be assured this is true, and that we share in common the experience of transformation to which it has led in each of us.

We can not go through your withdrawal for you, nor would we, if we could. Who would ever knowingly volunteer to go through it again? Certainly none of us! Yet the pain of each withdrawal is unique and special, even precious (although you probably don't now think so). In a sense, the experience is you, a part of you which has been trying to surface for a long time. You have been avoiding or postponing this pain for a long time now, yet you have never been able to lastingly outrun it. You need to go through withdrawal in order to become a whole person. You need to meet yourself. Behind the terror of what you fear, withdrawal contains the seeds for your own personal wholeness. It must be experienced for you to realise, or make real, that potential for you and your life which has been stored there for so long.

There are different ways sex and love addicts have started this process. The end result is the same: addictive sexual and emotional behaviour, on a daily basis, stops.

It also does not matter what the specifics of your own pattern of sex and love addiction have been, although it is important that you do identify your own pattern. Some of our patterns have included "one night stands," frantic sexual liaisons with no emotional tics, or manic masturbation, exhibitionism and/or voyeurism. Others have involved obsessive intrigue with, or dependency on, one or many people (serially or concurrently) with the conviction that without an "other" we would be at death's door. Regardless of which pattern is yours, it has to stop. No matter how powerfully your thoughts and feelings are tugging at you to continue indulging, you cease acting on them. It is this point when you finally stop that really signals the start of your recovery in S.L.A.A., and the day on which it starts is your personal sobriety date.

Those of us in S.L.A.A arrived at this point of complete cessation by different routes, and they are worth noting.

First, some of us maintained our addiction on full doses of whatever "did it" for us right up to the day we hit bottom and surrendered. Then we threw in the towel and went "cold turkey" from the whole pattern at once. This was the most brutal way of doing it, the most black-and-white. Stopping cold provided the strongest, immediate shock to our emotional and mental system, and the onset of withdrawal was hard and fast. Withdrawal entered into in this way was not, however, necessarily of shorter duration or of any higher "quality" than withdrawal which was arrived at more gradually. Our collective experience suggests that the scope and outcome of withdrawal is, within certain limits, the same for each of us. Here we are only referring to the various ways we used to start the process.

Some of us approached withdrawal gradually, chipping away at obvious problem areas. Even marginal success in doing so increased our awareness of other aspects of the addictive pattern that we really hadn't known were there. This process of increasing awareness led inevitably to a

final surrender of the whole addictive pattern, and thus we were launched into withdrawal, and sexual and emotional sobriety.

To those who are familiar with concepts of addiction, such a "gradual" approach to surrender might seem like wishful thinking. There is no such thing as "half pregnant," and "one drink begets a drunk" is part of the conventional wisdom of A.A. Besides, the addictive experience has been so mind altering for most of us that, once enmeshed in it, we have lost track of ever wanting to be out of it!

There is great truth to this. Usually, however, by the time we let the concept of withdrawal into our thinking, the addiction was not reliably delivering the oblivion or pleasure we sought so ardently. More and more energy had to be poured into the emotional and sexual activities just to break even, let alone "go to the moon." It was as though an inner voice was saying, as we embarked on each new sexual or romantic episode, "Wherever I'm 'going' with this new face, or body, or mind, I've already 'been there' a thousand times before!"

The novelty of each new romance or "reconciliation" no longer screened the truth from view: each new situation was just another hopeless episode, holding about as much promise of fulfilment as swapping bubble-gum cards. As this jaded feeling broke through, the addictive "high" was becoming harder and harder to achieve and maintain.

As we approached withdrawal, the sense of futility about continuing on was felt acutely. Although many of us tried more experimentation with just how much we could "handle," we finally encountered a mandate to withdraw just as surely as a steam locomotive driven on a one way trip into a glacier is ultimately faced with the prospect of cooling off.

till others of us tried to use "external constraints" as a means of entering withdrawal. As the energy necessary to manage the addiction became greater than what we had at our disposal, the dam broke and the truth flooded out, as we revealed wholesale to spouses or lovers just what exactly was going on in our lives. The act of "vomiting up" the unpalatable truths had become an involuntary response. Some force within us was going for broke, forcing us to expunge the poison from our system. In becoming "open" in this way we still may have had little concept of "withdrawal" or "addiction."

But as we witnessed the impact that these long delayed revelations had on the important people in our lives, we experienced for the first time the consequences of our actions, both past and present. Nor, when our guts had split wide open, did we dare stitch them up again, or let them heal over superficially. Not only were we too exhausted emotionally, we were deeply afraid of what the infection still in the wound could do to us. Therefore, by default as much as through courage, we maintained a standard of sharing and openness that was nearly absolute. In any realistic terms we were probably not yet really sober, or even necessarily aware that we were in the throes of an addiction. This meant that addictive experiences and episodes were probably still ongoing. Yet, whenever one of these addictive experiences occurred or threatened to occur, we sensed that there was some safeguard against further loss of control if we revealed to all concerned parties what was happening. For instance, we might make long distance telephone calls in order to tell a spouse or mate that we were on the brink of plunging into some tantalising situation. The dismay or disappointment which came from these people, was a consequence of our behaviour, and by choosing to be open and face this consequence, we were cutting ourselves off from acting out further on the tempting situation.

In "going public" with those whom we had routinely deceived about our activities, the motive was not to punish. We were relying on these people, and their reactions to the disclosures of our shoddiness, in order to guarantee that we would encounter the consequences of our actions right away. We were choosing to pull the rug out from under our inclinations to cover up, segregate, or manage our intrigues and liaisons. It was often the cumulative result of these consequences in our relationships with those people who mattered to us which finally forced us

to an awareness of the lack of control in our behaviour, and the need to label it as addictive. This inner commitment to sustain a stringent standard of honesty with others about our sexual and emotional behaviour seemed to be sufficient, in itself to start the inner process of self honesty which finally delivered us over into unconditional surrender and withdrawal.

Of course, to speak of "ways" of entering withdrawal from active sex and love addiction is a bit misleading, because we are not really the conscious architects of how we get there. Most of us can identify with some parts of each of these paths into withdrawal. Finally, it is important to emphasise, again, that however honest we became through any last ditch efforts at "control," our sobriety did not really begin until the last reservation had been let go, and we gave up the right, for one day (or one hour) at a time, to have "one more" liaison with our addiction.

And now you are there, and withdrawal is upon you. What are some of the dangers involved in going through it? What is the experience likely to bring you? How can you survive the inevitable temptations to slide back into old patterns?

The dangers can be described as being of two types. The first type involves the dangers inherent in the inner process itself. The second involves dangers stemming from outside yourself which can make it seem impossible for you to, go through withdrawal, and can influence you to abort it.

Perhaps the greatest inner danger comes from finding yourself face-to-face with the unknown. It is one thing to make a decision to withdraw when the painful stimulus of a recent addictive episode is still fresh. It is quite another thing to be open to withdrawal, not as a reaction to a specific addictive situation, but as a response to a recognisable life-pattern of addiction. Yet this larger perspective on the withdrawal experience is crucial if it is to be endured. What we have found is that once we have recognised certain bottom-line behaviour which we know is addictive for us, and refrain from acting out in these "bottom line-" ways on a daily basis, we then discover numerous habits and traits of behaviour and personality that have been addiction-related.

Discovering this whole range of underlying behaviour which is also tied in with sex and love addiction can feel very, very discouraging. A chronic hand-shaker, for instance, might find that this trait has been serving an addiction-related purpose. A person who dresses in a certain way may discover that the purpose of this is to attract certain kinds of attention. The person who "loves to hug" may be checking our responsiveness for later pursuit. Or one who "gives great back rubs or massages" can be subtly (or not so subtly) seducing the objects of this attention. These are just the barest examples of a very wide range of behaviours.

In the past these milder accessory behaviours had never been seen for what they were because they existed alongside the much more powerful, bottom-line payoff behaviours which were so obviously addictive. Minus the "big-payoff," however, we were able to see that these other behavioural manifestations were really procurement strategies. In withdrawal, we found that whenever we engaged in these accessory behaviours, regardless of how innocent or unaware we were of doing so, we had unwittingly set up the potential for sexual and emotional intrigue—just what we were trying so desperately to avoid!

Our habits of thought also needed changing. We were not accustomed to having our lives restricted. We found ourselves wandering freely "where angels fear to tread." Our justifications generally sounded very convincing to us: "I can't help seeing him; he works in the same building as I do." "If my partner were more sexual with me, I wouldn't have to go outside our relationship for sex." "It feels crazy not to be talking to this person that I care about." "I have as much right to be at a certain location or function as s/he does. Why do I have to be the one who has to stay away?"

Some of our excuses were not so convincing, but we held onto them anyway: "I haven't seen this person for several days/weeks/months; that must mean I'm not addicted and can start seeing him/her again." "I only want to engage in this particular sexual practice sometimes. I know I have a problem, but I don't think I ever had any trouble with this." "If I don't tell anyone what I'm doing, then it doesn't count."

The dilemma was that we didn't realise that we were culling "intrigue" from these behaviours, and when we finally did realise it, we didn't know what else to do. Our personalities could not be separated from these characteristic ways of rationalising, of making eye contact, of "hugging" and hand-shaking, and on and on. We found, however, as the addiction-serving motives for these behaviours and personality characteristics became clearer to us that battling our addictive craving's with every minor "set up" was becoming too exhausting. It was becoming necessary for us to grapple with the ache of wondering just who "we" really were without our addictive trappings.

This unravelling was wrenching. We found it necessary to live through withdrawal in day-at-a-time, twenty-four hour compartments. We would awaken in the morning, sometimes very early, and inwardly exclaim, "Oh God! Another day of THIS!" Sometimes we found ourselves wishing that we had died in our sleep. Regardless of how we felt, however, we asked in prayer for God's help in facing the day at hand. If we had any grievances with God, we threw those in, too. No one was trying to force us to trump up gratitude! We were striving to be "honest," not "good."

We would then embark on our day. Living alone, as many of us were at this time, even the daily rituals of bathing, clothing and feeding ourselves became very important. Just going through these ordinary tasks was an affirmation of our caring for ourselves.

We then surveyed the day. There probably were tasks we needed to attend to, whether paying the rent, doing the laundry, shopping, or going to work. Physical activity, even as basic as taking a long walk, could get us out into the day a bit. Some took up jogging, or other exercises that required greater physical effort. These helped to provide a physical sensation of tiredness, which could fill the void left by the absence of sexual release, or even replace it. Contact with other S.L.A.A. members or trusted friends, perhaps members of other Twelve-Step fellowships, was helpful. Attending open A.A. or Al-Anon meetings was likely to be possible, or perhaps we were fortunate enough to have an S.L.A.A. meeting in our area. Maybe we were trying to start such a meeting, and had tasks to attend to there.

The purpose of all this was not to clutter our day with activity. Most of us needed rest and solitude just as much as we needed other tasks, personal contacts and responsibilities. We were, within ourselves, expending as much energy as most people do who hold full-time jobs and maintain active family lives. In fact, most of us were "working" far harder than we ever had before. After all, we were working at standing still, at freeing ourselves from the tentacled clasp of a frightful addiction, which had driven us to such a pitch of self destroying activity. Simply not doing it took tremendous effort. We were suspending, for the moment, our very real fears concerning the outcome of all this by attending to those tasks immediately at hand. We were living in the immediate present, and discovering that we could indeed make it through an hour, or a morning (mourning!), or a day. And we were discovering that there was a joy to be had in successfully negotiating our way through each twenty-four hour period.

We found that the most healing antidote to the gnawing pain of our struggles and doubts was to turn over any questions concerning the outcome of our withdrawal to God, or to whatever Power we felt was helping us to abstain from our old patterns. Through all of this we became, one day at a time, available to ourselves. By the simple act of "standing still" we inaugurated a relationship with ourselves based on growing self-honesty, trust, and intimacy. Now we knew that our goal in withdrawal was to lay the foundation for personal wholeness. How this would translate into personal relationships or careers, we did not know. But what we did know was that

the externals would eventually develop around this inner foundation of wholeness, and come to reflect our inner state. We were able to embrace this feeling of our growing capacity for wholeness, and leave specific outcomes to God.

This shift in our attitude eased the sense of existential crisis. The other kind of danger encountered in withdrawal consisted of external threats. Here the risk was not so much in facing an unknown self, a "self" minus the addiction-derived self-image. Rather, the "threat" came in the form of situations, which contrived to abort the withdrawal process itself and force us to resume the addictive pattern. Locked in once again, we risked being prevented from ever facing those existential questions, which would have to be dealt with for recovery to develop.

The range and nature of external threats varied greatly, but many of them were incredibly "coincidental." With seemingly diabolic accuracy, they tended to occur when we were most vulnerable to them. For example, if we had severed (or been severed from) a clearly addictive relationship, and were still having a lot of mixed feelings about this (as is always the case), we could count on "running into" this person in places where we would Least expect it. More subtle, but equally dangerous, was the "chance" meeting of mutual friends and acquaintances who took it upon themselves to "enlighten" us about the emotional condition of our former addictive lover(s). Hearing that our former lovers were depressed and suicidal, or that they were courting or being courted by others, was compelling for us

Many of us have found, in S.L.A.A., that we needed to accept the possibility that psychic occurrences can happen, in order to make sense of some of these situations which seemed so uncanny. Even when we felt far removed from actual contact with a former addictive lover, such things happened as unex-pected letters, or finding ourselves in settings with special meaning in the past relationship. These things could serve to catalyse, or charge up, a feeling of being psychically connected to our former addictive lover. Eventually we came to expect that we would continue to encounter a barrage of such experiences! This was equally as true in those cases where we had been "dumped" by a former addictive lover, and ambiguity still persisted. We have found that wherever ambiguity is present, the potential for reactivating sex and love addiction is present also. !

All of us, without exception, went through periods during which we were extremely vulnerable to mental and emotional shocks. Often these seemed to occur as a result of coincidental meetings or contact, direct or indirect, with old addictive situations. Yet just as frequently we discovered that our vulnerability had already flared up prior to one of these external tests. It was, in such cases, as if our own vulnerability and susceptibility to addictive sexual and emotional experiences either romantic or sexual intrigue, or emotional dependency born of personal neediness were sufficient in themselves to set in motion the makings of a "coincidence"!

When external challenges, especially those with psychic overtones, did occur, and we felt ourselves thrown back into having to devote all our energy, once again, to abstaining from addictive behaviour at a "bottom line" level, we once again felt the extent to which the roots of our sex and love addiction had infiltrated our very souls. It seemed, sometimes, that the forces which chained us ran far deeper than did our abilities to counter them.

It was, and is, humbling indeed to have to entertain the possibility that we are possessed at such great depth. Even for those of us who have been sober in S.L.A.A. for a long time, this possession-at-depth can still assert itself with great force, and hold on to us with a fiendish tenacity. Yet we must say that, tenacious as the psychic hold may appear, it, too, does respond to the withdrawal process. In these matters, time and daily consistency of action are the tools with which we fashion our release, under God's guidance, from the tyranny of the psychic realm. This may be the last domain of the addiction to relinquish its power, but it does happen.

What are some of the tools we have found which can help us hold up and behave with consistency in spite of external challenges? Clearly we needed some ways to counterbalance the erosion of our awareness and resolve by these psychic coincidences. Perhaps the most important principle here was not to deny to ourselves that we were, indeed, being severely tested. In light of the fact that these external invasions of our personal resolve seemed to be unavoidable, they were better dealt with if recognised for what they were right away.

Another defence against these unnerving onslaughts was sustaining awareness by starting and keeping a list of very short observations of exactly how we were feeling in withdrawal. Many of us didn't wait until being tested to start keeping a list like this: it could have been too late by then. In our list we did not edit out any negative sentiments. Despite the pains of withdrawal, the positive results of early sobriety were very evident to those of us who had truly encountered terror while in the active phase of the illness. Even the difficult feelings of early withdrawal were better than the alternative. So we "listed" away! There was no such thing as a feeling or an observation that was not germane.

Here is a small sample of some of the observations we came up with. Perhaps some of them may apply to you, too:

"I'm feeling acute pain of withdrawal and loss today, but I am not feeling, self disgust."

" . . . anxiety and neediness, clawing at my guts . . . "

Sex and love addiction: I don't 'have' it; I am it!"

"Seeing, a squirrel eating a nut, so systematically devouring it layer by layer, the way I felt devoured by X."

"Three hours today without thinking of X. Can I believe it!"

"Chance encounter. . . , that needy hunger calling me back. How I crave it."

"Maybe X is healthy and I am the sick one. Regardless, in combination , we are sick."

In addition to daily prayer and S.L.A.A. related activities, maintaining such a list was a major bulwark against acting-out on the addiction wherever particularly disconcerting possibilities presented themselves. Every item was a feeling we had had about our sex and love addiction and withdrawal, and in writing them down, we crystallised them-made them stand still. When a challenge came along with all its emotional turbulence, we consulted the list. It helped us stay centred, almost in spite of ourselves. Even as we felt ourselves being swayed, reading this list could re-convince us that "It really ,was that bad," and that the current "possibility," were we to follow through on it, would be an extension of our addictive pattern, not an exemption from it. However bruising these clashes seemed between the addictive, tantalising forces and the forces for maintaining emotional, mental and behavioural consistency, we knew what we had to do and avoid doing.

Of course, regular contact with other members of S.L.A.A., or others who were trustworthy and knew what we were trying to accomplish, was also very steadying. In fact, every way we found that had awareness-sustaining', power was important; they were all true anchors to windward. However, devices such as list keeping were especially helpful because they could be used at all

times and in all places, regardless of the availability, or lack thereof, of support from other S.L.A.A. members.

How do we know when we are approaching the end of this stage of recovery? After all, withdrawal does not go on forever (although it may feel interminable). What signposts do we have to indicate to us that we are ready for a new chapter in our sober lives? We would like to share some of these signposts with you, as we have experienced them. The first signpost was a growing awareness that we were now quite seasoned at dealing with temptations on a regular basis. Those situations which had been SQ transfixing in the earlier phases of withdrawal were now easily, if not always comfortably, handled. We had developed a capacity to assess these varied threats, and to deal with them with real consistency. In withdrawal we had found our "sea legs;" we had become "street wise." We had been granted freedom of choice over becoming sexually or emotionally involved.

The second signpost that we were ready to leave the withdrawal phase was that we were no longer concerned with how much longer we would have to abstain from sexual or romantic entanglements. Early on, many of us had exclaimed, "How long do I have to wait before I can have a relationship, or have sex?" "I want to get this over with, get through this so I can have a relationship." But now these concerns did not plague us in the same way, or with the same intensity. In fact, we could laugh, retrospectively, at concerns like these. We could see that they really consisted of this underlying thought: "How long do I have to refrain from acting out before I can begin to act out again?"

Well. . .! What came to pass is that as we refrained from seeking to escape from ourselves through acting out on our sex and love addiction, we began to become intimate to ourselves. Such an experience is difficult to describe. However, essentially we were inaugurating a new, inner relationship. Despite the gruelling qualities of dealing with outer temptations and inner insecurities, we began to experience withdrawal not as deprivation, but as self enrichment. It was not simply a matter of having something taken out of our lives.

We were doing the "withdrawing;" we were choosing to take back, or withdraw, the energy which we had been squandering on futile pursuits. This very energy, now back within us, was helping us to become whole people. This deepening awareness of our own inner change buoyed us up. As long as we were on the road to growth, time didn't matter so much. The paradox is that once we accepted that we simply could not know how long withdrawal would last, and felt prepared to go on with the process regardless of how long it took, we discovered that we had triumphed! The fear of being deprived of our addiction was the real fear behind our concerns about time. In coming to terms with this fear, the chances were great that we were becoming ready for the withdrawal phase to wind down.

A third signpost that we had come through withdrawal was that we became more aware of personal relationships with children, spouses (or lovers or partners), friends, siblings, and parents. The time of contemplation during withdrawal had brought with it awareness of how our sex and love addiction patterns had permeated our relationships with most of the important persons in our lives. We were now ready to put some of our new-found energy into the tasks of reassessing these relationships, repairing them when warranted.

Often, withdrawal brought with it the need to make some difficult decisions. We had built some relationships on false illusions or premises. In others we had been using the term "friendship" very loosely indeed. In the absence of much personal dignity, we had "settled for less." "A little of a bad thing," had seemed preferable to "nothing of anything." We had never stopped to really question what our needs were in these relationships. We began to notice those daily telephone calls, or other overtures which we habitually made to those who never responded in kind. We

came to regard the energy needed to maintain these meager relationships as an unacceptable expenditure.

There were other situations in which a person who had seemed so "indispensable" (and convenient) during our past turned out to be unable to accept our awareness about sex and love addiction and our need to grow via S.L.A.A. Sometimes these people seemed threatened by our awareness. They wanted us the "old" way. We had to face the sometimes painful truth that we had outgrown relationships like these. We were, indeed, beginning to feel more worthy of reciprocity!

Those of us who had separated from spouses or former partners (individuals who had been in our lives and involved with us, but were not necessarily sex and love addicts themselves) began to question the healthy and unhealthy aspects of these relationships. In early withdrawal, we had been quite ready to write off all prior relationships in which sex and commitment had played any part as "sick." Now we were "coming around" to a more perceptive and accurate understanding. We realised that we had never been emotionally available on a consistent basis to these people. Until we had given these relationships a chance in sobriety, we would not know what potential was there to build on. With the perspective's of other S.L.A.A. members to help us maintain our clarity, we began to explore the possibility of reconciliation.

A fourth signpost of being ready to move beyond withdrawal was closely related to the third. We began to have new energy available to invest in new, Or once abandoned interests. The possibility for personal growth led us to explore new careers, schooling, new hobbies, new circles of friends. Perhaps a new partnership was beginning to unfold. In many areas we found ourselves ready and able to address these new opportunities.

Nor was this energy the kind which had once driven us so obsessively and compulsively. It was as if in the process of having encountered, and passed through, our own inner turmoil and suffering, the rite of passage had changed the very obsessive/compulsive character of our past "energy" into something that was now much more smooth and even. In the spirit of this basic change, we felt that whatever new, real-life possibilities were now awaiting us were direct extensions of our inner growth, not diversions or escapes from it.

We were beginning to be able to feel a sense of direction which was now pointing beyond the withdrawal process toward what our lives might come to look and feel like as our inner experiences were translated into partnership, activity in a community, and career. The energy which had been devoted to the inner experiences of withdrawal was now freed up, the better to enable us to address what life offered. This represented another major signpost that the withdrawal phase was drawing to a close. Strangely, we often found that events or circumstances which provided either motivation or opportunity for us to live out more of our potential as sober people would just "happen." These situations or events seemed to appear providentially at just about the point when we felt our own readiness to explore and respond to these opportunities. Where we once seemed to be swimming upstream against the currents of Fate, we now felt ourselves moving with the flow. Fate was starting to work with us, and a sense of having a personal destiny was starting to emerge.

And what can be said of the final signpost that withdrawal is ending? Well, this signpost was really after-the-fact. It showed itself at that time when we knew that our lives in sobriety and withdrawal were, in fact, due to change. Perhaps a marital reconciliation was scheduled to commence, or a new partnership was being explored, or a change in career status was imminent, entailing a major shift in personal responsibilities. Life tasks, whether personal, relational, occupational or academic, were due to be taken up again. No longer a mere possibility, the time had been specified: the date was set.

As we approached the point of enacting this change in our life circumstances, we usually became aware of a range of surprising feelings. We realised that the time we had spent in withdrawal—and the whole withdrawal experience itself had been a precious, singular period in our lives. With all the pain and ache of the early going, with all the difficult and dangerous challenges to our new and vulnerable sobriety which we had faced, and throughout all the gut-wrenching we had undergone over our crisis of personal identity and meaning, We somehow knew that we would miss this period once it was behind us.

Amidst all difficulties and uncertainties, a simple intimacy had come into being for us: we had met ourselves, and found ourselves worthy. We had become "beloved" to ourselves. We had discovered a whole new relationship with God and life. As we contemplated our changing lives, we actually felt longing for a future time in which we might once again come to experience the magnificence of our own solitude, and come again to know directly that well-spring of inner dignity and wholeness which was filling us, and which was now to flow, through us, on into our lives in the world outside.

We knew we had experienced a Grace.

5.6 SLAA Anorexia Meeting - 1

Opening

Welcome to the Anorexia Meeting of Sex and Love Addicts Anonymous. My name is _____ and I am a sex and love addict and anorexic.

Lets begin with a moment of silence followed by the Serenity Prayer.

God, grant me the serenity to accept the things I cannot change, The courage to change the things I can,

And the wisdom to know the difference.

SLAA Preamble

Sex and Love Addicts Anonymous is a Twelve Step, Twelve Tradition oriented fellowship based on the model pioneered by Alcoholics Anonymous.

The only qualification for SLAA membership is .a desire to stop living out a pattern of sex and love addiction. SLAA is supported entirely through contribution of its membership and is free to all who need it.

To counter the destructive consequences of sex and love addiction, we draw on five major resources:

1. Our willingness to stop acting out in our own personal bottom-line addictive behavior on a daily basis.
2. Our capacity to reach out for the supportive fellowship within SLAA
3. Our practice of the Twelve Step program of recovery to achieve sexual and emotional sobriety.
4. Our giving back to the SLAA community what continue to freely receive.

5. Our developing a relationship with a Power greater than ourselves which can guide and sustain us in recovery.

As a fellowship, SLAA is not affiliated with any other organization, movements, or causes, either religious or secular.

We are, however, united in a common focus: dealing with our addictive sexual and emotional behavior. We find a common denominator in our obsessive/compulsive patterns that renders any personal differences of sexual or gender orientation irrelevant.

We need protect with special care the anonymity of every SLAA member. Additionally, we try to avoid drawing undue attention to SLAA as a whole from the public media.

On behalf of SLAA, we welcome all newcomers to this meeting. Are there any newcomers present? Would you like to give us your first name? [Give newcomer packet] There will be time during the getting current portion of the meeting to answer any questions you may have.

The first Saturday of each month is a First Step meeting.

The second Saturday of the month is a topic meeting.

The third. Saturday of the month is a step meeting.

The fourth Saturday of the month is an anorexia focus meeting.

When there is a fifth Saturday, it will be a step or topic meeting.

The meeting today is an anorexia focus meeting.

Anorexia is a form of sex and love addiction but it -is often. hard to detect. We define anorexia as the compulsive avoidance of the giving and receiving of sexual, emotional, or social nourishment. Anorexia is not just the fear of intimacy. In some way, every person alive is afraid of intimacy, for shyness, modesty, and a sense of privacy are natural human endowments. But we anorexics have made fear of intimacy into a fixed policy, automatically operating.

Having become aware of this lack of love in our lives, we tried to change our conduct. We found that we could not change it; we understood that we were addicted to it. It was conduct that we repeatedly engaged in and could not stop despite its consequences.

Anorexia is a part of sex and love addiction, and the SLAA meeting is a place for anorexics to be heard and to hear, in turn, about the addiction of anorexia and about recovery from it. Here, we discover what the recovery process is for each of us. You are not alone.

The first part of this meeting consists of reading from Sexual Anorexia. We'll pass the book around, each person reading a paragraph or two. Please feel free to pass. When we have finished with one or two sections, we'll have open sharing until 11:45. At that time, we'll break into small groups for the getting current portion of the meeting, when we share what is going on for us today.

In order to provide a safe environment for everyone, we avoid cross-talk in our meetings. Cross-talk is interrupting someone when they are sharing, commenting on what another shares, [talking to](#) someone directly in the meeting , or referencing what someone has said in this or another meeting. We also avoid excessive detailing of our acting out behaviors and talking so long that others do not have a chance to share.

[Read a section or two (depending on the length) from the book with open discussion following the reading until 11:45.]

5.7 SLAA Anorexia Meeting – 2

5.7.1 Part 1

(Getting through the first 9 items below should take about 15 minutes.)

1. Welcome to the Wednesday evening Step Study Workshop. My name is leader for tonight.

My name is _____, and I am your leader for tonight.

2. Please join me in the serenity prayer.

God, grant me the serenity to accept the things I cannot change, the courage to change the things I can, and the wisdom to know the difference. Amen

3. Are there any newcomers? If you feel comfortable doing so, please raise your hand and give us your first name so that we can welcome you.

4. We will now have introductions around the room starting on my left.

5. Will someone please read the Twelve Steps? Page 67 of SLAA book.

6. SEVENTH TRADITION AND READING THE TWELVE TRADITIONS Pg 122.

We will now have the Seventh Tradition. Because we are a small meeting, we ask for a two dollar donation, if you are able.

Will someone please read the Twelve Traditions while we are making our Seventh Tradition contributions.

7. SLAA RELATED ANNOUNCEMENTS

Are there any SLAA-related announcements?

8. TOOLS OF THE PROGRAM

As a reminder, the tools of the program are: meetings, phone calls, literature, sponsorship, service, sobriety and anonymity, among others. If you are new and wish to know about these tools, feel free to speak with someone after the meeting.

9. This meeting is intended for sexual, social, and emotional anorectics that they may see themselves, know they are not alone, and perhaps join us in the rewarding challenge of recovery in Sex and Love Addicts Anonymous. In Sex and Love Addicts Anonymous, we suffer from addiction to sex, love, relationship, fantasy, romance, and codependency. However, there is still another addiction from which some of us suffer: anorexia.

As an eating disorder, anorexia is defined as the compulsive avoidance of food. In the area of sex and love, anorexia has a similar definition. Anorexia is the compulsive avoidance of giving or receiving social, sexual, and/or emotional nourishment.

IF THERE ARE NO NEWCOMERS, PLEASE CONTINUE TO PAGE 2.

IF THERE ARE ANY NEWCOMERS, PLEASE SKIP PAGE 2 AND GO DIRECTLY TO PAGE 3.

5.7.2 Part 2: FORMAT FOR STEP STUDY MEETING (SEE Part 3 FOR NEWCOMER FORMAT)

10. REFLECTION AND PREPARATION (10 MINUTES)

Please use the next 10 minutes to review the questions from the workbook and your responses that you worked on over the last week in preparation for sharing. If you have not worked on the questions over the last week, please take this time to review the material in the workbook and prepare to share on it. Make note of the questions and responses you would like to share.

The focus of this meeting is anorexia. We ask that during the sharing portion of the meeting that your sharing from the workbook and on your current issues be focused on sexual, social, and emotional anorexia.

When we do share, each person can choose to share only on the workbook material, or devote a portion of their share to the workbook and a portion of their share to getting current.

11. SHARING. It is now time for sharing. We will share until five minutes before the end of the meeting. Each share will be for five minutes. The timer will be set to go off at three minutes and at five minutes. If you choose, the first three minutes can be used to share on the material from the workbook and the last two minutes can be used to get current.

Will someone volunteer to be the timer?

Please do not cross talk. This means that we do not talk while someone else is sharing, even to ask their name, and do not refer to what another person shared when we share.

if you choose to, you may start your sharing with a feelings check, that is, "I'm feeling blank because blank ."

12. 8:25 PM -- ASSIGNMENT FOR NEXT WEEK.

It is time to come to agreement on the appropriate assignment for next week.

13. THE PROMISES

Will someone please read the promises.

14. CLOSING

It is now time to close our meeting. Everyone is encouraged to make contact with other members after the meeting and/or during the week for support and encouragement.

After a moment of silent meditation for the anorectic who still suffers, will please lead us in the prayer of her/his choice.

5.7.3 Part 3: FORMAT FOR WHEN NEWCOMERS ARE PRESENT.

10. ANOREXIA PAMPHLET

Will someone please read the first paragraph of "Anorexia May Be Difficult to Recognize" and pass it on to the next person, continuing one paragraph each until we get to the fifty questions. We will then read the fifty questions, taking turns of five questions each.

11. If enough questions here seem to apply to you, you may feel relieved, or you may feel stunned, doomed, or angry. All of these would be natural responses. However, if something fundamental in your being has been touched by these questions, we do want to say this to you. You are not alone. There are many who are in the same situation as you. There are many who respond as you do and who feel as you do, or who once felt that way.

12. It is now time for sharing. Please do not cross talk. This means that we do not talk while someone else is sharing, even to ask their name, and do not refer to what another person shared when we share.

We ask that the focus of the sharing be on sexual, social, and emotional anorexia. To stimulate our thoughts, we can pick a question for the week from the fifty questions in the Anorexia Pamphlet. Of course, you are welcome to share on any of the questions or any anorexia topic.

Sharing will be for five minutes with the timer set for four minutes and one then one more minute to wrap up.

13. _____ PM -- ASSIGNMENT FOR NEXT WEEK.

The assignment from the workbook that we will be doing for next week if there are no newcomers is

14. THE PROMISES

Will someone please read the promises.

CLOSING

It is now time to close our meeting. Everyone is encouraged to make contact with other members after the meeting and/or during the week for support and encouragement.

After a moment of silent meditation for the anorectic who still suffers, will please lead us in the prayer of her/his choice.

5.8 SLAA Body Image Meeting

Opening

Welcome to the Body Image Meeting of Sex and Love Addicts Anonymous. My name is _____ and I am a sex and love addict.

Lets begin with a moment of silence followed by the Serenity Prayer.

God, grant me the serenity to accept the things I cannot change, The courage to change the things I can,

And the wisdom to know the difference.

SLAA Preamble

Sex and Love Addicts Anonymous is a Twelve Step, Twelve Tradition oriented fellowship based on the model pioneered by Alcoholics Anonymous.

The only qualification for SLAA membership is .a desire to stop living out a pattern of sex and love addiction. SLAA is supported entirely through contribution of its membership and is free to all who need it.

To counter the destructive consequences of sex and love addiction, we draw on five major resources:

1. Our willingness to stop acting out in our own personal bottom-line addictive behavior on a daily basis.
2. Our capacity to reach out for the supportive fellowship within SLAA
3. Our practice of the Twelve Step program of recovery to achieve sexual and emotional sobriety.
4. Our giving back to the SLAA community what continue to freely receive.
5. Our developing a relationship with a Power greater than ourselves which can guide and sustain us in recovery.

As a fellowship, SLAA has no opinion on outside issues and seeks no controversy. SLAA is not affiliated with any other organizations, movements or causes, either religious or secular. We are, however, united in a common focus: dealing with our addictive sexual and emotional behavior.

We find a common denominator in our obsessive/compulsive patterns which renders any personal differences of sexual or gender orientation irrelevant.

We need protect with special care the anonymity of every SLAA member. Additionally, we try to avoid drawing undue attention to SLAA as a whole from the public media. ,

I have asked _____ to read the Twelve Steps.

I have asked _____ to read ONE of the Twelve Traditions.

As Sex and Love Addicts, many of us try to reach this place of physical perfection through eating disorders, exercise addiction, wearing excessive make-up, plastic surgery, or using certain types of clothing to receive validation from others.

This meeting was created out of a need to address the relationship between these coping mechanisms and sex and love addiction, body image and our self-perception. We have found that our sharing of our experiences, strength and hope is the foundation that can guide us to accepting ourselves exactly the way we are at this moment.

((DO NOT READ:**This is where the statement on Crosstalk should go.**))

Please try to limit your sharing to 3-5 minutes, so that everyone may share. During the meeting, in accordance with the Seventh Tradition, the basket will be passed to support Fellowship Wide Services.

I have asked _____ to lead the meeting.

(NOTE TO CHAIR: Please pass the phone list and the two collection baskets during the meeting.)

5.9 SLAA Fantasy Addiction Script (adapted from San Francisco-East Bay Intergroup)

Chairperson's duties before the meeting begins:

1. Check for and arrange: Phone lists, Business Agenda Book, Announcement Folder, Literature, Meeting schedules, newcomer packets (create and place in envelope-collection of pamphlets and phone list).

2. Distribute the following to be read: Preamble, 12 Steps, 12 Traditions, 7th Tradition Statement, Crosstalk Statement, Promises, and Closing.

(Meeting is to begin at ___ o'clock sharp. Items in parenthesis are directions and are not to be read out loud by the chairperson.)

(Welcome) Welcome to the _____ meeting of Sex and Love Addicts Anonymous, with a focus on fantasy addiction and intrigue. Let's open the meeting with a moment of silence, followed by the Serenity Prayer. (Pause)

(Serenity Prayer) Higher Power/God/Goddess grant me the serenity to accept the things I cannot change, the courage to change the things I can and the wisdom to know the difference.

My name is _____ and I am a sex and love addict and your chairperson for this evening.

(Readings) Will some please read the Preamble? Thank you.

Will someone please read the 12 Steps? Thank you.

Will someone please read the 12 Traditions? Thank you.

(If Open Meeting) This meeting is open to those who consider themselves sex and love addicts, and all those who want to find out more about S.L.A.A.

(If Closed Meeting) This is a closed meeting of Sex and Love Addicts Anonymous only for those who are or suspect they may be sex and love addicts. We thank you for your respect of our boundaries for privacy.

(Newcomers Introduction) Now is the time for newcomer introductions. This meeting defines a newcomer as one who has attended 3 or fewer SLAA meetings or is new to this meeting. If any newcomers or out-of-town visitors are attending this meeting we invite you to share your first name so we may welcome you.

(Pause for introductions) Welcome!

(General Introductions) We will now have group introductions. If you have already said your name please say it again.

(Chairperson starts first) My name is _____ and I am a sex and love addict.

(Pause for group introductions)

(Seating) Please be aware that some of our members have chemical or environmental sensitivities, therefore please refrain from using scented products. Thank you. There is no eating allowed in this meeting because it might be disruptive to others. Please take your food outside. Thank you. There is no smoking in the building.

(Phone List) The meeting phone list is being passed around. Participation in the phone list is voluntary. If you write your name or phone number on the list, it means you are willing to receive program calls from other SLAA members. Please only use the phone list for program related calls and respect members' anonymity.

(Business Agenda Book) The Business Meeting Agenda Book is passed around as well. If you have an agenda item that you would like discussed at the next business meeting, please write it in the book and put your name next to the item. You must be present at the business meeting to have your item discussed.

(Literature) We have literature available on the table, at a nominal cost. The SLAA Basic Text is available for \$15. Pamphlets are \$1 but are free if you are unable to pay for them at this time. Please pay the treasurer or literature person. Meeting lists are free, to get a meeting list online go to _____.

(Meeting Space Information) SLAA is not affiliated with the organization that rents us this space; however, we ask that you comply with its rules and regulations.

(Timekeeper) Do we have a volunteer to be timekeeper for tonight's meeting? (Give timer to volunteer.) Thank you.

This is a speaker/getting current meeting with a focus on fantasy and intrigue.

We all suffer from the disease of sex and love addiction. For some of us this takes the form of addiction to fantasy, romance and intrigue. The following questions are derived from SLAA conference-approved literature:

Do you become immobilized or seriously distracted by romantic obsessions or sexual fantasies?

Do you stay enslaved to emotional dependency, romantic intrigue or compulsive sexual activities?

Do you assign magical qualities to others...idealize and pursue them, then blame them for not fulfilling your fantasies and expectations?

Do you believe that someone can "fix" you?

Do you feel desperate about your need for a lover, sexual fix or future mate?

Do you feel like a lifeless puppet unless there is someone around with whom you can flirt?

Do you find yourself flirting or sexualizing with someone even if you do not mean to?

Do your sexual habits (masturbation, for instance) keep you from relationships?

Do you feel uncomfortable about your masturbation because of the frequency with which you do it, the fantasies you engage in, the props you use and/or the places in which you do it?

Do you find yourself obsessing about a specific person or sexual act even though these thoughts bring pain, craving or discomfort?

Do you feel safer when a relationship remains at the level of flirting and intrigue?

Do you fantasize about having a relationship without actually pursuing a relationship?

Are you mainly attracted to unavailable people?

(From the characteristic of sex and love addiction and the pamphlets: 40 Questions for Self-Diagnosis and Anorexia: Sexual, Social, Emotional.)

Also, this meeting reads the Tools of the Program

Meetings

Defining Top and Bottom Line Behavior

Getting Current

Literature

Anonymity

Program Calls

Sponsorship

30 Days Abstinence

Self Care

HALT: Hungry, Angry, Lonely, Tired

HOW: Honesty, Open-Mindedness and Willingness

Service

(Speaker) Our speaker tonight is _____. You have up to 20 minutes to speak, would you like a time warning? I am now happy to introduce _____, who will share his/her experience, strength and hope.

(When speaker is done) Thank you! Would you like to choose a topic for tonight's shares?

(7th Tradition) Now is the time for the 7th Traditions. May we have the 7th Tradition? Thank you.
(Pass the basket)

(Sharing) Now is the time for personal sharing. We have 3-minute shares with a 30-second warning. (Look at the timekeeper when you say this.)

The last 10 minutes beginning at _____ o'clock are reserved for newcomers, although newcomers may share at any time. This is a tagged meeting. This means that whoever shared last calls on the next person.

(Statement on Cross-talk) May we now have the statement on cross-talk? Thank you.

(Sharing Begins) Who would like to begin? (General shares go until _____ o'clock.)

(Newcomers Shares) Now is the time reserved for newcomers to share. Are there any newcomers who would like to share? (Pause for 5 seconds to give ample time for newcomers to decide to share.)

(After each newcomer has shared, repeat the question) Are there any other newcomers who would like to share? (Pause 5 seconds to allow ample time for any remaining newcomers to decide to share.)

(If no more newcomers want to share) Let us open the meeting back up for regular shares.

(10 minutes later-End of sharing) Thank you. That is all the time we have for sharing. If you did not have a chance to share at tonight's meeting, please feel free to stay after the meeting and talk with someone.

(Thanks) Let's thank our Speaker _____ for this evening.

Let's thank our Timekeeper _____.

(Announcements) Are there any SLAA related announcements? (Pause for general announcements) (Chairperson should announce any open service positions and other relevant announcements.)

(Only read the following Intergroup section at routine business meetings.)

(Intergroup report) May we have the report on the most recent Intergroup meeting? (Pause for Intergroup Rep to give report. When the report is done)

Thank you.

We have several service positions at our meeting. The current chairpersons are _____, the treasurer is _____, literature person is _____, Intergroup Rep _____, Recording Secretary _____.

(At all meetings)

Many of us have found that sponsorship plays a vital role in the process of recovery. A temporary sponsor is someone familiar with the SLAA program who can answer questions a newcomer may have. Will all those willing to be temporary sponsors please raise their hands? Thank you.

(Promises) May we have the Promises? Thank you.

(Final Announcement) Please return your chairs to the stacks at each end of the room. Let's empty the room by _____ o'clock. Those who would like to get together for fellowship after the meeting can check with others about plans for dinner. All are welcome, especially newcomers.

(Closing) May we have the Closing? Thank you.

(After all have joined hands.) May we have a moment of silence for those suffering in and out of this room.

(In NY meetings, we announce that both the holding of hands and recital of the closing prayer are optional.)

Meeting ends with the recital of the Serenity or Unity Prayer by the group.

5.10 Cyber-Sex Addiction MEETING FORMAT

INTRODUCTION

Welcome to the Monday meeting of Sober Surfers group. Hi, my name is _____ and I am a Sex and Love Addict.

Please join me in a moment of silence, followed by the Serenity Prayer:

God, grant me the Serenity to accept the things I cannot change, Courage to change the things I can, and

Wisdom to know the difference.

This is a closed meeting for those trapped in compulsive sexual behaviors on the internet. If you are facing issues not related to cyber-sex addiction, please limit your sharing to the topic at hand.

We also ask that you not attend while under the influence of drugs or alcohol, but return when you are clean and sober. This is not a place to meet sex partners or to find romantic relationships. It is a place to learn recovery and freedom from fantasy and lusting.

In order to have a safe place for sharing, would anyone whose profession requires reporting instances of child abuse please state your first name. (Chairperson, please acknowledge each with a "thank you.")

Out of respect for the confidentiality of all, let us repeat together:

Who you see here, what you hear here, when you leave here, let it stay here.

READINGS:

The SLAA Preamble

(Chairperson asks someone to read the SLAA Preamble from the card, pamphlet, or pp. 125-126 in the S.L.A.A. basic text)

Optional: Other reading

(Chairperson asks another to read one of these: What is Cyber-sex Addiction?, Twelve Steps; How It Works; Twelve Traditions; AA Promises, Promises for Sex and Love Addicts, Characteristics, Signs of Recovery.)

INTRODUCTIONS:

Let's go around and introduce ourselves by first name and state our addiction. If you are attending for the first or second time, please let us know so we may welcome you. Again, my name is _____ and I'm a Sex and Love Addict.

PART I -BOOK STUDY

This meeting has two parts. The first is a Book Study and the last is for Getting Current. The Book Study will last until approximately 7:00 P.M. Please do not interrupt anyone while they are sharing. We are not here to give advice... rather to focus on our own struggles and experiences. Please look around the room and limit your time so everyone who wishes will have an opportunity to share.

I will now pass around the sign-up card for meeting chairperson for the weeks ahead.

Our book study for tonight begins on page: _____ (announce the page where last week's meeting left off. (Leader watches time and breaks discussion at 7:00.

-Leader is responsible to intervene with anyone who talks on and on.)

SEVENTH TRADITION:

Before we go further, would latecomers please introduce yourselves?

Our Seventh Tradition states: "Every SLAA group ought to be fully self-supporting, declining outside contributions." If you are a newcomer to SLAA, please consider NOT contributing until you've decided whether this meeting is for you. (Now start the baskets around) For others, please contribute responsibly, whether five dollars, fifty cents, or simply your presence. Membership is free, but we do have expenses for rent (\$10 per week), literature, and medallions. Many of us contribute what we might have spent this week acting out. The first basket is for meeting expenses, and the second is for our services offices in San Antonio.

ANNOUNCEMENTS

While the baskets go around, are there any program-related announcements or brief group business?

CELEBRATIONS

If you have a progress date you would like recognized, we'd like to give you a SLAA medallion. It might represent your weeks or months in SLAA a period of continuous sobriety or some other milestone.

Please speak up.

We have a Five Resources chip for persons who are just starting in the program, or making a new start regarding a particular issue, would you like one? (Pause for responses and applause)

SPONSORS

Having a sponsor is a vital part of recovery. Will all who are willing to act as temporary sponsors, please raise their hands? Approach one of them after the meeting and he or she will clarify how to make a good start. We also have a confidential phone list which is updated regularly. See me if you would like a copy. You may add your name to our master list if you care to do so.

PART 11 - GETTING CURRENT

Getting current is an opportunity for everyone recovering from sex and love addiction to share. A chance to tell what is happening in our lives this week ...especially, the stimulating or intriguing sexual or emotional situations which pose a threat to sobriety. You might like to include your bottom and top fines. Feel free to request feedback, but please do not volunteer feedback to others unless specifically requested.

I will ring the bell at _____ for the closing.

CLOSING

(_____ . Ask to form a circle.) The time has come to conclude tonight's meeting. I thank all who shared. Newcomers please look over the free pamphlets on the literature table. Feel free to ask one of us for help.

The book, In the Shadow of the Net is available for a \$ _____ reimbursement to _____ . The SLAA Basic Text is available for \$ _____ .

I invite all who wish, to join me in closing with the (serenity Prayer, Lord's Prayer, Third Step Prayer, Seventh Step Prayer, Eleventh Step Prayer, Unity Prayer).

5.11 Healthy Relationships Meeting Format

This format can be altered to fit the needs of your particular meeting.

Opening:

To be read by the secretary/chair.

Read: "This is the _____ *insert group name, example: "Friday Night" or "Intimacy with Others"* Healthy Relationships meeting of Sex and Love Addicts Anonymous. My name is _____ and I am a Sex and Love Addict."

~Read: "Please join me in a moment of silence followed by the Serenity Prayer: God, grant me the serenity. To accept the things I cannot change, Courage to change the things I can, And wisdom to know the difference."

~Read: "Can I have volunteers to read the Sex and Love Addicts Anonymous Preamble, Steps, and Traditions?"

~Read: "The purpose of this meeting is to focus on the topic of healthy relationships with ourselves, God, as we understand God, and others, not to meet prospective romantic or sexual partners. Our message is that the Power of the Twelve Steps can transform our relationships and our lives."

~The format of this meeting alternates weekly between a speaker who focuses on the topic of healthy relationships and a group reading relating to that topic, for 10 minutes, followed by time for group sharing and/or getting current. We suggest the following schedule of readings or speakers:

Week 1: Read a part of Chapter 8 "Building Partnerships" in the S.L.A.A. Basic Text.

Week 2: The speaker/leader shares on a topic of her/his choice.

Week 3: Read from the [S.L.A.A. Anorexia](#) pamphlet.

Week 4: Read from the October 1997 issue of the [S.L.A.A. Journal](#) "Healthy Relationships."

Week 5: The speaker/leader shares on a topic of his/her choice.

~Read: "If there are any newcomers or out-of-towners who would like to introduce themselves, please feel free to do so at this time by stating your first name. This is not to embarrass you, but for us to get to know you better. "

If the meeting is closed and there is a newcomer who has not spoken with someone about the S.L.A.A. program, the secretary/chair asks if an experienced member would briefly step outside the meeting with the newcomer to talk about the program.

~Everyone introduces himself or herself if desired.

~Read: "The Third Tradition states that the only requirement for [S.L.A.A. membership](#) is a desire to stop acting out a pattern of sex and love addiction. This meeting uses chips to mark our time in sobriety. Are there any anniversaries/birthdays or chips to be given today?"

~Read: "Are there any announcements?"

~The secretary/chair announces the sharing/reading portion of meeting by saying:

"This week is (for example, Week I, a reading from the chapter "Building Partnerships.")

~A crosstalk and triggering language statement is read prior to the speaker/leader's sharing.

~Read: "The Seventh Tradition states that every group ought to be fully self-supporting declining outside contributions. A basket will be passed around for the Seventh Tradition."

OPTIONAL: Getting current portion of the meeting.

Closing: Blessings/statements/prayer.

Meeting closes.

5.12 Healthy Relationships Meeting Format II

Relationships

Often you may ask or are asked when is it ok to begin a relationship. To begin this discussion, as sex and love addicts, we must look within ourselves.

- How is your relationship with your own addict?

- How are you managing on a day to day basis your relationships within the fellowship?
- How are you managing the relationship with your sponsor?

When you can care for yourself, your fellowship, and can prioritize your relationships within the fellowship, (making meetings, meeting with your sponsor), then it is time to ask the question about relationships outside of the fellowship.

SLAA models relationships for you. In the program, you learn respect, dignity and trust. You learn to be self critical and to apply those criticisms fairly. You learn about boundaries and how to respect those in your fellowship. You learn about amends. You learn about healing. You may have done some service work and found that giving of yourself you get back.

Sometimes it is said of relationship building for addicts:

"First get a plant. Keep it a year. If at the end of the year the plant is alive get a dog or cat. If at the end of the second year the plant and animal are alive, then begin a relationship."

You may deduce from this that relationship building is slow. Like the plant at the beginning, requires little but some attention, some light and some water. Your early time in recovery focuses mostly on you. You may have little time or energy to give to others. **Now that you are freed of your addictive impulses, you have energy to seek with yourself.**

In the second phase, getting an animal, more complex tasks are asked of you. Now you have not only to feed and water, but to extend love and care.

When is it time to resume a relationship? The program of SLAA does not tell you when to begin this phase of work. The questions you might ask are:

- What time lines are there for a relationship with a partner?
- Are there differences between shorter relationships of a few years as opposed to those of many years?
- What kinds of work are required when there are children or questions of property involved?
- How may we distinguish between love and lust?

It is important to realize that THESE questions can only be approached once we have grasped individual recovery and sobriety.

As you sit in meetings these questions may plague you. You may feel alone in a sea of fellow addicts who may not be in a relationship or had relationships which dissolved as a consequence of their acting out. It may be that your sex addiction has not yet been shared with a partner, perhaps fearful of the impact on that relationship. Perhaps you have not yet found trust in a higher power. Perhaps you have not yet found honesty within yourself. Although it may seem as if you are alone, each addict in committed long term relationships has similar issues regardless of sexual orientation. When might you start to rebuild? Should you rebuild? How are relationships addictive? What part did the partners in relationships play in our addiction? Is there a plan? How is love distinguished from lust?

Addicts in committed relationships all suffer from difficulties with intimacy. Common problems identified by couples in committed relationships are rebuilding trust, learning intimacy, establishing boundaries, developing a healthy sexual relationship, and forgiving:

INTIMACY: Addicts have trouble distinguishing addiction from intimacy, lust from love. It may manifest through finding fault with a partner. Sometimes there are outside relationships, juggling the two (or more) with addicts lies and deceit. Sometimes the relationships formed one long string of 'outdating' relationships after another. Each time the hope was to find love or acceptance or honesty even though the addict did not understand these concepts or know how they applied. From the outside; these relationships had all the hallmarks of normal healthy sexuality; however; they lacked the ability of one or both partners to seek or accept intimacy or true emotional availability.

BOUNDARIES: Setting limits and establishing boundaries is one of the problems mentioned most frequently by couples. This generally refers to difficulties encountered by addicts' partners in defining situations they would consider intolerable, and planning a course of action should the situation occur. Within your meeting rooms you learn about boundaries. You learn about what you may and may not say. You learn how to respect the rights and boundaries of others. With your sponsor you learn to set firm boundaries; keeping your bottom lines intact.

HEALTHY Sexuality: Within your meeting rooms, with your sponsors and in establishing your relationship with your higher power, you learn about what things are healthy sexuality and which are not. You may hear the experiences of others, find that you have changed your own behaviors and

FORGIVING: The process of amends making teaches you forgiveness: Amends allow you to be free of the yoke of addictive attraction or addictive guilt.

-Learning to trust one relationship is a part of early step work; First addicts learn to trust a higher power. It is not only trust but an understanding of grace and love from a non-judgmental power, greater than ourselves. T

he next step is learning to put that trust in another human being who will not make judgments, a sponsor. Gaining intimacy with another, the sponsor, makes it easier to trust, to be intimate, to share with one person. What is love? Love can be the unconditional trust and honesty between two individuals; built on a foundation of intimacy. While working the program some investigate the core of sex and love addiction. Why did we fall in love? How do we know love? We encounter love in the program first with the love of our higher power who sees us through the black days of withdrawal and being alone with ourselves (perhaps for the first time). Since we can't LUST for our higher power, and that power best knows love without asking for anything but our love in return. We can't intrigue about our higher power,

there are no romantic fantasies. It is love in a pure form. It will be a guide for intimate relationships with others.

One of the ways to build intimacy between addicts and partners was to return to the beginning of our relationships; dating a committed partner. During this time some practice abstinence, even with a partner of many years. Taking this step requires communication without blame. Explaining that cleansing the addict leaves room for love. Taking this step of abstinence did not depend on our partner but the need to gain clarity as an addict. This was true of sex or love or romance or fantasy addicts. Making a level playing field with room for true love with fidelity and healthy romance is essential to keeping relationships alive.

Often many of us stayed away from sexual intimacy. Many of us worked abstinence into our marital pattern.

When we completed our abstinence some of us struggled for what to do next. For some of this it involved dating. We did some of those things which brought us together as partners, if we could. We engaged in courtship or began to spend more quiet time with our committed partner. Some of us began heart talk; a series of T' statements shared between the partners. Some of us began and ended our talks with a serenity prayer. We brought our new found sobriety within the relationship. Sometimes our partners would get into their own recovery programs. Whether our partners did or did not go into a recovery program did not affect how we , as addicts, worked our own programs and inventories.

When we made the decision to pursue intimacy with our committed partner, we also chose to share those things which were important in our lives, perhaps for the first time. This often involved disclosure. Sometimes this disclosure was with our partner alone. Sometimes it involved other family members. We did discuss with our partner our disclosure with family members. Sometimes this disclosure was modified with children. Sometimes when it would damage or threaten other members of the family it was withheld from them; however, all these decisions were made with our committed partner.

It is important to distinguish disclosure from dumping. Disclosure is a process in our healing, a part of our step work. Dumping is to release all our behaviors as if they were the fault of the person on to whom we dump them. It is not healthy serene behavior. Disclosure is a measured opening of ourselves and our past transgressions allowing old poison and behaviors to be let go making room for healed and healthy ones. Disclosure takes place in an atmosphere of trust, serenity and healing. Disclosure builds our trust in people, much as we did with step work in building trust with our higher power. When we see we can trust our committed partner, we may be ready to go to the next phase; intimacy.

How does one become intimate with a committed partner! We, as sex addicts have led closed and secret lives. We shared only a portion of ourselves wit our partner. Often we hid the vulnerable portions of our lives. We became, in relationship with a committed partner, anorectic in that relationship. Recognizing that we were not intimate but parallel in our relationship and not committing was a first step to re-establishing intimacy. Admitting our powerlessness over this part of our addiction, the opposite of sexual acting out, was a first step to reaching out with our partner.

Ongoing Intimacy Issues:

- rebuilding trust
- forgiving oneself and one's partner
- sexuality in recovery, how to fight fairly
- dealing with illness in one member of the couple
- building communication skills
- how to avoid monitoring the partner's recovery program
- how to talk to the children about the parents' recovery programs
- how to negotiate financial decisions

Our partners too often played a role in this part of our addiction. Many of them joined programs far co-addicts like CO-SLAA. It permitted us to do our own inventories, to be responsible, intimately to a partner for our ongoing behavior. This freedom and responsibility would play a big role in our recovery as sex addicts. Our ability to trust first in a higher power, then a sponsor

and now our partner transferred that trust we had worked so hard to build to another human being. However, this did not mean our partner would be a dumping ground for our feelings or failures. It was our responsibility to guard our sobriety. It was not the responsibility of our partner. In making that distinction, we could enjoy true intimacy.

To keep us honest and intimate, we needed to be totally honest with our partner. We had to be able to admit our shortcomings without making our partner responsible for either their maintenance not their outcome. Our recovery was OUR responsibility.

FORGIVENESS When you think your addiction, you may think that it is the role of the partner to forgive you. Often it is you who must first forgive yourself, then allow your partner that role. A sponsor can help with this transition of forgiveness.

SEXUALITY: Often the perception of sex and love addicts is that of the 'over sexed'. Often it is anorexia. Learning sexuality or unlearning unsafe sexuality may be one of the most difficult tasks. Learning to be open to trust and to gain intimacy within a sexual context was most likely not your pattern. Even love addiction is blind to trust and intimacy under the guise of 'loving enough'. Becoming Centered, understanding intimacy and the role it plays in your sexual life will help your partner to increase trust. It is appropriate to become sexual only when there is an extension of trust.

ILLNESS: IN relationship one partner may become ill. Resources are rallied to that partner by way of support and sustenance. You will find it difficult during those times to keep a healthy perspective on trust and intimacy. Practice of the 12 steps and regular

meeting support as well as that of your sponsor will help. You need to learn to rely on safe and sober people for help.

COMMUNICATION SKILLS: You will find communication the crux of long term relationship skills, Communication takes many forms including

LONG TERM COMMITMENT ISSUES

ENDING THE RELATIONSHIP

5.13 THE H.O.W. CONCEPT

The Sex and Love Addicts Anonymous H.O.W. Concept has been formed to offer the sex & love addict (who accepts the twelve steps and twelve traditions as a program of recovery) a disciplined and structured approach. The SLAA H.O.W. groups have been formed in the belief that our disease is absolute and therefore only absolute acceptance of the H.O.W. programme will offer any sustained sobriety to those of us whose compulsion has reached a critical level.

Therefore, the H.O.W. defined bottom-line sobriety; the steps, traditions and tools of recovery are not suggested. Rather, we accept them as requirements for our recovery. We commit ourselves to a black & white sobriety so that we may deal with the grey areas of living.

In H.O.W. we've found that if we commit to using the Tools of Recovery on a daily basis our disease of sex & love addiction can be arrested one day at a time. Here are the tools as we work them according to the H.O.W. concept:

BOTTOM-LINE SOBRIETY

Our willingness to stop acting out in our own bottom-line addictive behaviour on a daily basis. There are no absolutes for sobriety in SLAA, as individual patterns of sex & love addiction vary. In H.O.W. each sex & love addict works with a sponsor to identify his or her personal bottom-lines. We become sober by abstaining from these bottom-line behaviours on a daily basis. We also believe that negative thinking is a large part of our disease, so we're learning one day at a time to abstain from negative thinking.

LITERATURE AND WRITING

We use the AA Big Book and the 12 Steps and 12 Traditions as tools of examination and release. When we substitute the words *sex & love addict* for 'alcoholic' and *sex & love* for 'alcohol' we feel we identify absolutely. Our writing assignments in H.O.W. are taken from these. In addition, we refer to SLAA-related literature.

TELEPHONE CALLS

We make 4 calls a day – 1 to our sponsor and 3 outreach calls to other SLAA members. The phone is like a lifeline: we need the contact. It can be like a mini meeting. Phone lists are available from sponsors.

MEETINGS

We recommend you attend a minimum of 3 meetings per week. Meetings are dedicated to the concept of remaining **honest, open-minded and willing** to listen ... this is the H.O.W. of the programme.

PRAYER AND MEDITATION

Our practice of daily prayer and meditation is to develop a relationship with a power greater than ourselves which can guide and sustain us in recovery. We ensure our continued and sustained abstinence from sex & love addiction by being forever aware that God is doing for us what we have never been able to do for ourselves.

SERVICE

This is freedom from the bondage of self. It's working the tools of the programme to the best of our ability, giving back what we've been given. It's helping out at meetings e.g. setting up chairs, making coffee, welcoming newcomers. Sobriety is a service to ourselves and the group.

SPONSORSHIP

A SLAA H.O.W. sponsor is a sex & love addict who, thank God, has 30 days of continuous sobriety working the SLAA H.O.W. Concept and has taken the first three steps. In keeping with our 2nd tradition, our leaders are but trusted servants – they do not govern.

A sponsor should be a person we are not in danger of acting out with, or are likely to find intrigue with. A potential sexual partner as sponsor would interfere with the primary purpose of the sponsor relationship, which is recovery through the programme of SLAA. Sometimes this means the sponsor should be of the same sex; sometimes of the opposite sex. Discretion, common sense and our higher power can guide us in our selection.

5.14 The Beginners Kit – H.O.W. – see own document (pdf-file)

5.15 S.L.A.A / H.O.W. Steps 1, 2 and 3 meeting format

Welcome to the **North Adelaide Saturday SLAA/HOW Steps 1, 2 and 3** meeting. My name is.....I am a sex and love addict and the Secretary of this meeting. I will now hand the meeting over to.....to chair today's meeting.

Chairperson: My name is..... I am a sex and love addict and the chairperson for this meeting. Would you please join me in the Serenity Prayer....

God grant me the serenity to accept the things I cannot change.

The courage to change the things I can

and the wisdom to know the difference

Sex and Love Addicts Anonymous® is a Twelve Step, Tradition-oriented fellowship based on the model pioneered by Alcoholics Anonymous. The only requirement for S.L.A.A. membership is a desire to stop living out a pattern of sex and

love addiction. S.L.A.A. is supported entirely through the contributions of its membership, and is free to all who need it. To counter the destructive consequences of sex and love addiction we draw on four major resources:

1. our willingness to stop acting out in our own personal bottom line addictive behaviour on a daily basis.
2. our capacity to reach out for the supportive fellowship within S.L.A.A.
3. our practice of the Twelve Step program of recovery to achieve sexual and emotional sobriety.
4. our developing a relationship with a Power greater than ourselves which can guide and sustain us in recovery.

As a fellowship S.L.A.A. has no opinion on outside issues and seeks no controversy. S.L.A.A. is not affiliated with any other organisations, movements or causes, either religious or secular. Our primary purpose is to abstain from sex and love addiction and to carry the message of recovery to those who still suffer. We find a common denominator in our obsessive/compulsive patterns, that renders personal differences of sexual or gender orientation irrelevant. We need protect with care the anonymity of every SLAA member. Additionally, we try to avoid drawing undue attention to SLAA as a whole from the public media.

Is there anyone here for the first time? Please give us your first name so we may get know you.

At this point of the meeting we ask the group to join us as we celebrate another example of the miracles that abound in SLAA. This portion of the meeting is known as "Stepping Up". The sponsor is asked to introduce a newcomer who has 30 days of continuous back-to-back abstinence, has taken the first three steps and is now ready to become a sponsor. Sponsor and sponsee share for two minutes each. Are there any new sponsors?

Is there anyone celebrating their first 60 days?...90 days? 6 months?...9months? 1 year...longer?

Will someone please read "**How it Works**".

Chairperson cont....

We will now study one of the 12 steps from the Augustine Fellowship basic text. We ask each person read a paragraph and share from the reading. A share is an experience that has helped us grow and given us a new sense of awareness. Our group conscious decision suggests when asked to share, speakers refrain from reference to non SLAA literature, authors or councillors by name.

This group recommends only members with HOW bottom-line sobriety share. Sponsors who have had a slip may share after 7 days of HOW bottom-line sobriety.

Speakers will share for three minutes with an additional two minutes to wind-up.

Today we are on STEP.....?

CHAIRPERSON INVITES SPEAKERS

AT 5:45 THE CHAIRPERSON WILL ASK SOMEONE TO READ “ HOW Concept and Tools ”

Chairperson cont...

We will now continue to share....We're on Step.....?

AT 6:20 THE CHAIRPERSON ASKS...

Would all available sponsors please stand, state the length of your sobriety and to what level you are able to sponsor.

That brings us to the close of this 'steps' meeting and I will now hand the meeting back to the secretary.

Secretary:

Our seventh tradition tells us that we must be self supporting through our own contributions. The money collected goes to support this meeting and its expenses as well as reaching out to the other meetings, members and levels of the SLAA organisation to help spread the message that is recovery from sex and love addiction. We ask that newcomers refrain from contributing and purchase literature instead.

Would someone please read the “**The Promises**” ?

Does anyone require a lift after the meeting?

Could we have a volunteer to call newcomers? Newcomers if you'd like a call see..... after the meeting.

Are there any service reports?

Are there any SLAA related announcements?

Can we have a volunteer who has 14 days of continuous bottom line sobriety to chair our next meeting?

The requirements of the SLAA/HOW concept are what this particular group has found to be effective in working this program and does not represent SLAA as a whole. The opinions expressed here today by those who shared are our own and necessarily those of SLAA as a whole. Remember our cherished tradition... **“Whom you see here, what you hear here, when you leave here, let it stay here.”**

After a moment of quiet meditation, for those who wish to, please join (chairperson) in the Third Step Prayer.

MEETING ENDS AT 6:30pm

5.16 HOW RECOMMITMENT QUESTIONS, STEPS 1, 2 & 3

SPONSORS:

These are not slip questions. The “100 Further Thoughts on Sobriety” are designed for that.

However, if a person has had an extended period of sobriety and their disease becomes active again, these questions are a wonderful way to re-commit to bottom line sobriety.

Read the “Doctor’s Opinion” in the AA Big Book. Discuss the phenomenon of craving as it appears in the three levels of your life: Emotional, Spiritual and Physical.

Read Step 1 in the AA 12 & 12. Discuss and reflect on the idea that you have a devastating weakness. Discuss how this weakness leads you to return to *sex & love addiction* for your comfort.

Re-read Step 1. Discuss the mental obsession that precedes that first obsessive move towards bottom line behaviour. D & R on the idea that obsessing about anything can lead to acting out.

Read pp. 5 & 6 in the AA Big Book. D & R on the feeling of oblivion as it is described in “Bill’s Story” and as it has manifested itself in your life.

Re-read Step 1. Discuss why, for you, there is no possibility of controlled bottom-line behaviour as it is outlined in this step.

Read pp. 20-25 in the AA Big Book (up to “so many want to stop but cannot”).

D & R on the last time you acted out on your bottom line/s and why you are without defense against being compulsive without them.

Re-read Step 1. Discuss the idea that when one *sex and love addict* plants in the mind of another, the true nature of his or her malady, the *sex & love addict* can never be the same again.

Read Chapter 3 in the AA Big Book to p35. D & R on what sort of thinking dominates when the *sex & love addict* repeats the desperate experiment of trying bottom line behaviour just one more time.

Re-read Step 1. D & R on the things you must do (as outlined in Step 1) in order to stay alive.

Read pp. 7-9 in the AA Big Book ("Next day"... to ... "he wasn't himself"). Discuss the re-occurrence of the idea that if you return to *sex & love addiction* you can "recapture the spirit of other days ..."

Read Step 2 in the AA Big Book. D & R on the following concepts:

those who won't believe

those who can't

those who have lost their faith

In which category do you find yourself? What do you have to do to change?

Read pp 21-29 in the AA Big Book. D & R on the idea that there are no "middle-of-the-road solutions" to *sex & love addiction*. Particularly, reflect on the alternatives to recovery seen on p25.

Re-read Step 2. D & R on the need for open-mindedness before you can practice the HOW Concept of the Program.

Read Chapter 4 in the AA Big Book to p51. D & R on why a change in attitude toward a power greater than yourself and a few simple actions are necessary if you are to change your life.

Re-read Step 2. D & R on the following concepts as they play a part in your spiritual life:

intellectual self-sufficiency

wandering from faith

self-righteousness.

Read p35 in the AA Big Book. D & R on the idea that a *sex & love addict* has to be "pretty badly mangled before they commence to solve their problems".

Read pp 31-34 in Step 2. D & R on the following concepts:

no person could believe in a Higher Power and defy it

to recover, we need a faith that works under all conditions.

Re-read Step 2. D & R on why every SLAA HOW meeting is assurance that 'God, as each of us understands God', can restore us to sanity.

Read pp 51-57 in the AA Big Book. Discuss why in the life of a *sex & love addict*, **reason**, as most of us perceive it, is not entirely dependable.

Re-read Chapter 3 in the AA Big Book. D & R on the growth one must have before they can move from Step 1 to Step 2.

Read Step 3 in the AA 12 & 12. D & R on why willingness is the way to a faith that works.

Read Chapter 5 in the AA Big Book to p 63 ("this was only a beginning"). D & R on why happiness and satisfaction cannot come unless the *sex & love addict* gives up control.

Re-read Step 3. Discuss the idea that faith does not necessarily mean we have let God into our lives.

Read pp 569-570 in the AA Big Book. Discuss the God-consciousness you have experienced for yourself and have seen in others.

Re-read Step 3. Discuss spiritual dependence as the only means of escape from the destruction of *sex & love addiction*.

Re-read pp 25-29 in the AA Big Book. Discuss the idea that recovery depends on huge emotional displacements and rearrangements.

Re-read Step 3. Discuss how we go about bringing our will into agreement with God's will.

Discuss the following tools as part of your daily program of recovery:

reading & writing

meetings

service

abstinence

sponsorship

anonymity

telephone

Read "A Vision For You" in the AA Big Book p51. Discuss the vision God has for you. Discuss the idea that our answers will come if our own house is in order.

Read the last paragraphs of Steps 1 and 2. Re-read Step 3. Discuss how Step 1 is our commitment to Honesty; Step 2 is our commitment to Open-mindedness; and Step 3 is our commitment to Willingness.

After writing this, renew your contract with God by repeating aloud the prayer on p63 in the AA Big Book in the privacy of your own place of meditation.

5.17 People of Color Meeting Format

Saturday People of Color Meeting

6:30 PM to 8:00 PM Mandana Center

This is the regular Saturday Night People of Color Meeting of SSLAA. We will open the meeting with a moment of silence, followed by the Serenity Prayer.

My name is _____. I am a Sex and Love Addict and your secretary.

Will someone please read the SLAA Preamble?

Will someone please read the Statement of Safety?

Will someone please read the Twelve Steps of SLAA?

Will someone please read the tradition of the month from the Twelve Traditions of SLAA?

We will now circulate the Phone List. If you are open to receiving program related calls, please write your name and number. The Phone List is destroyed after each meeting.

A newcomer is any person that has attended less than six meetings. Please identify yourself by your first name only so that we can get to know you and welcome you. Are there any newcomers?

Now is the time for general introductions around the room. Newcomers please introduce yourselves again. My name is _____ and I am a Sex and Love Addict.

Will someone please volunteer to be the timekeeper?

We will now meditate for two minutes.

On the last Saturday of the month only: On the last Saturday of every month, we have a speaker who will share for 20 minutes on her or his experience, strength and hope in recovery and in working the program. Tonight, our speaker is _____.

On the rest of the Saturdays of the month: We will now read from the basic text of Sex and Love Addicts Anonymous (withdrawal and step chapters) for five minutes, or for a whole step chapter. This week, we will read on Step ____ (or starting from page _____, paragraph _____). Would somebody volunteer to start the reading?

After the reading (or the speaker) is finished: Will someone please read the Cross Talk Statement?

Now is the time for getting current. This is a tag share meeting, which means that when you're done speaking please call on the next person who has volunteered to share. We will have 3 to 5 minute shares with a 30 second warning depending on the number of people and group conscience. (Decide how many minutes per share)

We will end shares promptly at 7:50 PM. Close to 7:50, the timekeeper will announce how many minutes are remaining for the last person to share. Who would like to begin?

Draft October 9, 2004 5:30 PM

Saturday People of Color Meeting

6:30 PM to 8:00 PM Mandana Center

Prior to the last share, timekeeper announces: We have ____ minutes remaining for one last share.

At 7:50 PM, secretary announces: That is all the time we have for getting current. If you did not have a chance to share, please talk with someone after the meeting.

It is now time to practice the 7th tradition, which states that every SLAA group ought to be fully self-supporting, declining outside contributions. We strongly encourage you to contribute as the money is used to pay rent and buy literature. Our records show that we need to collect least \$17.50 each meeting to finance the commitments of this meeting.

There is a business meeting the first Saturday of each month, everyone is encouraged to participate. Are there any other SLAA-related announcements?

Will the Treasurer please announce the amount collected for the 7th tradition?

Will the Literature Person please announce the availability of SLAA literature?

Since Tradition 3 requires 2 or more persons to being a meeting, will someone please volunteer to arrive by 6:30PM next week to help the secretary start the meeting on time?

On the first Saturday of the month only: Please stay after the Closing for the business meeting tonight, which will be conducted for up to 15 minutes after the Closing.

Mandana Center asks that we sign in when we are entering or leaving so they can apply for funding to keep the center running. You may sign in with any mark. Please support them.

We would like to thank our timekeeper and (“everyone who read” OR “our speaker tonight”). (Applaud.)

Would somebody read the SLAA promises?

Would somebody read the Closing?

Prior to the Unity Prayer, Secretary leads the meeting out in prayer: Let us take a moment of silence to remember all of the people in and out of these rooms who are in pain and suffering from this addiction.

Draft October 9, 2004 5:30PM

SLAA Preamble

People of Color Meeting

We are a group of people of people of color meeting to recover from sex and love addiction. As people of color in this society, many of us have had experiences of racism which may have impacted issues of sex and love addiction and which may have, in general, affected our physical, emotional, and sexual well-being.

This meeting is a safe place ot come together as people of color to break out of our isolation and alienation and talk about our experiences. Although we come together across many differences, we share two significant similarities: (1) we are people of color; and (2) we are sex and love addicts.

This SLAA meeting is open to all people of color who think they might be sex and love addicts. Sex and Love Addicts Anonymous is a Twelve Step, Twelve Tradition-oriented fellowship based on the model pioneered by Alcoholics Anonymous.

The only qualification for S.L.A.A. membership is a desire to stop living out a pattern of sex and love addiction. S.L.A.A. is supported entirely through the contributions of its membership, and is free to all who need it.

To counter the destructive consequences of sex and love addiction we draw on five major resources:

1. Our willingness to stop acting out in our own personal bottom-line addictive behavior on a daily basis.
2. Our capacity to reach out for the supportive fellowship within S.L.A.A.
3. Our practice of the Twelve Step program of recovery to achieve sexual and emotional sobriety.
4. Our developing a relationship with a Power greater than ourselves which can guide and sustain us in recovery.

As a fellowship/sisterhood S.L.A.A. has no opinion on outside issues and seeks no controversy. S.L.A.A. is not affiliated with any other organizations, movements or causes, either religious or secular. We need protect with special care the anonymity of every S.L.A.A. member. Additionally, we try to avoid drawing undue attention to S.L.A.A. as a whole from the public media.

We as people of color in SLAA, are united in a common focus: dealing with our addictive sexual and emotional behavior. Although we come together from various racial/ethnic, cultural, and national backgrounds, diverse sexualities and religions, and differing class locations and genders, we find a commonality in our obsessive/compulsive patterns and seek to work on our patters of sex and love addiction.

CROSS TALK STATEMENT

PLEASE AVOID CROSS TALK WHICH MEANS INTERRUPTING OTHERS WHEN THEY ARE SHARING, DIRECTING YOUR COMMENTS TOWARD SOMEONE ELSE, MAKING COMMENTS ON OTHER PEOPLES SHARES, USING PEOPLES NAMES DURING YOUR SHARE; AND PLEASE REFRAIN FROM USING WORDS LIKE “WE” OR “YOU” URING YOUR SHARE. NO ONE CAN THINK OR SPEAK FOR ANYONE OF US.

REMEMBER, WE ARE ALL WORKING TO ACHIEVE OUR REALITIES, NOT THOSE OF OTHERS. TWO OF THE REASONS WE DO NOT CROSS TALK ARE:

- 1. WHEN WE WERE GROWING UP, NO ONE LISTENED TO US, THEY TOLD US OUR FEELINGS WERE WRONG; AND**
- 2. AS ADULTS, WE ARE ACCUSTOMED TO “FEEDING” OUR ADDICTION BY TAKING CARE OF OTHERS AND NOT TAKING RESPONSIBILITY IN OUR OWN LIVES.**

IN THIS MEETING, WE SPEAK ABOUT OUR OWN EXPERIENCE, STRENGTH, HOPE AND FEELINGS. WE ACCEPT WITHOUT COMMENT WHAT OTHERS SAY BECAUSE IT IS THRUE FOR THEM, AND WE WORK TOWARD TAKING MORE RESPONSIBILITY IN OUR OWN LIVES, RATHER THAN GIVING ADVICE TO OTHERS.

THE ONLY EXCEPTOIN TO CROSS TALK IS DURING A SPEAKER MEETING WHERE PEOPLE CAN COMMENT ON THE SPEAKERS SHARE.

Twelve Steps of Sex And Love Addicts Anonymous*

1. We admitted we were powerless over sex and love addiction - 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 God.
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 wrongs.
6. Were entirely ready to have God remove all these defects of character.
7. Humbly asked God 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 a Power greater than ourselves, praying only for knowledge of God's 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 sex and love addicts, and to practice these principles in all areas of our lives.

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Twelve Traditions of Sex And Love Addicts Anonymous*

1. **Our common welfare should come first; personal recovery depends upon S.L.A.A. unity.**
2. **For our group purpose there is but one ultimate authority -- a loving God as this Power may be expressed through our group conscience. Our leaders are but trusted servants; they do not govern.**
3. **The only requirement for S.L.A.A. membership is the desire to stop living out a pattern of sex and love addiction. Any two or more persons gathered together for mutual aid in recovering from sex and love addiction may call themselves an S.L.A.A. group, provided that as a group they have no other affiliation.**
4. **Each group should be autonomous except in matters affecting other groups or S.L.A.A. as a whole.**
5. **Each group has but one primary purpose -- to carry its message to the sex and love addict who still suffers.**
6. **An S.L.A.A. group or S.L.A.A. as a whole ought never to endorse, finance, or lend the S.L.A.A. name to any related facility or outside enterprise, lest problems of money, property, or prestige divert us from our primary purpose.**
7. **Every S.L.A.A. group ought to be fully self-supporting, declining outside contributions.**
8. **S.L.A.A. should remain forever nonprofessional, but our service centers may employ special workers.**
9. **S.L.A.A. as such ought never to be organized; but we may create service boards or committees directly responsible to those they serve.**
10. **S.L.A.A. has no opinion on outside issues; hence the S.L.A.A. name ought never to 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, TV, film, and other public media. We need guard with special care the anonymity of all fellow S.L.A.A. members.**
12. **Anonymity is the spiritual foundation of all our traditions, ever reminding us to place principles before personalities.**

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The Twelve Steps of Alcoholics Anonymous

Statement of Safety

Group conscience has designated this an open meeting, meaning it is open to people of color who identify as sex and love addicts and people of color who think they might have a problem with sex and love addiction.

For our group purpose, people of color are defined as individuals who are Native American, of African descent, Latina/Latino, Chicana/Chicano, Asian, Pacific Islander, People of Color from the Middle East, individuals of mixed racial heritage, including one or more of the above. For anyone who does not fit in the above categories, we apologize for any inconvenience. We ask you to kindly take your leave out of respect for the safety of our group.

Meeting lists are available. Please take one, and if you are in dire need of a meeting tonight, we encourage you to go to the meeting that is currently taking place in Berkeley. We support your recovery, and hope you will find an appropriate meeting, and keep coming back to the program.

Plan B

We would like to remind everyone that this meeting is open to people of color only. For anyone else, meeting lists are on the table. Please take one, and if you are in dire need of a meeting tonight, we encourage you to go to the meeting that is currently taking place in Berkeley. We support your recovery, and ask that you please respect the safety of our meeting.

SLAA Promises

Now we were truly feeling some sense of deep release from the past! We were free of much guilt for our misdeeds, from the shame of having fallen short of our inner values. In many instances, the values we had thought were ours had turned out to be someone else's. We had shed or changed these to allow the seeds of our own personal wholeness to take root and grow.

We were indeed living new, positive, unfolding lives. Whether in partnership with others or in solitude. We had truly been granted a spiritual release from our sex and love addiction. While vigilance was still important, the choices we had to make now seemed easier. We felt increasing confidence in our developing partnership with God, and were full participants in the fellowship of S.L.A.A. We enjoyed solitude and were unafraid of honesty and openness with others. We could comprehend what it means to have dignity of self.

CLOSING

In closing, we would like to remind you that the opinions expressed here were strictly those of the person who gave them. Take what you like and leave the rest. Also, anonymity is the spiritual foundation of our program. If we are to recover, we must feel free to say what is in our minds and hearts. Therefore, what you see here, what you hear here, when you leave here, let it stay here.

We also request that you respect the anonymity of our phone list by using it only for program-related calls.

Will all who care to join in the closing, which is the Unity Prayer.

Secretary: *Let us take a moment of silence to remember all of the people in and out of these rooms who are in pain and suffering from this addiction.*

Unity Prayer

I put my hand in yours, and together we can do what we could never do alone. No longer is there a sense of hopelessness, no longer must we each depend upon our own unsteady will power. We are all together now, reaching out our hands for a power and strength greater than ours. And as we join hands, we find love and understanding beyond our wildest dreams.

Keep coming back, it works!

5.18 Starting a People of Color Meeting in Your Area

Begin by connecting with several other People of Color who want to start the meeting with you.

Identify a day, time and location that will work for all of you

Announce the People of Color meeting at every meeting you attend.

Feel free to use the Statement of Safety which is printed below.

Opposition: You may get a negative reaction from white people or people of color. If you choose, you can explain why you are starting a People of Color meeting: there are particular issues for people of color that require a safe People of Color-only space. Let them know that the meeting is intended to carry the message and help people who are suffering. Don't let this opposition stop you.

If you encounter a level of opposition that blocks your meeting from being part of the official S.L.A.A. Intergroup in your area, the Northern California People of Color S.L.A.A. community has an Outreach Representative. He/She can be contacted via email: S.L.A.A.poc@yahoo.com or by calling the Northern California Intergroup at 415-979-4715. Ask them to put you in contact with the People of Color Outreach Representative.

Be patient! It takes time to get the word out and develop a core group for your meeting. For long periods, the Bay Area People of Color meeting had 2-3 members every week. But after 10 years, we have two weekly meetings and a reliable Saturday night fellowship every week. Our efforts have resulted in a vibrant healing community that is beyond our wildest dreams.

Statement of Safety for People of Color Meetings

This meeting is for people of color only. For our group purpose, people of color are defined as people of Native American heritage, African descent, Latina/Latino, Chicana/Chicano, Asian/Pacific Islander, or people of color from the Middle East, or anyone of mixed racial heritage including one or more of the above. For anyone who does not fall into any of those categories, we ask you to respect the safety of our group. Kindly take your leave and if you are in need of a meeting, meeting lists are on the table. We hope you find an appropriate meeting and keep coming back to the program.

5.19 MEETING FORMAT – Therapists In Recovery

Secretary Introduction

Good morning, everyone. Welcome to the Therapists- in Recovery Meeting of Sex and Love Addicts Anonymous. This is a closed meeting for therapists seeking recovery from sex and love addiction. Let's open the meeting with a moment of silence to remember why we're here, followed by the Serenity Prayer.

God grant me the serenity to accept the things I cannot change, courage to change the things I can and wisdom to know the difference.

Hi, I'm _____, and I am a sex and love addict and secretary for this meeting.

I've asked _____ to read the Preamble of SLAA...

I've asked _____ to read the 12 Steps of SLAA...

I've asked _____ to read the SLAA Tradition of the month...

Are there any newcomers who'd like to introduce themselves? This isn't to embarrass you, but so we can get to know you better.

A phone list is circulating around the room. Your phone number is optional. To protect the anonymity of those who attend this meeting we ask that you use the phone list only for program related calls. At the back of the notebook is a section in which you may write items for consideration at our next business meeting. Business meetings are held on the last _____ of each month.

I'll now begin general introductions. My name is _____ and I'm a sex and love addict.

Who would like to volunteer to be time keeper for the day? Thank you.

We read from the Big Book because as Bill Says to ground our recovery in principles of the Twelve Steps.

Who would like to read? This morning we will read section _____

We'll now begin a 5 minute period of meditation. You may dedicate your meditation to a particular person, awareness, or intention. Does anyone wish to suggest a dedication?

Sharing

We believe it's important to get current about our ongoing struggles in recovery and the impact our work as therapists has on our recovery. While sharing, please avoid cross talk. Cross talk is giving advice or commenting on another's share. After the initial round of shares, second shares are welcome. Initial shares are limited to four minutes.

This is a tag meeting. The meeting is now open for sharing. Who would like to begin?

(If there is additional time,..)

We have time for second shares. If you would like feedback, please ask for it. Please limit your shares to 3 minutes: Who would like to begin?

(At approximately 10:25...) That's all the time we have. If you didn't get a chance to share, please stay and talk with someone after the meeting.

Seventh Tradition

Now is the time for the 7th Tradition. We are self-supporting through our own contributions. Since our rent is \$_____ each month, we need to average more than one dollar per person in order to meet our expenses. Please be as generous as you can.

Announcements

Are there any SLAA related announcements?

Closing

Let's give ourselves a round of applause because we deserve it! Let's thank our timekeeper.

[On even numbered dates only] I've asked _____ to read the Promises...

[On odd numbered dates only] I've asked _____ to read the 12 Signs of Recovery. Please read two and pass it along.

I've asked _____ to read the Closing Statement...

(Unity Prayer)

5.20 French Meeting Format

SUGGESTION POUR LE DÉROULEMENT D'UNE RÉUNION DASA

Guide d'animation

(Adapté de *Sex and Love Addicts Anonymous*, p. 124-128

par le groupe La Clé de l'âme, Montréal, Québec, Canada) Octobre 2005

1. OUVERTURE (19h30 précise)

A) Présentation de l'animateur (trice)

« Bonsoir et bienvenue tout spécialement au(x) nouveau(x) et nouvelle(s), ainsi qu'au(x) visiteur(s) de l'extérieur. Mon prénom est, je suis un(e) dépendant(e) affectif(ve) et sexuel(le) et je serai responsable de l'animation de cette soirée. J'aimerais demander aux gens qui possèdent un téléavertisseur ou téléphone cellulaire de le mettre hors tension, ou sur mode vibration, pour le déroulement paisible de la réunion.

B) Ouverture de la réunion

« Ceci est la réunion régulière du groupe des **Dépendants Affectifs et Sexuels Anonymes (DASA)**. Nous allons ouvrir la réunion avec un moment de silence pour penser à la raison pour laquelle nous sommes ici ce soir, suivi de la prière de la Sérénité. »

« **Mon Dieu, donne-moi la Sérénité,**

d'accepter les choses que je ne peux changer,

le courage de changer les choses que je peux,

et la sagesse d'en connaître la différence.

Que Ta volonté soit faite et non la mienne. »

C) Préambule

« Pour accueillir le nouveau ou la nouvelle, je demanderais au représentant de groupe de nous faire la lecture du **PRÉAMBULE DASA** à la page 2 du cahier de réunion »

D) Tour de présentation

« J'invite maintenant chaque personne, en commençant à ma ... (**droite ou gauche**) à s'identifier en mentionnant son prénom. Vous n'êtes cependant pas obligé de le faire. »

2. LECTURES

« Nous allons procéder maintenant à la lecture de textes que nous retrouverons dans le cahier de réunion. »

A) « J'aurais besoin d'un ou d'une volontaire pour lire **LES 12 ÉTAPES** à la page 3. Ces étapes sont un ensemble de principes dont la portée est spirituelle et qui nous sont suggérées comme mode de rétablissement de la dépendance affective et sexuelle. »

B) « Nous allons lire, à tour de rôle, **Les 12 CARACTÉRISTIQUES DES DÉPENDANTS AFFECTIFS ET SEXUELS** à la page 4. À nos débuts dans DASA, Ces 12 caractéristiques nous ont aidés à nous identifier à la problématique que nous partageons et nous aident toujours à ne pas perdre de vue qui nous sommes. »

C) « Je vais maintenant vous lire **LA TRADITION DU MOIS** à la page 5. Cette tradition correspond au mois courant. »

3. MISES À JOUR

« J'invite maintenant les personnes qui le désirent à se mettre à jour. Il s'agit de partager les événements, les situations et les intrigues émotionnelles et sexuelles qui représentent des risques au maintien de la sobriété dans DASA. Pour les nouveaux, personne n'est obligé de parler, mais vous pouvez dire ce qui vous amène à notre groupe. Si vous avez des questions, vous pourrez les poser à la pause ou à la fin de la réunion. Il est suggéré de parler de ses émotions et d'utiliser le **"JE"**. Nous vous demandons de porter une attention particulière aux termes employés dans votre communication afin d'éviter d'utiliser des propos abusifs, exagérément explicites et déclencheurs de nos compulsions. Nous pouvons partager en toute confiance, sachant que rien de ce que nous disons durant la réunion n'est sujet à commentaire par les autres membres. Il n'y a pas d'ordre pour parler et chacun demeure libre de le faire. On est prié de ne pas excéder 3 minutes par personne. Pour nous aider, j'utilise ces sabliers. Lorsque le temps est écoulé, je renverserai le sablier et vous saurez alors qu'il vous faut conclure brièvement votre partage. **BON PARTAGE À TOUS !** » (*vers 20h15, avertir le groupe qu'il reste du temps pour un dernier partage*)

4. AFFAIRES COURANTES

« J'invite maintenant le/la secrétaire à prendre la parole. » (Le/la secrétaire invite à consulter la documentation, mentionne les postes à combler et tout autre annonce pertinente.)

5. SEPTIÈME TRADITION

« La septième tradition atteste que chaque groupe DASA doit subvenir entièrement à ses besoins, refusant les contributions de l'extérieur. L'argent recueilli sert à défrayer les coûts de la salle, des breuvages, de la documentation, de l'intergroupe, etc. Il est suggéré aux nouveaux de ne rien donner lors des 4 à 5 premières présences. »

6. PAUSE

« Nous allons maintenant prendre une pause-santé de 10 minutes. Nous serons de retour à heures. »

7. REMISE DES JETONS

« Je vais vous lire le texte **QU'EST-CE QUE LA SOBRIÉTÉ DANS D.A.S.A.** à la page 6 du cahier de réunion. »

« Pour identifier les projets de sobriété affective et sexuelle choisis par chacune et chacun, et pour en reconnaître les progrès, DASA utilise des jetons.»

« Premièrement le jeton d'un jour qui, tout d'abord, représente le jeton du nouveau ou du renouveau, que l'on peut prendre pour souligner notre première visite à un groupe DASA, ou notre retour après une absence prolongée. Il sert, dans un deuxième temps, à déterminer un

comportement limite dont on tentera de s'abstenir et ce, un jour à la fois. Ensuite, si l'on s'est abstenu durant une semaine, on prend un jeton d'une semaine et ainsi de suite pour 2 semaines, 3 semaines, 1 mois, 2 mois, 3 mois, 6 mois, 9 mois, 1 an, et finalement pour plus d'1 an. **Afin d'accélérer le processus, l'on est prié de s'en tenir à une brève description de son comportement limite.** ».

8. LECTURE DES ÉTAPES ET PARTAGE

« Le groupe est un groupe qui travaille sur **LES 12 ÉTAPES**. À chaque semaine nous lisons dans le cahier de réunion un texte qui nous sert par la suite de thème de partage. Cette semaine nous sommes rendus à la étape et je demanderais à ceux qui le veulent de lire un paragraphe à tour de rôle, en commençant à ma (**droite ou gauche**).

Nous aurons maintenant une deuxième période de partage et je tiens à vous rappeler que ce qui est dit par les participants demeure l'opinion de la personne et n'est pas sujet à discussion. C'est en partageant nos expériences personnelles que nous exprimons notre propre vérité. Personne n'est habilité à commenter ou conseiller à partir du partage d'un autre membre. Je vous prie de ne pas excéder 3 minutes par personne et j'utiliserai encore les sabliers comme tout à l'heure. » (**Vers 21h15, avertir qu'il reste du temps pour un dernier partage, puis passez au point 9- LECTURES DE RÉTABLISSEMENT**)

ou

« A chaque dernier mercredi du mois, au lieu de lire à tour de rôle un paragraphe d'un texte, nous recevons le partage plus élaboré d'un membre sollicité par l'animateur en fonction. Ce soir, _____ veut bien nous entretenir un peu plus de son expérience avec le mode de vie de DASA » (**Puis passez au point 9- LECTURES DE RÉTABLISSEMENT**)

ou

« Habituellement à chaque dernier mercredi du mois, nous recevons le partage plus élaboré d'un membre sollicité par l'animateur en fonction. Ce soir, puisque nous n'avons pas de conférencier, nous puiserons dans la boîte à suggestions pour le thème de partage. » (**Vers 21h15, avertir qu'il reste du temps pour un dernier partage**)

9. LECTURES DE RÉTABLISSEMENT

- A) « Je vais vous lire le texte: **LES SUGGESTIONS DE DASA À SES NOUVEAUX MEMBRES** que nous retrouvons à la page 8 de la première partie du cahier de réunion »
- B) « Pour terminer les lectures nous allons lire à tour de rôle **LES 12 SIGNES DE RÉTABLISSEMENT** que nous retrouvons à la page 10 du cahier de réunion. »

10- CINQ MINUTES D'URGENCE

« Nous sommes maintenant rendus aux **CINQ MINUTES D'URGENCE** pour ceux et celles qui ressentent le besoin de s'exprimer brièvement une dernière fois. »

11. ANONYMAT

« La 11^{ième} tradition nous exhorte à protéger l'anonymat de chaque membre DASA avec un soin très particulier. **PAR CONSÉQUENT, CE QUI A ÉTÉ DIT ICI EN TOUTE CONFIANCE, DOIT DEMEURER ICI.** »

12. FERMETURE (21h30 précise)

« Ceci a été une réunion régulière du groupe des Dépendants Affectifs et Sexuels Anonymes. Il est suggéré de maintenir un contact téléphonique avec un ou plusieurs autres membres. Chacune et chacun sont cordialement invités à remettre la salle en ordre. Merci de votre collaboration. »

« Maintenant, pour ceux et celles qui veulent bien se joindre à moi, nous allons terminer cette soirée par le **CERCLE DE LA SÉRÉNITÉ**. Il s'agit d'un moment de silence pour la personne

dépendante affective et sexuelle qui souffre encore, suivi de la **PRIÈRE DE LA SÉRÉNITÉ**. Se tenir la main est bien sûr optionnel.»

« **Mon Dieu, donne-moi la Sérénité,
d'accepter les choses que je ne puis changer,
le courage de changer les choses que je peux,
et la sagesse d'en connaître la différence.
Que Ta volonté soit faite et non la mienne.
REVIENS, ÇA MARCHE!**»

«BONNE FIN DE 24 HEURES.»

5.21 Spanish – Portuguese Meeting Format

FORMATO PARA UMA REUNIAO DE D.A.S.A. (S.L.A.A.)

1) Bem vindos a mais uma Reuniao do Grupo D.A.S.A. - Florianopolis, meu nome e sou um dependente de amor e sexo e serei o coordenador desta reuniao por hoje.

3) Vamos abrir a reuniao com alguns momentos de silencio e a oracao da serenidade.

4) O coordenador lida o Preambulo de D.A.S.A.:

Dependentes de Amor e Sexo Anonimos (D.A.S.A.) e uma irmandade orientada pelos Doze Passos e Doze Tradicoes, baseada no modelo pioneiro de Alcoolicos Anonimos. O unico requisito para ser membro de D.A.S.A. e o desejo de parar de praticar um padrao de dependencia de amor e sexo. D.A.S.A. se mantem completamente pelas contribuicoes de seus membros sendo gratuita a todos que precisem.

Para evitar as consequencias destrutivas da dependencia de amor e sexo, utilizamos cinco recursos basicos:

1) **SOBRIEDADE**. O desejo de parar de praticar nosso comportamento auto-destrutivo de dependencia numa base diaria,

2) **APADRINAMENTO / REUNIOES**. A capacidade de recorrer a um apoio acolhedor dentro de D.A.S.A.

3) **PASSOS**. A pratica do programa de recuperacao dos Doze Passos para alcancar a sobriedade sexual e emocional.

4) **SERVICO**. A retribuicao para a irmandade de D.A.S.A. do que continuamos a receber de graca.

5) **ESPIRITUALIDADE**, O desenvolvimento de uma relacao com um Poder superior a nos mesmos, que pode nos guiar e apoiar na recuperacao.

Como irmandade, D.A.S.A. nao opina sobre assuntos alheios a mesma e nao se envolve em controvérsias. [D.A.S.A. nao](#) esta afiliado a nenhuma outra organizacao, movimento ou causa, seja religiosa ou nao. Estamos, contudo, unidos por um objetivo comum: lidar com o nosso comportamento sexual e emocional dependente. Temos um denominador comum em nossos padroes obsessivos/compulsivos, que torna irrelevante qualquer diferenca pessoal de orientacao sexual ou de genero. Precisamos proteger com especial cuidado o anonimato de cada membro de D.A.S.A.. Afim disso, tentamos evitar atrair atengao indevida dos meios de comunicacao para D.A.S.A. como um todo.*

5) O coordenador pede para alguem comecar a ler os Doze Passos de D.A.S.A.

12 Passos

Eis aqui os Doze Passos de Dependentes de Amor e Sexo Anonimos:

1- Admitimos que eramos impotentes perante a dependencia de amor e sexo - que tinhamos perdido o dominio sobre nossas vidas.

- 2- Viemos a acreditar que um Poder Superior a nos mesmos poderia devolver-nos a sanidade.
- 3- Decidimos entregar nossa vontade e nossa vida aos cuidados de Deus, na forma em que concebiamos Deus.
- 4- Fizemos minuciosa e destemido inventario moral de nos mesmos.
- 5- Admitimos perante Deus, perante nos mesmos e perante outro ser humano, a natureza exata de nossas falhas.
- 6- Prontificamo-nos inteiramente a deixar que Deus removesse todos esses defeitos de carater.
- 7- Humildemente rogamos a Deus que nos livrasse de nossas imperteirbes.
- 8- Fizemos uma relac,;Ao de todas as pessoas que tinhamos prejudicado e nos dispusemos a reparar os danos a elas causados.
- 9- Fizemos reparagoes diretas dos danos causados a tais pessoas, sempre que possivel, salvo quando faze-lo significasse prejudicci-las ou a outrem.
- 10- Continuamos a fazer o inventario pessoal e, quando estavamos errados, nos o admitiamos prontamente.
- 11- Procuramos, atraves da prece e da meditacao, melhorar nosso contato consciente com Deus, 'na forma em que concebiamos Deus, rogando apenas o conhecimento dA vontade de Deus em relarao a nos, e forr,,as para realizar essa vontade.
- 12- Tendo experimentado um despertar espiritual, grai;as a esses passos, procuramos transmitir esta mensagem aos dependentes de amor e sexo e praticar estes principios em todas as areas de nossas vidas.

6) O coordenador pede para atguem comegar a ler as doze tradi~oes de DASA:

- 1- Nosso bem estar comum deve estar em primeiro lugar, a recuperarao individual depende da unidade de D.A.S.A.
- 2- Somente uma autoridade preside em ultima analise o nosso proposito comum -um Deus amantissimo que se expressa atraves da consciencia de grupo. Nossos lideres sao apenas servidores de confianga nao tendo poderes para governar.
- 3 - O unico requisito para se tornar membro de D.A.S.A.e o desejo de parar de viver em padrao de dependencia de amor e sexo. Quaisquer duas ou mais pessoas reunidas como proposito de ajuda mutua e recuperapao da dependencia de amor e sexo podem ser auto-denominadas de um grupo D.A.S.A., desde que enquanto grupo este nao possua nenhuma outra filiaqao.
- q - Cada grupo deve ser autonomo, salvo em assuntos que digam respeito a outros grupos ou D.A.S.A. como um todo.
- 5--Cada grupo de D.A.S.A. tem um unico proposito primordial - levar a mensagem ao dependente de amor e sexo que ainda sofre.

G -Nenhum grupo de [D.A.S.A. devera](#) jamais sancionar, financiar ou emprestar o nome de DASA a qualquer sociedade parecida ou empreendimento alheio a

Irmandade, a fim de que problemas de propriedade e prestigio nao nos afastem de nosso objetivo primordial.

Todos os Grupos de DASA, deverao ser absolutamente auto-suficientes, rejeitando quaisquer contribuigoes externas:

DASA, devera manter-se sempre nao profissional, embora nossos centros de servicos possam contratar funcionarios especialiizados.

DASA,jamais devera organizar-se enquanto Instituigao, porem, podendo permitir a criagao de comites de servigos diretamente responsaveis perante aqueles a que prestem serviros.

DASA nao opina sobre questoes alheias a Irmandade, portanto o nome de DASA jamais devera aparecer em controv(§rsias publicas.

Nossas relagoes com o pubfico baseiam-se na atrar,ao ao inves da promogao, cabendo-nos sempre presenrar o anonimato pessoal na imprensa, radio e televisao. E necessario proteger com especial cuidado o anonimato de todos os membros de DAS_A.

O anonimato e o alicerce espiritual de nossas Tradições, lembrando-nos sempre da necessidade de colocar os princípios acima das personalidades.

Coordenador pergunta: Há alguém que está participando pela primeira vez em nossa reunião de D.A.S.A.?

Se a resposta for "sim," ele diz: O coordenador pergunta:

Quem gostaria de dar uma orientação sobre D.A.S.A. para eles?

Uma ou duas pessoas explicam o que é D.A.S.A..

O coordenador diz: O único requisito para participar de D.A.S.A. é o desejo de parar com os padrões do ativo.

Ele pergunta:

As pessoas novas gostariam de participar da reunião de hoje?

7) O coordenador diz:

A mensagem deste grupo é o Poder transformador dos Hoze Passos. Nós sugerimos que você escolha um padrinho ou madrinha, que você faça os Aozes ~assos, e desenvolva uma relação com um Poder Superior a ti, e compartilhe sobre a Solução na reunião do Grupo. Temos literatura disponível que podem ser compradas depois da reunião. Também alguns informa(ões de DASA, podem ser encontrados no site do [D.A.S.A. Brasil www.siaa.org.br](http://www.siaa.org.br)

O que é um padrinho r1A11"4A

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Um padrinho é uma pessoa que nos ajuda e nos orienta pessoalmente a aplicar o programa de recuperação de D/yQ, em nossa vida. O padrinho não é um padre, nem um psicólogo, nem um confessor. Em consequência, um padrinho é uma pessoa com a qual não andamos com intenções ocultas, alguém a quem não pagamos e que não buscamos aprovação nem o seu juízo. Nosso padrinho é de fato um outro dependente e como tal, não está num terreno de superioridade

moral. Os padrinhos NAO SAO PESSOAS PERFEITAS COM PROGRAMAS PERFEITOS. Os padrinhos são apenas, seres humanos e como tal, possuem muitas dúvidas e futas, como os demais membros. Ver as imperfeições de nossos padrinhos nos ajuda a superar o nosso perfeccionismo.

Hoje é uma reunião de partilha sobre um tema.

8) Neste momento o coordenador dá um breve relato da sua história de 5 a 7 minutos e escolhe um tema para a reunião.

9) O coordenador escolhe um tema para a reunião:

Opcional: 1er 15 minutos de literatura sobre o tema.

O tema desta reunião será e em seguida faremos a Partilha.

10) O grupo compartilha sobre o tema. O coordenador pode escolher pessoas para compartilhar ou ele pode pedir voluntários para fazer.

(O coordenador define de quantos minutos será a partilha dependendo do número de participantes)

Partilha

11) O coordenador fala sobre a Terceira Tradição:

Terceira Tradição

O único requisito para se tornar membro de DASA é o sincero desejo de parar de viver em padrão de dependência de amor e sexo.

Tem alguém que gostaria de receber uma ficha branca, largar os padrões do ativo e ser membro de DASA?

Nos mesmos definimos nosso padrão do ativo e nosso tempo limpo dos padrões do ativo.

Tem alguém recebendo ficha de 30, 60, 90 dias ou 6, 9 meses, 1 ano ou múltiplo de anos?

12) O coordenador diz:

No final da reuniao reservamos tempo para falarmos dos desafios

Desafios

Em nossas Reunioes compartilhamos desafios atuais que estamos enfrentando. Podem ser situagoes ou pessoas que estao ameagando nossa sobriedade. Sao sugeridos aos participantes que fagam no maximo 3 desafios para poderem dar enfase maior aquetes aos quais foram escolhidos. Podemos compartilhar 3 minutos mais um.

Resposta:

Sucesso em seus novos desafios

13) O coordenador le a Setima Tradigao:

Setima Tradipao

Todos os Grupos de DASA deverao ser absolutamente auto-suficientes, rejeitando quaisquer contribuicoes externas. Seus membros contribuem para o desenvolvimento do grupo em si e do DASA como um todo.

Fagam suas contribuicoes apenas se puderem. Contribuicao e uma forma de gratidao, lembramos que estas serao utilizadas para compra de material e aluguel de sala.

14) 17:25h Avisos: O coordenador diz:

Alguem tem algum aviso para o grupo?

Avisos

15) O coordenador pede para alguem ler os doze promessas do Nono Passo.

OS DOZE PROMESSAS DO NONO PASSO

Se formos destemidos neste fase de nosso desenvolvimento, ficaremos surpreendidos antes de chegar a metade do "Nono Passo." Vamos conhecer uma nova liberdade e alegria. Nao iremos arrepende-nos pelo passado, nem queiramos apaga-lo. Compreenderemos a palavra serenidade e conheceremos a paz. Nao importa quanto descemos no fundo do pouco, pois poderemos ver o quanto nossa experiencia beneficiara a outros. As sensagoes de inutilidade e auto piedade desaparecerao. Perderemos o interesse pelas coisas egoistas e ganharemos interesse pelos nossos companheiros. A busca dos desejos do ego ira embora. Mudarao totalmente nossa atitude e nosso modo de enfrentar a vida. O medo de pessoas e o medo da inseguranga financeira nos deixara. Intuitivamente; saberemos lidar com situagoes que antes nos deixavam perplexos. De repente, descobriremos que Deus esta fazendo por nos o que nao podiamos fazer sozinhos. Estas promessas estao sendo realizados entre nos..... as vezes mais rapido as vezes mais devagar. Sempre se realizarao se trabalharmos por elas!!

16) [Oraq.ao](#) da Serenidade

Encerramento

Vamos levantar, daremos as maos em um circulo e faremos e a Oracao da Serenidade.

Respire, relaxe e divirta-se.... estamos em recuperacao!!