
 * *The Twelve Steps and Twelve Traditions are reprinted and adapted with permission of Alcoholics Anonymous World Services, Inc. Permission to reprint and adapt the Twelve Steps and Twelve Traditions does not mean that AA is affiliated with this program. AA is a program of recovery from alcoholism only, use of the Twelve Steps and Twelve Traditions in connection with programs and activities, which are patterned after AA, but which address other problems, do not imply otherwise.*

Twelve Steps of Alcoholics Anonymous

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

TWELVE STEPS OF S.L.A.A.*

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.

Twelve Traditions of Alcoholics Anonymous

1. Our common welfare should come first; personal recovery depends upon A.A. unity. 2. For our group purpose there is but one ultimate authority -- a loving God as He may express Himself in our group conscience. Our leaders are but trusted servants; they do not govern. 3. The only requirement for A.A. membership is a desire to stop drinking. 4. Each group should be autonomous except in matters affecting other groups or A.A. as a whole. 5. Each group has but one primary purpose to carry its message to the alcoholic who still suffers. 6. An A.A. group ought never endorse, finance, or lend the A.A. name to any related facility or outside enterprise, lest problems of money, property, and prestige divert us from our primary purpose. 7. Every A.A. group ought to be fully self-supporting, declining outside contributions. 8. Alcoholics Anonymous should remain forever non-professional, but our service centers may employ special workers. 9. A.A., as such, ought never be organized; but we may create service boards or committees directly responsible to those they serve. 10. Alcoholics Anonymous has no opinion on outside issues; hence the A.A. name ought never be drawn into public controversy. 11. Our public relations policy is based on attraction rather than promotion; we need always maintain personal anonymity at the level of press, radio, and films. 12. Anonymity is the spiritual foundation of all our traditions, ever reminding us to place principles before personalities.

TWELVE TRADITIONS OF S.L.A.A.*

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.

PUBLICATIONS

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BOOKS

Sex and Love Addicts Anonymous

The Basic Text for the Augustine Fellowship, Sex and Love Addicts Anonymous

The First Ten Years of the Journal

Volume One 1989-1992

Volume Two 1993-1996

Volume Three 1997-1999

PAMPHLETS

Introduction to Sex And Love Addicts Anonymous

Sex and Love Addiction: 40 Questions for Self-Diagnosis

Suggestions for Newcomers

Questions Beginners Ask

Sponsorship A Return from Isolation

Addiction and Recovery

Anorexia Sexual, Social, Emotional

Withdrawal: Gateway to Freedom, Hope, and Joy

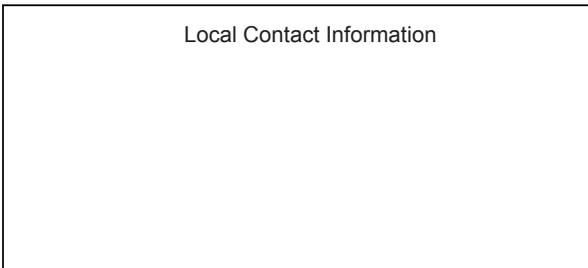
Welcome

12 Recommended Guidelines for Dealing with Media/Public

Supporting S.L.A.A. the 60/40 Way

Pocket Toolkit

Local Contact Information



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For the Professional:

Information About S.L.A.A.

Sex and Love Addicts Anonymous



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WHAT IS SEX AND LOVE ADDICTION?

We in S.L.A.A. believe that sex and love addiction is a progressive illness which cannot be cured but which, like many illnesses, can be arrested. It may take several forms -- including (but not limited to) a compulsive need for sex, extreme dependency on one person (or many), and/or a chronic preoccupation with romance, intrigue or fantasy. Sex and love addiction may also take the form of a compulsive avoidance of giving or receiving social, sexual, or emotional nourishment. This avoidance of intimacy is known in S.L.A.A. as *anorexia*.

We have found that obsessive/compulsive patterns exist in which relationships or sexual activities have become increasingly destructive to career, family and sense of self-respect. Sex and love addiction leads to ever worsening consequences if it continues unchecked.

In S.L.A.A., we learn to accept the reality of having this addiction and surrender any notion that we can control it successfully on the basis of our unaided will. Admitting personal powerlessness over this affliction, we cease our addictive behavior and turn to guidance from a Power greater than ourselves, make restitution for harm done to others, and reconstruct our lives physically, mentally, spiritually, and emotionally.

WHAT IS S.L.A.A.?

Sex and Love Addicts Anonymous is a fellowship of men and women who help each other to stay sober. They offer the same help to anyone who has an addiction to sex and/or love and wants to do something about it. Since S.L.A.A. members are all addicts themselves, they have a special understanding of each other and the disease. They know what the illness feels like and they have learned how to recover from it through S.L.A.A.

DOES S.L.A.A. HAVE A SELF-DIAGNOSTIC TOOL FOR Sex and Love Addiction?

Yes. The pamphlets **Sex and Love Addiction: 40 Questions for Self Diagnosis** and **Anorexia: Sexual, Social, Emotional** can help people evaluate their sexual activities, emotional involvements and romantic or avoidant behaviors. The pamphlets are available from the F.W.S. office. The **40 Questions for Self Diagnosis** are also posted on the S.L.A.A. website at www.slaafws.org.

HOW CAN A NON-MEMBER FIND OUT MORE ABOUT S.L.A.A.?

Visit the **S.L.A.A. International website:**
www.slaafws.org

Contact our Main Office. S.L.A.A.'s main office is known as Fellowship-Wide Services, Inc. (See back of pamphlet for contact information.) The F.W.S. staff can answer your questions and help you obtain S.L.A.A. materials:

Our Basic Text, *Sex and Love Addicts Anonymous*

The Journal, our "bimonthly meeting in print"

The First Ten Years of The Journal, recovery stories by members, in three volumes

Audio tapes and CDs

S.L.A.A. pamphlets and other literature

At the main office (or on our website) your inquiry can be referred to a member of our Public Information or Prison Outreach Committees. The Public Information Committee can arrange interviews with sober members to discuss how S.L.A.A. has helped them in their recovery from sex and love addiction.

ANONYMITY

Anonymity is critical to the foundation of recovery. 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 the persons attending the meeting is respected.

We maintain confidentiality, and refrain from disclosing names or identifying group members outside the meeting.

S.L.A.A. 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 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 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. **Sobriety.** Our willingness to stop acting out in our own personal bottom-line addictive behavior on a daily basis.
2. **Sponsorship/Meetings.** Our capacity to reach out for the supportive fellowship within S.L.A.A.
3. **Steps.** Our practice of the Twelve Step program of recovery to achieve sexual and emotional sobriety.
4. **Service.** Our giving back to the S.L.A.A. community what we continue to freely receive.
5. **Spirituality.** 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 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 that renders any personal differences of sexual or gender orientation irrelevant.

CHARACTERISTICS OF SEX AND LOVE ADDICTION

1. Having few healthy boundaries, we become sexually involved with and/or emotionally attached to people without knowing them.
2. Fearing abandonment and loneliness, we stay in and return to painful, destructive relationships, concealing our dependency needs from ourselves and others, growing more isolated and alienated from friends and loved ones, ourselves, and God.
3. Fearing emotional and or sexual deprivation, we compulsively pursue and involve ourselves in one relationship after another, sometimes having more than one sexual or emotional liaison at a time.
4. We confuse love with neediness, physical and sexual attraction, pity and/or the need to rescue or to be rescued.
5. We feel empty and incomplete when we are alone. Even though we fear intimacy and commitment, we continually search for relationships and sexual contacts.
6. We sexualize stress, guilt, loneliness, anger, shame, fear and envy. We use sex or emotional dependence as substitute for nurturing, care, and support.
7. We use sex and emotional involvement to manipulate and control others.
8. We become immobilized or seriously distracted by romantic or sexual obsession or fantasies.
9. We avoid responsibility for ourselves by attaching ourselves to people who are emotionally unavailable.
10. We stay enslaved to emotional dependency, romantic intrigue, or compulsive sexual activities.
11. To avoid feeling vulnerable, we may retreat from all intimate involvement, mistaking sexual and emotional anorexia for recovery.
12. We assign magical qualities to others. We idealize and pursue them, then blame them for not fulfilling our fantasies and expectations