

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 a 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 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 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 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 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.

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BOOKS

Sex and Love Addicts Anonymous: Basic Text
The First Ten Years of the Journal
Volume One 1989-1992
Volume Two 1993-1996
Volume Three 1997-1999

PAMPHLETS

An 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
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Setting Bottom Lines
Romantic Obsession
Triggers as a Resource

12 Recommended Guidelines for Dealing with the Media
Supporting S.L.A.A. the 60/40 Way
Addicted to Sex? Addicted to Love?
For the Professional: Information About S.L.A.A.

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12 RECOMMENDED GUIDELINES for Dealing with Media/ Public Relations Opportunities for Use at All Levels of the S.L.A.A. Fellowship

Sex and Love Addicts
Anonymous



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Conference-approved Literature*

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12 Recommended Guidelines

1. We try to avoid drawing undue attention to S.L.A.A. as a whole from the public media.
2. 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.
3. Our public relations policy is based on attraction rather than promotion. (We do not court publicity.)
4. Any unilateral action by any S.L.A.A. member acting on his/her own, to place S.L.A.A. before the public media, at any level is expressly discouraged.
5. Group conscience-based decisions need always be made regarding the appropriateness of accepting or declining any and all media or public relations opportunities, and, if an opportunity is accepted, regarding in what ways to respond, within the spirit of these guidelines.
6. All media or public relations offers which are extended to S.L.A.A. under condition of a “deadline,” which, in order to accept such an offer, would make it necessary to circumvent or short-circuit appropriate group conscience decision-making regarding the offer, should be declined.
7. Public relations or media situations which are entered into need always be handled by at least two sober S.L.A.A. members. Participating S.L.A.A. members should make it clear that they speak only as individuals, and not for S.L.A.A. as a whole. No S.L.A.A. member should ever be in a position in which there is the appearance that he/ she speaks for S.L.A.A. as a whole.

8. Any S.L.A.A. members involved in responding to media/public relations offers should utilize first name pseudonyms for this purpose. Visual anonymity is strongly recommended in all media situations involving T.V., film, or video. We need always maintain personal anonymity at the level of press, radio, T.V., film and other public media.

9. We avoid participating in public forums, workshops or other media events in which there appears to be any possibility that S.L.A.A. would be pitted against opposing or adversarial viewpoints, or spokespersons representing other interests or causes.

10. The appropriate level of “group conscience” to be consulted in matters of media or public relations is that level which represents the geographical area of S.L.A.A. to be impacted, or affected, by the prospective publicity. Media/ public relations opportunities which would affect a larger level of S.L.A.A. Fellowship should be referred to the “group conscience” body operative at the larger level of S.L.A.A. Each level of “group conscience” within S.L.A.A. may, if it chooses, appoint a media/ public relations conscience committee, responsible directly to the “group conscience” which appoints it, to serve as the “group conscience” decision-making body regarding media/public relations offers, at each respective S.L.A.A. service level.

11. Any media/public relations opportunities which have an aspect to them which could potentially affect S.L.A.A. as a whole, should be referred to the “group conscience” decision-making body operative at the Fellowship-Wide level, c/o the Board of Trustees.

12. It is recommended that media/public relations decision-making at any level of “group conscience” be preceded by one minute of silent meditation, so as to clear a channel through which the guiding God presence behind S.L.A.A. may make itself felt, helping to ensure that “group conscience” decisions will truly reflect this Power’s design for S.L.A.A.

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.

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THE 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.