

Conference Literature Committee

Mission Statement:

The Conference Literature Committee (CLC) fosters quality literature in support of S.L.A.A. recovery; guides the planning, writing, and editing of literature from writers, writing groups, or service bodies within S.L.A.A.; and approves draft literature prior to submission for full Conference approval.

The CLC has recently begun to clean its Google Group mailing list. Our list is much longer than the number of people who participate. We have sent two emails asking if those on the list want to remain on the list and how they might want to be of service. If you are on the list and receive the email, please respond. If we do not receive a response, your email will be removed from the list.

Anyone interested in reading, discussing, or editing draft literature is welcome to join the Conference Literature Committee. **Contact the CLC through our [Committee page on the FWS website](#).**

The CLC meets on the 4th Saturday of each month, from 9 to 10:30 AM Pacific Time. **Meeting ID:** 874 1967 1188 **Passcode:** 311933

Draft literature currently under development:

- **Member Retention*
- **Disclosure*
- **Emotional Sobriety*
- **Virtual Meetings in S.L.A.A.*
- **Sobriety Today*

Recent new literature proposals:

- **You and The Sex and Love Addict in Your Life: (for family members, partners, and friends of sex and love addicts in S.L.A.A.)*
- **Anorexia: Working the Program, Not the Problem: (combining all the booklets into one Book)*
- **Work Study for the Characteristics of Fantasy Addiction: (proposed by the Fantasy Addiction intergroup; intended to help sex and love addicts explore how their fantasies contribute to their SLA addiction)*

**Fantasy Addiction Questions for Self-Diagnosis: (proposed by the Fantasy Addiction intergroup)*

All of these projects need people to work on them. Please consider joining the Conference Literature Committee.

In service,

Peggy S., CLC Chair

**Conference Finance Committee
Letter to the Fellowship-Wide Services Newsletter
November 2024**

Dear Fellowship Member,

Welcome to the Conference Finance Committee's (CFC's) letter to the Fellowship-Wide Services Newsletter!

This message is meant to share with each member of the Fellowship of Sex and Love Addicts Anonymous the activities of the Finance Committee this year. It is an honor to do service for the Fellowship. Thank you for giving us a chance to "Give back!"

The CFC's Mission Statement is:

The Conference Finance Committee is responsible for the allocation of funds to the various Conference committees based on their requests and the available funds provided by the BOT/F.W.S. Works with the BOT/F.W.S. to help increase financial support from the individual groups, Intergroups, and other sources that are available to The Augustine Fellowship within the guidelines of the Twelve Traditions of S.L.A.A.

The CFC meets on the 3rd Wednesday of the month for an hour at 12.00pm ET / 5.00pm CEST via Zoom. Please note our meeting change.

Recent Activities:

1. Prepared the Conference Committee Budget for 2025
2. Managed all Committee applications for reimbursement within budget
3. Revised the CFC Manual for the Committee including all reporting templates
4. Manages the Conference Committee's shared Zoom Account
5. Updated the CFC flyer
6. Keep working on *7th Tradition* "7th is love campaign".

The CFC is always looking for members interested in being of service on this Committee. "Giving back what has so freely been given to us" has helped to keep our recovery from sex and love addiction growing, vital, and humble. Please reach out to the Committee using the link below or go to the F.W.S. website and click the Contact Page for the Conference Finance Committee.

In Service,

Nora K (Germany, Europe), CFC Chair
Celia G (Bali, Indonesia), CFC Vice Chair

Finance Committee Link: slaafws.org/committee/CFC/

Conference Steps, Traditions, and Concepts Committee: Questions from the Fellowship

The CSTCC welcomes Questions from the Fellowship concerning the Twelve Steps, Twelve Traditions and Twelve Concepts. Our responses are individual, and neither binding nor authoritative. We do not speak for the whole of S.L.A.A.

Question from the Fellowship (Committee Reference #2024-8):

As a program based on democratic ideals, I believe S.L.A.A. is open to being manipulated and controlled by a few individuals who interpret the Twelve Traditions and Twelve Concepts to suit their own selfish needs and goals. What spiritual principles in the Traditions and Concepts can we use to defend against this type of behavior?

Response #1:

For me, the manner or process in which an individual chooses to manipulate and control is not relevant to what I feel needs to be done. What is relevant is the damage and disunity created by those actions. I believe it is my responsibility, as a member of the fellowship, to speak up when someone is trying to manipulate or control a group / committee that I'm a part of.

Tradition One states that our common welfare should come first, and that personal recovery depends upon unity. I believe this is the primary Tradition for guidance in these types of situations. Reference sections that I find helpful, from S.L.A.A. literature as well as from other more established Twelve Steps programs, are below:

- The S.L.A.A. draft book titled "A Framework for Living, the Twelve Steps, Twelve Traditions and Twelve Concepts of Sex and Love Addicts Anonymous" speaks to the importance of group unity in the Tradition One chapter (p. 46): "Group unity is required for our individual recovery. Without the Fellowship, most of us would be unable to get sober; without the Fellowship, most of us would be unable to stay sober. Without sobriety, we lose any chance at joy, serenity, or purpose in our lives."
- The AI-Anon book titled "Paths to Recovery, AI-Anon's Steps, Traditions and Concepts" generally references this issue and our need to speak up under Tradition One (p. 136): "Sometimes, however, members consciously or unconsciously disregard the Traditions. In such instances each of us has a responsibility to remind them of the Traditions in a caring, loving way."
- The A.A. Booklet titled "The Twelve Traditions, A Distillation of A.A. Experience" addresses the issue head in the Tradition One section (bottom of the third page): "Each of the other Traditions explains one specific way to protect the unity of the Fellowship and the A.A. group. Those early members quickly recognized power-drivers as potential group-wreckers. And they're still around - the members who are always sure that they're always right - the members who are happily ready to assume all the burdens of leadership and grimly unwilling to share them, let alone give them

up. But a group does need officers. How can we cope with this dilemma? Tradition Two provides the answer..."

Per Tradition Two, our ultimate authority is a loving higher power as expressed through the group conscience. The group conscience process is an incredibly powerful antidote to the actions taken by a controlling individual. In my experience, when I and the other members of a group show up and speak our truth in these difficult situations, a higher power is very involved in the outcome.

Question from the Fellowship (Committee Reference #2024-9):

There are several WhatsApp groups that have formed as an outcome of all the zoom meetings. One of the groups uses the S.L.A.A. name in the title and has recently posted a workshop flyer on the App that is not S.L.A.A. related. The individual facilitating this workshop is requesting that anyone wishing to participate in it contact them on their personal number.

My concern is that a newcomer will believe this is an S.L.A.A. event because it's listed on an S.L.A.A. titled WhatsApp group. My question: Is posting a non-S.L.A.A. workshop in an S.L.A.A. titled group (WhatsApp) breaking any Traditions?

Response #1:

According to Tradition Four, each group is autonomous, except in ways it affects the fellowship as a whole. And according to Tradition Three, any two people gathered together for recovery from sex and love addiction may call themselves an S.L.A.A. group.

Therefore, this Whatsapp Group may call themselves an S.L.A.A. group if they choose to, and as such, they may operate as they please to achieve their goals.

Referencing an outside issue is generally inadvisable, according to Tradition Ten, in which S.L.A.A. has no opinion on outside issues. Based on what we've been told in the question, it's possible that an outside issue may be drawn into this group's work, and could be disrupting Tradition Five, which lets us know we have only one primary purpose, but that being said, we don't necessarily have enough information to make that decision.

If they are in conflict with Tradition Ten, disrupting Tradition Five, we must remember that these are Traditions rather than rules, and that there are shades of grey within them. If this is a truly outside issue, they could perhaps consider a different course, and a group conscience within that group might solve that. As we know, there is no enforcement body in S.L.A.A. or any Twelve Step programs, so there is no real way for anyone to stop this group from breaking the Traditions if they are doing so.

I also just want to add that Tradition Twelve tells us that anonymity is the foundation of our program, and that Tradition Eleven tells us we must maintain public anonymity, but it does

not tell us that we must maintain personal anonymity between each other. Therefore, using personal info for meeting contact information and service contact information, as well as, even, to process treasury using personal information, is not against Traditions.

However, no one should profit personally from their membership in S.L.A.A. So, more information is needed, but hopefully these thoughts provide some framework that the group can use to discuss it at their business meeting and make a decision on the matter.

Response #2:

Tradition Four states that each group is autonomous unless affecting another group or the program as a whole by their actions. The inclusion of a non-S.L.A.A. workshop in a meeting (whether virtual or in person) would not seem to affect any other groups or the program, so the action is in keeping with this Tradition.

Tradition Five indicates that our main purpose is to carry the message to suffering sex and love addicts. A workshop that is unrelated to the program would not be consistent with this Tradition and could be confusing to a newcomer as to what our primary purpose actually is. And while there could be helpful information in the workshop, it would not be directly supportive of our common goal.

As for the personal phone number being used, I do not see a conflict with any Traditions. I often use my personal number or email as a contact for program related activities because it is the best way to reach me.