

The S.L.A.A. Preamble

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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. **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, which transcends any personal differences of sexual orientation or gender identity.

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.

40 Questions for Self Diagnosis

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The following questions are designed to be used as guidelines to identifying possible signposts of sex and love addiction. They are not intended to provide a sure-fire method of diagnosis, nor can negative answers to these questions provide absolute assurance that the illness is not present. Many sex and love addicts have varying patterns which can result in very different ways of approaching and answering these questions. Despite this fact, we have found that short, to-the-point questions have often provided as effective a tool for self-diagnosis as have lengthy explanations of what sex and love addiction is. We appreciate that the diagnosis of sex and love addiction is a matter that needs to be both very serious and very private. We hope that these questions will prove helpful.

- Yes No 1.) Have you ever tried to control how much sex to have or how often you would see someone?
- Yes No 2.) Do you find yourself unable to stop seeing a specific person even though you know that seeing this person is destructive to you?
- Yes No 3.) Do you feel that you don't want anyone to know about your sexual or romantic activities? Do you feel you need to hide these activities from others – friends, family, co-workers, counselors, etc.?
- Yes No 4.) Do you get "high" from sex and/or romance? Do you crash?
- Yes No 5.) Have you had sex at inappropriate times, in inappropriate places, and/or with inappropriate people?
- Yes No 6.) Do you make promises to yourself or rules for yourself concerning your sexual or romantic behavior that you find you cannot follow?
- Yes No 7.) Have you had or do you have sex with someone you don't (didn't) want to have sex with?
- Yes No 8.) Do you believe that sex and/or a relationship will make your life bearable?
- Yes No 9.) Have you ever felt that you *had* to have sex?
- Yes No 10.) Do you believe that someone can "fix" you?
- Yes No 11.) Do you keep a list, written or otherwise, of the number of partners you've had?
- Yes No 12.) Do you feel desperation or uneasiness when you are away from your lover or sexual partner?
- Yes No 13.) Have you lost count of the number of sexual partners you've had?
- Yes No 14.) Do you feel desperate about your need for a lover, sexual fix, or future mate?
- Yes No 15.) Have you or do you have sex regardless of the consequences (e.g. the threat of being caught, the risk of contracting herpes, gonorrhea, AIDS, etc.)?
- Yes No 16.) Do you find that you have a pattern of repeating bad relationships?
- Yes No 17.) Do you feel that your only (or major) value in a relationship is your ability to perform sexually, or provide an emotional fix?
- Yes No 18.) Do you feel like a lifeless puppet unless there is someone around with whom you can flirt? Do you feel that you're not "really alive" unless you are with your sexual / romantic partner?
- Yes No 19.) Do you feel *entitled* to sex?
- Yes No 20.) Do you find yourself in a relationship that you cannot leave?

- Yes No 21.) Have you ever threatened your financial stability or standing in the community by pursuing a sexual partner?
- Yes No 22.) Do you believe that the problems in your "love life" result from not having enough of, or the right kind of sex? Or from continuing to remain with the "wrong" person?
- Yes No 23.) Have you ever had a serious relationship threatened or destroyed because of outside sexual activity?
- Yes No 24.) Do you feel that life would have no meaning without a love relationship or without sex? Do you feel that you would have no identity if you were not someone's lover?
- Yes No 25.) Do you find yourself flirting or sexualizing with someone even if you do not mean to?
- Yes No 26.) Does your sexual and/or romantic behavior affect your reputation?
- Yes No 27.) Do you have sex and/or "relationships" to try to deal with, or escape from life's problems?
- Yes No 28.) Do you feel uncomfortable about your masturbation because of the frequency with which you masturbate, the fantasies you engage in, the props you use, and/or the places in which you do it?
- Yes No 29.) Do you engage in the practices of voyeurism, exhibitionism, etc., in ways that bring discomfort and pain?
- Yes No 30.) Do you find yourself needing greater and greater variety and energy in your sexual or romantic activities just to achieve an "acceptable" level of physical and emotional relief?
- Yes No 31.) Do you need to have sex, or "fall in love" in order to feel like a "real man" or a "real woman"?
- Yes No 32.) Do you feel that your sexual and romantic behavior is about as rewarding as hijacking a revolving door? Are you jaded?
- Yes No 33.) Are you unable to concentrate on other areas of your life because of thoughts or feelings you are having about another person or about sex?
- Yes No 34.) Do you find yourself obsessing about a specific person or sexual act even though these thoughts bring pain, craving or discomfort?
- Yes No 35.) Have you ever wished you could stop or control your sexual and romantic activities for a given period of time? Have you ever wished you could be less emotionally dependent?
- Yes No 36.) Do you find the pain in your life increasing no matter what you do? Are you afraid that deep down you are unacceptable?
- Yes No 37.) Do you feel that you lack dignity and wholeness?
- Yes No 38.) Do you feel that your sexual and/or romantic life affects your spiritual life in a negative way?
- Yes No 39.) Do you feel that your life is unmanageable because of your sexual and/or romantic behavior or your excessive dependency needs?
- Yes No 40.) Have you ever thought that there might be more you could do with your life if you were not so driven by sexual and romantic pursuits?

Characteristics of Sex and Love Addiction

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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 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 substitutes 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 obsessions 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.

S.L.A.A. Signs of Recovery

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1. We seek to develop a daily relationship with a Higher Power, knowing that we are not alone in our efforts to heal ourselves from our addiction.
2. We are willing to be vulnerable because the capacity to trust has been restored to us by our faith in a Higher Power.
3. We surrender, one day at a time, our whole life strategy of, and our obsession with the pursuit of romantic and sexual intrigue and emotional dependency.
4. We learn to avoid situations that may put us at risk physically, morally, psychologically or spiritually.
5. We learn to accept and love ourselves, to take responsibility for our own lives, and to take care of our own needs before involving ourselves with others.
6. We become willing to ask for help, allowing ourselves to be vulnerable and learning to trust and accept others.
7. We allow ourselves to work through the pain of our low self-esteem and our fears of abandonment and responsibility. We learn to feel comfortable in solitude.
8. We begin to accept our imperfections and mistakes as part of being human, healing our shame and perfectionism while working on our character defects.
9. We begin to substitute honesty for self-destructive ways of expressing emotions and feelings.
10. We become honest in expressing who we are, developing true intimacy in our relationships with ourselves and others.
11. We learn to value sex as a by-product of sharing, commitment, trust and cooperation in a partnership.
12. We are restored to sanity, on a daily basis, by participating in the process of recovery.

The 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.

The 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 nonprofessional, 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.

The Twelve Concepts for World Service of S.L.A.A.*

1. Ultimate responsibility and authority for S.L.A.A. world services always reside in the collective conscience of our whole Fellowship.
2. The Annual Business Conference, by delegation, is the voice and conscience for our world services and of S.L.A.A. as a whole.
3. To insure effective leadership, each element of S.L.A.A. - the Conference, the Board of Trustees, staff, and committees - all possess the "Right of Decision."
4. The "Right of Participation" is maintained by allowing members the opportunity to cast one vote up to the level at which they are trusted servants.
5. The "Right of Appeal" prevails so that minority opinion is heard and personal grievances receive careful consideration.
6. The Conference recognizes that the chief initiative and active responsibility in most world service matters should be exercised by the trustee members of the Conference acting as the Board of Trustees.
7. The Articles of Incorporation and the By-Laws of the Fellowship are legal instruments, empowering the trustees to manage and conduct world service affairs. Although the Conference Charter is a legal document; it also relies on tradition and the power of the S.L.A.A. purse for final effectiveness.
8. The trustees are the principal planners and administrators of overall policy and finance. They have custodial oversight of the separately incorporated and constantly active services, including their ability to hire staff.
9. Good service leaders, together with sound and appropriate methods of choosing them, are at all levels indispensable for our future functioning and safety. The primary world service leadership must be assumed by the Board of Trustees.
10. Every service responsibility is matched by equal service authority – the scope of this authority is always well defined whether by tradition, by resolution, by specific job description or by appropriate charters and by-laws.
11. The trustees need the best possible committees, staff, and consultants. Composition, qualifications, induction procedures, systems of rotation, and rights and duties are always matters of serious concern.
12. The Conference observes the spirit of S.L.A.A. Tradition,
 - a. taking care that it never becomes the seat of perilous wealth or power;
 - b. that sufficient operating funds and reserve be its prudent financial principle;
 - c. that it place none of its members in a position of unqualified authority over others;
 - d. that it reach all important decisions by discussion, vote, and, whenever possible, by substantial unanimity;
 - e. that its actions never be personally punitive nor an incitement to public controversy;
 - f. that it never perform acts of government, and that, like the Fellowship it serves, it will always remain democratic in thought and action.

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A.A. Twelve Concepts (short form)

1. Final responsibility and ultimate authority for A.A. world services should always reside in the collective conscience of our whole Fellowship. 2. The General Service conference of A.A. has become, for nearly every practical purpose, the active voice and the effective conscience of our whole Society in its world affairs. 3. To insure effective leadership, we should endow each element of A.A.-the Conference, the General Service Board its service corporations, staffs, committees, and executives-with a traditional "Right of Decision." 4. At all responsible levels, we ought to maintain a traditional "Right of Participation," allowing a voting representation in reasonable proportion to the responsibility that each must discharge. 5. Throughout our structure, a traditional "Right of Appeal" ought to prevail, so that minority opinion will be heard and personal grievances receive careful consideration. 6. The Conference recognizes that the chief initiative and active responsibility in most world service matters should be exercised by the trustee members of the Conference acting as the General Service Board. 7. The Charter and Bylaws of the General Service Board are legal instruments, empowering the trustees to manage and conduct world service affairs. The Conference Charter is not a legal document; it relies upon tradition and the A.A. purse for final effectiveness. 8. The trustees are the principal planners and administrators of overall policy and finance. They have custodial oversight of the separately incorporated and constantly active services, exercising this through their ability to elect all the directors of these entities. 9. Good service leadership at all levels is indispensable for our future functioning and safety. Primary world service leadership, once exercised by the founders, must necessarily be assumed by the trustees. 10. Every service responsibility should be matched by an equal service authority, with the scope of such authority well defined. 11. The trustees should always have the best possible committees, corporate service directors, executives, staffs, and consultants. Composition, qualifications, induction procedures, and rights and duties will always be matters of serious concern. 12. The Conference shall observe the spirit of A.A. tradition, taking care that it never becomes the seat of perilous wealth or power; that sufficient operating funds and reserve be its prudent financial principle; that it place none of its members in a position of unqualified authority over others; that it reach all important decisions by discussion, vote, and whenever possible, by substantial unanimity; that its actions never be personally punitive nor an incitement to public controversy; that it never perform acts of government, and that, like the society it serves, it will always remain democratic in thought and action.

12 Recommended Guidelines for Dealing with the Media

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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 shortcircuit 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.