theJournal Issue #221

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Motions adopted at the 1989, 1990, and 1991 Conferences chartered *theJournal*, but it is impractical for all of the content of a periodical, such as *theJournal,* to be Conference-approved. Each recovery group can determine its own position on the use of content from *theJournal* at its meetings.

The Conference Journal Committee, a service body within Sex and Love Addicts Anonymous, publishes *theJournal* for the good of the international S.L.A.A. membership. Oversight and policy is provided in accordance with the Ninth Tradition.

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Letter from the Editor

Dear Readers,

As we complete this issue, we are in Northern Hemisphere's summer: students and teachers are out of school, people are traveling, and the memories of the prior school year are in the rearview mirror. For a fleeting moment, the educational rigor is on hold. A pause for those working on grammar, arithmetic, biology, or philosophy.

While we work on a particular issue of *theJournal* (which will evenutally see the light of day), it's odd, at times, to produce something that doesn't have immediate gratification attached to it. Many things in our world do. My appreciation of nature and analog is diminished due to things like lack of sleep, social media, and addiction. Taking the slow or long road often feels like time has stopped, and the fear of missing out can kick in. I'm aware that pausing is often the key to Higher Power, happiness, and gratitude. I strive for it, but don't always achieve that level of patience in my life. Being on this journey is something I'll do for the rest of my life, and today I'm doing it from an editor's chair. Tomorrow it could be at a meeting. Regardless of the route I take, if it is sustainable, I know I can maintain it for the rest of my life.

I'm reminded of the prayer "Just for Today," as follows: "Just for today I will try to live through this day only and not tackle my whole life problem at once. I can do something for twelve hours that would appall me if I felt that I had to keep it up for a lifetime."

Happy Reading,

Joel S, Acting Editor at *theJournal*

Characteristics of Sex and Love Addiction

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Sex and Love Addicts Anonymous

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.

For more information in English, please visit the S.L.A.A. website at https://slaafws.org/.

The S.L.A.A. Anonymous Preamble

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Sex and Love Addicts Anonymous

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.

For more information in English, please visit the S.L.A.A. website at https://slaafws.org/.

The Twelve Steps of S.L.A.A.*

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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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.

For more information in English, please visit the S.L.A.A. website at https://slaafws.org/.

The Twelve Traditions of S.L.A.A.*

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 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.

For more information in English, please visit the S.L.A.A. website at https://slaafws.org/.

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

Sex and Love Addicts Anonymous

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.

For more information in English, please visit the S.L.A.A. website at https://slaafws.org/.

QUESTION OF THE DAY

Q1. We learn to feel comfortable in solitude. Please share your experience. How has recovery helped you feel comfortable in solitude? Has it made you appreciate solitude? If so, how?

I have been graced with the opportunity to reflect on my own needs and feelings, instead of trying to please everyone else around me. People-pleasing was partly a means of "buying" and justifying acceptance, while wearing a continually reshaping mask I didn't want to face.

This mask combined with priortising top-line behaviors has given me more insight. Not only have I connected with my inner child and somatic healing opportunities, but also with my true authentic self, which hasn't gone anywhere... It was just waiting in the background until I restored my faith in a Higher Power to take off the invisible shackles, locked by bottom-line behaviour.

Every day now has the potential to be filled with joy. I have the ability to see new (and recurring) challenges as lessons my Higher Power has been trying to convey to me, in order to get where I want to be in life.

I no longer assign magical value(s) and power to other people, seeking to fill a void of unrequited acceptance, but instead I consider what new (and old) value my true authentic self is capable of providing in both joyful and challenging situations alike. I am also mindful of what needs doing so may or may not be meeting, whether that is to engage faithfully or to respectfully allow others to work through their own experiences, situations or pain, on their own path in life.

I spent much time in solitude as a kid and I grew up being comfortable in solitude, but I realized it was anorexia, because the relationship aspect of my life wasn't present, or just minimal. I mistook that for recovery.

— Anonymous

I spent a lot of time alone as a kid and I grew up being comfortable alone, but I realized upon joining S.L.A.A. that this is called anorexia, because the relationship as-

pect of my life was not present (and was minimal). I mistook that for recovery.

In recovery, I'm learning to balance solitude with connection and setting boundaries, even if they upset people. My boundaries are there to keep me safe and healthy. I can appreciate good connections, but if they cause me more pain than comfort, I'm going to spend time in solitude or with people who are more gentle.

— Sarah (Vancouver)

Q2: What sign(s) resonated with your recovery (from the Signs of Recovery)?

I faced up to my ugly truths and patterns of self-deception, distraction techniques, and bottom-line behaviour.

Finally, I faced my bottom-line loopholes — also known as 'get out of recovery free' cards — that were hiding up my sleeve. I believed that various old patterns of emotional 'fake it till you make it' techniques were going to dig me out of the hole, once I could get my hit at some point down the line. This realization (in parallel with my faith) helped me accept that I am no exception to the rule. Just as I receive support from the fellowship, my participation in the fellowship supports other members who are going through similar challenges.

I have more faith in my path in life than ever before. I no longer consider my Higher Power to be just a concept, but rather a nurturing source that has been helping me along the way. Through the highs and lows of my journey, despite my blindness, my Higher Power deserves all the credit for my achievements. It was my own will that continually circled back to poor decisions and behaviours when life was unmanageable, my needs were not met, and/or my victim archetype reared its pitiful head. My Higher Power didn't give up on me and my potential to make the right choices. I believe that I am only getting a taste of my true, authentic self right now and still have work to do. I cannot fall back into my old patterns or take this opportunity for granted, like I have done many times before.

The alignment of this self-acceptance, self-development,

and my contact with my Higher Power has helped me to connect with my own personal value, despite the challenges that come my way. As hard as they might be, to me, these are no longer challenges; they are lessons of endurance and tests of faith. As a result, I have a new perspective on what other members are going through, giving me the ability to help a fellow member by sharing my experience.

My faith in humanity has been restored, given that so many people in the world are just doing their best. They get caught up in learned behaviour, enabling, or codependency, and only a fraction of them find S.L.A.A. on their path in life.

I wonder how my words will pass the test of time. Accepting challenges cannot be easy, especially with the cruelty that is happening in the world. Trying to see meaning in life is beyond the capability of our perception in the human experience. We are spiritual beings having a human experience, NOT the other way around.

— Anonymous

I spend time with my foster cat and do more top lines, like belly dancing.

— Sarah (Vancouver)

Q3: What sign(s) resonated with your recovery?

Developing a daily relationship with a Higher Power has been big. I am still learning what Higher Power means for me, and I'm enjoying the process of understanding this as I get back to spirituality.

— Sarah (Vancouver)

Q4: Which specific "Sign of Recovery" was the hardest for you to believe was possible, and how has that shifted in your experience?

Number 11. I have been celibate since joining the program eight (8) months ago, and I can't ever imagine having sex the way I used to. I'm scared because I thought sex was intimacy, but I'm learning now that it's not. I have yet to learn what sex is for me.

— Sarah (Vancouver)

INSPIRATIONAL QUOTE

(Signs of Recovery Issue)

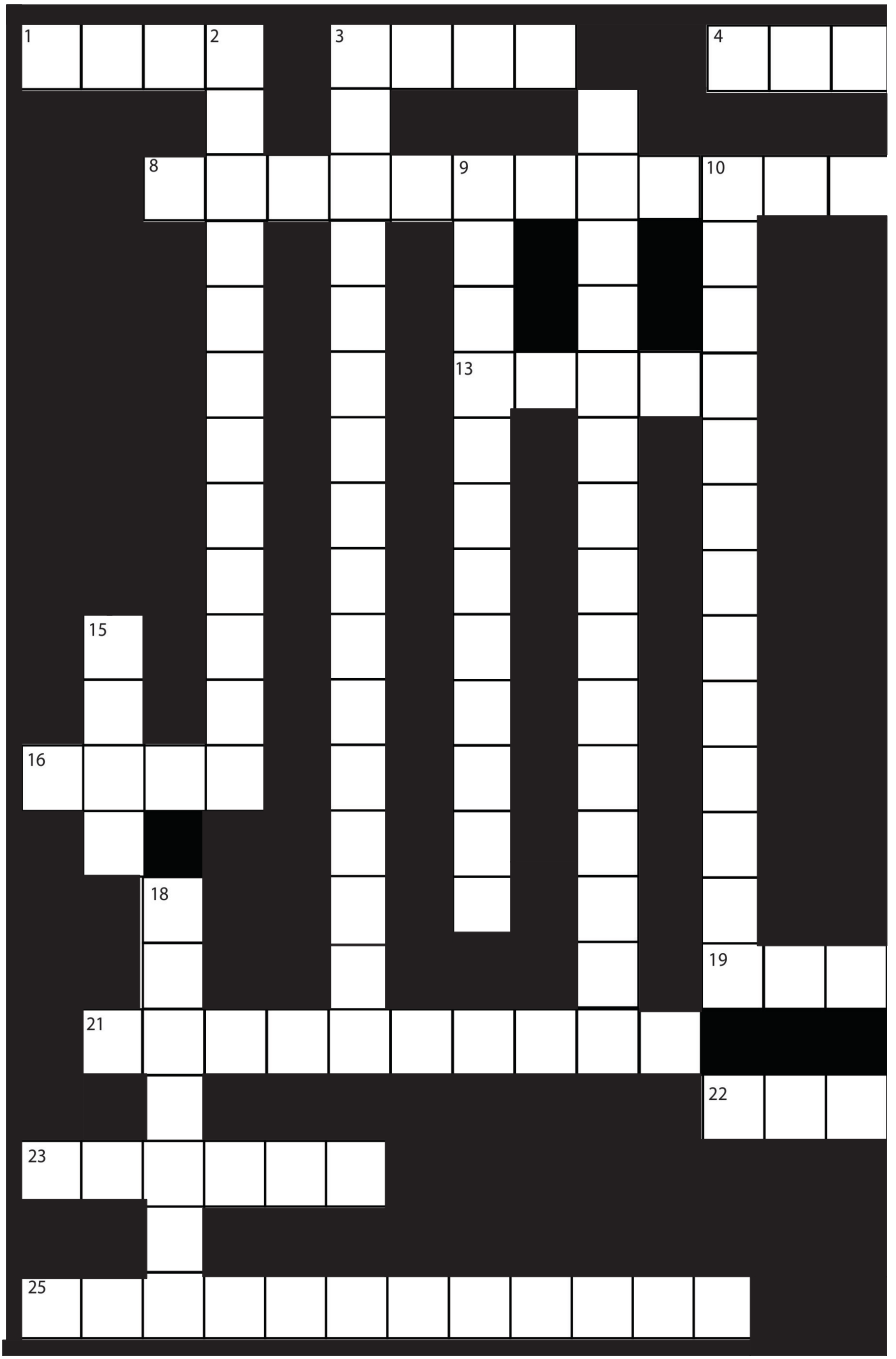
"Recovery is not the absence of longing, but the presence of wholeness. As we surrender our obsession one day at a time, we discover that love is no longer a feeling that overwhelms us, but a mindful decision we make from a place of dignity, respect, and true intimacy." ❤️

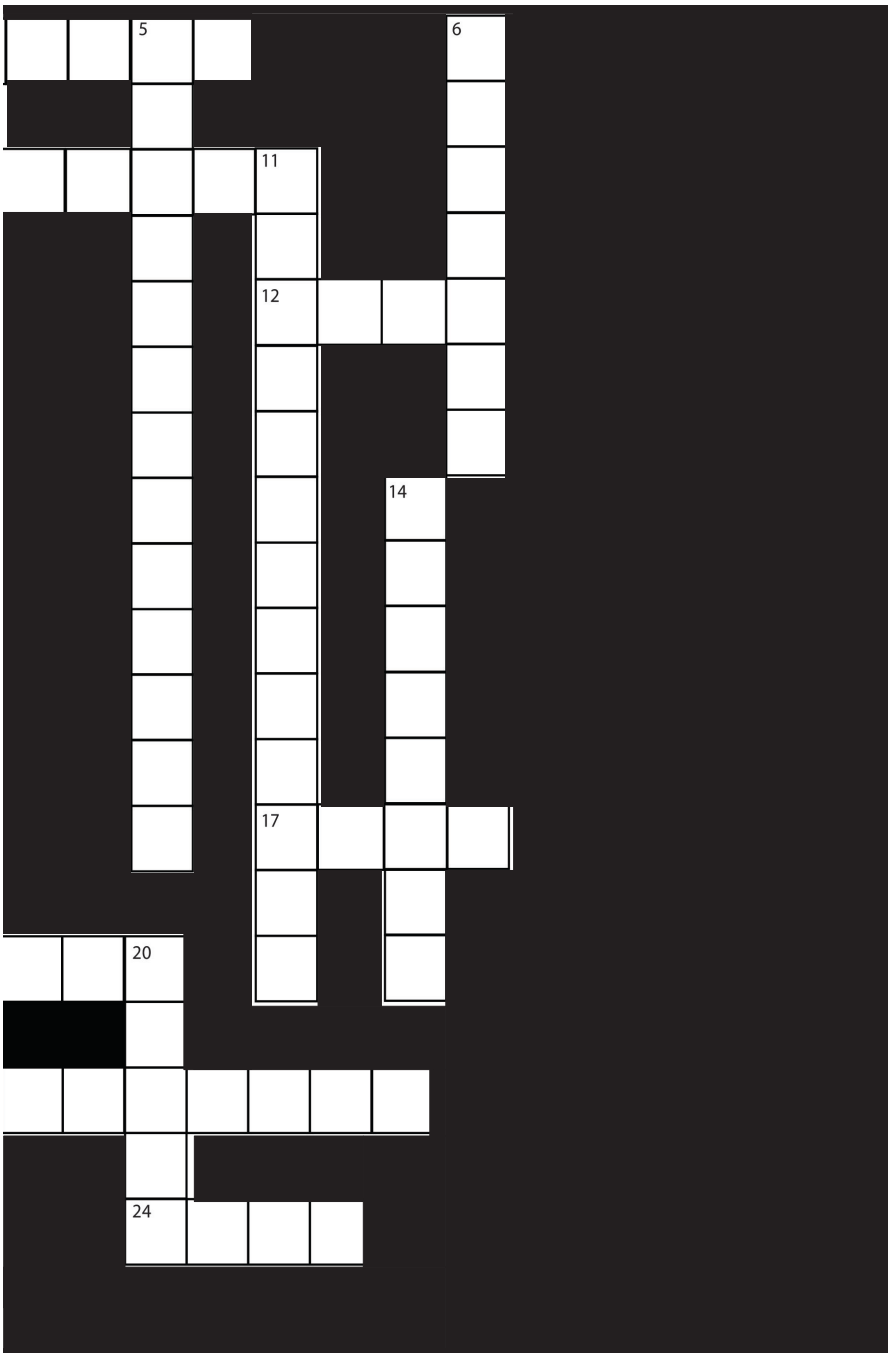
***-Adapted from various recovery principles* and S.L.A.A. recovery literature**



-generated by Perplexity AI to represent the reflection of the quote

CROSSWORD PUZZLE




5
6
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24

Across

1
What addicts often mistake for obsession or neediness — and what recovery slowly teaches us to give and receive freely (4)

3
The familiar emotional currency of addiction; what many S.L.A.A. members used fantasy, intrigue, or sex to escape (4)

4
Slowly rebuilt with others and with oneself through working the Steps and practicing consistent honesty (5)

8
The title of the S.L.A.A. pamphlet listing the defining features of sex and love addiction used for self-identification (15)

12
Step One: Our ___ had become unmanageable (4)

13
The deep sense of defectiveness that fuels the addictive cycle; gently dismantled through Step work and fellowship (5)

16
"Our ___" — the means by which members acted out, as inventoried in the Fourth Step (4)

17
A single movement on the twelve-stage path of recovery; also, the name of each of S.L.A.A.'s spiritual principles (4)

19
___-diagnosis: the process by which prospective members use the 40 Questions to identify their addiction (4)

21
Hiding one's addictive behaviors — a hallmark of the double life many members describe; addressed in Step Five (10)

22
The word that completes "sexual ___" — the compulsive behavior that forms the core of a member's bottom line (8)

23
S.L.A.A. welcomes any ___ who seeks freedom from sex and love addiction, regardless of gender or orientation (6)

24
What the fellowship's promise says the wounded places within us can do when we stop using people and fantasy as medicine (4)

25
Step One: we admitted our lives had become ___ — the admission that cracks open denial (12)

Down

2
One of the compulsive sexual behaviors members may list as part of their addictive pattern in defining a bottom line (13)

3
The relentless demand for flawlessness — often a character defect addressed in Steps Six and Seven that feeds shame and relapse (13)

5
The dimension of existence that recovery restores; Step Eleven invites members to deepen it through prayer and meditation (13)

6
Step Two: Came to ___ that a Power greater than ourselves could restore us to sanity (7)

7
The compulsive, self-destructive relationship with sexual behavior that S.L.A.A. was specifically founded to address (15)

9
The wreckage — emotional, relational, financial, physical — that results from addictive acting-out; acknowledged in Step One (12)

10
Step Seven: we humbly asked our Higher Power to remove our shortcomings and learned to accept our own ___ (13)

11
The process by which prospective S.L.A.A. members use the 40 Questions to identify their addiction without outside judgment (13)

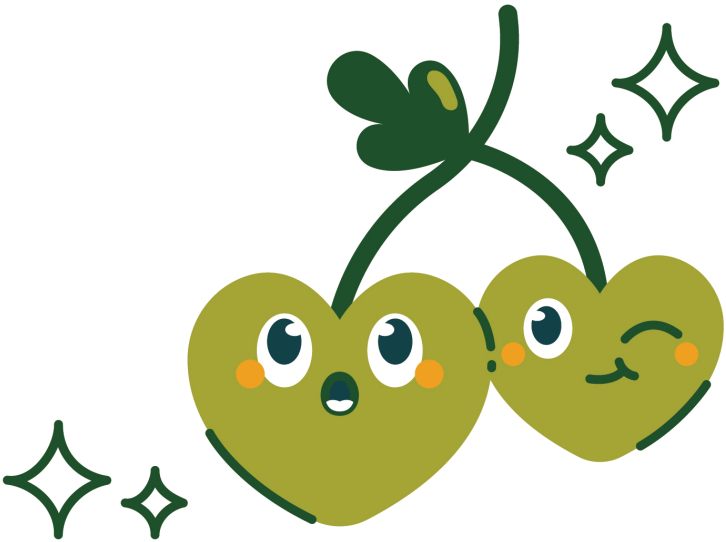
14
The ongoing journey — not a destination — described by the Signs of ___, the S.L.A.A. document members work toward embodying (8)

15
The emotion beneath much addictive behavior: of abandonment, of intimacy, of being truly known by another person (4)

18
The twelve-step ___ of S.L.A.A., worked with the guidance of a sponsor and a Higher Power of one's own understanding (7)

20
What members come to rely on in a Higher Power of their own understanding, even before full belief arrives (5)

SHARE SPACE



Before and After Joining the Board of Trustees (BOT)

I saw myself as a guy who generally wanted to hide in meetings. I never wanted to be out in front of the Conference, and I kept my involvement in S.L.A.A. within my comfort zone. I had served as chair and treasurer for several meetings. Still, I often left leadership decisions to others whom I perceived as having "stronger" personalities and stayed mostly in supporting roles.

In 2019, I stepped out of my comfort zone and attended my first Annual Business Conference/Meeting (ABC/M). My anorexia made the sheer volume of stimulation overwhelming. I felt entirely out of place — like a stuffed shirt — with a wife at home and very little experience socializing outside my familiar circle. Still raw from withdrawal, I dreaded getting pulled into any controversy, and simply connecting with others felt like a mountain to climb. The next year, I came back to the ABC/M and joined a committee. I explicitly told them I wasn't looking to lead and just wanted to support, but my boundaries dissolved in the best way when I was elected Chair of the Conference Sponsorship Committee (CSPC). While I had initially

joined just to learn how to be a better sponsor, I was suddenly thrown into a fast-paced, "just do it" environment. Throwing myself into that role and the literature working group ultimately became the very things that kept me engaged and sober.

Through my service, I was invited to join the BOT. I declined, thinking I didn't have the time or the necessary qualities. Some time later, I was asked again. This time, being retired, I agreed — though I still had reservations. I questioned whether my program was strong enough and wondered, "Who am I to represent the Fellowship?"

Now that I've been included in the BOT, I've found myself immersed in the work alongside a supportive group of people who are engaged and action-oriented. That's not always something I experience in my recovery meetings. I'm being challenged and taking on work I didn't think I was capable of. It's becoming clearer to me that, had I received this kind of emotional support growing up, I would have developed a much healthier view of myself — something I'm beginning to build now.

In my "retired" life, I'm grateful to have a strong sense of purpose. There's never a day without something that needs my attention. This keeps me actively engaged in the program, where "resting on my laurels" isn't an option. I don't do everything perfectly, but that doesn't seem to matter—people are simply glad I'm contributing and sharing the workload.

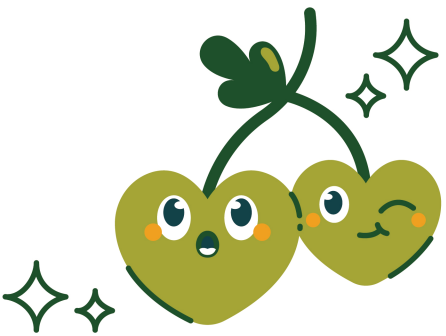
Being part of the Conference has had a significant impact on my program. It has strengthened my self-image and helped me learn to work as a team. I used to prefer working alone, but this experience has shown me that by drawing on others' strengths, I can accomplish far more than I could on my own.

It also keeps me connected to people who are truly working the program, which has a positive effect on my overall well-being.

I'm grateful for the people I have the opportunity to work with. It keeps me involved. Ultimately, it prevents me from acting out.

Thank you for allowing me to be of service,

— James B, Recovering Sex & Love Addict (Utah)



The Journey for the Rest of My Life

I've found that the 12 Signs of Recovery in S.L.A.A. are an indicator to me that I'm on the right path. It's a feeling of "progress, not perfection." I haven't experienced all of the 12 signs, but I've certainly witnessed some of that recovery. My experiences inspire me to continue with my recovery path.

I find it helpful to consider each sign of recovery at the same time I consider each of the 12 Characteristics of Sex and Love Addiction. I am a mix of recovery and disease. Each characteristic of my addiction is encouraging as well. They show me areas where I can continue to work.

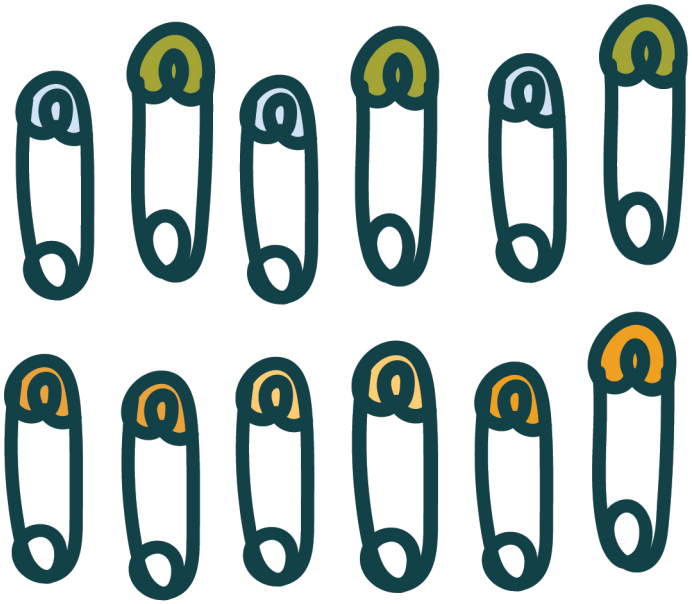
Sometimes I like to do Step 10 journal writing on a sign of recovery at the same time I journal on the equivalent characteristic of sex and love addiction. For example, sign of recovery #1 and characteristic #1: I am a daily spiritual seeker now, and spiritual connectedness is perhaps my most important priority in my life. I don't know if I am alone, but I don't *feel* alone in my recovery. That's the signage of my recovery progress.

Since I've been in the program, I haven't become sexually involved with anyone that I don't know well.



However, I still get emotionally attached to women I don't really know. There's an adage, "you can't judge a book by its cover," which is what I do. That's a characteristic of my disease. And both are legitimate truths about me. There is recovery and disease within me. I am both, and I am neither. The term "recovery" doesn't resonate with me since I don't see the 12 Steps or the recovery process as a "cure." It is more like a treatment or a prescription. I have an incurable disease, but it can exist in dormancy. If I stop the prescription, the disease can become activated again. I'm not taking a miracle pill, and I'm never completely cured. This is a lifelong condition, and I feel like I must continue doing the Steps as long as I live.

— Anonymous (Ontario, Canada)



12 Signs of Recovery

In the Monday morning "Dragons to Slay" meeting, we were asked the following question:

What does it mean to you to love and respect yourself in recovery?

For me, loving and respecting myself in recovery has become very practical.

One of the biggest discoveries I've had recently is learning to respect my body's rhythms instead of fighting them. I've been paying close attention to my circadian rhythm, my sleep, my energy, and what actually supports my nervous system. That's been huge for me. For a long time, I pushed through fatigue and overstimulation because I thought I was supposed to. Now I'm learning that respecting myself sometimes means working with my body instead of against it.

That includes practical things like protecting my evenings, tracking what helps my sleep, and recognizing when I've reached my limit. I've learned that 5:30 is my cutoff for meetings. That's my business. I can do earlier meetings if I want to, but my evenings matter.

I'm also learning to respect what actually feels better for my nervous system. I prefer smaller groups to bigger groups. I prefer quieter spaces. I like coloring. I like being creative. I like spending time with my cat. I don't need to force myself into environments or expectations that don't fit me.

Another part of loving and respecting myself is recognizing that I don't need to perform for other people. If I don't feel like taking photos, I don't. If I don't feel like presenting myself in a certain way for someone else's expectations, I don't. I'm allowed to have boundaries around my image, my time, and my energy.

I'm also learning that I don't need a romantic or sexual relationship to feel fulfilled. I'm happy raising my cat. I'm happy having meaningful friendships. I'm happy investing energy in recovery, creativity, and things that actually nourish me.

A big one for me is learning to communicate instead of trying to control outcomes.

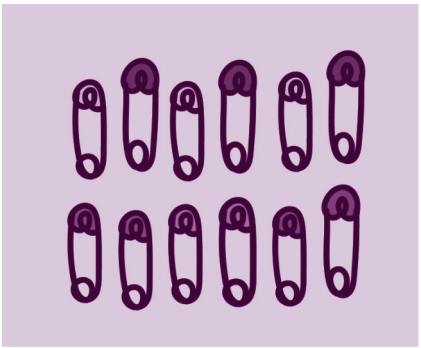
*It's okay for me to speak directly.
*It's okay for me to disagree.
*It's okay to stand up to friends or accountability partners when I need to and still stay connected.

And there's also joy in recognizing the ways I contribute. Hearing words I helped write reflected back in recovery literature and realizing I added something meaningful to the fellowship — that matters to me.

So, for me, loving and respecting myself in recovery means listening to what actually helps me feel grounded, honoring my limits, trusting my own experience, communicating clearly, and allowing myself to build a life that genuinely feels supportive and peaceful.

And honestly, one of the clearest signs of that for me right now is simple: I feel more joy than I used to. And that feels like recovery.

— Atlanta, San Francisco



Draft: S.L.A.A. Hopes and Promises

[Draft Literature Preview]

*From time to time, we can illuminate upcoming draft literature (open for review or comment), as follows:

Adaptation of the Daytona Group S.L.A.A. Promises

1. We will gain balance in our lives with the help of a Higher Power.
2. We will begin to treat ourselves and others with compassion, dignity, and respect.
3. We will begin to enjoy moments of reflection and serenity as feelings of loneliness subside.
4. We will no longer be burdened by an ongoing sense of longing.
5. We will be present with others in mind, body and spirit.
6. We will pursue top-line behaviors, interests, and activities that align with our spiritual, social, emotional, and physical well-being.
7. We will commit to love mindfully and intentionally, rather than being overcome by fantasy and obsession.
8. We will love, accept, and forgive ourselves with the help of our Higher Power, rather than rely on others for validation.
9. We will relate to others from a state of physical, emotional, and spiritual wholeness.
10. We will nurture our own recovery and spiritual well-being before supporting others.
11. We will make peace with our past as we make amends to those we have harmed.
12. We will have gratitude for what has been given to us, what has been taken away, and what has been left behind.

If this document interests you, and you wish to read/comment on it while in Draft format (and not yet Conference-approved)…
Please get in contact with the **Conference Literature Committee**
https://slaafws.org/conference-committees/conference-literature-committee/

What is Anorexia in S.L.A.A.?

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Sex and Love Addicts Anonymous

This document is intended for sexual, social, and emotional anorectics, that they may see themselves, and know they are not alone.

Possible Signs of Social, Emotional, or Sexual Anorexia:

- **we may not have had sex or been in a close personal relationship in years**
- **we may be in partnerships but find it difficult to be emotionally close**
- **we may have many acquaintances but no one we're really close to**
- **we may have close relations with only certain people, our children, say, but keep distance from anyone else**
- **we may feel overwhelmed in social settings**
- **we may feel incapacitated by shyness in relationships with others**
- **we may be emotionally invested in a relationship but remain sexually or socially unavailable**
- **we may have an overwhelming dread of making phone calls**
- **we may function well in the workplace where intimacy is not usually valued, but find we are distant with family or friends**

There are many other varieties of anorectics, but whichever kind we are, all of us in some important way have distanced ourselves from experiencing love. Faced with getting our needs met, we are baffled because we can't even name these needs. However, beneath the surface, anorexia consists of not doing something. Not trusting, not committing, not surrendering. Here, unlike picking up a drink or shooting up a drug, anorexia's symptoms are obscure, and uneventful. We observe that we are engaged in a policy of dread of others and a strategy to keep them at bay. Whether our anorexia is social, sexual, or emotional, we awaken to the fact that we are not experiencing the giving and receiving of love that is so precious to human life.

Hope and Recovery

You are not alone. There are many who respond as you do and who feel as you do. Or who once felt that way. We have begun to do the work of recovery and change in Sex and Love Addicts Anonymous. We endeavor to stop a pattern of sex and love anorexia and we work the Twelve Steps of S.L.A.A. We have found, no matter how different or alone we feel, that reaching out to others – to give help and to ask for it – helps us to recover from our anorexia.

Some S.L.A.A. meetings have a specific focus on anorexia. If there isn't an anorectic meeting near you, you may want to start one. For more information about recovering from social, sexual, and emotional anorexia, including anorexia-focused meetings and literature, contact the Fellowship-Wide Services Office of S.L.A.A, www.slaafws.org.

For more information in English, please visit the S.L.A.A. website at https://slaafws.org/

S.L.A.A. Signs of Recovery

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Sex and Love Addicts Anonymous

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.

For more information in English, please visit the S.L.A.A. website at https://slaafws.org/.

JOIN A BOARD COMMITTEE

Monthly Meetings
One hour / mo.

- **Board Annual Business Meeting Planning Committee (BABMPC)**

a task-oriented, deadline-driven work group committed to executing specific responsibilities efficiently and collaboratively. Unlike a traditional Board of Trustees (BOT) committee, the BABMPC focuses on action and implementation to meet deadlines for the Annual Business Conference/Meeting (ABC/M), over policy formulation.

[90 minutes] - **4th Thursday @ 5:30 PM Central (CT)**

- **Board Copyright and Translation Committee (BCTC)**

focuses on protecting and maintaining copyright and trademarks and following up on royalties from the translation of literature.

3rd Thursday @ 4:30 PM Central (CT) or at the call of the chair

- **Board Development Committee (BDC)**

focuses on the internal activities, systems and procedures of the Board of Trustees (BOT) to ensure its long-term effectiveness.

3rd Tuesday @ 1:30 PM Central (CT)

- **Board Finance Committee (BFC)**

mandated by the By-Laws and focuses on matters of a financial nature or which have potential financial implications for the Fellowship.

[90 minutes] - **4th Wednesday @ 6:30 PM Central (CT)**

- **Board Human Resources & Personnel Committee**

focuses on all matters related to staff and volunteers in or associated with the F.W.S. Office.

2nd Monday @ 6:30 PM Central (CT) or at the call of the chair

- **Board Publishing and Distribution Committee (BPDC)**

handles its part in the Literature Creation, Editing and Publishing (LCEP) process...

[75 minutes] - **1st and 3rd Wednesdays @ 5:00 PM Central (CT)**

- **Board Outreach Committee (BOC)**

focuses on matters relating to oral or written communications emanating from F.W.S.

2nd Wednesday @ 12:00 PM UTC/*7:00 AM Central (CT)*Mar-Oct, *6:00 AM Central (CT)*Nov-Feb or at the call of the chair

- **Board Technology Committee (BTC)**

promotes, supports, and coordinates the use of technology to benefit the S.L.A.A. fellowship.

at the call of the chair

- **Board 7th Tradition Committee**

ensures the long-term financial well-being of the Fellowship (while abiding by all Traditions - especially the 7th)

[75 minutes] - **3rd Sunday @ 4:00 PM Central (CT)**

- **Special Committee on S.L.A.A.'s 50th Anniversary (+other special groups TBD)**

coordinates activities for S.L.A.A.'s 50th Anniversary (2026) - and other special purposes in future years

at the discretion of the chair/ongoing

Non-Board Members on Board Committees

The Board of Trustees appoints its own members to committees. S.L.A.A. members who are not BOT members and have six months of continuous sobriety are invited to apply by going to the following page: **https://slaafws.org/nonbot**

for the most updated info:

https://slaafws.org/board-committees/

JOIN A CONFERENCE COMMITTEE

MONTHLY MEETINGS ONE HOUR/MO.

- **Anorexia (CAC)**

Carries the message to the S.L.A.A. community that sexual, social, and emotional anorexia can be an inherent part of sex and love addiction and encourages integrating this idea into all areas of the Fellowship and its literature.

4th Sunday @ 1:00 PM Central (CT)

- **Bylaws (CBC)**

Responsible for maintaining and updating the current S.L.A.A. By-Laws, in cooperation with the BOT. It acts in an advisory capacity to the BOT, Fellowship-Wide Services, and the Conference with regard to potential or requested By-Law changes. The Committee also works with the BOT to facilitate changes to the By-Laws passed in accordance with Article XIV of the By-Laws.

3rd Sunday @ 5:30 PM Central (CT)

- **Charter (CCC)**

Responsible for the planning and facilitation of the ABC/M in cooperation with the BOT and F.W.S. (In the absence of a CCC, the BOT and F.W.S. are responsible for running the ABC/M.) Creates the ABM Agenda, chairs the ABC/M, and is liaison for the entire Conference to the BOT and F.W.S.

[90 minutes] - **1st Friday @ 7:00 PM Central (CT)**

- **Diversity (CDC)**

Carries the S.L.A.A. message to broader groups of people around the world.

2nd Saturday @ 3:00 PM Central (CT)

- **Fantasy (CFaC)**

Works to meet the increased demand for literature and S.L.A.A. meetings focused on the role fantasy plays in sex and love addiction. It also explores the creation of study groups, events, and retreats for the addict that struggles with fantasy as part of their sex and love addiction.

4th Saturday @ 5:00 PM Eastern (ET)

- **Finance (CFC)**

Allocates funds to the committees based on requests and available funds to increase financial support from groups, Intergroups, and other sources.

3rd Wednesday @ 5:30 PM Berlin (CET)

- **Healthy Relationships (CHRC)**

Dresponsible for the development and implementation of resources and tools that enhance our recovery as sex and love addicts by increasing our capacity for building and sustaining healthy relationships of all types.

3rd Sunday @ 9:00 PM Universal Time (UTC)/*4:00 PM Central (CT)*Mar-Oct

- **Journal (CJC)**

Creates the monthly/bi-monthly "meeting in print" magazine focusing on S.L.A.A. recovery and related issues. Works w/BOT & F.W.S. for publication.

4th Sunday @ 10:00 PM Universal Time (UTC)/*5:00 PM Central (CT)*Mar-Oct

for the most updated info:

(meeting links) https://cc.slaafws.org/

https://slaafws.org/conference-committees/

JOIN A CONFERENCE COMMITTEE

MONTHLY MEETINGS ONE HOUR/MO.

- **Literature (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. Approves draft literature prior to submission for full Conference approval.

[90 minutes] - 4th Saturday @ 11:00 AM Central (CT)

- **Member Retention (CMRC)**

Responsible for the development and implementation of tools and methods to retain members. We encourage long-term members to commit to our cherished tradition of service. By members' commitment to service as a spiritual principle, we retain their collected shared wisdom, experience, strength, and hope in all areas in S.LA.A. Our message is heard by newcomers and inspires those who are stepping up for service. We are the committee behind long-term members staying in our program of recovery.

2nd Sunday @ 7:00 PM Central (CT)

- **Public Information (CPIC)**

Carries the S.L.A.A. message by: working with national & international service entities, intergroups, & local groups to convey S.L.A.A. information to the potential members & their supporters; providing materials to help members carry the S.L.A.A. message; and supporting service bodies to do outreach at intergroup & group levels.

1st Sunday @ 8:00 PM Universal Time (UTC)/*3:00 PM Central (CT)*Mar-Oct

- **Service (CSC)**

Carries the message of sobriety through service by attracting, educating, and unifying members to be of service, giving back to the S.L.A.A. community what we continue to freely receive.

2nd Sunday @ 12:00 PM Central (CT)

- **Sponsorship (CSpC)**

Dedicated to promoting recovery by drawing on the tool of sponsorship. Our goal is to make sponsorship accessible and rewarding to sponsors and sponsees in the fellowship of S.L.A.A.

3rd Thursday @ 5:00 PM Central (CT)

- **Steps, Traditions, and Concepts (CSTCC)**

Promotes the study, understanding, and application of the Twelve Steps, Twelve Traditions, and Twelve Concepts throughout the S.L.A.A. fellowship.

4th Sunday @ 2:00 PM Central (CT)

- **Translation and Intergroups Outreach (CTIOC)**

Responsible for providing support to International S.L.A.A. Intergroups and/or groups to carry the message of recovery to the suffering sex and love addict in their own language.

4th Sunday @ 3:00 PM Universal Time (UTC)/*10:00 AM Central (CT)*Mar-Oct

for the most updated info:

(meeting links) https://cc.slaafws.org/

https://slaafws.org/conference-committees/

Conference Journal Production Announcements

The Conference Journal Committee (CJC) would love to have you fill one of our open roles (outlined here with links included):
https://bit.ly/SLAAJournalTeam

Why not join our monthly meeting on the 4th Sunday to see what we are about? Request to join us at **https://slaafws.org** by finding contact form under the Service tab > Conference Committees > CJC Journal Committee.
https://slaafws.org/committee/cjc/

Our Audio Recording Coordinator (audiorecording@thejournal.slaafws.org) needs volunteer voice-over artists to help bring the accessible format of *theJournal* to our print-disabled listeners. Learn more here:
https://canva.link/lbfezmz4py96ax7

WRITE/ANSWER/PURCHASE/READ*[1] *theJournal*, the "meeting-in-print" available 24 hours a day. Your new production team encourages everyone to subscribe to get your own “hot off the press” two-year print copy of *theJournal*. **https://slaafws.org/thejournal/**

*[1] Older versions of *theJournal* are available online (with some specialized editions available in the S.L.A.A. FWS Store at **https://webstore.slaafws.org/**). Newly published free issues are delayed by several months to allow our valuable subscribers the opportunity to read their paid copies first.

19.76 ¥1976 £19.76 €19.76 $19.76 *19.76 ¥1976 £19.76 €19.76 $19.76*

1976 Campaign

S.L.A.A. was founded in 1976 and celebrates our 50th Anniversary in 2026!

The 7th Tradition states S.L.A.A. is fully self-supporting, declining outside contributions.

S.L.A.A. relies on member contributions and literature purchases to operate.

Join your fellows and donate a recurring monthly donation of 19.76 (or whatever you can).

19.76 ¥1976 £19.76 €19.76 $19.76

THREE WAYS TO CONTRIBUTE!

SCAN ME!

VISIT THIS WEBSITE
https://slaafws.org/donate

GIVE VIA VENMO
@slaafws-official

Please consider giving as generously as you responsibly can, so that Fellowship-Wide Services can continue to carry the message of recovery from sex and love addiction to the addict who still suffers.

The Augustine Fellowship, S.L.A.A., Fellowship-Wide Services, Inc. is a 501(c)3 public charity in the United States.
Contributions by U.S. contributors are fully tax-deductible to the limits allowed by law.
Please remember S.L.A.A. in your will or estate plan. Contact bottreasurer@slaafws.org for more information.

B7TC Approved 15 Mar 2026

