



## SLAA Virtual Intergroup, Inc

### TRADITIONS STUDY QUESTIONS FOR DISCUSSION

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## Traditions Inventory

Adapted from <https://slaadvi.org/slaa-traditions-summary/>, these pages are for group or individual study of the SLAA Traditions. These pages provide for each Tradition, a reading, member's shares from prior Traditions Study Groups and Study Questions.

The Study Questions have been adapted for SLAA by SLAA Virtual Intergroup, Inc from questions originally published by AA in the AA Grapevine and a series of articles on the Twelve Traditions that ran from November 1969 to September 1971, as revised in July 2018.

Contact the Conference Steps, Traditions, and Concepts Committee ([CSTCC](https://cstcc.org/)), or the SLAA Virtual Intergroup at [slaavirtual@gmail.com](mailto:slaavirtual@gmail.com) .



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#### Tradition One: Unity

**Our common welfare should come first; personal recovery depends upon SLAA unity.**

##### Reading

As addicts, we tend to go it alone. This tradition guides us towards unity; this is a “we” program. Our best chance for personal progress is healthy community. We care for others without judgment. Without the Fellowship, we would not be able to get and stay sober; without sobriety, we would not know joy, serenity, and purpose. We put the welfare of SLAA ahead of our individual desires, putting our egos aside, we engage in open discussion and debate, but in the end, we commit to the success of the Fellowship.

Unity does not mean uniformity/conformity. Our Fellowship has no authority over its members. As a Fellowship, we have one purpose: to help the sex and love addict who still suffers. We focus on the group in order to protect the individual, and the sobriety of each individual supports and maintains the integrity and unity of the group. Affirming the Fellowship as a daily practice is part of our spiritual life.

##### Members Share

*“Tradition 1 is our foundation and such a hard tradition for me. What I've come to realize is that there are different kinds of unity that lay the foundation for making our Primary Purpose possible. That is why we need Unity in Fellowship - and in service, and everywhere in recovery spaces in SLAA - because: united, we stand, divided, we fall.*

*Our Unity is what brings each sex and love addict help and support. And to focus on recovery in so many different ways, including through our outreach, sponsorship and service. Unity keeps us in alignment with the global message of what SLAA groups, meetings and recovery are, and how SLAA works.*

*This is why our unity is so important. It is so hard to carry our message and grow our fellowship. Especially where there is unresolved conflict and division, or too much controversy and conflict (although some of that is completely normal in any group of people as recognised in our literature)*

*Therefore, all our groups have democratic processes addressing conflict and striving for unity, while respecting differences of opinion. We can disagree without being disagreeable. The minority opinion must be heard and the right of appeal always respected. All opinions*



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*can be heard in our business meetings if they're presented in a respectful, tradition-oriented way.*

*We would also reference our [Intergroup's Values](#) and the [SLAAvirtual Code of Ethics](#).*

*The most important thing I need to remember at the end of the day in my SLAA recovery is that I am a sex and love addict. And our primary purpose is to carry the message together. SLAA unity, recovery and service is the ship that sails this team to make that possible."*

#### Study Questions

1. Am I in my group a healing, mending, integrating person? Am I sometimes divisive? Do I ever gossip or take another member's inventory?
2. Am I a peacemaker? Or do I foster arguments with statements such as "just for the sake of discussion"?
3. Am I unnecessarily argumentative with others because I enjoy matching wits and winning debate with others? Demonstrating my superior intellect instead of building friendships?
4. Am I gentle with those who rub me the wrong way, or am I sometimes abrasive?
5. Do I make competitive SLAA remarks, such as comparing one group with another or contrasting SLAA in one place with SLAA in another?
6. Do I ever put down some SLAA members or groups for not participating in this or that aspect of SLAA?
7. Am I informed about SLAA as a whole? Do I support SLAA as a whole in every way I can, or just my meeting, local Intergroup or area or meeting types I approve of?
8. Am I as considerate of SLAA members especially unwell newcomers as I want other members to be of me?
9. Do I spout platitudes about love while indulging in and secretly justifying behaviour that bristles with hostility?
10. Do I try to use other members to meet my sexual, social, emotional or financial needs, such as using SLAA to feed my addiction to validation and attention?
11. Do I attempt to change my behaviour when I notice it conflicts with the traditions?
12. Do I maintain a feeling of gratitude for being a recovered addict?



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#### Tradition Two: Trust

**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.**

##### Reading

The only authority for SLAA is our Higher Power as its will is expressed by our group conscience, not individual selves. We trust that our Higher Power will nourish and develop our Society. Our leaders at all levels are servants in support of our fellowship. Leaders should be “on tap, not on top.” The Traditions are characterized by self-sacrifice, humility, and letting go. We live the principles of the Steps, as we each practice them, and they guide our behavior.

Our goal is to help sex and love addicts recover and each one of us to grow in recovery. We serve, and we are trusted. We trust, and we are served. Our process is slow, representational, and democratic.

##### Members Share

*I'm an anorexic sex and love addict who's been blessed in recovery to grow in - but never complete - my understanding of the traditions. Thank you for asking me to share.*

*Tradition two starts “for our group purpose”, which is now how I look at almost everything. Any tradition, any step, any concept. Is this for our group purpose namely, to carry the message to the sex and love addict who still suffers?*

*This tradition emphasizes that for our group purpose our trusted servants do not govern. There are no rulers in our loving fellowship. So we are united by one ultimate authority that hears many voices, including the minority opinion.*

*And so for our group purpose, there is one ultimate authority, a loving God. It does not say, a mean God. It does not say anything other than a loving God. As this loving God is expressed through our group conscience.*

*The group conscience is both hearing the many voices in recovery and their different points of view, then ultimately having our say on that service body by voting.*



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*Provided the group is fully informed and has carefully heard all sides, the majority vote will form a valid Group Conscience as an expression of a loving God of everyone's understanding.*

*Our higher power's will find expression in how we agree motions for the group and how our voting come out. It is a fluid process. Motions and votes can change as we hear our own heart, our fellows (especially the minority opinion) and our higher power through the group conscience. Then we try to carry out the results of the vote as Gods Will not our own.*

*Through group conscience, we as trusted servants grow in understanding that none of us govern. Instead we all gracefully accede to our shared ultimate authority in the form of Group Conscience in order to be useful and effective at every level of service in SLAA.*

#### **Study Questions**

1. Do I practice rotating leadership, stepping out of office at the end of my term, regardless whether others are not available, not willing or not qualified to replace me?
2. Do I trust the group process, including group conscience, sharing, listening, voting, elections, etc.?
3. Am I willing to do SLAA service work including the often thankless chores? Do I accept responsibility for my 12-step work and commitments? Even if sober in SLAA a long time?
4. Do I feel the group conscience is informed? If not, what should I do?
7. Do I abstain from talking and voting on subjects about which I know nothing?
8. Do I trust and support my group officers, SLAA committees and office workers elected by the group even if I did not vote for them?
9. Am I absolutely trustworthy and reliable with SLAA Twelfth Step jobs and other SLAA responsibilities?
10. Can I serve SLAA and my fellows humbly? Or do I look for credit for my SLAA jobs, praise for my SLAA ideas or any other kind of pay-off?
11. Am I able to support a majority decision opposed to my own? Can I yield in good spirit to the group conscience and work along with it?
12. Do I complain about the decisions that my group makes, even though I did not attend the business meetings where those decisions were made?



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#### Tradition Three: Identity

**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.**

##### Reading

Anyone who wants to recover from addiction to sex and love is a member if they declare themselves so. The only requirement is a desire to stop living out a pattern of sex and love addiction. Our Fellowship is not restricted, we are all equal, we all have the same disease. We are a society of addicts helping addicts.

Any two people may call themselves an SLAA group as long as that group is not affiliated with any other group. Our Fellowship makes many suggestions for recovery. No one may be ejected from the group if they choose not to follow them.

We welcome and support newcomers. Anyone can come back, no matter how many times they relapse. There is no cost to being a member of SLAA. Each S.L.A.A. group is free to conduct its business in accordance with the principles of the Steps, Traditions, and Concepts as their group conscience dictates.

Individual meetings may decide to restrict attendance in a way that is designed for the safety and support of a specific segment of our Society. We can address the behavior of individual members of our Fellowship when it is disruptive in some way, but we cannot revoke their membership. Group conscience should guide actions in difficult circumstances.

##### Members Share

*I just will start by noting that 2 min is probably not enough time to elucidate all of the nuances that are built into that tradition. Tradition 3 is dense with principles that guide the superstructure of our recovery. So I'll restrict myself to focus on the notion that any 2 or more persons gathered together for mutual aid in recovering from our addiction may call themselves an SLAA group.*

*Since the pandemic, some contemporary opinions making their way cyclically through the SLAA fellowship, do not seem to respect or even understand this principle. Some influential participants in large cities in this program want us to believe that the only meetings which matter, the only ones that count are in-person*



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*meetings because those meetings are the only experience valuable in recovery. So they are the only meetings that deserve a proportionate voice in deciding the business of SLAA.*

*But tradition 3 is really about inclusion. It recognizes that the world changes, and that there is no one single way to experience the miracle of recovery. Our rooms are big enough to encompass the addict who is best supported through in-person meetings and those who benefit from being able to join a meeting virtually, particularly practically on demand. Rather, because that online or phone meeting in the middle of the night might be the difference between staying sober and acting out*

*Tradition 3 is tacit recognition that there is nothing more important to a 12 step fellowship than being there where and when an addict needs us. So the more choices in how we meet means more chances to reach the addict who suffers. In-person meetings, Zoom Meetings, phone meetings, chat meetings, and maybe one day meetings done over virtual reality mean that we don't have to live in New York or Los Angeles to get the type of meeting that reaches us at the very time we need it.*

*Tradition 3 means that every meeting of human beings connecting to help one another fight an addiction counts, because in their own way they all save lives. Because that's the thing we do know about any addiction left unaddressed. Our addiction will kill us.*

*Thanks for listening.*

### Study Questions

1. What is there only requirement to be a member of S.L.A.A.?
2. Who may call themselves a S.L.A.A. Group?
3. What does any "other affiliation" mean? Would providing support for a different addiction be an "other affiliation"? What about using recovery literature from another fellowship or organisation?
4. Am I tolerant of a newcomer's unfamiliarity with our program and inexperience sharing?
5. Am I able to carry a SLAA message to any sex and love addict, despite race, religion, education, age, mental health, gender, sexual orientation, or social standing?
6. Am I able to accept all members unconditionally, no matter their status or profession?
7. Am I able to accept all members unconditionally, no matter how many times they relapse?
8. Am I able to accept all members unconditionally, no matter what they did in addiction?
9. Do I understand that a newcomer's desire to be sober need not be sincere nor honest?
10. Do I help make newcomers feel welcome by doing such things as
  - ... remembering their names and saying hello?
  - ... starting a conversation with them before or after the meeting?
  - ... inviting them to our WhatsApp group for fellowship and outreach between meetings?
  - ... helping them find good meetings, literature, outreach groups and other resources?



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- ... introducing them to other members and potential sponsors?
  - ... suggesting we outreach after the meeting?
  - ... welcoming them to join me in service work for the group or our Intergroup?
11. Can we compel anyone to pay anything, believe anything, or conform to any rules to be a member of S.L.A.A. (as a whole)?
12. Can individual S.L.A.A. groups restrict attendance to support a specific segment of our society? Can groups address disruptive behaviour by members for the safety of *their* meeting? Can any group expel a member from S.L.A.A.?



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#### Tradition Four: Autonomy

**Each group should be autonomous except in matters affecting other groups or SLAA as a whole.**

##### Reading

"Don't take yourself too damn seriously." If we take ourselves too seriously, if we restrict the ability for meetings to change and grow, we choke off the creative force of our program. The Traditions are not rules, regulations, commandments, or requirements. They are spiritual guidelines. Autonomous groups are self-governing, independent, and free from control.

Groups are allowed to operate independently from the Fellowship. They each have the "right to be wrong." Autonomy is not equivalent to irresponsibility. Responsibility to S.L.A.A. means examining our group's actions in light of the principles of the program. The strength of our Fellowship is built through the diversity of our meetings.

##### Members Share

Every SLAA group can manage their group exactly as they please. But do not overlook the important second limb of the Tradition - not to the extent they affect *any* other Group or SLAA as a whole. So we collaborate; not compete as a fellowship.

Each SLAA group is an individual entity, reliant on its own conscience as its guide.

No group should affiliate itself with anything or anybody else, including any other fellowship nor offer recovery from any other affliction or problem other than sex and love addiction.

Sobriety of our Groups members and to carry the message of SLAA should be our only objectives, so as to not dilute the message of SLAA. This is especially important in our digital age when the actions of any Group can affect the credibility of SLAA beyond their own geographical area. Extra care is required using the SLAA name on social media and the internet.

*"Don't take yourself too damn seriously."* If we take ourselves too seriously, if we restrict the ability for meetings to change and grow, we choke off the creative force of our program.

The Traditions are not rules, regulations, commandments, or requirements. They are spiritual guidelines we bring to our decision making as a Group.

As autonomous groups we are self-governing, independent, and free from control. All other parts of SLAA can only serve, never govern.

Groups are allowed to operate independently from the Fellowship. They each have the "right to be wrong." and make their own mistakes.

Autonomy is not equivalent to irresponsibility. Responsibility to S.L.A.A. means carefully examining our group's actions in light of the principles of the program.



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The strength of our Fellowship is built through the diversity of our meetings but not at the expense of any other Group, Intergroup or the whole fellowship.

#### Study Questions

1. Do I insist online and in meetings that there are only a few right ways of doing things in SLAA?
2. Does my group consider the welfare of other Groups (whether they are in person hybrid, telephone or online) in our actions and decisions? Do we consider SLAA "as a whole"?
3. Do I judge or criticize other members' behavior if it is different from mine, or do I strive to understand and learn from it? Do I judge and criticize their Group? Intergroup?
4. Do I always bear in mind that when I post online as a SLAA member, I may be representing our entire beloved Fellowship? And my words may be published widely?
5. Am I and my Group careful to conduct all our public and online activities following SLAAs *Recommended Guidelines for Dealing with the Media* for the protection of SLAA as a Whole?
6. Do I ever criticize certain Groups or Intergroups because I think they don't do things how I believe things should be done in SLAA?
7. Do I muddy the message of SLAA with outside literature by ignoring the request by SLAA as a whole to encourage all groups to use conference approved literature?
8. Does my Intergroup (or Group if we have no Intergroup) understand its duty to uphold the reputation of SLAA as guardian of the Twelve Steps, Twelve Traditions, and Twelve Concepts of S.L.A.A. World Service in accordance with the SLAA By-Laws?
9. Am I and my Group careful to avoid harming SLAA by carefully complying with the SLAA *Intellectual Property Policies*?
10. Does my Group and Intergroup ensure our presence on the internet is complementary not competing within SLAA and we comply with the SLAA *Website Policies*.
11. Do I and my Group understand the importance to SLAA as a Whole that we follow the SLAA *Social Media Policy* <https://slaafws.org/download/policy/SLAAandSocialMedia.pdf>



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#### Tradition Five:

**Each group has but one primary purpose—to carry its message to the sex and love addict who still suffers.**

#### Reading

Each group may run as it sees fit as long as they are sharing SLAA recovery / 12 steps for the newcomers. We keep our focus on our sex and love addiction - not social or economic background, etc. We share our experience, strength, and hope and let go of the rest. Sobriety doesn't make us experts in other areas of people's lives. We must stay in our own lanes.

#### Members Share

*So for me, tradition 5 is really important because carrying the message is vital. If I did not have the message of SLAA, I would be dead.*

*In addition, carrying message to others is what keeps me sane. And I just know that because otherwise, I go nuts. So that is really important.*

*The first reason that we have but one primary purpose is to ensure we stay focussed on carrying the message to those who still suffer. And right now, sex and love addiction is an epidemic in our society. We know how desperately this addiction has ruined our lives and that millions of people need help.*

*But the other reason that there is just one primary purpose is because it is very easy for us addicts to think that we know better. It's very easy to think that we can fix the program. And it is very easy to find therapy and pop psychology and lose our message in the myriad of other kinds of proposed solutions.*

*However, when I came into SLAA I had access to all the treatment in the world. I was in discussion groups. I love discussion groups, because actually they were a way I would intrigue with others!*

*I even had access to another 12 step program. And I had recovery in that program. I had a counselor with a Phd in neurodiversity. I had my doctor too. Who was really supportive. But despite all that, I still needed the 12 Steps of SLAA or I would be dead.*



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*And unfortunately there is a thing called Mission Creep, where everyone who comes into your organization wants to make it about them. And change the message to align with their needs and experience. We simply cannot do that.*

*Our message saves lives AND gives us back a life worth living, so carrying that message is what matters most.*

Hannah S (Sydney, Australia)

#### Study Questions

1. How do I carry the message? Do I share my knowledge of the 5 SLAA resources (Sobriety, Stepwork, Sponsorship and meetings, Service and Spirituality)? My experience, strength and hope?
2. What do I believe is the message of SLAA? Do I make certain to carry the actual SLAA message, not the opinions of myself, my sponsor and/or others?
3. Do I respect that SLAA does not encourage the use of non-Conference Approved literature (outside literature does not include S.L.A.A. literature in draft form)? And understand that A.A. literature is not conference approved?<sup>1</sup>
4. Am I willing to explain the limitations of SLAA help to newcomers, even though they may get upset or angry that we are not unpaid doctors, therapists or counsellors? Can I hold that boundary?
5. Am I willing to do 12 Step work regardless of what is in it for me?
6. How does my SLAA Group carry the message?
7. How do I help keep my Group focused on our primary purpose?
8. Do I remember that SLAA long-timers are sex and love addicts who still suffer too? Do I try both to help them and to learn from them?
9. Does our group use our 7th tradition for any purpose other than carrying the message?
10. How can I and my Group carry the message to people we do not know?

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<sup>1</sup> <https://slaafws.org/kb/geneal/literature/what-literature-is-conference-approved/>



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#### Tradition Six: Solidarity

**An SLAA group or SLAA as a whole ought never endorse, finance, or lend the SLAA name to any related facility or outside enterprise, lest problems of money, property, or prestige divert us from our primary purpose.**

##### Reading

We need to stay focused on carrying the message. We must avoid attempts to manage property, money, or prestige. Becoming involved with outside issues (clubhouses, rehabilitation centers, etc.) will fragment SLAA. We don't endorse anyone's way of working the 12 steps. It is an individual journey. This tradition protects our recovery from our ego.

##### Members Share

*If we have to contribute money to participate? I guess if it's going to be useful public outreach and we think it's value for money... But if the event charges members to attend? Like a recovery fair of some sort?*

*I know we would not attend unless free entry is available to those unable to afford the workshop. But I would rather keep our message separate if possible and run our own workshop. Running a multi fellowship event seems a bit confusing. - Celia G*

*a home group can raise funds using its own original publications (making a booklet), or hosting a workshop, or organizing a retreat.- Joe H*

*Where it got messy for us was applying as a charity for free space.... we also take tax exemption for charities. In the end, Intergroup voted yes. If outsiders want to do better then join us! . - Celia G*

##### **Study Questions**

1. Why is it important that we not get involved in outside enterprises?
2. Does my group lend the SLAA name to any other kind of fellowship such as OA, ACA or AA?
3. Does my SLAA group [combine](#) our message with that of any other kind of fellowship, organization or activity?
4. Should two groups or more collaborate with other 12 Step Fellowships and lend their name to a workshop that asks for contributions? How can a SLAA group participate in an 'all Fellowship' event?



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5. Should my home group support any type of treatment and recovery plan other than the one found in our [SLAA Basic Text](#) and [SLAA literature](#)?
6. Should my home group support any particular external [spiritual program or course](#)?
7. Does my Group support or belong to any non-SLAA fellowships such as [Big Book Sponsorship](#)? Do we advertise our SLAA Group as a Member of other organisations?
8. Am I aware that activities which do not fulfill our primary purpose may harm my SLAA group *and* SLAA as a whole?
9. Am I aware that non-SLAA fundraising and activities divert us from our primary purpose? Is it ever wise for a group to lease a small building or endorse an outside event?
10. Does my Group endorse, finance or lend the SLAA name to the sale of non-SLAA literature, services or products?
11. Should my group contribute to local charitable or medical services that refer patients to our Meetings?
12. Should the officers of our group represent SLAA on our local recovery organizations and advisory committees?



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13.

#### Tradition Seven: Responsibility

**Every SLAA group ought to be fully self-supporting, declining outside contributions.**

##### Reading

In financial matters, Tradition Seven states that Sex and Love Addicts Anonymous is self-supporting at all levels. What this means is that neither the Group, the Intergroup, nor F.W.S. accepts outside contributions<sup>2</sup>. Money is to be donated anonymously and our goal is not to make money. We are not a corporation.

Each group has expenses to pay with their donations and any extra can be donated to FWS. The perception that we need more money to accomplish material goals, even if the result is to reach more addicts, is a dangerous line of thinking that can subvert our primary purpose. Money plays only a minimal part in our purpose.

##### Members Share

*"Every SLAA group ought to be fully self-supporting, declining outside contributions.*

*And a strict construction of this tradition might limit it to a mandate to individual meetings; that they avoid the undue influence brought by those who are well off and willing to fund the meeting's expenses.*

*There is some support for this idea, as Bill W writes about this in AA traditions; that the original problem being solved by the 7th tradition was how to be committed to sparing use of money and thus reducing the need for participant contributions while still paying for the group's needs like meeting space.*

*But a broader reading of the tradition extends the principle beyond individual meetings. For SLAA to reach the sex and love addict who still suffers, we must be financially viable at all levels of our fellow intergroups and SLAA as a whole.*

*And that is a problem.*

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<sup>2</sup> <https://slaafws.org/pamphlets/6040.pdf>



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*I've been honored to serve on the Board Finance Committee for SLAA for the past 2 and a half years, and as someone who reviews our finances monthly, there are some red flags we all need to be aware of and to help address.*

*Donations are down since the pandemic and some hypothesize that some groups may be giving less as a protest against current policies of our Board. Whatever the reason for the fall off in donations, SLAA nevertheless remains in the black, because literature sales are very strong. Strong enough to offset the gap in donations, at least for right now.*

*And because we have a prudent reserve to borrow from when we need to. But if we have to keep borrowing from our reserves, we will lose our financial safety net.*

*So I will end this short little share with a plea that all fellow travelers in SLAA be mindful of the importance of developing new literature for SLAA, not just to fill in the literature gaps that we legitimately do have, but also to make sure that we, as a fellowship are viable for years to come.*

*For our still suffering brothers and sister addicts out there who may not even know it. They are counting on us." Jeff R July 2024*

### Study Questions

1. What does a fair contribution to SLAA look like for me when I consider what I receive from SLAA? What I used to spend on my addiction? What goes into making SLAA as a whole run? When I look honestly at my own strengths, weaknesses and responsibilities at this point in time, do I need to adjust my contributions?
2. How can SLAA be supported by the contributions of its members, and be free to all who need it, as the SLAA preamble says it should be? Am I supporting SLAA to fulfill its primary purpose of helping those who still suffer?
3. Do I realize that service work at all levels is also necessary for our fellowship SLAA to be self-supporting? How do I contribute service to my group, my Intergroup and SLAA as a whole?
4. Am I informed about ways that the SLAA message is carried, such as through the [SLAA Newsletter](#), [Journal Magazine](#), [Service Forum](#) and [SLAA YouTube](#) and workshops? Do I think that I'm not responsible for supporting services and activities I don't personally use?
5. If SLAA runs short of funds, will it be OK to ask the government or general public to subsidize our good work in the community? And if my group is short on funds, can we fundraise from friends, family or the public?
6. Should my group accept large gifts and bequests from some members or ask for small, regular contributions by all our members? What is the maximum



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amount a member can bequeath or give to SLAA? Does our self supporting fit with the 12 step philosophy of mutual support?

7. Can my group, my Intergroup and Fellowship Wide Services fundraise by charging members for goods and services (such as workshops, merchandise, literature and recordings) to remain self-supporting?
8. Can my group also ask for obligatory contributions (as long as we waive payment by those who cannot afford to contribute seventh tradition)? Am I aware that unlike other fellowships, SLAA's Tradition Seven does not state contributions must be voluntary?
9. Have I ever put extra money into the electronic "basket" because I knew other members could not contribute? Did I let more generous members cover my share when I could contribute, but chose not to? Do I let character defects and personalities influence how I practise the 7th tradition? Do I put the seventh tradition into my life by committing to pull my weight and let others pull theirs?
10. Is a regular group treasurer's report important at my group's business meetings? Do I take an interest in the treasurer's report?
11. Does my online meeting include a statement along the lines suggested:  
*According to our seventh tradition, we are self-supporting through our own contributions. Our group expenses are zoom fees, literature and support of local Intergroup and Fellowship Wide Services. \*  
*For those that attend our meeting(s), please consider a regular monthly donation to our Intergroup for use of Zoom, the website and to support SLAA as a whole to carry the message.*  
*We suggest a recurring monthly contribution of \$10 a month is reasonable if you can afford to practice the 7th Tradition*  
*[slaavirtual.org/donate/](http://slaavirtual.org/donate/)*
12. Does my group have a "prudent reserve"? What should my group do with the funds in excess of the prudent reserve? Does my group support our SLAA Intergroup and Fellowship Wide Service the "[60/40 way](#)"?



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#### **Tradition Eight: Fellowship**

**SLAA should remain forever nonprofessional, but our service centers may employ special workers.**

##### Reading

We are a society that helps one another to heal from our sex and love addiction. We do what we do in order to further our own and our fellows' spiritual growth, not for monetary or any other form of material gain. That would be employment or bartering - not a service commitment.

Sex and Love Addicts can choose careers that help to bring people to SLAA and sobriety such as detoxes, rehabs, and therapy just like any non-addict may but they may never be paid for 12-step work. Many of us are professionals in our personal lives but we are all equals suffering from the same addiction within the rooms. We do our service commitments as 12-step work with no expectations or acceptance of material gain.

FWS has expenses such as rent, phones, letters, publishing literature, and— on occasion— counsel for legal issues. For these services, we need to employ special workers to perform the tasks.

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##### Members Share

*It's good to talk about, for hire, money, property, business, ect. This "security" can be linked to my own sex and love acting out. In the past I have worked for sponsees in their various job contracts or small business and received cash. Does this blurr the line between being a sponsor and a employee? Could they still come to me with crises or talk about feelings / do step work, and vice versa" - Andy B*



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*Yes the Traditions allow us to appoint service workers and pay people for example webmasters. Not everyone is expected to do service for free. But it's pretty unusual to pay members so there's a lot of effort made to show they are charging reasonable rates. – Celia G.*

*“...the priority is carry the message...” – Vincenzo*

*“I do expect Service to contribute to my recovery and make my life better. We do service for fun and for free.” - Anonymous*

#### Study Questions

1. Should my Group or any of our members counsel addicts for fees or be available to hire? Can my Intergroup open a SLAA Retreat Centre?
2. Can my Group or Intergroup employ addicts to perform those services for which we might otherwise have to engage non-addicts? Should such special service workers be fairly compensated?
3. Why should our usual S.L.A.A. “12 Step” work be free to all who need it and never paid? Why?
4. Do I sometimes try to get some reward—even if not money—for my personal S.L.A.A. efforts?
5. Do I secretly use S.L.A.A. to solicit clients or promote my own therapy business? Do I prey on desperate newcomers to make money? Does my Group turn a blind eye and tolerate other members who do that?
6. Are we experts in S.L.A.A.? Do I remember when I share that I am not an expert on recovery, addiction, medicine, sociology, psychology, relationships, or God? Do I share with humility?
7. Am I very clear on the difference between S.L.A.A. step work and the work done by professional counsellors, doctors, and clergy? Do I stay in my own lane?
8. Do I know where my local and online meeting directories come from? Websites? Who does my Intergroup’s accounts? Who maintains our Group Register? Is my Group and Intergroup paying those professionals fairly?
9. In my own S.L.A.A. life, have I had any experiences which illustrate the wisdom of this Tradition?
10. Have I read the [draft] S.L.A.A. Twelve Steps and Twelve Traditions Book called “Framework for Living”?
11. Can my group rely on me to fulfil my service responsibilities without someone checking on me? Or having to re-do the job for me?



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### TRADITIONS STUDY QUESTIONS FOR DISCUSSION

#### Tradition Nine: Structure

**SLAA, as such, ought never be organized; but we may create service boards or committees directly responsible to those they serve.**

##### Reading

*"SLAA groups represent the membership at large. We find our structure through our Higher Power as expressed through group conscience, and it is a structure exclusively dedicated to serving the individuals and groups that make up our Fellowship.*

*Our Officers must serve the group as trusted servants, to carry out the will of the group. SLAA members and groups inform the Intergroup about their concerns and needs. We are a fellowship of equals who share decision-making. We are not to play God. We are to provide service, not government.*

*At all levels of service we must serve in humility, open-minded to those who offer different ways to do things. Organized structures in our Fellowship cannot give orders, cannot make directives, and do not govern. SLAA has to function but at the same time must avoid "wealth, prestige and entrenched power."*

##### Members Share

*"Tradition 9 basically says we ought never be organized. But we may create service boards or committees directly responsible for those that they serve. I think the key principles here are decentralization; that there's no central authority or any hierarchy. It is critical to our sustainability that each group is autonomous, and members make their own decision.*

*And there is accountability. A broader committee that answers to the members. So it's an inverted pyramid and this is to protect all the members as autonomy preventing any bureaucracy. And ensures the accountability of the members in the group and the group as a whole.*

*And it's also a grassroots decision. Again, it's not from the top up, it is from the members. So that is really a positive point. There's no one single authority or one single leader so it's a democratic process here. And decision making in the group is based on that.*

*The service positions are temporary and are rotational. So no one becomes the leader, the sole leader or decision making or trying to take any sort of power as the*



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*There is no hierarchy, so it basically avoids power, struggles and encourages members to participate as well as remains flexible and adjustable also for the simple fact that there is rotation, and we focus more mainly on recovery."*

*Kathleen G (CA)*

#### Study Questions

1. Am I willing to stop trying to control my SLAA group and those around me and instead co-operate to organise ourselves with clearly delegated roles and responsibilities?
2. Am I unsupportive - even sometimes unkind - toward my fellows volunteering to hold formal positions in SLAA because I see them as authority figures?
3. Is my Group careful to select trusted servants who are trustworthy? And not to entrust roles to individuals seeking power or prestige? Or serving codependently?
4. Why are anonymity and humility important qualities in selecting our trusted servants to carry out the functions of the Group?
5. Do I exercise patience and humility doing my SLAA service role(s)?
6. Do I try to understand all levels of the [SLAA organisational structure](#) necessary to carry the message all over the world? With a sense of personal responsibility?
7. Is my Group well organised? My Intergroup? SLAA as a whole? If not, what am I going to do about that?
8. When agreeing to take a service role in SLAA, am I aware exactly what responsibility has (and has not) been delegated to me and to whom I am responsible?
9. Am I clear when and how must I report back to those I serve? How and when they will give me feedback?
10. Which SLAA service bodies need to legally hold property such as copyright and bank account(s). Which levels of SLAA need a constitution, rules or bylaws? When should a SLAA service body be [incorporated](#)?
11. Why is rotation of service important? Are competence and knowledge continuity important in SLAA too?
12. Have I learned to step out of an SLAA role gracefully and support others to replace me when the time comes?



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### TRADITIONS STUDY QUESTIONS FOR DISCUSSION

#### Tradition Ten: Neutrality

**Sex and Love Addicts Anonymous has no opinion on outside issues; hence the SLAA name ought never be drawn into public controversy.**

##### Reading:

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 have one primary purpose that connects us. We are careful to maintain the separation between ourselves as individuals and the Fellowship when interacting with society at large. We avoid controversy and judgment inside our Fellowship. In meetings, we focus on recovery only.

##### Members Share

*My understanding of Tradition 10 is this is our spiritual principle of Neutrality in all matters unrelated to our Primary Purpose.*

*"...anything divisive creates disharmony and distances me from recovery. My recovery is paramount, and I put aside my ego, which wants to express its own thoughts. I avoid talking about politics, addiction treatment, medications, sex and gender issues, or religion. When someone expresses their opinion on these topics, I don't get involved." – Vincenzo*

*"What's an outside issue? Anything other than (1) how I am Recovering in SLAA (2) the SLAA Message and (3) how should we Carry the Message!!!" - Anonymous*

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#### **Study Questions**

1. Can a SLAA Group or individual member give opinions on politics, addiction treatment, medication, sex and gender issues or religion?
2. Aside from our Program of Recovery, our Traditions and our Concepts, on what may we have an opinion in SLAA?



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### TRADITIONS STUDY QUESTIONS FOR DISCUSSION

3. Do I understand that if SLAA expressed any opinions on outside issues, it could create exclusion and controversy? Should all members feel equally safe in SLAA Groups irrespective of race, politics or religion?
4. Do I make every effort not to breach this tradition, even in the slightest way? At the group level, do I refrain from expressing my opinions on outside issues?
5. What does *public controversy* mean?
6. Do I continually remind myself that I cannot control anyone else's thinking or beliefs, especially other addicts, sponsees, etc.?
7. Should we only use the Steps and Traditions of S.L.A.A. and S.L.A.A. literature for guidance in our Group?
8. Can we comment on other Fellowships literature or other organisations engaged in recovery from sex and love addiction?
9. How does Tradition 10 protect the spiritual nature of the program, our primary purpose and the message of S.L.A.A.?
10. As an individual member, what is the difference between sharing my experience, strength and hope and commenting on an outside issue?
11. How can I manifest the spirit of this Tradition in my personal life outside SLAA? Inside SLAA?
12. Should a SLAA meeting chair intervene to remind members about Tradition 10 if a member starts criticising or promoting any organisation or treatment other than SLAA?



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### TRADITIONS STUDY QUESTIONS FOR DISCUSSION

#### Tradition Eleven: Anonymity

**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.**

**Reading:** [SLAA Media and the Internet](#)

#### Reading

We don't engage in promotion (advertising, marketing, etc.) in media and other spheres. Instead we prioritize the anonymity of self and our fellows.

We focus on providing support to the addict over self-furthering interests.

Personal ambition has no place in SLAA. We have learned that keeping our egos in check is a large part of staying sober. We want to promote our principles, not our members. We want to model humility, not personality.

We each bear a responsibility for the reputation of our Fellowship. We are guardians, we are examples of our recovery and our Society. Without anonymity, newcomers might be afraid to come to a meeting or to come back. We are, therefore, guardians of each other's anonymity.

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#### Members Share

*"Even when I have the best intentions, I promote when I want to convince someone to do something. My ego drives me. On the other hand, I attract people when I simply share my experience and show them my human, fragile side.*

*I am not attracted to people who try to sell me something; quite the contrary, I am repelled. I am attracted to honesty, strength and courage." - Vincenzo*



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### TRADITIONS STUDY QUESTIONS FOR DISCUSSION

*"I used to sing the praises of SLAA from the rooftops....which really annoyed others!" - Anonymous*

#### Study Questions

1. What is the difference between attraction and promotion?
2. How can I share the SLAA message without being identified?
3. Are the qualities of my sobriety and recovery program attractive to other addicts?
4. Am I careful to share my own experience without praising myself?
5. Do I engage in sensationalism or promote SLAA fanatically? Do I promise miracles?
6. Should I praise SLAA in social media and use my personal influence online to promote SLAA?
7. Am I always careful to keep the confidences shared with me as an SLAA member?
8. Am I careful about throwing SLAA members' names around—even within the Fellowship?
9. Am I ashamed to be a recovered, or recovering sex and love addict?
10. What would SLAA be like if we were not guided by the ideas in Tradition Eleven? Where would I be?
11. Am I careful not to identify myself or others as members of SLAA when I post certain things on social media, such as Facebook, Reddit or Instagram?
12. If my group has its own website, have we considered this Tradition when we designed it, how accessible it is, and the type of content that it offers? And the [SLAA Website Policies](#)?



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### TRADITIONS STUDY QUESTIONS FOR DISCUSSION

#### Tradition Twelve: Spirituality

**Anonymity is the spiritual foundation of all our traditions, ever reminding us to place principles before personalities.**

##### Reading

Our way of life as a group is based on our willingness to sacrifice our personal, ego-driven desires in exchange for the greater good. • Practice in humility, the deep understanding that we are not special. • Real humility in action is about being helpful without acknowledgment. • We guard the anonymity of each SLAA member.

##### Members Share

*Thank you. I'm Julie W. I'm an anorexic sex and love addict and I absolutely love tradition 12. It has brought me so much in my recovery, in my relationships with other members, fellows, and led me forward in creating a life of love and service and connection.*

*Authentic connection and intimacy of a healthy kind with others. Instead of the addiction that I was that I was lost in; turning my addiction into an asset is how I can reach back with a symbolic hand to those who are still struggling and help them in their recoveries.*

*As well as help them to try out and experience the gift of service which has given me a life of infinitely more meaning and purpose. I have a purpose. I not only get out of myself with tradition 12. And this is where in service that I get to learn about placing principles before personalities, because it's not just about my preconceived ideas. My selfish needs and wants. Yes, I need to take care of myself, but I need to learn to respect and take care of others too.*

*In service is where I learned about commitment, that love is an action word, and that even letting go with love and with spiritual respect is a way that I can love people who I may not even get along with.*

*And be guided, not by my emotions being out of hand, or being triggered, but being guided by the spiritual principles, such as tradition 12 that are so near and dear to this program and the help that it has given me. Thanks*

##### **Study Questions**



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### TRADITIONS STUDY QUESTIONS FOR DISCUSSION

1. Why is it a good idea for me to place the common welfare of all SLAA members before individual welfare? What would happen to me if SLAA as a whole disappeared?
2. When I do not trust or agree with SLAA's current servants, who do I wish had the authority to straighten them out?
3. In my opinions of and remarks about other SLAAs, do I imply that membership requirements go beyond the desire to stay sober?
4. Have I a personal responsibility to help an SLAA group fulfill its primary purpose? What is my part?
5. Do I do all I can do to support SLAA financially?
6. Should I keep my SLAA membership a secret, or reveal it in private conversation when that may help another addict (and therefore me)? Is my brand of SLAA attractive so that other addicts might want it?
7. What does anonymity mean to me?
8. In light of increased awareness of SLAA's program of recovery among the general public, why is the principle of anonymity still important?
9. Am I mindful to respect the anonymity of other SLAA members who may work in my place of employment or my industry? How about SLAA members who live in my area or neighborhood?
10. What does "principles before personalities" mean to me?