

RELEASE UNTO HOPE

To my surprise the pain of my entire life seemed to lift; I felt like I had just been born. As I came to explore a new world of relationships in which I had some sense of dignity and the capacity for caring and commitment, I learned that old addictive patterns could slip back into my life in subtle ways. I learned the importance of contact with others who had the same addiction, and of the absolute necessity of rigorous current honesty.

Too much has happened in my sober life to share it all here. I feel that I have experienced so much — and only a little. Many of the lessons have been humbling, and I have not always lived through the pain of living and dealing with life's problems with either courage or acceptance. But I have lived through them sexually sober. I've learned to live in partnership with God, to practice humility in the Fellowship of S.L.A.A., to embrace dignity of self and the value of wholeness and honesty in human relationships. I have learned to love solitude, and to value companionship. I have learned to be watchful for the subtle addictive patterns that I can slip into so easily. I have come to feel part of the Fellowship, part of humanity, part of the world, part of God.

What is my experience? I had a life sentence to a hopeless search. I did not know why I should go on living such a painful life. An S.L.A.A. member brought me the message — and I was released into hope. I'm still there, one day at a time.

~From Sex & Love Addicts Anonymous Basic Text, p. 167

THE BLESSINGS

- ◆ We came to find intimacy with ourselves, intimacy with God, and then intimacy with others.
- ◆ In domestic partnerships we discovered a whole new experience of sexuality as a non-addictive medium.
- ◆ In relationships with others we let go of self-serving power and prestige as driving motives.
- ◆ Careers that had been exploited mainly for material security at the expense of self-fulfillment no longer appealed to us.
- ◆ Our usefulness as channels for healing was a direct result of our experiences in sickness, as well as in recovery.
- ◆ We discovered that we could continue to affirm our recovery by working with other sex and love addicts.
- ◆ We discovered that the source of love, which was of God, had begun to flow from within us.

~From "Addiction and Recovery"

Amidst all difficulties and uncertainties, a simple intimacy had come into being for us: we had met ourselves, and found ourselves worthy. We had become "beloved" to ourselves. We had discovered a whole new relationship with God and life. As we contemplated our changing lives, we actually felt longing for a future time in which we might once again come to experience the magnificence of our own solitude, and come again to know directly that well-spring of inner dignity and wholeness which was filling us, and which was now to flow, through us, on into our lives in the world outside.

We knew we had experienced a Grace.

~From Sex & Love Addicts Anonymous Basic Text, p. 115



NEWCOMERS' PACKET

KEEP COMING BACK!

IT WORKS!!

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The Augustine Fellowship, S.L.A.A., Fellowship-Wide Services, Inc.

S.L.A.A. Preamble

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 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 renders any personal differences of sexual or gender orientation irrelevant. 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.

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WHAT IS SOBRIETY?

Sobriety is the return of choice, sanity, and personal dignity which comes from surrender to sex and love addiction, followed by involvement with S.L.A.A.'s Twelve Step Program of recovery. There are no absolutes for sobriety in S.L.A.A. as individual patterns of sex and love addiction vary. However, each S.L.A.A. identifies for him/herself major addictive behavior which is personally relevant, and becomes "sober" by abstaining from this behavior on a daily basis.

~From "Questions Beginners Ask"

THE LANGUAGE OF RECOVERY

Many different terms are used during S.L.A.A. meetings. While many terms are used differently in various S.L.A.A. groups, we will attempt to define a few of these terms as commonly used in S.L.A.A..

- **Abstinence** — A change in our behavior that involves stopping the addictive pattern — one day, sometimes one minute, at a time.
- **Acting Out** — To engage in addictive behavior. Engaging in a behavior which is on one's bottom line, is often referred to as having a slip.
- **Anorexia** — The compulsive avoidance of giving or receiving social, sexual, or emotional nourishment.
- **Bottom Line Behaviors** — Generally, self-defined activities which we refrain from in order to experience our physical, mental, emotional, sexual, and spiritual wholeness.
- **Boundaries** — Self-defined, self-protective limits we use for interaction with persons, places, things, or activities.
- **Cross-talk** — Sometimes known as "feedback." To respond directly or indirectly to what someone has shared in a meeting; for example, to offer someone answers to his or her problems, or to engage in dialogue during a meeting.
- **Group Conscience** — A process of decision-making by the group. S.L.A.A. encourages all members to express their views.
- **Inventory or "Moral" Inventory** — A list of qualities within a person, both positive and negative, discovered through self-examination.
- **Qualifier** — You will hear some members talk about their "qualifier." If a member qualifies as a sex and love addict because of an addictive relationship to a particular person, the member may refer to that person as a "qualifier." This is not an official SLAA term, but it is common in Los Angeles.
- **Sobriety** — Initially, a state of abstinence from addictive bottom-line behaviors; often accompanied by the return of sanity, choice, and personal dignity that comes from abstaining from bottom-line behaviors.
- **Sobriety Date** — Generally, the date we stop engaging in our bottom-line behaviors.
- **Sponsor** — A person who works closely with another member to provide individual support and guidance in applying the S.L.A.A. Twelve Step/Twelve Tradition program. A Sponsor should be a person we are not in danger of acting out with, nor are likely to find intrigue with.
- **Trigger** — A person, place, thing, or environment that sets off an urge to act out.
- **Withdrawal** — The physical, mental, emotional, and often spiritual upheaval which generally accompanies a break in our addictive pattern.
- **13th Stepping** — Manipulating another person in recovery, especially a newcomer, into a sexual, emotional, or romantic relationship.

~From "Welcome"

BUILDING PARTNERSHIPS

...It would be naive to suggest to a sex and love addict that simply finding an engrossing new direction in life is enough for a contented life alone. Our addiction served many purposes. It allowed at least a temporary escape from the pain of our lives, and it provided excitement and pleasure which we had seemed incapable of finding in any other way.

But seeking to escape pain and to increase pleasure is what all human beings do, although most do not go to such extremes, or use addictive avenues to accomplish this. It is our belief that all along we were trying to derive something more meaningful from our addictive activities. Perhaps we confused sex and romantic intrigue with love, but in the final analysis it was authentic love we were, on a deeper level, seeking.

After we were sober a while, we began to name this need which drove us into more and more desperate and hopeless sexual/romantic situations: the need for our lives to have meaning. Having a steady income could be important, having a creative outlet was a pleasure, having mutually supportive friendships was essential. But none of these things gave our lives meaning in the way WE craved meaning.

We turned to philosophy and major religions to see how others, non-addicts, derived meaning for their lives. The answer seemed to be that the purpose of life is to love.

Perhaps our hungry search for “love” was not so far off base after all. While we were not able to extract lasting meaning from our addictive relationships, our need for meaning was real. We were right that a meaningful life is one filled with love, but we had distorted that meaning with selfishness, seeking only to “get” rather than to “give,” to “rip off” rather than to contribute. There could be no enduring meaning in “love” that was a rapid consumption commodity on an open market.

In S.L.A.A. the Eleventh and Twelfth Steps brought with them an idea that was a breath of fresh air; it could be a more complete expression of love to both give and receive. Each mode was the other’s complement. Neither, unto itself, was complete.

For some of us, this spiritual wisdom of the ages has led to a life in which we have found satisfaction, happiness, and fulfillment in learning to be of service to others on a give and take basis.

The spirit of service, both within S.L.A.A. and with the rest of humankind, has brought to us a deep sense of communion with our inner selves, with the human community, and with God. By expanding our definition of love beyond the sexual and romantic context, and aligning ourselves with this larger experience of love as we learn to give more freely of ourselves, we bring ourselves into the flow of divine Love, divine purpose.

~From Sex & Love Addicts Anonymous Basic Text, p. 140-141

CHARACTERISTICS OF SEX AND LOVE ADDICTION

We may recognize ourselves in some of the characteristics that follow. As we recover, we may see in ourselves additional traits we did not previously detect. These characteristics are not offered as a definitive, diagnostic checklist. They do express the shared experience of many in the S.L.A.A. fellowship.

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.

~From “Addiction and Recovery”

WHAT SUGGESTIONS DOES S.L.A.A. GIVE NEW MEMBERS?

- A. Define your bottom-line behavior.** Bottom-line behavior is any sexual or emotional act which, once engaged in, leads to loss of control over rate, frequency, or duration of its reoccurrence, resulting in worsening self-destructive consequences. Each person defines his/her own bottom-line behavior. Staying away from this behavior defines your sobriety. Start now, today. Don't wait for the perfect definition of bottom-line behavior. With the help of your sponsor or others in S.L.A.A. you can amend it later, if necessary, as you become more aware of what your acting-out pattern has been.
- B. Don't act out** — just for today, this hour, this moment — no matter what! Substitute other behaviors for acting out. Ask for help, make a phone call to your sponsor, or another member of the fellowship, read some S.L.A.A. literature, write your feelings/thoughts in a journal, go to a meeting — any 12 Step fellowship meeting if necessary. Remember, if you wait out the urge, it will pass. That we promise you. IT WILL PASS.
- C. Ask for help on a daily basis.** If you haven't yet come to believe in a Power greater than yourself, then ACT AS IF:
1. **Set aside a time of prayer** each morning and ask "Help me to stay away from _____ for today."
 2. **Set aside a time of thanks** each night and express gratitude for the help received by saying "Thank you."
- D. Attend S.L.A.A. meetings regularly.** Go to as many as you can. Other 12 Step meetings can also be utilized to give us hope for recovery and to learn about addiction in general. Use these meetings between the S.L.A.A. meetings.
- E. Join a group.** Many of us go to a lot of meetings and feel that we can share at each meeting. It is important however that we officially join one group where we have a commitment to attend and will be missed if we don't.
- F. Get active in your group** and in S.L.A.A. Each person is wanted and needed in each group and in S.L.A.A. as a whole. If we are willing, it will become obvious to us where we can be of help at both levels. It has been proven that mental/emotional sobrieties have been tested and strengthened by active involvement in the fellowship of S.L.A.A.. We round out our recovery when we make a commitment and become involved on a more personal basis.
- G. Get a sponsor** or talk to an S.L.A.A. person on a daily basis for your withdrawal period. We are as "sick as our secrets" and when we share our feelings, hopes, thoughts, fears, behaviors, and discouragement with another person, we are diffusing the power that the addiction has over us; we are bringing to light the many ways that we are "sick" and only then can we patiently, persistently work on these distorted thoughts and emotions. There are several types of relationships that we might want to cultivate in S.L.A.A. and in doing so we will be living out in the moment the mental/ emotional patterns which will come to replace our old addictive one. S.L.A.A. relationships become a testing ground, a laboratory for trying out our new way of life.

~From "Suggestions for Newcomers"

SEX AND LOVE ADDICTS ANONYMOUS BASIC TEXT EXCERPTS

We had not consciously chosen to be sex and love addicts. Often our normal, right-sized human needs had somehow never been met during the formative period of our lives.

We realized that there was a basic loneliness which had made us afraid to be alone. So we had made lovers feel guilty over leaving us, or we had slept with strangers.

The fear that we were not or could not be deserving of real love led us to make excessive sacrifices to parents or lovers, to flirt with everyone to prove we were attractive, and to lie to impress others.

Our fear of facing pain or making commitments drove us into relationships with people we did not like, or to stay in destructive or empty relationships.

Through the Fourth Step process, we realized that pride and willfulness had hidden the yearning of a lonely and fearful child, an emptiness that cried out to be filled. We did not cause it, and we could not control it. In this realization was the beginning of compassion, our first glimpse of self-forgiveness.

~p. 81

It was very difficult for me at first to admit that I had a problem and even more difficult to go to my first meeting. In going I realized that I would eventually have to do the Sixth Step and be "entirely ready to have God remove all these defects of character." For me, coming to my first S.L.A.A. meeting was surrender. I had hit bottom, and I was going to recover. So once I had begun there was no turning back — I couldn't fool myself any more.

Somehow I seem to keep going back to meetings, even when I say earlier in the day that I am too tired or too busy. Somehow, one day at a time, I am living the program — and no one could be more surprised than I am! It is starting to feel natural. It is becoming less of a struggle. And it is good to know that my friends in the program will be there for me as I continue to work on my emotional, physical and spiritual recovery in S.L.A.A..

~p.184

Today I have the dignity of choice, and I no longer have to flail around in the darkness. But the core of my sobriety, my true freedom, comes from feeling myself connected to the loving power of the Universe. I no longer have to use sexualized love to fill my great spiritual void. Today, feeling myself to be a child of the Universe, I know I'm loved; I know I'm special; I know I belong. And that's what I've wanted all along.

~p. 190

I now know that there are others out there who are making their imperfect way through life as I am. I have nothing to be ashamed of. I have everything to look forward to. I have one day at a time. I have myself. I have the opportunity to get to know people as I have never known them before and to enjoy the rewards of sobriety. I thank my higher Power every day for that opportunity.

~p. 176

SIGNS OF RECOVERY

Individual patterns of sex and love addiction vary. Patterns of recovery also vary. Generally, recovery from our bottom-line behavior means the return of choice, sanity and personal dignity through working the S.L.A.A. program of recovery. As we work the Steps and use the tools of the program — including meetings, our sponsor, S.L.A.A. literature, telephone contacts, and giving service — we begin to notice some of the following signposts on our road to recovery:

- 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.

~From "Addiction and Recovery"

WHAT IS ACTING OUT?

Acting out is becoming involved (or reinvolved) with addictive "bottom-line" behavior. Addictive indulgence is hallmarked by loss of control over rate, frequency, or duration of bottom-line behavior. This loss of control always leads to negative self-destructive consequences which, over time, continue to worsen. Acting out patterns, and therefore "bottom-line" behavior, can differ markedly among individual sex and love addicts. This acting out behavior can run the range from obvious promiscuity involving countless individuals, to solitary acts such as compulsive masturbation, voyeurism, and exhibitionism, to obsessive commitments to fantasy and romantic intrigue. It may include hyper-dependency problems involving one (or many) individuals. Some acting out patterns can involve all of the above, but more often a "bottom-line" acting out scenario highlights one or two major areas.

~From "Questions Beginners Ask"

THE WITHDRAWAL EXPERIENCE

Those of us in S.L.A.A. arrived at this point of complete cessation by different routes, and they are worth noting.

First, some of us maintained our addiction on full doses of whatever "did it" for us right up to the day we hit bottom and surrendered. Then we threw in the towel and went "cold turkey" from the whole pattern at once. This was the most brutal way of doing it, the most black-and-white. Stopping cold provided the strongest, immediate shock to our emotional and mental system, and the onset of withdrawal was hard and fast. Withdrawal entered into in this way was not, however, necessarily of shorter duration or of any higher "quality" than withdrawal which was arrived at more gradually. Our collective experience suggests that the scope and outcome of withdrawal is, within certain limits, the same for each of us. Here we are only referring to the various ways we used to start the process.

Some of us approached withdrawal gradually, chipping away at obvious problem areas. Even marginal success in doing so increased our awareness of other aspects of the addictive pattern that we really hadn't known were there. This process of increasing awareness led inevitably to a final surrender of the whole addictive pattern, and thus we were launched into withdrawal, and sexual and emotional sobriety.

Of course, to speak of "ways" of entering withdrawal from active sex and love addiction is a bit misleading, because we are not really the conscious architects of how we get there. Most of us can identify with some parts of each of these paths into withdrawal. Finally, it is important to emphasize, again, that however honest we became through any last-ditch efforts at "control," our sobriety did not really begin until the last reservation had been let go, and we gave up the right, for one day (or one hour) at a time, to have "one more" liaison with our addiction.

And now you are there, and withdrawal is upon you.

~From *Sex & Love Addicts Anonymous Basic Text, Chapter 5*

TWELVE STEPS OF S.L.A.A.*

1. **WE ADMITTED WE WERE POWERLESS** over sex and love addiction - that our lives had become unmanageable.
2. **CAME TO BELIEVE** that a Power greater than ourselves could restore us to sanity.
3. **MADE A DECISION** to turn our will and our lives over to the care of God as we understood God.
4. **MADE A SEARCHING AND FEARLESS MORAL INVENTORY** of ourselves.
5. **ADMITTED** to God, to ourselves, and to another human being the exact nature of our wrongs.
6. **WERE ENTIRELY READY** to have God remove all these defects of character.
7. **HUMBLY ASKED** God to remove our shortcomings.
8. **MADE A LIST** of all persons we had harmed, and became willing to make amends to them all.
9. **MADE DIRECT AMENDS** to such people wherever possible, except when to do so would injure them or others.
10. **CONTINUED TO TAKE PERSONAL INVENTORY**, and when we were wrong promptly admitted it.
11. **SOUGHT** through prayer and meditation to improve our conscious contact with a Power greater than ourselves, praying only for knowledge of God's will for us and the power to carry that out.
12. Having had a spiritual awakening as the result of these steps, we tried to **CARRY THIS MESSAGE** to sex and love addicts, and to practice these principles in all areas of our lives.

~From Sex & Love Addicts Anonymous Basic Text, p. 67-68

*Reprinted for adaptation by permission of A.A. World Services, Inc. The 12 Steps of A.A." 1) We admitted that 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 it 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.

TWELVE TRADITIONS OF S.L.A.A.*

1. Our common welfare should come first; personal recovery depends upon S.L.A.A. unity.
2. For our group purpose there is but one ultimate authority — a loving God as this Power may be expressed through our group conscience. Our leaders are but trusted servants; they do not govern.
3. The only requirement for S.L.A.A. membership is the 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 to 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 to 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 to 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.

*For an overview of A.A.'s Twelve Traditions and the formative experiences which resulted in their codification, see Twelve Steps and Twelve Traditions. (New York: Alcoholics Anonymous World Services, Inc., 1976). Reprinted for adaptation with permission of Alcoholics Anonymous World Services, Inc. The Twelve Traditions of Alcoholics Anonymous follow: (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 selfsupporting, 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. Twelve Traditions Copyright © 1976 by A.A. World Services, Inc.