

The 12 Traditions of SAA (long form)

*(the 12 Traditions come from AA, we simply swap in the name and disease of sex addiction.
Adapted below with secular language/Higher Power)*

Our SAA experience has taught us that:

1. Each member of Sex Addicts Anonymous is but a small part of a great whole. SAA must continue to live or most of us will surely die. Hence our common welfare comes first. But individual welfare follows close afterward.
2. For our group purpose there is but one ultimate authority—a loving Higher Power as it may express itself in our group conscience.
3. Our membership ought to include all who suffer from sex addiction. Hence we may refuse none who wish to recover. Nor ought SAA membership ever depend upon money or conformity. Any two or three sex addicts gathered together for sobriety may call themselves an SAA group, provided that, as a group, they have no other affiliation.
4. With respect to its own affairs, each SAA group should be responsible to no other authority than its own conscience. But when its plans concern the welfare of neighboring groups also, those groups ought to be consulted. And no group, regional committee, or individual should ever take any action that might greatly affect SAA as a whole without conferring with the International Service Organization (ISO). On such issues our common welfare is paramount.
5. Each SAA group ought to be a spiritual entity having but one primary purpose—that of carrying its message to the alcoholic who still suffers.
6. Problems of money, property, and authority may easily divert us from our primary spiritual aim. We think, therefore, that any considerable property of genuine use to SAA should be separately incorporated and managed, thus dividing the material from the spiritual. An SAA group, as such, should never go into business. Secondary aids to SAA such as clubs or hospitals which require much property or administration, ought to be incorporated and so set apart that, if necessary, they can be freely discarded by the groups. Hence such facilities ought not to use the SAA name. Their management should be the sole responsibility of those people who financially support them. For clubs, SAA managers are usually preferred. But hospitals, as well as other places of recuperation, ought to be well outside SAA and medically supervised. While an SAA group may cooperate with anyone, such cooperation ought never go so far as affiliation or endorsement, actual or implied. An SAA group can bind itself to no one.
7. The SAA groups themselves ought to be fully supported by the voluntary contributions

of their own members. We think that each group should soon achieve this ideal; that any public solicitation of funds using the name of Sex Addicts Anonymous is highly dangerous, whether by groups, clubs, hospitals, or other outside agencies; that acceptance of large gifts from any source, or of contributions carrying any obligation whatever, is unwise. Then too, we view with much concern those SAA treasuries which continue, beyond prudent reserves, to accumulate funds for no stated SAA purpose. Experience has often warned us that nothing can so surely destroy our spiritual heritage as futile disputes over property, money, and authority.

8. Sex Addicts Anonymous should remain forever non-professional. We define professionalism as the occupation of counseling sex addicts for fees or hire. But we may employ sex addicts where they are going to perform those services for which we may otherwise have to engage nonaddicts. Such special services may be well recompensed. But our usual SAA "12th Step" work is never to be paid for.

9. Each SAA group needs the least possible organization. Rotating leadership is the best. The small group may elect its secretary, the large group its rotating committee, and the groups of a large metropolitan area their central or intergroup committee, which often employs a full-time secretary. The trustees of the International Service Organization are, in effect, our SAA International Service Committee. They are the custodians of our SAA Tradition and the receivers of voluntary SAA contributions by which we maintain our SAA International Service Organization in Houston, TX. They are authorized by the groups to handle our over-all public relations and they guarantee the integrity of our principal newspaper, the SAA Outer Circle. All such representatives are to be guided in the spirit of service, for true leaders in SAA are but trusted and experienced servants of the whole. They derive no real authority from their titles; they do not govern. Universal respect is the key to their usefulness.

10. No SAA group or member should ever, in such a way as to implicate SAA, express any opinion on outside controversial issues—particularly those of politics, sex or pornography reform, or sectarian religion. The Sex Addicts Anonymous groups oppose no one. Concerning such matters they can express no views whatever.

11. Our relations with the general public should be characterized by personal anonymity. We think SAA ought to avoid sensational advertising. Our names and pictures as SAA members ought not be broadcast, filmed, or publicly printed. Our public relations should be guided by the principle of attraction rather than promotion. There is never need to praise ourselves. We feel it better to let our friends recommend us.

12. And finally, we of Sex Addicts Anonymous believe that the principle of anonymity has an immense spiritual significance. It reminds us that we are to place principles before personalities; that we are actually to practice a genuine humility. This to the end that our great blessings may never spoil us; that we shall forever live in thankful contemplation of our Higher Power that presides over us all.

The 12 Traditions of SAA (short form)

1. Our common welfare should come first; personal recovery depends upon SAA unity.
2. For our group purpose there is but one ultimate authority – a loving Higher Power as expressed in our group conscience. Our leaders are but trusted servants; they do not govern.
3. The only requirement for SAA membership is a desire to stop addictive sexual behavior.
4. Each group should be autonomous except in matters affecting other groups or SAA as a whole.
5. Each group has but one primary purpose – to carry its message to the sex addict who still suffers.
6. An SAA group ought never endorse, finance, or lend the SAA name to any related facility or outside enterprise lest problems of money, property, and prestige divert us from our primary purpose.
7. Every SAA group ought to be fully self-supporting, declining outside contributions.
8. Sex Addicts Anonymous should remain forever nonprofessional, but our service centers may employ special workers.
9. SAA, as such, ought never be organized; but we may create service boards or committees directly responsible to those they serve.
10. Sex Addicts Anonymous has no opinion on outside issues; hence the SAA 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, and films.
12. Anonymity is the spiritual foundation of all our traditions, ever reminding us to place principles before personalities.

Adapted from Alcoholics Anonymous "Big Book" 4th Edition:

<https://www.aa.org/twelve-traditions-alcoholics-anonymous-long-form>

<https://www.aa.org/twelve-traditions-alcoholics-anonymous-short-form>

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