New York City

12 Steps & 12 Traditions

Detailed Green Book Guide
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INTRODUCTION

This guide has been written by members of Sex Addicts Anonymous to help sponsors and their sponsees to define the Three Circles and to work the Twelve Steps and Twelve Traditions using the SAA Green Book as a reference.

We strongly suggest that, before you start using this guide, you get a copy of the Sex Addicts Anonymous Green Book.

SUGGESTED GUIDE USE (FOR THE SPONSOR)

Getting Started & Defining Abstinence

1. Ask your sponsee to read with you, or on their own, the following sections of the Green Book: the Foreword, the Introduction, chapter one: “Our Addiction”, chapter two: “Our Fellowship”, and “Tools of Recovery” and “Withdrawal and Relapse” from chapter four.
2. Once the reading is complete, answer any questions your sponsee might have and ask them to answer the Defining Abstinence questions in this Guide.
3. Once your sponsee has completed the answers, review these with them, and thereafter have the Three Circles defined.

Starting Step Work (Steps 1, 2 & 3)

1. Ask your sponsee to read the beginning of chapter three and Step One of the Green Book with you, or on their own.
2. Once the reading is complete, answer any questions your sponsee might have and ask them to answer the Step One questions in this Guide.
3. Once your sponsee has completed the answers, review these with them.
4. Repeat the three actions above for Steps Two and Three.

The Inventory (Steps 4 & 5)

1. Ask your sponsee to read Step Four in the Green Book with you, or on their own .
2. Once the reading is complete, answer any questions your sponsee might have and ask them to answer the Step Four questions in this Guide.
3. Before reviewing answers to Step Four, ask your sponsee to read Step Five in the Green Book with you, or on their own, and together answer the Step Five questions in this Guide aloud.
4. Once your sponsee has completed the answers, review these with them. This can also be done gradually as your sponsee answers their Step 4 questions.
5. After these two steps are complete, ask your sponsee to complete the Character Defects vs. Character Assets sheet. Explain to them that if they are, for example, frequently generous, even if not always, they can place a dot on the column closest to that asset.. Apply the same principle for the related defect. If your sponsee leans more towards being generous but not frequently, they can place the dot in the second column closest to the asset (the fourth column). Apply the same principle for the related defect. If your sponsee is unsure of the frequency, they can place the dot in the middle. Place one dot per row.
6. Highlight the assets your sponsee has and the character assets they will need to make progress on. The defects (opposite to the assets they need to make progress on) are used in Steps Six and Seven.

Moving Towards the Assets (Steps 6 to 12)

1. Ask your sponsee to read Step Six in the Green Book with you, or on their own.
2. Once the reading is complete, answer any questions your sponsee might have and ask them to answer the Step Six questions in this Guide.
3. Once your sponsee has completed the answers, review these with them.
4. Repeat the last three actions for Steps Seven through Twelve.

The Traditions (Tradition 1 to 12)

1. Ask your sponsee to read the Green Book’s Tradition One with you, or by themselves.
2. Once the reading is complete, answer any questions your sponsee might have and ask them to answer the Tradition One questions from this Guide.
3. Once your sponsee has completed the answers, review these with them.
4. Repeat the last three actions for Traditions Two through Twelve.

GUIDE TO DEFINING ABSTINENCE

SAA defines *acting out* as performing behaviors we consider addictive; this is explained in the Green Book when it is said that, “In SAA, we have come to call our addictive sexual behavior acting out” *(Sex Addicts Anonymous,* page 3*).*

This guide aims to identify which sexual behaviors we should abstain from without restricting healthy sexual behaviors; as said in the Green Book, “In SAA we will be better able to determine what behavior is addictive and what is healthy. However, the fellowship does not dictate to its members what is and isn’t addictive sexual behavior. Instead, we have found that it is necessary for each member to define his or her own abstinence” (*Sex Addicts Anonymous*, page 15).

And although the book explains that definition of abstinence is not universal for all members and that it is necessary for each member to define their own abstinence, it also says that we do not do it alone when it says “…it is necessary that SAA members define for themselves, with the help of their sponsors or others in recovery, which of their sexual behaviors they consider to be ‘acting out’” (*Sex Addicts Anonymous*, page 15).

We should avoid being too permissive or we may not achieve sobriety; we should also avoid being too strict since we could be restricting healthy behaviors by setting too high standards, which could ultimately cause us to relapse; so is explained in the Green Book: “If we are too lenient with ourselves, we might not get sober. If we are too strict, we might restrict ourselves from healthy behaviors that we have no need to give up, and an inability to meet our high standards could set us up for relapse” (*Sex Addicts Anonymous*, page 15).

The next section will be devoted to questions that will help define the Three Circles, and we will refer to extracts from the Green Book as a reference. **It is strongly suggested that, before answering the questions that follow, you read the “Defining Abstinence” section from the Green Book, preferably with a sponsor.**

Defining the Three Circles

Read "Defining Abstinence" section in chapter two of the Green Book, preferably with your sponsor; then answer below.

“We carefully consider which sexual behaviors we feel powerless to stop, and which sexual acts lead to feelings of demoralization or other negative consequences. These are the addictive behaviors from which we seek to abstain” (*Sex Addicts Anonymous*, page 15).

1. What sexual behaviors make me feel demoralized and/or lead me to experience negative consequences?

“We also consider which sexual behaviors are acceptable to us, or even experienced with a sense of gratitude and enjoyment. Our program acknowledges each individual’s dignity and right to choose his or her own concept of healthy sexuality” (*Sex Addicts Anonymous, page 15*).

2. What sexual behaviors are acceptable to me?
3. What other sexual behaviors can I enjoy with a sense of gratitude and enjoyment?

“We have learned that our ideas of what is healthy and what is addictive evolve with experience” (*Sex Addicts Anonymous, page 15*).

4. Can I accept that, as I learn more about the program, I will be able to identify which behaviors are healthy or addictive with the help of my sponsor or the help of other people in recovery?
5. What do I think will help me see more clearly?

“When we look at particular sexual behaviors, it is helpful to ask ourselves a few questions. Do we find ourselves repeating behaviors that we don’t want to do? Does doing them make us want to do something that we know is harmful to ourselves or others? Do they violate the rights of others or go against their will or permission? Do we find ourselves engaging in these behaviors in times of anxiety and stress, or when dealing with unpleasant situations or emotions? Are there emotional causes or consequences of our behaviors? Do we notice unpleasant feelings such as anger, shame, or depression, before we do them? Do we feel shameful, depressed, remorseful, or lonely afterwards? Are there other negative consequences, potential or actual? Do we feel uncomfortable with the amount of time or money we spend on these behaviors? Do we risk our health, relationships, families, or jobs? The answers to these questions, and the honest sharing on this subject with our sponsor and other recovering persons, will help us to better understand what we need to abstain from in order to recover.” *(Sex Addicts Anonymous, page 15-16)*

6. Below is a list of addictive sexual behaviors. Am I willing to expand and/or reformulate my initial list using the below list of behaviors as a guide? If yes, place those behaviors from the below list that I have not been able to stop, that makes me feel demoralized and/or that lead me to experience negatives consequences on the table on the next page and then answer the questions on the columns. Some of these behaviors can be healthy, but we need to decide for ourselves if they are helping more than hurting right now. Our circles tend to change over time.

Pornography	Exhibitionism
Stimulating material	Voyeurism
Fantasies	Cross-dressing
Euphoric recalls	Access to virtual sexual places (i.e., chat rooms, apps)
Masturbation	Access to physical, sexual places (i.e., strip clubs)
Casual and/or recreational sex	Incest
Sex with strangers and/or anonymous	Stalking
Unprotected sex	Sex in public places
Sex outside of a committed relationship	Inappropriate touching
Romantic obsession	Commercial sex (i.e. massage parlors/prostitutes)
Cybersex	Sexual assault
Phone sex	Bestiality
Sexting	Sexual avoidance
Masochism	
Sadism	

Defining Abstinence (Question 6)										
Select sexual behaviours that apply to me	Risk health, relationships, families or work	Uncomfortable with money and time spent.	Other consequences potential or actual	Ashamed, depressed remorseful or alone after	Anger shame or depression before doing it	There are emotional causes or consequences	When under pressure or unpleasant emotions	Violates rights of their or goes against their will	I know it harms others or myself	Repeat even if I don't want
Example: Pornography	YES	-	YES	-	YES	YES	YES	-	YES	YES

“To help us define our sexual sobriety, many of us use a tool developed within SAA called The Three Circles… In the inner circle, we put the sexual behaviors we want to abstain from, the ones we consider “acting out.” These are the behaviors that we identify, with our sponsor’s guidance, as addictive, harmful, or unacceptable for us. In the middle circle, we put behaviors that may lead to acting out, or that we are not sure about. In the outer circle, we put healthy behaviors that enhance our life and our recovery.” *(Sex Addicts Anonymous, page 16)*

7. Do I understand the difference between the three circles? If not, am I willing to discuss this with my sponsor?

“Our circles are not set in stone for all time. As our recovery progresses, and we gain new understanding about ourselves and our addiction, we are free to add or delete behaviors, or move them from one circle to another, in order to reflect new growth and insights. We have found, however, that changing our Three Circles should not be done on a whim, but only after careful consideration and prayer, and with guidance from our sponsor and our groups.” *(Sex Addicts Anonymous, page 16)*

8. Do I understand that my circles may change over time though it requires careful consideration? If so, what steps would I take in the future when wanting to change my circles, and am I willing to commit to those steps?

“In the inner circle, we write down the sexual behaviors that we want to stop. Inner-circle behaviors are the addictive sexual behaviors that brought us to SAA, the things that made us hit bottom in our disease.

Some of us put certain behaviors in the inner circle simply because they lead to an addictive pattern that can cause us trouble.” *(Sex Addicts Anonymous, page 16)*

9. Based on the questions I have answered so far, what do I believe are the behaviors in my Inner Circle? Am I willing to review these with my sponsor and explain the reasoning as to why these behaviors make sense for them to be in the inner circle? If so, by when?

“In the Sex Addicts Anonymous program, acting out can be defined as engaging in sexual behavior that we have put in our inner circle. Sexual sobriety, then, means abstaining from these inner-circle behaviors. By the same token, relapse (or loss of sexual sobriety) means engaging in an inner-circle behavior.” *(Sex Addicts Anonymous, page 17)*

10. Do I understand the concept of acting out? Do I see how having my circles help me be clear as to know when I have been abstinent from the behaviors that hurt me?

“Most of us come to SAA without really knowing what healthy sexuality is. We’re usually uncertain about whether some behaviors are addictive or not. We place them in the middle circle until we can determine if they are compulsive or have negative consequences. If we put masturbation in the middle circle, for instance, we might look at how frequently we masturbate, what kinds of fantasies we use, whether we are masturbating in an appropriate location, and how we feel afterwards. If we become convinced that a behavior is addictive, we may then decide to move it to our inner circle. Slippery behaviors are things we do that make us vulnerable to acting out.” (Sex Addicts Anonymous, page 18)

11. What sexual behaviors do I believe would be in my middle circle?

“We may also put non-sexual behaviors in our middle circle that we know lead us to slippery states of mind—unhealthy behaviors that don’t support our recovery. Examples may include isolating from people, missing meetings, overworking, and other potentially addictive behaviors, such as drinking, gambling, or overeating.” *(Sex Addicts Anonymous, page 18)*

12. What non-sexual behaviors do I believe would be in my middle circle?

“When we’re new in the program, our sponsor may suggest that we put compulsive sexual behaviors that don’t have obvious serious consequences in our middle circle rather than our inner circle... Some of us, on the other hand, may find this gradual approach ineffective, and our sponsor may suggest putting all compulsive sexual behaviors in the inner circle from the start.” *(Sex Addicts Anonymous, page 19)*

13. Am I willing to review my middle circle with my sponsor and explain the reason why I placed these behaviors in the middle circle? If so, by when?
14. Am I willing to follow my sponsors’ suggestions even though I might have some reservations around his or her guidance?

“Finally, we put those behaviors in the outer circle that we consider healthy, safe, and beneficial to our recovery. Practicing these behaviors is a way of being gentle with ourselves. They are acts of self-nurturing that help bring meaning, fulfillment, serenity, and joy into our lives.” *(Sex Addicts Anonymous, page 19)*

Outer-circle behaviors encompass a wide range of healthy activities. They are frequently the things we didn’t have time to do when we were acting out.” *(Sex Addicts Anonymous, page 19)*

15. What behaviors do I believe would be in my outer circle?

“Most of us also include healthy sexuality in our outer circle. Healthy sexual behaviors are ones we choose that enhance our life, our recovery, our connection to others, and our spiritual life.” *(Sex Addicts Anonymous, page 19)*

16. Do I know any sexual behavior that would be healthy for me to express? If I have not included them, I add them in my outer circle

“Throughout this process, it is extremely helpful to have the guidance of a sponsor or other more experienced members of the fellowship.” *(Sex Addicts Anonymous, page 19)*

17. Am I ready to review my circles with my sponsor and seek their guidance? If so, by when?

“Establishing our definition of abstinence helps to answer the “what” questions that face us when we enter SAA: What must we abstain from? What are our goals? But the crucial “how” questions still remain: How do we get sexually sober? How can we live differently than before, so that we stay abstinent? The answers to these questions are contained in our spiritual program of recovery, the Twelve Steps of Sex Addicts Anonymous.” *(Sex Addicts Anonymous, page 19)*

18. Now that I know what I need to abstain from, am I ready to undergo the 12-necessary steps? If so, continue with this guide.

GUIDE TO WORK THE TWELVE STEPS

As the Green Book states, “Attending SAA meetings starts us on a new way of life. But while the SAA fellowship supports our recovery, the actual work of recovery is described in the Twelve Steps. Meetings are forums for learning how to integrate the steps into our lives. Working the Twelve Steps leads to a spiritual transformation that results in sustainable relief from our addiction.” *(Sex Addicts Anonymous, page 20)*

This Guide is a piece of literature that has been written to help sex addicts to work the steps and hold true to what the Green Book authors had envisioned when they wrote: “This book [The Green Book] was not intended to be a complete instructional workbook covering every aspect of working the steps. As we grow in experience and wisdom, we trust that more literature will be written to address the developing needs of our fellowship as they are expressed.” *(Sex Addicts Anonymous, page 8)*

Although, the authors of the Green Book mentioned that the book does not cover every aspect of working the steps they did say it has suggestions on how to work each of the steps when they write: “In this book, we suggest ideas for how to work each step, based on approaches that have worked for many of us.” *(Sex Addicts Anonymous, page 20)*

This guide looks to expand on the ideas provided by the Green Book, though it is by no means the only way to work the steps, nor is it the SAA-sanctioned way to complete the steps. As the authors stated in the Green Book that: “There is no one correct or SAA-sanctioned way to complete the Twelve Steps.” *(Sex Addicts Anonymous, page 21)*

Even though there is no right or wrong way to work the steps, working them alone is something the Green Book authors discourage us from doing when they write: “No step is done well in isolation. We work the steps with someone who understands our problem and cares about our recovery, preferably a sponsor.” *(Sex Addicts Anonymous, page 22)*

Answering the questions on this guide is not a goal in and of itself. These steps provide us a guide to a different way of living and is an ongoing practice. As the authors write: “But the steps are more than a series of exercises. They provide basic principles for living. Most of us find opportunities on a daily basis to apply one or more of the steps to some challenge in our life. Over time, the spiritual principles in the steps become integrated into our thoughts, feelings, and behavior. We find that we are not only working the steps— we are living them.” *(Sex Addicts Anonymous, page 22)*

We will be devoting one chapter to each of the steps, and we will be referring to excerpts of the Green Book as reference. **It is important, and we strongly encourage that before answering the questions for each Step, you read the entire Step from the Green Book preferably with a sponsor.**

Step One

I read Step One from the Green Book preferably with my sponsor before answering the questions.

"*We admitted we were powerless over addictive sexual behavior—that our lives had become unmanageable.*" *(Sex Addicts Anonymous, page 22)*

"No matter how many promises or resolutions we made, no matter how strong our efforts and our determination, the behaviors eventually returned, along with their painful consequences." *(Sex Addicts Anonymous, page 22)*

1. Have I made promises and resolutions to stop? If so, how effective have they been?
2. Did the behaviors I wanted to stop return? Did the pain and consequences resume, or did their probability increased?

"For many of us, the first crack in our denial comes with hitting bottom, and the despair of facing an unbearable situation." *(Sex Addicts Anonymous, page 22)*

3. When was I able to identify this as a problem? What actions did I take to fix the problem? If I took action, did it solve the problem? If it did not, then why?
4. Have I hit bottom? If so, what was it like? Did I feel hopeless?
5. What situation got me working Step One?

"With the First Step, we stop lying to ourselves. As long as we can be honest, even a little bit, we can move forward in our recovery. Honesty is the foundation on which all further progress is based." *(Sex Addicts Anonymous, page 23)*

6. Have I rationalized my behaviors? If so, in what ways?
7. Do I fear that I am going to be labeled after I recognize I have a problem?
8. Do I have shame around accepting the problem exists? Do I recognize the problem is in me?

"We start by admitting that we are completely powerless to stop our addictive behaviors on our own. We admit that our lives are out of our control." *(Sex Addicts Anonymous, page 23)*

9. Do I admit that I'm powerless? If so, to what degree?
10. Have I manipulated others to satisfy my needs? If so, how?
11. What addictive behaviors can I start to admit that I am powerless over?
12. Have I tried to stop on my own? Did it work?
13. In what ways is my life, when in my addiction, out of control?
14. Have I hurt others, directly or indirectly, with my behavior and regretted it? If so, why couldn't I stop it?

"Admitting that our willpower is insufficient allows us to be open to new ways of thinking and living. As long as we retain a belief in self-control as a remedy for our addiction, we will continue to fail." *(Sex Addicts Anonymous, page 23)*

15. Have I tried to stop engaging in unhealthy sexual behaviors and yet could not stop? Was my willpower enough to stop them?
16. Am I willing to be open to new ways of thinking and living? To what extent do I feel ready for a different way of doing things?

17. How does self-control work for me? Has my self-control failed in stopping my behaviors and the painful consequences that come with them?

“With this step, we recognize that we have a disease, not a mere weakness or character flaw, and that we are powerless to change this fact. We honestly admit that we don’t have all the answers and that we need help.” *(Sex Addicts Anonymous, page 23)*

18. Do I recognize that addictions exist? Can I accept that addiction is a disease?
19. How do weaknesses or character flaws differentiate from an addiction?
20. Do I feel that in recognizing that I have a disease and with the desire to recover, I would need to admit that I need help?
21. What answers can others provide me that I cannot get on my own? Do I feel that I am better than the rest? Do I fear others will see me as weak?

“It is difficult to accept that we are unable to manage our lives, and even more difficult to admit this to others, but our experience has shown that we have no choice but to surrender, or else return to acting out, and all that follows from it.” *(Sex Addicts Anonymous, page 23)*

22. Do I find it difficult to accept that I cannot manage life on my own? Is it more difficult to admit it to others?
23. How would admitting – to myself and to others – that I cannot manage my life be helpful?
24. Do I trust the positive experience of other sober addicts who are living healthier lives?
25. Do I agree that to recover, I need to admit I have a problem or return to my addiction and the consequences that follow?

“In writing a First Step, we list examples of our powerlessness, including the progression of our acting-out behaviors, actions that violated our own values, efforts we made to stop, and occasions where we knew that these behaviors would lead to serious consequences yet did them anyway.” *(Sex Addicts Anonymous, page 23)*

26. What examples of powerlessness from as far back as I can remember can I list?
27. How did my acting-out progress?
28. What behaviors did I engage in that, though they went against my morals and values, I did anyway?
29. What situations did I take part in that, though I knew had serious consequences, I did anyway?

“In a written First Step, we also list the ways that sex addiction made our lives unmanageable. If we spent money on our addiction, we can try to estimate how much money we spent. If we spent time, we can consider how many hours we spent, including the time we spent in fantasy or obsession.” *(Sex Addicts Anonymous, page 23)*

30. How much money did I spend on my sex addiction?
31. How much time did I spend on acting out? How much time did I spend on fantasy or obsession?

“If we took the risk of arrest, violence, or disease, we can examine each specific risk we took. We also write about the specific ways our behaviors affected our physical and mental health, our work, the lives of those we love, and any other consequences, internal or external, that we experienced.” *(Sex Addicts Anonymous, pages 23-24)*

32. Did I risk being arrested? If so, what were these situations? How could this have, or has it had an impact on my life?

33. Did I risk being in violent situations? If so, what were these situations? How could this have, or has it had an impact on my life?

34. Did I risk contracting a disease? If so, what were these situations? How could this have, or has it had an impact on my life?
35. In what specific ways could my behaviors have, or have they already had, an impact on my physical and/or mental health?
36. In what specific ways could my behaviors have, or have they already had, an impact on my work?
37. In what specific ways could my behaviors have, or have they already had, an impact on the lives of those I love?
38. Did my behavior have, or has it already had any other consequences, internal or external? If so, what were these consequences?

“Our fantasies and obsessions distracted us from the things we needed to do. We often neglected our responsibilities and put off doing things that we didn’t want to face.” *(Sex Addicts Anonymous, page 24)*

39. What responsibilities did I neglect due to my fantasies and obsessions?
40. Did I neglect to do other things? If so, what?

“Addictive sexual behavior increased our loneliness and insecurity, damaged our self-worth, estranged us from our spiritual nature, and often resulted in emotional trauma.” *(Sex Addicts Anonymous, page 24)*

41. Did my sexual behavior increase my loneliness? If so, how?
42. What about my insecurity? Did it increase as my behavior progressed? If so, how?
43. How about my self-worth, was it damaged? If so, how?
44. Was my spirituality affected? If so, how did it suffer?
45. Did my behaviors result in emotional trauma? If so, in what ways?

“Many of us have found it helpful to examine our sexual behavior in detail when working this step. Some of us write a history of our sex addiction, from as far back as we can remember up to the present, trying to leave nothing out.” *(Sex Addicts Anonymous, page 23)*

46. Does my sponsor consider it helpful to write a story about my sexual history? If so, I write a single story from as far back as I can remember to the present using sober non-graphic non-euphoric language.

“The important thing is to work the First Step now, to the best of our ability, in the knowledge that we can always work it again when we need to.” *(Sex Addicts Anonymous, page 24)*

47. Have I worked this step to the best of my ability?
48. Am I aware that I can always work it again if I need to?
49. **Do I admit I'm powerless over addictive sexual behavior —that my life had become unmanageable? After a moment of reflection, I answer either yes or no.**

“Learning to be vulnerable, admitting that we don’t have all the answers, and asking for and receiving help are all essential to our recovery. As we fully admit our dilemma, and our inability to find a way out, we find that we are now ready to hear the solution. We are ready for Step Two.” *(Sex Addicts Anonymous, page 25)*

Step Two

I read Step Two from the Green Book preferably with my sponsor before answering the questions.

"*Came to believe that a Power greater than ourselves could restore us to sanity.*" *(Sex Addicts Anonymous, page 25)*

"When we accept that our way doesn't work, Step Two opens the door to a new way that does. In the First Step, we admitted that our addiction was going to destroy us if we did not stop and that we could not stop on our own." *(Sex Addicts Anonymous, page 25)*

"We discovered that our addiction was a problem too big for us to solve by ourselves. Without some Power greater than ourselves to assist us, our situation is hopeless." *(Sex Addicts Anonymous, page 25)*

1. Do I see my addiction as a problem too big to handle alone?
2. Do I have hope? If so, what gives me hope?

"In the Second Step we are presented with the possibility that this Power can restore us to a basic sanity and well-being." *(Sex Addicts Anonymous, page 25)*

3. Do I believe my behaviors are not something I would do in my right mind?
4. If a power greater than myself existed, can I conceive this power to be able to help me stay away from the behaviors and mental obsessions that hurt my life?
5. How can this power help me to stay sober?

"Step Two offers hope that sanity is possible, and at the same time it implies that, in our addiction, we were insane." *(Sex Addicts Anonymous, page 25)*

6. Do I believe that sanity is possible?
7. Have I seen other members recover and stop being insane through the work done on the 12 Steps?
8. Do I consider being insane when in my addiction?

"Our insanity manifested in many ways. We would often put our addiction first and everything else second. We may have placed ourselves in dangerous situations or taken terrible risks. And the more we denied our addiction and its consequences, the less we were in touch with reality." *(Sex Addicts Anonymous, page 25)*

9. In what ways did my insanity manifest?
10. How did I give priority to my addiction over other aspects of my life?
11. Did I deny my addiction or its consequences? Did this impact my view of the reality I was living in? If so, how?

"Belief in a Higher Power can be difficult for many of us in SAA who come to the program with a faith that was damaged in one way or another, or those of us who never had any spiritual beliefs at all. Some of us came from strict, judgmental religious backgrounds that reinforced our fear and shame." *(Sex Addicts Anonymous, page 26)*

12. Was my faith in a Higher Power damaged in any way? If so, how?
13. Did I ever have spiritual beliefs? If so, in what ways were/are these present in my life?
14. Did I come from a religious background that was strict and judgmental? If so, how has this affected my life?

“Some of us attempted to find refuge from our addiction in religion. Yet after making great commitments and efforts in our religious practice, we found little lasting relief from our disease.” *(Sex Addicts Anonymous, page 26)*

15. Did I attempt to get relief from my problem through religion? How successful were those attempts?
16. Did I make commitments within my religion to stop? Did these commitments last?

“Whether we are atheists, agnostics, or those with strong religious convictions, we may find ourselves having reservations about the spirituality needed to work Step Two.” *(Sex Addicts Anonymous, page 26)*

17. Do I have reservations about the spirituality needed for this step? If so, what are my reservations?

“We can start to open ourselves to this idea by considering the forces that are clearly more powerful than we are, such as nature, society, or even our addiction.” *(Sex Addicts Anonymous, page 26)*

18. Am I willing to consider that there are forces more powerful than me?
19. Am I open to the idea that nature and society are more powerful than me?
20. Can I see how my addiction is more powerful than I am?

“When we recognize that our own power is limited, we can more readily acknowledge the possibility of a Higher Power.” *(Sex Addicts Anonymous, page 26)*

21. Is my own power limited? If so, how?

“For some of us, almost everything seemed more powerful than we were, but in a negative way—oppressing us, and preventing us from being happy or free. In contrast to this negative belief, working the Second Step allows us to accept the possibility of a Power that can free us from the bondage of our disease and restore us to a life of sanity and fulfillment.” *(Sex Addicts Anonymous, page 26)*

22. Does everything around me feel more powerful in a way that it is oppressing and painful?
23. Has a power stronger than me caused me pain?
24. Does power have a negative connotation in my life? If so, am I willing to consider that maybe there is a Power that is loving that can help me be free from my addiction?

“To work this step, we only need to be open-minded enough to try something new. For most of us, coming to believe is a gradual process.” *(Sex Addicts Anonymous, page 26)*

25. Am I willing to be open-minded to learn about a Power greater than myself that can help me? What does it mean to me to be open-minded?
26. How has my belief evolved since I started working in my recovery?
27. Am I in the way of allowing myself to believe that there is a Power greater than myself?
28. Do I fear “coming to believe”? If so, what am I fearful of?

“We don’t need to believe in any particular concept of a Higher Power in order to begin. We learn from others what works and doesn’t work for them. We listen, and we try out new approaches. If we are teachable, we can discover the stirrings of hope within us and come to a belief in the possibility of recovery from our sexual addiction.” *(Sex Addicts Anonymous, page 26)*

29. Have I asked others about their experience in “coming to believe”? If not, am I willing to ask my sponsor and other fellows in the program about their experience? If I am willing, by when can I have this question asked?
30. If coming to believe helps me to stay sober, am I willing to give it a try? If not, what are my reservations?

“For many of us, this starts with simply coming to meetings. We experience the group as a Power greater than ourselves that cares. The example of those who are living in recovery, free of their sexually addictive behaviors, shows us the power of the program.” *(Sex Addicts Anonymous, page 26)*

31. When I see fellows who now believe but used to not believe, does this give me hope that believing in a Higher Power that can restore me to sanity is possible?
32. Can I consider the group as a Power greater than myself that cares about me and will help me in my recovery?

“We can rely on the love and support of our friends in the group. We develop a willingness to try some of the group’s suggestions, even those outside of our usual comfort zone, when we observe the practical effects of these ideas in action. From this simple beginning, belief in a Higher Power can grow.” *(Sex Addicts Anonymous, pages 26-27)*

33. In what ways can I rely on the group?
34. Am I willing to follow the suggestions the group gives? To what lengths am I willing to go to recover?
35. If I have to go out of my comfort zone in order to recover, am I willing to do it?

“In time, most of us also come to believe in a spiritual Power that transcends our human willpower and thinking, and that this Power can return us to a condition of serenity and sanity.” *(Sex Addicts Anonymous, page 27)*

36. Can I acknowledge that a Spiritual Power could surpass human willpower and my own thinking? If so, how?
37. Can I accept that, though I cannot define this Power, I could believe in its existence? Or is this a blocking point for me? If so, why?

“The Steps use the word “God” to indicate this Power. Nevertheless, the program is not aligned with any religion, nor do we adhere to any particular beliefs concerning the word “God,” leaving this matter up to the understanding of each member. We are free to use a different word in our spiritual practice, if that’s what works for us.” *(Sex Addicts Anonymous, page 27)*

38. Am I ok with using the word God? If not, would I be ok with using a different word?
39. Does it matter what I call the Power that will help me to be restored to sanity? If not, why does it not matter?
40. What is the difference between spiritual practice and religion?

“We need to be willing to set aside old ideas and prejudices, try new solutions to old problems, and listen to the spiritual experiences and ideas of others in the fellowship.” *(Sex Addicts Anonymous, page 27)*

41. Do I have old ideas or prejudices that would impede me from believing? If so, would I be willing to set them aside? Why?
42. Why applying new solutions to old problems makes sense?

“Some of us have found it helpful to explore our past beliefs concerning God or religion, in order to gain clarity about old ideas and assumptions that may be blocking us now.” *(Sex Addicts Anonymous, page 27)*

43. What are my past beliefs concerning God or religion? Are these negative beliefs? If so, how are they blocking me from being able to believe?
44. What characteristics would I want my Higher Power to have? Can I believe that other people believe such a Power can exist and has helped them?

“Our concepts of a Higher Power may change and evolve over time.” *(Sex Addicts Anonymous, page 27)*

45. Has my concept of a Higher Power evolved over time? How?

“The key to Step Two is not just believing in a Higher Power, but believing that this Power can and will restore us to sanity.” *(Sex Addicts Anonymous, page 27)*

46. Why does the key to Step Two entail believing and trusting that a Higher Power will restore my sanity?

“If we find it difficult to believe, we can act “as if” we believe. The willingness to act “as if” helps us to make a commitment to recovery, despite any doubts we may have.” *(Sex Addicts Anonymous, page 28)*

47. What does it mean to act “as if”? Am I willing to act “as if”?

“We find that “acting as if” is more than just wishful thinking. In the process, we discover that a willingness to accept new ways of behavior leads to a clearer understanding of who we are and how spiritual principles work.” *(Sex Addicts Anonymous, page 28)*

48. If I have trouble believing, will acting “as if” help me in my spiritual practice? How?

49. Do I believe that a Power greater than myself could restore me to sanity? After a moment of reflection, I answer either yes or no.

“When we have come to believe that we can be restored to sanity, we have stepped out of the problem and become aware of the solution. Without needing to completely understand our Higher Power, we can accept and use this Power in order to find freedom from our addiction. Our belief that recovery is possible gives us the strength to take action. We are ready for Step Three.” *(Sex Addicts Anonymous, page 28)*

Step Three

I read Step Three from the Green Book preferably with my sponsor before answering the questions.

"*Made a decision to turn our will and our lives over to the care of God as we understood God.*" *(Sex Addicts Anonymous, page 28)*

"Our understanding of this Power does not need to be perfect or complete in order for us to take this step. We need only an open mind and a willingness to try something new. Taking the Third Step means acting on our belief that a Higher Power can relieve our addiction and restore us to sanity." *(Sex Addicts Anonymous, page 28)*

1. Why is it not necessary to have a perfect or complete understanding of a Higher Power to work this Step?
2. Am I willing to try something new?

"When we surrender our old way of living to a Power greater than ourselves, we don't always know where we're going, but we can be sure that it will be better than where we were." *(Sex Addicts Anonymous, page 28)*

3. What does surrendering my old way of living mean to me?
4. Do I trust that, even though I may not know where I am going, it is going to be a better place than before?

"In Step Three, we let a Power greater than ourselves help guide our daily decisions, opening ourselves to the possibility that we may not know what is best for us, and letting go of the belief in our own power to manage our lives." *(Sex Addicts Anonymous, page 29)*

5. Do I think I know what is best for me and that there is no need for me to rely on a Power greater than me? How has this worked out in the past?
6. Why would a plan with a Higher Power's guide be better than the one without it?
7. Can I accept letting go of control of my life?
8. What do I understand by having my daily decisions guided by God?

"In so doing, we find that God's care applies not only to becoming abstinent from addictive sexual behaviors, but to the entire course of our daily lives and to every aspect of our existence." *(Sex Addicts Anonymous, page 29)*

9. Am I ready to allow God to guide me in my sexual behaviors and all other aspects of my life? What are my reservations?

"How can we accomplish this turning over? We may be afraid of taking this step. It may even seem impossible to surrender control and allow a caring Higher Power to direct our lives." *(Sex Addicts Anonymous, page 29)*

10. How can I accomplish this turning over? What am I afraid of?
11. Does it seem impossible to surrender control? If so, why?

"The Third Step invites us to turn our will and lives over to the care of God, not the control of God. We are not abandoning ourselves to the direction of some powerful taskmaster forcing us to do things that are not of our own choosing." *(Sex Addicts Anonymous, page 29)*

12. What is the difference between care and control?
13. What would be a caring action I would suggest for someone to do?
14. Do I think my Higher Power can take care of me?

“Instead, we become open to making new choices for ourselves in the light of a Higher Power’s transforming love and care.” *(Sex Addicts Anonymous, page 29)*

15. What would be the benefit of making new choices?
16. Can I see these new choices as an opportunity? Please describe.

“We do not have to obsess about the past or worry about the future. We can turn our attention to the present, where we really live, and become open to new solutions.” *(Sex Addicts Anonymous, page 29)*

17. Can I focus on the present and the actions that I need to take today?
18. What would be an example of a new solution?

“Taking this step, we become willing to walk through all experiences and emotions, including painful and difficult ones. We discover that turning our lives over is not the end of our problems, but a way of seeing our difficulties in a new light.” *(Sex Addicts Anonymous, page 29)*

19. Am I ready to feel emotions and moments that can be joyful? What about painful ones?
20. Why would making new choices make me feel emotions that are difficult to bear?

“In this step, we turn our will and lives over to God ***as we understand God.*** This means that we each have the opportunity to develop our own understanding of God, and the right to grow and recover in ways that match this understanding.” *(Sex Addicts Anonymous, pages 29-30)*

21. Why is it important for me to develop my own understanding of God?

“No member or group can impose a belief about our Higher Power on us. We are free to develop our relationship with this Power in whatever ways work best for us, and at our own pace.” *(Sex Addicts Anonymous, page 30)*

22. Why can’t an individual in the program or a group impose a belief about my Higher Power?
23. What are the benefits of developing this understanding at my own pace?

“Our concepts of God and spirituality may also change over time, as our life in recovery progresses. This freedom of understanding has opened the door to spirituality for many of us who thought we would not, or could not, be spiritual.” *(Sex Addicts Anonymous, page 30)*

24. Have my concepts of God changed over time? If so, how?

“With small but significant actions, we can work Step Three by establishing a commitment to the program. For example, many of us decide to make going to meetings a priority, and schedule them into our lives regardless of circumstances. We commit to attending, whether or not we feel like going.” *(Sex Addicts Anonymous, page 30)*

25. Can I make meetings a priority?
26. What actions am I willing to take? Can I commit to these actions? How?

“We work the Third Step whenever we choose recovery over addiction.” *(Sex Addicts Anonymous, page 30)*

27. When do I know that I am choosing recovery over addiction?
28. Am I aware that I have the power of choice? Can I give examples of how I have used this power towards my recovery?

“At this point, we may also begin to practice opening ourselves up to the guidance of a Higher Power. For many of us, these are our first rudimentary attempts at prayer. We may ask for our Higher Power’s help in staying abstinent today and working our program of recovery.” *(Sex Addicts Anonymous, page 30)*

29. How can I open myself to the guidance of my Higher Power?
30. What would a prayer of guidance and assistance from a Higher Power look like? Can I apply this prayer at the moment of making decisions?

“To make the Third Step decision is to surrender. We give up the belief that our intellect, our knowledge, our judgment, and our will could successfully guide our lives.” *(Sex Addicts Anonymous, page 30)*

31. Am I ready to surrender?
32. Can I acknowledge that my intellect, knowledge, and judgment cannot successfully guide my life? What are my reservations?

“We accept that the control we thought we had over our lives was an illusion.” *(Sex Addicts Anonymous, page 30)*

33. Can I see how the control I believed I had was not real? If so, what makes me believe it was an illusion?

“This profound surrender of old beliefs, habits, and behaviors is something we learn to renew every day. We reaffirm our decision to turn our will and lives over to the care of the God of our understanding, not seeking an unattainable perfection, but acknowledging and affirming the progress we make in recovery.” *(Sex Addicts Anonymous, page 30)*

34. Why do I need to renew my surrender every day to let go of old habits and behaviors?
35. Why is perfection unattainable and not worth seeking?
36. What are the benefits of acknowledging and affirming the progress I have made?

“Letting go of our addiction can be like losing a familiar friend. For most of our lives, our addiction was there to comfort us and distract us from our problems. Facing life without acting out involves feelings of grief and loss. But it can be done, through faith in a Power greater than ourselves, and in the company of others who walk the same path.” *(Sex Addicts Anonymous, page 30)*

37. Am I willing to let go of a friend who has hurt me more than helped me?
38. Have I faced, or am I willing to face moments of grief and loss and face life? If so, why?
39. How do I know this can be done?

“From time to time, we may find ourselves “taking back” our will— attempting to control things again by only surrendering in certain areas of our lives and not in others. We need not be discouraged by these experiences. As long as we believe in the process of recovery, and have the willingness to learn and grow, we can return to Step Three and recommit to our spiritual program.” *(Sex Addicts Anonymous, page 31)*

40. What actions will I take to surrender again when I see I have taken my will back?
41. Are there areas I am unwilling to surrender? If so, which are they and am I willing to learn and grow and see if in the future I can surrender in those areas?

“When we make a decision to turn our will and our lives over to the care of the God of our understanding, we begin to notice signs of growth and transition, evidence that the program is working.” *(Sex Addicts Anonymous, page 31)*

42. Have I noticed any changes in myself or others after they or I surrendered? Please describe.

“We may experience abstinence from our inner-circle sexual behaviors as a gift from our Higher Power rather than as the result of our own white-knuckled efforts.” *(Sex Addicts Anonymous, page 31)*

43. Why can't I rely on my own strength to abstain from my inner circle behaviors? Do I believe this is possible for me?

“We start to value and enjoy a new sense of spirituality. We feel grateful for our recovery and for the gifts we are starting to receive from our Higher Power.” *(Sex Addicts Anonymous, page 31)*

44. Am I open, or have I experienced a new sense of spirituality? What about gratitude? Please describe.

“Reflecting on our progress thus far, we may begin to feel both relief and a new faith that the program can work for us. A growing sense of community within the SAA fellowship, and a newfound ability to live in the moment under God’s care, gives us the courage to go forward in recovery.” *(Sex Addicts Anonymous, page 31)*

45. What does relief for me look like? If I feel relief, can I acknowledge the program can work for me?

46. Have I made the decision to turn my will and my life over to the care of God as I understand God? After a moment of reflection, I answer either yes or no.

“With the help of our sponsor, we are ready to take stock of ourselves, to reflect profoundly on our past and on the defects of character that keep us from fully turning our will and our lives over to the care of God. The decision has been made, and the work of fearless self-exploration can begin. We move on to Step Four.” *(Sex Addicts Anonymous, page 31)*

Step Four

I read Step Four from the Green Book preferably with my sponsor before answering the questions.

Guidance: Before sharing the answers on Step Four, I complete and share the answers on Step Five.

"*Made a searching and fearless moral inventory of ourselves.*" *(Sex Addicts Anonymous, page 31)*

"We come to realize that our addiction is more than just unmanageable sexual activities; it includes an entire system of underlying thoughts, feelings, and behaviors. If we neglect this inventory, we risk being stuck in our old habits and mistaken beliefs, and our unexamined defects of character will eventually lead us to relapse." *(Sex Addicts Anonymous, page 31)*

1. Does my addiction go beyond unmanageable sexual activities? If so, what are other elements linked to my addiction?
2. If I ignore my inventory, will I be stuck in my old habits and mistaken beliefs? Could ignoring my inventory lead me to relapse? If so, how?

"By looking honestly at our moral nature—the failings that kept us trapped in our addiction, as well as our virtues and aspirations—we start to move away from being self-centered and toward being God-centered." *(Sex Addicts Anonymous, pages 31-32)*

3. Do I believe that if I examine myself, I can learn and become more connected to my Higher Power? If so, how?

"Our distorted view of ourselves led us to avoid responsibility for our actions. Our denial about our addictive behaviors prevented us from seeing our faults. At the same time, our belief that we were horrible people kept us from believing we could ever change, or be deserving of a better life." *(Sex Addicts Anonymous, page 32)*

4. Do I feel ready to let go of denial and see my own faults?
5. Do I believe change is possible, and do I deserve a better life? If so, why?

"In making this inventory, we take special care to identify those aspects of our character that have caused harm to ourselves and others, so as to bring them forward for healing and change in later steps." *(Sex Addicts Anonymous, page 32)*

6. Am I willing, without reservation, to be open to identifying my character defects?

"The Fourth Step inventory is a written inventory. If we merely say it aloud or think about it, it is too easy to miss or ignore important things. All inventories have to be recorded in some way in order to be accurate." *(Sex Addicts Anonymous, page 32)*

7. What are the benefits of writing this moral inventory instead of just keeping mental notes?

"Experience has shown that it is helpful to work this step one small amount at a time, without trying to rush the process. Most of us cannot write a thorough Fourth Step in one sitting." *(Sex Addicts Anonymous, page 32)*

8. Am I open to working the steps gradually, not rushing through, but at the same time not procrastinating, either?

"The support of others in doing this work is essential. While making our inventory, we stay in close contact with our sponsor and our friends in the fellowship. A sponsor can help us pace our work and keep us on track, encourage us to explore new areas, or give us permission to move on when we are stuck. Some of us have found it helpful to set a date for our Fifth Step as part of the Fourth Step process. We may also share parts of our inventory with our sponsor as we go along." *(Sex Addicts Anonymous, page 33)*

9. Do I have a support network that is ready to guide me? Is my sponsor available, and if so, am I willing to reach out to them?
10. Would I like to set a date for my Fifth Step? When would this be? Or would I prefer to share my Fourth Step more gradually with my sponsor?

"Our inventory is searching, because we try to examine ourselves as thoroughly and painstakingly as possible. It is fearless, because we don't let our fear stop us from digging deeper. It is moral, because it concerns our values and the consequences of our actions for ourselves and others." *(Sex Addicts Anonymous, page 33)*

11. Now that I am going to start, am I willing to do it in the spirit of being searching, fearless, and moral? If so, how do I plan to accomplish this?

"We look at whom we hurt, what we did specifically to hurt them, and why we did it. In the process, we may uncover the secret agendas, fantasies, beliefs, and rationalizations, contributing to our behavior. While violating others sexually is an obvious example of a harm done, we also acknowledge that using people for our sexual exploits, violating trust, committing infidelity, lying and covering up our behaviors, manipulating others covertly or overtly, and taking advantage of others by using power or authority are other ways we may have caused harm. We may also examine our traumatic sexual experiences or sexually abusive relationships and their effects on ourselves and others." *(Sex Addicts Anonymous, page 33)*

"Clarity, honesty, and self-disclosure are essential as we explore each instance. We take full and unequivocal responsibility for what we've done. Even if we were co-partners in sexual misdeeds, in working Step Four we focus only on our part." *(Sex Addicts Anonymous, page 33)*

<u>Guidance:</u> Read the following <u>four</u> questions and complete the sexual harms template below, starting with those I believe are the most important.

12. Have there been instances where I harmed others or myself with my sexual behavior? If so, I list all specific situations, specifying who I hurt, what I did, and why did I do it. Specify any secret agendas, fantasies, beliefs, and rationalizations. *(use sexual harms template)*
13. On this sexual inventory, have I knowingly omitted mentioning any sexual exploit, trust violation, infidelity, lies about my behavior, manipulation, and/or use of my authority or power to take advantage of someone? If so, add these names to the list. *(use sexual harms template)*
14. Are there any instances where the other party was co-participating in sexual behaviors, yet I still caused harm? If I have left these people out, add these names to the list. *(use sexual harms template)*

"We look honestly at the defects that drove our behavior, such as selfishness, desire for control, an attitude of entitlement, or feelings of inferiority or superiority." *(Sex Addicts Anonymous, pages 33-34)*

15. For each specific instance of harms caused through my sexual behavior, am I willing to note when selfishness, desire for control, attitudes of entitlement, or feelings of inferiority/superiority drove me to these behaviors? If so, mark them. (use sexual harms *template*)

<u>Sexual harms template</u>

Who did I hurt?	How did I hurt them and why?	What character defects drove me to these behaviors? Selfishness, desire for control, attitudes of entitlement, feelings of inferiority, feelings of superiority, other

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Sexual Harms (Questions 12-15)		
Who did I hurt?	**How did I hurt them and why?**	**What character defects drove me to these behaviors? Selfishness, desire for control.. other**
Example: Mary	I was unfaithful to her	selfishness, desire of control, entitelment, dishonesty, lust

“In our inventory, we list the people and situations that have hurt us, citing specific instances. We list what resentments we hold against people, and why—trying to identify exactly what they did, instead of writing in generalities. Many of us write about how we felt when we were hurt, and how we feel now. We may list what we think was lost, taken, or threatened by another person’s actions. Some of us have also listed resentments against society or certain institutions. We also write about our blame of others—how we believe their actions have harmed us and affected our lives for the worse.” *(Sex Addicts Anonymous, page 34)*

<u>Guidance:</u> Read the following <u>three</u> questions and complete the resentments template below, starting with those I believe are the most important.

16. Have I resented people, situations, society, or institutions? If so, list each specific resentment, identifying exactly what I resented, why I resented them, when was I hurt, how I felt then, how I feel now, and what do I think was either lost, taken away, or threatened. *(use resentments template)*

“We then go back over the list of resentments, looking at each incident, and ask ourselves what role we played in the situation. We must take responsibility for our part, however small. Sometimes, especially for resentments from childhood, we determine we had no role in the problem at all. When we review the resentments from our adult lives, however, we discover, often to our surprise, that we’ve almost always contributed in some way to the troubles that have beset us.” *(Sex Addicts Anonymous, page 34)*

17. Do I think I had a part in any of the resentments I have? If so, list for each resentment what role I played in the situation, however small I believe was my part. *(use resentments template)*

“When we review our responsibility in conflicts, we see the pattern of our character defects emerge. Character defects are flaws in our moral nature that prevent us from aligning ourselves with God’s will; they are expressions of our willfulness. These defects include dishonesty, selfishness, self-centeredness, lack of humility, grandiosity, pessimism, the desire to control everything around us, or any other shortcoming that we see coming up again and again in our relationships with others.” *(Sex Addicts Anonymous, page 34)*

18. When reviewing each instance of resentment, what character defect prompted me to have a role in the situation? Was it my dishonesty, selfishness, self-centeredness, lack of humility, grandiosity, pessimism, desire to control everything around me, or a different shortcoming? If so, list next to each of my resentments which shortcoming I identified. *(use resentments template)*

<u>Resentments template</u>

People, situation, society or institution I resent	Why am I resentful?	In what ways does it affect me?	Do I think I had a part? What role did I play in the situation, however small?	What character defect prompted me to have a role in the situation? Dishonesty, selfishness, self-centeredness, lack of humility, grandiosity, pessimism, desire to control everything around me, other

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Resentments (Questions 16-18)				
People, situation, society or institution I resent	**Why am I resentful?**	**In what ways does it affect me?**	**Do I think I had a part? What role did I play in the situation, however small?**	**What character defects drove me to these behaviors? Selfishness, desire for control.. other**
Exmaple: My manager	He did not give me the promotion and raise I was looking for.	It made me feel less valued at work, impacted my self-esteem, affected my financial security.	I was dishonest regarding the tasks I had done in the office, I talked bad behind her back and spoke ill about my work colleagues.	Dishonestly, selfisness, attitude of entitelment, fear, gossiping.

“In the same way that we write about our sexual conduct and resentments, we may inventory other emotions and behavior patterns in our lives. Examples of troubling emotions that bring out our character defects may include fear, envy, loneliness, shame, embarrassment, or self-hatred…

In each case, we search for the defects of character revealed by our emotional unmanageability…

In the case of fear, we may write about times in which we risked our lives, health, careers, or relationships, while denying that we were in danger…

In writing about envy, we may look at all of the ways we compare our insides with the outsides of others. We might list the things others have that we think we’re lacking…

When examining loneliness, we may write about the ways in which we have isolated ourselves. If we keep ourselves too busy to have friends, or otherwise avoid intimate contact, we note that. We list the ways we have avoided emotional intimacy with those closest to us. And we list the ways we still avoid it…

We may want to write down the things we’ve done that brought us shame or embarrassment. Although embarrassing events might seem trivial, we sometimes feel as much embarrassment as if the events happened yesterday…

We may inventory self-hatred by listing the things we’ve done that we feel we cannot accept or forgive ourselves for. These are the things time does not seem to heal. We look at the ways we let ourselves down.” *(Sex Addicts Anonymous, page 35-36)*

<u>Guidance:</u> Read the following question and complete the emotions template below, starting with those I believe are the most important.

19. Have I experienced fear, envy, loneliness, shame, embarrassment, or self-hatred? If so, I list the feelings and indicate how they hurt me or others and what character defects influenced or resulted due to them. *(use feelings template)*

<u>Feelings template</u>

What feeling of fear, envy, loneliness, shame, embarrassment, or self-hatred have I felt?	In what ways has this affected me and what character defects do I notice?

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Feelings (Question 19)	
What feelings of fear, envy, loneliness, shame, embarrassment, or self-hatred have I felt?	**In what ways has this affected me and what character defects do I notice?**
Example: I fear that God is going to send me to hell because I'm gay.	I became hatful towards religion and my faith. I have noticed the character defects of isolation, hoplessness, being cynical and critical of others.
Example: I felt ashamed when I was caught stealing money	It made me lose my job. I had to lie to get another job about my references.. I have noticed disohnestly and feelings of inferiority.

“A moral inventory wouldn’t be complete without some acknowledgment of our positive aspects. We list the ways we have acted in a self-loving manner. We may write about the friendships we have nurtured and the people we have helped. We list the things we are genuinely proud of, such as healthy accomplishments that we worked hard to achieve. We write about our love, faith, and gratitude. We give ourselves credit for the success we have had at turning our addiction over to our Higher Power.” *(Sex Addicts Anonymous, page 36)*

20. Have I acted in self-loving ways, have I nurtured friendships, are there things I’m genuinely proud of? If so, list each instance I remember.
21. What about love, faith, and gratitude– have they been a part of my life? If so, list each instance.
22. What character assets can I see in me?

“We need to remember that our Fourth Step is *an* inventory, not *the* inventory. We may always return to our inventory when we need to. We may have only been ready to face certain truths about ourselves when we first worked the step.” *(Sex Addicts Anonymous, pages 36-37)*

23. Do I understand that this is not the only inventory I will make and that I can return to it when needed to face other truths about myself?
24. **Have I made a searching and fearless moral inventory of myself? After a moment of reflection, I answer either yes or no.**

“By completing this step, we show a commitment to our recovery and to living in reality. Now, after gaining such hard-won insight into ourselves, it is time to open up and share our truth, and in this sharing help make our recovery secure. It is time for Step Five.” *(Sex Addicts Anonymous, page 37)*

Step Five

I read Step Five from the Green Book preferably with my sponsor before answering the questions.

"*Admitted to God, to ourselves, and to another human being the exact nature of our wrongs.*" *(Sex Addicts Anonymous, page 37)*

"Working the Fifth Step helps relieve us of the burden of our secrets, break through our isolation, and face ourselves honestly in a way we cannot do alone." *(Sex Addicts Anonymous, page 37)*

1. Why would I want to be relieved of the burden of my secrets? Why would I not want to be in isolation?
2. Why would I want to face myself honestly with someone else rather than alone?

"We take the Fifth Step when we come out of hiding, let go of self-deception, and acknowledge our reliance on a Higher Power." *(Sex Addicts Anonymous, page 37)*

3. Am I willing to come out of the hiding and let go of self-deception? If so, why?
4. Can I rely on my Higher Power?

"Admitting our wrongs to God opens the door to change within ourselves. We have found that God will help us find the courage and honesty we need in order to work this step." *(Sex Addicts Anonymous, page 37)*

5. Am I ready to admit to God my wrongs?
6. Do I believe God will help me find the courage and honesty needed to work this step?

"Although we have recorded a detailed inventory in the Fourth Step, it is a different thing altogether to admit the truth to ourselves." *(Sex Addicts Anonymous, page 37)*

7. Am I ready to admit the truth to myself? What are my reservations or fears?

"We need to be careful to acknowledge the exact nature of our wrongs inwardly, so that denial can give way to acceptance." *(Sex Addicts Anonymous, page 37)*

8. Why is it so important to recognize my failings to myself?
9. Will acceptance bring a new perspective to my life? If so, how?

"Sharing our inventory with another human being helps in this process. When we hear ourselves admitting our wrongs to someone, explaining all of the details out loud, our past begins to make more sense, and we can start to view our lives with more clarity." *(Sex Addicts Anonymous, pages 37-38)*

10. Do I feel ready to share the details of my inventory with another person?
11. What are the qualities I expect this person to have?

"In the Fifth Step, we reveal all our secrets to another person, many of us for the very first time. Despite our commitment to the program, we often find ourselves feeling afraid at this point. We expect to be judged harshly and rejected if we tell someone our secrets, especially those acting-out behaviors of which we are most ashamed. These fears are only natural, but we cannot allow them to prevent us from taking this step." *(Sex Addicts Anonymous, page 38)*

12. Are there parts of my inventory I would rather not share with another person? If so, am I ready to let go of that fear?
13. Do I feel I'm going to be judged? Am I willing to let go of that fear and open up, even about those behaviors about which I feel most ashamed? Am I willing to have another person know me for who I am?

“Most importantly, we admit the character defects that motivated our actions, such as pride, envy, selfishness, or greed. These defects or failings are *the exact nature of our wrongs.* They are those aspects of temperament that hold back our spiritual growth and keep us locked in self-defeating habits, attitudes, and beliefs.” *(Sex Addicts Anonymous, page 38)*

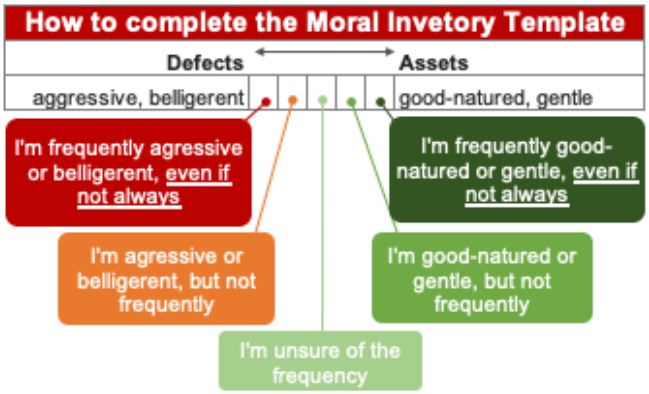
14. How do I grow spiritually? Am I willing to take stock of my character defects?

“Although the Fifth Step focuses on admitting the exact nature of our wrongs, it is also very helpful to acknowledge the good things about ourselves. Admitting the ways we have been caring, resourceful, and talented helps us get a balanced picture of the whole of our moral nature.” *(Sex Addicts Anonymous, page 39)*

15. Why is it important to also admit my character assets?

16. **Have I admitted, or will I admit to God, to myself and to another human being the exact nature of my wrongs through the reading of the answers of Step Four? After a moment of reflection, I answer either yes or no.**

“When we finish Step Five, it may feel as though a great burden has been lifted from our shoulders. Many of us feel a sense of wholeness and integrity for the very first time. We have acknowledged and taken responsibility for the whole of our being, to ourselves, our fellow addict, and our Higher Power. The acceptance we receive is a profound spiritual experience. Having gained a greater faith in the love and care of the God of our understanding, it is now time to take a good look at our character defects in the light of our relationship with God. Our new awareness leads to a desire for change. We go on to Step Six.” *(Sex Addicts Anonymous, page 39)*



Instructions

1) It is suggested to use the character asstes / character defects template after you have completed Step 4 & 5 with your sponsor

2) Place only one astericks '*' on each row following the guidance to your left

Userful Information

The reason we act out is because we have character defects. It is important not only to identify what they are, but also to know the direction we want to go (the character assets)

List of Moral Invetory

Defects	Assets	Defects	Assets
aggressive, belligerent	good-natured, gentle	jealous	trusting, generous, admiring
angry	forgiving, calm, generous	judgmental	broadminded, tolerant
apathetic	interested, concerned, alert	justifying (own actions)	honest, frank, candid
apprehensive, afraid	calm, courageous	lack of purpose	purposeful
argumentative, quarrelsome	agreeable	lazy, indolent	industrious, conscientious
arrogant, insolent	unassuming, humble	loud	tasteful, quiet
attacking, critical	fair, self-restrained	lustful	healthy sexuality
avoidant	faces problems and acts	lying	honest
blocking	honest, intuitive	manipulative	candid, honest, non-controlling
boastful	modest, humble	masked, closed	honest, open, candid
careless	careful, painstaking, concerned	nagging	supportive
cheating	honest	narrow minded	open minded
competitive (socially)	cooperative	obscene, crude	modest, courteous
compulsive	free	over emotional	emotionally stable
conceited, self-important	humble, modest	perfectionistic	realistic goals
contradictory, oppositional	reasonable, agreeable	pessimistic	realistic, hopeful, optimistic
contrary, intractable, pigheaded	reasonable	possessive	generous
controlling	lets go, especially of other's lives	prejudiced	open-minded
cowardly	brave	procrastinates	disciplined, acts promptly
critical	non-judgmental, praising, tolerant	projecting (negative)	clear sighted, optimistic
crude	decent, inoffensive	rationalizing	candid, honest
cynical	open-minded	resentful, bitter, hateful	forgiving
deceitful	guileless, honest	resisting growing	willing to grow
defensive	open to criticism	rude, discourteous	polite, courteous
defiant, contemptuous	respectful	sarcastic	praising, tolerant
denying	accepting	self-important	humble, modest
dependent	accepts help but is self-reliant	self-centered	caring of others
depressed, morose	hopeful, optimistic, cheerful	self-destructive, self-defeating	self-fulfilling
dirty, poor hygiene	clean	self-hating	self-accepting, loving
dishonest	honest	self-justifying	admitting wrongs, humble
disloyal, treacherous	faithful, loyal	self-pitying	grateful, realistic, accepting
disobedient	obedient	self-righteous	humble, understanding
disrespectful, insolent	respectful, reverent	self-seeking	selfless, concerned for others
enabling	setting boundaries, tough love	selfish	altruistic, concerned with others
entitled	grateful	shameful	healthy pride
envying	empathetic, generous, admiring	shy	outgoing
evasive, deceitful	candid, straightforward	slothful (lazy)	industrious, taking action
exaggerating	honest, realistic	spiteful, malicious	forgiving
faithless, disloyal	reliable, faithful	stealing	honest
falsely modest	honest, has self-esteem	stubborn	open-minded, willing
falsely prideful	modest, humble	sullen	cheerful
fantasizing, unrealistic	practical, realistic	superior, grandiose, pretentious	humble
fearful	faith, trust	superstitious	realistic, no magical thinking
forgetful	responsible	suspicious	trusting
gluttonous, excessive	moderate	tense	calm, serene
gossiping	closed-mouth, kind, praising	thinking negatively	being positive
greedy	moderate, generous, sharing	treacherous	trustworthy
grandiosity	humble, modest	undisciplined, self-indulgent	disciplined
hateful	forgiving, loving, concerned for others	unfair	fair
hypersensitive	tolerant, doesn't personalize	unfriendly, hostile, bitchy	friendly
ill-tempered, bitchy	good-tempered, calm	ungrateful	thankful, grateful
impatient	patient	unkind, mean, malicious, spiteful	kind
impulsive, reckless	consistent, considered actions	unsupportive of others	supportive
inconsiderate	thoughtful, considerate	untrustworthy, unreliable,	trustworthy
indecisive, timid	firm, decisive	useless, destructive	helpful
indifferent, apathetic, aloof	caring	vain	modest, humble
inflexible, stubborn	open-minded, flexible	vindictive	forgiving
insecure, anxious	self-confident, secure	violent	gentle
insincere, hypocritical	sincere, honest	vulgar	polite
intolerant	tolerant, understanding, patient	wasteful	thrifty
irresponsible, reckless	responsible	withdrawn	outgoing
isolating, solitary	sociable, outgoing	wordy, verbose	frank, to the point, succinct

Step Six

I read Step Six from the Green Book preferably with my sponsor before answering the questions.

"*Were entirely ready to have God remove all these defects of character.*" *(Sex Addicts Anonymous, page 40)*

"Wanting our lives to change is not the same as being actually ready for change." *(Sex Addicts Anonymous, page 40)*

1. What is the difference between wanting my life to change and being ready for it to change? Am I ready for my life to change?

"The negative patterns uncovered in our inventory represent a lifetime of ingrained beliefs, attitudes, and habits of behavior. Just becoming aware of them can be painful; imagining life without them may seem almost impossible." *(Sex Addicts Anonymous, page 40)*

2. Can I imagine a life without my past beliefs, attitudes, and behaviors? If not, am I ready for the possibility of a life that will be free from this way of being?

"Much of our resistance to change is based in fear. We may find it easier to continue in an unhappy, yet familiar way of life, than to face an unknown and uncertain future." *(Sex Addicts Anonymous, page 40)*

3. Am I resisting change due to fear? If so, am I willing to let go of this fear?
4. Do I find it easier to keep taking negative actions rather than try something new? Please describe.
5. Can I accept that trying something new may bring uncertainty but result in a better outcome? If so, why?

"For many of us, our problems and shortcomings seemed to define us as people: what would we be without them?" *(Sex Addicts Anonymous, page 40)*

6. Do my character defects define me? If they do, how?
7. What would I be without my character defects? Could this be a better way of living? How?

"If we are fearful, we can gently and courageously allow ourselves to consider the possibility of surrendering our familiar defects, trusting that our Higher Power will not give us more than we can handle." *(Sex Addicts Anonymous, page 40)*

8. Am I afraid to let go of my character defects? If yes, can I see myself having the courage to consider surrendering these defects to my Higher Power? Why?

"It requires the willingness to change fundamentally, to be free of the failings that continue to create serious problems in our lives." *(Sex Addicts Anonymous, page 40)*

9. Am I willing to change and be free of the failings that hurt me? What are my reservations?

"In the Sixth Step, we become open to the possibility that God can remove the defects we had felt helpless to control and had masked with our acting out." *(Sex Addicts Anonymous, page 40)*

10. How could God remove my defects of character?
11. Can I, with the help of God, feel hopeful that my shortcomings will be removed?

"In working this step, we have found it helpful to refer to the list of character defects we made in our Step Four inventory and perhaps expanded with the help of our sponsor when we took Step Five." *(Sex Addicts Anonymous, page 40)*

12. Do I have the list of character defects that were revealed in Step 4? Did I expand this list with my sponsor in Step 5? If not, would it be helpful to go back to Step 4 and identify my character defects with my sponsor?

"It is important to realize that the words "these defects of character" refer to the "exact nature of our wrongs" admitted in the Fifth Step." *(Sex Addicts Anonymous, page 41)*

13. Why are my defects of character the exact nature of my wrongs?

"Looking at areas of unmanageability in our lives can help us recognize our defects, when we identify our responsibility for events that felt painful or out of control. We can also look at where we've been "stuck": areas in our lives that repeatedly gave us trouble." *(Sex Addicts Anonymous, page 41)*

14. When looking at my unmanageability, what are my glaring defects of character? Can I see more subtle character defects? If so, what are they?

15. Can I recognize other character defects that have repeatedly placed me in trouble by looking in other areas in my life? If so, what are they?

"We can ask our sponsor and friends in recovery for help in identifying our character defects." *(Sex Addicts Anonymous, page 41)*

16. Am I willing to ask my sponsor and friends in recovery to help me identify my character defects? If so, by when do I think I can ask?

"It is also helpful to ask our Higher Power to reveal our character defects to us. When we pray or meditate on this step, new insights about ourselves and our shortcomings will often come to us."

17. Why would it be helpful to ask my Higher Power to reveal my defects to me? Am I willing to ask?

"As sex addicts, we may find that our character defects take the form of unhealthy beliefs and attitudes about sex. These defects may include: believing that sex is inherently bad or wrong, or that sex is incompatible with being religious, spiritual, or "good"; having difficulty telling the difference between sex and love, or understanding how they relate to each other; having feelings of sexual inadequacy or shame, while avoiding healthy sexual risks; and having feelings of sexual entitlement, or associating sex with power and control." *(Sex Addicts Anonymous, page 41)*

18. Do I believe that sex is inherently bad or wrong? If so, am I open to the idea that it can be practiced in healthy ways and ask others (in and outside of recovery) if they have experienced this?

19. Are my religious and/or spiritual views on sex compatible with the belief that sex can be healthy? If they are incompatible, am I willing to explore the possibility that sex can be healthy? If so, how?

20. Do I have difficulty differentiating sex and love, or understanding how they relate to each other? If so, why is it difficult?

21. Do I have a feeling of sexual inadequacy or shame? If so, am I willing to let those feelings go and explore healthy sexual risks with the guidance of my sponsor and others in recovery? Please describe.

22. What about the feeling of sexual entitlement? Have I ever experienced it? If so, am I willing to let it go? Please describe.

23. Do I associate sex with power and control? Can I let go of that preconceived notion? If so, why?

"If we have been victims of sexual trauma or abuse, we may feel stuck in the role of either victim or perpetrator, repeatedly reenacting abusive patterns, or we may avoid sex for fear of being victimized again or becoming perpetrators ourselves." *(Sex Addicts Anonymous, pages 41-42)*

24. Have I been a victim of sexual trauma and abuse? Have I felt stuck either in the role of the victim or the perpetrator reenacting abusive patterns? If so, am I willing to take steps to move away from these unhealthy patterns, starting today? What would my steps be?

“We may feel as powerless over our defects as we did over our addictive sexual behaviors. Yet if we are unwilling to let go of our defects, we risk being led back into our addiction.” *(Sex Addicts Anonymous, page 42)*

25. Why does becoming willing to let go of my character defects helps me to stay away from my addiction?

“Becoming entirely ready involves a deeper commitment to recovery, a willingness to let the God of our understanding effect important changes within us—changes in our ways of thinking and feeling, changes in our behavior.” *(Sex Addicts Anonymous, page 42)*

26. What is the difference between becoming entirely ready and becoming ready?
27. Why does becoming entirely ready involves a deeper commitment to my recovery?
28. How can the God of my understanding effect important changes in me?

“If we feel that we are not yet willing, we can pray to become ready to have these defects removed. Although there is no perfect, infallible way of knowing that we are “entirely” ready, we will know when our doubts and reservations are no longer blocking our way.” *(Sex Addicts Anonymous, page 42)*

29. Am I willing to become entirely ready? If not, am I willing to pray for the willingness to become entirely ready? How?
30. What character defects am I not ready to let go of? Please list them.

“On the other side of every character defect is a character asset. Part of the process of becoming entirely ready is to practice these character assets in our actions and choices, instead of our defects.” *(Sex Addicts Anonymous, page 42)*

31. Do I know the assets opposing my character defects? If not, list all the defects and have the corresponding assets next to each of them.

“The prospect of having life-long habits removed may seem overwhelming. We have learned that the Sixth Step is not a single event, but an ongoing process. We do not need to be willing to have all of our defects removed at once. We can concentrate on being ready to have one or two debilitating character traits removed first.” *(Sex Addicts Anonymous, pages 42-43)*

32. Do I feel overwhelmed when thinking of having my character defects removed?
33. Does the process of having my character flaws removed take place in a single event or is it ongoing? Explain.
34. What are the one or two shortcomings that I am ready to have removed?

“And just as we stop acting out one day at a time, we can allow ourselves to be ready for changes in our character one day at a time. When we see ourselves reacting to a situation in an old way, we can try handling it differently for one day. We will never know perfection, but we can experience progress.” *(Sex Addicts Anonymous, page 43)*

35. Am I ready to have my character defects removed one day at a time?
36. When I see my shortcomings resurface, am I ready to handle the situation differently for that day?
37. **Am I entirely ready to have God remove all my defects of character? After a moment of reflection, I answer either yes or no.**

“As we let go of old ways of approaching life, and trust that God will reveal new ways, many of us begin to have a greater vision of what our life in recovery could be. We are ready for real change, and our attention now turns directly to our Higher Power, so that we may ask in all humility for the help we need. It is time for Step Seven.” *(Sex Addicts Anonymous, page 43)*

Step Seven

I read Step Seven from the Green Book preferably with my sponsor before answering the questions.

"*Humbly asked God to remove our shortcomings.*" *(Sex Addicts Anonymous, page 43)*

"When we become entirely ready to have these self-destructive aspects of our character removed, we then ask God to do so in Step Seven. Whenever we ask for this help, we invite God into our lives in a new way." *(Sex Addicts Anonymous, page 43)*

1. Why is it important to invite God to help me?

"We may wonder why it is necessary to ask humbly. Many of us have confused humility with humiliation." *(Sex Addicts Anonymous, page 43)*

2. Why is it necessary to ask humbly?
3. What is the difference between humility and humiliation?
4. How is my recovery affected positively when I am humble?

"We were more familiar with pleading for, or demanding what we wanted, than with asking." *(Sex Addicts Anonymous, page 43)*

5. Why is demanding what I want different from asking?
6. Why would asking work and demanding would not?

"In fact, it takes humility to truly ask for help. It means admitting that we are not wholly strong and self-sufficient. It means that we are not too proud or ashamed to believe that we can be helped." *(Sex Addicts Anonymous, page 43)*

7. Why would I admit that I am not strong enough and ask for help? Do I have the humility to do so?
8. Am I too proud or too ashamed to believe I can be helped? If so, am I willing to move away from shame or false pride?

"Humility is a result of the self-honesty we have gained through working the preceding steps. It comes from a realistic view of ourselves, a knowledge of both our strengths and limitations." *(Sex Addicts Anonymous, page 43)*

9. What does self-honesty represent for me, and why does this result in humility?
10. Do I have an understanding of my strengths and limitations? Please describe.

"We recognize that our shortcomings are not unique, and that we are not better or worse than anyone else." *(Sex Addicts Anonymous, page 43)*

11. Do I see others as better or worse than me? If so, am I willing to ask others how they manage to avoid this false pride?

"Humility means being teachable, vulnerable, and open." *(Sex Addicts Anonymous, page 43)*

12. What does being teachable mean to me? Am I willing to be teachable?
13. How is being vulnerable connected with humility?
14. Describe a time when I was open and could see I was humble.

"Ready for fundamental change in our lives, and knowing that we cannot change without help from our Higher Power, we humbly ask God to remove our shortcomings." *(Sex Addicts Anonymous, pages 43-44)*

15. What is the fundamental change that I need in my life?

“The power of this step is in the asking, not in the result. Asking is a very powerful act—it expresses a deepening surrender on our part.” *(Sex Addicts Anonymous, page 44)*

16. Why is the power of this step in the asking and not in the result?

“Simply putting ourselves in God’s hands is all that’s needed.” *(Sex Addicts Anonymous, page 44)*

17. Can I see how placing myself in God’s hands is a simple action? Please describe.
18. Do I think placing myself in God’s hands is difficult?

“Many of us work this step through prayer. Often we include our request in our regular prayers. We may also ask for a particular shortcoming to be removed when a situation demands it.” *(Sex Addicts Anonymous, page 44)*

19. Do I know a prayer that I can regularly use to ask my Higher Power to remove my defects? If not, am I willing to ask for one?
20. What action can I take today to connect with my Higher Power?

“Change occurs in God’s time, not ours. As addicts, we are accustomed to seeking instant gratification. But in recovery, most of us experience gradual improvement rather than sudden transformations. We need patience to work the Seventh Step, and trust that our Higher Power can help us.” *(Sex Addicts Anonymous, page 44)*

21. Do I believe God’s time is better than my time? If so, why?
22. Have I noticed any gradual improvement in my recovery? Please describe.
23. Why is patience needed when working this Step?
24. Do I believe that God can remove my shortcomings if I ask for help humbly, or have I tried without asking humbly?

“Some of our defects may indeed be quickly removed. Others may arise again and again, challenging us to a greater reliance on God.” *(Sex Addicts Anonymous, page 44)*

25. Do I fear that God will never remove certain character defects? If so, am I willing and open to let go of such fear?
26. Am I willing to continue praying asking God humbly to remove all my character defects?

“However, we experience this step, the result is a steady increase in our serenity, freedom, and spiritual growth.” *(Sex Addicts Anonymous, page 44)*

27. Have I experienced serenity, freedom, and spiritual growth, however small? If so, do I see this Step as an opportunity to go further in my progress in recovery?

“One of the main ways God works in our lives is through other people. Asking to have our shortcomings removed is also expressed through opening ourselves to other recovering sex addicts.” *(Sex Addicts Anonymous, page 44)*

28. How is opening myself to other recovering addicts a way to have my character defects removed?

“By experiencing how reliance on God has a practical effect on our day-to-day lives, and influences our attitudes and behaviors in tangible ways, we begin to see our Higher Power as a much closer and more intimate presence than we had been aware of before.” *(Sex Addicts Anonymous, page 44)*

29. Why might I have a much closer and intimate presence of my Higher Power while working this step? Has this already started manifesting?

“We can ask for God’s help at any time, and in any situation. Humility and openness become a part of everyday life.” *(Sex Addicts Anonymous, page 44)*

30. Am I ready to ask God to help me at any moment in any situation? If not, what are my reservations?

31. What can I do today to ensure that I am humble and open?

“We often risked the wonderful things we had in order to act out. In recovery, with the humility we receive through working the steps, we become thankful for the things we used to take for granted.” *(Sex Addicts Anonymous, page 45)*

32. What are the elements in my life that I used to take for granted and risked, and now appreciate more in my recovery?

“Each character defect we turn over to God becomes one more way of opening ourselves to God’s care.” *(Sex Addicts Anonymous, page 45)*

33. Why would turning over a character defect to my Higher Power be an opportunity to opening myself to God’s care?

“In the process of asking our Higher Power to remove the flaws in our character, we exercise and deepen our humility.” *(Sex Addicts Anonymous, page 45)*

34. What are the benefits of deepening my humility?

35. **Have I humbly asked God to remove my shortcomings? After a moment of reflection, I answer either yes or no.**

“Only when we have come this far in our program, and have begun the change from a self-centered approach to life to a new approach based on spiritual principles, are we ready to constructively face the damage that we have inflicted on other people. With the willingness to let go of resentment, fear, and the other defects that have isolated us from God and our fellows, we are spiritually prepared to consider repairing the harm we’ve done in the past. We move on to Step Eight.” *(Sex Addicts Anonymous, page 45)*

Step Eight

I read Step Eight from the Green Book preferably with my sponsor before answering the questions.

"*Made a list of all persons we had harmed and became willing to make amends to them all.*" *(Sex Addicts Anonymous, page 45*)

"With the Eighth Step, we begin to take responsibility for the harm we inflicted on others when we acted on our character defects." (*Sex Addicts Anonymous, page 45*)

1. Am I willing to take responsibility for the harm I caused to others when I acted out?
2. Do I see how my character defects harmed others? If so, am I willing to take responsibility for that harm.

"We start by writing a list of all the persons we have harmed. Our Fourth Step inventory can be very helpful in making this list. Going back over our inventory, we will see the names of many people we resented, feared, neglected, or harmed with our sexual acting out. Most of these names will go on our Eighth Step list." (*Sex Addicts Anonymous, page 46*)

Guidance: Read the following nine questions and complete the harms template below, starting with those I believe are the most important.

3. Do I have the list of my 4th Step inventory? If so, I list only the names of those who I harmed *(use harms template)*

"Paying attention to the shortcomings outlined in our Fourth Step may also trigger memories of the harm we have caused to other people over the years because of these defects. The point is to make the list as complete as possible, trying not to leave anyone out." (*Sex Addicts Anonymous, page 46*)

4. As I go through my character defects identified in my 4th Step, can I think of other people that were harmed? If so, I add these names. *(use harms template)*

"The harm we have done to others can take many forms. We may have harmed people sexually or physically, or hurt them verbally or emotionally. Harm may have resulted from our actions or from what we failed to do. The degree of harm could vary, from our being inconsiderate or neglectful to outright abuse. (*Sex Addicts Anonymous, page 46*)

5. Have I harmed anyone sexually or physically that I have left out? What about anyone I hurt verbally or emotionally? If so, I add them. *(use harms template)*
6. Is there anyone that I have not listed so far who was harmed because of my inconsiderate, neglectful, or abusive behavior? If so, I include them. *(use harms template)*

"We may have exploited and manipulated others, taken advantage of their vulnerability, convinced them to violate their values, or pressured them into having sex. Some of us engaged in sexual abuse and other harmful or illegal sexual activities. We may have forced people to have sex or to participate in our sexual activity. We may have exploited children or used violence or threats to keep others from exposing our behavior." (*Sex Addicts Anonymous, page 46*)

7. Have I neglected to add anyone related to my acting out? If so, I add these names. *(use harms template)*

"We also list those who have been harmed by our dishonesty, self-centered attitudes, or other behaviors that arose from our character defects. We may have lied or made false promises to people, even to those we felt closest to. We may have been critical, impatient, argumentative, judgmental, financially irresponsible, vengeful, or mean." (*Sex Addicts Anonymous, pages 46-47*)

8. Have I forgotten anyone that I have harmed due to any character defect that manifested in my life? If so, I add these names. *(use harms template)*

“Many of us were surprised when it was suggested that we put our own name on our amends list. We forgot to take into account the harm we did to ourselves.” (Sex Addicts Anonymous, page 47)

9. Have I added my name to the list? If not, I include myself. *(use harms template)*

“Many of us include details in our lists, such as when we hurt the person, what we did to cause harm, and what harm resulted.” (*Sex Addicts Anonymous, page 47*)

10. Have I written down how I harmed each person, and what was the result of the harm? If not, I include those details. *(use harms template)*

“We work this step most effectively when we keep our attention squarely on the Eighth Step, concentrating only on our willingness to make amends to those we have harmed, rather than worrying about how to actually make our amends in Step Nine.” (*Sex Addicts Anonymous, page 47*)

11. Am I ready to add how willing I am to make amends to each person I harmed? If so, I indicate next to each person how willing I am to repair the harm done. *(use harms template)*

Harms template

Who did I harm?	When and how did I hurt them and what harm resulted?	What character defect(s) prompted the harm?	What is my level of willingness to make amends?

GO TO NEXT PAGE

Harms (Questions 3-11)			
Who did I harm?	**When and how did I hurt them and what harm resulted?**	**What character defect(s) prompted the harm?**	**What is my level of willingness?**
Example: My mom	When she came to visit me while I was leaving abroad I would go to have sex with other instead of spending time with her the time she had.	Selfishnes, attitude of entitelement, lust	High

“After we have completed our list, we often experience difficulty in becoming willing to make amends, especially if we feel that the people we hurt caused us harm as well. Justifications and rationalizations for our behaviors may reassert themselves.” (*Sex Addicts Anonymous, page 47*)

12. Do I feel people on the amends list have hurt me, and therefore, I do not believe I should be making amends? If so, am I willing to discuss these with my sponsor and others in the program in order to become willing to let go of that feeling?

13. Do I have justifications or rationalizations justifying the harm I caused? If so, list those rationalizations.

“But in order to become willing, it is essential that we focus only on our own behavior, not on someone else’s. Our part may be small, but we concentrate on that part.” (*Sex Addicts Anonymous, page 47*)

14. Am I willing to focus only on my part, however small, in order to be able to move towards becoming willing to make reparations?

“This process of becoming willing to make amends involves a deeper surrender to our Higher Power’s will than we have known before.” (*Sex Addicts Anonymous, pages 47-48*)

15. Why does becoming willing to make amends involve a deeper surrender to my Higher Power?

“Some of us have felt trapped in our feelings about the past. We have felt great sorrow and grief over our actions and the losses that resulted from them. Sometimes we felt so ashamed that to talk of it further seemed almost unbearable. If we feel overwhelmed in this way, we turn to the God of our understanding and to our program friends for support in facing the pain of our actions and finding the willingness to make amends.” (*Sex Addicts Anonymous, page 48*)

16. Do I feel trapped in feelings from the past? Do I have sorrow or grief over the actions I took and the losses that resulted from them? Do I feel ashamed? If so, am I willing to discuss this with fellows and my sponsor in order to move towards the willingness to make amends for these actions?

“We muster our courage, in the faith that our willingness to continue with this step will both dramatically reduce our suffering and allow us to acknowledge the suffering we have caused to others.” (*Sex Addicts Anonymous, page 48*)

17. Do I believe that making amends will reduce my suffering and help me see with more clarity the suffering that I have caused others?

“Empathy with those we have harmed is a sign of our willingness to make amends. This process cannot be rushed. We may never be able to fully understand what those we have harmed have gone through, but we can ask for the willingness to have this understanding given to us, in God’s time.” (*Sex Addicts Anonymous, page 48*)

18. Can I feel empathy for the pain that others have gone through? Does this help me to become willing?

19. **Have I made a list of all persons I had harmed, and am I willing to make amends to them all? After a moment of reflection, I answer either yes or no.**

“Eventually, we find the willingness to proceed with our amends. However, we don’t expect to work Step Eight perfectly. If we’re not feeling totally ready in every case, or if we’re still unsure about some names on our list, we can still move forward and not get stuck here. We can always return to Step Eight at another time and go deeper. Now that we have been honest about the harm we have caused, and have become willing to do what we can to make amends, it is time to take action. We are ready for Step Nine.” (*Sex Addicts Anonymous, page 48*)

Step Nine

I read Step Nine from the Green Book preferably with my sponsor before answering the questions.

"Made direct amends to such people wherever possible, except when to do so would injure them or others." (Sex Addicts Anonymous, page 48)

"The damage we did in our addiction is cleared away not only by honestly admitting what we have done, but by committing to setting things right." *(Sex Addicts Anonymous, page 48)*

1. What do I understand by honestly admitting what I have done?
2. Am I ready to honestly admit what I have done? Do I have any reservations? If so, what are my reservations?
3. Do I have any reservations about setting right the wrongs I did? If so, what are these?

"In Step Nine, we make our best effort to contact the people we have harmed, admit the wrongs we have done them, express our remorse, and offer some kind of reparation." (*Sex Addicts Anonymous, pages 48-49*)

4. What does "best-effort" mean to me?
5. What are the benefits of expressing my remorse and offering some kind of reparation?
6. Why is saying "I'm sorry" insufficient?

"Most importantly, we change how we behave today. We do our utmost not to repeat the behavior that caused harm in the past, and we communicate this resolve to those we've hurt." (*Sex Addicts Anonymous, page 49*)

7. Why is it important that after I make reparations, I change the way I behave? Am I willing to do this?

"The response of any particular person, positive or negative, is not a measure of how well we make our amends. The success of our amends depends only on how honestly and thoroughly we make them." (*Sex Addicts Anonymous, page 49*)

8. Am I ready to accept before every amends that the result could be either positive or negative but still have the courage to do so honestly and thoroughly? What are my reservations?

"We work this step only when we have a strong foundation built on the preceding steps." (*Sex Addicts Anonymous, page 49*)

9. Why do I need to make sure that I have a solid foundation of the previous steps before working on Step 9?

"Each person and situation has much to teach us. We can take our time, patiently dealing with the challenges we are ready for, and trusting that we will become ready for others in the future." (*Sex Addicts Anonymous, page 49*)

10. What amends am I ready for today?
11. What are the amends that I have not yet become ready to do? What can I do to become ready? Can I set dates for my reparations?

"Effective amends are as selfless and sincere as we can make them, with no hidden agendas." (*Sex Addicts Anonymous, page 49*)

12. Do any of my amends have a hidden agenda? If so, am I willing to discuss these with my sponsor and postpone or not do them if I'm guided in that direction?
13. Am I doing this being selfless and sincere? Do I feel some of my amends are not selfless or sincere? If so, am I ready to move towards more selfless and sincere amends?

“We also guard against using Step Nine as an opportunity to defend our past behaviors or to burden others with detailed confessions in order to relieve ourselves of our own guilt.” (*Sex Addicts Anonymous, page 49*)

14. Am I willing to avoid defending my past behavior? Why is this so important?
15. Do I understand that the purpose of the amends is not to relieve myself of guilt or get into detailed confessions? Why is this important to have in mind when making amends?

“Rather than rushing into premature amends, we take the time to get clear about exactly what we are making amends for and what harm we think we caused in each situation.” (*Sex Addicts Anonymous, page 49*)

16. Why is it important not to rush my amends?
17. For the upcoming amends, can I make sure to clearly understand what I am making amends for and what the harm was in each situation?

“For each amends, we also decide whether it is appropriate to make contact with that person, how much we reveal to the person, and whether we put ourselves at risk when we make amends.” (*Sex Addicts Anonymous, page 49*)

18. Do I have doubts as to whether I should contact someone on my amends list? If so, am I willing to consult with my sponsor and follow their suggestion? What are my reservations?
19. Are there any amends that may cause me significant harm? Can my sponsor help me find other ways to make amends?

“Sometimes we might ask through a third party if contact for an amends would be appropriate. If the answer is no, we need to show our respect and stay away.” (*Sex Addicts Anonymous, page 50*)

20. When contacting someone through a third party, if they ask not to be contacted, can I see how this is an opportunity to make indirect amends? If so, why?

“We are careful about how much we reveal in our amends. To those we have harmed in the past that are not close to us today, we need not explain that we are sex addicts. Revealing our disease is less important than taking responsibility for the harm we did, and may actually distract us from focusing on our amends.” (*Sex Addicts Anonymous, page 50*)

21. Why is taking responsibility for the harm I have done and focusing on repairing it more important than acknowledging that I am a sex addict?

“Going into great detail about our sexual behavior, for instance, might do more harm than good. Instead, we can share the general pattern of our hurtful behavior, taking our cue from the person to whom we are making amends if more detail would be helpful.” (*Sex Addicts Anonymous, page 50*)

22. Do I consider going into great detail about my sexual behavior as a selfish confession to free myself of the guilt rather than actually focusing on repairing the harm that I caused? Can I see how, in doing this, I could be causing even further harm? Please describe.
23. If disclosing certain details will allow this person to have their harm repaired, am I ready to be honest about these? If not, why not?

“We consult with our sponsor, and perhaps an outside professional, before attempting to make amends that could have legal consequences. Ultimately, after praying to our Higher Power for strength and guidance, we come to our own decision regarding such amends.” (*Sex Addicts Anonymous, page 50*)

24. Why would it be beneficial to consult with a sponsor or an outside professional before making amends that can have legal consequences?
25. What are the benefits of asking God for guidance before coming down to a decision?

“If we took money or property, we do our best to replace it. If our behavior has caused psychological harm, to our children or others, we can offer to pay for therapy. If we were distant and neglectful, we can make ourselves available and emotionally present.” (*Sex Addicts Anonymous, page 50*)

26. Am I willing to go through each of the amends and see what kind of reparations can be done? If so, next to each person on the 8th Step list, I write what kind of reparation I think is best.
27. To what lengths am I willing to go for financial amends? Do I trust that God will help me be able to make any financial amends?

“It is often helpful to ask the people we harmed what they think we should do to help make things right.” (*Sex Addicts Anonymous, page 51*)

28. Am I willing to ask what I can do to repair the harm caused and take suggestions into prayer to repair the harm caused?

“If we cannot make our amends directly, we can still take meaningful actions. We may, for instance, donate time or money to an appropriate charity or institution. It may be best to make our donations anonymously, in the spirit of our newfound humility.” (*Sex Addicts Anonymous, page 51*)

29. When do I know if amends can’t be made directly? Do I have people on my amends list that require indirect amends? If so, am I willing to review these with my sponsor?
30. If making amends directly is not the best course of action, or is not possible, can I consider taking actions such as donating time or money to an appropriate charity or institution? If so, I list them next to each corresponding indirect amends.
31. If I were to donate money, can I do so anonymously in the spirit of my newfound humility?

“In the case of those people who are deceased, we can still write letters to them, containing everything we would have said to them if they were alive, and then read these letters to our sponsor.” (*Sex Addicts Anonymous, page 51*)

32. Is anyone on the list deceased? If so, am I willing to write a letter and read it to my sponsor?

“In our addiction, many of us apologized over and over to our loved ones, only to repeatedly harm them again. Our apologies will be seen as sincere only when it becomes evident that we now live differently.” (*Sex Addicts Anonymous, page 51*)

33. Do I understand that if I am to make direct amends, I need to make sure not to repeat the harm? Why is this important?

“In some cases, trust may never be restored. We can only make amends to the best of our ability, and leave the rest in God’s hands.” (*Sex Addicts Anonymous, page 51*)

34. Do I think it is important to accept that I may never restore the trust of those I have harmed even after my best efforts? Why?
35. Why would I need to leave this in God’s hands?

“In the long run, the most effective amends we can make to others and to ourselves is in our commitment to recovery. Some call this making ‘living amends.’” (*Sex Addicts Anonymous, page 51*)

36. Why are living amends important to others? What about for myself?
37. Am I willing to commit to my recovery? If so, what are the actions that I will take?
38. **Have I started to make direct amends to all people I have harmed wherever possible, except when doing so would harm them or others? After a moment of reflection, I answer either yes or no.**

“Working Step Nine brings us many gifts: true empathy for those we have harmed, compassion, self-respect, and respect for the humanity of others. God willing, we may experience the forgiveness of those we have harmed. If we have been diligent in our amends, we will certainly grow in self-forgiveness too. As a result of accepting responsibility for the harm we have done, even to those who may have hurt us, we glimpse new possibilities for loving and forgiving others. Our faith in our Higher Power increases when we realize that we’ve squarely faced the wrongs in our past, made amends for them, and received the gift of a better future. The process that began in the Fourth Step, and culminated in the Ninth, now becomes a part of our lives, a daily stance, a practice that will keep us sexually sober and spiritually connected. We will now take Step Ten.” (*Sex Addicts Anonymous, page 52*)

Step Ten

I read Step Ten from the Green Book preferably with my sponsor before answering the questions.

"*Continued to take personal inventory and when we were wrong promptly admitted it.*" *(Sex Addicts Anonymous, page 52)*

"In the Tenth Step, we embrace the discipline of regular spiritual housecleaning." *(Sex Addicts Anonymous, page 52)*

1. Why is discipline so important?
2. What is the benefit of doing a spiritual housecleaning?

"Quiet time for self-reflection, without distraction, is essential." (Sex Addicts Anonymous, page 52)

3. Why, when doing my inventory, is it helpful to have a quiet time?
4. When can I find this quiet time to do my inventory?

"Honest self-examination can take many forms. We may mentally review the events of our day or write our inventories in a journal. We may check in with our sponsor or others in recovery, or we may pause for a "spot check" inventory in the moment." *(Sex Addicts Anonymous, page 53)*

5. What is the best way to do an honest self-examination?
6. Am I willing to ask my sponsor for suggestions on how to make this inventory and follow their suggestion even though it might differ from what I thought was best?

"Many of us work the Tenth Step daily, though we can also work it as needed when we feel upset, angry, or off balance. Some of us set aside a block of time weekly, monthly, or annually for a more thorough inventory." *(Sex Addicts Anonymous, page 53)*

7. Am I ready to take this inventory daily or weekly? Can I commit to doing this consistently?
8. Can I also commit to working the 10th Step in moments during the day when I feel off-balance?

"Many of us take inventory at the end of each day. As we look back, we note what emotions we have felt throughout that day, checking whether particular emotions, such as anger or fear, took center stage. We take stock of our attitudes, the things we say to others, and whether we're taking care of our own needs." *(Sex Addicts Anonymous, page 53)*

9. What is the benefit of doing the inventory at the end of the day, rather than wait until the next morning?
10. Why is it important to inventory what situations arouse anger or fear?
11. Why does an inventory of whether I was kind to others and to myself show my attitude during the day?

"We look at any character defects or old habits that may have revealed themselves." *(Sex Addicts Anonymous, page 53)*

12. What about dishonesty and selfishness? Am I willing to inventory this daily?
13. What other main character defects from those revealed to me in the 4th and 5th Steps would be helpful to review continually? Am I willing to ask for suggestions from my sponsor and follow their guidance?

"We consider whether we have harmed anyone and need to make amends." *(Sex Addicts Anonymous, page 53)*

14. Am I willing to list anyone I could have harmed?

“We also find it helpful to remember the things for which we are grateful or things we have done well.” *(Sex Addicts Anonymous, page 53)*

15. Can I list in my inventory the things I was grateful for?

“The act of writing can give us a sense of clarity that we don’t always experience in other ways. It can also help us break through the rationalizations that spring from our character defects.” *(Sex Addicts Anonymous, page 53)*

16. Why is writing a daily or weekly inventory important?

“Many of us find it useful to later share with our sponsor what we have written.”

17. Can I commit to sharing my inventory with my sponsor? Do I have any reservations?

“In addition to honestly admitting our shortcomings and mistakes, many of us use these check-ins to assess how well we are working our program in general. We report honestly any slippery thoughts or behaviors we have been engaging in.” *(Sex Addicts Anonymous, page 54)*

18. Am I ready to share with my sponsor any secrets I am keeping for myself when doing the inventory?

“Over time, we become better at seeing and admitting the influence of our character defects on all aspects of our behavior.” *(Sex Addicts Anonymous, page 54)*

19. Can I look to identify what I learned from the day and see what I could have done better?

“We review how well we have been using tools of recovery, such as attending meetings, reading recovery literature, making phone calls, or praying.” *(Sex Addicts Anonymous, page 54)*

20. What tools of recovery are more effective to me? Can I see the value of sharing how I am using these tools, and am I willing to commit to doing this?

“Finally, we admit it (our error) to those affected by our behavior, and make any amends that are necessary. In some cases, we may need to approach our amends as carefully as we did in Step Nine, and offer reparation if appropriate. Often, however, we don’t need to do more than simply acknowledge our wrongdoing to the person affected.” *(Sex Addicts Anonymous, page 54)*

21. When identifying my wrongs, am I ready to go to any lengths, including approaching the person as carefully as some of the Ninth Steps amends?

22. When would it be sufficient to simply acknowledge the wrongdoing?

“Whatever our wrongs, our promptness in admitting them is essential to the success of this step. The longer we wait to make amends for even minor wrongs, the greater the chance that the situation will worsen.” *(Sex Addicts Anonymous, page 54)*

23. Why is it important to admit my wrongdoing promptly?

“Even more importantly, the longer we wait, the greater the risk to our serenity. Admitting our wrongs as soon as possible helps keep shame and regrets from building up inside us, and allows us to more quickly regain our peace of mind.” *(Sex Addicts Anonymous, page 55)*

24. How can my serenity be impacted if I don’t admit my wrong promptly?

25. What are the benefits I see in being honest right away?

“Taking regular personal inventory doesn’t mean that we beat up on ourselves. Neither self-punishment nor excessive vigilance is the purpose of this step.” *(Sex Addicts Anonymous, page 55)*

26. Can I be gentle with myself when doing my inventory? What are the benefits?

“Step Ten says, “when we were wrong,” not “if we were wrong.” Our experience shows that we will be wrong on a regular basis.” *(Sex Addicts Anonymous, page 55)*

27. Do I understand that I will be wrong in the future and that I’m not looking to attain perfection? Please describe.

“We adopt the attitude of learning from, rather than denying, our mistakes. Working this step allows us to let go of both perfectionism and grandiosity. We gradually discover the relief and humility of not having to be perfect.” *(Sex Addicts Anonymous, page 55)*

28. Why is my attitude key to working this Step?

29. Have I taken continued personal inventory, and when I was wrong, promptly admitted it? After a moment of reflection, I answer either yes or no.

“Practicing the Tenth Step helps us continue to grow in self-acceptance, self-awareness, and rigorous honesty. We discover a greater willingness to take risks and learn from our mistakes. We are living in such a way as to keep our accounts balanced and our serenity intact. In gratitude for all we have received from our Higher Power, we move forward to Step Eleven.” *(Sex Addicts Anonymous, page 55)*

Step Eleven

I read Step Eleven from the Green Book preferably with my sponsor before answering the questions.

"*Sought through prayer and meditation to improve our conscious contact with God as we understood God, praying only for knowledge of God's will for us and the power to carry that out.*" *(Sex Addicts Anonymous, page 55)*

"In taking the Eleventh Step, we dedicate ourselves to an increasing spiritual awareness and a greater connection with our Higher Power." *(Sex Addicts Anonymous, page 55)*

1. What does increasing my spiritual awareness mean to me?
2. How can I achieve a greater connection with my Higher Power?

"In Step Eleven, we seek to improve this conscious contact, so that our spiritual connection will become not only the means by which we recover from our sex addiction, but our daily source of guidance and strength." *(Sex Addicts Anonymous, page 55)*

3. What actions have I taken to improve my conscious contact with God?
4. What other actions can I take to further improve this contact?

"This step works best when we have faith in the goodness of our Higher Power's will for us, even if we can't see the outcome yet." *(Sex Addicts Anonymous, page 55)*

5. Do I have faith in the goodness of my Higher Power? If not, why do I think it is important to believe that my Higher Power will always act in such a way?

"The two practices through which we seek to improve our spiritual connection in this step are prayer and meditation. The quality of our contact with God, the depth and richness of our spiritual life, is the goal; prayer and meditation are the means." *(Sex Addicts Anonymous, page 56)*

6. What is the difference between prayer and meditation?
7. What actions can I take to improve my prayer and meditation practice?
8. Why is the depth and richness of my spiritual life the goal of recovery?

"We find help and guidance by asking our sponsor and other friends in recovery about their experiences working this step." *(Sex Addicts Anonymous, page 56)*

9. Am I willing to ask my sponsor and others in recovery how they work this step? If so, when?

"At first, some of us were not very comfortable with praying. Often, we held assumptions about what prayer was, or what it looked like, that held us back. We learned that prayer need not be formal or associated with a religious tradition or text." *(Sex Addicts Anonymous, page 56)*

10. Have I felt uncomfortable praying? If so, am I willing to be open to other ways of praying that allow me to practice prayer?
11. Why does prayer not need to be formal?

"We have found it very helpful to pray at regular times during the day, as well as other times when we need to feel close to our Higher Power. In the morning, we might pray for God's help in facing the challenges of the day." *(Sex Addicts Anonymous, page 56)*

12. Do I have a regular prayer time? If so, what regular prayer practice do I have? If I don't have a practice, what am I willing to do to set one up?
13. Can I see the value of praying as needed outside of regular time? If so, what is the value?
14. In what situations would I pray?

“If prayer can be thought of as talking to God, then meditation can be compared to listening. It starts when we take the time to slow down and focus without distraction.” *(Sex Addicts Anonymous, page 56)*

15. How does meditation work in my life?

16. What practice do I take to slow down and focus without distraction?

“Some of us felt resistance when we tried to meditate. Learning to be quiet and pay attention can often be quite difficult for us.” *(Sex Addicts Anonymous, page 57)*

17. Have I experienced resistance when trying to meditate?

18. Am I willing to ask others how they get quiet and pay attention? If so, who am I willing to ask?

“Any small effort we make to slow down and listen is a step towards connecting with our Higher Power, and will bear fruit in time.” (Sex Addicts Anonymous, page 57)

19. Why can even small efforts to listen be beneficial?

“Many of us practice reading meditation, in which we read and contemplate literature that inspires us. This may include spiritual texts of our choice. It may also include daily meditation books that feature a short passage to read for each day of the year. Some of us read meditations written specifically for people working twelve-step recovery. We may then take time to think about what we have read and how it applies to our lives today. Some of us have found that being out in nature is also a form of meditation. We recognize the natural world as part of a Power greater than ourselves.” *(Sex Addicts Anonymous, page 57)*

20. Have I tried meditating by contemplating literature that inspires me? If not, am I willing to try this? If yes, by when?

21. Have I read meditations specifically for people working in their recovery? If not, am I willing to try this? If yes, by when?

22. Have I been in nature, practicing meditation? If not, am I willing to try this? If yes, by when?

“No matter which method we choose, we seek to clear our minds so as to become aware of God’s presence and available to God’s influence.” *(Sex Addicts Anonymous, page 57)*

23. How would clearing my mind allow me to be aware of the presence of a Higher Power?

“Yet in taking Step Eleven, we go further. We surrender our desire for particular results and ask only for knowledge of God’s will for us and the power to carry that out. We go beyond asking for things from God, into a practice of seeking to join our will with God’s will for us.” *(Sex Addicts Anonymous, page 58)*

24. What is the key to Step Eleven?

25. What do I understand by seeking to join my will with God’s will for me?

“We come to recognize God’s will as our highest good, and in so doing, our asking becomes founded in gratitude rather than self-seeking, faith rather than fear.” *(Sex Addicts Anonymous, page 58)*

26. Why is God’s will my highest good?

“When we sense what God would have us do, we also ask for the power to carry that out.” *(Sex Addicts Anonymous, page 58)*

27. Am I willing to actively ask God to give me the power to carry out what God would have me do? If so, why?

“Our belief that our Higher Power knows what is best for us, and that more will be revealed, grows as we work this step.” *(Sex Addicts Anonymous, page 58)*

28. Have I experienced more willingness to follow guidance? If so, how has this manifested?

29. **Have I sought through prayer and meditation to improve my conscious contact with God as I understand God, praying only for knowledge of God’s will for me and the power to carry that out? After a moment of reflection, I answer either yes or no.**

“We have been given a new chance at life, awakening to a spiritual dimension we never knew was available to us. We become open to sharing with others what we have gained and to helping others on the path of recovery. In gratitude, we seek opportunities for service to God and our fellow sex addicts. Our path leads to Step Twelve.” *(Sex Addicts Anonymous, page 58)*

Step Twelve

I read Step Twelve from the Green Book preferably with my sponsor before answering the questions.

"*Having had a spiritual awakening as the result of these steps, we tried to carry this message to other sex addicts and to practice these principles in our lives.*" *(Sex Addicts Anonymous, page 58)*

"Working this program leads to a spiritual awakening." *(Sex Addicts Anonymous, page 58)*

1. What is the value of a spiritual awakening?

"For some of us, this awakening may be a sudden and dramatic gain in awareness. For others, it may be slow and gradual, and we may not even realize we've had one until we reflect upon the changes that have occurred." *(Sex Addicts Anonymous, page 59)*

2. What changes have occurred in me? Can I see these as the result of a spiritual awakening?

"We notice in ourselves a deepening humility that allows us to ask for and receive help when we need it. We find ourselves being less judgmental, more ready to let go of resentments and admit when we are wrong. We make the effort to repair relationships that we have damaged. We choose to keep the company of people who respect us, care for us, and treat us well." *(Sex Addicts Anonymous, page 59)*

3. Have I noticed being more humble? If so, I list examples.
4. Do I feel that I am better able to ask and receive help when I need it?
5. Am I less judgmental? If so, what would be a recent example?
6. Am I now more able to let go of resentments? If so, what examples can I list?
7. When I am wrong, do I see myself admitting it? If so, have I had a recent experience? Describe.
8. Do I see myself more in the company of people who respect me, care for me, and treat me well?

"In Step Twelve, we put our awakening into practice by serving others. With spiritual awareness comes the responsibility, the desire, and the need to help other suffering sex addicts, just as help was freely given to us. This impulse springs from selfless love and gratitude, but it is also essential to our own sexual sobriety and spiritual growth. Carrying the message to our fellow addict is as important in maintaining our own recovery as it is in helping others find theirs." *(Sex Addicts Anonymous, page 59)*

9. What actions do I take today to be of service to others? What actions am I ready to take that I have been procrastinating on?
10. What is the difference between the desire to help and the need to help the sex addict who still suffers? Do I have both?
11. Can helping others come from an unselfish perspective? Can it come from gratitude?
12. Why is helping others essential to my own sobriety and spiritual growth?

"Our message is simple and profound: that recovery from sex addiction is possible through working the Twelve Steps of SAA, and that following this program results in a spiritual awakening." *(Sex Addicts Anonymous, page 59)*

13. Why is the SAA message simple and profound?

"Our authority comes from our experience. We share what we know: how we got here, and how the SAA program has worked for us." *(Sex Addicts Anonymous, page 59)*

14. What do I know about recovery from sex addiction?
15. How did I get to this point?

16. How has the SAA program worked for me?

“We speak from experience. We have found that telling our stories is one of the most effective ways of carrying the message.” *(Sex Addicts Anonymous, page 59)*

17. Why is sharing my story one of the most effective ways to carry the message?

“There are many other ways to carry the message. Any service we do that helps bring our message to other sex addicts is in the spirit of Step Twelve.” *(Sex Addicts Anonymous, page 60)*

18. What other ways to carry the message have I seen other people do? Am I willing to take those actions?

“One of the most direct and profound ways we can serve other members is by sponsoring them.” *(Sex Addicts Anonymous, page 60)*

19. Do I have a sponsee? If not, am I ready and willing to sponsor?

20. Why is sponsoring other addicts the most direct and profound way to carry the message?

“Ultimately, we carry the message through example.” (Sex Addicts Anonymous, page 60)

21. What does it mean to me to carry the message through example?

“First and foremost, our experience has shown that working with others safeguards our own abstinence. We keep the priceless gift of our sexual sobriety by being of service to other sex addicts. We receive many other gifts as well.” *(Sex Addicts Anonymous, page 60)*

22. Why does working with others safeguard my own abstinence?

23. What other gifts from helping others can I receive?

“The Steps are an expression of spiritual principles that can be practiced in all aspects of life. Honesty, willingness, courage, humility, forgiveness, responsibility, gratitude, and faith are just some of the names we give to the spiritual principles that gradually come to guide us in our lives.” *(Sex Addicts Anonymous, pages 60-61)*

24. Am I willing to practice principles of honesty, willingness, courage, humility, forgiveness, responsibility, gratitude, and faith in my life? If so, how?

25. What other principles am I willing to practice? How can I put them into practice?

“As we progress through the program, establishing conscious contact with the God of our understanding, we become aware of these principles within us—like gifts that were always there, unopened until we were ready to receive them. Opening these gifts brings about our spiritual awakening. Continuing to apply them on a daily basis keeps us spiritually fit and growing in recovery.” *(Sex Addicts Anonymous, pages 61)*

26. Have I been able to practice character assets that had been elusive for a long time? If so, how has this practice helped my spiritual growth?

“With the Twelfth Step, we seek to consciously practice these principles in our lives, not only as ways to keep us sexually sober, although that will always remain important, but as lights to guide us in everything we do.” *(Sex Addicts Anonymous, page 61)*

27. Can I see the importance of practicing the principles of the program beyond my desire to stay sober? Please describe.

“Practicing these principles in our lives means applying program principles at home, at work, and wherever else we gather with others for a common purpose.” *(Sex Addicts Anonymous, page 61)*

28. Am I willing, and have I been applying the principles of the program at home, at work, and wherever else I gather with others?

“What we gain in this program is a blueprint for full and successful living, whatever may come.” *(Sex Addicts Anonymous, page 61)*

29. Do I believe I hold in my hands the blueprint for successful living? If so, why?

30. **Having had a spiritual awakening as the result of these steps, have I tried to carry this message to other sex addicts and to practice these principles in my life? After a moment of reflection, I answer either yes or no.**

“We maintain our recovery by working a daily program, in the knowledge that although we can never be perfect, we can be happy today. We can live life on life’s terms, without having to change or suppress our feelings. Our serenity and sobriety grow as we continue to live according to spiritual principles. We enjoy the gifts that come from being honest and living a life of integrity. We ask for help when we need it, and we express our love and gratitude every day. We realize that everything we have been through helps us to be of service to others. We learn that the world is a much safer place than we had ever known before, because we are always in the care of a loving God.” *(Sex Addicts Anonymous, page 61)*

GUIDE TO WORK THE TWELVE TRADITIONS

As the Green Book says “At every level of our service structure we are guided by the Twelve Traditions of SAA, as adapted from the Twelve Traditions of Alcoholics Anonymous. Just as the Steps teach us the spiritual principles necessary for healthy individual recovery, the Traditions embody the spiritual principles necessary for the healthy functioning of our groups.” *(Sex Addicts Anonymous, page 76)*

This Tradition Guide is a document that has been written to help the Sex Addict to work the Twelve Traditions. Being a fundamental part of the functioning of the groups, it is critical to understand the spiritual principles behind these Traditions.

The Green Book expresses clearly that adhering our actions to these principles has a direct impact to the members in the Fellowship when it says, “Adhering to these principles safeguards our fellowship, thus protecting the recovery of each individual member” *(Sex Addicts Anonymous, page 76)*

Though these principles go far beyond and have an impact in the form we act within our personal relationships and society, the authors indicate this to use when they say “We have found that they also help us to act with integrity in our personal relationships and as responsible members of society.” *(Sex Addicts Anonymous, page 76)*

Answering the questions on this guide is not a goal in and of itself. These traditions provide us a guide to a different way of living, and it’s an ongoing practice.

We will be dedicating one chapter to each of the traditions, and we will be referring to excerpts of the Green Book as reference. **It is important, and we strongly encourage that before answering the questions for each Tradition, you read the entire Tradition from the Green Book preferably with a sponsor.**

Tradition One

I read Tradition One from the Green Book preferably with my sponsor before answering the questions.

"Our common welfare should come first; personal recovery depends upon SAA unity." (Sex Addicts Anonymous, page 78)

"Unity means that, as a group, we set our sights on the common needs of all recovering sex addicts, and this links us together across all languages and borders. Each member's recovery depends on the well-being of all." *(Sex Addicts Anonymous, page 78)*

1. Do I set my sight on the common needs of all recovering sex addicts? What does this mean to me?
2. How does each member's recovery depend on the well-being of all?

"As individuals, we have different ideas about how to meet that need, and this is healthy. Diversity of thought and opinion helps make our service work vital and creative." *(Sex Addicts Anonymous, page 78)*

3. Why is it healthy to have different ideas on how to meet the need for recovery? Do I have examples where this has happened to me?

"We keep in mind not only the welfare of those who are members of SAA today, but of all the sex addicts in the future who will come to our meetings hoping to find freedom." *(Sex Addicts Anonymous, page 78)*

4. Am I only thinking about the welfare of the members of SAA today or of all the sex addicts in the future who will come to our meetings?
5. Why is it important to think about future members?

"We cultivate tolerance and good will towards other members, holding the welfare of the group above our own personal preferences, desires, or opinions." *(Sex Addicts Anonymous, page 78)*

6. Do I practice tolerance and goodwill towards other members? What examples can I give?
7. How does placing my personal need ahead of the common need affect the group?

"A group that splinters or divides over conflicts puts all of us at risk." *(Sex Addicts Anonymous, page 78-79)*

8. Can I see how my actions could cause a group to splinter or divide over conflicts, do I see how this puts us all at risk?

"Our groups are strongest when we can solve or accept disagreements as they arise, continuing to carry the message of recovery with equal compassion for all." *(Sex Addicts Anonymous, page 79)*

9. Why is it important to solve disagreement as they arise? What examples do I have where I was able to solve disagreements promptly? Was I able to see the benefits of it?

Tradition Two

I read Tradition Two from the Green Book preferably with my sponsor before answering the questions.

"For our group purpose there is but one ultimate authority—a loving God as expressed in our group conscience. Our leaders are but trusted servants; they do not govern." (Sex Addicts Anonymous, page 79)

"This tradition also builds on the principle of humility: our best group decisions are guided by our reliance on a loving Higher Power, rather than on natural intelligence, special expertise, personal power, or skill at debate." *(Sex Addicts Anonymous, page 79)*

1. Why is humility necessary to achieve the best decision for the group? Have I been able to be humble? What examples can I give?
2. Can I see the difference between relying on my loving Higher Power rather than my own or other natural intelligence, special expertise, personal power, or skill at a debate?

"We discover that in SAA, no single member has authority over any other SAA member, but that God has ultimate authority over us all. *(Sex Addicts Anonymous, page 79)*

3. Do I see the value of not having authority on other people nor other people having authority over me?
4. Have I experienced God being the ultimate authority? If so, how?

"We all have opinions on group issues, but keeping a spiritual focus raises us above the personal level and shows our commitment to finding solutions that fulfill the group's needs rather than our personal desires." *(Sex Addicts Anonymous, page 79)*

5. What does it mean to keep a spiritual focus?
6. Why is it more important to fulfill the group's needs than our own?

"In the spirit of SAA unity, we strike a balance between supporting the group's decisions as our own, while continuing, as a group, to seek the will of our Higher Power. *(Sex Addicts Anonymous, page 79)*

7. Can I support the group decisions as if they were to be my own?
8. Even though a decision might have been made, can I see the importance to continue seeking the will of our Higher Power for the group?

"There is no one method used by groups to determine group conscience, but it is always wise to test our decisions against the Steps and the Traditions as we proceed." *(Sex Addicts Anonymous, page 80)*

9. Why would it be wise to test our decision against the Steps and the Traditions?

"We may, out of a genuine concern for the fellowship, want to take control of what happens in our groups and service committees. But with time and experience, we learn to trust the group conscience and to value the guidance we receive as a group more than our own power or wisdom." *(Sex Addicts Anonymous, page 80)*

10. How does wanting to take control of what happens in our groups be in conflict with the group conscience?
11. I'm willing to trust the group conscience?

"We trust that those we elect to positions of service will act according to the spiritual principles of our Steps and Traditions, be guided by group conscience, communicate accurate information to and from the group, and help carry the message of recovery to the best of their ability. Leadership in SAA means a commitment to serving the fellowship of SAA and promoting our common welfare." *(Sex Addicts Anonymous, page 80)*

12. What is my responsibility as a trusted servant?
13. What does leadership in SAA mean?

Tradition Three

I read Tradition Three from the Green Book preferably with my sponsor, before answering the questions.

"The only requirement for SAA membership is a desire to stop addictive sexual behavior." (Sex Addicts Anonymous, page 81)

"No one can judge whether or not another person is a sex addict, or make decisions about someone's fitness for membership in SAA." *(Sex Addicts Anonymous, page 81)*

1. What do I understand by someone's fitness for membership?

"Our motives for attending meetings may seem unclear at first, and many of us experience varying levels of desire and willingness over time." *(Sex Addicts Anonymous, page 81)*

2. Can I see how someone's desire and willingness can vary over time? Please describe.

"If we can look inside and honestly say that we have a problem with any addictive sexual behavior, then the help SAA has to offer is meant for us, too." *(Sex Addicts Anonymous, page 81)*

3. Can I see the different addictive sexual behaviors that vary from my own and how their differences are not a determinant of anyone's membership? If so, how?

"The SAA program is offered in the form of suggestions based on our collective experience, rather than as a requirement. There are no fees for membership, and addicts may always attend meetings, regardless of what stage of recovery we are in, or what progress or setbacks we've experienced in the program." *(Sex Addicts Anonymous, page 81)*

4. Why would I still be a member even if I did not follow the suggestions offered by the SAA program?
5. Why are fees not necessary for membership? Can I see how fees could negatively impact SAA?

"Although it has become customary for members to identify as sex addicts in meetings, it is not required that we do so." *(Sex Addicts Anonymous, page 81)*

6. Can I see how the requirement for membership is not linked to the way I introduce myself in meetings?

"For example, there are meetings for men, women, gays and lesbians, sexual anorexics, professionals, and those who have committed felonious behaviors. Such meetings are meant to allow those of us who attend them to speak more freely, to give us the opportunity to meet with others who may understand us better, or to better protect our anonymity." *(Sex Addicts Anonymous, page 81)*

7. What is the benefit on gearing the meetings towards a specific group within the fellowship?
8. Can I understand that my membership is not diminished by not being able to attend meetings that are for specific groups? Do I have any reservations?
9. What are the benefits of going to meetings that are open and diverse as possible?

Tradition Four

I read Tradition Four from the Green Book preferably with my sponsor, before answering the questions.

"Each group should be autonomous except in matters affecting other groups or SAA as a whole." (Sex Addicts Anonymous, page 82)

"Sex addicts start their own meetings, and the groups are self-governing… Autonomy goes hand in hand with self-respect and a new sense of freedom, as we take responsibility for our groups and the carrying of our message." *(Sex Addicts Anonymous, page 83)*

1. What is the benefit of having groups being self-governed?
2. Why is autonomy so important for Sex Addicts?

"No single type of meeting can meet the needs of every sex addict. Some addicts will be more receptive to certain kinds of meetings than others. By maintaining group autonomy, we ensure that our message is carried to as many sex addicts as possible." *(Sex Addicts Anonymous, page 83)*

3. Why is it important to allow different formats for meetings, and having the groups have the autonomy to decide which format to use?

"As long as we keep to the Steps and Traditions and do not affiliate with any other organization, we are free to experiment. Some of our ideas will prove effective, and others will not." *(Sex Addicts Anonymous, page 83)*

4. Why is it important to allow the group to make mistakes? Do I see the value of learning from them?

"Our meetings need to be identifiable as SAA meetings—clearly following and presenting the Steps and Traditions of SAA as written, bearing our name and no other, and offering hope to all who seek recovery from sexual addiction… Without this clarity, our primary purpose can easily become confused and entangled with other ideas, goals, or causes." *(Sex Addicts Anonymous, page 83)*

5. What are the benefits to follow and present the 12 Steps and 12 Traditions in SAA meetings?
6. Why would I not want my SAA meeting to be confused with any other idea goal or cause?

"In the spirit of unity, we also strive for constructive relations with other SAA groups, even if we have a very different format or approach. We do not try to control other groups, dictate to them, or blacklist them. If a group stresses its differences from other SAA groups rather than affirming its similarities, or doesn't provide information about other SAA groups or our International Service Organization, sex addicts will be denied access to the full range of help available in our fellowship." *(Sex Addicts Anonymous, page 84)*

7. How can I strive for constructive relations with other SAA groups?
8. Do I see why I would be jeopardizing the recovery of other sex addicts when I don't share the existence of other meetings solely because of my interpretation of what I believe should be the right format a meeting should follow?

"When we rent spaces in which to have our meetings, we are responsible for treating those places and their owners respectfully, by paying rent on time, maintaining order and cleanliness, and being considerate to neighbors, as well as by a proper demeanor in our communications with others… If a group makes a bad impression on non-SAA members, it reflects on the fellowship as a whole and may prevent sex addicts from finding us through referrals or word of mouth." *(Sex Addicts Anonymous, page 84)*

9. What is the danger of making a bad impression to the outside community?

Tradition Five

I read Tradition Five from the Green Book preferably with my sponsor before answering the questions.

"Each group has but one primary purpose—to carry its message to the sex addict who still suffers." (Sex Addicts Anonymous, page 84)

"Our groups are dedicated to serving sex addicts who seek recovery, and the purpose or goal of our service is to carry the SAA message: that freedom from addictive sexual behavior is possible through the Twelve Steps of SAA." *(Sex Addicts Anonymous, page 84)*

1. What is the primary purpose of SAA?
2. What is the SAA message?

"Tradition Five states that no other purpose can be greater than, or equal to, that of carrying the message of recovery." *(Sex Addicts Anonymous, page 84)*

3. Why is carrying the message the highest purpose?

"By sharing the solutions we have learned through working the SAA program, we keep both our recovery and our groups healthy… we do not make socializing our main purpose in coming together" *(Sex Addicts Anonymous, page 85)*

4. Why is it important to keep the groups and our recovery healthy, how can I contribute to achieving that?
5. If I am at a meeting and I have the choice between socializing and welcoming a Newcomer, which is more important and why?

"We make sure that SAA literature and meeting schedules are available." *(Sex Addicts Anonymous, page 85)*

6. What is the role that SAA literature and meeting schedules have?

"Keeping to our primary purpose also means avoiding carrying any message other than our own… As a group, however, we focus on the SAA message..." *(Sex Addicts Anonymous, page 85)*

7. In what ways can I help to keep our primary purpose upheld?
8. Can I see how carrying a different message other than the SAA message could be contrary to Tradition Five?

"We take care not to give newcomers the wrong impression of what we have to offer by mixing our message with other disciplines or approaches." *(Sex Addicts Anonymous, page 85)*

9. What would be an example of mixing the message even with good intentions? Can I see how this could have a negative impact on the Newcomer?

"There are bound to be disagreements among individuals about the best way to fulfill our primary purpose, some perhaps arising from personality conflicts or a desire for control… Our groups exist to help make recovery available to any sex addict seeking help. This purpose is central to everything we do as a fellowship." *(Sex Addicts Anonymous, page 85)*

10. What do we do if there are disagreements on how to best carry the SAA message?
11. Why do our groups exist?

Tradition Six

I read Tradition Six from the Green Book preferably with my sponsor before answering the questions.

"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." (Sex Addicts Anonymous, page 86)

"Part of our outreach efforts may involve cooperation with health care facilities, public agencies, treatment centers for addiction, or other groups and institutions… but if we become too closely identified with other organizations, our ability to carry the SAA message can be seriously damaged." *(Sex Addicts Anonymous, page 86)*

1. Why would it be beneficial to cooperate with other institutions?
2. What is the risk of becoming too closely identified with other organizations?

"There are many other groups, including other twelve-step fellowships, that present ideas about, or offer solutions to, sexual addiction or related issues. As individuals, we may or may not find these ideas and solutions helpful, but for SAA to make a public statement of support for any of these groups or organizations would constitute an endorsement." *(Sex Addicts Anonymous, page 86)*

3. Would endorsing other twelve-steps fellowships or other groups cause confusion in and outside of the fellowship? If so, what are the risks in doing so?
4. What would happen if SAA would be seen as lending its name or giving financial support to another organization, which due to unforeseen circumstances, received bad publicity?

"We need to remember that our purpose is not to make money, nor even to grow as an organization. SAA's growth and financial stability are only instruments helping us carry our message—they must always be secondary to that purpose, never ends in themselves" *(Sex Addicts Anonymous, page 86)*

5. Can I see how if I partner with another organization to grow faster and make money to carry the message to more sex addicts, it might actually have the opposite effect? How?

"When we apply notions of status, authority, and control to ourselves, either as individuals or groups, we risk being motivated to extend or increase this perceived power and prestige, at the expense of the humility and reliance on a Higher Power that is central to our program. Prestige also fosters differences among us, fracturing the unity on which our recovery depends." *(Sex Addicts Anonymous, page 87)*

6. Are there risks in being motivated to extend or increase any perceived power of prestige? If so, what are they?
7. What are the benefits of relying on our Higher Power?

"Of course we cannot avoid all problems, but by always keeping in mind that we are separate and distinct from other organizations and enterprises, and communicating only SAA's unique message, we stay on the simple path of service to our fellow sex addict." *(Sex Addicts Anonymous, page 87)*

8. How can we stay on the path of service to our fellow sex addicts?

Tradition Seven

I read Tradition Seven from the Green Book preferably with my sponsor before answering the questions.

"*Every SAA group ought to be fully self-supporting, declining outside contributions.*" (Sex Addicts Anonymous, page 87)

"The Seventh Tradition ensures that every SAA group takes full responsibility for its own needs and expenses… The Seventh Tradition also ensures that other influences or organizations, however well-meaning, never interfere with our primary purpose." *(Sex Addicts Anonymous, page 87-88)*

1. How can an SAA group take full responsibility for its own needs and expenses?
2. What would be the impact of accepting contributions from outside organizations?

"Experience has shown that if we are unable to fully support ourselves this way, it is better to lower our expenses than to rely on fundraising or other special events to sustain us. Once we have met our own basic needs, most groups pass any extra funds on to the local intergroup or the ISO, in support of coordinated services and outreach efforts." *(Sex Addicts Anonymous, page 88)*

3. What actions should we take if we are unable to support the current expenses we have in a group?
4. If we extra funds in the group, how can we distribute those funds?

"To be self-supporting, each group needs volunteers to perform basic functions, such as chairing the meeting, sponsoring newcomers, and answering the mail." *(Sex Addicts Anonymous, page 88)*

5. How can one help SAA to be self-supporting without contributing financially?

"Our experience has shown that not soliciting or accepting outside contributions encourages us to become better stewards of the group's resources… Many SAA groups choose not to accumulate extra money beyond what is necessary for ongoing expenses, annual projects, and a prudent reserve. Our needs are simple, and we should not lose sight of SAA's primary purpose as our foremost concern." *(Sex Addicts Anonymous, page 88)*

6. What does it mean to be a better steward of the group resources?
7. What are some reasons groups tend to accumulate only enough funds for basic expenses?

"A group works well when all members are encouraged to serve in line with their abilities and when service positions are regularly rotated among the group's members. We are fully self-supporting when we all take ownership of our common welfare, secure in the knowledge that even if certain members leave, the group will be strong enough to continue to carry its message." *(Sex Addicts Anonymous, page 88)*

8. If some sit back and some take on positions indefinitely, how would this work against the group being self-supporting?

Tradition Eight

I read Tradition Eight from the Green Book preferably with my sponsor before answering the questions.

"Sex Addicts Anonymous should remain forever nonprofessional, but our service centers may employ special workers." (Sex Addicts Anonymous, page 89)

"However, concerned and well-intentioned those outside SAA may be, the kind of help they can offer is different from the help we receive from one another in SAA. In carrying the message of recovery, we gratefully give what was so freely given to us." *(Sex Addicts Anonymous, page 89)*

1. How is the help from others outside of the program different from the help that another sex addict can provide?

"If SAA were to offer professional help, the essential nature of our meetings and our program would be altered beyond recognition. We would be divided into two groups: those who offer professional help, and those who receive the help, with the first group having an inevitably higher status than the other. If we charged a fee, only sex addicts who could afford the fee would be able to attend meetings. Our primary purpose could be compromised by budgetary and political considerations." *(Sex Addicts Anonymous, page 89)*

2. Should I charge to carry the SAA message? If not, why?
3. Which traditions would be impacted by doing a professional service out of SAA, and why?

"The Eighth Tradition draws a healthy distinction between the paid services we provide as part of our jobs, and the twelfth-step work we engage in as members of SAA." *(Sex Addicts Anonymous, page 89)*

4. What would be an example of a paid service a person could provide a part of a job that would be different from 12 Step work they would engage as a member of SAA?

"As our groups expand and coordinate their services, however, it may become necessary to hire professionals, in order to fulfill our service responsibilities." *(Sex Addicts Anonymous, page 90)*

5. What would be a situation in which hiring professional work would be useful for the fellowship? Can I see the value in this service?

"We may need to pay people to help us do this kind of service work, which often involves too much labor and time to be handled by volunteers alone. These "special workers" may or may not be SAA members. If they are members, the fact that they get paid for helping with service tasks does not affect their status as equal members of the fellowship." *(Sex Addicts Anonymous, page 90)*

6. What scenarios can I pay a member? Why would paying an SAA member not impact his equal status as a member?

"We may also need to seek professional advice on certain matters affecting SAA, from lawyers, insurance agents, accountants, or other experts in their fields. We practice humility when we recognize that we don't know everything and that there are cases in which we will need to ask for help from professionals." *(Sex Addicts Anonymous, page 90)*

7. Do I understand the need for professional advice? If so, what would be an example?
8. Why is it important to humbly recognize when we don't know something and that a professional service might useful?
9. How can this principle be applied along with Tradition Four?

Tradition Nine

I read Tradition Nine from the Green Book preferably with my sponsor before answering the questions.

"SAA, as such, ought never be organized, but we may create service boards or committees directly responsible to those they serve." (Sex Addicts Anonymous, page 90)

"Whatever structure we may choose to give to our meetings is guided solely by our need to facilitate recovery through the SAA program, and we are all equal members within the group. This informal approach is part of the reason our meetings are so effective. We keep everything as simple as possible, and this helps us focus on recovery." *(Sex Addicts Anonymous, page 90-91)*

1. What are the benefits of the structure we choose to give our meetings being guided solely by our need to facilitate recovery thru the SAA program?
2. What is the value of being all equal members?
3. Is it necessary to create complex structures and formats for meetings in an effort to help recovering sex addicts? Why or why not?

"Not being organized also means that there is no membership committee determining who is in or out, and no disciplinary committee punishing members for breaking the rules. In practical terms, no sex addict can stand in authority over any other sex addict." *(Sex Addicts Anonymous, page 91)*

4. What are the benefits of not having a membership committee? What other tradition(s) could be impacted?
5. What are the benefits of no sex addict having authority over another sex addict? What other tradition(s) could be impacted?

"In most other organizations, a manager, boss, or board has the ultimate power to enforce rules or sanction members. If we were to practice this type of organization within SAA, we can easily imagine the conflicts, rebellions, and resentments that would ensue." *(Sex Addicts Anonymous, page 91)*

6. Why would a structure similar to most organizations would not work in SAA?
7. What examples of conflicts, rebellions, or resentments can you see happening if SAA were to be run as other organizations?

"Of course, there are practical matters that need to be addressed if SAA is to function effectively." *(Sex Addicts Anonymous, page 91)*

8. What are some examples of things that would need to be addressed for SAA to function effectively?

"If we were to organize our groups to handle these services, the simplicity of the meetings would be compromised. The group's attention would have to be diverted to these practical necessities, taking precious time away from the real reason for meeting together— sharing our experience, strength, and hope with each other. For that reason, the groups create service boards or committees, which meet at a different time than the regular SAA meeting, to address these concerns and provide the needed services." *(Sex Addicts Anonymous, page 91)*

9. What would be impacted if our meetings centered around the services that are needed in the fellowship? What other tradition(s) could be impacted if our meetings centered around the services required to keep the fellowship functioning effectively? And how?

"For our boards and committees to remain accountable to those they serve, all their actions need to be directed by the groups. The service committees, therefore, consist of members who have been elected by their groups to represent them." *(Sex Addicts Anonymous, page 92)*

10. Why is it important for trusted servants to be held accountable to the groups they serve? What other tradition(s) are involved here?

“The fact that our service boards and committees are directly responsible to those they serve ensures that our service structure will not become a separate entity with its own interests, but will remain dependent on the groups, accountable to the members, and faithful to the message of SAA.” *(Sex Addicts Anonymous, page 92)*

11. What other tradition(s) could be impacted if our service structure did become a separate entity with its own interests?
12. What could I do if I see a board or a committee not in line with the 9th Tradition?

Tradition Ten

I read Tradition Ten from the Green Book preferably with my sponsor before answering the questions.

"Sex Addicts Anonymous has no opinion on outside issues; hence the SAA name ought never be drawn into public controversy." Sex Addicts Anonymous, page 92)

"When we carry our message, or present SAA to the public, that is the one subject on which we are qualified to provide information. Anything else is considered an 'outside issue.'" *(Sex Addicts Anonymous, page 92)*

1. Why is our message the only subject we are qualified to provide information on when we present SAA to the public?

"..if SAA took sides on an issue, it would obscure our basic message by associating our fellowship with that issue in the public mind." *(Sex Addicts Anonymous, page 92)*

2. What other tradition could be impacted if we associate our fellowship with an issue in the public mind?

"Negative public perception could also keep sex addicts away from our fellowship, out of the fear of being involved with a controversial organization." *(Sex Addicts Anonymous, page 93)*

3. Can I see how a controversial organization would be something people would avoid? Why?

"Not everyone who hears about our program will agree with the idea of sex addiction, or that this addiction is a disease. Others may argue with our spiritual orientation or the concept of powerlessness. When representing the SAA program to the public, we are careful not to engage in debate around these issues. Rather, we state that this is how our program works for us." *(Sex Addicts Anonymous, page 93)*

4. What value can I find in not arguing with other people's perceptions of sex addiction as a disease or the spiritual nature of our program?

"When carrying the message of SAA, we are inevitably asked our views on certain topics that are related to sex addiction, or seem to be." *(Sex Addicts Anonymous, page 93)*

5. Can I think of a topic that might seem to be related to Sex Addiction though distinct from the SAA message?

"SAA has no opinion on other twelve-step programs (for sexual addiction or in general), treatment centers, therapy and its various schools and methods, sexual abuse and its causes, the medical definitions of disease and recovery, sex crimes legislation or policy, or the sex scandals of public figures." *(Sex Addicts Anonymous, page 93)*

6. Why are other 12 step programs outside issues? What about therapy, sexual abuse, and its causes and other issues?

"The Tenth Tradition does not mean that as individuals we can't have or express opinions on outside issues. Our right to think and believe as we choose is absolute. However, we take care when making any pronouncements on outside issues within the SAA meeting itself, even if we have well-informed professional opinions or strongly held personal beliefs.

"Our experience has shown that it is best to keep these opinions to a minimum when sharing, and to always identify them as personal opinions rather than the opinion of the group." *(Sex Addicts Anonymous, page 93)*

7. How can you express an opinion on an outside issue without compromising Tradition 10?

Tradition Eleven

I read Tradition Eleven from the Green Book preferably with my sponsor before answering the questions.

"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." (Sex Addicts Anonymous, page 94)

"At the same time, we strive to protect the anonymity of our members. Our purpose is not to increase our membership, make broad claims about our effectiveness as a program, capitalize on celebrity endorsements, or otherwise promote our fellowship. Instead, we simply offer our program as an option for anyone who is suffering negative consequences from addictive sexual behavior and is looking for help." *(Sex Addicts Anonymous, page 94)*

1. What is the difference between attraction and promotion?
2. Why is it important that when communicating about SAA, we don't make broad claims about the effectiveness of the program?

"The principle of attraction means that we are letting people know that there is a way to recover from sex addiction that has worked for us, and that anyone who wants to stop addictive sexual behavior is welcome to try it. We can't say whether or not someone is a sex addict, and we don't tell people that they need recovery or should attend our meetings." *(Sex Addicts Anonymous, page 94)*

3. What is the risk of branding people as sex addicts?
4. Why is it important to only share that this is what worked for us and that people are welcome to try it without selling it as the solution?

"Attraction also means that we maintain our anonymity in order to keep the focus on SAA as a whole, rather than on any particular person who is representing us. If in our dealings with the press and media we put a lot of emphasis on the details of our personal stories, this tends to distract attention from our basic message of recovery and may involve us in outside issues or sensationalism." *(Sex Addicts Anonymous, page 95)*

5. What is the benefit to not focus too much on our story but rather focus on the program of SAA?

"If SAA becomes identified in the public mind with a particular individual, the credibility of our message would suffer if that person relapsed, or if some other negative behavior or event became associated with that person." *(Sex Addicts Anonymous, page 95)*

6. Why do we need to maintain personal anonymity?
7. What is the risk of relying on celebrities?

"Every aspect of outreach, whether it is establishing a phone line, mailing information to treatment centers and other facilities, or airing public service announcements on local stations, is a potential lifeline for the sex addict who may not know that recovery is available." *(Sex Addicts Anonymous, page 95)*

8. What is the purpose and reach of these different ways to do outreach such as phone lines, mailing information, and public service announcement on local stations? What other ways can you see outreach that can be done?
9. How could efforts to expand outreach enhance our effectiveness in relation to Tradition 5?

Tradition Twelve

I read Tradition Twelve from the Green Book preferably with my sponsor before answering the questions.

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

“This helps foster an atmosphere of freedom and safety in our groups, without the fear that our identities as sex addicts, or our personal stories, will be revealed to others without our permission. It also helps prevent gossip or other inappropriate talk within the fellowship.” *(Sex Addicts Anonymous, page 95)*

1. What would be the impact of not upholding anonymity in meetings?
2. What is the impact that gossip can have?

“On another level, to be anonymous is to have no name.” *(Sex Addicts Anonymous, page 95)*

3. What do you understand by not having a name?
4. What is the benefit of not standing out?

“Just as we learn to turn our will and our lives over to the care of a loving God in our recovery program, so as a fellowship we learn to carry the message of recovery through selfless service, always keeping in mind the suffering sex addicts who are desperately seeking help, rather than our individual desires or ambitions. In our groups and service committees, therefore, we strive to emphasize “we” and “our,” rather than “I” and “mine""*(Sex Addicts Anonymous, page 96)*

5. How can I recognize if I am acting on my individual desires or ambitions?
6. What is the value of using “we” and “our” on service commitments?

“Being in recovery doesn’t erase our personalities. On the contrary, most of us experience our personal qualities as becoming more special, colorful, and vibrant as we gain abstinence and grow spiritually, and our individual strengths help us to carry a message of hope.” *(Sex Addicts Anonymous, page 96)*

7. Do I see how my personality can grow in the program?

“But personalities are also prone to the influence of character defects, such as resentment, fear, envy, or the desire for control.” *(Sex Addicts Anonymous, page 96)*

8. Do I see how character defects can influence my personality?

“Our groups and service committees are founded on a stronger foundation than the will of individuals. The principles of our program, springing from our faith in a Higher Power and expressed in our Steps and Traditions, must guide us in our decisions if we are to carry our message effectively.” *(Sex Addicts Anonymous, page 96)*

9. Can I see how a foundation based on the strength of many is stronger than the foundation of the strength of one?
10. Why is it important to apply our assets to carry the SAA message effectively?

“Protected from the inevitable divisions and conflicts of our personalities, SAA is able to continue helping sex addicts find freedom and serenity.” *(Sex Addicts Anonymous, page 96)*

11. Will there be division and conflicts due to our personalities?
12. How is it important to be aware of my individual personality trades while carrying the message of SAA?