

[Preface to the Study Guide

There is evidence that alcoholism has been around since the beginning of recorded history. Noah gave good signs of possibly having a problem with alcohol after the Great Flood. He reportedly drank of the wine and passed out naked in his tent. But only twice in the history of mankind has there been a group of serious drinkers who figured a way to stay physically sober.

The first of these were the Washingtonians. They stayed away from drink by having meetings and telling their stories. They had no program to live by nor did they have a set of guidelines for the conduct of their Fellowship. As the result of these deficiencies, they lasted only a very short time. The life span of that Fellowship was approximately ten years -- from 1840 to somewhere around 1850.

The other group of alcoholics, successful in sobriety, is known as Alcoholics Anonymous. By God's grace and mercy, the Founders of this Fellowship were given a very practical Program of action which assures permanent emotional sobriety. They also learned, through success and failure, how to preserve the Fellowship which is vital to those suffering alcoholics not yet reached.

Our Founders learned from the mistakes of the Washingtonians and the alcoholics who had died, ignoring the mistakes of others who had failed. This book, *Alcoholics Anonymous*, was written to provide each of us with an opportunity to learn how to live and enjoy life and how we may protect the future of this Fellowship.

In this Text Book for permanent sobriety, we find the Twelve Steps of Alcoholics Anonymous, which assure a method of escaping death by drinking or permanent insanity for chronic alcoholics. We also are given the Twelve Traditions of Alcoholics Anonymous, which assure the unity, survival and growth of the Fellowship, so necessary for most alcoholics seeking a solution for their

problems.

Foreword to the Study Guide

The purpose of this Study Guide is to enable the student to understand the information the authors of the book, *Alcoholics Anonymous*, intended to impart to each of us based on their experience and knowledge of alcoholism and their Program of Recovery. It can be used by an individual or by a group. This Guide is intended to examine the content of virtually every sentence in the basic text of the Big Book.

The beginning of a paragraph is identified by the letter (P) preceding the number of the first question of that paragraph. Some sentences contain more than one important piece of information that we will want to consider. To indicate these sentences, the questions will be indented with the number of the question followed by a lower case letter (i.e. 8-a, 8-b, 8-c, etc.). The number of the

question is repeated to indicate that we are still in that one sentence.

The study begins with the “dust jacket.” The “dust jacket” is reversible. On one side is the title of the book and the other side is blank so persons wishing to maintain their anonymity can simply turn it over and re-cover the book in “plain white paper.”

The titled side also tells us what the book *Alcoholics Anonymous* is to members of the Alcoholics Anonymous Fellowship. In the lower right-hand corner it reads, “This is the Third Edition of the Big Book, the Basic Text for Alcoholics Anonymous.” A similar statement is made in the middle of the Fourth Edition dust cover. The “Basic Text” for any subject contains the experience and knowledge of the authors so that the student can establish a foundation of understanding in and of the subject. The authors of this Basic Text Book, *Alcoholics Anonymous*, present their experience and knowledge of the Problem - Alcoholism, the Solution - God, *as we understand Him*, and the Practical Program of Action they followed that will produce recovery from alcoholism (The Twelve Steps of Alcoholics Anonymous). They did such a perfect job that members of the Fellowship of Alcoholics Anonymous have been unable to improve the effectiveness of this book in the Second and Third Editions -- a remarkable truth considering that the first principal author had only four years of sobriety. The second principal author had three and one-half years. The rest of the authors had even less.

This book also contains the Twelve Traditions so very vital to the survival of the Fellowship. So long as our individual groups stay within the boundaries of the Twelve Traditions, the Fellowship of Alcoholics Anonymous will flourish.

Since the students and practitioners of this Text Book rarely, if ever, return to drinking, its true authorship must have been derived from a Higher Power. It has proved to provide a Solution to all our problems. This fact is demonstrated by the large number of Fellowships that have borrowed and adapted our Twelve Steps and Twelve Traditions to find a solution to their particular problems which have nothing to do with drinking.

It isn't enough to just have faith. We must also do good works to prove we have faith. Faith that doesn't show itself by good works is no faith at all; it is

dead and useless. This Book provides clear-cut directions on what we must do to have that faith. It does not fail.

Since Bill W. was so precise in the use of the English language in his authorship of this Book, it is a good idea to keep a dictionary nearby. For example, the real problem of the chronic alcoholic is the “insidious insanity” that leads to the first drink. According to Webster, circa 1936:

insidious - awaiting a chance to ensnare.

ensnare - to lure, entice or capture.

insanity - state of being insane, unsoundness of mind, derangement of mind esp. without recognition of one’s illness.

Preface to the Fourth Edition

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(P)

1. Which Edition is this one?

This is the fourth edition of the book “Alcoholics Anonymous.”

2-a. When was it first published?

The first edition appeared in April 1939,

2-b. How many copies went into circulation between the First and Second Editions?

and in the following sixteen years, more than 300,000 copies went into circulation.

3-a. When was the Second Edition published?

The second edition, published in 1955,

3-b. How many copies of the Second Edition were sold or distributed?

reached a total of more than 1,150,500 copies.

4-a. When was the Third Edition published?

The third edition, which came off the press in 1976,

4-b. How many copies were put into circulation?

Achieved a circulation of 11,698,000.

(P)

5-a. What has this book become?

Because this book has become the basic text for our Society

5-b. Why?

and has helped such large numbers of alcoholic men and women to recover,

5-c. Has there been a desire to make any changes in it?

there exists strong sentiment against any radical changes being made in it.

6. Have there been any significant changes in the first 164 pages?

Therefore, the first portion of this volume, describing the A.A. recovery program, has been left untouched in the course of revisions made for the second, third, and fourth editions.

7-a. What has been kept totally intact?

The section called "The Doctor's Opinion" has been left intact, Just as it was originally written in 1939

7-b. Dr. Silkworth was what to our society?

by the late Dr. William D. Silkworth, our Society's great medical benefactor.

(P)

8. What three things were added to the Second Edition?

The second edition added the appendices, the Twelve Traditions, and the directions for getting in touch with A.A.

9-a. What was the chief change to the Second Edition?

But the chief change was in the section of personal stories,

9-b. Why were these changes made?

which was expanded to reflect the Fellowship's growth.

10. What else is said about the Second Edition? (rest of paragraph)

"Bill's Story," "Doctor Bob's Nightmare," and one other personal history from the first edition were retained intact; new versions of two stories were written, with new titles; thirty completely new stories were added and the story section was divided into three parts, under the same headings that are used now.

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(P)

1. What part of the Big Book was left unchanged in the Third Edition?

In the third edition, Part I ("Pioneers of A.A.") was left unchanged.

2. What changes were made? (2 sentences)

Nine of the stories in Part II ("They Stopped in Time" were carried over from the second edition; eight new stories were added. In Part III ("They Lost Nearly All"), eight stories were retained; five new ones were added.

(P)

3-a. What has been added to the Fourth Edition?

This fourth edition includes the Twelve Concepts for World Service

3-b. What has been revised?

And revises the three sections of personal stories as follows.

4. How have the “Story Sections” been revised? (rest of paragraph)

One new story has been added to Part I, and two that originally appeared in Part III have been repositioned there; six stories have been deleted. Six of the stories in Part II have been carried over, eleven new ones have been added, and eleven taken out. Part III now includes twelve news stories; eight were removed in addition to the two that were transferred to Part I).

(P)

5-a. What is the nickname for the Basic Text, *Alcoholics Anonymous*?

All changes made over the years in the Big Book (A.A. members’ fond nickname for this volume)

5-b. Why have changes been made in the Big Book?

have had the same purpose; to represent the current membership of Alcoholics Anonymous more accurately,

5-c. And, hopefully, to accomplish what?

and thereby to reach more alcoholics.

6. What is our hope for a person with a drinking problem as he reads this book?

If you have a drinking problem, we hope that you may pause in reading one of the forty-two personal stories and think: “Yes, that happened to me”; or, more important, “Yes, I’ve felt like that”; or, most important, “Yes, I believe this program can work for me too.”

Foreword to the First Edition

(Page xiii)

(P)

1-a. Who authored this book?

We, OF Alcoholics Anonymous,

1-b. How many were there?

are more than one hundred men and women

1-c. What had happened to them?

who have recovered from a seemingly hopeless state of mind and body.

2. Why did they go to the trouble to write this book?

To show other alcoholics PRECISELY HOW WE HAVE RECOVERED is the main purpose of this book.

3. If we have a drinking problem and study this book, what else will we need?

For them, we hope these pages will prove so convincing that no further authentication will be necessary.

Comment: The only thing we might want other than this Basic Text would be a dictionary published as close to 1939 as possible. Bill was very precise in the use of the English Language as it was used in the New England area at that time. The definition of some of the words he used might give a better understanding of his writing.

4. What do we think can be accomplished by reading this book?

We think this account of our experiences will help everyone to better understand the alcoholic.

5. What is it that many do not comprehend?

Many do not comprehend that the alcoholic is a very sick person.

6. Do we believe this book is for alcoholics only?

And besides, we are sure that our way of living has its advantages for all.

Comment: It is very doubtful that Bill could have conceived that the Twelve Steps and Twelve Traditions would be adopted and adapted by over 200 Anonymous Fellowships, including SAA, in the years following the publication of this Text book.

(P)

7. Why was it important for the authors of this book to remain anonymous?

It is important that we remain anonymous because we are too few, at present to handle the overwhelming number of personal appeals which may result from this publication.

8. Were the authors of this book “bums”?

Being mostly business or professional folk, we could not well carry on our occupations in such an event.

Comment: Bill, Dr. Bob, Hank P. and the others anticipated they would be overwhelmed with inquiries once the Big Book hit the book stores. Of course, that didn't happen.

9. What is our alcoholic work?

We would like it understood that our alcoholic work is an avocation.

(P)

10-a. What are we told to do if we write or speak publicly?

When writing or speaking publicly about alcoholism, we urge each of our Fellowship to omit his personal name,

10-b. We are told to identify ourselves as what?

designating himself instead as “a member of Alcoholics Anonymous.”

(P)

11. Are we serious about anonymity at the level of the press?

Very earnestly we ask the press also, to observe this request, for otherwise we shall be greatly handicapped.

(P)

12. Are we an organization?

We are not an organization in the conventional sense of the word.

Note: Twelve Step Fellowships in the traditional sense are “upside-down” organizations. Refer to the Twelve Concepts of Service of Alcoholics Anonymous.

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1. How much does it cost for membership in A.A.?

There are no fees or dues whatsoever.

2. What is the only requirement for membership?

The only requirement for membership is an honest desire to stop drinking.

Comment: The word “honest” is missing in Tradition Three. We would have to suspect that word was omitted because by the time most alcoholics and sex addicts are ready to come to a Twelve Step Fellowship for help, they no longer have even a nodding acquaintance with honesty.

3-a. With whom are we affiliated?

We are not allied with any particular faith, sect or denomination,

3-b. Who or what are we against?

nor do we oppose anyone.

4. What is our single simple wish?

We simply wish to be helpful to those who are afflicted.

(P)

5. For those who read this book, who do we want to hear from?

We shall be interested to hear from those who are getting results from this book, particularly from those who have commenced work with other alcoholics.

6. What is it we really want to do?

We should like to be helpful to such cases.

(P)

7. Who else would we like to hear from?

Inquiry by scientific, medical, and religious societies will be welcomed.

Foreword to the Second Edition

(pp xv - xxi)

The “Foreword to Second Edition” provides a brief history of the first 20 years of Alcoholics Anonymous after its creation 1935. In this Foreword, Bill W. tells how, through Dr. Silkworth and the Oxford Group, he found a solution to his alcoholism. He tells how he was able to stay sober by trying to help other alcoholics. He recounts how his business venture in Akron failed and why he so desperately felt the need to find another alcoholic to talk with. This need led to his meeting with Dr. Bob, who had tried to find a way to stay sober but had failed completely. Their meeting led to the two of them believing they could stay sober if they worked together. From their combined efforts to protect their sobriety, by searching out and going to suffering alcoholics, came a fellowship of sober alcoholics from whom came the lifesaving Program of Alcoholics Anonymous, which is the content of this book.

They tell how they found the acceptance and endorsement of some of the leading citizens of our country. We learn of some of the favorable publicity this little group of sober alcoholics received from some very influential news sources which led to a rapid growth of the Fellowship.

We are given a glance at the recognition of some of the problems our Founders faced and how they successfully developed a set of guidelines for our conduct within our respective groups and within the Fellowship itself -- the Twelve Traditions of Alcoholics Anonymous.

We learn how successful those seeking help were when the only guide we had was this Big Book, the Basic Text for our Fellowship. It is very obvious that we are not doing nearly as well today because of the emphasis on “meetings” rather than the “Program”- (These are the steps we took, which are suggested as a program of recovery).

It concludes by telling us of the hope behind the writing of this Book.

(P)

1. From the First Edition to the publication of this Edition, what had taken place?

Since the original Foreword to this book was written in 1939, a wholesale miracle has taken place.

2. What was the hope of the earliest printing?

Our earliest printing voiced the hope “that every alcoholic who journeys will find the Fellowship of Alcoholics Anonymous at his destination.

3. Had this hope become a reality by 1955?

Already, “continues the early text ‘twos and threes and fives of us have sprung up in other countries.’”

(P)

4. How many years passed before the Second Edition was published?

Sixteen years have elapsed between our first printing of this book and the presentation in 1955 of our second edition

Historical Note: Up until 1953, this was A.A.s only book which discussed the Twelve Steps in detail. This is important to remember when we consider the success rates discussed on page xx. In 1953 A.A. published the Twelve Steps and Twelve Traditions of Alcoholics Anonymous. The 12 & 12 does not contain instructions for working the Twelve Steps and the Steps portion of the book is based on one man's experience working the Steps as instructed by the Big Book for 15 years. Whereas the Big Book contains instructions for the Steps and was authored by the entire fellowship at the time of its publication.

5-a. During that period of time, how many A.A. groups had formed?

In that brief space, Alcoholics Anonymous has mushroomed into nearly 6,000 groups

5-b. How many alcoholics had recovered?

whose membership is far above 150,000 recovered alcoholics.

6. How far had A.A. spread during these sixteen years? (4 sentences)

Groups are to be found in each of the United States and all the provinces of Canada. A.A. has flourishing communities in the British Isles, the Scandinavian countries, South Africa, South America, Mexico, Alaska, Australia and Hawaii. All told, promising beginnings have just been made in some 50 foreign countries and U.S. possessions. Some are just now taking shape in Asia.

7. What did many of A.A.s friends see ahead for our Fellowship?

Many of our friends encourage us by saying that this is but a beginning, only an augury of a much larger future ahead.

(P)

8-a. Where was the first group formed?

The spark that was to flare into the first A.A. group was struck at Akron, Ohio

8-b. When was the first group formed?

in June 1935

8-c. Who were the principals of the first group?

during a talk between a New York stockbroker and an Akron physician.

Historic Note: The stockbroker was Bill W. and the physician was Dr. Bob S.

9-a. How long had Bill W. been recovered?

Six months earlier

9-b. How had Bill W. been relieved of his drinking problem?

the broker had been relieved of his drink obsession by a sudden spiritual experience

9-c. What had preceded Bill's recovery?

following a meeting with an alcoholic friend

9-d. With whom had the friend (Ebby T.) been in contact?

who had been in contact with the Oxford Groups of that day.

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1-a. Who else had been very helpful to the Bill's recovery?

He had also been greatly helped by the late Dr. William D. Silkworth

1-b. What was Dr. Silkworth's specialty?

a New York specialist in alcoholism

1-c. How do we, as a Fellowship, feel about Dr. Silkworth?

who is now accounted no less than a medical saint by A.A. members

1-d. Where do we find his story?

and whose story of the early days of our Society appears in the next pages.

2. What vital piece of information did Bill W. learn from the doctor?

From this doctor, the broker had learned the grave nature of alcoholism.

3-a. Could Bill accept the tenets of the Oxford Groups?

Though he could not accept all the tenets of the Oxford Groups

3-b. What tenets could he accept?

he was convinced of the need for moral inventory, confession of personality defects, restitution to those harmed, helpfulness to others, and the necessity of belief in and dependence upon God.

Comment: Refer to page 292 Third Edition and page 263 Fourth Edition. These are the four tenets of the Oxford Groups put into action: Surrender, Confession, Restitution, and Service.

(P)

4-a. What had Bill done before going to Akron?

Prior to his journey to Akron, the broker had worked hard with many alcoholics

4-b. What theory was Bill testing?

on the theory that only an alcoholic could help an alcoholic

4-c. What were the results of his efforts?

but he had succeeded only in keeping sober himself.

5-a. What had happened to his business venture in Akron?

The broker had gone to Akron on a business venture which had collapsed

5-b. How did it affect him?

leaving him greatly in fear that he might start drinking again.

6. What did he realize?

He suddenly realized that in order to save himself he must carry his message to another alcoholic.

7. Who did he find as the result of his efforts?

That alcoholic turned out to be the Akron physician.

(P)

8-a. What had the doctor done to try to whip his drinking problem?

This physician had repeatedly tried spiritual means to resolve his alcoholic

dilemma

8-b. Had it worked?

but had failed.

9-a. What did Bill say Dr. Bob that had depth and weight?

But when the broker gave him Dr. Silkworth's description of alcoholism and its hopelessness

9-b. Did that information help Dr. Bob find his truth in Step One?

the physician began to pursue the spiritual remedy for his malady with a willingness he had never before been able to muster.

10. How successful was Dr. Bob at replicating what Bill said he had done?

He sobered, never to drink again up to the moment of his death in 1950.

11. Did this prove Bill's original theory?

This seemed to prove that one alcoholic could affect another as no nonalcoholic could.

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1. What other important fact did it prove?

It also indicated that strenuous work, one alcoholic with another, was vital to permanent recovery.

(P)

2. What did the two men then do?

Hence the two men set to work almost frantically upon alcoholics arriving in the ward of the Akron City Hospital.

3. What happened with their first case? (2 sentences)

Their very first case, a desperate one, recovered immediately and became A.A. number three. He never had another drink.

Historical Note: This was Bill Dodson.

4. Did they quit with that success?

This work at Akron continued through the summer of 1935.

5. Were they extremely successful with others?

There were many failures, but there was an occasional heartening success.

6-a. When did Bill return home?

When the broker returned to New York in the fall of 1935

6-b. What had happened that he and Dr. Bob were unaware of?

the first A.A. group had actually been formed, though no one realized it at the time.

Historical Note: In three months 3 alcoholics had successfully worked the Twelve Steps, between which there were several failures.

Comment: In some copies of the Big Book, the following paragraph is broken into two paragraphs. Where that is the case, the first paragraph begins as follows

“By late 1937, the number of members having substantial sobriety time behind them was sufficient to convince the membership that a new light had entered the dark world of the alcoholic.”

“A second small group had promptly taken shape at New York. And besides, there were scattered alcoholics who had picked up the basic ideas in Akron or New York and were trying to form A.A. groups in other cities.”

(P)

7-a. Where was the second A.A. group formed?

A second small group promptly took shape at New York,

7-b. When and where was the third group formed?

to be followed in 1937 with the start of a third at Cleveland.

8. Were groups being formed elsewhere?

Besides these, there were scattered alcoholics who had picked up the basic ideas in Akron or New York who were trying to form groups in other cities.

9. When did the sober alcoholics realize they had something really worthwhile?

By late 1937, the number of members having substantial sobriety time behind them was sufficient to convince the membership that a new light had entered the dark world of the alcoholic.

Historical Note: There had been other fellowships preceding AA that were occasionally successful at sobering up alcoholics. Among them were the Washingtonians, Oxford Groups, Salvation Army, and various and sundry temperance movements over the centuries. Their success rates were at best “iffy.” Twelve Step fellowships do not have a monopoly on God. We just have the most successful approach to practical spirituality in the history of addiction.

(P)

10. What did they believe it was time to do?

It was now time, the struggling groups thought, to place their message and unique experience before the world.

11. What did their determination produce?

This determination bore fruit in the spring of 1939 by the publication of this volume.

12. How many sober alcoholics were there at that time?

The membership had then reached about 100 men and women.

Historical Note: Just short of 4 years

13. Where did the name for the Fellowship come from?

The fledgling society, which had been nameless, now began to be called Alcoholics Anonymous, from the title of its own book.

14. Did they realize they had a new road ahead?

The flying-blind period ended and A.A. entered a new phase of its pioneering time.

(P)

15. What happened when this Book appeared?

With the appearance of the new book a great deal began to happen.

16-a. What noted clergyman reviewed the Book?

Dr. Harry Emerson Fosdick, the noted clergyman,

16-b. What did the noted clergyman think of this Book?

reviewed it with approval.

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1. What happened in the Fall of 1939?

In the fall of 1939 Fulton Oursler, then editor of *Liberty* printed a piece in his magazine, called "Alcoholics and God."

2-a. What results did that produce?

This brought a rush of 800 frantic inquiries

2-b. Where had Alcoholics Anonymous established an office?

into the little New York office which meanwhile had been established.

3-a. How many inquiries were answered?

Each inquiry was painstakingly answered,

3-b. How were they answered?

pamphlets and books were sent out.

4. How did the fellowship include these remote alcoholics?

Businessmen, traveling out of existing groups, were referred to these prospective newcomers.

5. What were the A.A.'s surprised to learn?

New groups started up and it was found, to the astonishment of everyone, that A.A.'s message could be transmitted in the mail as well as word of mouth.

6. How many alcoholics were on their way to recovery by the end of 1939?

By the end of 1939 it was estimated that 800 alcoholics were on their way to recovery.

Historical Note: 800 inquiries – 800 on their way to recovery. This was 9 months (+/-) after their last report of 100.

(P)

7. What happened in the spring of 1940?

In the spring of 1940, John D. Rockefeller, Jr. gave a dinner for many of his friends to which he invited A.A. members to tell their story.

8. What was the result of this dinner?

News of this got on the world wires; inquiries poured in again and many people went to the bookstores to get the book "Alcoholics Anonymous."

9. What was the estimated membership in March, 1941?

By March 1941 the membership had a shot up to 2,000.

Historical Note: 18 months since their last report of 900.

10-a. Who wrote an article about A.A. in March, 1941?

Then Jack Alexander wrote a feature article in the *Saturday Evening Post*.

10-b. What were the results of this article?

And placed such a compelling picture of A.A. before the general public that alcoholics in need of help really deluged us.

11. By the end of 1941, how many members were there?

By 1941, A.A. numbered 8,000 members.

Historical Note: This is 9 months after their previous report of 2000.

12. Was Alcoholics Anonymous now a recognized entity? (2 sentences)

The mushrooming process was in full swing. A.A. had become a national institution.

(P)

13. What period did A.A. then enter?

Our Society then entered a fearsome and exciting adolescent period.

14. What was the question that was later answered by our First Tradition?

The test that it faced was this: Could these large numbers of erstwhile erratic alcoholics successfully meet and work together?

15. What question gave rise to our Second, Sixth, Seventh and Ninth Traditions?

Would there be quarrels over membership, leadership and money?

16. What question called for our Eighth and Twelfth Traditions?

Would there be strivings for power and prestige?

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1. Was unity a great concern of early A.A.?

Would there be schisms which would split A.A. apart?

2. Were these concerns valid?

Soon A.A. was beset by these very problems on every side and in every group.

3. What conviction came from this period?

But out of this frightening and at first disrupting experience the conviction grew that A.A.'s had to hang together or die separately.

4. What did they realize they must do?

We had to unify our Fellowship or pass off the scene.

(P)

5. What did the principles, for which they were searching, produce? (Read the entire paragraph.)

As we discovered the principles by which the individual alcoholic could live, so we had to evolve principles by which A.A. groups and A.A. as a whole could survive and function effectively. It was thought that no alcoholic man or woman could be excluded from our Society; that our leaders might serve but never govern; that each group was to be autonomous and there was to be no professional class of therapy. There were to be no fees or dues; our expenses were to be met by our own voluntary contributions. There was to be the least possible organization, even in our service centers. Our public relations were to be based upon attraction rather than promotion. It was decided that all members ought to be anonymous at the level of press, radio, TV and films. And in no circumstances should we give endorsements, make alliances, or enter public controversies.

(P)

6. Where in this book do we find these lifesaving principles?

This was to be the substance of A.A.'s Twelve Traditions, which are stated in full on page 564 of this book.

7-a. Did these prove to be laws?

Though none of these principles had the force of rules or laws,

7-b. Did the Fellowship approve of them?

they had become so widely accepted by 1950 that they were confirmed by the first International Conference held in Cleveland.

8. What is one of our greatest assets?

Today the remarkable unity of A.A. is one of the greatest assets that our Society has.

(P)

9-a. What was happening as we were learning how to overcome our internal difficulties?

While the internal difficulties of our adolescent period were being ironed out,

9-b. Did the public come to accept A.A.?

public acceptance of A.A. grew by leaps and bounds.

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1. What were the two main reasons for public acceptance?

For this were two principal reasons: the large number of recoveries, and reunited homes.

2. Were people impressed?

These made their impressions everywhere.

3. As a general statement, what percentage of alcoholics who were willing to try

the Program actually found sobriety?

Of alcoholics who came to A.A. and really tried, 50% got sober and at once stayed that way; 25% sobered up after some relapses, and among the remainder, those who stayed on with A.A. showed improvement.

Rhetorical Question: Are we seeing that level of success today?

Answer: Fellowship wide, A.A. is seeing only a 5% success rate according to statistics from Box 459, Dallas Intergroup of A.A., and Houston Intergroup of A.A.

Rhetorical Question: Why not?

4. What did thousands of alcoholics do?

Other thousands came to a few A.A. meetings and at first decided they didn't want the program.

5. What did great numbers of these folks finally do?

But great numbers if these - about two out of three - began to return as time passed.

(P)

6. What was another reason for the acceptance of A.A.?

Another reason for the wide acceptance of A.A. was the ministration of friends - friends in medicine, religion, and the press, together with innumerable others who became our able and persistent advocates.

7. Was this support important to the early growth of A.A.?

Without such support, A.A. could have made only the slowest progress.

8. Where can we find some of the recommendations made by early supporters of A.A.?

Some of the recommendations of A.A.'s early medical and religious friends will be found further on in this book.

(P)

9. Are Twelve Step Fellowships a religious movement?

Alcoholics Anonymous is not a religious organization.

10-a. Do Twelve Step Fellowships have a particular point of view?

Neither does A.A. take any particular medical point of view,

10-b. With which two professional fields do Twelve Step Fellowships cooperate?

though we cooperate widely with men of medicine as well as with men of religion.

(P)

11. Is sex addiction more prevalent in particular segments of society, origins, cultures, etc.?

Alcohol being no respecter of persons, we are an accurate cross section of America, and in distant lands, the same democratic evening-up process is now going on.

12. What religious affiliations find Twelve Step Fellowships acceptable?

By personal religious affiliations, we include Catholics, Protestants, Jews, Hindus, and a sprinkling of Moslems and Buddhists.

13. Do women make up a reasonable percentage of the A.A. membership?

More than 15% of us are women.

(P)

14. At what rate is A.A. growing?

At present, our membership is pyramiding at the rate of about twenty per cent per year.

Comment: Here, we will find discrepancies ranging from 7 - 20%

1. Has A.A. made a significant impact on the many alcoholics in our world?

So far, upon the total problem of several million actual and potential alcoholics in the world, we have made only a scratch.

2. Does A.A. hope, someday, to completely solve the alcoholic problem?

In all probability, we shall never be able to touch more than a fair fraction of the alcoholic problem in all its ramifications.

3. Does A.A. claim to have the only solution for alcoholism?

Upon therapy for the alcoholic himself, we surely have no monopoly.

4-a. What is the “great hope” of Alcoholics Anonymous?

Yet it is our great hope that all those who have yet found no answer

4-b. Where is this hope to be found?

may begin to find one in the pages of this book

4-c. They will then do what?

and will presently join us on the high road to a new freedom.

Foreword to the Third Edition

(Page xxii)

(P)

1-a. When was the Third Edition first printed?

By March 1976, when this edition went to the printer,

1-b. How many members were estimated?

the total worldwide membership of Alcoholics Anonymous was conservatively estimated at more than 1,000,000,

1-c. How many groups were estimated?

with almost 28,000 groups meeting in over 90 countries.

(P)

2. Was A.A. reaching more and a wider range of alcoholics?

Surveys of groups in the United States and Canada indicate that A.A. is reaching out, not only to more and more people, but to a wider and wider range.

3. Was the number of women members increasing?

Women now make up more than one-fourth of the membership; among newer members, the proportion is nearly one-third.

4. Was A.A. reaching younger alcoholics?

Seven percent of the A.A.'s surveyed are less than 30 years of age — among

them, many in their teens.

(P)

5. Was A.A. finding that the Program was effective for all alcoholics, regardless of anything and everything?

The basic principles of the A.A. program, it appears, hold good for individuals with many different lifestyles, just as the program brought recovery in those different nationalities.

6. Was the Program of A.A. finding its way into distant lands and being translated into different languages?

The Twelve Steps that summarize the program may be called *los Doce Pasos* in one country, *les Douze Estapes* in another, but they trace exactly the same path to recovery that was blazed by the earliest members of Alcoholics Anonymous.

(P)

7. Has the growth of the Fellowship changed the simplicity of the Program?

In spite of the great increase in size and the span of this Fellowship, at its core it remains simple and personal.

8. What is the Program of Alcoholics Anonymous really about?

Each day, somewhere in the world, recovery begins when one alcoholic talks with another alcoholic, sharing experience, strength, and hope.

The Doctor's Opinion

The “Doctor’s Opinion” was written by William D. Silkworth, M.D. To many recovered alcoholics, this section of the Big Book is considered to be the most important as it describes alcoholism in terms that make sense to the real alcoholic. From this description, the alcoholic learns the exact nature of the disease of alcoholism and how hopeless this condition of mind and body seems to be. We are told why we are unable to control the amount we drink once we have taken the first few drinks. But more important, we are told why it is that we cannot manage our decision to not take the first drink once we have made a firm decision, pledge, vow, promise, etc. to never drink again.

He also expresses his belief, based on his observations, in the effectiveness of the Program of Alcoholics Anonymous as a method of assuring the essential entire psychic change which he believed to be the only solution for the seemingly hopeless state of mind and body.

Dr. Silkworth was trained in Neurology and lost his practice as the result of the stock market “crash” of 1929. He met Charlie Townes who was in search of a physician to direct his hospital, Townes Hospital, which specialized in the treatment of alcoholics and drug addicts. Dr. Silkworth accepted the position for a stipend of \$40.00 a week. His plans were to re-enter private practice when he could afford to do so, but the time never came. He devoted his entire career to a practice of helping alcoholics. Many thousands of alcoholics were directed to Alcoholics Anonymous because of his faith in our way of life.

Without Dr. Silkworth’s opinion of alcoholism, Alcoholics Anonymous would not have happened. It is only when we clearly understand a problem that we may be able to find a solution. Bill W. understood the hopelessness of his alcoholism from Dr. Silkworth’s opinion. Dr. Bob understood the hopelessness of his alcoholism after Bill W. explained Dr. Silkworth’s opinion to him.

If an alcoholic really wants to stop drinking for good and all, he must fully concede to his innermost self that he has a hopeless condition of mind, body and spirit. This is the first step in recovery and the “Doctor’s Opinion” gives us the knowledge necessary to surrender to that truth.

Very simply, from this section of the Big Book, we learn why it is that the real alcoholic has a body that can never get enough alcohol and a mind that will not let the alcoholic leave it alone.

Note: The FOREWORD TO FOURTH EDITION advanced the page numbers for THE DOCTOR’S OPINION by two (2) and will be so noted.

Third (Page xxiii) - Fourth (Page xxv)

(P)

1. What do we of Alcoholics Anonymous believe about this book?

WE OF Alcoholics Anonymous believe that the reader will be interested in the medical estimate of the plan of recovery described in this book.

2. What is the source of some of the convincing testimony in this book?

Convincing testimony must surely come from medical men who have had experience with the sufferings of our members and have witnessed our return to health.

3-a. Who gave Alcoholics Anonymous this “opinion” of alcoholism?

A well-known doctor,

3-b. What was his position?

chief physician at a nationally prominent hospital specializing in alcoholic and drug addiction, gave Alcoholics Anonymous this letter:

Historical Note: Charles B. Townes Hospital.

(P)

4. What was Dr. Silkworth's specialty?

I have specialized in the treatment of alcoholism for many years.

(P)

5. How did Dr. Silkworth describe the patient (Bill W.) he attended in 1934?

In late 1934 I attended a patient who, though he had been a competent businessman of good earning capacity, was an alcoholic of a type I had come to regard as hopeless.

(P)

6. What happened during Bill's third course of treatment?

In the course of his third treatment he acquired certain ideas concerning a possible means of recovery.

Historic note: Bill did not meet Dr. Silkworth his first trip to Towns Hospital. His second visit was his first meeting with the good Doctor.

7. As part of Bill's recovery, what did he try to impress upon other alcoholics?

As part of his rehabilitation he commenced to present his conceptions to other alcoholics, impressing upon them that they do likewise with still others.

Comment: For those who claim there are no "musts" in Alcoholics Anonymous, this is the first "must" in our Basic Text.

8. His work was the basis for what?

This has become the basis of a rapidly growing fellowship of these men and their families.

9. How many did Dr. Silkworth say had recovered by 1939?

This man and over one hundred others appear to have recovered.

(P)

10. How many did Dr. Silkworth know from his personal experience?

I personally know scores of cases who were of the type with whom other methods had failed completely.

11. Why do these facts seem to be of extreme medical importance?

These facts appear to be of extreme medical importance; because of the extraordinary possibilities of rapid growth inherent in this group they may mark a new epoch in the annals of alcoholism.

Third (Page xxiv) - Fourth (Page xxvi)

1. Did Dr. Silkworth believe this Program would work for many others?

These men may well have a remedy for thousands of such situations.

(P)

2. Did Dr. Silkworth have complete confidence in recovered alcoholics?

You may rely absolutely on anything they say about themselves.

Very truly yours,

William D. Silkworth, M.D.

Comment: This is truly a remarkable comment from a Doctor who believed in Bill and his dedication to our Program of Recovery. Dr. Silkworth put his reputation on the line for alcoholics like us. This is one instance where we see the Hand of Fate at work.

(P)

3. What did the authors of this Book request of Dr. Silkworth?

The physician who, at our request, gave us this letter, has been kind enough to enlarge upon his views in another statement which follows.

4. In Dr. Silkworth's enlarged statement, what fact does he confirm that suffering alcoholics must believe?

In this statement he confirms what we who have suffered alcoholic torture must believe-that the body of the alcoholic is quite as abnormal as his mind.

5. What didn't satisfy us?

It did not satisfy us to be told that we could not control our drinking just because we were maladjusted to life, that we were in full flight from reality, or were outright mental defectives.

6. Was there any truth in them?

These things were true to some extent, in fact, to a considerable extent with some of us.

7. Of what are we sure?

But we are sure that our bodies were sickened as well.

8. What must be included to make the picture of alcoholism a complete one?

In our belief, any picture of the alcoholic which leaves out this physical factor is incomplete.

(P)

9. Which part of the doctor's theory is of interest to alcoholics?

The doctor's theory that we have an allergy to alcohol interests us.

10. Is our opinion considered valuable?

As laymen, our opinion as to its soundness may, of course, mean little.

11. As ex-problem drinkers, what of his theory interests us?

But as ex-problem drinkers, we can say that his explanation makes good sense.

Comment: And if it didn't make sense to us, his opinion would be worthless

12. What does it do for us?

It explains many things for which we cannot otherwise account.

Rhetorical Question: How about an answer to why it is when we decide to limit ourselves, we can never get enough? And how about why it is when we have sworn off for good and all, we can't manage our most sincere decision to stay stopped?

(P)

13. Do we favor hospitalization for the very sick alcoholics?

Though we work out our solution on the spiritual as well as an altruistic plane, we favor hospitalization for the alcoholic who is very jittery or befogged.

14. What is often necessary before we can begin to work with a person?

More often than not, it is imperative that a man's brain be cleared before he is approached, as he has then a better chance of understanding and accepting what we have to offer.

Historic Note: Dr. Bob had his own recipe for sobering up. It consisted of a can of stewed tomatoes, Karo syrup and sauerkraut juice. That would make an alcoholic puke big time.

(P)

1. Who should be interested in what is contained in this book?

The subject presented in this book seems to me to be of paramount importance to those afflicted with alcoholic addiction.

(P)

2-a. What was Dr. Silkworth's position?

I say this after many years' experience as Medical Director of one of the oldest hospitals in the country

2-b. His hospital specialized in what?

treating alcoholic and drug addiction.

(P)

3. Did Dr. Silkworth believe the material in this book was of sufficient substance to warrant his contribution?

There was, therefore, a sense of real satisfaction when I was asked to contribute a few words on a subject which is covered in such masterly detail in these pages.

(P)

4. What did Dr. Silkworth say that doctors believed to be of importance to alcoholics?

We doctors have realized for a long time that some form of moral psychology was of urgent importance to alcoholics, but its application presented difficulties beyond our conception.

5. With everything the medical profession had going for them, what were the doctors

not equipped to do?

What with our ultra-modern standards, our scientific approach to everything, we are perhaps not well equipped to apply the powers of good that lie outside our synthetic knowledge.

Question - Did he believe that the medical profession had the ability to really help the real alcoholic?

Answer - Your observation from the preceding 2 sentences: No, of course not.

(P)

6. What was it that one of the leading contributors (Bill W.) of this book wanted to do with the ideas he had acquired?

Many years ago one of the leading contributors to this book came under our care in this hospital and while here he acquired some ideas which he put into practical application at once.

(P)

7-a. What privilege did Bill request of Dr. Silkworth?

Later, he requested the privilege of being allowed to tell his story to other patients here, and

7-b. Was Dr. Silkworth really supportive of the deal?

with some misgiving, we consented

Comment: If you would like to see how little this attitude has changed over the years since Bill was doing Twelfth Step work, walk up to the Information Desk of your local hospitals and tell them you are an alcoholic and would like to visit some of their patients.

8. How did he feel about the cases that he reviewed after Bill W. did his thing?

The cases we have followed through have been most interesting; in fact, many of them are amazing.

9. How did Dr. Silkworth view recovered alcoholics?

The unselfishness of these men as we have come to know them, the entire absence of profit motive, and their community spirit, is indeed inspiring to one who has labored long and wearily in this alcoholic field.

10. What do recovered sex addicts believe in?

They believe in themselves, and still more in the Power which pulls chronic alcoholics back from the gates of death.

Comment: On this page, Dr. Silkworth mentions “moral psychology,” followed by “powers of good” and finally “Power”. He recognized our need for a Higher Power and expressed his acceptance of this fact in the foregoing fashion.

(P)

11. Did Dr. Silkworth believe that hospitalization for the sick alcoholic is appropriate?

Of course an alcoholic ought to be freed from his physical craving for liquor, and this often requires a definite hospital procedure, before psychological measures can be of maximum benefit.

Third (Page xxvi) – Fourth (Page xxviii)

(P)

1-a. What did Dr. Silkworth believe to be the cause of the sex addicts out-of-control acting out or sprees (powerlessness)?

We believe, and so suggested a few years ago, that the action of alcohol on these chronic alcoholics is a manifestation of an allergy;

1-b. Does this phenomenon exist with normal people?

that the phenomenon of craving is limited to this class and never occurs in the average temperate drinker.

Comment: Powerless over the body due to the allergy is the first half of Step One. "Admitted we were powerless over our addiction...."

2-a. How much alcohol can a real alcoholic safely use?

These allergic types can never safely use alcohol in any form at all;

Comment: True addictions are permanent. We will carry it to our grave, hopefully sober.

2-b. Once the sex addict has passed into the hopeless state, what happens?

and once having formed the habit and found they cannot break it, once having lost their self-confidence, their reliance upon things human, their problems pile up on them and become astonishingly difficult to solve.

(P)

3. Can emotional pleading help an sex addict see the truth?

Frothy emotional appeal seldom suffices.

Comment: Frothy emotional appeal makes us feel guilty so we go act out a little to feel better.

4. What type of message can help a sex addict?

The message which can interest and hold these alcoholic people must have depth and weight.

5-a. In what must the sex addict's ideals be grounded?

In nearly all cases, their ideals must be grounded in a power greater than themselves,

5-b. Since sex addiction destroys lives, what can happen if our ideals ARE grounded in a Higher Power?

if they are to re-create their lives.

(P)

6. What would cause psychiatrists to accept and recommend the Twelve Step Program?

If any feel that as psychiatrists directing a hospital for alcoholics we appear somewhat sentimental, let them stand with us a while on the firing line, see the tragedies, the despairing wives, the little children; let the solving of these problems become a part of their daily work, and even of their sleeping moments, and the most cynical will not wonder that we have accepted and encouraged this movement.

7. What did Dr. Silkworth believe could do a more effective job in helping alcoholics?

We feel, after many years of experience, that we have found nothing which has contributed more to the rehabilitation of these men than the altruistic movement now growing up among them.

(P)

8. Why do sex addict men and women act out?

Men and women drink essentially because they like the effect produced by alcohol.

Comment: If you will go to pages 83 & 84, and put the words, "When I had a few drinks" in front of the Ninth Step Promises, you may be able to recognize the effect the alcoholic gets from the first few drinks.

9-a. Does the sex addict understand why he acts out?

The sensation is so elusive that,

9-b. Does acting out cause problems or injuries as Dr. Silkworth terms them?

while they admit it is injurious

9-c. What is the real problem with the sex addict?

they cannot after a time differentiate the true from the false.

Comment: This is a rather unusual way of saying we can never again rely on our mind to keep us from starting to act out.

10. What is normal to the sex addict?

To them, their alcoholic life seems the only normal one.

Comment:: Those who don't go on sprees the way we do must have something wrong with them. We think they are the abnormal ones.

11-a. In the absence of addictive sexual behavior, how does the sex addict feel?

They are restless, irritable and discontented,

11-b. What can they experience from acting out a little bit?

unless they can again experience the sense of ease and comfort which comes at once by taking a few drinks-

11-c. What effect do sex addicts see others experience when they engage in the same behaviors?

drinks which they see others taking with impunity.

Third (xxvii) – Fourth (Page xxix)

1-a. What happens after the sex addict succumbs to that desire to act out again?

After they have succumbed to the desire again, as so many do, and the phenomenon of craving develops

1-b. What is the result of beginning to engage in addictive sexual behavior?

they pass through the well-known stages of a spree

1-c. How does the sex addict feel afterward?

emerging remorseful,

1-d. What is the national anthem (resolution) of every sex addict?

with a firm resolution not to drink again.

2-a. How well does the sex addict manage the resolution to never restart their selfish sexual behavior (**unmanageability**)?

This is repeated over and over

2-b. To be successful in sobriety, what must the sex addict experience?

and unless this person can experience an entire psychic change there is very little hope of his recovery.

Comment: This is the lethal aspect of sex addiction, our inability to manage our most sincere desire to never start acting out again. Until we can accept this truth in our heart of hearts, our chances of living sober are out of reach. This is the second half of Step One; the unmanageability. As chronic sex addicts, we are powerless over our body and powerless over our mind where selfish sex is concerned. Whatever else we may be powerless over has nothing to do with our requirement for membership in Sex Addicts Anonymous.

(P)

3-a. Once a sex addict has experienced an “entire psychic change,” what happens?

On the other hand-and strange as this may seem to those who do not understand-once a psychic change has occurred, the very same person who seemed doomed, who had so many problems he despaired of ever solving them, suddenly finds himself easily able

to control his desire for alcohol,

3-b. What is necessary for this to happen?

the only effort necessary being that required to follow a few simple rules.

Rhetorical Question: Could the “few simple rules” be the Twelve Steps of Sex Addicts Anonymous?

(P)

4. What was the plea of Dr. Silkworth's hopeless patients?

Men have cried out to me in sincere and despairing appeal: "Doctor, I cannot go on like this! I have everything to live for! I must stop, but I cannot! You must help me!"

(P)

5. Do doctors, if they are honest with themselves, feel adequate in dealing with sex addicts?

Faced with this problem, if a doctor is honest with himself, he must sometimes feel his own inadequacy.

Comment: Alcoholics & addicts are not the only ones who play God. Three doctors are quoted in this book. All of them have one thing in common: They have admitted they were powerless over the alcoholism of others. It is theorized that this is what is meant when this book refers to a “good doctor. Al-Anon is for anyone who cares for an alcoholic. The same should be true of sex addiction and Co-SA.

6. What is it when the doctor gives all that is in him?

Although he gives all that is in him, it often is not enough.

7. What can human power **not** do?

One feels that something more than human power is needed to produce the essential psychic change.

8-a. Can psychiatric efforts help someone physically addicted to sex?

Though the aggregate of recoveries resulting from psychiatric effort is considerable,

8-b. Have medicine and psychiatry made much progress in treating chronic sex addicts?

we physicians must admit we have made little impression upon the problem as a whole.

9. Do real (chronic) sex addicts respond to ordinary psychological treatment?

Many types do not respond to the ordinary psychological approach.

(P)

10. Did Dr. Silkworth believe that a real alcoholic (sex addict) could recover by mental control?

I do not hold with those who believe that alcoholism is entirely a problem of mental control.

Note: This is followed by the “unmanageability” and the “powerlessness.”

11. In his example, was the alcoholic having a bad time?

I have had many men who had, for example, worked a period of months on some problem or business deal which was to be settled on a certain date, favorably to them.

12-a. What insane act did he carry out?

They took a drink a day or so prior to the date,

Rhetorical Question: Does this demonstrate “unmanageability?”

12-b. As the result of taking the drink, what happened?

and then the phenomenon of craving at once became paramount to all other interests so that the important appointment was not met.

Rhetorical Question: Does this demonstrate the "powerlessness?"

Third (xxviii) – Fourth (Page xxx)

1. Do real (chronic) sex addicts act out to escape?

These men were not drinking to escape; they were drinking to overcome a craving beyond their mental control.

(P)

2. To what lengths to some real (chronic) sex addicts go to stop on their own power?

There are many situations which arise out of the phenomenon of craving which cause men to make the supreme sacrifice rather than continue to fight.

(P)

3. Is it easy to classify alcoholics?

The classification of alcoholics seems most difficult, and in much detail is out side the scope of this book.

Question: How many types does Dr. Silkworth mention? Identify them.

4. Type One? (3 sentences)

There are, of course, the psychopaths who are emotionally unstable. We are all familiar with this type. They are always "going on the wagon for keeps." They are over-remorseful and make many resolutions, but never a decision.

(P)

5. Type Two? (3 sentences)

There is the type of man who is unwilling to admit that he cannot take a drink. He plans various ways of drinking. He changes his brand or his environment.

6. Type Three?

There is the type who always believes that after being entirely free from alcohol for a period of time he can take a drink without danger.

7. Type Four?

There is the manic-depressive type, who is, perhaps, the least understood by his friends, and about whom a whole chapter could be written.

(P)

8. Type Five? (2 sentences)

Then there are types entirely normal in every respect except in the effect alcohol has upon them. They are often able, intelligent, friendly people.

Note: Isn't this the most common type of alcoholic? The idea of the "addictive personality" is destroyed here and other places in this Text.

(P)

9-a. Are there even more types?

All these, and many others, (personalities)

9-b. What is the common denominator of each and every type?

have one symptom in common: they cannot start drinking without developing the phenomenon of craving.

10. What is the one thing that sets chronic sex addicts apart from all other people?

This phenomenon, as we have suggested, may be the manifestation of an allergy which differentiates these people, and sets them apart as a distinct entity.

11. Which treatment program has been successful in treating sex addicts?

It has never been, by any treatment with which we are familiar, permanently eradicated.

12. What is the only relief from sex addiction?

The only relief we have to suggest is entire abstinence.

Comment: If the sex addict never starts his/her selfish sexual behavior, he will not end up on another spree.

(P)

14. In spite of all the attention paid to alcoholism, what is the general consensus of physicians regarding alcoholics? (2 sentences)

This immediately precipitates us into a seething cauldron of debate. Much has been written pro and con, but among physicians, the general opinion seems to be that most chronic alcoholics are doomed.

Third (xxix) – Fourth (Page xxxi)

(P)

1. How does Dr. Silkworth demonstrate the Solution to chronic alcoholism? (2 sentences)

What is the solution? Perhaps I can best answer this by relating one of my experiences.

2. What was the Solution to the first alcoholic's dilemma? (Note: Please read the entire paragraph.)

About one year prior to this experience a man was brought in to be treated for chronic alcoholism. He had but partially recovered from a gastric hemorrhage and seemed to be a case of pathological mental deterioration. He had lost everything worthwhile in life and was only living, one might say, to drink. He frankly admitted and believed that for him

there was no hope. Following the elimination of alcohol, there was found to be no permanent brain injury. He accepted the plan outlined in this book. One year later he called to see me, and I experienced a very strange sensation. I knew the man by name, and partly recognized his features, but there all resemblance ended. From a trembling, despairing, nervous wreck, had emerged a man brimming over with self-reliance and contentment. I talked with him for some time, but was not able to bring myself to feel that I had known him before. To me he was a stranger, and so he left me. A long time has passed with no return to alcohol.

3. What was the solution to the second alcoholic's dilemma?

Note: Please read both paragraphs and look for the answer on Page xxx.

Comment: The alcoholic described in this paragraph wrote Chapter Ten, "To Employers."

When I need a mental uplift, I often think of another case brought in by a physician prominent in New York. The patient had made his own diagnosis, and deciding his situation hopeless, had hidden in a deserted barn determined to die. He was rescued by a searching party, and, in desperate condition, brought to me. Following his physical rehabilitation, he had a talk with me in which he frankly stated he thought the treatment a waste of effort, unless I could assure him, which no one ever had, that in the future he would have the "will power" to resist the impulse to drink.

His alcoholic problem was so complex, and his depression so great, that we felt his only hope would be through what we then called "moral psychology," and we doubted if even that would have any effect.

Third (xxx) – Fourth (Page xxxii)

(P)

1. What was the solution to the second man's alcoholism?

However, he did become "sold" on the ideas contained in this book.

2. Did it work for him? (2 sentences)

He has not had a drink for a great many years. I see him now and then and he is as fine a specimen of manhood as one could wish to meet.

(P)

3-a. What does Dr. Silkworth advise every alcoholic to do?

I earnestly advise every alcoholic to read this book through,

3-b. If a sex addict opens his mind and carefully studies this book, what may he wind up doing?

and though perhaps he came to scoff, he may remain to pray.

Bill's Story

Overview

(Pages 1 through 16)

The main purpose of “Bill’s Story” is for identification, as are the other stories in this textbook. In “The Doctor’s Opinion”, we learned the exact nature of alcoholism. We learned that we are powerless because of the allergic reaction the alcoholic has to alcohol (craving that comes with the first few drinks) and of the unmanageability resulting from a mind that cannot remember the allergic reaction (we start drinking again, even though we sincerely promised to never do it again.)

In “Bill’s Story” we will be “12th Stepped” by Bill W. himself. We will see the progression of the disease in his life. As we study his story, we should look for the effect of drinking on Bill that you, too, have experienced. We can look at what

happened to him and say to ourselves, “Yes, that happened to me, too” or “No, that hasn’t happened to me YET.”

As we study his story, ignore the differences; such as, he was from Vermont, he was a stockbroker, he was in a World War, etc.. Look only for the similarities of experience resulting from drinking. Some of these will be noted as we progress in our study of Chapter One.

We will also learn how Bill found hope as the result of a visit from his long-time friend, Ebby T., who became Bill’s sponsor. While in Townes Hospital, Ebby visited Bill and helped him take the actions of our Twelve Steps -- which resulted in Bill having a spiritual experience. Bill tells us what his life was like after taking the action and lived 36 years without ever taking another drink.

If we do what Bill did, we will get what Bill got!

(Page 1)

(P)

1-a. Where was Bill when he had his first experience with alcohol?

War fever ran high in the New England town to which we new, young officers from Plattsburg were assigned,

1-b. What flattered these young officers?

and we were flattered when the first citizens took us to their homes, making us feel heroic.

2. What did he find in these homes?

Here was love, applause, war; moments sublime with intervals hilarious

3. What was his mood?

I was part of life at last, and in the midst of the excitement I discovered liquor.

4. What did he forget?

I forgot the strong warnings and the prejudices of my people concerning drink

Historic Note: Bill's Dad was an alcoholic. His Mother divorced him and moved to New York to become a doctor. Bill was raised by his Grandparents

5. What was his mood when he again returned to drinking?

In time we sailed for "Over There." I was very lonely and again turned to alcohol.

6. When Bill was lonely and drank, did he do so to change the way he thought and the way he felt?

In time we sailed for "Over There." I was very lonely and again turned to alcohol.

(P)

7. When Bill visited Winchester Cathedral, what doggerel caught his attention? (the entire paragraph)

We landed in England. I visited Winchester Cathedral. Much moved, I wandered outside. My attention was caught by a doggerel on an old tombstone:

“Here lies a Hampshire Grenadier
Who caught his death
Drinking cold small beer.
A good soldier is ne'er forgot
Whether he dieth by musket
Or by pot.”

Historic Note: The name on the tombstone was Thatcher. This was what caught his attention. Ebby Thatcher was Bill's longtime friend and future sponsor.

(P)

8. How did it affect him?

Ominous warning - which I failed to heed.

(P)

9. How old was Bill at the end of the War?

Twenty-two, and a veteran of foreign wars, I went home at last.

10-a. Did Bill appear to think well of himself?

I fancied myself a leader,

10-b. What gave him that idea?

for had not the men of my battery given me a special token of appreciation?

11. Were his ideas a little grandiose?

My talent for leadership, I imagined, would place me at the head of vast enterprises which I would manage with the utmost assurance.

(Page 2)

(P)

1. Was Bill willing to pay the price to be successful? (2 sentences)

I took a night law course, and obtained employment as investigator for a surety company. The drive for success was on.

2. What did he want to prove?

I'd prove to the world I was important.

3. What did he become interested in?

My work took me about Wall Street and little by little I became interested in the market.

Skip the next two sentences.

Many people lost money - but some became very rich. Why not I?

4. Besides law, what did Bill study?

I studied economics and business as well as law

5. Did his drinking interfere with his education? (2 sentences)

Potential alcoholic that I was, I nearly failed my law course. At one of the finals I was too drunk to think or write.

6. What did his wife, Lois, think of his drinking?

Though my drinking was not yet continuous, it disturbed my wife.

Rhetorical Question: Did anyone ever fuss at you about your acting-out?

7. What did he tell Lois?

We had long talks when I would still her forebodings by telling her that men of genius conceived their best projects when drunk; that the most majestic constructions of philosophic thought were so derived.

Rhetorical Questions: The excuses we have used for our behaviors are innumerable. "Normal people do this", "I'm just obeying my natural instincts.", "I just do it to relax a little.", and best of all, "I was lonely."

(P)

8. Although he studied law, what really interested him? (2 sentences)

By the time I had completed the course, I knew the law was not for me. The inviting maelstrom of Wall Street had me in its grip.

9. Who were his heroes?

Business and financial leaders were my heroes.

10. What did the alloy of drink and speculation do for Bill?

Out of this alloy of drink and speculation, I commenced to forge the weapon that one day would turn in its flight like a boomerang and all but cut me to ribbons.

11. Was will-power something Bill lacked?

Living modestly, my wife and I saved \$1,000.

12. Was Bill good at playing the market? (2 sentences)

It went into certain securities, then cheap and rather unpopular. I rightly imagined that they would some day have a great rise.

13-a. Were Bill's broker friends willing to help him?

I failed to persuade my broker friends to send me out looking over factories and managements,

13-b. Was Bill hard-headed, strong willed and self-determined?

but my wife and I decided to go anyway.

14. What was Bill's theory? (2 sentences)

I had developed a theory that most people lost money in stocks through ignorance of markets. I discovered many more reasons later on.

(P)

15. What did he and Lois do that seemed crazy

We gave up our positions and off we roared on a motorcycle, the sidecar stuffed

with tent, blankets, a change of clothes, and three huge volumes of a financial reference service.

Historical Note: The motorcycle was a Harley-Davidson Knucklehead – a bike known for its extreme vibration. Lois did most of the driving while Bill was drunk in the side-car.

(Page 3)

1. What did their friends think of their idea?

Our friends thought a lunacy commission should be appointed.

2. In hindsight, did Bill think he probably should have listened to what some of them were saying?

Perhaps they were right.

3. Did Bill exhibit good self-discipline? (3 sentences)

I had had some success at speculation, so we had a little money, but we once worked on a farm for a month to avoid drawing on our small capital. That was the last honest manual labor on my part for many a day.

Comment: this lays to rest the idea that stopping our addictive behaviors is just a matter of applying more self-discipline or will-power.

4. How long did Bill and Lois stick with the motorbike episode?

We covered the whole eastern United States in a year.

5. Did their investigation of companies on the East Coast prove productive?

At the end of it, my reports to Wall Street procured me a position there and the use of a large expense account.

6. How were their finances at the end of the year?

The exercise of an option brought in more money, leaving us with a profit of several thousand dollars for that year.

(P)

7. Did this adventure lead to great success for Bill? (2 sentences)

For the next few years fortune threw money and applause my way. I had arrived.

8. Were people impressed with Bill's judgment?

My judgment and ideas were followed by many to the tune of paper millions.

9. What period does this cover?

The great boom of the late twenties was seething and swelling.

10. How was drinking fitting into Bill's life?

Drink was taking an important and exhilarating part in my life.

Skip the next three sentences.

There was loud talk in the jazz places uptown. Everyone spent in thousands and chattered in millions. Scoffers could scoff and be damned.

11. Was Bill successful in making friends?

I made a host of fair-weather friends.

(P)

12. How often was Bill drinking?

My drinking assumed more serious proportions, continuing all day and almost every night

Rhetorical Question: Did you act out that way?

13. What did Bill's friends think of his drinking?

The remonstrances of my friends terminated in a row and I became a lone wolf.

Rhetorical Question: Did you lose friends because of your acting out?

14. Was Bill's relationship with Lois going well?

There were many unhappy scenes in our sumptuous apartment.

Rhetorical Question: Did your acting out cause some discontent in your family?

15. Was Bill faithful to Lois?

There had been no real infidelity, for loyalty to my wife, helped at times by extreme drunkenness, kept me out of those scrapes.

(P)

16. What sporting activity did Bill become interested in? (2 sentences)

In 1929 I contracted golf fever. We went at once to the country, my wife to applaud while I started out to overtake Walter Hagen.

Historical Note: Walter Hagen was the Tiger Woods of that time in history.

17. Did he prove to do better at golf or at drinking?

Liquor caught up with me much faster than I came up behind Walter

18. How did Bill feel in the morning?

I began to be jittery in the morning.

Rhetorical Question: Did you ever feel that way?

(Page 4)

1. Had Bill become financially successful? (3 sentences)

Golf permitted drinking every day and every night. It was fun to carom around the exclusive course which had inspired such awe in me as a lad. I acquired the impeccable coat of tan one sees upon the well-to-do.

2. Did it appear that Bill had the ability to make things happen in his life?

The local banker watched me whirl fat checks in and out of his till with amused skepticism.

Comment: Like most alcoholics, Bill was very capable and determined to be successful in anything he attempted and he was. That was true for him except in only one area of his life. He was a complete failure in his efforts to manage his drinking.

(P)

3. What happened in 1929 that had a great impact on the lives of many people?

Abruptly in October 1929 hell broke loose on the New York stock exchange.

Skip the next five sentences.

After one of those days of inferno, I wobbled from a hotel bar to a brokerage office. It was eight o'clock - five hours after the market closed. The ticker still clattered. I was staring at an inch of the tape which bore the inscription XYZ-32. It had been 52 that morning.

4. Did it have an impact on Bill?

I was finished and so were many friends.

5. How were some reacting to their great losses?

The papers reported men jumping to death from the towers of High Finance.

6. What did Bill think about what they had done?

That disgusted me.

7. What was his solution to his losses? (2 sentences)

I would not jump. I went back to the bar.

Rhetorical Question: What did you do after your great losses?

8. What was his attitude about the great tragedy? (2 sentences)

My friends had dropped several million since ten o'clock – so what? Tomorrow was another day.

9. As he drank, did it change the way he thought and the way he felt?

As I drank, the old fierce determination to win came back.

(P)

10. Where did he go for another chance? (2 sentences)

Next morning I telephoned a friend in Montreal. He had plenty of money left and thought I had better go to Canada.

11. Was he successful there?

By the following spring we were living in our accustomed style.

12. Who was it he felt like? (2 sentences)

I felt like Napoleon returning from Elba. No St. Helena for me!

13. His first big failure was because of the stock market crash. What was the cause of his failure this time? (2 sentences)

But drinking caught up with me again and my generous friend had to let me go. This

time we stayed broke.

Historic Note: Bill had formed this group who put up the money and he would select the stock the combine would purchase. They met in a hotel room to discuss the timing to sell the stocks. One of the members of the combine brought a jug of “Jersey Lightening” which was being passed around the room. Bill passed it on a couple of times and then started thinking, “I’ve never had any Jersey Lightening, I wonder what it tastes like so he found out.” Dr. Silkworth referred to this event in his “Opinion”

(P)

14. Where did he and Lois go then?

We went to live with my wife’s parents.

15. How did he lose his job?

I found a job; then lost it as the result of a brawl with a taxi driver.

Comment: Bill didn’t play out the drama, as so many do. He went to jail as the result of this fight but that wasn’t the important thing to him. His point was that he again failed in his attempt to resist the first drink; the un-manage-ability of chronic alcoholism. The external events are not what brings us to our decision to come to Sex Addicts Anonymous for help. That pitiful and incomprehensible demoralization accepting complete defeat is what it takes to be successful in sobriety.

16-a. How long did he go without gainful employment?

Mercifully, no one could guess that I was to have no real employment for five years,

16-b. How was he doing with his drinking?

Or hardly draw a sober breath.

17-a. Who supported the family financially?

My wife began to work in a department store,

17-b. What was Lois's reward for a hard day's work?

Coming home exhausted to find me drunk.

(Page 5)

1. Were Bill's business associates happy to see him?

I became an unwelcome hanger-on at brokerage places.

(P)

2. What had liquor become to Bill?

Liquor ceased to be a luxury; it became a necessity.

Rhetorical Questions: Do you suppose he hid his liquor? Maybe lied about his drinking? Sneaked drinks? Have you ever done any of those things with your acting out? Do normal people do these kinds of things?

3-a. What was Bill drinking?

"Bathtub" gin,

3-b. How much was Bill drinking?

Two bottles a day, and often three, got to be routine.

Historic Note: Remember, this was during "Prohibition," a period in American history when possession of alcoholic beverages was illegal. Doctors could prescribe it for medicinal purposes but that was the only legal method of obtaining alcohol. Therefore, bootleggers made various and sundry types of alcoholic drinks. Bath tub gin was a favorite and it very often was made in a bath tub. Corn liquor, Jersey lightening, home brew, etc. were all made illegally and

sold in Mason jars or jugs. This ridiculous law was repealed after 13 years but organized crime was given birth during this period.

4. What was Bill's priority with his money?

Sometimes a small deal would net a few hundred dollars, and I would pay my bills at the bars and delicatessens.

5. How did Bill awaken?

This went on endlessly, and I began to waken very early in the morning shaking violently.

Rhetorical Question: Did you ever wake up this way? Though sex addicts do not have the same withdrawal affects as alcohol, many of us woke up in a fog after a spree lasting into the night.

6. What did Bill have to do?

A tumbler full of gin followed by half a dozen bottles of beer would be required if I were to eat any breakfast.

Rhetorical Question: Did you ever have to do this? Many of us sought a little "wake-up" hit.

7-a. At this point, did Bill think he had a problem?

Nevertheless, I still thought I could control the situation,

Rhetorical Question: Did you have a run of bad luck and blamed someone else?

7-b. What gave Lois hope?

And there were periods of sobriety which renewed my wife's hope.

(P)

8. Did things get better for Bill? (2 sentences)

Gradually things got worse. The house was taken over by the mortgage holder, my mother-in-law died, my wife and father-in-law became ill.

Rhetorical Question: Did things get better for you? This is not the unmanageability of Step One. This is just life. No one can completely avoid the troubles that life brings

(P)

9. Did Bill have another chance in the business world?

Then I got a promising business opportunity.

10. What kind of deal did Bill put together?

Stocks were at the low point of 1932, and I had somehow formed a group to buy.

11. What was his motivation for this deal?

I was to share generously in the profits.

12. Why did it not prove successful?

Then I went on a prodigious bender, and that chance vanished.

Historic Note: members of the combine brought a jug of "Jersey Lightning" which was being passed around the room. Bill passed it on a couple of times and then started thinking, "I've never had any Jersey Lightning, I wonder what it tastes like so he found out." Dr. Silkworth referred to this event in his "Opinion"

(P)

13. As the result of this episode, what did Bill come to realize? (4 sentences)

I woke up. This had to be stopped. I saw I could not take so much as one drink. I was through forever.

14-a. What had he done prior to this time?

Before then, I had written lots of sweet promises,

14-b. Was Bill really serious this time? (2 sentences)

but my wife happily observed that this time I meant business. And so I did.

Rhetorical Question: Have you been really serious about staying stopped?

(P)

15. How well did he manage his decision? (4 sentences)

Shortly afterward I came home drunk. There had been no fight. Where had been my high resolve? I simply didn't know.

Rhetorical Question: How well did you manage your decision?

16. Did he make a conscious decision to take the drink?

It hadn't even come to mind.

Rhetorical Question: Have you ever found yourself on a spree and couldn't remember getting started?

17. What did his appalling lack of perspective make him wonder? (Rest of paragraph)

Someone had pushed a drink my way, and I had taken it. Was I crazy? I began to wonder, for such an appalling lack of perspective seemed near being just that.

(P)

18. What was his next decision?

Renewing my resolve, I tried again.

1. What happened to Bill when he became confident? (3 sentences)

Some time passed, and confidence began to be replaced by cock-sureness. I could laugh at the gin mills. Now I had what it takes!

2. Why did Bill enter the cafe?

One day I walked into a cafe to telephone.

3. Was he conscious of taking the first drink?

In no time I was beating on the bar asking myself how it happened.

4. As he felt the effect of the whisky, what did he tell himself? (2 sentences)

As the [whisky](#) rose to my head I told myself I would manage better next time, but I might as well get good and drunk then. And I did.

Rhetorical Question: Is this something you have experienced?

(P)

5. How did he feel the next morning?

The remorse, horror and hopelessness of the next morning are unforgettable.

Rhetorical Question: Have you ever felt this way the next morning?

6. Was he able to fight it?

The courage to do battle was not there.

Rhetorical Question: Have you ever felt defeated?

7. What was his brain doing?

My brain raced uncontrollably and there was a terrible sense of impending calamity.

Rhetorical Question: Have you ever experienced this?

8. Why was he afraid to cross the street?

I hardly dared cross the street, lest I collapse and be run down by an early morning truck, for it was scarcely daylight.

Rhetorical Question: Have you ever felt this way?

9. What did it take to still his nerves? (2 sentences)

An all night place supplied me with a dozen glasses of ale. My writhing nerves were stilled at last.

Rhetorical Question: Have you ever had to still your nerves in a similar manner? Did you ever need to act-out a little bit to be able to go to sleep?

10. What did Bill realize when he read of another market crash? (4 sentences)

A morning paper told me the market had gone to hell again. Well, so had I. The market would recover, but I wouldn't. That was a hard thought.

Rhetorical Question: Have you had such a hard thought?

11. For a brief spell, what did Bill consider doing? (2 sentences)

Should I kill myself? No – not now.

Rhetorical Question: Have you ever entertained suicidal thoughts?

12. What did Bill do to quiet the thought? (3 sentences)

Then a mental fog settled down. Gin would fix that. So two bottles, and – oblivion.

Rhetorical Question: Have you ever sought oblivion as Bill did?

(P)

13. How much longer did Bill suffer the agony of alcoholism?

The mind and body are marvelous mechanisms, for mine endured this agony two more

years.

14. Did Bill steal money to drink?

Sometimes I stole from my wife's slender purse when the morning terror and madness were on me.

Rhetorical Question: Have you ever stolen or done anything dishonest to act-out?

15. Did Bill consider suicide?

Again I swayed dizzily before an open window, or the medicine cabinet where there was poison, cursing myself for a weakling.

Rhetorical Question: Have you ever considered suicide?

16. Did Bill go from one place to another hoping?

There were flights from city to country and back, as my wife and I sought escape.

Rhetorical Question: Did you ever believe you would be better off some other place with the theory that geographical distance would solve the problem?

17. Did Bill come to fear for his life?

Then came the night when the physical and mental torture was so hellish I feared I would burst through my window, sash and all.

Rhetorical Question: Did you ever really fear for your life?

18. What did Bill do with his mattress and why?

Somehow I managed to drag my mattress to a lower floor, lest I suddenly leap.

Rhetorical Question: Have you experienced such desperation?

19. What did a doctor bring Bill?

A doctor came with a heavy sedative.

Rhetorical Question: Have doctors had to prescribe sedatives or other mood altering substances for you?

(Page 7)

1. What was Bill doing the next day?

Next day found me drinking both gin and sedative.

Rhetorical Question: Did these prescriptions ever solve your acting-out problems?

2. What did they do for Bill?

This combination soon landed me on the rocks.

3. What was the concern for and of Bill? (2 sentences)

People feared for my sanity. So did I.

Rhetorical Question: Have folks ever feared for your sanity? Have you ever feared for your sanity?

4. Had Bill's alcoholism progressed to where he could no longer tolerate food?

I could eat little or nothing when drinking, and I was forty pounds under weight.

Rhetorical Question: Has your sex addiction progressed to where you neglected your physical health?

Historic Note: Bill being 40 pounds underweight indicates he was suffering from malnutrition and in a very serious state of deteriorating health. He was literally dying at this point.

(P)

5. What did his brother-in-law and mother do for Bill?

My brother-in-law is a physician, and through his kindness and that of my mother I was placed in a nationally-known hospital for the mental and physical rehabilitation of alcoholics.

Historic Note: The hospital was Charles B. Townes Hospital.

6. What treatments did they give Bill? (2 sentences)

Under the so-called belladonna treatment my brain cleared. Hydrotherapy and mild exercise helped much.

7-a. What was the best thing that happened to Bill at the hospital?

Best of all, I met a kind doctor

Historic Note: The doctor was Dr. Silkworth, author of "The Doctor's Opinion".

7-b. What did the doctor explain to Bill?

who explained that though certainly selfish and foolish, I had been seriously ill, bodily and mentally.

Rhetorical Question: Has your sponsor explained this to you?

(P)

8. What did it relieve Bill to know?

It relieved me somewhat to learn that in alcoholics the will is amazingly weakened when it comes to combating liquor, though it often remains strong in other respects.

Rhetorical Question: Does it relieve you to know you are normal except for the effect selfish sex has on you?

9. Did Dr. Silkworth help Bill understand why he had been unable to stay stopped?

My incredible behavior in the face of a desperate desire to stop was explained.

10. When Bill believed that he understood the problem, how did he feel?

Understanding myself now, I fared forth in high hope.

11. How long did that knowledge keep him sober?

For three for four months the goose hung high.

12. He was even able to do what?

I went to town regularly and even made a little money

13. Does knowing what is wrong with us keep us from beginning to drink?

Surely this was the answer - self-knowledge.

Rhetorical Question: If a person knows they have cancer, does that keep the cancer from progressing?

(P)

14. How well did self-knowledge work for Bill?

But it was not, for the frightful day came when I drank once more.

15. Was Bill's judgment and physical health in rapid deterioration?

The curve of my declining moral and bodily health fell off like a ski-jump.

16. What did Bill do?

After a time I returned to the hospital.

17. What did Bill believe this trip to be?

This was the finish, the curtain, it seemed to me.

18. What did Lois learn from Dr. Silkworth?

My weary and despairing wife was informed that it would all end with heart failure during delirium tremens, or I would develop a wet brain, perhaps within a year.

19. What did Dr. Silkworth tell Lois her two options were?

She would soon have to give me over to the undertaker or the asylum.

(P)

20. Did they have to tell Bill?

They did not need to tell me.

21. Was he almost looking forward to the end?

I knew, and almost welcomed the idea.

22. What did this fact do to his ego?

It was a devastating blow to my pride.

(Page 8)

1. Had Bill proved that he could make things happen in his life?

I, who had thought so well of myself and my abilities, of my capacity to surmount obstacles, was cornered at last.

2. Could he see where he was headed?

Now I was to plunge into the dark, joining that endless procession of sots who had gone on before.

3. Of whom did Bill think? (2 sentences)

I thought of my poor wife. There had been much happiness after all.

4. What did he really want to do?

What would I not give to make amends.

5. Did he have any hope left?

But that was over now.

(P)

6. What did Bill feel?

No words can tell of the loneliness and despair I found in that bitter morass of self-pity.

Rhetorical Question: Have you felt this way?

Comment: This is where Bill took Step One, as we understand it today

7. What did Bill completely surrender to? (rest of paragraph)

Quicksand stretched around me in all directions. I had met my match. I had been overwhelmed. Alcohol was my master.

Rhetorical Question: Have you made a complete surrender to addictive sexual behavior?

(P)

8. In what condition did Bill leave Townes Hospital the second time?

Trembling, I stepped from the hospital a broken man.

9. What kept him from taking the first drink?

Fear sobered me for a bit.

10-a. What caused Bill to start drinking again?

Then came the insidious insanity of that first drink

Rhetorical Question: Do you recognize the insidious insanity of toying with the first sexually addictive thought? This is what defines the “sexually addicted mind” and is the source of the “unmanageability” of chronic sex addiction.

10-b. When did it fail him?

and on Armistice Day (November 11) 1934, I was off again.

11. What was everyone's prognosis for Bill?

Everyone became resigned to the certainty that I would have to be shut up somewhere, or would stumble along to a miserable end.

12. In reality, what was this last drunk to be for Bill? (2 sentences)

How dark it is before the dawn! In reality that was the beginning of my last debauch.

13. What was to soon happen to Bill?

I was soon to be catapulted into what I like to call the fourth dimension of existence.

14. What was it he would come to know?

I was to know happiness, peace, and usefulness, in a way of life that is incredibly more wonderful as time passes.

Comment: Carefully study this paragraph. Look at how it begins -- hopeless. Look at how it ends -- happy, joyous and free. This paragraph exemplifies the simplicity of the Program; the Twelve Steps of Sex Addicts Anonymous.

(P)

15. What was Bill doing around the end of November, 1934?

Near the end of that bleak November, I sat drinking in my kitchen.

16. What caused the sense of satisfaction Bill was experiencing?

With a certain satisfaction I reflected there was enough gin concealed about the house to carry me through that night and the next day.

Rhetorical Question: Did you feel secure when you knew you had a stash

hidden in secret places?

17. Where was Bill thinking of hiding a bottle? (2 sentences)

My wife was at work. I wondered whether I dared hide a full bottle of gin near the head of our bed.

Rhetorical Question: Have you ever hidden acting- out materials near or under the bed? Do normal drinkers hide alcohol?

18. Why did he feel it necessary to have a bottle under his bed?

I would need it before daylight.

Rhetorical Question: Have you ever had to act out a little bit during the night to, hopefully, be able to go back to sleep?

(P)

19. What interrupted Bill's day dreaming?

My musing was interrupted by the telephone.

20-a. Whose voice did Bill hear?

The cheery voice of an old school friend

Historic Note: The voice was that of Ebby T., Bill's longtime friend who was known to have a serious drinking problem.

20-b. What did Ebby want to do?

asked if he might come over.

(Page 9)

1. What condition was Ebby in? (2 sentences)

He was sober. It was years since I could remember his coming to New York in that

condition.

2. How did this affect Bill?

I was amazed.

3. What rumor had Bill heard regarding Ebby?

Rumor had it that he had been committed for alcoholic insanity.

Historic Note: Ebby was on his way home one morning about daylight and didn't navigate a corner. He drove his car into the home of an elderly couple. She was making breakfast and Ebby, being the joker that he was, jumped out of his car and said, "Good morning ma-am. I thought I'd drop in for a cup of coffee. Two sugars and a little cream please." The couple didn't think it was funny so called the police. Ebby found himself in front of a Judge who had seen Ebby too many times. He told Ebby he would prepare commitment papers and have him committed for alcoholic insanity; a life time sentence in some cases. The Judge was related to Rowland Hazzard (Rowlands uncle), the man mentioned in Chapter Two as having spent a year under Dr. Jung's care. Rowland had 12 Stepped Ebby the past summer in Vermont. When the Judge mentioned Ebby to Rowland, Rowland said he had visited with Ebby earlier and would like to have a crack at him. The Judge let Ebby go with Rowland. Rowland took Ebby to the Calvary Mission where Ebby attended the Oxford Group meetings. Two months later, Ebby found out where Bill was and made the call.

4. What did Bill wonder?

I wondered how he had escaped.

5. What were Bill's plans?

Of course he would have dinner, and then I could drink openly with him.

6a. Was Bill concerned about Ebby, or was he just thinking of himself?

Unmindful of his welfare,

6b. Was Bill solely focused on recapturing the sense of ease and comfort when Ebby and he used to drink together? (finish this sentence and the next)

I thought only of recapturing the spirit of other days. There was that time we had chartered an airplane to complete a jag!

7. Was alcohol still providing that sense of ease and comfort for Bill? (2 sentences)

His coming was an oasis in this dreary desert of futility. The very thing - an oasis! Drinkers are like that.

(P)

8. When Bill welcomed Ebby at the door, what did Bill see? (3 sentences)

The door opened and he stood there, fresh-skinned and glowing. There was something about his eyes. He was inexplicably different.

9. What did Bill wonder?

What had happened?

(P)

10. What did Bill do?

I pushed a drink across the table.

11. What did Ebby do?

He refused it.

12. How did this hit Bill? (2 sentences)

Disappointed but curious, I wondered what had got into the fellow. He wasn't himself.

(P)

13. What did Bill ask Ebby?

"Come, what's this all about?" I queried.

(P)

14. What was Ebby's answer and in what manner did he give Bill the answer (2 sentences)

He looked straight at me. Simply, but smilingly, he said, "I've got religion."

(P)

15. How did that strike Bill?

I was aghast.

16. What did Bill suspect about his old friend?

So that was it - last summer an alcoholic crackpot; now, I suspected, a little cracked about religion.

17. What did Bill notice about Ebby? (2 sentences)

He had that starry-eyed look. Yes, the old boy was on fire all right.

18. What did Bill decide to do?

But bless his heart, let him rant!

Rhetorical Question: Had this been anyone but his old drinking Buddy, do you think Bill would have given him another minute?

19. Why didn't he mind if Ebby wanted to do a little preaching?

Besides, my gin would last longer than his preaching.

Comment: Good alcoholic thinking; selfish. Bill now had twice as much to drink.

(P)

20. What did Ebby tell Bill? (2 sentences)

But he did no ranting. In a matter of fact way he told how two men had appeared in court, persuading the judge to suspend his commitment.

Historic Note: This was Rowland H. and another member of the Oxford Group.

21. What had these two men told Ebby?

They had told of a simple religious idea and a practical program of action.

22. How long had Ebby been sober?

That was two months ago and the result was self-evident.

Comment: We must wonder where the idea came from that a sex addict should be sober for a number of months or years before they make 12th Step Calls. It certainly is not supported by anything in the Big Book.

23. What did Ebby's two months prove to Bill?

It worked!

Rhetorical Question: If Bill had not known how bad Ebby's drinking problem had been, would Bill have given any serious thought to what Ebby had to say?

(P)

24. Why had Ebby called on Bill?

He had come to pass his experience along to me – if I cared to have it.

(Page 10)

1. Was Bill interested in what Ebby had to share? (2 sentences)

I was shocked, but interested. Certainly I was interested.

2. Why would Bill be interested?

I had to be, for I was hopeless.

(P)

3. Did Ebby have just a few words for Bill?

He talked for hours.

4. What did Ebby's sharing do to Bill? (3 Sentences)

Childhood memories rose before me. I could almost hear the sound of the preacher's voice as I sat, on still Sundays, way over there on the hillside; there was that proffered temperance pledge I never signed; my grandfather's goodnatured contempt of some church folk and their doings; his insistence that the spheres really had their music; but his denial of the preacher's right to tell him how he must listen; his fearlessness as he spoke of these things just before he died; these recollections welled up from the past. They made me swallow hard.

Comment: Notice the word "denial" in this paragraph and how it is used. This is the only place this word is used in the Basic Text. You will, however, find "insanity" and "insidious insanity" used several times. The book also uses terms like delusion, illusion, and obsession to describe our problem.

(P)

5. Besides Bill's childhood, what else did Ebby's talking remind Bill of?

That war-time day in old Winchester Cathedral came back again.

(P)

6. What had Bill always believed? (2 sentences)

I had always believed in a Power greater than myself. I had often pondered these

things.

7. Was Bill an atheist?

I was not an atheist.

Skip the next two sentences.

Few people really are, for that means blind faith in the strange proposition that this universe originated in a cipher and aimlessly rushes nowhere. My intellectual heroes, the chemists, the astronomers, even the evolutionists, suggested vast laws and forces at work.

8. Despite contrary indications, what did Bill believe?

Despite contrary indications, I had little doubt that a mighty purpose and rhythm underlay all.

9. What did he ask himself?

How could there be so much of precise and immutable law, and no intelligence?

10. Was Bill an agnostic? (last 2 sentences)

I simply had to believe in a Spirit of the Universe, who knew neither time nor limitation. But that was as far as I had gone.

Comment: An atheist is defined as a person who denies the existence of God. An agnostic is defined as a person who accepts the concept of God but denies His involvement in human affairs.

(P)

11. Where did Bill draw the line when it came to religions?

With ministers, and the world's religions, I parted right there.

12. What was Bill's attitude when someone wanted to talk of God?

When they talked of a God personal to me, who was love, superhuman strength and direction, I became irritated and my mind snapped shut against such a theory.

(Page 11)

(P)

1. What was Bill's attitude regarding Christ?

To Christ I conceded the certainty of a great man, not too closely followed by those who claimed Him.

2. How did he feel about Christ's teachings?

His moral teaching - most excellent.

3. Was he a follower?

For myself, I had adopted those parts which seemed convenient and not too difficult; the rest I disregarded.

(P)

4. What made Bill skeptical (agnostic)?

The wars which had been fought, the burnings and chicanery that religious dispute had facilitated, made me sick.

5. What was Bill's attitude toward organized religions?

I honestly doubted whether, on balance, the religions of mankind had done any good.

6. Judging from what he had seen, Bill believed what?

Judging from what I had seen in Europe and since, the power of God in human affairs was negligible, the Brotherhood of Man a grim jest.

7. Who did Bill believe was Boss of the Universe?

If there was a Devil, he seemed the Boss Universal, and he certainly had me.

(P)

8. What did Ebby declare to Bill?

But my friend sat before me, and he made the point-blank declaration that God had done for him what he could not do for himself.

9. How well had Ebby's will power served him?

His human will had failed.

10. What hope had the doctors given Ebby?

Doctors had pronounced him incurable.

11. What was about to happen to him?

Society was about to lock him up.

12. What had they both done?

Like myself, he had admitted complete defeat.

13. What had then happened to Ebby?

Then he had, in effect, been raised from the dead, suddenly taken from the scrap heap to a level of life better than the best he had ever known!

(P)

14. Had Ebby accomplished this miracle by his own willpower? (2 sentences)

Had this power originated in him? Obviously it had not.

15. Had Ebby shared the same level of powerlessness that Bill was experiencing?

There had been no more power in him than there was in me at the minute; and this was none at all.

(P)

16. How did that affect Bill?

That floored me.

17. What did it begin to look like to Bill? (2 sentences)

It began to look as though religious people were right after all. Here was something at work in a human heart which had done the impossible.

18. What was happening to Bill's ideas?

My ideas about miracles were drastically revised right then.

19. What did Ebby appear to be to Bill at that moment?

Never mind the musty past; here sat a miracle directly across the kitchen table.

20. What did that tell Bill?

He shouted great tidings.

(P)

21. What did Bill see in Ebby?

I saw that my friend was much more than inwardly reorganized.

1. Did Bill see a real difference in Ebby? (2 sentences)

He was on a different footing. His roots grasped a new soil.

(P)

2. Did seeing this miracle change Bill's idea about God?

Despite the living example of my friend there remained in me the vestiges of my old prejudice.

3. What word did Bill definitely dislike?

The word God still aroused a certain antipathy.

Comment: When talking with a newcomer, it is most important to remember most sex addicts are not interested in hearing about God or religious philosophies. Most of us have had an abundance of that piled on us. Sex addicts do not come to SAA to become holy. We come to avoid dying a sexually addicted death. Focus on the problem – sex addiction When we have conceded to our innermost self that we are hopeless and begin to take the action of working the Twelve Steps of SAA, we will come to believe in that Power, greater than ourselves which most of us choose to call God.

4. How did the idea of a personal God affect Bill? (2 sentences)

When the thought was expressed that there might be a God personal to me this feeling was intensified. I didn't like the idea.

5. Did Bill continue to cling to the agnostic's views?

I could go for such conceptions as Creative Intelligence, Universal Mind or Spirit of Nature but I resisted the thought of a Czar of the Heavens, however loving His sway might be.

6. As time passed, did Bill find others who shared his ideas of God?

I have since talked with scores of men who felt the same way.

(P)

7. When Ebby realized Bill's predicament, what did Ebby suggest to Bill? (2 sentences)

My friend suggested what then seemed a novel idea. He said, "*Why don't you choose your own conception of God?*"

Comment: This is one of the freedoms we have as we progress in the action of recovery. We are not talking about light bulbs, Dr. Pepper Cans, door knobs, etc. We are talking about a Power greater than ourselves but which is also greater than our addiction. That was the higher power which drove us to seek help.

(P)

8. How did that suggestion hit Bill?

That statement hit me hard.

9. What melted?

It melted the icy intellectual mountain in whose shadow I had lived and shivered many years.

10. Bill then stood where?

I stood in the sunlight at last.

(P)

11. What must we be willing to believe?

It was only a matter of being willing to believe in a Power greater than myself.

12. What more is required to make a beginning?

Nothing more was required of me to make my beginning.

Comment: Our Program is so utterly simple! It also suggests that the beginning of the program of recovery starts with Step Two. Step 1 is just a knowledge of the problem.

13. When does spiritual growth begin?

I saw that growth could start from that point.

14. What is the foundation of success in the Program of Alcoholics Anonymous?

Upon a foundation of complete willingness I might build what I saw in my friend.

Rhetorical Question: Do you believe you have the complete willingness that is required to be successful in this Program?

15. Did Bill decide he would have it? (2 sentences)

Would I have it? Of course I would!

(P)

16. Of what was Bill then convinced?

Thus was I convinced that God is concerned with us humans when we want Him enough.

17. What was Bill, at long last, able to do?

At long last I saw, I felt, I believed.

18. What fell from his eyes?

Scales of pride and prejudice fell from my eyes.

19. What was he then able to see?

A new world came into view.

Comment: Here is where Bill took Step Two, as we now understand it.

(P)

20. What did Bill then realize about the “doggerel on the old tombstone” at Winchester Cathedral?

The real significance of my experience in the Cathedral burst upon me.

21. For a brief moment, Bill had needed and wanted what?

For a brief moment, I had needed and wanted God.

22. When Bill was willing to call on God, what happened?

There had been a humble willingness to have Him with me - and He came.

Rhetorical Question: Have you ever found yourself in deep trouble and tried to make a deal with the God of your understanding? Did God fail you? Did you keep your end of the bargain?

23. What ended Bill's feeling of the presence of God?

But soon the sense of His presence had been blotted out by worldly clamors, mostly those within myself.

(Page 13)

1. How long and what kept Bill from being able to sense that presence again? (2 sentences)

And so it had been ever since. How blind I had been.

(P)

2. What happened at Townes Hospital?

At the hospital I was separated from alcohol for the last time.

3. Why did Bill believe it was a good idea to go to Townes Hospital?

Treatment seemed wise, for I showed signs of delirium tremens.

Historical Note: Bill entered the hospital on December 11, 1934, remembering that Dr. Silkworth predicted that Bill would die of a heart attack during DTs or become a wet-brain.

(P)

4. What was the first thing he reported doing at the hospital? (3 sentences)

There I humbly offered myself to God, as I then understood Him, to do with me as He would. I placed myself unreservedly under His care and direction. I admitted for the first time that of myself I was nothing; that without Him I was lost.

Rhetorical Question: Is this Step Three?

5. He ruthlessly faced what and became willing to have what happen?

I ruthlessly faced my sins and became willing to have my new-found Friend take them away, root and branch.

Rhetorical Question: Are these Steps Six & Seven?

Historic Note: Bill made this decision on the afternoon of December 14, 1934.

6. By taking the Steps, as we now understand them, was Bill successful in sobriety?

I have not had a drink since.

Historic Note: Bill lived another 36 years and never returned to drinking.

(P)

7. What did Bill share with Ebby?

My schoolmate visited me, and I fully acquainted him with my problems and deficiencies.

Rhetorical Question: Is this Step Five?

8. What list did Bill make, with Ebby's help?

We made a list of people I had hurt or toward whom I felt resentment.

Rhetorical Question: Are these Steps Four and Eight?

9. Was Bill willing to make restitution?

I expressed my entire willingness to approach these individuals, admitting my wrong.

Rhetorical Question: Is this Step Eight?

10. Did Bill intend to make restitution? (2 sentences)

Never was I to be critical of them. I was to right all such matters to the utmost of my ability.

Rhetorical Question: Is this Step Nine?

(P)

11. What did Bill do to test his thinking?

I was to test my thinking by the new God-consciousness within.

Rhetorical Question: Is this Step Ten?

12. As the result, what did Ebby tell Bill would happen to his thinking?

Common sense would thus become uncommon sense.

13. What was Bill to do when in doubt?

I was to sit quietly when in doubt, asking only for direction and strength to meet my problems as He would have me.

Rhetorical Question: Is this Step Eleven?

14-a. How often did Ebby tell Bill he could pray for himself?

Never was I to pray for myself,

14-b. Is there an exception to the “never”?

except as my requests bore on my usefulness to others.

15. Did Ebby tell Bill that prayer and meditation could be practical and productive? (2 sentences)

Then only might I expect to receive. But that would be in great measure.

(P)

16. Ebby promised Bill that once he had taken the Steps, as we now know them, Bill would know two things. What were they?

My friend promised when these things were done I would enter upon a new relationship with my Creator; that I would have the elements of a way of living which answered all my problems.

17. What did Ebby tell Bill were the essential requirements for real success in sobriety?

Belief in the power of God, plus enough willingness, honesty and humility to establish and maintain the new order of things, were the essential requirements.

(Page 14)

(P)

1-a. Is the Program simple?

Simple,

1-b. Is the Program easy?

but not easy;

1-c. Is this precious thing a “gift”?

a price had to be paid.

2. What must be destroyed?

It meant destruction of self-centeredness.

3. Who must I let handle all elements of my life?

I must turn in all things to the Father of Light who presides over us all.

Rhetorical Question: Does this mean God is going to manage everything in my life?

(P)

4-a. Were these very common proposals?

These were revolutionary and drastic proposals,

4-b. What happened to Bill once he accepted them? (rest of paragraph)

but the moment I fully accepted them, the effect was electric. There was a sense of victory, followed by such a peace and serenity as I had never known. There was utter confidence. I felt lifted up, as though the great clean wind of a mountain top blew through and through. God comes to most men gradually, but His impact on me was sudden and profound.

Comment: This is how Bill describes his Spiritual Experience, or “hot

flash”.

(P)

5. After it passed, what was Bill's concern?

For a moment I was alarmed, and called my friend, the doctor, to ask if I were still sane.

6. Did Dr. Silkworth really listen to Bill?

He listened in wonder as I talked.

(P)

7. What did the doctor say? (3 sentences.)

Finally he shook his head saying, "Something has happened to you I don't understand. But you had better hang on to it. Anything is better than the way you were."

8. Was Bill's Spiritual Experience the only one that Dr. Silkworth witnessed?

The good doctor now sees many men who have such experiences.

9. What was Dr. Silkworth's view on spiritual experiences?

He knows that they are real.

(P)

10. What thought came to Bill as he lay in the hospital? (The entire paragraph.)

While I lay in the hospital the thought came that there were thousands of hopeless alcoholics who might be glad to have what had been so freely given me. Perhaps I could help some of them. They in turn might work with others.

Comment: Where would we be if Bill had not had this thought and acted on it? He didn't make it by not drinking and going to meetings. This is one of the greatest indicators of a spiritual experience – a desire to pass along what was freely given to us.

(P)

11. What did Ebby tell Bill was absolutely necessary?

My friend had emphasized the absolute necessity of demonstrating these principles in all my affairs.

12. What was particularly imperative?

Particularly was it imperative to work with others as he had worked with me.

13. What was it Ebby told Bill must accompany faith?

Faith without works was dead, he said.

14. Is that especially true for the sex addict?

And how appallingly true for the alcoholic!

15-a. How does a sex addict develop his spiritual life?

For if an alcoholic failed to perfect and enlarge his spiritual life through work and self-sacrifice for others,

15-b. Why is it so important that a recovered sex addict devote some of his time in trying to help others?

he could not survive the certain trials and low spots ahead.

(Page 15)

1. If a recovered sex addict doesn't work with others, what will happen?

If he did not work, he would surely drink again, and if he drank, he would surely die.

Rhetorical Question: Do you think that the emphasis on “don't drink and go to meetings” rather than take the Steps, have a spiritual awakening and then go to wind-up joints looking for sex addicts who might want help, is one of the major

factors in our very low success rate with long term sobriety?

2. Where would our faith be then?

Then faith would be dead indeed.

3. Is that really the way it is?

With us it is just like that.

Comment: Again, we are reminded that our Program is about helping others, not sitting in meetings and ignoring the many sex addicts who do not know what is wrong with them and never will until a recovered sex addict tells them their story. Case in point, Bill's visit with Dr. Bob and Bill was not concerned whether Dr. Bob wanted to live sober or not. He sought out Dr. Bob to insure his own sobriety.

(P)

4. What did Bill and Lois do?

My wife and I abandoned ourselves with enthusiasm to the idea of helping other alcoholics to a solution of their problems.

5-a. Did it interfere with Bill's business activities?

It was fortunate, for my old business associates remained skeptical

5-b. How long did Bill go without work?

for a year and a half, during which I found little work.

Comment: Had the meeting between Bill and Dr. Bob happened at any time other than during the Great Depression, it is very unlikely we would be studying this Book. Being without work gave Bill and Bob time to "perfect and enlarge [their] spiritual life through work and self-sacrifice for others."

6. What was Bill plagued with?

I was not too well at the time, and was plagued by waves of self-pity and resentment.

7-a. What almost drove Bill to drink?

This sometimes nearly drove me back to drink,

7-b. What did Bill find to be the solution for this problem?

but I soon found that when all other measures failed, work with another alcoholic would save the day.

Comment: What works better for a real sex addict – a discussion meeting or working with a suffering sex addict? Bill lived another 36 years without a drink, Dr. Bob lived the rest of his 15 years without a drink and Bill Dotson lived the rest of his life sober. Working with other alcoholics is what worked for them. Working with other sex addicts will work for us when all else fails. That is our Primary Purpose, to seek out, go to, approach suffering sex addicts with the understanding and hope which only recovered sex addict can bring.

8-a. What did Bill do many times?

Many times I have gone to my old hospital

8-b. How was he feeling when he went?

in despair.

9. What happened when he talked to another alcoholic?

On talking to a man there, I would be amazingly lifted up and set on my feet.

10. What is the Program of Sex Addicts Anonymous?

It is a design for living that works in rough going.

Comment: It's not as much about not acting out as it is about the quality of

life we are promised as we learn to take and live by the Steps.

(P)

11. What did Bill and Lois find happening to them?

We commenced to make many fast friends and a fellowship has grown up among us of which it is a wonderful thing to feel a part.

12. What did they find to be true under pressure and difficulty?

The joy of living we really have, even under pressure and difficulty.

13. What did they see happening to families?

I have seen hundreds of families set their feet in the path that really goes somewhere; have seen the most impossible domestic situations righted; feuds and bitterness of all sorts wiped out.

14. What happened to some who came from asylums?

I have seen men come out of asylums and resume a vital place in the lives of their families and communities.

15. What happened to business and professional people?

Business and professional men have regained their standing.

16. What form of trouble and misery is not overcome when we practice the Program?

There is scarcely any form of trouble and misery which has not been overcome among us.

17. Was Clarence S. outshining Bill and Dr. Bob in carrying the message in Cleveland?

In one western city and its environs there are one thousand of us and our families.

18. Why did they have meetings?

We meet frequently so that newcomers may find the fellowship they seek.

(Page 16)

Skip the first two sentences.

At these informal gatherings one may often see from 50 to 200 persons . We are growing in numbers and power.

(P)

1. What is an alcoholic who is drinking?

An alcoholic in his cups is an unlovely creature.

2. How did Bill describe our struggles with the wet ones?

Our struggles with them are variously strenuous, comic, and tragic.

3. What did one alcoholic do in Bill & Lois's home?

One poor chap committed suicide in my home.

4. Why did he do that?

He could not, or would not, see our way of life.

Comment: Again we are reminded that the Program of Sex Addicts Anonymous is not as much about not acting as it is about living a life that is with a well defined purpose that promises peace, serenity and freedom.

(P)

5. What is it we have?

There is, however a vast amount of fun about it all.

6. Are some folks shocked at our attitude?

I suppose some would be shocked at our seeming worldliness and levity.

7. What is it that underlies our purpose?

But just underneath there is deadly earnestness.

8-a. What must work in and through us?

Faith has to work

8-b. How long must it work?

twenty-four hours a day in and through us,

8-c. If we don't live on faith, what will happen to us?

or we perish.

(P)

9. What do most of us feel?

Most of us feel we need look no further for Utopia.

Historic Note: Here is where the Catholic Church has its influence on the Big Book. In the Manuscript, Bill used the word "Heaven." After they had reviewed the Big Book, they made the comment that "Heaven" was their [the Catholic Church] business. We should seek something else so Bill replaced it with "Utopia." He wanted to keep them happy.

10. When do we experience the real blessings of this Program?

We have it with us right here and now.

11. What is the ongoing result of Ebby going to the trouble of locating Bill and then

going to see him to tell him of his solution to alcoholism?

Each day my friend's simple talk in our kitchen multiplies itself in a widening circle of peace on earth and good will to men.

Rhetorical Question: Where would you and I be if Ebby had not inconvenienced himself by locating Bill, going to visit with him and tell him about his message of hope?

Rhetorical Question: Are you willing to search for those who are suffering from sex addiction but have no clue as to what their problem is? They will continue to live in the dark unless a recovered sex addict shares their experience and knowledge of sex addiction. If they then show interest, will you offer them your time to help them avoid a sexually addicted death or sex addict insanity? That is our primary purpose!

There Is A Solution

(Pages 17 through 29)

As we study Chapter 2, "THERE IS A SOLUTION", we will learn what the Solution is to that seemingly hopeless state of mind and body. We will learn who gave us this information. We will learn where we will find the clear-cut directions for the actions we must take to be assured that we will join the first one hundred as recovered from this seemingly hopeless state of mind and body.

We will learn the difference between the Fellowship and the Program. We will learn that, although we share a common problem that, in itself, will not produce the Solution. We will learn some very real truths about sex addiction. We will learn that, although a sex addict cannot control the amount of acting out he does once he has begun his selfish sexual thoughts (because of the physical sensitivity to PEA), that is not the real problem. The physical allergy is not what drives us to Sex Addicts

Anonymous for help. The real problem centers in the mind; because the real sex addict is unable to manage his most earnest decision to never act out again.

But acting out is not the main problem of the chronic sex addict. Sex addicts act out -- and do so better than almost everybody else. Stopping is not the problem. Every sex addict has stopped many times. The real problem of the chronic sex addict is that we cannot *stay* stopped. The real sexually addicted mind is one that does not have sufficient willpower to manage the decision to stay stopped; that produces the "insidious insanity" that leads to the selfish sexual thoughts. Lacking willpower to manage a decision to not begin acting out mandates that the hopeless sex addict find a Higher Power that will remove the need to try to manage a decision to never act out again.

We will also learn something of the three types of people who use sex selfishly. There are the moderate users of selfish sex who would never think about coming to Sex Addicts Anonymous; they can take it or leave it alone. Then, there are the hard users of selfish sex; they may need to come to Sex Addicts Anonymous to learn that they are not chronic sex addicts. Given a good reason, they can act out like moderate users of selfish sex or abstain completely, if they so choose.

But the real or chronic sex addict is totally powerless over selfish sex. We can neither control the amount we acting out we do, nor do we have the power to manage a decision to not ever act out again. Sex Addicts Anonymous is for the real sex addict only. We will learn more about that when we study the Twelve Traditions of Sex Addicts Anonymous.

So, is there a Solution? Let's find out.

(Page 17)

(P)

1. .What do we know?

We, of ALCOHOLICS ANONYMOUS, know thousands of men and women who were once just as hopeless as Bill.

2. What have they done? (2 sentences)

Nearly all have recovered. They have solved the drink problem.

(P)

3. Who are we, members of Sex Addicts Anonymous? (2 sentences)

We are average Americans. All sections of this country and many of its occupations are represented, as well as many political, economic, social, and religious backgrounds.

4. Without S.A.A., would we have known each other?

We are people who normally would not mix.

5. What do recovered sex addicts share?

But there exists among us a fellowship, a friendliness, and an understanding which is indescribably wonderful.

6. Who are we like?

We are like the passengers of a great liner the moment after rescue from shipwreck when camaraderie, joyousness and democracy pervade the vessel from steerage to Captain's table.

7. How are we unlike them?

Unlike the feelings of the ship's passengers, however, our joy in escape from disaster does not subside as we go our individual ways.

8. What feeling have we shared?

The feeling of having shared in a common peril is one element in the powerful cement which binds us.

9. Will the common problem keep us together?

But that in itself would never have held us together as we are now joined.

(P)

10. What tremendous fact does keep us together?

The tremendous fact for every one of us is that we have discovered a common solution.

11-a. On what are we unified?

We have a way out on which we can absolutely agree,

11-b. How strongly do we feel about it?

and upon which we can join in brotherly and harmonious action.

12. Where do we find this most important information?

This is the great news this book carries to those who suffer from alcoholism.

(Page 18)

(P)

1. Is the effect of our illness limited to just the sex addict?

An illness of this sort - and we have come to believe it an illness - involves those about us in a way no other human sickness can.

2. What are our feelings for a cancer patient?

If a person has cancer all are sorry for him and no one is angry or hurt.

3. What goes with sex addiction illness?

But not so with the alcoholic illness, for with it there goes annihilation of all the things worth while in life.

4. Who does it affect?

It engulfs all whose lives touch the sufferer's.

5. What does it bring to all those affected by sex addiction?

It brings misunderstanding, fierce resentment, financial insecurity, disgusted friends and employers, warped lives of blameless children, sad wives and parents - anyone can increase the list.

Rhetorical Question: How does this compare to the way it was with you and yours?

(P)

6. What is our hope?

We hope this volume will inform and comfort those who are, or who may be affected.

7. Is this for just a few?

There are many.

Comment: It has been estimated that for every sex addict, a minimum of 5 – 6 lives are made miserable. They are emotionally worse off than the sex addict as they have to take the reality of sex addiction sober. The sex addict has an escape in his/her addiction.

(P)

8. Are we willing to discuss our situation with professionals or even those who are close to us? (the entire paragraph)

Highly competent psychiatrists who have dealt with us have found it sometimes impossible to persuade an alcoholic to discuss his situation without reserve. Strangely enough, wives, parents and intimate friends usually find us even more unapproachable than do the psychiatrist and the doctor.

(P)

9. What unique gift does the recovered sex addict possess?

But the ex-problem drinker who has found this solution, who is properly armed with facts about himself, can generally win the entire confidence of another alcoholic in a few hours.

10. When can some progress be made with the suffering sex addict?

Until such an understanding is reached, little or nothing can be accomplished.

Comment: The precise process of Sponsorship is covered in Chapter Seven.

(P)

11. What is it that the recovered sex addict brings to the suffering sex addict? (a long, long, long sentence)

That the man who is making the approach has had the same difficulty, that he obviously knows what he is talking about, that his whole deportment shouts at the new prospect that he is a man with a real answer, that he has no attitude of Holier Than Thou, nothing whatever except the sincere desire to be helpful; that there are no fees to pay, no axes to grind, no people to please, no lectures to be endured - these are the conditions we have found most effective.

Rhetorical Question: Would this describe the qualifications of a Sponsor?

(Page 19)

1. What happens after the recovered sex addict tells his story to the still suffering sex addict and then shows him how he/she recovered?

After such an approach many take up their beds and walk again.

(P)

2. How many of us earn our living 12th Stepping sex addicts?

None of us makes a sole vocation of this work, nor do we think its effectiveness would be increased if we did.

3. What is the elimination of acting out?

We feel that elimination of our drinking is but a beginning.

Comment: But I thought the whole purpose of Sex Addicts Anonymous was just to not act out.

4. What is much more important than just not acting out?

A much more important demonstration of our principles lies before us in our respective homes, occupations and affairs.

Comment: Our principles are the life giving Twelve Steps and the life saving Twelve Traditions. We must learn how to put them to work from the time we wake up until we have fallen asleep.

5. How many of us should be working with suffering sex addicts?

All of us spend much of our spare time in the sort of effort which we are going to describe.

Comment: The effort they describe is in Chapter Seven. It is to search out, go to and approach suffering sex addicts with the understanding and hope only a recovered sex addict can give one who is suffering.

6. What are some of us fortunate enough to do?

A few are fortunate enough to be so situated that they can give nearly all their time to the work.

(P)

7. Will SAA bring an end to the ravages of sex addiction?

If we keep on the way we are going there is little doubt that much good will result, but the surface of the problem would hardly be scratched.

8. With what are we overcome if we live in large city?

Those of us who live in large cities are overcome by the reflection that close by hundreds are dropping into oblivion every day.

Comment: For every one of us sitting comfortably in meetings, there are 20 – 30 or more suffering from sex addiction. They are unaware of what their problem is and will continue to remain ignorant until a recovered sex addict shares their experience and knowledge of the truth about sex addiction, just as Bill did with Dr. Bob about alcoholism.

9. Many sex addicts could recover if what?

Many could recover if they had the opportunity we have enjoyed.

Rhetorical Question: What chance would Dr. Bob have had if Bill had not made those 12 telephone calls in an effort to protect his own sobriety?

10. What question faced the First 100?

How then shall we present that which has been so freely given us?

(P)

11. To what conclusion did the First 100 arrive as an answer to that question?

We have concluded to publish an anonymous volume setting forth the problem as we [Recovered Alcoholics] see it

12. What is the content of the Big Book?

We shall bring to the task our combined experience and knowledge.

Comment: Not the thoughts, theories or ideas of untreated alcoholics

and/or non-alcoholics, but the experience, strength AND hope of hopeless alcoholics who have worked the Twelve Steps and have recovered.

13. Who could benefit from this accumulated experience and knowledge?

This should suggest a useful program for anyone concerned with a drinking problem.

Rhetorical Question: Since the information in this Book has been time tested and had experience proven success since April 1939, would you disagree with this statement?

Comment: This program is useful to ALL who are concerned with a sex addiction problem, even the concerned friends and family of sex addicts.

(P)

14. What will it be necessary to discuss?

Of necessity there will have to be discussion of matters medical, psychiatric, social, and religious.

15. The authors were aware of what?

We are aware that these matters are, from their very nature, controversial.

16. What would really please the authors?

Nothing would please us so much as to write a book which would contain no basis for contention or argument.

17. What did the authors of this Book try to achieve?

We shall do our utmost to achieve that ideal.

Question: Were they successful in their attempt to avoid contention?

Answer: The answer to this question is demonstrated by the wide acceptance of our Program. It has been accepted by every major living Program on the face of this Earth.

18. What do most of us sense?

Most of us sense that real tolerance of other people's shortcomings and viewpoints and a respect for their opinions are attitudes which make us more useful to others.

(Page 20)

1. What is it that our very lives depend on?

Our very lives, as ex-problem drinkers, depend upon our constant thought of others and how we may help meet their needs.

(P)

2. What may you have already asked?

You may already have asked yourself why it is that all of us became so very ill from drinking.

3. What are you probably curious about?

Doubtless you are curious to discover how and why, in the face of expert opinion to the contrary, we have recovered from a hopeless condition of mind and body.

4. If you are a sex addict who wants to recover, what are you asking?

If you are an alcoholic who wants to get over it, you may already be asking -"What do I have to do?"

(P)

5. What is the specific purpose of this Book?

It is the purpose of this book to answer such questions specifically

6. What will the First 100 tell us in this Book?

We shall tell you what we [Recovered Alcoholics] have done.

7. Before answering these questions, what did the authors do?

Before going into a detailed discussion, it may be well to summarize some points as we [Recovered Alcoholics] see them.

(P)

8. What have people said to the suffering sex addict many times? (the entire paragraph)

How many times people have said to us: "I can take it or leave it alone. Why can't he?" "Why don't you drink like a gentleman or quit?" "That fellow can't handle his liquor." "Why don't you try beer and wine?" "Lay off the hard stuff." "His will power must be weak." "He could stop if he wanted to." "She's such a sweet girl, I should think he'd stop for her sake." "The doctor told him that if he ever drank again it would kill him, but there he is all lit up again."

(P)

9. Are these commonplace observations?

Now these are commonplace observations on drinkers which we hear all the time.

10. What is behind them?

Back of them is a world of ignorance and misunderstanding.

11. Do such comments come from sex addicts?

We see that these expressions refer to people whose reactions are very different from ours.

(P)

12. What is someone who can moderate their selfish sexual behavior?

Moderate drinkers have little trouble in giving up liquor entirely if they have good reason

for it.

13. What can they do that sex addicts cannot do?

They can take it or leave it alone.

Comment: Chronic sex addicts can neither take it nor can they leave it alone.

(P)

14. What is the next type of person who dabbles with selfish sex?

Then we have a certain type of hard drinker.

15. Could his habit be serious?

He may have the habit badly enough to gradually impair him physically and mentally.

Comment: This sort of person is only physically addicted to sex. They may or may not have the phenomenon of craving. But, like us, they tend to go on sprees with their selfish sexual behaviors.

(Page 21)

1. What could it do to him?

It may cause him to die a few years before his time.

2-a. Can this physically addicted person stop or moderate if given a good reason to do so?

If a sufficiently strong reason - ill health, falling in love, change of environment, or the warning of a doctor - becomes operative, this man can also stop or moderate, although he may find it difficult and troublesome

2-b. Could he benefit from treatment?

and may even need medical attention.

Comment: The sex addict equivalent of a hard drinker can benefit from treatment. Chronic sex addicts of the hopeless variety will need more!

(P)

3. Do these physically addicted folks and the real sex addict look similar on the surface?
(entire paragraph)

But what about the real alcoholic? He may start off as a moderate drinker; he may or may not become a continuous hard drinker; but at some stage of his drinking he begins to lose all control of his liquor consumption, once he starts to drink.

Question: What is the significant difference between someone physically addicted to sex and the real (chronic) sex addict?

Answers: The physically addicted could quit acting out if he just would. The real sex addict would quit acting out if he just could. This is a very significant difference.

(P)

4. What is especially puzzling about the real sex addict?

Here is the fellow who has been puzzling you, especially in his lack of control.

5. What does he do while acting out?

He does absurd, incredible, tragic things while drinking.

6. Does the real sex addict experience a change of personality when he acts out?

He is a real Dr. Jekyll and Mr. Hyde.

Rhetorical Question: Did you have a significant personality change when acting out?

Historic Note: Robert Louis Stevenson, the author of “Dr. Jekyll and Mr. Hyde” died of alcoholism. It is believed that this was his autobiography.

7. Is the real sex addict usually only mildly lust drunk?

He is seldom mildly intoxicated.

8. He is almost always in what condition?

He is always more or less insanely drunk.

9. Are many real sex addicts decent people when sober? (2 sentences)

His disposition while drinking resembles his normal nature but little. He may be one of the finest fellows in the world.

Comment: Again dispelling the “addictive personality” idea.

10. What happens when they act out?

He may be one of the finest fellows in the world. Yet let him drink for a day, and he frequently becomes disgustingly, and even dangerously anti-social.

11. At what is he a genius?

He has a positive genius for getting tight at exactly the wrong moment, particularly when some important decision must be made or engagement kept.

Comment: Remember Bill blew the opportunity to make a good bit of money by drinking.

12-a. Is the real sex addict a normal person in every way except one?

He is often perfectly sensible and well balanced concerning everything

12-b. What is that one?

except liquor,

12-c. In this one respect, they are incredibly what?

but in that respect he is incredibly dishonest and selfish.

Comment: Here, the Authors make a statement as to the truth about sex addicts. We are unbelievably selfish and dishonest. As we take and experience the Steps, this will become very clear.

13. Are most sex addicts talented and capable?

He often possesses special abilities, skills, and aptitudes, and has a promising career ahead of him.

14-a. How does the real sex addict use his gifts?

He uses his gifts to build up a bright outlook for his family and himself,

14-b. What does the sex addict do to scuttle success?

and then pulls the structure down on his head by a senseless series of sprees.

15. Should a lust drunk sex addict sleep all day and all night?

He is the fellow who goes to bed so intoxicated he ought to sleep the clock around.

16. The sex addict's sleep is interrupted for what reason?

Yet early next morning he searches madly for the bottle he misplaced the night before.

Note: Have you ever had to search for a stash of porn or other acting out paraphernalia to get your day started?

(Page 22)

1-a. If a sex addict has sufficient funds, what does he do?

If he can afford it, he may have liquor concealed all over his house,

1-b. Why would he do that?

to be certain no one gets his entire supply away from him to throw down the wastepipe

2-a. When selfish sex quits working, what do many sex addicts add to their acting out?

As matters grow worse, he begins to use a combination of high-powered sedative and liquor

Rhetorical Question: How many of us began to drink or do drugs with our behaviors?

Rhetorical Question: How many of us began to engage in more dangerous behaviors just for the effect of adrenaline?

2-b. What do they hope to accomplish?

to quiet his nerves so he can go to work.

3. What follows this effort?

Then comes the day when he simply cannot make it and gets drunk all over again.

4. What is the next step to continue to be able to function?

Perhaps he goes to a doctor who gives him morphine or some sedative with which to taper off.

Rhetorical Question: Depression is a common symptom of this addiction. How many of us have needed a doctor to prescribe anti-depressants?

5. Then where do the real sex addicts start winding up?

Then he begins to appear at hospitals and sanitariums.

Comment: The modern equivalent is treatment centers.

(P)

6. Is the foregoing a complete picture of the real sex addict?

This is by no means a comprehensive picture of the true alcoholic, as our behavior patterns vary.

7. Does it come close?

But this description should identify him roughly

(P)

8. If hundreds of experiences with selfish sex sprees have ended in a debacle, what are the questions? (read entire paragraph)

Why does he behave like this? If hundreds of experiences have shown him that one drink means another debacle with all its attendant suffering and humiliation, why is it he takes that one drink? Why can't he stay on the water wagon? What has become of the common sense and will power that he still sometimes displays with respect to other matters?

(P)

9. Do we have some understanding of this today? (3 sentences)

Perhaps there never will be a full answer to these questions. Opinions vary considerably as to why the alcoholic reacts differently from normal people. We are not sure why, once a certain point is reached, little can be done for him.

10. Can we answer the riddle?

We cannot answer the riddle.

(P)

11. Of what are we certain?

We know that while the alcoholic keeps away from drink, as he may do for months or

years, he reacts much like other men.

12-a. Of what are we equally positive?

We are equally positive that once he takes any alcohol whatever into his system,

12-b. Does the obsessive thought of selfish sex affect both the body and the mind?

something happens, both in the bodily and mental sense

12-c. What is the result of engaging in any selfish sex on the body of a real sex addict?

which makes it virtually impossible for him to stop.

(Page 23)

1. What makes the preceding statement exceedingly clear?

The experience of any alcoholic will abundantly confirm this.

Comment: From this point on in this Book, we will be dealing with the real problem of the chronic (real) sex addict -- the problem of the mind: the inability of the sex addict to manage the decision to not start acting out again based on self-knowledge, self-will or the sex addict's willpower. We will be told of the need for a spiritual experience/awakening to survive sex addiction -- the reason the sex addict must gain access to a Higher Power.

(P)

2. What sets the terrible cycle in motion?

These observations would be academic and pointless if our friend never took the first drink, thereby setting the terrible cycle in motion.

3. Where does the real problem of the real sex addict rest?

Therefore, the main problem of the alcoholic centers in his mind, rather than in his body.

Rhetorical Question: Is the real problem physical (allergy) or mental (insanity)?

4. If you ask a real sex addict why he acts out, can he give you an honest answer? (2 sentences)

If you ask him why he started on that last bender, the chances are he will offer you any one of a hundred alibis. Sometimes these excuses have a certain plausibility, but none of them really makes sense in the light of the havoc an alcoholic's drinking bout creates.

5. What insane analogy do the authors give us?

They sound like the philosophy of the man who, having a headache, beats himself on the head with a hammer so that he can't feel the ache.

6. If you point this out to him, what will be his reaction?

If you draw this fallacious reasoning to the attention of an alcoholic, he will laugh it off, or become irritated and refuse to talk.

(P)

7. Does the sex addict ever tell the truth?

Once in a while he may tell the truth.

8. What is the truth?

And the truth, strange to say, is usually that he has no more idea why he took that first drink than you have.

Rhetorical Question: In the early days of your out of control acting out, did anyone ask you why you acted out the way you did? Did you give them the

honest answer, “I don’t know”?

9. Even with plausible excuses, do they know the answer?

Some drinkers have excuses with which they are satisfied part of the time.

10. What is the *real* truth?

But in their hearts they really do not know why they do it.

11. Once they have crossed the line, what is their mental state?

Once this malady has a real hold, they are a baffled lot.

12. What is the obsession of every sex addict?

There is the obsession that somehow, someday, they will beat the game.

13. Do they normally suspect the truth?

But they often suspect they are down for the count.

(P)

14. Do most folks realize this?

How true this is, few realize.

15. What do family members and friends hope?

In a vague way their families and friends sense that these drinkers are abnormal, but everybody hopefully awaits the day when the sufferer will rouse himself from his lethargy and assert his power of will.

(P)

16. What is the tragic truth?

The tragic truth is that if the man be a real alcoholic, the happy day may not arrive.

17. What has the sex addict lost?

He has lost control.

(Page 24)

1. What happens at a certain point in the sex addicts acting-out career?

At a certain point in the drinking of every alcoholic, he passes into a state where the most powerful desire to stop drinking is of absolutely no avail.

2. What is the tragic situation?

This tragic situation has already arrived in practically every case long before it is suspected.

(P)

3. What is it that the sex addict has lost?

The fact is that most alcoholics, for reasons yet obscure, have lost the power of choice in drink.

Rhetorical Questions: Do you believe you have the power to control your acting out once you have started? Do you believe you have the power to stop starting? Have you lost the power of choice as to how much you act out and, more importantly, have you lost the power to choose whether or not you will act out? Is your life unmanageable where it comes to acting out?

4. What happens to our willpower?

Our so-called will power becomes practically nonexistent.

5. How long can we rely on our minds to keep fresh the misery of our last spree?

We are unable, at certain times, to bring into our consciousness with sufficient force the memory of the suffering and humiliation of even a week or a month ago.

Rhetorical Question: How long were you able to stay stopped before coming to Sex Addicts Anonymous for help? Why would we ask a newcomer to just go to 90 meetings in 90 days if they have a real desire to stop addictive sexual behavior? Shouldn't we really be suggesting that they work our program of recovery as soon and as quickly as possible after they have admitted Step One?

6. **As the result of this phenomenon, what are we without?**

We are without defense against the first drink.

Question: If we, on our own, are without defense against beginning our addictive sexual behaviors, what then, must be our destiny?

Answers: Without the aid of a Power greater than ourselves (Step Two), death or permanent insanity (Step One).

(P)

7. **With no more than a little sexual fantasy, what does not enter our mind?**

The almost certain consequences that follow taking even a glass of beer do not crowd into the mind to deter us.

8. **If there is a slight suspicion, what does the mind do?**

If these thoughts occur, they are hazy and readily supplanted with the old threadbare idea that this time we shall handle ourselves like other people.

9. **What analogy do they give us here regarding the loss of the power of choice?**

There is a complete failure of the kind of defense that keeps one from putting his hand on a hot stove.

(P)

10. What may the sex addict say to himself?

The alcoholic may say to himself in the most casual way, "It won't burn me this time, so here's how!"

11. Do sex addicts always give some thought to starting his behaviors?

Or perhaps he doesn't think at all.

12-a. Do some sex addicts start acting out without realizing what they are doing?

How often have some of us begun to drink in this nonchalant way, and after the third or fourth, pounded on the bar and said to ourselves, "For God's sake, how did I ever get started again?"

Rhetorical Question: Have you ever found yourself acting out and couldn't remember how you got started?

12-b. When they realize they are acting out, what thought or thoughts do they have?

(rest of paragraph)

only to have that thought supplanted by "Well, I'll stop with the sixth drink." Or "What's the use anyhow?"

(P)

13-a. When a sex addict reaches this stage of sex addiction, where do they find themselves?

When this sort of thinking is fully established in an individual with alcoholic tendencies, he has probably placed himself beyond human aid,

13-b. If not locked up, what will happen to them?

and unless locked up, may die or go permanently insane.

14. Is this fact or fiction?

These stark and ugly facts have been confirmed by legions of alcoholics throughout history.

(Page 25)

1. What has prevented many such demonstrations?

But for the grace of God, there would have been thousands more convincing demonstrations.

2. What are so many unable to do?

So many want to stop but cannot.

(P)

3. Is there a solution?

There is a solution.

4-a. Do sex addicts like the solution?

Almost none of us liked the self-searching,

4-b. What do they not like?

the leveling of our pride, the confession of shortcomings

4-c. Are these actions necessary for success in sobriety?

which the process requires for its successful consummation.

5-a. What gave us hope?

But we saw that it really worked in others,

5-b. What were we faced with when confronted by recovered sex addicts?

and we had come to believe in the hopelessness and futility of life as we had been living it.

6. For those of us who have adopted the simple kit of spiritual tools [also known as the Twelve Steps] as a way of life, what have we experienced? (2 sentences)

When, therefore, we were approached by those in whom the problem had been solved, there was nothing left for us but to pick up the simple kit of spiritual tools laid at our feet. We have found much of heaven and we have been rocketed into a fourth dimension of existence of which we had not even dreamed.

(P)

7. What is the great fact for us?

The great fact is just this, and nothing less: That we have had deep and effective spiritual experiences which have revolutionized our whole attitude toward life, toward our fellows and toward God's universe.

Comment: Notice the asterisk (*) after “spiritual experiences”. Read footnote.

8. What is the central fact in our lives today?

The central fact of our lives today is the absolute certainty that our Creator has entered into our hearts and lives in a way which is indeed miraculous.

9. What has He commenced doing?

He has commenced to accomplish those things for us which we could never do by

ourselves.

Rhetorical Question: Is this a self-help program?

(P)

10. Is there a middle-of-the-road solution for real sex addicts?

If you are as seriously alcoholic as we were, we believe there is no middle-of-the-road solution.

11a. How were our lives?

We were in a position where life was becoming impossible, and if we had passed into the region from which there is no return through human aid, we had but two alternatives:

11b. What were the two alternatives?

One was to go on to the bitter end, blotting out the consciousness of our intolerable situation as best we could; and the other, to accept spiritual help.

Rhetorical Question: Do these two alternatives appear to be Step One and Step Two?

Comment: Before proceeding, let's go to Appendix II; Page 569 in Third Edition, Page 567 in Fourth Edition.

Page 26

1. Why did they accept spiritual help?

This we did because we honestly wanted to, and were willing to make the effort.

Comment: Now let's follow Bill's suggestion to look at Appendix II

APPENDIX II

Third (Page 569) – Fourth (Page 567)

(P)

1. Upon careful reading, what do we learn is the product of a “spiritual experience” or “spiritual awakening?”

The terms “spiritual experience” and “spiritual awakening” are used many times in this book which, upon careful reading, shows that the personality change sufficient to bring about recovery from alcoholism has manifested itself among us in many different forms.

Comment: Please note the words, “careful reading”. Some alcoholics will not recover because they will not “carefully read” the Basic Text for Alcoholics Anonymous. Since the instructions in this book have been time proven to be the most effective approach to these Steps no matter what the addictive problem may be, we as sex addicts would be wise to pay attention as well.

(P)

2. What impression did the readers of the First Printing of the First Edition get?

Yet it is true that our first printing gave many readers the impression that these personality changes, or religious experiences, must be in the nature of sudden and spectacular upheavals.

Comment: The only significant change that has been made in the Basic Text (the first 164 pages plus “The Doctor’s Opinion”) of the Big Book is the one that produced the need for Appendix II. Step Twelve in the First Printing read, “Having had a spiritual experience as the result of this course of action...” In reading “Bill’s Story,” we read where he had a sudden spiritual experience as the result of these steps. Dr. Bob, on the other hand, had a very slowly developed “spiritual awakening.” Many of those reading the First Printing of the Big Book were not experiencing Bill’s “hot flash” and felt they were missing something. To correct that misconception, Bill re-worded Step Twelve to what it now reads and added “Appendix II” as an explanation.

3. This conclusion is what?

Happily for everyone, this conclusion is erroneous.

(P)

4. In the stories in the first chapters, which spiritual event was described?

In the first few chapters a number of sudden revolutionary changes are described.

5. Did most alcoholics believe that they, too, must have a spiritual experience?

Though it was not our intention to create such an impression, many alcoholics have nevertheless concluded that in order to recover they must acquire an immediate and overwhelming “God-consciousness” followed at once by a vast change in feeling and outlook.

(P)

6. Are such transformations frequent?

Among our rapidly growing membership of thousands of alcoholics such transformations, though frequent, are by no means the rule.

7-a. What do most of our members experience?

Most of our experiences are what the psychologist William James calls the “educational variety”

7-b. Why did William James call them that?

because they develop slowly over a period of time.

8. Very often, who are the first to notice the change that has taken place?

Quite often friends of the newcomer are aware of the difference long before he is himself.

9-a. What does the sex addict finally realize?

He finally realizes that he has undergone a profound alteration in his reaction to life;

9-b. Could he have accomplished this himself?

that such a change could hardly have been brought about by himself alone.

10. What could seldom have been accomplished by self discipline?

What often takes place in a few months could seldom have been accomplished by years of self discipline.

11-a. With few exceptions, what do we all tap into

With few exceptions our members find that they have tapped an unsuspected inner resource

11-b. What do they identify this to be?

which they presently identify with their own conception of a Power greater than themselves.

APPENDIX II

Third (Page 570) – Fourth (Page 568)

(P)

1. What do most of us think?

Most of us think this awareness of a Power greater than ourselves is the essence of spiritual experience.

2. What do religious folks call it?

Our more religious members call it “God-consciousness.”

(P)

3-a. What do we wish to say emphatically to any sex addict?

Most emphatically we wish to say that any alcoholic capable of honestly facing his problems in the light of our experience can recover,

3-b. What is one condition the sex addict must meet?

provided he does not close his mind to all spiritual concepts.

4. What will defeat any sex addict?

He can only be defeated by an attitude of intolerance or belligerent denial.

(P)

5. What is it that no one should have difficulty with?

We find that no one need have difficulty with the spirituality of the program.

6. What are the essentials of recovery?

Willingness, honesty and open mindedness are the essentials of recovery.

7. How important are they?

But these are indispensable.

(P)

8. What will keep a person in everlasting ignorance?

“There is a principle which is a bar against all information, which is proof against all arguments and which cannot fail to keep a man in everlasting ignorance—that principle is contempt prior to investigation.”

HERBERT SPENCER

(Page 26)

(P)

2. How is Rowland H., an American businessman, described?

A certain American business man had ability, good sense, and high character.

3. Where had he sought help? (2 sentences)

For years he had floundered from one sanitarium to another. He had consulted the best known American psychiatrists.

4. Who did he finally go to?

Then he had gone to Europe, placing himself in the care of a celebrated physician (the psychiatrist, Dr. Jung) who prescribed for him.

5. Was he confident that he had been fixed?

Though experience had made him skeptical, he finished his treatment with unusual confidence.

6. How were his mental and physical conditions after his treatment?

His physical and mental condition were unusually good.

7. Above all, what did he believe?

Above all, he believed he had acquired such a profound of the inner workings of his mind and its hidden springs that relapse was unthinkable.

8. Nevertheless, what happened?

Nevertheless, he was drunk in a short time.

9. How did he explain it?

More baffling still, he could give himself no satisfactory explanation for his fall.

(P)

10-a. What did he do?

So he returned to this doctor,

10-b. Did he really respect the doctor?

whom he admired,

10-c. What did he ask the doctor?

and asked him point-blank why he could not recover.

11. What was his greatest wish?

He wished above all things to regain self-control.

12. Did he appear to be a very normal person?

He seemed quite rational and well-balanced with respect to other problems.

13. What was it he had no control over?

Yet he had no control whatever over alcohol.

14. What was his question?

Why was this?

(P)

15. What did he want to know?

He begged the doctor to tell him the whole truth, and he got it.

16-a. What was the truth?

In the doctor's judgment he was utterly hopeless; he could never regain his position in society

16-b. What would he have to do to live?

and he would have to place himself under lock and key or hire a bodyguard if he expected to live long.

17. Who said so?

That was a great physician's opinion.

(P)

18. Did he die from alcoholism?

But this man still lives, and is a free man.

19. Did he need to be protected from himself?

He does not need a bodyguard nor is he confined.

20-a. Was he free to come and go as he pleased?

He can go anywhere on this earth where other free men may go without disaster,

20-b. What must he do to maintain his freedom from alcohol?

provided he remains willing to maintain a certain simple attitude.

Rhetorical Question: Could this be to accept spiritual help?

Historic Note: Rowland never joined Alcoholics Anonymous. He remained in New York and was an active member of the Calvary Church.

(Page 27)

(P)

1. Do some sex addicts believe they can do without spiritual help?

Some of our alcoholic readers may think they can do without spiritual help.

2. What will the authors tell us?

Let us tell you the rest of the conversation our friend had with his doctor.

(P)

3. What did the Doctor tell Rowland was his problem?

The doctor said: "You have the mind of a chronic alcoholic.

4. How many alcoholics, like Rowland, had Dr. Jung seen recover?

I have never seen one single case recover, where that state of mind existed to the extent that it does in you."

5. How did Rowland feel after hearing the prognosis?

Our friend felt as though the gates of hell had closed on him with a clang.

(P)

6. What was his question to the doctor?

He said to the doctor, "Is there no exception?"

(P)

7. What was the doctor's reply?

"Yes," replied the doctor, "there is.

8. Was the doctor aware of exceptions?

Exceptions to cases such as yours have been occurring since early times.

9. Were these exceptions a common occurrence?

Here and there, once in a while, alcoholics have had what are called vital spiritual experiences.

10. Did Dr. Jung understand these occurrences?

To me these occurrences are phenomena.

11. What did these vital spiritual experiences appear to be to Dr. Jung?

They appear to be in the nature of huge emotional displacements and rearrangements.

Comment: Remember, Dr. Silkworth believed that the only hope for a chronic alcoholic was an entire psychic change -- a complete change in the way we think and the way we feel. Dr. Jung told Rowland the same thing. Our old ideas and beliefs must be replaced with new ideas and beliefs. Taking the Twelve Steps of Sex Addicts Anonymous will produce that vital psychic change or "Spiritual Awakening/Experience", a complete change in the way we think and the way we feel.

12. What was the product of these occurrences?

Ideas, emotions, and attitudes which were once the guiding forces of the lives of these men are suddenly cast to one side, and a completely new set of conceptions and motives begin to dominate them.

Comment: If we carefully follow the clear-cut directions in the Big Book, we are promised a completely new set of conceptions and motives which will dominate us rather than the selfishness – self-centeredness which is the source of the insidious insanity and the cause of a sexually addicted death or a brain permanently affected by sex addiction.

13. What had Dr. Jung been attempting to do with Rowland?

In fact, I have been trying to produce some such emotional rearrangement within you.

14-a. Had Dr. Jung been successful with hard drinkers?

With many individuals the methods which I employed are successful,

14-b. Had he ever had any success with a real alcoholic?

but I have never been successful with an alcoholic of your description."

(P)

15-a. Was Rowland relieved to hear the Dr.'s suspected solution?

Upon hearing this, our friend was somewhat relieved,

15-b. Why did he have hope?

for he reflected that, after all, he was a good church member.

16. What did Dr. Jung do to Rowland's hope?

This hope, however, was destroyed by the doctor's telling him that while his religious convictions were very good, in his case they did not spell the necessary vital spiritual experience.

Comment: If strong religious belief was a solution for sex addiction, we would not have so many priests and other men and women "of the Cloth" coming to us for help with their acting-out problem.

Comment: Again, we are requested to see "Appendix II." Since we have already done that, we will not take time to revisit that Section now.

(Page 28)

(P)

1. What made Rowland a free man?

Here was the terrible dilemma in which our friend found himself when he had the extraordinary experience, which as we have already told you, made him a free man.

Historic Note: Rowland continued his affiliation with the Oxford Group and the Calvary Church in New York City. He never became involved with Alcoholics Anonymous, but did live the rest of his life sober.

(P)

2a. What do we do that Rowland did?

We, in our turn, sought the same escape

2b. How badly did we need what Rowland found?

with all the desperation of drowning men.

3. What has the flimsy beginning proved to be?

What seemed at first a flimsy reed, has proved to be the loving and powerful hand of God.

4-a. What does the Program of Sex Addicts Anonymous give the still suffering sex addict?

A new life has been given us or,

4-b. Or what is another way to view what we are given?

if you prefer, "a design for living" that really works."

Comment: Tragically, far too many of our members believe Sex Addicts Anonymous is only about not acting out. They have paid a tremendous price to doom us to die when we came to them for help and then miss the whole purpose of our Program of Action which promises a happy and purposeful life.

(P)

5. What contribution did William James make to A.A.?

The distinguished American psychologist, William James, in his book "Varieties of Religious Experience," indicates a multitude of ways in which men have discovered God.

6. What do we not want to do?

We have no desire to convince anyone that there is only one way by which faith can be acquired.

7-a. What does the experience of the First 100 mean?

If what we have learned and felt and seen means anything at all, it means that all of us, whatever our race, creed, or color are the children of a living Creator

7-b. When will this happen?

with whom we may form a relationship upon simple and understandable terms as soon as we are willing and honest enough to try.

8. Will the Program, as described in the Big Book, disturb any religious views?

Those having religious affiliations will find here nothing disturbing to their beliefs or ceremonies.

9. Do we argue religious views?

There is no friction among us over such matters.

(P)

10. Do we care what religious bodies or groups a member belongs to?

We think it no concern of ours what religious bodies our members identify themselves with as individuals.

11. How do we view that topic?

This should be an entirely personal affair which each one decides for himself in the light of past associations, or his present choice.

12-a. Do all of us join up with a church, synagogue, mosque, ashram or other religious

group?

Not all of us join religious bodies,

12-b. Do we favor such affiliation?

but most of us favor such memberships.

(P)

13-a. What will we learn in the next chapter?

In the following chapter, there appears an explanation of alcoholism, as we understand it,

13-b. What is the chapter following that one about?

then a chapter addressed to the agnostic.

14. Do we get a lot of agnostics in S.A.A.?

Many who once were in this class are now among our members.

(Page 29)

1. Is being an agnostic a great handicap to recovery?

Surprisingly enough, we find such convictions no great obstacle to a spiritual experience.

(P)

2. What does this book contain?

Further on, clear-cut directions are given showing how we recovered.

Comment: This Big Book is the only place the directions for taking the Twelve Steps of Alcoholics Anonymous and the Recovery resulting there from

can be found!

3. What follows the clear-cut directions in A.A.s Basic Text?

These are followed by forty-three personal experiences.

(P)

4. What does each individual do in telling his story?

Each individual, in the personal stories, describes in his own language and from his own point of view the way he established his relationship with God.

Comment: One story less in the Fourth Edition than in the Third

5. What do the stories accomplish?

These give a fair cross section of our membership and a clear-cut idea of what has actually happened in their lives.

(P)

6. What do we hope those who read the stories will not do?

We hope no one will consider these self-revealing accounts in bad taste.

7. What do we hope the stories will do for the suffering sex addict? (rest of paragraph)

Our hope is that many alcoholic men and women, desperately in need, will see these pages, and we believe that it is only by fully disclosing ourselves and our problems that they will be persuaded to say, "Yes, I am one of them too; I must have this thing."

More About Alcoholism

In the “Doctor’s Opinion”, we learn alcoholism is an allergy of the body which manifests itself as a craving for more alcohol once we have started drinking. We also learned that it is an obsession of the mind which makes it impossible for a chronic alcoholic to manage their most fervent decision to resist beginning to drink again. In “Bill’s Story”, we see how the alcoholism progress in a human body. In “There Is A Solution”, we are told the only known Solution is a spiritual experience. Recognizing this reality will be a discouragement to some alcoholics, the 1st 100 wanted to have us take another look at the reality of this killer disease. This Chapter will drive the truth home to the real alcoholic; the utter hopelessness of chronic alcoholism.

As we study Chapter 3, “MORE ABOUT ALCOHOLISM”, we will, indeed, learn more about alcoholism. We will learn why it is so vital that we clearly understand the exact nature of the disease and that we know in our heart of hearts that we are victims of a condition of mind, body and spirit that will destroy us.

This Chapter includes four stories; three of them are real and one is fictitious. These stories demonstrate the two segments of Step One, “Powerless over alcohol” and “unmanageability”. They will also demonstrate four more truths about this killer disease; that alcoholism is (1) a permanent condition, it is (2) a progressive disease, (3) it is a very patient disease; the “insidious insanity.” and (4) without spiritual help it is fatal.

As we absorb the information and knowledge of this Chapter, we will begin to recognize that we are not dealing with such ideas as “denial” and/or “acceptance.” We will begin to understand why it is absolutely necessary that we surrender, unconditionally, to the truth. To know, without any reservation, that we are alcoholics of the hopeless variety.

On pages 37 & 38, the First 100 clearly state how we may know if we have an alcoholic mind -- the mind which deprives us of the ability to manage a decision to never take another drink even after we have firmly made that vital decision. The mind that

produces the insidious insanity that causes us to drink against our own will.

Beginning with the last paragraph on page 42, Fred tells us what this Program proved to be for him. It gives us good reason to try the Program and see if it will do for us what it did for him. We paid a tremendous price to get here. Let's be willing to do what they did to stay here.

(Page 30)

(P)

1. What are most sex addicts unwilling to admit?

Most of us have been unwilling to admit we were real alcoholics.

2. What would nobody like to think?

No person likes to think he is bodily and mentally different from his fellows.

3. What do our acting out careers demonstrate?

Therefore, it is not surprising that our drinking careers have been characterized by countless vain attempts to prove we could drink like other people.

4. What is the great obsession of every sex addict?

The idea that somehow, someday he will control and enjoy his drinking is the great obsession of every abnormal drinker.

5. What is astonishing in the life of a sex addict?

The persistence of this illusion is astonishing.

6. Where does the obsession or the illusion take many of us, in fact, most of us?

Many pursue it into the gates of insanity or death.

(P)

7. What did we learn that is absolutely necessary for success in sobriety?

We learned that we had to fully concede to our innermost selves that we were alcoholics.

8. Why is this so important?

This is the first step in recovery

Comment: Until the problem is completely understood, the solution will be out of reach.

9. Like the obsession and illusion, what must happen to the delusion?

The delusion that we are like other people, or presently may be, has to be smashed.

Comment: We have now been given three more terms for “insanity”; obsession, illusion & delusion.

(P)

10. One more time, what is the sex addict's problem?

We alcoholics are men and women who have lost the ability to control our drinking.

11. What do we know?

We know that no real alcoholic ever recovers control.

Comment: Those physically addicted to sex can but real sex addicts never can.

12-a. What have all of us believed on occasions?

All of us felt at times that we were regaining control,

12-b. Where did this lead us?

but such intervals - usually brief - were inevitably followed by still less control, which led

in time to pitiful and incomprehensible demoralization.

Rhetorical question: When we speak of a “bottom,” is it a set of external events or just a single emotional event within each of us?

13. Of what are we convinced?

We are convinced to a man that alcoholics of our type are in the grip of a progressive illness.

14. Will it get better?

Over any considerable period we get worse, never better.

(P)

15-a. Who are we compared to?

We are like men who have lost their legs;

15-b. Why?

they never grow new ones.

16. What treatment will let us become like other people where selfish sex is concerned?

Neither does there appear to be any kind of treatment which will make alcoholics of our kind like other men.

(Page 31)

1. How many remedies have we tried?

We have tried every imaginable remedy.

2-a. Have some of us found what we believed to be recovery?

In some instances there has been brief recovery,

2-b. What always followed this new found hope?

followed always by a still worse relapse.

3. On what do knowledgeable physicians agree?

Physicians who are familiar with alcoholism agree there is no such thing as making a normal drinker out of an alcoholic.

4. Has science been able to come up with some pills that will fix us?

Science may one day accomplish this, but it hasn't done so yet.

Comment: Over the years, there have been several drugs which were to be a sure cure for alcoholism. The first was LSD. Next came Librium. Then came Valium and now the hot fix is Zanax. Each man made "solution" for alcoholism has created another Twelve Step Fellowship.

(P)

5. Despite all we can say, what is not going to happen?

Despite all we can say, many who are real alcoholics are not going to believe they are in that class.

6. What do we try to prove and how do we try to prove it?

By every form of self-deception and experimentation, they will try to prove themselves exceptions to the rule, therefore nonalcoholic.

7. What will we do to the sex addict who learns how to act out responsibly?

If anyone who is showing inability to control his drinking can do the right-about-face and drink like a gentleman, our hats are off to him

8. What does heaven know?

Heaven knows, we have tried hard enough and long enough to drink like other people!

(P)

9a. What do alcoholics do to try to control their drinking? (Read up to the hyphen)

Here are some of the methods we have tried: Drinking beer only, limiting the number of drinks, never drinking alone, never drinking in the morning, drinking only at home, never having it in the house, never drinking during business hours, drinking only at parties, switching from scotch to brandy, drinking only natural wines, agreeing to resign if ever drunk on the job, taking a trip, not taking a trip, swearing off forever (with and without a solemn oath), taking more physical exercise, reading inspirational books, going to health farms and sanitariums, accepting voluntary commitment to asylums –

Note: Make a list of the things you have done to try to change the results of your acting out. Post it where you can see it frequently.

9-b. Did the things mentioned in this paragraph cover all the ingenious ideas we had? we could increase the list ad infinitum.

(P)

10-a. What do we not like to do?

We do not like to pronounce any individual as alcoholic

10-b. But what can a person do?

but you can quickly diagnose yourself.

11. How do we suggest testing for the phenomenon of craving?

Step over to the nearest barroom and try some controlled drinking.

12. What do they mean by controlled acting out?

Try to drink and stop abruptly.

13. How many times should you try this test?

Try it more than once.

Page (32)

1. How soon will the real sex addict know if he is one of us?

It will not take long for you to decide, if you are honest with yourself about it.

2. What price may be paid to learn the truth?

It may be worth a bad case of jitters if you get a full knowledge of your condition.

(P)

3. What do most sex addicts believe, even though there is no way to prove it?

Though there is no way of proving it, we believe that early in our drinking careers most of us could have stopped drinking.

4. What do these real sex addicts lack that is essential for success in sobriety?

But the difficulty is that few alcoholics have enough desire to stop while there is yet time.

5. Are some people successful in abstinence by their own willpower? (2 sentences)

We have heard of a few instances where people, who showed definite signs of alcoholism, were able to stop for a long period because of an overpowering desire to do so. Here is one.

(P)

Comment: Carefully study the story of the “man of thirty” and learn six

important facts about this thing called alcoholism. This story can be used to help the newcomer understand the two parts of Step One so they can concede to their innermost self they are chronic sex addicts of the hopeless variety.

6. What kind of a drinker was the man of thirty?

A man of thirty was doing a great deal of spree drinking.

7-a. In what condition was he in the morning?

He was very nervous in the morning after these bouts

7-b. What did he do to take care of that condition?

and quieted himself with more liquor.

Note: Have you found it necessary to act out a little in the morning to get started?

8-a. What was his goal?

He was ambitious to succeed in business

8-b. What was defeating him?

but saw that he would get nowhere if he drank at all.

9. Why was this so?

Once he started, he had no control whatever.

Rhetorical Question: If he had no control once he started, was he powerless over alcohol?

Note: Do you find any similarity with your acting out here?

10-a. What did he decide he really wanted to do?

He made up his mind that until he had been successful in business and had retired,

10-b. What did he decide to not do?

he would not touch another drop.

Note: Have you ever sworn off?

11-a. What kind of a man was he?

An exceptional man,

11-b. Why was he so exceptional

he remained bone dry for twenty-five years

Rhetorical Question: How long were you able to manage your decision to abstain after you had decided to never act out again?

Rhetorical Question: Was his life unmanageable from age 30 to 55?

11-c. Did his 25 year period of sobriety pay off for him?

and retired at the age of fifty-five, after a successful and happy business career.

12. Once he retired, what did he believe?

Then he fell victim to a belief which practically every alcoholic has - that his long period of sobriety and self-discipline had qualified him to drink as other men.

13. So, what did he do?

Out came his carpet slippers and a bottle.

Rhetorical Question: Is chronic alcoholism a patient disease -- the "insidious insanity?"

Rhetorical Question: Was alcoholism still present after a 25 year period of abstinence?

Comment: We were told that alcoholism is a permanent disease.

14. After two months of drinking, was his condition better or worse than it had been at

age 30?

In two months he was in a hospital, puzzled and humiliated.

Comment: We were told that alcoholism is a progressive disease, whether or not alcoholics continue to drink.

15-a. Did he try to control his drinking?

He tried to regulate his drinking for a while,

15-b. How well did he do?

making several trips to the hospital meantime.

16-a. What measures did he take?

Then, gathering all his forces

16-b. Did he again decide to do what had proved so successful at age 30?

he attempted to stop altogether

16-c. Was he successful in managing that decision?

and found he could not.

Comment: Patient, permanent and progressive!!! It will always be there just waiting and it will always get worse, never better.

17. How many ways did he really try to stop and stay stopped?

Every means of solving his problem which money could buy was at his disposal.

(Page 33)

1. How many attempts were successful?

Every attempt failed.

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2-a. Was he in good condition at age 55?

Though a robust man at retirement,

2-b. What did he do to stop drinking for good and all?

he went to pieces quickly and was dead within four years.

Comment: This is the manner in which most alcoholics will stop drinking. The unfortunate truth is that very few alcoholics will ever have the opportunity to survive alcoholism by finding Alcoholics Anonymous AND the vast majority of those who do will fail to put our Program to the test. They will rely on the Fellowship and meetings rather than the time tested and experience certainly of learning to live by the Twelve Steps of Alcoholics Anonymous. When we hear of someone dying of sex addiction what we most often hear is, "stabbed by a pimp", "mugged", "shot by a jealous spouse", but most often what we hear is that someone has committed suicide.

(P)

4. Are there one or more lessons in this story?

This case contains a powerful lesson.

5. What do most of us believe that he also believed?

Most of us have believed that if we remained sober for a long stretch, we could thereafter drink normally.

6. What did he find when he started drinking again?

But here is a man who at fifty-five years found he was just where he had left off at thirty.

7. What truth have we seen demonstrated repeatedly?

We have seen the truth demonstrated again and again: "Once an alcoholic, always an

alcoholic."

8. If we can manage to stay sober for a period, will it be better when we start again?

Commencing to drink after a period of sobriety, we are in a short time as bad as ever.

Rhetorical Question: If you were able to stay sober for a spell, was it better or worse when you started acting out again?

9. If we really want to stop acting out for good and all, what is a condition that must be met?

If we are planning to stop drinking, there must be no reservation of any kind, nor any lurking notion that someday we will be immune to alcohol.

(P)

10. Are young people inclined to believe as he did when he was 30?

Young people may be encouraged by this man's experience to think that they can stop, as he did, on their own will power.

11-a. Will many of the young ones be successful in self-imposed sobriety?

We doubt if many of them can do it,

11-b. Will young folks really want to stop for good and all?

because none will really want to stop,

11-c. Why will they be unable to stop even if they want to?

and hardly one of them, because of the peculiar mental twist already acquired, will find he can win out.

12. What did several young men discover?

Several of our crowd, men of thirty or less, had been drinking only a few years, but they

found themselves as helpless as those who had been drinking twenty years.

(P)

13-a. Does the amount of time a person spends in their addiction have much to do with the hopelessness of the disease?

To be gravely affected, one does not necessarily have to drink a long time

13-b. Does a person have to act out long and hard to become a hopeless sex addicts?
nor take the quantities some of us have.

14. Does sex addiction treat women differently?

This is particularly true of women.

15. What can be said for potential female sex addicts ?

Potential female alcoholics often turn into the real thing and are gone beyond recall in a few years.

16. What are certain people who indulge in selfish sex astonished to learn?

Certain drinkers, who would be greatly insulted if called alcoholics, are astonished at their inability to stop.

17. What will those of us who are familiar with the symptoms of sex addiction see?

We, who are familiar with the symptoms, see large numbers of potential alcoholics among young people everywhere.

(Page 34)

1. Will they be bull-headed?

But try and get them to see it!

(P)

2. As we look back, what do we believe?

As we look back, we feel we had gone on drinking many years beyond the point where we could quit on our will power.

3. How do we suggest testing for unmanageability?

If anyone questions whether he has entered this dangerous area, let him try leaving liquor alone for one year.

4. Will real sex addicts be successful?

If he is a real alcoholic and very far advanced, there is scant chance of success.

5-a. Can we be successful in the early stages of the disease?

In the early days of our drinking we occasionally remained sober for a year or more,

5-b. What happens to us later on?

becoming serious drinkers again later.

6. Though a person is able to stop for a period, what may be the case?

Though you may be able to stop for a considerable period, you may yet be a potential alcoholic.

7. If a person fails the tests, will he probably be interested in the content of this book?

We think few, to whom this book will appeal, can stay dry anything like a year.

8. Even though a real sex addict may decide to quit for a year, how soon will most of them return to acting out?

Some will be drunk the day after making their resolutions; most of them within a few weeks.

(P)

9. If a person can't moderate his/her selfish sexual behaviors, what is the question?

For those who are unable to drink moderately the question is how to stop altogether.

10. What are we assuming?

We are assuming, of course, that the reader desires to stop.

11. What will determine whether or not a person can quit, for good and all, on a non-spiritual basis?

Whether such a person can quit upon a nonspiritual basis depends upon the extent to which he has already lost the power to choose whether he will drink or not.

12. What do many of us feel we have?

Many of us felt that we had plenty of character.

13. What was our tremendous urge?

There was a tremendous urge to cease forever.

14. How successful were we?

Yet we found it impossible.

15-a. What is the really baffling feature of chronic sex addiction?

This is the baffling feature of alcoholism as we know it - this utter inability to leave it alone,

15-b. No matter what?

no matter how great the necessity or the wish.

Comment: This, of course, is another way of stating the second half of Step

One.

(P)

16. What is the question posed at this point?

How then shall we help our readers determine, to their own satisfaction, whether they are one of us?

17-a. What will be helpful?

The experiment of quitting for a period of time will be helpful,

17-b. Do we think we can do better than that in helping the readers of this book determine if they are chronic sex addicts?

but we think we can render an even greater service to alcoholic sufferers and perhaps to the to the medical fraternity.

(Page 35)

1-a. What will we describe?

So we shall describe some of the mental states that precede a relapse into drinking,

1-b. Why describe the mental condition?

for obviously this is the crux of the problem.

(P)

Comment: We are now given the Third Test to determine if we are real alcoholics and that is to STUDY this book, The Basic Text for Alcoholics Anonymous. It is by far the softer, easier way.

2. What is the question at this point?

What sort of thinking dominates an alcoholic who repeats time after time the desperate

experiment of the first drink?

Comment: Refer to the first paragraph on page 30 for the answer: “The idea that somehow, someday.....”

3. In what state are the real sex addicts friends and why? (rest of paragraph)

Friends who have reasoned with him after a spree which has brought him to the point of divorce or bankruptcy are mystified when he walks directly into a saloon. Why does he? Of what is he thinking?

Comment: For answers to the “why” and “what,” again refer to the first paragraph on page 30, same as Question (P) 2.

(P)

Comment: As we study Jim’s story, look for similarities between him and you.

4. What kind of family did Jim have? (2 sentences)

Our first example is a friend we shall call Jim. This man has a charming wife and family.

5. What had he inherited?

He inherited a lucrative automobile agency.

6. How was his war record?

He had a commendable World War record.

7. Was he good at his profession?

He is a good salesman.

8. Was he a likable cuss?

Everybody likes him.

9-a. Was he a dummy?

He is an intelligent man,

9-b. Was he normal or abnormal?

normal so far as we can see,

9-c. Except for what?

except for a nervous disposition.

10. When did he start drinking?

He did no drinking until he was thirty-five.

11. Did it take him very long to get into trouble with his drinking?

In a few years he became so violent when intoxicated that he had to be committed.

12. What happened to him when he left treatment?

On leaving the asylum he came into contact with us.

(P)

13. What two things did the A.A.'s tell him?

We told him what we knew of alcoholism and the answer we had found.

14. What did he do?

He made a beginning.

Rhetorical Question: What could we assume from this statement: "to make a beginning"?

15. What happened as the result of that effort?

His family was re-assembled, and he began to work as a salesman for the business he had lost through drinking

16. What did he not do?

All went well for a time, but he failed to enlarge his spiritual life.

Question: How do we develop our spiritual life in Alcoholics Anonymous?

Answer: See pg 14, last sentence.

17. How many times did he wind up drunk?

To his consternation, he found himself drunk half a dozen times in rapid succession.

18-a. How many times did the recovered alcoholics go see him?

On each of these occasions we worked with him,

**Rhetorical Question: He got drunk 6 times. They 12 Stepped him 6 times.
Is this not our Primary Purpose?**

18-b. What did the A.A's do?

reviewing carefully what had happened.

19. On what did he agree with the A.A.'s?

He agreed he was a real alcoholic and in a serious condition.

20. What did he know would happen if he drank again?

He knew he faced another trip to the asylum if he kept on.

21. Even more important, what else did he know would happen?

Moreover, he would lose his family for whom he had a deep affection.

Rhetorical Question: If you gave any thought to what was at risk if you acted out, did it keep you from getting started?

1. Yet he did what?

Yet he got drunk again.

2. What did the A.A.'s do?

We asked him to tell us exactly how it happened.

3. How was Jim on Tuesday morning?

This is his story: "I came to work on Tuesday morning..

Comment: Would you wonder where he was on Monday morning? A lot of alcoholics are bad about Mondays.

4. What was the source of his irritation?

I remember I felt irritated that I had to be a salesman for a concern I once owned

5. Did he speak to his boss?

I had a few words with the boss, but nothing serious.

6. What did he decide to do?

Then I decided to drive into the country and see one of my prospects for a car.

7-a. Along the way, what happened?

On the way I felt hungry

7-b. So, what did he do?

so I stopped at a roadside place where they have a bar.

8. Did he stop for a drink?

I had no intention of drinking.

Comment: There is a temptation to believe he was setting himself up to drink. Not so.

9. What did he think he would do?

I just thought I would get a sandwich.

10-a. What else did he hope he might find?

I also had the notion that I might find a customer for a car at this place,

Comment: In today's economy, it is doubtful a car salesman would go looking for a prospective car buyer but this was during the Great Depression. People were very fortunate to have any type of job and most of them were unemployed. Bill was one of those who didn't have a source of income except what Lois earned. Dr Bob's practice was all but dead. Had it been a period of prosperity, Alcoholics Anonymous would not have been born.

10-b. Was this place unfamiliar to him?

which was familiar for I had been going to it for years.

11. Was he setting himself up for a slip by stopping there?

I had eaten there many times during the months I was sober.

12. What did he do after he sat down?

I sat down at a table and ordered a sandwich and a glass of milk.

13. Had the thought of drinking crossed his mind?

Still no thought of drinking.

14. He apparently was still hungry, so what did he do?

I ordered another sandwich and decided to have another glass of milk.

(P)

15. What insane thought suddenly crossed his mind?

Suddenly the thought crossed my mind that if I were to put an ounce of whiskey in my milk it couldn't hurt me on a full stomach.

16. Did he act sanely on that insane thought?

I ordered a whiskey and poured it into the milk.

Note: That's ONE!

17-a. What did he sense?

I vaguely sensed I was not being any too smart,

17-b. What thought preceded his decision to take the first drink?

but felt reassured as I was taking the whiskey on a full stomach.

18. So, what did he do?

The experiment went so well that I ordered another whiskey and poured it into more milk.

Note: That's TWO!!

19. And then what did he do?

That didn't seem to bother me so I tried another."

Note: That's THREE!!!

Rhetorical Question: Did these three drinks produce the allergic reaction (craving for more drinks) that an alcoholic has to alcohol? Let's find out!!!

(P)

20. Where did those three drinks take him?

Thus started one more journey to the asylum for Jim.

21-a. What was placed at risk by taking those three drinks?

Here was the threat of commitment, the loss of family and position,

21-b. What else was he to experience as the result of this spree?

to say nothing of that intense mental and physical suffering which drinking always caused him.

22. Did he know he was an alcoholic?

He had much knowledge about himself as an alcoholic.

23. What happened to all the reasons he had for not taking the first drink?

Yet all reasons for not drinking were easily pushed aside in favor of the foolish idea that he could take whiskey if only he mixed it with milk!

(Page 37)

(P)

1. What would we or anyone else call this action?

Whatever the precise definition of the word may be, we call this plain insanity.

Comment: Again, we see the true insanity of chronic sex addicted which makes it impossible for the real sex addict to manage their most fervent desire to never start acting out again; the UNMANAGEABILITY of chronic sex addiction.

2. What other term would be appropriate?

How can such a lack of proportion, of the ability to think straight, be called anything else?

(P)

3. Is this kind of thing far fetched to us? (2 sentences)

You may think this an extreme case. To us it is not far-fetched, for this kind of thinking has been characteristic of every single one of us.

4. Have some of us given more thought to the consequences than Jim did?

We have sometimes reflected more than Jim did upon the consequences.

5-a. What is curious about the real sex addict's thinking?

But there was always the curious mental phenomenon that parallel with our sound reasoning

5-b. What overrode our sound reasoning?

there inevitably ran some insanely trivial excuse for taking the first drink.

6. Will sound reasoning keep us from starting to act out again?

Our sound reasoning failed to hold us in check.

7. What always wins out?

The insane idea won out.

8. What do we then earnestly and sincerely ask ourselves?

Next day we would ask ourselves, in all earnestness and sincerity, how it could have happened.

(P)

9-a. Do we occasionally decide to go on a binge and then go do it?

In some circumstances we have gone out deliberately to get drunk,

9-b. What prompts us to do such a crazy thing?

feeling ourselves justified by nervousness, anger, worry, depression, jealousy or the like.

10. What are we obliged to admit after such a binge?

But even in this type of beginning we are obliged to admit that our justification for a spree was insanely insufficient in the light of what always happened.

11-a. What do we come to understand when we start acting out deliberately?

We now see that when we began to drink deliberately, instead of casually,

11-b. At this stage of the disease, can we imagine what the consequences will be when we start acting out?

there was little serious or effective thought during the period of premeditation of what the terrific consequences might be.

(P)

Comment: As we study the story of the jay-walker, look for the similarities between that crazy fool and us; the chronic sex addict.

12. To whom does the First 100 compare our behavior?

Our behavior is as absurd and incomprehensible with respect to the first drink as that of an individual with a passion, say, for jay-walking.

13. What really thrilled this guy?

He gets a thrill out of skipping in front of fast-moving vehicles.

14-a. Was he having fun?

He enjoys himself for a few years

14-b. Did his actions bother his friends?

in spite of friendly warnings.

Rhetorical Question: Did your sexual antics bother your friends?

15. How did folks label him?

Up to this point you would label him as a foolish chap having queer ideas of fun.

(Page 38)

1. What happened to him when his luck ran out?

Luck then deserts him and he is slightly injured several times in succession.

2. If he were normal, what would he have done at this point?

You would expect him, if he were normal, to cut it out.

Rhetorical Question: If you were a normal person, what would you have done when your acting out started causing you problems?

3. But since he apparently was not normal, what happened to him next?

Presently he is hit again and this time has a fractured skull.

4. Within a week, what happened?

Within a week after leaving the hospital a fast-moving trolley car breaks his arm.

5-a. With that piece of bad luck, what did he decide to do?

He tells you he has decided to stop jay-walking for good,

Rhetorical Question: After some pretty tragic consequences resulting from your acting out, what did you decide to do?

5-b. What were the consequences of his inability to manage that decision to quit for good and all?

but in a few weeks he breaks both legs.

Rhetorical Question: What have been the consequences of your inability to manage your decision to quit for good and all?

(P)

6. Did he keep on trying to quit?

On through the years this conduct continues, accompanied by his continual promises to be careful or to keep off the streets altogether.

Rhetorical Question: Did you keep on trying to quit?

7-a. Did his problem cost him his job?

Finally, he can no longer work,

Rhetorical Question: Did your sexual antics endanger your a job?

7-b. Did his problem cost him his wife?

his wife gets a divorce

Rhetorical Question: Did your acting out threaten your marriage and thereby potentially loosing your family

7-c. Did it make a fool of him?

and he is held up to ridicule.

Rhetorical Question: Did your problem make a fool of you?

8. Did he try everything he could think of to quit?

He tries every known means to get the jay-walking idea out of his head.

9. How far did he go in trying to find a way to quit jay-walking?

He shuts himself up in an asylum, hoping to mend his ways.

Rhetorical Question: How far have you gone to try to abstain completely?

10. What happened the day he left the security of lock up?

But the day he comes out he races in front of a fire engine, which breaks his back.

Rhetorical Question: Does this parallel any experience you might have had?

11. What label would you and everyone else put on this guy?

Such a man would be crazy, wouldn't he?

Rhetorical Question: How would you be labeled by people who know you?

(P)

12. Is this illustration ridiculous? (2 sentences)

You may think our illustration is too ridiculous. But is it?

13. What will we real sex addicts admit?

We, who have been through the wringer, have to admit if we substituted alcoholism for jay-walking, the illustration would fit us exactly.

14. As intelligent and as smart as we are, what do we honestly admit?

However intelligent we may have been in other respects, where alcohol has been involved, we have been strangely insane.

15. Is it true or false?

It's strong language - but isn't it true?

(P)

16. What do some sex addicts think?

Some of you are thinking: "Yes, what you tell us is true, but it doesn't fully apply.

17. Since we have done a good job of explaining hopeless addiction and they are full of self-knowledge, are they confident they can manage a decision to stay sober? (rest of paragraph)

We admit we have some of these symptoms, but we have not gone to the extremes you fellows did, nor are we likely to, for we understand ourselves so well after what you have told us that such things cannot happen again. We have not lost everything in life through drinking and we certainly do not intend to. Thanks for the information."

(Page 39)

(P)

1. Who can stay sober based on self-knowledge?

That may be true of certain nonalcoholic people who, though drinking foolishly and heavily at the present time, are able to stop or moderate, because their brains and bodies have not been damaged as ours were.

2. How well can the actual or potential sex addict stay away from selfish sex based on self-knowledge?

But the actual or potential alcoholic, with hardly an exception, will be *absolutely unable to stop drinking on the basis of self-knowledge*.

3. What point do we want to drive home to the real sex addict? (2 sentences)

This is a point we wish to emphasize and re-emphasize, to smash home upon our alcoholic readers as it has been revealed to us out of bitter experience. Let us take another illustration.

(P)

Comment: As we study Fred's story, again, look for the similarities. Also, this story contains an example of the perfect 12 Step call.

4. What was Fred's profession?

Fred is partner in a well known accounting firm.

5-a. Was he in good shape materially?

His income is good, he has a fine home,

5-b. How was his home life?

is happily married and the father of promising children of college age.

6. What kind of personality did he have?

He has so attractive a personality that he makes friends with everyone.

7. How was his business life?

If ever there was a successful business man, it is Fred.

8. Did he appear to be a really normal person, doing well in every area of his life?

To all appearance he is a stable, well balanced individual.

9. What was his one small problem?

Yet, he is alcoholic.

10-a. When had the A.A.'s first seen Fred?

We first saw Fred about a year ago

10-b. Where did they meet him?

in a hospital

10-c. Why did he say he was there?

where he had gone to recover from a bad case of jitters.

11-a. Had he experienced this before?

It was his first experience of this kind,

11-b. How did he feel about it?

and he was much ashamed of it.

12-a. Could he admit that he was an alcoholic?

Far from admitting he was an alcoholic,

12-b. What rationalization did he come up with?

he told himself he came to the hospital to rest his nerves.

13. What did the doctor try to impress on him?

The doctor intimated strongly that he might be worse than he realized.

14. How were his spirits?

For a few days he was depressed about his condition.

15. What decision did he make?

He made up his mind to quit drinking altogether.

16-a. Did he have any doubt that he could manage that decision?

It never occurred to him that perhaps he could not do so

16-b. Was he apparently successful at every other area of his life?

in spite of his character and standing.

***Rhetorical Question: Was Bill W. successful in every other area of his life?
Were you successful in every other area of your life?***

17-a. What was it Fred would not do?

Fred would not believe himself an alcoholic,

17-b. What would Fred not accept?

much less accept a spiritual remedy for his problem.

18. What did the A.A.'s tell him?

We told him what we knew about alcoholism.

(Page 40)

1-a. Did he express any interest?

He was interested

1-b. To what did he concede?

and conceded that he had some of the symptoms,

1-c. But what was he a long way from?

but he was a long way from admitting that he could do nothing about it himself.

2. With the humiliation he had experienced and the knowledge the A.A.'s had given him,
what was he certain he could do?

He was positive that this humiliating experience, plus the knowledge he had acquired,
would keep him sober the rest of his life.

3. What did Fred believe would fix him?

Self-knowledge would fix it.

(P)

4. A year later, what were the A.A.'s told? (2 sentences)

We heard no more of Fred for a while. One day we were told that he was back in the hospital.

5. In what condition was he?

This time he was quite shaky.

6. Who was it he indicated he wanted to see?

He soon indicated he was anxious to see us.

Rhetorical Question: Would this indicate he had paid the price of admission; that he had developed a desire to stop drinking?

7. What was his excuse for drinking?

The story he told is most instructive, for here was a chap absolutely convinced he had to stop drinking, who had no excuse for drinking, who exhibited splendid judgment and determination in all his other concerns, yet was flat on his back nevertheless.

(P)

8-a. With what was he impressed?

Let him tell you about it: "I was much impressed with what you fellows said about alcoholism,

8-b. What did he not believe?

and I frankly did not believe it would be possible for me to drink again.

9-a. What ideas impressed him the most?

I rather appreciated your ideas about the subtle insanity which precedes the first drink,

Comment: Remember, the A.A.s only told him about the disease of alcoholism and bore down on the subtle insanity that precedes the first drink; the alcoholic mind. They had made no mention of the Solution they had found.

9-b. Of what was he confident?

but I was confident it could not happen to me after what I had learned.

10. What was his reasoning?

I reasoned I was not so far advanced as most of you fellows, that I had been usually successful in licking my other personal problems, and that I would therefore be successful where you men failed.

11. Why did he feel self-confident that he could manage his decision to never drink again?

I felt I had every right to be self-confident, that it would be only a matter of exercising my will power and keeping on guard.

(P)

12-a. In that frame of mind, he did what?

"In this frame of mind, I went about my business

12-b. How was everything going?

and for a time all was well.

13-a. What was it he was having no trouble with?

I had no trouble refusing drinks,

13-b. What did his alcoholic mind begin to wonder?

and began to wonder if I had not been making too hard work of a simple matter.

Comment: This is the equivalent of a chronic sex addict's mind believing that the owner of that mind can get sober without taking the Steps. That just going to meetings is enough and then believing that even meetings are unnecessary. That is the moment we start the addictive thought. This can be months or years before we actually act-out. Then the acting out; then the spree, etc.

14. Where did he go on business?

One day I went to Washington to present some accounting evidence to a government bureau.

(Page 41)

1. Was this a new experience for him?

I had been out of town before during this particular dry spell, so there was nothing new about that.

2. How did he feel physically?

Physically, I felt fine.

3. What problems or worries did he have?

Neither did I have any pressing problems or worries.

4. How did his business in Washington go?

My business came off well, I was pleased and knew my partners would be too.

5. What kind of a day had it been?

It was the end of a perfect day, not a cloud on the horizon.

Comment: The sex addict mind will seduce us into starting our selfish sexual behavior even when everything is going super good.

(P)

6. What did he do after he completed his business for the day?

"I went to my hotel and leisurely dressed for dinner.

7. As he went into the dining room, what insane thought did he have? (3 sentences)

As I crossed the threshold of the dining room, the thought came to mind that it would be nice to have a couple of cocktails with dinner. That was all. Nothing more.

8. How did he act on that insane thought?

I ordered a cocktail and my meal.

Note: That's ONE!

9. What did he do then?

Then I ordered another cocktail.

Note: That's TWO!!

10. He had dinner and then what?

After dinner I decided to take a walk.

11. After he returned to the hotel, what did he do?

When I returned to the hotel it struck me a highball would be fine before going to bed, so I stepped into the bar and had one.

Note: That's THREE!!!

12. He remembered what after the third drink?

I remember having several more that night and plenty next morning.

13-a. He then had a shadowy recollection of what?

I have a shadowy recollection of being in an airplane bound for New York

13-b. Who did he hook up with at the landing field?

and of finding a friendly taxicab driver at the landing field instead of my wife.

14. What did they do and for how long?

The driver escorted me about for several days.

15. What did he remember out of all this?

I know little of where I went or what I said and did.

Rhetorical Question: Have you had similar experiences; blackouts?

16. Where did he wind up and with what?

Then came the hospital with unbearable mental and physical suffering.

Rhetorical Question: Have you suffered unbearably after a spree?

(P)

17. As soon as his mind cleared, what did he do?

"As soon as I regained my ability to think, I went carefully over that evening in Washington.

18. Had he resisted the first drink?

Not only had I been off guard, I had made no fight whatever against the first drink.

19. Was he conscious of the fact he had taken a drink?

This time I had not thought of the consequences at all.

Rhetorical Question and Comment: Have you ever found yourself acting out and couldn't remember where you were or what you were doing when you started? If you haven't had that experience and you are in a Group Study, ask how many have found themselves acting out but couldn't remember where they were or what they were doing when they started.

20. How was he drinking?

I had commenced to drink as carelessly as though the cocktails were ginger ale.

21. What did he remember his A.A. friends had prophesied?

I now remembered what my alcoholic friends had told me, how they prophesied that if I had an alcoholic mind, the time and place would come - I would drink again.

Rhetorical Question: Were they correct in their prophesy? When we are given the opportunity to make a Twelve Step Call on a sex addict, having talked only about sex addiction and our experiences while acting out, and the prospect does not indicate they have surrendered to the reality of their problem, leave them with this one thought. "Maybe you really don't have a serious problem with addictive sex. Maybe you can handle this on your own now that you have a pretty good picture of what sex addiction really is but if you have a SEX ADDICT MIND, you will act out again. Here is my telephone number in case you would ever like to call me in the future."

(Page 42)

1. What did they say would happen in spite of his determination to not drink?

They had said that though I did raise a defense, it would one day give way before some trivial reason for having a drink.

2. How well did his self-knowledge serve him?

Well, just that did happen and more, for what I had learned of alcoholism did not occur to me at all.

3. From this experience, what did he come to know?

I knew from that moment that I had an alcoholic mind.

Comment: He remembered their prophesy and now knew he had a problem with which he needed help.

4. What did he learn about self-knowledge and willpower?

I saw that will power and self-knowledge would not help in those strange mental blank spots.

5. What else did he come to understand?

I had never been able to understand people who said that a problem had them hopelessly defeated.

6. How did the newly acquired knowledge affect him? (2 sentences)

I knew then. It was a crushing blow.

Comment: "We learned we had to fully concede to our innermost selves we were alcoholics. It is the first step in recovery." pg 30

(P)

7. Who came to see him?

"Two of the members of Alcoholics Anonymous came to see me.

8-a. What was the first thing they did?

They grinned,

Comment: We'll do it ever time.

8-b. What did Fred think of what they did?

which I didn't like so much,

Comment: They'll do it every time.

8-c. What two questions did they ask Fred?

and then asked me if I thought myself alcoholic and if I were really licked this time.

9. To what did he concede?

I had to concede both propositions.

10. What did they pile on him? (2 sentences)

They piled on me heaps of evidence to the effect that an alcoholic mentality, such as I had exhibited in Washington, was a hopeless condition. They cited cases out of their own experience by the dozen.

Comment: They still weren't ready to let him up. They wanted to make certain he was fully convinced he was hopeless.

11. What did this do for him?

This process snuffed out the last flicker of conviction that I could do the job myself.

(P)

12. Once he admitted defeat, what did they tell him?

"Then they outlined the spiritual answer and program of action which a hundred of them had followed successfully.

Comment: Only after he admitted complete defeat were they willing to let him in on our spiritual Solution. This is the way it should be. We should never get into the Solution until we have made certain our prospect is completely defeated. Remember, Bill was ready to do anything to avoid death or wet brain

insanity when Ebby showed up, 2 months sober, and gave Bill some hope that he might not have to die drunk after all. But then Ebby mentioned God and Bill was turned off with the idea and continued drinking until he thought he was going to die of a heart attack during DTs. After Bill left Town's Hospital, he devoted a part of just about every day to looking for a serious drinker. He ran everyone of them off by talking of his Solution. He failed to tell them about the scientific hopelessness of alcoholism. The first time he tried it the way Dr. Silkworth described alcoholism to him was when he was sitting in front of a prominent surgeon in Akron, Ohio. Dr Bob was willing to let this rummy from New York have only 15 minutes of his time but Bill changed his approach, described alcoholism as Dr. Silkworth had described it to him the 15 minutes lasted 15 years for Dr. Bob, 36 years for Bill and we are here because Bill gave the good Doctor a killer case of alcoholism.

13. Did he have difficulty accepting the concept of the program?

Though I had been only a nominal churchman, their proposals were not, intellectually, hard to swallow.

14. How did he feel about putting the concepts into action?

But the program of action, though entirely sensible, was pretty drastic.

15. What would he have to do?

It meant I would have to throw several lifelong conceptions out of the window.

16. Was it going to be easy?

That was not easy.

17. What happened to Fred as soon as he made up his mind to adopt the program?

But the moment I made up my mind to go through with the process, I had the curious

feeling that my alcoholic condition was relieved, as in fact it proved to be.

(P)

18. What else, of a very important nature, did he discover?

"Quite as important was the discovery that spiritual principles would solve all my problems.

(Page 43)

1. What kind of life did his decision bring to him?

I have since been brought into a way of living infinitely more satisfying and, I hope, more useful than the life I lived before.

2-a. What was his old life like?

My old manner of life was by no means a bad one,

2-b. What would he not trade for?

but I would not exchange its best moments for the worst I have now.

3. Would he have liked to return to his old way of living?

I would not go back to it even if I could."

Comment: Is this a strong endorsement for the life produced by living our life according to the directions the 1st 100 prepared for us? Since this is Promised, why would anyone refuse to put it to the test? It cannot happen by just going to meetings. It can only be experienced if we do what they did and the Big Book gives us clear-cut directions which will not fail.

(P)

4. What does Fred's story do?

Fred's story speaks for itself.

5. What are our hopes?

We hope it strikes home to thousands like him.

6. Had he severely suffered from alcoholism?

He had felt only the first nip of the wringer.

7. Do most sex addicts get off so easy?

Most alcoholics have to be pretty badly mangled before they really commence to solve their problems.

(P)

8. How do many doctors and psychiatrists feel about our conclusions?

Many doctors and psychiatrists agree with our conclusions.

9. What did one such professional say? (the rest of the paragraph)

One of these men, staff member of a world-renowned hospital, recently made this statement to some of us: "What you say about the general hopelessness of the average alcoholic's plight is, in my opinion, correct. As to two of you men, whose stories I have heard, there is no doubt in my mind that you were 100% hopeless, apart from divine help. Had you offered yourselves as patients at this hospital, I would not have taken you, if I had been able to avoid it. People like you are too heartbreaking. Though not a religious person, I have profound respect for the spiritual approach in such cases as yours. For most cases, there is virtually no other solution."

(P)

10. Once more, what?

Once more: The alcoholic at certain times has no effective mental defense against the

first drink.

11. Can human beings provide the sex addict a defense from the next temptation of selfish sex?

Except in a few rare cases, neither he nor any other human being can provide such a defense.

12. What is a sex addict's only certain defense?

His defense must come from a Higher Power.

Rhetorical Question: Is this a self-help program?

We Agnostics

(Pages 44 through 57)

Chapter 4, “WE AGNOSTICS,” is truly a remarkable piece of writing. Four short years before writing this Chapter, the principal author, Bill W., was an agnostic, yet he demonstrates the depth of understanding a hopeless, agnostic alcoholic may receive in spirituality as we become students and practitioners of this Textbook.

This Chapter begins with some of the most important information this Book contains. In this Chapter, we learn the truth about the fatal malady -- alcoholism. The Authors then give us a test that, if answered honestly, will tell us if we really need what this Program has to offer. Once he has helped us determine if we are alcoholics of the hopeless variety, the Text restates our problem, and then the true answer -- a Higher Power, *as we understand Him*, who will solve all our problems.

Once that Promise is stated, the Book begins to erase some of our objections, ease some of our resistance, question some of our unreasonableness, open the door to the willingness to explore the possibilities promised by this Program. It states where most of us find ourselves as the result of trying to run the show ourselves.

We then are told that we have all the elements necessary to have a successful relationship with our Creator. That we have worshiped something or somebody, loved something or somebody and that we live on faith and little else.

And then, we are told that we need not go in search of our Higher Power. He knew we would not know where to look for Him, so He planted Himself deep within each of us. We need only to learn to follow the clear-cut directions in this Book to see if that is so with us.

(P)

1. What have we learned in our study of “The Doctor’s Opinion,” “Bill’s Story,” “There Is A Solution” and “More About Alcoholism?”

In the preceding chapters you have learned something of alcoholism.

2. What do we want to make clear?

We hope we have made clear the distinction between the alcoholic and the nonalcoholic.

Comment: Now take the “two question test” to determine the severity of your sex addiction.

- 3-a. How do you know if your life is unmanageable?

If, when you honestly want to, you find you cannot quit entirely,

- 3-b. How do you know if you are powerless over selfish sex?

or if when drinking, you have little control over the amount you take,

Rhetorical Question: Does this appear to be Step One in reverse order?

- 3-c. If you cannot quit entirely and have little control over the amount you act out, what are you?

you are probably alcoholic.

4. What is the only known solution for such an illness?

If that be the case, you may be suffering from an illness which only a spiritual experience will conquer.

Comment: Does this appear to be Step Two? If the only Solution for sex addiction is a spiritual experience, why do members of our Fellowship tell the newcomer, to “Don’t act out and go to meetings”. Encourage the newcomer to

ask the guru who issues those instructions, “If a spiritual experience is the only known Solution, how many meetings do I have to attend to a spiritual experience?”

(P)

5-a. Will this present problems to an atheist or an agnostic?

To one who feels he is an atheist or agnostic such an experience seems impossible,

5-b. What will happen if they do not accept our Solution?

but to continue as he is means disaster,

5-c. Especially if they are what type of sex addict?

especially if he is an alcoholic of the hopeless variety.

6-a. If you are powerless over selfish sex and cannot manage a decision to not start acting out, what is your destiny?

To be doomed to an alcoholic death

Rhetorical Question: Is this the destiny for those who stop at Step One?

6-b. What is the alternative?

or to live on spiritual basis

Rhetorical Question: Is “to live on a spiritual basis” the essence of Step Two?

6-c. Are these alternatives easy for real sex addict?

are not always easy alternatives to face.

(P)

7. When we can see the truth, is it really so difficult to hope that there just might be a Higher Power?

But it isn't so difficult.

8. How many of the First 100 came as atheists or agnostics?

About half our original fellowship were of exactly that type.

9-a. What do some of us try to do with the truth?

At first some of us tried to avoid the issue,

9-b. What are we hoping?

hoping against hope we were not true alcoholics.

10. Ultimately, we must do what?

But after a while we had to face the fact that we must find a spiritual basis of life - or else.

11. Is it possible that this could apply to you as well?

Perhaps it is going to be that way with you.

12. If so, why should you not be discouraged?

But cheer up, something like half of us thought we were atheists or agnostics.

13. What does our experience demonstrate to the atheist or agnostic?

Our experience shows that you need not be disconcerted.

(P)

14. Will a code of morals or a good philosophy of living save the real sex addict?

If a mere code of morals or a better philosophy of life were sufficient to overcome alcoholism, many of us would have recovered long ago.

(Page 45)

1. If we really apply ourselves, can we resist the idea of starting to act out again?

But we found that such codes and philosophies did not save us, no matter how much we tried.

2. When we use all our might to put our moral and best philosophy to work, what is still needed?

We could wish to be moral, we could wish to be philosophically comforted, in fact, we could will these things with all our might, but the needed power wasn't there.

3. When we sincerely apply self-will to our human resources, how successful can we be?

Our human resources, as marshaled by the will, were not sufficient; they failed utterly.

(P)

4. What is our dilemma?

Lack of power, that was our dilemma.

5-a. If we were going to survive sex addiction, what did we have to do?

We had to find a power by which we could live,

5-b. What quality must this Power have?

and it had to be a *Power greater than ourselves*. Obviously.

6. If that is what we must have to survive, with what question are we now faced?

But where and how were we to find this Power?

(P)

7. Well, where do we find the answer to that most important question?

Well, that's exactly what this book is about.

8-a. What is its main object?

Its main object is to enable you to find a Power greater than yourself

8-b. This Power will do what?

which will solve your problem.

Comment: Notice that the promise is not “will show us how,” “help us,” “enable us,” etc.; the promise is that IT WILL SOLVE OUR PROBLEM!! What problem? Every one of them as we grow in understanding and effectiveness in applying our Program.

9. This Book is written to be what?

That means we have written a book which we believe to be spiritual as well as moral.

Comment: The word “moral” in this Text Book means “truthful, honest.”

10. We are going to talk about who?

And it means, of course, that we are going to talk about God.

11. Who will have difficulty with this topic?

Here difficulty arises with agnostics.

12. What will give the newcomer hope?

Many times we talk to a new man and watch his hope rise as we discuss his alcoholic problems and explain our fellowship.

13-a. What will dampen his hope?

But his face falls when we speak of spiritual matters,

13-b. Why will this topic disturb him?

especially when we mention God, for we have re-opened a subject which our man thought he had neatly evaded or entirely ignored.

(P)

14. Can we empathize?

We know how he feels.

15. What of his have we shared? (2 sentences)

We have shared his honest doubt and prejudice. Some of us have been violently anti-religious.

16. The word "God" does what to others?

To others, the word "God" brought up a particular idea of Him with which someone had tried to impress them during childhood.

17. Why did we reject a particular conception?

Perhaps we rejected this particular conception because it seemed inadequate.

18. Once we rejected all ideas, what did we believe?

With that rejection we imagined we had abandoned the God idea entirely.

19. What was it that bothered us?

We were bothered with the thought that faith and dependence upon a Power beyond

ourselves was somewhat weak, even cowardly.

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1. What gave us cause to believe this?

We looked upon this world of warring individuals, warring theological systems, and inexplicable calamity, with deep skepticism.

2. Why did we distrust some folks?

We looked askance at many individuals who claimed to be godly.

3. With all the evil, what two questions were posed? (2 sentences)

How could a Supreme Being have anything to do with it all? And who could comprehend a Supreme Being anyhow?

4. Yet, in other moments, what did we wonder? (2 sentences)

Yet, in other moments, we found ourselves thinking, when enchanted by a starlit night, "Who, then, made all this?" There was a feeling of awe and wonder, but it was fleeting and soon lost.

(P)

5. What have we shared with those of agnostic temperament?

Yes, we of agnostic temperament have had these thoughts and experiences.

6. What do we want to hurry and do?

Let us make haste to reassure you.

7-a. What happens when we are able to lay aside our prejudices and become willing?

We found that as soon as we were able to lay aside prejudice and express even a

willingness to believe in a Power greater than ourselves, we commenced to get results,

7-b. This happens even though what?

even though it was impossible for any of us to fully define or comprehend that Power, which is God.

(P)

8. What were we relieved to learn?

Much to our relief, we discovered we did not need to consider another's conception of God.

9. If we are only able to pretend there is a Higher Power, what is promised?

Our own conception, however inadequate, was sufficient to make the approach and to effect a contact with Him.

10-a. What two things will we possess as soon as we are able to admit there just might be a Higher Power?

As soon as we admitted the possible existence of a Creative Intelligence, a Spirit of the Universe underlying the totality of things, we began to be possessed of a new sense of power and direction,

10-b. Provided we do what?

provided we took other simple steps.

Rhetorical Question: What are these other simple steps we must take?

11. What have we found?

We found that God does not make too hard terms with those who seek Him.

13. We have found the "Realm of the Spirit" to be what?

To us, the Realm of Spirit is broad, roomy, all inclusive; never exclusive or forbidding to those who earnestly seek.

14. Who may benefit by it?

It is open, we believe, to all men.

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1. When we speak of God, what do we mean?

When, therefore, we speak to you of God, we mean your own conception of God.

2. How about other spiritual ideas in this Book?

This applies, too, to other spiritual expressions which you find in this book.

3. What should we not do?

Do not let any prejudice you may have against spiritual terms deter you from honestly asking yourself what they mean to you.

4. At the start, what else do we need?

At the start, this was all we needed to commence spiritual growth, to effect our first conscious relation with God as we understood Him.

5. What will happen later?

Afterward, we found ourselves accepting many things which then seemed entirely out of reach.

6. What do we call that?

That was growth, but if we wished to grow we had to begin somewhere.

7. What do we use?

So we used our own conception, however limited it was.

(P)

8. What question do we need to ask ourselves? (2 sentences)

We needed to ask ourselves but one short question. "Do I now believe, or am I even willing to believe, that there is a Power greater than myself?"

Comment: "I would rather live my life as if there is a God and die to find out there isn't, than live my life as if there isn't and die to find out there is." Albert Camus.

9. As soon as we can say "yes" to that question, where are we?

As soon as a man can say that he does believe, or is willing to believe, we emphatically assure him that he is on his way.

10. What has been proven?

It has been repeatedly proven among us that upon this simple cornerstone a wonderfully effective spiritual structure can be built.

Comment: Note the"" and Bill's plea for us to read "Appendix II." He told us to do it on page 25 and again on page 27, but he knew we were not good about following instructions, so now he says "please." It's hard to say "no" to a begging alcoholic. But we have been there and done it, so we'll move on.

(P)

11. Why was this great news for us?

That was great news to us, for we had assumed we could not make use of spiritual principles unless we accepted many things on faith which seemed difficult to believe.

12. When recovered sex addicts presented spiritual approaches to our problem, what did we say? (3 sentences)

When people presented us with spiritual approaches, how frequently did we all say, "I wish I had what that man has. I'm sure it would work if I could only believe as he believes. But I cannot accept as surely true the many articles of faith which are so plain to him."

Rhetorical Question: Is this one of the main things we should look for in a sponsor?

13. What was it comforting to learn?

So it was comforting to learn that we could commence at a simpler level.

(P)

14-a. What were we unable to do?

Besides a seeming inability to accept much on faith,

14-b. What was our handicap?

we often found ourselves handicapped by obstinacy, sensitiveness, and unreasoning prejudice.

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1. How do many of us react to the mention of spiritual things?

Many of us have been so touchy that even casual reference to spiritual things made us bristle with antagonism.

2. Is this sort of thinking OK?

This sort of thinking had to be abandoned.

3. Even though some of us resisted the idea, what happened?

Though some of us resisted, we found no great difficulty in casting aside such feelings.

4-a. Faced with what?

Faced with alcoholic destruction,

Rhetorical Question: Does this sound like Step One?

4-b. We became what?

we soon became as open minded on spiritual matters as we had tried to be on other questions.

Rhetorical Question: Does this sound like Step Two?

5. How does God provide us with willingness?

In this respect alcohol was a great persuader.

6. It did what?

It finally beat us into a state of reasonableness.

7-a. Did this happen easily?

Sometimes this was a tedious process;

7-b. What is one of our hopes?

we hope no one else will be prejudiced for as long as some of us were.

(P)

8. What may the reader still ask?

The reader may still ask why he should believe in a Power greater than himself.

9. What kind of reasons can we offer?

We think there are good reasons.

10. What are we going to do?

Let us have a look at some of them.

(P)

11. Who likes facts and results?

The practical individual of today is a stickler for facts and results.

12-a. At this point in history, what are we willing to accept?

Nevertheless, the twentieth century readily accepts theories of all kinds,

12-b. They must be based on what?

provided they are firmly grounded in fact.

13. What theory does Bill use as an example?

We have numerous theories, for example, about electricity.

14. Who doubts this power?

Everybody believes them without a murmur of doubt.

15. Why? (2 sentences)

Why this ready acceptance? Simply because it is impossible to explain what we see, feel, direct, and use, without a reasonable assumption as a starting point.

(P)

16-a. Everybody now believes what?

Everybody nowadays, believes in scores of assumptions for which there is good

evidence,

16-b. But what is lacking?

but no perfect visual proof.

17. What has science demonstrated?

And does not science demonstrate that visual proof is the weakest proof?

18. What is constantly being revealed?

It is being constantly revealed, as mankind studies the material world, that outward appearances are not inward reality at all.

(P)

19. What is a steel girder?

To illustrate: The prosaic steel girder is a mass of electrons whirling around each other at incredible speed.

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1. Do we doubt this theory? (3 sentences)

These tiny bodies are governed by precise laws, and these laws hold true throughout the material world. Science tells us so. We have no reason to doubt it.

2. What happens when someone wants to talk about God?

When, however, the perfectly logical assumption is suggested that underneath the material world and life as we see it, there is an All Powerful, Guiding, Creative Intelligence, right there our perverse streak comes to the surface and we laboriously set out to convince ourselves it isn't so

3. What thinking are we trying to support when we read books and engage in arguments?

We read wordy books and indulge in windy arguments, thinking we believe this universe needs no God to explain it.

4. If we were right, what would be true?

Were our contentions true, it would follow that life originated out of nothing, means nothing, and proceeds nowhere.

(P)

5-a. How should we consider ourselves?

Instead of regarding ourselves as intelligent agents, spearheads of God's ever advancing Creation,

5-b. How do some of us consider ourselves?

we agnostics and atheists chose to believe that our human intelligence was the last word, the alpha and the omega, the beginning and end of all.

6. Is that rather egotistical of us?

Rather vain of us, wasn't it?

Rhetorical Question: If we are so damn smart, why can't we stay sober?

(P)

7-a. Those of us who have been there and done it, what do we beg of the reader?

We, who have traveled this dubious path, beg you to lay aside prejudice,

7-b. Even against what?

even against organized religion.

8. What have we learned?

We have learned that whatever the human frailties of various faiths may be, those faiths have given purpose and direction to millions.

9. What do people of faith have?

People of faith have a logical idea of what life is all about.

10. Did we have a clue as to what it was about?

Actually, we used to have no reasonable conception whatever.

11-a. How did we spend some of our leisure hours?

We used to amuse ourselves by cynically dissecting spiritual beliefs and practices

11-b. What could we have observed?

when we might have observed that many spiritually-minded persons of all races, colors, and creeds were demonstrating a degree of stability, happiness and usefulness

11-c. What should we have done?

which we should have sought ourselves.

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1-a. Instead, what did we do?

Instead, we looked at the human defects of these people,

1-b. We sometimes do what?

and sometimes used their shortcomings as a basis of wholesale condemnation.

2. When we accused others of being intolerant, what were we?

We talked of intolerance, while we were intolerant ourselves.

3. Why did we miss the beauty of life?

We missed the reality and the beauty of the forest because we were diverted by the ugliness of some of its trees.

4. What have some of us never done?

We never gave the spiritual side of life a fair hearing.

(P)

5. What will the reader find in our stories?

In our personal stories you will find a wide variation in the way each teller approaches and conceives of the Power which is greater than himself.

6. Do we have to agree with their approach?

Whether we agree with a particular approach or conception seems to make little difference

7. What has experience taught us?

Experience has taught us that these are matters about which, for our purpose, we need not be worried

8. Who must answer these questions?

They are questions for each individual to settle for himself.

(P)

10. Do we agree on anything?

On one proposition, however, these men and women are strikingly agreed.

11. What is the one thing all recovered sex addicts agree on?

Every one of them has gained access to, and believes in, a Power greater than himself.

Comment: These statements describe those who have had a spiritual awakening/experience as the result of having taken these Steps. It does not include those who are staying dry by just relying on the Fellowship and going to meetings.

12. What produced this phenomenal agreement?

This Power has in each case accomplished the miraculous, the humanly impossible.

13. What are we going to do now?

As a celebrated American statesman put it, "Let's look at the record."

(P)

14. Whose record are we going to look at?

Here are thousands of men and women, worldly indeed.

15-a. What do they declare?

They flatly declare that since they have come to believe in a Power greater than themselves, to take a certain attitude toward that Power

15-b. Is having a "certain attitude" and "believing in a Power" enough?

and to do certain simple things

15-c. There has been a revolutionary change in what?

there has been a revolutionary change in their way of living and thinking.

16. No matter how bad it got, what happened?

In the face of collapse and despair, in the face of the total failure of their human resources, they found that a new power, peace, happiness, and sense of direction flowed into them.

17. When did these remarkable promises take place?

This happened soon after they wholeheartedly met a few simple requirements.

Rhetorical Question: Do you suppose that the “few simple requirements” are taking the Steps by the directions in this Book?

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1. Once confused and baffled, we come to understand the reasons for what?

Once confused and baffled by the seeming futility of existence, they show the underlying reasons they were making heavy going of life.

2. Ignoring the problems caused by our acting out, what did they come to see clearly?

Leaving aside the drink question, they tell why living was so unsatisfactory.

3. What do they demonstrate?

They show how the change came over them.

4-a. What is it that many recovered sex addicts are able to say?

When many hundreds of people are able to say that the consciousness of the Presence of God is today the most important fact of their lives,

4-b. What do they present?

they present a powerful reason why one should have faith.

(P)

5. What type of progress has our society made during this century?

This world of ours has made more material progress in the last century than in all the millenniums which went before.

6. Does everyone know why?

Almost everyone knows the reason.

7. Are we more intelligent than our ancestors?

Students of ancient history tell us that the intellect of men in those days was equal to the best of today.

8. Why has material progress been so slow in previous centuries? (2 sentences)

Yet in ancient times material progress was painfully slow. The spirit of modern scientific inquiry, research and invention was almost unknown.

9. What controlled the minds of men in the past?

In the realm of the material, men's minds were fettered by superstition, tradition, and all sorts of fixed ideas.

10. How did some folks feel about Columbus' idea that the world is round?

Some of the contemporaries of Columbus thought a round earth preposterous.

Comment: Could Christopher Columbus have been an alcoholic? He sailed west to go east. When he left, he didn't know where he was going. When he got there, he didn't know where he was. When got back home, he didn't know where he had been. And then he went back and did it all over again and still didn't know – wound up in jail and a woman financed the whole thing!

11. Why were folks angry with Galileo?

Others came near putting Galileo to death for his astronomical heresies.

(P)

12. With these facts in mind, we ask ourselves what?

We asked ourselves this: Are not some of us just as biased and unreasonable about the realm of the spirit as were the ancients about the realm of the material?

13. What was it that American newsmen were afraid to report?

Even in the present century, American newspapers were afraid to print an account of the Wright brothers' first successful flight at Kitty Hawk.

14. What produced that fear? (2 sentences)

Had not all efforts at flight failed before? Did not Professor Langley's flying machine go to the bottom of the Potomac River?

15. Was there mathematical proof to refute the truth?

Was it not true that the best mathematical minds had proved man could never fly?

16. People believed what?

Had not people said God had reserved this privilege to the birds?

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1. But what did happen in a very few years?

Only thirty years later the conquest of the air was almost an old story and airplane travel was in full swing.

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2. What is true in most fields today?

But in most fields our generation has witnessed complete liberation of our thinking.

3. Does being an educated person help us believe?

Show any longshoreman a Sunday supplement describing a proposal to explore the moon by means of a rocket and he will say "I bet they do it - maybe not so long either."

Comment: Just as it took two bicycle repairmen to show the "best mathematical minds" and Professor Langley that flight was possible, just as it takes a longshoreman to dream of the Apollo missions, it took a stockbroker to write a book about practical spirituality as a way to defeat the hopeless disease of addiction.

4-a. What is one thing that will characterize our present generation?

Is not our age characterized by the ease with which we discard old ideas for new,

4-b. We are completely ready to do what?

by the complete readiness with which we throw away the theory or gadget which does not work for something new which does?

(P)

5. What question did we have to ask ourselves?

We had to ask ourselves why we shouldn't apply to our human problems this same readiness to change our point of view.

6-a. With what were we having trouble?

We were having trouble with personal relationships, we couldn't control our emotional natures, we were a prey to misery and depression, we couldn't make a living, we had a feeling of uselessness, we were full of fear, we were unhappy, we couldn't seem to be of real help to other people

Rhetorical Questions: How were your personal relationships? Did you have control of your emotions? Were you miserable and depressed? Were you

rolling in money? Did you have a real purpose except to go act out some more? Did you know fear? Were you really happy? How helpful to others were you?

Comment: This is a perfect description of a “dry drunk”. When we are looking for a sponsor we should qualify them. This is one of the tools we must use in so doing. Have they recovered from the spiritual malady?

6-b. Looking at the quality of our lives, what seemed to be most important? (rest of paragraph)

was not a basic solution of these bedevilmments more important than whether we should see newsreels of lunar flight? Of course it was.

(P)

7. When we saw others solve these problems, we had to do what?

When we saw others solve their problems by a simple reliance upon the Spirit of the Universe, we had to stop doubting the power of God.

8. How good are our ideas?

Our ideas did not work.

9. What did work?

But the God idea did.

(P)

10. What made it possible for the Wright brothers to be successful?

The Wright brothers' almost childish faith that they could build a machine which would fly was the main-spring of their accomplishment.

11. What would have happened without it?

Without that, nothing could have happened.

12. What were the agnostics and atheists doing?

We agnostics and atheists were sticking to the idea that self-sufficiency would solve our problems.

13. What did the recovered sex addicts show everyone?

When others showed us that "God-sufficiency" worked with them, we began to feel like those who had insisted the Wrights would never fly.

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1. What is logic?

Logic is great stuff.

2. How do we feel about it? (2 sentences)

We liked it. We still like it.

3. What have we been given?

It is not by chance we were given the power to reason, to examine the evidence of our senses, and to draw conclusions.

4. Is it an asset or a liability?

That is one of man's magnificent attributes.

5. What would an agnostic not be satisfied with?

We agnostically inclined would not feel satisfied with a proposal which does not lend itself to reasonable approach and interpretation.

6. What do we have difficulty in telling?

Hence we are at pains to tell why we think our present faith is reasonable, why we think it more sane and logical to believe than not to believe, why we say our former thinking was soft and mushy when we threw up our hands in doubt and said, "We don't know."

(P)

7. As hopeless sex addicts, what proposition must we face?

When we became alcoholics, crushed by a self-imposed crisis we could not postpone or evade, we had to fearlessly face the proposition that either God is everything or else He is nothing.

Rhetorical Question: When you found yourself in trouble based on decisions you made, were those decisions based on good judgment or emotions?

8. What choice must we make? (2 sentences)

God either is, or He isn't. What was our choice to be?

(P)

9. With what are we now confronted?

Arrived at this point, we were squarely confronted with the question of faith.

10. Could we ignore it?

We couldn't duck the issue.

11. What have some of us already done?

Some of us had already walked far over the Bridge of Reason toward the desired shore of faith.

12. What had given us fresh courage?

The outlines and the promise of the New Land had brought lustre to tired eyes and fresh courage to flagging spirits.

Rhetorical Question: Did coming to S.A.A. from a state of hopelessness and seeing and hearing recovered sex addicts tell their stories give you hope?

13. How were we welcomed?

Friendly hands had stretched out in welcome.

Rhetorical Question: Did you receive a warm welcome on your arrival at S.A.A.?

14. How did we feel about our sense of reason?

We were grateful that Reason had brought us so far.

Rhetorical Question: Did going to meetings and not acting out make sense?

15. What could we not do?

But somehow, we couldn't quite step ashore.

Rhetorical Question: When someone said, "Take the Steps by the clear-cut directions in the Big Book," what did you do?

16. What were we relying on?

Perhaps we had been leaning too heavily on Reason that last mile and we did not like to lose our support

(P)

17. What do we need to do at this point?

That was natural, but let us think a little more closely.

18. What had happened without us being aware of it?

Without knowing it, had we not been brought to where we stood by a certain kind of faith?

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1. What did we have confidence in? (2 sentences)

For did we not believe in our own reasoning? Did we not have confidence in our ability to think?

2. That was a sort of what?

What was that but a sort of faith?

3. To what had we been faithful?

Yes, we had been faithful, abjectly faithful to the God of Reason.

4. When was faith not a part of our daily lives?

So, in one way or another, we discovered that faith had been involved all the time!

(P)

5. What was the next thing we found?

We found, too, that we had been worshipers.

6. How did that affect us?

What a state of mental goose-flesh that used to bring on!

7. What had we worshiped?

Had we not variously worshiped people, sentiment, things, money, and ourselves?

8. What feeling did we sometimes feel when we observed some of God's handiwork?

And then, with a better motive, had we not worshipfully beheld the sunset, the sea, or a

flower?

9. What was the next thing we learned?

Who of us had not loved something or somebody?

10. What proved to be more powerful than our power of reasoning? (2 sentences)

How much did these feelings, these loves, these worships, have to do with pure reason? Little or nothing, we saw at last.

11. Of what were our lives constructed?

Were not these things the tissue out of which our lives were constructed?

12. Did acting on our feelings really shape our existence?

Did not these feelings, after all, determine the course of our existence?

13. After reviewing the truth, what could we not say?

It was impossible to say we had no capacity for faith, or love, or worship.

14. On what have we and do we live by?

In one form or another we had been living by faith and little else.

(P)

15. What would life be without faith? (2 sentences)

Imagine life without faith! Were nothing left but pure reason, it wouldn't be life.

16. Do we believe in life?

But we believed in life - of course we did.

17. Can we prove life in a purely scientific manner?

We could not prove life in the sense that you can prove a straight line is the shortest distance between two points, yet, there it was.

18. Can we say the details of our universe mean nothing? (rest of paragraph)

Could we still say the whole thing was nothing but a mass of electrons, created out of nothing, meaning nothing, whirling on to a destiny of nothingness? Of course we couldn't. The electrons themselves seemed more intelligent than that. At least, so the chemist said.

(P)

19. So, is our reasoning the last word?

Hence, we saw that reason isn't everything.

20. How dependable is reasoning, the way we use it?

Neither is reason, as most of us use it, entirely dependable, though it emanate from our best minds.

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1. How reliable was the best reasoning regarding man's ability to fly?

What about people who proved that man could never fly?

(P)

2. What kind of flight did we see in the Fellowship of Sex Addicts Anonymous?

Yet we had been seeing another kind of flight, a spiritual liberation from this world, people who rose above their problems.

3-a. What did they say made it possible?

They said God made these things possible,

3-b. Did we feel a little pity for the poor misguided souls?

and we only smiled.

4. What did our sense of reasoning tell us?

We had seen spiritual release, but liked to tell ourselves it wasn't true.

(P)

5. Why were we fooling ourselves?

Actually we were fooling ourselves, for deep down in every man, woman, and child, is the fundamental idea of God.

6. How is that reality hidden sometimes?

It may be obscured by calamity, by pomp, by worship of other things, but in some form or other it is there.

7. What are the real facts which are older than the history of mankind?

For faith in a Power greater than ourselves, and miraculous demonstrations of that power in human lives, are facts as old as man himself.

(P)

8. What do we finally come to see?

We finally saw that faith in some kind of God was a part of our make-up, just as much as the feeling we have for a friend.

9. Must we search for Him?

Sometimes we had to search fearlessly, but He was there.

10. What is as much a fact as we are?

He was as much a fact as we were.

11. Where, in the human life, may He be found?

We found the Great Reality deep down within us.

Rhetorical Question: Is it possible that God knew we wouldn't know where to look for Him so He removed the need to search?

12. Where is the only place we may come to know God? (2 sentences)

In the last analysis it is only there that He may be found. It was so with us.

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13. We can only do a bit of what?

We can only clear the ground a bit.

14. If you can believe our stories, you will be able to do what?

If our testimony helps sweep away prejudice, enables you to think honestly, encourages you to search diligently within yourself, then, if you wish, you can join us on the Broad Highway.

15. What promise comes with this attitude? (2 sentences)

With this attitude you cannot fail. The consciousness of your belief is sure to come to you.

(P)

16. Is there a story of an atheist in this Book?

In this book you will read the experience of a man who thought he was an atheist.

17. Why is it being mentioned at this point?

His story is so interesting that some of it should be told now.

18. Could it be that he had a spiritual experience as the result of trying this Program?
His change of heart was dramatic, convincing, and moving.

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1. What kind of a childhood did this man have?

Our friend was a minister's son.

2. How had he come to feel about religious matters?

He attended church school, where he became rebellious at what he thought an overdose of religious education.

3. Was his life one of happiness and peace of mind?

For years thereafter he was dogged by trouble and frustration.

4-a. What things did he experience?

Business failure, insanity, fatal illness, suicide

4-b. How did they affect him?

these calamities in his immediate family embittered and depressed him.

5-a. But that was not all. What else?

Post-war disillusionment, ever more serious alcoholism, impending mental and physical collapse,

5-b. Where did he wind up?

brought him to the point of self-destruction.

(P)

6. Who came to visit him?

One night, when confined in a hospital, he was approached by an alcoholic who had known a spiritual experience.

Historical Note: Bill W. did make Twelfth Step Calls. This is one of them.

7. How did the visit affect him?

Our friend's gorge rose as he bitterly cried out: "If there is a God, He certainly hasn't done anything for me!"

8. But later, what did he ask?

But later, alone in his room, he asked himself this question: "Is it possible that all the religious people I have known are wrong?"

9. How did he feel when he began to think maybe he had been wrong? (3 sentences)

While pondering the answer he felt as though he lived in hell. Then, like a thunderbolt, a great thought came. It crowded out all else:

(P)

10. What thought overwhelmed him?

"Who are you to say there is no God?"

(P)

11. What did he do?

This man recounts that he tumbled out of bed to his knees.

12. What happened almost immediately?

In a few seconds he was overwhelmed by a conviction of the Presence of God.

13. How did it feel to him?

It poured over and through him with the certainty and majesty of a great tide at flood.

14. What happened to his sense of reason?

The barriers he had built through the years were swept away.

15. Where did he find himself?

He stood in the Presence of Infinite Power and Love.

16. Had he stepped into the "World of the Spirit?"

He had stepped from bridge to shore.

17. Of what was he now conscious?

For the first time, he lived in conscious companionship with his Creator.

(P)

18. Was he now on solid ground?

Thus was our friend's cornerstone fixed in place.

19. Had any drastic changes in his life altered his faith?

No later vicissitude has shaken it.

20. What happened to his drinking problem?

His alcoholic problem was taken away.

21. Did his Higher Power solve his problem?

That very night, years ago, it disappeared

1-a. To what extent did the thought of drinking return to him?

Save for a few brief moments of temptation the thought of drink has never returned;

1-b. How did he react to those brief moments?

and at such times a great revulsion has risen up in him.

2. Had he now joined the First 100 as being a recovered alcoholic?

Seemingly he could not drink even if he would.

3. Had the hope of Step Two become a reality in his life?

God had restored his sanity.

(P)

4. What do we call this type of event?

What is this but a miracle of healing?

5. Are its elements complex?

Yet its elements are simple.

6. What made it possible for him to come to believe?

Circumstances made him willing to believe.

7-a. What did he do?

He humbly offered himself to his Maker

7-b. Then he what?

- then he knew.

(P)

8. For how many had God repeated this miracle?

Even so has God restored us all to our right minds.

Rhetorical Question: Is this the promise of our Twelve Steps? "Having had a spiritual awakening as the result of the steps..." Will it happen for all of us who are willing to take and live by the directions that came with the Steps? That seems to be the promise!

9. Did this man have a spiritual awakening or a spiritual experience?

To this man, the revelation was sudden.

10. Then some of us must experience which?

Some of us grow into it more slowly.

11. What is the promise to all those who will become students and practitioners of this Basic Textbook?

But He has come to all who have honestly sought Him.

(P)

12. If we try to apply these Steps to our lives, what will happen?

When we drew near to Him He disclosed Himself to us!

How It Works

(Pages 58 through 71)

By the time we get to Chapter 5, “HOW IT WORKS,” we have a clear understanding of what the Problem is -- Alcoholism-- and what the Solution is -- God, *as we understand Him*. Now all we need to know is what we must do to recover from a seemingly hopeless state of mind and body and *precisely* how do we do it. We will receive our first set of clear-cut directions in this Chapter. These directions will be for Steps Three and Four.

The Chapter begins by telling how well this Program works for those of us who put it to work in our lives. We are told who, of those coming to Sex Addicts Anonymous for help, fails and why. We have been told that this is a spiritual program and here we will find the first of a number of prayers just before we are told what we must do to recover. We are then told what to do and in what order we are to do them.

When Bill W. began to write this Chapter, he realized he was without some vital information. He had the six precepts that the “Alcoholic Squad of the Oxford Group” had developed from their experience. These can be found on page xvi and, again, in the Fourth Edition, on page 263. They are:

1. Complete deflation.
2. Dependence and guidance from a Higher Power.
3. Moral inventory.
4. Confession.
5. Restitution.
6. Continued work with other alcoholics.

He believed these were not sufficiently complete for a person alone in this world of ours, so he prayed. Bill said that he laid his pad and pencil on the night stand by his

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bed. He then asked for guidance through prayer and meditation for about 30 minutes. He said he then picked up the pad and pencil and started writing. His hand seemed to flow on its own, he said. After writing for about 40 minutes, he stopped and read what he had written. He placed numbers by the “Steps” and was both surprised and very pleased to see that the six had become twelve. Bill believed this significant because of the Twelve Apostles.

While there are slight differences between what Bill wrote and what is now in the Big Book, he wrote one sentence that was voted out by that part of the Fellowship that participated in the authorship of this Book. What he wrote followed immediately after the A, B, C’s and was as follows:

“If you are not convinced of these vital issues (A, B, C’s), you ought to reread the book to this point or else throw it away!”

In any event, this Chapter gives us the information necessary to begin to see what the truth is regarding the source of the insanity that leads the chronic sex addict back to acting out. It provides some promises as to what will happen when we take the Steps.

Being the Basic Text for our Fellowship, it will tell us WHEN to take a Step, HOW to take the Step and WHAT the results will be. It also reminds us WHY we must take the Steps.

We may hear, “There are no ‘musts’ in Alcoholics Anonymous.” If they are referring to the FELLOWSHIP that is almost true. There is only one “must” to be a member of Sex Addicts Anonymous and that is a desire, a longing, a yearning to stop addictive sexual behaviors for good and all. That is a “must.” But each person coming to Sex Addicts Anonymous seeking help has the freedom to adopt our PROGRAM as a way of life and thereby come to comprehend the word serenity and know peace or to ignore the PROGRAM and return to acting out and die or go permanently insane.

The Program of Sex Addicts Anonymous, however, contains many “musts,”

“have to,” “had to,” etc.. Certainly, the program is a suggested program. If you have tried everything else and kept on acting out, we “*suggest*” you try ours. Why? “RARELY HAVE WE SEEN A PERSON FAIL WHO HAS THOROUGHLY FOLLOWED THE DIRECTIONS IN THIS BOOK.”

Now let’s find out how we begin to recover by taking Steps Three & Four following the directions in this Chapter.

We recover by the Steps we take, not the meetings we make.

(Page 58)

(P)

1. To be successful in this Program, what must we do?

Rarely have we seen a person fail who has thoroughly followed our path.

Comment: There are those who make the statement, “I don’t know how it works.” We might suggest they take time to read this Basic Text. It states clearly how it works. It works very well if we work it.

2-a. Who will not recover?

Those who do not recover are people who cannot or will not completely give themselves to this simple program,

2-b. What is usually their natural problem?

usually men and women who are constitutionally incapable of being honest with themselves.

3. Are there such people?

There are such unfortunates.

4. Why are they that way?

They are not at fault; they seem to have been born that way

5. What are they unable to do?

They are naturally incapable of grasping and developing a manner of living which demands rigorous honesty.

6. Are their chances pretty good?

Their chances are less than average.

7. What other types of sex addicts can recover?

There are those, too, who suffer from grave emotional and mental disorders, but many of them do recover if they have the capacity to be honest.

(P)

8. What are our stories supposed to do?

Our stories disclose in a general way what we used to be like, what happened, and what we are like now.

Comment: Some folks have a little trouble with this one. They read it as “What it was like, what happened and what it is like now.” It very clearly reads, “what WE were like, what happened and what WE are like now.” It seems pretty obvious IT wasn’t too good or we would never have come to this bunch of all-time losers.

Too, with so very few speaker meetings in so many SAA localities, the stories contained in this Book are very important reading for newcomers. From the hope newcomers get by hearing/reading the stories of Recovered Alcoholics do they begin to have the willingness to decide to give our Program a try.

9. If you want what this program has to offer, what must you do?

If you have decided you want what we have and are willing to go to any length to get

it-then you are ready to take certain steps.

(P)

10. Do we look forward to taking these Steps?

At some of these we balked.

11. With our sound sense of reasoning, what do we try to do?

We thought we could find an easier, softer way.

12. Could we find it?

But we could not.

Comment: We recovered sex addicts can assure every chronic sex addict that these Steps, when taken as directed, are the “easier, softer way!!!”

13. What do we sincerely beg of you?

With all the earnestness at our command, we beg of you to be fearless and thorough from the very start.

14-a. Which of our old ideas, beliefs or opinions are worth retaining?

Some of us have tried to hold on to our old ideas and the result was nil

14-b. What must we do with our old ideas?

until we let go absolutely

Comment: Very often, newcomers, fresh out of treatment, bring with them ideas which are in conflict with our Program of Recovery. They need to be told those ideas must also be cast aside if they are serious about living a happy and purposeful sober life.

(P)

15. What must we remember?

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Remember that we deal with alcohol-cunning, baffling, powerful!

Comment: If we have a sex addict mind, must we also remember that sex addiction is permanent, progressive, patient and fatal?

(Page 59)

1. Must we have help?

Without help it is too much for us.

2. Who has all the Power?

But there is One who has all power- that One is God.

3. When should we try to find Him?

May you find Him now!

(P)

4. If we halfheartedly apply this program, how successful will we be?

Half measures availed us nothing.

5. If we understand that lack of power is our Problem and that a Power greater than ourselves is the Solution, where are we?

We stood at the turning point.

6. What do we ask?

We asked His protection and care with complete abandon.

Comment: This is the first of several prayers we will find as we progress in recovery. Remember, this is a Spiritual Program. Therefore, we will find one or more prayers for each and every Step. We learn how to more and more involve God in our lives. We find this way of living to be extremely practical.

(P)

7-a. Here are the Steps we what?

Here are the steps we took,

Comment: The authors of this Book recovered by taking the Steps, not by just going to meetings. The material they give us is in the past tense. They report what they did, how they did it and what the results were. If we do what they did, we will get what they got.

7-b. What are these Steps?

which are suggested as a program of recovery:

Comment: Read the Steps and contemplate what they say. They tell us precisely what we must do to recover. We will then be given the information we need to understand the significance of the Steps and the clear-cut directions for taking them.

Step 1. The Problem - alcoholism.

Step 2. The Solution - a Power greater than ourselves.

Step 3. A Decision to take the rest of the Steps - if that Power greater than ourselves is available to us.

Comment: We will now begin to be at peace with the God of our understanding.

Step 4. An effort to learn the Truth about ourselves.

Step 5. The humility to honestly admit our character defects to our Higher

Power, ourselves and another human being and to learn more of the Truth about the way we have treated and harmed others.

Step 6. A commitment to our Higher Power that we will continue our study of the Big Book and follow the clear-cut directions to the best of our understanding.

Step 7. Now that we have told Him we will do our part, we humbly ask Him to do His part.

Comment: We will now begin to be at peace with ourselves.

Step 8. Take the list from Column One of our Fourth Step add to it all the people we have neglected, used, abused or otherwise harmed.

Step 9. Make restitution to all those on our Step Eight list of people we have harmed.

Comment: We will now begin to be at peace with the people and the world around us.

Comment: This action Step is vital to long-term emotional sobriety for this Step is where we forgive. If we have carefully followed directions, we will experience a great spiritual event, an awakening/experience, within us or, as Dr. Silkworth said, an entire psychic change.

Step 10. Continue to apply Steps 4, 5, 7, 9, and 12 moment by moment, day by day.

Comment: This is how we stay free of our old ideas and begin spiritual growth.

Step 11. This is how we learn to talk to God (pray) and listen to God (meditation).

Step 12. This is the Promise of the Program, the statement of our Primary Purpose and how we are to apply these Steps to every area of our lives. This is where we live the Program.

Comment: "We feel that elimination of our drinking is but a beginning. A much more important demonstration of our principles [Twelve Steps] lies before us in our respective homes, occupations and affairs." [p. 19]

1-a. What is the promise of having taken the first eleven Steps?

Having had a spiritual as the result of these steps,

1-b. What must we then try to do?

we tried to carry this message to alcoholics,

Comment: This is our Primary Purpose.

1-c. Where else must we apply these Steps?

and to practice these principles in all our affairs.

Comment: This is our Real Purpose.

(P)

2. What do many of us exclaim?

Many of us exclaimed, "What an order! I can't go through with it."

3. Should we just throw our hands up and quit?

Do not be discouraged.

4. How many of us are doing this *precisely*?

No one among us has been able to maintain anything like perfect adherence to these principles.

5. We certainly are not what?

We are not saints.

6. If we really want to recover, we must be willing to do what?

The point is, that we are willing to grow along spiritual lines.

Comment: Spiritual not religious lines. There is a significant difference. If there weren't, there wouldn't be so many members of the clergy in our Fellowship.

7-a. What is the nature of these Twelve Steps?

The principles we have set down

Comment: Principles are defined as basic truths or basic laws. God, in His creation, gave us two types of Principles; natural and spiritual. The natural laws we get for free, i.e. gravity, water freezes at 32 degrees Fahrenheit, etc.. The spiritual laws require a very precise course of action before we can be beneficiaries of them. In our case, the Spiritual Principles are the Twelve Steps.

7-b. What are they designed to do?

are guides to progress.

8-a. What do we gain as the result of taking these Steps?

We claim spiritual progress

8-b. But we will never achieve what?

rather than spiritual perfection.

(P)

9-a. What is the purpose of the “The Doctors Opinion” and Chapter 3 “More About Alcoholism”?

Our description of the alcoholic,

9-b. What is the purpose of chapter 4?

the chapter to the agnostic,

9-c. What is the purpose of the personal stories in this book?

and our personal adventures before and after make clear three pertinent ideas:

(a) That we were alcoholic and could not manage our own lives.

Rhetorical Question: Is this Step 1?

(b) That probably no human power could have relieved our alcoholism.

Rhetorical Question: Is this also Step 1?

(c) That God could and would if He were sought.

Rhetorical Question: Is this Step 2?

Comment: This is where Bill wrote in the Original Manuscript, “If you are not convinced of the A,B,C’s, reread this Book or throw it away.”

(P)

10-a. If we are convinced of these vital issues, the (a), (b), (c)’s, where are we?

Being convinced, *we were at Step Three*,

10-b. What have we decided to do?

which is that we decided to turn our will and our life over to God as we understood Him.

11. Which two questions need to be answered at this point?

Just what do we mean by that, and just what do we do?

Comment: The answer to the first question will be found beginning on this page and continuing through page 62. The answer to the second question begins on page 63 and ends at the bottom of page 164.

(P)

12. What is the first requirement in answering the “first question?”

The first requirement is that we be convinced that any life run on self-will can hardly be a success.

Comment: This is contrary to the way we have been brought up. We have been taught we must plan our work and work our plan, set our goals and go after them, make things happen, etc. We are now told we can no longer survive with that philosophy.

13. Why is that?

On that basis we are almost always in collision with something or somebody, even though our motives are good.

14. Everybody is like what? (2 sentences)

Most people try to live by self-propulsion. Each person is like an actor who wants to run the whole show; is forever trying to arrange the lights, the ballet, the scenery and the rest of the players in his own way.

(Page 61)

1-a. What do we want regarding our plans and people’s actions?

If his arrangements would only stay put, if only people would do as he wished,

1-b. If everyone played his part, how would our life be?

the show would be great.

2. How would everybody feel and how would life be? (2 sentences)

Everybody, including himself, would be pleased. Life would be wonderful.

3. In writing the script for all the players, is the actor sometimes noble?

In trying to make these arrangements our actor may sometimes be quite virtuous.

4. He might even be what?

He may be kind, considerate, patient, generous; even modest and self-sacrificing.

5. If that doesn't work out, what may he try?

On the other hand, he may be mean, egotistical, selfish and dishonest.

6. If he is like most people, how will he be?

But, as with most humans, he is more likely to have varied traits.

(P)

7. What usually happens? (2 sentences)

What usually happens? The show doesn't come off very well.

8. What does he begin to think?

He begins to think life doesn't treat him right.

9. What does he decide to do?

He decides to exert himself more.

10. How does he change his approach?

He becomes, on the next occasion, still more demanding or gracious, as the case may be.

11. Is he now pleased with the results?

Still the play does not suit him.

12. Who gets the blame?

Admitting he may be somewhat at fault, he is sure that other people are more to blame.

13. How does this make him feel?

He becomes angry, indignant, self-pitying.

Rhetorical Question: Was this the way it was with you?

14. What is his basic trouble? (2 sentences)

What is his basic trouble? Is he not really a self-seeker even when trying to be kind?

15. How is he delusional?

Is he not a victim of the delusion that he can wrest satisfaction and happiness out of this world if he only manages well?

16. What should be evident to all the other people in his life?

Is it not evident to all the rest of the players that these are the things he wants?

17. How do his actions affect the other people in his life?

And do not his actions make each of them wish to retaliate, snatching all they can get out of the show?

18. What is usually the product of his efforts?

Is he not, even in his best moments, a producer of confusion rather than harmony?

(P)

19. What would people call our actor?

Our actor is self-centered - ego-centric, as people like to call it nowadays.

20. He can be compared to whom? (one really long sentence)

He is like the retired business man who lolls in the Florida sunshine in the winter complaining of the sad state of the nation; the minister who sighs over the sins of the twentieth century; politicians and reformers who are sure all would be Utopia if the rest of the world would only behave; the outlaw safe cracker who thinks society has wronged him; and the alcoholic who has lost all and is locked up.

(Page 62)

1. With all our fussing and complaining, what are we really concerned with?

Whatever our protestations, are not most of us concerned with ourselves, our resentments, or our self-pity?

Comment: We must remember that the authors of this Book are reporting what they did and what they learned about themselves. This Book is based on their experience and knowledge, not ideas or opinions.

(P)

2. What is our REAL problem? (2 sentences)

Selfishness - self-centeredness! That, we think, is the root of our troubles.

3-a. What manifestations of our selfishness drive us?

Driven by a hundred forms of fear, self-delusion, self-seeking, and self-pity,

3-b. What do we do?

we step on the toes of our fellows

3-c. And they do what?

and they retaliate.

4. When people hurt us, seemingly without any provocation on our part, what do we usually find?

Sometimes they hurt us, seemingly without provocation, but we invariably find that at some time in the past we have made decisions based on self which later placed us in a position to be hurt.

(P)

5. Who is really responsible for all our troubles?

So our troubles, we think, are basically of our own making.

6-a. Where do they come from?

They arise out of ourselves,

6-b. What is the sex addict an extreme example of?

and the alcoholic is an extreme example of self-will run riot,

6-c. Can the sex addict see the truth?

though he usually doesn't think so.

7. Above everything, what must happen?

Above everything, we alcoholics must be rid of this selfishness.

8. Why is that so important?

We must, or it kills us!

Comment: And it is said, "There are no "musts" in the Program of Alcoholics Anonymous" Well, here are two of them!

9. How is that possible?

God makes that possible.

10. What alternatives are there?

And there often seems no way of entirely getting rid of self without His aid.

11-a. Do many of us have a high standard of values?

Many of us had moral and philosophical convictions galore

11-b. How well do we live up to our own values?

but we could not live up to them even though we would have liked to.

12. What can we not reduce through our own willpower?

Neither could we reduce our self-centeredness much by wishing or trying on our own power.

13. We must have what?

We had to have God's help.

(P)

14. What is the first thing we must do? (first 2 sentences)

This is the how and why of it. First of all, we had to quit playing God.

15. Why?

It didn't work.

16. What did we then decide?

Next, we decided that hereafter in this drama of life, God was going to be our Director.

Comment: A Director gives directions. That is precisely what is in this

Book, the directions for recovery.

17. If He is the Principal, what are we?

He is the Principal; we are His agents.

18. If He is the Father, what are we?

He is the Father, and we are His children

19-a. What are most good ideas?

Most good ideas are simple,

19-b. What does this decision prove to be?

and this concept was the keystone of the new and triumphant arch

19-c. Through which we pass to what?

through which we passed to freedom.

(Page 63)

(P)

1. What happens when we become serious about this Program?

When we sincerely took such a position, all sorts of remarkable things followed.

2. What did we now have?

We had a new Employer.

3-a. He is what?

Being all powerful,

3-b. What will our new Boss promise to do?

He provided what we needed,

3-c. What must we do?

if we kept close to Him and performed His work well.

Comment: That means to follow the directions He provided us through the First Hundred.

4. Established on this footing, what is promised? (2 sentences)

Established on such a footing we became less and less interested in ourselves, our little plans and designs. More and more we became interested in seeing what we could contribute to life.

5. As we feel the new Power flow in, what else is promised?

As we felt new power flow in, as we enjoyed peace of mind, as we discovered we could face life successfully, we became conscious of His presence, we began to lose our fear of today, tomorrow or the hereafter.

6. We are what?

We were reborn.

Comment: Remember Dr. Silkworth stated that we could “re-create” our lives through the application of our Program.

Comment: This being our Basic Text, it will tell us WHEN to take a Step, HOW to take a Step, WHAT the results will be and, from time to time, remind us WHY we must take the Step.

(P)

7. Is it now time to make a decision to really try the Program by taking the Steps?

We were now at Step Three.

Rhetorical Question: WHEN do we take Step Three? Is it after we are convinced of the (A), (B), (C)'s?

Comment: Carefully examine this prayer to understand its meaning.

8-a. I give myself to Whom?

Many of us said to our Maker, as we understood Him: "God, I offer myself to Thee-

Rhetorical Question: What had you given yourself to previously?

8-b. For what purpose?

to build with me and to do with me as Thou wilt.

Rhetorical Question: Had sex addiction destroyed everything worthwhile in your life?

9-a. What do I want relief from?

Relieve me of the bondage of self,

9-b. Why would I want to be free of my selfishness?

that I may better do Thy will.

10-a. What else do I want to be free of?

Take away my difficulties,

10-b. Why do I pray that they will be removed?

that victory over them may bear witness to those I would help of Thy Power, Thy Love, and Thy Way of life.

11. How long do I really want to do His will?

May I do Thy will always!"

12. What must we do before taking this Step?

We thought well before taking this step making sure we were ready; that we could at last abandon ourselves utterly to Him.

(P)

13. HOW do we take this Step? (2 sentences)

We found it very desirable to take this spiritual step with an understanding person, such as our wife, best friend or spiritual adviser. But it is better to meet God alone than with one who might misunderstand.

14-a. Must we pray this prayer exactly as written?

The wording was, of course, quite optional

14-b. If we reword it, can we leave out part of the meaning?

so long as we expressed the idea, voicing it without reservation.

15-a. If every action begins with a decision, are we now ready to begin?

This was only a beginning,

15-b. If honestly and humbly prayed, WHAT will be the results?

though if honestly and humbly made, an effect, sometimes a very great one, was felt at once.

(P)

16-a. Now that we have decided to take the Steps, how do we go about it?

Next we launched out on a course of vigorous action,

16-b. What is the first step in carrying out the decision?

the first step of which is a personal housecleaning, which many of us had never attempted.

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1-a. What was our Third Step decision?

Though our decision was a vital and crucial step,

1-b. What is necessary for the effect to be a lasting one?

it could have little permanent effect unless at once followed by a strenuous effort to face, and to be rid of, the things in ourselves which had been blocking us.

2. Was sex addiction really our problem?

Our liquor was but a symptom.

3. What did we have to determine?

So we had to get down to causes and conditions.

(P)

4. What did we start? (2 sentences)

Therefore, we started upon a personal inventory. *This was Step Four.*

Comment: The word "moral" in Step Four means truthful and honest.

5. What happens to a business that takes no inventory?

A business which takes no regular inventory usually goes broke.

6. What is a commercial inventory?

Taking a commercial inventory is a fact-finding and a fact-facing process.

7. What is the purpose of an inventory?

It is an effort to discover the truth about the stock-in-trade

8. What is the main object of an inventory?

One object is to disclose damaged or unsalable goods, to get rid of them promptly and without regret.

9. If the owner is to be successful, what is it he must not do?

If the owner of the business is to be successful, he cannot fool himself about values.

(P)

10. What do we do?

We did exactly the same thing with our lives.

11. How do we take stock of ourselves?

We took stock honestly.

12. What are we looking for?

First, we searched out the flaws in our make-up which caused our failure

13-a. What had defeated us?

Being convinced that self, manifested in various ways, was what had defeated us

13-b. What do we consider?

we considered its common manifestations.

(P)

14. What is the first manifestation of our character defects we look at?

Resentment is the "number one" offender.

Question – What is a resentment?

Answer – Remembering a previous situation that made us angry and re-feeling the anger that it produced.

15. What does it do to sex addicts?

It destroys more alcoholics than anything else.

16-a. From it comes what?

From it stem all forms of spiritual disease,

16-b. In how many ways are sex addicts ill or sick?

for we have been not only mentally and physically ill, we have been spiritually sick.

Comment: Dr. Silkworth believed that the chronic alcoholic's problems were physical [the allergy] and mental [the obsession] but we now learn that another part of our being is also affected; the spiritual element of our existence is deeply affected. "Lack of Spiritual Power, that was our dilemma. We had to find a Higher Power by which we could live and which would solve our problems." That is why this Book is so very important. It gives us clear-cut directions on how to make that Power effective in our lives.

17. When we have a spiritual awakening or spiritual experience, what is promised?

When the spiritual malady is overcome, we straighten out mentally and physically.

Comment: We are now given the clear-cut directions for taking the Fourth Step of Sex Addicts Anonymous. As we study the directions, refer to the illustration on page 65.

18. Do we need a pad of paper and a pencil or pen?

In dealing with resentments, we set them on paper.

19. What is the first thing we list on the pad of paper?

We listed people, institutions or principles with whom we were angry.

Column one: I'm resentful at:

20. What is the next thing we ask of ourselves?

We asked ourselves why we were angry.

Column two: The Cause

21. What did we find to be true in most cases?

In most cases it was found that our self-esteem, our pocketbooks, our ambitions, our personal relationships (including sex) were hurt or threatened.

(Page 65)

1. So, what were we? (2 sentences)

So we were sore. We were "burned up."

(P)

2. What do we then set down opposite the ones we resent?

On our grudge list we set opposite each name our injuries.

Column three: How I was affected.

3. What do we list in Column three?

Was it our self-esteem, our security, our ambitions, our personal, or sex relations, which had been interfered with?

(P)

4. How definite should we be?

We were usually as definite as this example:

Comment: We will be referring to this list again as we study Page 67.

(P)

5. How far back do we go in listing those we resent?

We went back through our lives.

6. Only what counts in doing our inventory?

Nothing counted but thoroughness and honesty.

7. When we are finished, what do we do?

When we were finished we considered it carefully.

8. What is the first thing that becomes apparent as we study what we have done?

The first thing apparent was that this world and its people were often quite wrong.

(Page 66)

1. Is that where most of us stop?

To conclude that others were wrong was as far as most of us ever got.

2. What continues to happen?

The usual outcome was that people continued to wrong us and we stayed sore.

3a. What was it sometimes?

Sometimes it was remorse

3b. Who were we mad at?

and then we were sore at ourselves.

4. The harder we tried to have our way, what happened?

But the more we fought and tried to have our own way, the worse matters got.

5. Did we win some battles and lose the war? (2 sentences)

As in war, the victor only *seemed* to win. Our moments of triumph were short-lived.

(P)

6. What becomes plain?

It is plain that a life which includes deep resentment leads only to futility and unhappiness.

7. What is the result of thinking about what they did to us and how we are going to get even with them?

To the precise extent that we permit these, do we squander the hours that might have been worth while.

8-a. What is the hope of the sex addict who is trying this program?

But with the alcoholic, whose hope is the maintenance and growth of a spiritual experience

8-b. Are resentments a serious matter to sex addicts?

this business of resentment is infinitely grave

9. How serious are they?

We found that it is fatal.

10. What do we give up by replaying our resentments?

For when harboring such feelings we shut ourselves off from the sunlight of the Spirit.

11. What happens then?

The insanity of alcohol returns and we drink again.

12. And what attitude must we sex addicts take with our addictive sexual behavior?

And with us, to drink is to die.

(P)

13. If we are going to live, what must happen?

If we were to live, we had to be free of anger.

14. Is thinking about the way we can get even OK for sex addicts?

The grouch and the brainstorm were not for us.

15-a. How about for non-sex addicts?

They may be the dubious luxury of normal men,

15-b. But for sex addicts, they are what?

but for alcoholics these things are poison.

(P)

16-a. What do we go back to?

We turned back to the list,

16-b. What does it hold for us?

for it held the key to the future.

17. What are we now prepared to do?

We were prepared to look at it from an entirely different angle.

18. What do we begin to see?

We began to see that the world and its people really dominated us.

19. Does it make any difference whether or not the event that caused the resentment actually happened? (2 sentences)

In that state, the wrong-doing of others, fancied or real, had power to actually kill. How could we escape?

20. What did we see?

We saw that these resentments must be mastered, but how?

21. Can we carry out a decision to drop all our resentments and forget them?

We could not wish them away any more than alcohol.

(P)

22. What will be our course?

This was our course: We realized that the people who wronged us were perhaps spiritually sick.

(Page 67)

1. What did we see about the ones who offended us?

Though we did not like their symptoms and the way these disturbed us, they, like ourselves, were sick too.

Comment: The following is the Fourth Step "Resentment Prayer".

2. What do we ask God?

We asked God to help us show them the same tolerance, pity, and patience that we would cheerfully grant a sick friend.

3. When a person hurts us, what do we pray? (rest of paragraph)

When a person offended we said to ourselves, "This is a sick man. How can I be helpful to him? God save me from being angry. Thy will be done."

Rhetorical Question: Do we pray for the ones who offend us or do we pray for ourselves?

(P)

4. What do we avoid?

We avoid retaliation or argument.

5. Why do we avoid that?

We wouldn't treat sick people that way.

6. What might happen if we do?

If we do, we destroy our chance of being helpful.

7-a. Can we help everyone?

We cannot be helpful to all people,

7-b. What is the promise of the "Resentment Prayer?"

but at least God will show us how to take a kindly and tolerant view of each and every

one.

Rhetorical Question: How would our life be if we could take a kindly and tolerant view of every person we ever came in contact with? That is what is Promised!

(P)

8. What do we do next?

Referring to our list again.

9-a. As we begin, what do we disregard?

Putting out of our minds the wrongs others had done,

9-b. Whose mistakes do we look at?

we resolutely looked for our own mistakes.

10. What, specifically, are we looking for?

Where had we been selfish, dishonest, self-seeking and frightened?

Comment: These are the character defects, shortcomings, exact nature of our wrongs, etc. They are listed in Column Four

11. Though the situation had not been entirely our fault, what do we try to do regarding the other person?

Though a situation had not been entirely our fault, we tried to disregard the other person involved entirely.

(Repeat the last sentence . . . One more time!)

12. We are looking for what?

Where were we to blame?

13. Whose inventory is this?

The inventory was ours, not the other man's.

14. What do we do as soon as we see our faults? (2 sentences)

When we saw our faults we listed them. We placed them before us in black and white.

15. What is promised as the result of closely following the directions?

We admitted our wrongs honestly and were willing to set these matters straight.

Comment: Remember this promise of becoming WILLING. You will thank God for it when you arrive at Step Eight.

(P)

Comment: Now for the second part of our inventory. This manifestation of our character defects is FEAR.

16. What part of our lives does fear touch? (2 sentences)

Notice that the word "fear" is bracketed alongside the difficulties with Mr. Brown, Mrs. Jones, the employer, and the wife. This short word somehow touches about every aspect of our lives.

17. Is it a part of our existence?

It was an evil and corroding thread; the fabric of our existence was shot through with it.

18. What does it set in motion?

It set in motion trains of circumstances which brought us misfortune we felt we didn't deserve.

19. Who is responsible for the fear we experience?

But did not we, ourselves, set the ball rolling?

(Page 68)

1. How can we classify fear?

Sometimes we think fear ought to be classed with stealing.

2. Why?

It seems to cause more trouble.

(P)

3. What do we do with our fears?

We reviewed our fears thoroughly.

Comment: We do exactly the same thing with our fears that we did with our resentments. List everybody and everything that we fear. Once they are all listed, we ask ourselves why we have them. After that review, we see how segments of our lives have been threatened. And finally, are they the result of our selfishness, dishonesty, self-seeking or frightened way of treating those we have listed?

4. Do we write them down?

We put them on paper, even though we had no resentment in connection with them.

5. What do we ask ourselves?

We asked ourselves why we had them.

6. Does self-reliance have anything to do with it?

Wasn't it because self-reliance failed us?

7. How good is self-reliance?

Self-reliance was good as far as it went, but it didn't go far enough.

8-a. What did some of us once have?

Some of us once had great self-confidence,

8-b. What did it solve?

but it didn't fully solve the fear problem, or any other.

9. What made it worse?

When it made us cocky, it was worse.

(P)

10. What do we think about this matter?

Perhaps there is a better way - we think so.

11. What different basis are we now on, having started carrying out our Third Step decision?

For we are now on a different basis; the basis of trusting and relying upon God.

12. Who do we now trust?

We trust infinite God rather than our finite selves.

13. What is our role in life now?

We are in the world to play the role He assigns.

14-a. Just to the extent we do what?

Just to the extent that we do as we think He would have us, and humbly rely on Him,

14-b. If we really let Him direct our life, what is promised?

does He enable us to match calamity with serenity.

(P)

15. When and to whom do we apologize for our new way of life?

We never apologize to anyone for depending upon our Creator.

16. We can laugh at who? (2 sentences)

We can laugh at those who think spirituality the way of weakness. Paradoxically, it is the way of strength.

17. What does faith produce?

The verdict of the ages is that faith means courage

18. What do all men of faith possess?

All men of faith have courage.

19. In Whom do they place their trust?

They trust their God

20. When do we apologize for our dependence upon our Higher Power?

We never apologize for God.

21. What do we let Him do?

Instead we let Him demonstrate, through us, what He can do.

Comment: The following is the Fourth Step "Fear Prayer"

22. What do we ask of Him when we experience fear?

We ask Him to remove our fear and direct our attention to what He would have us be.

Comment: The answer to this prayer is listed on page 133, second line from the top.

23. What are we promised will, at once, begin to happen?

At once, we commence to outgrow fear.

(P)

Comment: Now for the third part of our Inventory. Sexual misconduct is another manifestation of our character defects.

24. What do many of us need when it comes to our sex conduct? (2 sentences)

Now about sex. Many of us needed an overhauling there.

25. Above all, we try to do what?

But above all, we tried to be sensible on this question.

26. Is it easy to mess up here?

It's so easy to get way off the track.

27. What kind of opinions do we encounter when it comes to this topic?

Here we find human opinions running to extremes - absurd extremes, perhaps.

28. One side of the debate looks at sex as what?

One set of voices cry that sex is a lust of our lower nature, a base necessity of procreation

(Page 69)

1. What is the other side of the debate?

Then we have the voices who cry for sex and more sex; who bewail the institution of

marriage; who think that most of the troubles of the race are traceable to sex causes.

2. What do they think?

They think we do not have enough of it, or that it isn't the right kind.

3. What do they see?

They see its significance everywhere.

4-a. One side would allow what?

One school would allow man no flavor for his fare

4-b. The other side would allow what?

the other would have us all on a straight pepper diet.

5. Do we want to set these people straight?

We want to stay out of this controversy.

6. Do we want to be the judge of anyone's sex conduct?

We do not want to be the arbiter of anyone's sex conduct.

7. Who has sex problems?

We all have sex problems.

8. What would we be if we didn't?

We'd hardly be human if we didn't.

9. So now, what is the question?

What can we do about them?

Comment: We treat our sex inventory just as we did for our resentments and for our fears. We examine it by using the four column approach, just as we have learned to do.

(P)

10. We begin this part of our inventory by doing what?

We reviewed our own conduct over the years past.

11. What are we looking for?

Where had we been selfish, dishonest, or inconsiderate?

12. Of whom do we make a list?

Whom had we hurt?

13. Do we add those to our list who have been hurt by some more subtle actions on our part?

Did we unjustifiably arouse jealousy, suspicion or bitterness?

14-a. Whose wrong do we examine?

Where were we at fault,

14-b. What do we ask ourselves?

what should we have done instead?

15. Do we put all this on paper just as we did the manifestations of our other personality defects?

We got this all down on paper and looked at it.

(P)

16. By doing this, what are we really trying to do?

In this way we tried to shape a sane and sound ideal for our future sex life.

17. What test do we apply?

We subjected each relation to this test - was it selfish or not?

Comment: It does not ask whether the other party was consenting or not.

Comment: The following is the first of three prayers we are given to help shape our sex conduct.

19. What do we ask of God?

We asked God to mold our ideals and help us to live up to them

20-a. What must we remember about the source of our sex powers?

We remembered always that our sex powers were God-given

20-b. They are therefore what?

and therefore good,

20-c. They are not to be used how?

neither to be used lightly or selfishly nor to be despised and loathed.

(P)

21-a. Are we to determine our ideals regarding our sex conduct?

Whatever our ideal turns out to be,

Comment: It is not uncommon to write down what our ideals are.

21-b. Again, what is the key to success in this area of our lives?

We must be willing to grow toward it.

22-a. We must also be willing to do what?

We must be willing to make amends where we have done harm

22-b. Provided that in doing so, we do not do what?

provided that we do not bring about still more harm in so doing.

23. How do we treat sex in our program?

In other words, we treat sex as we would any other problem.

Comment: The following is the second prayer for our sex conduct.

24. What do we ask of God?

In meditation, we ask God what we should do about each specific matter.

25. What is the promise of that prayer?

The right answer will come, if we want it.

(P)

26. Who can judge our sex situation?

God alone can judge our sex situation.

27-a. What may be desirable?

Counsel with persons is often desirable,

27-b. Who will be our final judge?

but we let God be the final judge.

(Page 70)

1. What have we come to realize?

We realize that some people are as fanatical about sex as others are loose.

2. What do we avoid?

We avoid hysterical thinking or advice.

Comment: It has been a long-standing practice in our Fellowship to avoid giving advice unless we are that person's sponsor. What we are directed to do is share our experience and knowledge of our program and how God does for us that which we cannot do for ourselves.

(P)

3. If we fail, are we doomed to more sprees? (2 sentences)

Suppose we fall short of the chosen ideal and stumble? Does this mean we are going to get drunk?

4. What do some folks think?

Some people tell us so.

5. But is that true?

But this is only a half-truth

6. On what does it depend?

It depends on us and on our motives.

7. If we have a slip in our sex conduct, what attitude had we better have?

If we are sorry for what we have done, and have the honest desire to let God take us to better things, we believe we will be forgiven and will have learned our lesson.

8. If we are not remorseful, and we continue to do what we want rather than what we know we should, what will happen?

If we are not sorry, and our conduct continues to harm others, we are quite sure to drink.

9. Is this someone's theory?

We are not theorizing.

10. How can we be so sure?

These are facts out of our experience.

Comment: We must continue to remember that this Text is based on the experience and knowledge of its authors -- not their ideas or opinions.

(P)

Comment: The following is the third prayer for our sex conduct.

12. We earnestly pray for what?

To sum up about sex: We earnestly pray for the right ideal, for guidance in each questionable situation, for sanity, and for the strength to do the right thing.

13. If sex continues to be a problem, what are we told to do?

If sex is very troublesome, we throw ourselves the harder into helping others.

Comment: Please note that we are in the process of taking the first action Step to recovery and the First Hundred tell us it is not too soon to start trying to help a newcomer.

The idea that we must have a minimum length of sobriety before we can try to help a newcomer did not come from the original directions for working the Twelve Steps.

14. What do we try to think of?

We think of their needs and work for them

15. What does this do? (2 sentences)

This takes us out of ourselves. It quiets the imperious urge, when to yield would mean heartache.

16-a. It will quiet what?

It quiets the imperious urge,

16-b. If we yield, what will it mean?

when to yield would mean heartache.

(P)

17. If we have been thorough, what have we done?

If we have been thorough about our personal inventory, we have written down a lot.

18. What have we listed?

We have listed and analyzed our resentments.

19. What have we begun to understand?

We have begun to comprehend their futility and their fatality.

20. We have commenced to see what?

We have commenced to see their terrible destructiveness.

21. We are promised that we will begin to learn what?

We have begun to learn tolerance, patience and good will toward all men, even our enemies, for we look on them as sick people.

22-a. We have a list of who?

We have listed the people we have hurt by our conduct,

22-b. And we are promised that we will be willing to do what?

and are willing to straighten out the past if we can.

Comment: Again, we are promised that the WILLINGNESS we need for Step Eight begins as we follow the directions for Step Four.

(P)

23. What do we read in this Book, over and over?

In this book you read again and again that faith did for us what we could not do for ourselves.

Rhetorical Question: Is this a self-help program or a God-help Program?

(Page 71)

1. Of what should we now become convinced?

We hope you are convinced now that God can remove whatever self-will has blocked you off from Him.

2. If you have taken the Third Step and the Fourth Step, where are you?

If you have already made a decision, and an inventory of your grosser handicaps, you have made a good beginning.

3. What, then, have you learned?

That being so you have swallowed and digested some big chunks of truth about yourself.

Comment: The truth will set us free. But until it does, our addiction will beat our brains out!!!

Into Action

(Pages 72 through 88)

Now that we have taken Steps Three and Four and have decided to put the Program of Alcoholics Anonymous to the test, we are ready to go into action. That just happens to be the title of Chapter 6, "INTO ACTION". In this Chapter, we are given the directions, the prayers and the Promises for Steps Five, Six, Seven, Eight, Nine, Ten and Eleven.

What seems to be so amazing about this Program is its simplicity. We are told how to make our decision to begin recovery on page 63. From page 64 through page 83, we are told what we must do to be assured of a spiritual awakening or a spiritual experience. Once we have taken the action outlined in these pages, we are told we are now **recovered** sex addicts.

To maintain that miracle and to grow spiritually, we are told how we can take care of the moment by applying Step Ten and how to gain the Power and Knowledge of His will for us by practicing Step Eleven. That precious information is contained in just 5

pages (Pages 84 through 88).

Having followed the clear-cut directions presented in these 24 pages of this Basic Text, we are promised that we will have a spiritual awakening and thereby have a Solution for all our problems. Not just the problem of sex addiction, but ALL our problems.

The only way to see if that will prove true for us, as it did the authors of this Book, is to do what they report they did. With Step Four, we have taken only the first action Step. Now it is time for action and more action.

We recover by the Steps we take, not the meetings we make.

(Page 72)

(P)

1. Having completed our Fourth Step, what is the question?

Having made our personal inventory, what shall we do about it?

2-a. What have we been trying to do?

We have been trying to get a new attitude,

2-b. And what else?

a new relationship with our Creator,

2-c. And discover what?

and to discover the obstacles in our path.

3-a. What have we admitted?

We have admitted certain defects,

3-b. What have we ascertained?

we have ascertained in a rough way what the trouble is;

3-c. We have put our finger on what?

we have put our finger on the weak items in our personal inventory.

4. What is about to happen to these defects of character?

Now these are about to be cast out.

5-a. What is required?

This requires action on our part,

5-b. When completed, we will have admitted to whom?

which, when completed, will mean that we have admitted to God, to ourselves, and to another human being,

5-c. And what will we have admitted?

the exact nature of our defects.

6. Where are we at this point?

This brings us to *the Fifth Step* in the program of recovery mentioned in the preceding chapter.

(P)

7. What is difficult about Step Five?

This is perhaps difficult - especially discussing our defects with another person.

8. Do some of us feel that Step Four was enough truth?

We think we have done well enough in admitting these things to ourselves.

9. What do we find in actual practice? (2 sentences)

There is doubt about that. In actual practice, we usually find a solitary self-appraisal insufficient.

10. Do many of us believe that we must do more?

Many of us thought it necessary to go much further.

11. Will some good reasons help us to be more willing to take this Step?

We will be more reconciled to discussing ourselves with another person when we see good reasons why we should do so.

12. What is the very best reason for taking this step?

The best reason first: If we skip this vital step, we may not overcome drinking.

13. Do many try to keep a secret or two?

Time after time newcomers have tried to keep to themselves certain facts about their lives.

14. Do they try to find an easier, softer way?

Trying to avoid this humbling experience, they have turned to easier methods.

15. What almost invariably happens to them?

Almost invariably they got drunk.

(Page 73)

1. Since they took Step Four, what did they wonder when they found themselves on another spree?

Having persevered with the rest of the program, they wondered why they fell.

2. What do we think the reason is?

We think the reason is that they never completed their housecleaning.

3. Even though they made an attempt at Step Four, what had they done?

They took inventory all right, but hung on to some of the worst items in stock.

4. What *thoughts* did they hang onto?

They only *thought* they had lost their egoism and fear; they only *thought* they had humbled themselves.

5-a. What had they not learned?

But they had not learned enough of humility, fearlessness and honesty, in the sense we find it necessary

5-b. What do they need to do?

until they told someone else *all* their life story.

(P)

6. How many lives do sex addicts live?

More than most people, the alcoholic leads a double life.

7. What are we good at?

He is very much the actor.

8. Do we put on a good front for the people in our lives? (2 sentences)

To the outer world he presents his stage character. This is the one he likes his fellows to see.

9-a. If we are good at it, what do we enjoy?

He wants to enjoy a certain reputation,

9-b. Do we deserve it?

but knows in his heart he doesn't deserve it.

(P)

10. What makes things worse?

The inconsistency is made worse by the things he does on his sprees.

11. When he comes out the bubble, what happens?

Coming to his senses, he is revolted at certain episodes he vaguely remembers.

12. What are these memories to him?

These memories are a nightmare.

13. What really scares him?

He trembles to think someone might have observed him

14. What does he do with these memories?

As fast as he can, he pushes these memories far inside himself.

15. What is his hope?

He hopes they will never see the light of day.

16-a. What does this do to him constantly?

He is under constant fear and tension -

16-b. This leads to what?

that makes for more drinking.

(P)

17. Do psychologists believe we are liars?

Psychologists are inclined to agree with us.

18. Do we pay them well to tell them half-truths and ignore their advice? (3 sentences)

We have spent thousands of dollars for examinations. We know but few instances where we have given these doctors a fair break. We have seldom told them the whole truth nor have we followed their advice.

Rhetorical Question: Would this maybe qualify as another form of insanity?

19. Who were we willing to be honest with?

Unwilling to be honest with these sympathetic men, we were honest with no one else.

20. Is this one of the reasons members of the medical profession have such a low opinion of us?

Small wonder many in the medical profession have a low opinion of alcoholics and their chance for recovery!

Rhetorical Question: Could another reason be that we are not too good about paying our bills?

(P)

21-a. What must we do?

We must be entirely honest with somebody

21-b. Why must we be entirely honest with someone?

if we expect to live long or happily in this world.

1. Should we be careful with whom we take Step Five?

Rightly and naturally, we think well before we choose the person or persons with whom to take this intimate and confidential step.

2. If our religious convictions require a confession, should we adhere to that?

Those of us belonging to a religious denomination which requires confession must, and of course, will want to go to the properly appointed authority whose duty it is to receive it.

3. If we have no religious connections, is it all right to go to a member of the clergy?

Though we have no religious connection, we may still do well to talk with someone ordained by an established religion

4. Do we sometimes find those who come to understand what we are trying to do?

We often find such a person quick to see and understand our problem.

5. On the other hand, do we sometimes find folks who want to change our Program?

Of course, we sometimes encounter people who do not understand alcoholics.

(P)

6. If we don't want to go to a member of the clergy, what can we do?

If we cannot or would rather not do this, we search our acquaintance for a close-mouthed, understanding friend.

7. What professionals might be acceptable?

Perhaps our doctor or psychologist will be the person.

8-a. What about a family member?

It may be one of our own family,

Comment: It is imperative that we find someone who understands what we are after. Who better than someone who once suffered from the same addiction yet has recovered through this same process? This book was written at a time when qualified sponsors were not readily available. Many alcoholics had to resort to settling for someone who might understand what they were trying to accomplish. But to understand this they had to also know what is meant by rigorous honesty, being fearless and thorough, completely giving oneself to this program, and any lengths. Now days, such people are readily available. They are called recovered sex addicts.

8-b. What can we not do if we use a family member or close friend?

but we cannot disclose anything to our wives or our parents which will hurt them and make them unhappy.

9. What is it that we have no right to do?

We have no right to save our own skin at another person's expense

10. How do we handle some parts of our story?

Such parts of our story we tell to someone who will understand, yet be unaffected.

11. What rule do we follow?

The rule is we must be hard on ourselves, but always considerate of others.

(P)

12. What situation could exist?

Notwithstanding the great necessity for discussing ourselves with someone, it may be

one is so situated that there is no suitable person available.

13-a. What do we do if there is no one we can share with?

If that is so, this step may be postponed,

13-b. But we must be ready to do what?

only, however, if we hold ourselves in complete readiness to go through with it at the first opportunity.

14. Why do we say this?

We say this because we are very anxious that we talk to the right person

15-a. What is important about the person who will hear our Fifth Step?

It is important that he be able to keep a confidence;

15-b. What must the person hearing our Fifth Step understand?

that he fully understand and approve what we are driving at;

15-c. And they must not do what?

that he will not try to change our plan.

(Page 75)

1. Can we use this as an excuse to postpone?

But we must not use this as a mere excuse to postpone.

(P)

2. WHEN do we do our Fifth Step?

When we decide who is to hear our story, we waste no time.

3-a. What do we have

We have a written inventory and

3-b. We are prepared for what?

we are prepared for a long talk.

4. What do we explain to the person who is to hear us?

We explain to our partner what we are about to do and why we have to do it.

5. What must that person realize?

He should realize that we are engaged upon a life-and-death errand.

6. How will most people feel about doing this for us?

Most people approached in this way will be glad to help; they will be honored by our confidence.

(P)

7. HOW do we take our Fifth Step?

We pocket our pride and go to it, illuminating every twist of character, every dark cranny of the past.

8. If we are completely honest and thorough, WHAT is the first promise?

Once we have taken this step, withholding nothing, we are delighted.

9. WHAT is the second promise?

We can look the world in the eye.

10. WHAT is the third promise?

We can be alone at perfect peace and ease.

11. WHAT is the fourth promise?

Our fears fall from us.

12. WHAT is the fifth promise?

We begin to feel the nearness of our Creator.

13. WHAT is the sixth promise?

We may have had certain spiritual beliefs, but now we begin to have a spiritual experience

14. WHAT is the seventh promise?

The feeling that the drink problem has disappeared will often come strongly

15. WHAT is the eighth promise?

We feel we are on the Broad Highway, walking hand in hand with the Spirit of the Universe.

(P)

16-a. Returning home, what do we do and for how long?

Returning home we find a place where we can be quiet for an hour,

16-b. We very carefully do what?

carefully reviewing what we have done.

Comment: The following prayer is the first “Fifth Step Prayer”.

17. Why do we thank God?

We thank God from the bottom of our heart that we know Him better.

18-a. What do we do then?

Taking this book down from our shelf

18-b. We turn to what page?

we turn to the page which contains the twelve steps.

19-a. What do we do then?

Carefully reading the first five proposals

Comment: The following is the second "Fifth Step Prayer."

19-b. What do we ask for?

we ask if we have omitted anything,

19-c. What are we in the process of building?

for we are building an arch through which we shall walk a free man at last.

20. Is it really important that we do this thoroughly? (4 sentences)

Is our work solid so far? Are the stones properly in place? Have we skimped on the cement put into the foundation? Have we tried to make mortar without sand?

(Page 76)

(P)

1. If we know we have done the very best we can, have held back no secrets in Steps Four & Five, we can look at what? (The WHEN)

If we can answer to our satisfaction, we then look at *Step Six*.

2. What have the First Hundred emphasized as absolutely necessary? (The HOW)

We have emphasized willingness as being indispensable.

Comment: To be successful in this Program, we must be completely willing to follow the clear-cut directions the First Hundred laid down for us in this Book. They are just reminding us of that fact at this point in our recovery.

3. Are we really ready to have God do what?

Are we now ready to let God remove from us all the things which we have admitted are objectionable?

4. What question is running through our mind at this point? (The WHAT)

Can He now take them all - every one?

Comment: The following is the "Sixth Step Prayer."

5. If we have one or more character defects we are unwilling to part with, what do we do?

If we still cling to something we will not let go, we ask God to help us be willing.

Comment: If we truly have the willingness to continue our study of the Steps and apply them to our lives, then we are ready.

(P)

6. WHEN we are ready, what do we do? (The HOW)

When ready, we say something like this: "My Creator,

7. What parts of our lives are we willing to let Him take?

I am now willing that you should have all of me, good and bad.

8. What do we ask Him to remove?

I pray that you now remove from me every single defect of character which stands in the

way of my usefulness to you and my fellows.

9. We ask Him to grant us what?

Grant me strength, as I go out from here, to do your bidding.

10. How do we know we have completed this prayer?

Amen."

Comment: Review the formal prayer on page 63 and notice that it was not concluded. There was no "Amen". Notice that the Seventh Step Prayer is concluded. These may be considered as a single prayer, separated by Steps Four and Five to learn what it is we must be willing to have Him remove and promise Him that we have the willingness to do our part. We can then ask Him to do His part. [The WHAT]

11. What more do we do with Step Seven?

We have then completed Step Seven.

(P)

12-a. What do we now need? (The WHEN)

Now we need more action,

12-b. Why do we need it?

without which we find that "Faith without works is dead."

Comment: Again, we are reminded that this is a Program of action, not just going to meetings.

13. What Steps will we look at now?

Let's look at Steps Eight and Nine.

14. What do we have?

We have a list of all persons we have harmed and to whom we are willing to make amends.

15. Where did it come from?

We made it when we took inventory.

16. What do we now do?

We subjected ourselves to a drastic self-appraisal.

17. Why do we go to see our family, friends, and neighbors? (The HOW)

Now we go out to our fellows and repair the damage done in the past.

18. What do we really try to do? (The WHAT)

We attempt to sweep away the debris which has accumulated out of our effort to live on self-will and run the show ourselves.

Comment: The following is the Eighth Step Prayer. Remember that we were promised we would be given some willingness as we did Step Four.

19. What do we pray for?

If we haven't the will to do this, we ask until it comes.

20. What must we remember? (The WHY)

Remember it was agreed at the beginning *we would go to any lengths for victory over alcohol.*

(P)

21. What is probably true?

Probably there are still some misgivings.

22-a. As we review the list, how do we feel about some of them?

As we look over the list of business acquaintances and friends we have hurt,

22-b. Why might we feel that way?

we may feel diffident about going to some of them on a spiritual basis.

23. Can we be assured?

Let us be reassured.

24. Should we try to impress everyone of our spiritual way of life?

To some people we need not, and probably should not emphasize the spiritual feature on our first approach.

(Page 77)

1. If we get heavy on spirituality, how might that affect them?

We might prejudice them.

2. What are we really trying to do?

At the moment we are trying to put our lives in order.

3. Is that just what this program is all about?

But this is not an end in itself.

4. What is the real purpose of the Twelve Steps of Sex Addicts Anonymous

Our real purpose is to fit ourselves to be of maximum service to God and the people about us.

Rhetorical Question: Can this be achieved by just not acting out and going

to meetings?

5. What wouldn't be a very smart thing to do?

It is seldom wise to approach an individual, who still smarts from our injustice to him, and announce that we have gone religious.

6. To do so would be like doing what?

In the prize ring, this would be called leading with the chin.

7. If we do, what may they think of us?

Why lay ourselves open to being branded fanatics or religious bores?

8. What is a far more important reason?

We may kill a future opportunity to carry a beneficial message.

9. What will the person be impressed by?

But our man is sure to be impressed with a sincere desire to set right the wrong.

Comment: A condition which must exist before making amends is a "sincere desire to set right the wrongs." [The WHEN]

10. What will the person be interested in?

He is going to be more interested in a demonstration of good will than in our talk of spiritual discoveries.

Comment: Again, the message is what we do - not what we say.

(P)

11. We don't use this as an excuse for shying away from what?

We don't use this as an excuse for shying away from the subject of God.

12. If it can help, what are we willing to do?

When it will serve any good purpose, we are willing to announce our convictions with tact and common sense.

13. What question will arise?

The question of how to approach the man we hated will arise.

14. What if he has hurt me more than I have hurt him?

It may be he has done us more harm than we have done him and, though we may have acquired a better attitude toward him, we are still not too keen about admitting our faults.

15. Nevertheless, what do we do?

Nevertheless, with a person we dislike, we take the bit in our teeth.

16. Even though it is difficult going to an enemy, what are the results?

It is harder to go to an enemy than to a friend, but we find it much more beneficial to us.

17-a. In what frame of mind do we go to him? (The WHEN)

We go to him in a helpful and forgiving spirit,

Rhetorical Question: Could this be termed “love?” -- to want to help and forgive?

17-b. What do we confess? (The HOW)

confessing our former ill feeling and expressing our regret.

Comment: Step Nine is the Step that lets us forgive those we have hated, feared, wished bad times toward, etc.. Who, on your Fourth Step lists, did you not have ill feelings toward? If we want to be forgiven, we must forgive and then we are free!!!

Comment: From this point in Chapter 6 to the last paragraph on page 83, we will be told WHEN & HOW to “make direct amends to those we have harmed, except when to do so would hurt them or someone else” for specific situations and WHAT the results will be. Watch for them.

(P)

18. When can we criticize someone?

Under no condition do we criticize such a person or argue.

19. Very simply, what do we tell them?

Simply we tell him that we will never get over drinking until we have done our utmost to straighten out the past.

20-a. Why are we trying to make restitution?

We are there to sweep off our side of the street, realizing that nothing worth while can be accomplished until we do so,

20-b. Do we then tell them what they should do?

never trying to tell him what he should do.

(Page 78)

1. Whose faults are to be discussed? (2 sentences)

His faults are not discussed. We stick to our own.

2. If we do this in an unemotional and honest manner, what will happen?

If our manner is calm, frank, and open, we will be gratified with the result.

(P)

3. What happens most of the time?

In nine cases out of ten the unexpected happens.

4. What happens sometimes?

Sometimes the man we are calling upon admits his own fault, so feuds of years standing melt away in an hour.

5. What rarely fails to happen?

Rarely do we fail to make satisfactory progress.

6. Sometimes, what do our enemies do?

Our former enemies sometimes praise what we are doing and wish us well.

7. Occasionally, they will do what?

Occasionally, they will offer assistance.

8. But, does it really make any difference what their reactions are?

It should not matter, however, if someone does throw us out of his office.

9. What counts? (2 sentences)

We have made our demonstration, done our part. It's water over the dam.

Comment: Again the message is the demonstration of what we do -- not what we say.

(P)

10. Most of us owe what?

Most alcoholics owe money.

11. Do we shy away from those we owe?

We do not dodge our creditors.

12-a. Are we honest with them?

Telling them what we are trying to do, we make no bones about our drinking;

12-b. What do they usually know?

they usually know it anyway, whether we think so or not.

13. Are we afraid to talk about our sex addiction?

Nor are we afraid of disclosing our alcoholism on the theory it may cause financial harm.

14. If we are open and honest with them, what often happens?

Approached in this way, the most ruthless creditor will sometimes surprise us.

15. How do we go about settling our financial amends?

Arranging the best deal we can we let these people know we are sorry

16. What caused the need for these amends?

Our drinking has made us slow to pay.

17-a. What must we lose?

We must lose our fear of creditors no matter how far we have to go,

17-b. Why is this so important?

for we are liable to drink if we are afraid to face them

(P)

18. Have some of us committed criminal offenses?

Perhaps we have committed a criminal offense which might land us in jail if it were

known to the authorities.

19. Have some of us “borrowed” money from our employers?

We may be short in our accounts and unable to make good.

20-a. Have we told our sponsors about these things?

We have already admitted this in confidence to another person,

20-b. Yet, we are fearful of what?

but we are sure we would be imprisoned or lose our job if it were known.

21. Have some of us cheated on our expense accounts?

Maybe it's only a petty offense such as padding the expense account.

22. Do only a few of us do that sort of thing?

Most of us have done that sort of thing.

(Page 79)

1. Have some of us skipped payments on alimony or child support?

Maybe we are divorced, and have remarried but haven't kept up the alimony to number one.

2. If so, may this have put us in trouble with the law? (2 sentences)

She is indignant about it, and has a warrant out for our arrest. That's a common form of trouble too.

(P)

3. Although these amends take on many forms, what will we be given?

Although these reparations take innumerable forms, there are some general principles which we find guiding.

4-a. What must we remember?

Reminding ourselves that we have decided to go to any lengths to find a spiritual experience,

Comment: The following is the first “Ninth Step Prayer.”

4-b. What do we pray for?

we ask that we be given strength and direction to do the right thing,

4-c. Could our efforts to make restitution produce some inconveniences?

no matter what the personal consequences may be.

5-a. What might be the consequences?

We may lose our position or reputation or face jail,

5-b. But we must be what?

but we are willing.

6. Is this optional? (2 sentences)

We have to be. We must not shrink at anything.

(P)

7. If other people might be involved, what are we not to do? (2 sentences)

Usually, however, other people are involved. Therefore, we are not to be the hasty and foolish martyr who would needlessly sacrifice others to save himself from the alcoholic

pit.

8. Why was he behind in alimony? (2 sentences)

A man we know had remarried. Because of resentment and drinking, he had not paid alimony to his first wife.

9. How did she feel about it and what did she do? (2 sentences)

She was furious. She went to court and got an order for his arrest.

10-a. Was he applying the Twelve Steps of Alcoholics Anonymous to his life?

He had commenced our way of life,

10-b. Was his life improving?

had secured a position, and was getting his head above water.

11. What could he have done?

It would have been impressive heroics if he had walked up to the Judge and said, "Here I am."

(P)

12-a. How did we feel about him going to jail?

We thought he ought to be willing to do that if necessary

12-b. What would be the problem with that, so far as making restitution?

but if he were in jail he could provide nothing for either family.

13. His sponsor suggested that he do what?

We suggested he write his first wife admitting his faults and asking forgiveness.

14-a. Did he do what his sponsor told him to do?

He did,

14-b. What else did he do?

and also sent a small amount of money.

15. What did he promise?

He told her what he would try to do in the future.

16. What did he tell her he was willing to do?

He said he was perfectly willing to go to jail if she insisted.

17. What was the outcome?

Of course she did not, and the whole situation has long since been adjusted.

(Page 80)

(P)

1. If other people might be affected, what do we do?

Before taking drastic action which might implicate other people we secure their consent.

2-a. If they give permission, what is the first thing we do?

If we have obtained permission, have consulted with others

2-b. After talking with our sponsor, what is the next step?

asked God to help

Rhetorical Question: Since the consequences of this type of amend might be severe, we are given the second "Ninth Step Prayer" and it is buried in the preceding sentence --ask Who?

2-c. If it needs to be done, what do we not do?

and the drastic step is indicated we must not shrink.

(P)

3. What was the wrong that had to be righted? (the entire paragraph)

This brings to mind a story about one of our friends. While drinking, he accepted a sum of money from a bitterly-hated business rival, giving him no receipt for it. He subsequently denied having received the money and used the incident as a basis for discrediting the man. He thus used his own wrong-doing as a means of destroying the reputation of another. In fact, his rival was ruined.

(P)

4. Did he believe there was any way he could make amends?

He felt that he had done a wrong he could not possibly make right.

5. If he made it known, for whom did he fear? (2 sentences)

If he opened that old affair, he was afraid it would destroy the reputation of his partner, disgrace his family and take away his means of livelihood. What right had he to involve those dependent upon him?

6. What was the question facing him?

How could he possibly make a public statement exonerating his rival?

(P)

7-a. Who did he talk to about this problem?

After consulting with his wife and partner

7-b. After talking with them, what conclusion did he arrive at?

he came to the conclusion that it was better to take those risks than to stand before his Creator guilty of such ruinous slander.

8-a. What did he see he had to do?

He saw that he had to place the outcome in God's hands

8-b. What did he know would happen if he didn't make the amend?

or he would soon start drinking again, and all would be lost anyhow.

9. How did he make this amend? (2 sentences)

He attended church for the first time in many years. After the sermon, he quietly got up and made an explanation.

10. What were the results? (2 sentences)

His action met wide-spread approval, and today he is one of the most trusted citizens of his town. This all happened years ago.

(P)

11. What is the next type of problem to be examined?

The chances are that we have domestic troubles.

12. What would we, perhaps, not like to have generally known?

Perhaps we are mixed up with women in a fashion we wouldn't care to have advertised.

(Page 81)

1. Are alcoholics the only ones that do this sort of thing?

We doubt if, in this respect, alcoholics are fundamentally much worse than other people.

2. What does acting out do to our sex life at home?

But drinking does complicate sex relations in the home.

3. Living with a sex addict who hasn't recovered can do what to a spouse?

After a few years with an alcoholic, a wife gets worn out, resentful and uncommunicative.

4. Can she help it?

How could she be anything else?

5. As she withdraws, what goes on with him?

The husband begins to feel lonely, sorry for himself.

6. He starts doing what?

He commences to look around in the night clubs, or their equivalent, for something besides liquor.

7. What may he have going, hopefully unknown to interested parties? (2 sentences)

Perhaps he is having a secret and exciting affair with "the girl who understands." In fairness we must say that she may understand, but what are we going to do about a thing like that?

8. What does a man doing this sort of thing normally feel?

A man so involved often feels very remorseful at times, especially if he is married to a loyal and courageous girl who has literally gone through hell for him.

(P)

9. Whatever the situation, we normally do what?

Whatever the situation, we usually have to do something about it.

10. If the wife doesn't know, what do we generally do? (2 sentences)

If we are sure our wife does not know, should we tell her? Not always, we think.

11. If she does know in a general way, what should we do? (2 sentences)

If she knows in a general way that we have been wild, should we tell her in detail?

Undoubtedly we should admit our fault.

12. If she wants to know all the details, what do we do? (3 sentences)

She may insist on knowing all the particulars. She will want to know who the woman is and where she is. We feel we ought to say to her that we have no right to involve another person.

13. How do we feel about what we have done?

We are sorry for what we have done and, God willing, it shall not be repeated.

14. What else can we do?

More than that we cannot do; we have no right to go further.

15-a. May be exceptions?

Though there may be justifiable exceptions,

15-b. Do we consider the foregoing a rule?

and though we wish to lay down no rule of any sort,

15-c. Is the preceding suggestion based on opinions or on experience?

we have often found this the best course to take.

(P)

16. Is our Program just for the sex addict?

Our design for living is not a one-way street.

17. Who else can profit by it?

It is as good for the wife as for the husband.

18. If we can forget, what about her?

If we can forget, so can she.

(Page 82)

1. What is the best thing to do?

It is better, however, that one does not needlessly name a person upon whom she can vent jealousy.

(P)

2. Some cases may demand what?

Perhaps there are some cases where the utmost frankness is demanded.

3. Who, besides the couple, can decide?

No outsider can appraise such an intimate situation.

4. What may happen?

It may be that both will decide that the way of good sense and loving kindness is to let by-gones be by-gones.

Comment: The following is the third Ninth Step Prayer. It deals with infidelity.

5. What might each do?

Each might pray about it, having the other one's happiness uppermost in mind.

6. We must remember we are dealing with what emotion?

Keep it always in sight that we are dealing with that most terrible human

emotion-jealousy.

7. Good generalship may do what?

Good generalship may decide that the problem be attacked on the flank rather than risk a face-to-face combat.

(P)

8. If infidelity is not an issue, are we home free?

If we have no such complication, there is plenty we should do at home.

9. What really stupid thing do we all too often hear from a sex addict? (2 sentences)

Sometimes we hear an alcoholic say that the only thing he needs to do is to keep sober. Certainly he must keep sober, for there will be no home if he doesn't.

10. Where is he with regard to his amends to his family?

But he is yet a long way from making good to the wife or parents whom for years he has so shockingly treated.

11. What passes all understanding?

Passing all understanding is the patience mothers and wives have had with alcoholics.

12. Had it not been for our families, where would many of us be?

Had this not been so, many of us would have no homes today, would perhaps be dead.

(P)

13. The sex addict is like what?

The alcoholic is like a tornado roaring his way through the lives of others.

14. What are some of the results? (3 sentences)

Hearts are broken. Sweet relationships are dead. Affections have been uprooted.

15. What has caused disharmony in the home?

Selfish and inconsiderate habits have kept the home in turmoil.

16. A sex addict is really unthinking when he says what?

We feel a man is unthinking when he says that sobriety is enough.

17. What analogy do the First Hundred give us to help us see the havoc we have caused?

He is like the farmer who came up out of his cyclone cellar to find his home ruined.

18. What did the farmer say to his wife that got him in big trouble? (rest of paragraph)

To his wife, he remarked, "Don't see anything the matter here, Ma. Ain't it grand the wind stopped blowin'?"

(Page 83)

(P)

1. What lies ahead?

Yes, there is a long period of reconstruction ahead.

2. Who must lead the way?

We must take the lead.

3. Is an apology sufficient?

A remorseful mumbling that we are sorry won't fill the bill at all.

4-a. What should we do?

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We ought to sit down with the family and frankly analyze the past as we now see it,

4-b. What should we not do?

being very careful not to criticize them.

5. If they are messed up emotionally, who may be partly to blame?

Their defects may be glaring, but the chances are that our own actions are partly responsible.

6-a. So what do we do?

So we clean house with the family,

Comment: The following is the fourth Ninth Step Prayer. It deals with our family.

6-b. WHEN do we ask?

asking each morning in meditation

6-c. For WHAT do we ask?

that our Creator show us the way of patience, tolerance, kindness and love.

(P)

7. What is not a theory?

The spiritual life is not a theory.

8. What must we do?

We have to live it.

Comment: Again we are reminded the Program of Sex Addicts Anonymous is a Spiritual Program to be put into action every day of the rest of our lives. Making meetings is only a small part of that action.

9. What if the family doesn't care for our program?

Unless one's family expresses a desire to live upon spiritual principles we think we ought not to urge them.

10. What should we not do?

We should not talk incessantly to them about spiritual matters.

11. Is there hope for them?

They will change in time.

12. What will make an impression on them?

Our behavior will convince them more than our words.

Comment: Again and again, we are reminded that this is a Program of Action!

13. What must we remember?

We must remember that ten or twenty years of drunkenness would make a skeptic out of anyone.

(P)

14. Can we right all wrongs?

There may be some wrongs we can never fully right.

15. We don't worry about the wrongs we can't make right if what?

We don't worry about them if we can honestly say to ourselves that we would right them if we could.

16. How do we make amends to those we cannot see?

Some people cannot be seen - we send them an honest letter.

Rhetorical Question: Is it all right to make amends by telephone?

17. Can we postpone in some cases?

And there may be a valid reason for postponement in some cases.

18. If a delay can be avoided, do we wait?

But we don't delay if it can be avoided.

19. In making our amends, we should be what?

We should be sensible, tactful, considerate and humble without being servile or scraping

20-a. As God's kids, we do what?

As God's people we stand on our feet;

20-b. What do we not do?

we don't crawl before anyone.

(P)

21. If we have carefully followed the clear-cut directions to this point of our recovery, we will be what?

If we are painstaking about this phase of our development, we will be amazed before we are half way through.

Comment: This is the First Promise resulting from taking the First Nine Steps. A big WHAT.

Rhetorical Question: See if the following promises would indicate a complete change in the way we think and the way we feel. If so, would this be considered an entire psychic change? How about a spiritual awakening or a spiritual experience?

22. WHAT is the second promise?

We are going to know a new freedom and a new happiness.

23. WHAT is the third promise?

We will not regret the past nor wish to shut the door on it.

24. WHAT is the fourth promise?

We will comprehend the word serenity and we will know peace.

(Page 84)

1. WHAT is the fifth promise?

No matter how far down the scale we have gone, we will see how our experience can benefit others.

2. WHAT is the sixth promise?

That feeling of uselessness and self-pity will disappear.

3. WHAT is the seventh promise?

We will lose interest in selfish things and gain interest in our fellows.

4. WHAT is the eighth promise?

Self-seeking will slip away.

5. WHAT is the ninth promise?

Our whole attitude and outlook upon life will change.

6. WHAT is the tenth promise?

Fear of people and of economic insecurity will leave us.

7. WHAT is the eleventh promise?

We will intuitively know how to handle situations which used to baffle us.

8. WHAT is the twelfth promise?

We will suddenly realize that God is doing for us what we could not do for ourselves.

(P)

9. Are these promises overstated? (2 sentences)

Are these extravagant promises? We think not.

10. WHAT is the thirteenth promise?

They are being fulfilled among us - sometimes quickly, sometimes slowly.

Question: If they come quickly, what do we call them?

Answer: Bill W. had a sudden spiritual experience.

Question: If they come slowly, what do we call them?

Answer: Dr. Bob had a slowly developed spiritual awakening.

11. WHAT is the fourteenth promise?

They will always materialize if we work for them.

Comment: Now that we have had this complete change in the way we think and the way we feel [as the result of learning the truth about ourselves], and we are in the process of making restitution [Steps Four through Nine], our past is something we no longer want to hide. How are we going to take care of the present and no longer worry about the future? That is precisely what Steps Ten, Eleven and Twelve are for. Let's learn how the First Hundred did them.

(P)

12-a. With this thought, where are we?

This thought brings us to *Step Ten*,

12-b. Which says we continue to do what?

which suggests we continue to take personal inventory and continue to set right any new mistakes as we go along.

13. Is this something we do in a lackadaisical manner?

We vigorously commenced this way of living as we cleaned up the past.

Comment: We are instructed to begin practicing Step Ten as soon as we are prepared to begin making amends to those we have harmed.

14. What New World have we now become a part of?

We have entered the world of the Spirit.

Comment: This is our Destination; to have the spiritual part of our being brought to life and begin to be aware of His Presence in our daily activities. He is our Father. We are His children.

15. What is the next thing we do?

Our next function is to grow in understanding and effectiveness.

Comment: On page 45, we are promised that this Book will show us how to find a Power, greater than ourselves, which will solve all our problems. We are now to grow spiritually by recognizing that we can truly rely on that Promise. We will grow in understanding that our Twelve Steps really can be a Solution to all our problems. We will grow in effectiveness in applying the Twelve Steps to every area of our lives.

We also will become more effective in our ability to be of service to God and the people about us.

16. Will this happen suddenly?

This is not an overnight matter.

17. How long must we continue to apply these Steps to our lives?

It should continue for our lifetime.

18. WHAT do we watch for?

Continue to watch for selfishness, dishonesty, resentment, and fear.

Rhetorical Question: Isn't this what we did in Step Four?

19. When these are detected, WHAT do we do and WHEN?

When these crop up, we ask God at once to remove them.

Rhetorical Question: Isn't this what we did in Steps Seven?

20-a. WHAT is the next thing we do and WHEN?

We discuss them with someone immediately

Rhetorical Question: Isn't this what we did in Step Five?

20-b. And then we do WHAT and WHEN do we do it?

and make amends quickly if we have harmed anyone.

Rhetorical Question: Isn't this what we do in Steps Eight and Nine?

21. Then we resolutely do WHAT?

Then we resolutely turn our thoughts to someone we can help.

Rhetorical Question: Isn't this WHY we learn to take these Steps --"to fit ourselves to be of maximum service to God and the people about us?"? [p. 77]

Comment: Steps 4 through 9 give us a model for working Step 10. You will note that the 6th Step is left out here. This is because Step 6 if done honestly is done only once in our lives. In Step 6 we decide that our character defects must

go, even the ones we have not yet discovered.

22. As we learn to apply Step Ten, WHAT is the first promise?

Love and tolerance of others is our code.

Comment: If we learn how to love and tolerate all people, will this make it possible to gain more willingness to make the more difficult amends? Will it make life more livable on a day-to-day basis? We begin to understand that what people think of us is not nearly as important as what we think of them and how we may help meet their needs.

Comment: Let's take a close look at the rest of the Tenth Step promises.

(P)

23. What is the second promise? And we have ceased doing WHAT?

And we have ceased fighting anything or anyone - even alcohol.

24. The third promise? WHAT are we promised at this point?

For by this time sanity will have returned.

Rhetorical Questions: What was the hope of Step Two? By taking the actions the First Hundred did through the first Ten Steps, we are now sane where selfish sex is concerned. Have we now become recovered sex addicts?

25. The fourth promise says we will no longer care about what?

We will seldom be interested in liquor.

26. The fifth promise says we react HOW if tempted?

If tempted, we recoil from it as from a hot flame.

(Page 85)

1. The sixth promise says we will react HOW if confronted by opportunities for selfish sex?

We react sanely and normally, and we will find that this has happened automatically.

2. The seventh promise says we got this freedom HOW?

We will see that our new attitude toward liquor has been given us without any thought or effort on our part.

3. What is the eighth promise – do we send off for it? (2 sentences)

It just comes! That is the miracle of it.

Comment: Remember that the goal of working these Steps is to become spiritually awakened, to find a Power greater than ourselves which will solve our problem. The goal was never to solve the problem ourselves. If that were so, we would still be applying our own power, but just using different tools. That plan will also fail us. This is the very meaning of a miracle – something only God can accomplish.

4. Does the ninth promise dispel the myth of trigger lists?

We are not fighting it, neither are we avoiding temptation.

5. Does the tenth promise dispel that we must always be guarded and fear for our sobriety?

We feel as though we had been placed in a position of neutrality - safe and protected.

6. Does the eleventh promise explain the necessity of pledges or oaths?

We have not even sworn off.

7. Promise twelve – instead, WHAT has happened?

Instead, the problem has been removed.

Rhetorical Question: WHAT was the promise on page 45?

8. Promise thirteen – what happened to it?

It does not exist for us.

9. Promise fourteen – we are neither WHAT?

We are neither cocky nor are we afraid.

10. Are these promises based on someone's ideas or opinions?

That is our experience.

11. Promise fifteen – what is required to keep these promises alive and well?

That is how we react so long as we keep in fit spiritual condition.

(P)

12. What is so easy for an sex addict to do?

It is easy to let up on the spiritual program of action and rest on our laurels.

13-a. What lies ahead?

We are headed for trouble if we do,

13-b. Why?

for alcohol is a subtle foe.

14. Have we been cured of sex addiction?

We are not cured of alcoholism.

Comment: Recovered but not cured? That presents a conflict to some alcoholics. If we were cured, we would be able to drink responsibly. No, we are

not cured. The allergic reaction to alcohol will remain with us for our lifetime. But we have been restored to sanity. That was where the problem existed. "The main problem of the alcoholic centers in his mind, rather than in the body." [p. 23] We are now sane where selfish sex is concerned. Consequently, we have RECOVERED.

15-a. What do we have?

What we really have is a daily reprieve

15-b. What does that reprieve depend on?

contingent on the maintenance of our spiritual condition.

16. What must we carry every day?

Every day is a day when we must carry the vision of God's will into all of our activities.

Comment: The following is the Tenth Step Prayer.

17-a. Who do we want to serve?

"How can I best serve Thee -

17-b. Whose will?

Thy will (not mine) be done."

18. Are these thoughts optional?

These are thoughts which must go with us constantly.

Comment: And there are those who continue to say, "There are no "musts" in our program of recovery" but here are two more of them.

19. What can we now do?

We can exercise our will power along this line all we wish.

20. Why are we now able to do that?

It is the proper use of the will.

Comment: If we are now sane when it comes to alcohol, it becomes pretty obvious that we would do well to decide to apply these Steps to our lives through willingness, which can be forced by self-will. Thank God, sanity was returned before we were given the opportunity to apply self-will again.

(P)

21-a. What do we receive?

Much has already been said about receiving strength, inspiration, and direction

21-b. Where does this come from?

from Him who has all knowledge and power.

22. WHAT are we promised if we carefully follow the directions in this Book?

If we have carefully followed directions, we have begun to sense the flow of His Spirit into us.

23. WHAT have we begun to be?

To some extent we have become God-conscious.

24. WHAT have we started to develop?

We have begun to develop this vital sixth sense.

25-a. Now that we have recovered, can we stop?

But we must go further

25-b. What must we do now?

and that means more action.

(P)

26. What is Step Eleven?

Step Eleven suggests prayer and meditation.

27. Why shouldn't we be shy about prayer? (2 sentences)

We shouldn't be shy on this matter of prayer. Better men than we are using it constantly.

(Page 86)

1. What is required to make prayer work?

It works, if we have the proper attitude and work at it.

2. What would be easy?

It would be easy to be vague about this matter.

3. How did the First Hundred believe they could help us here?

Yet, we believe we can make some definite and valuable suggestions.

Comment: "Sought through prayer and meditation to improve our conscious contact with God, as we understand Him, praying ONLY for the KNOWLEDGE of HIS WILL for us and the POWER to carry that out." Prayer is talking to God and meditation is trying to listen to His still voice. He gave us two ears and one mouth. This is a clue as to how important it is to try to follow the directions we were given in this Book for learning how to communicate with our Heavenly Father.

The directions we receive for communicating with our Heavenly Father are

the result of Bill's dedication to our Program of Recovery. Bear in mind, only 3 ½ years prior to writing this part of our Basic Text, Bill was a confirmed agnostic. This demonstrates the amount of spiritual growth we might receive if we are dedicated students and practitioners of the Big Book. What is contained on these three pages is adequate to begin process of prayer and meditation for getting our daily guidance.

(P)

4. What do we do at bedtime?

When we retire at night, we constructively review our day.

Comment: Here, we begin to receive directions for meditation.

5. What is the first question we must answer?

Were we resentful, selfish, dishonest or afraid?

Rhetorical question: Is this a review of Step Four?

6. What is the second question we must answer?

Do we owe an apology?

Rhetorical question: Is this Steps 8 & 9?

7. What is the third question we must answer?

Have we kept something to ourselves which should be discussed with another person at once?

Rhetorical question: Is this Step 5?

8. What is the fourth question we must answer?

Were we kind and loving toward all?

9. What is the fifth question we must answer?

What could we have done better?

10. What is the sixth question we must answer?

Were we thinking of ourselves most of the time?

11-a. What is the seventh question we must answer?

Or were we thinking of what we could do for others,

11-b. What is the eighth question we must answer?

of what we could pack into the stream of life?

Comment: The end of day portion of Step 11 is a report card on how well we practiced Step 10 today.

12-a. What must we be careful not to do?

But we must be careful not to drift into worry, remorse or morbid reflection,

12-b. Why?

for that would diminish our usefulness to others.

Comment: Whether we are looking in the mirror saying affirmations or call ourselves names, we are still self-focused. Self focus is the root of our troubles.

13. After meditating on these questions, what do we pray?

After making our review we ask God's forgiveness and inquire what corrective measures should be taken.

(P)

14. What is the first thing we should do when we wake up in the morning?

On awakening let us think about the twenty-four hours ahead.

15. What do we consider?

We consider our plans for the day.

16. What prayer do we apply before we begin?

Before we begin, we ask God to direct our thinking, especially asking that it be divorced from self-pity, dishonest or self-seeking motives.

17-a. What can we do under these conditions?

Under these conditions we can employ our mental faculties with assurance,

17-b. Why did God give us brains in the first place?

for after all God gave us brains to use.

18. Where will we now find our thought-life?

Our thought-life will be placed on a much higher plane when our thinking is cleared of wrong motives.

Rhetorical Question: Does this appear to be a Promise?

(P)

19. Considering the day ahead, what may we face?

In thinking about our day we may face indecision.

20. What may we not be able to do?

We may not be able to determine which course to take.

21. What do we pray?

Here we ask God for inspiration, an intuitive thought or a decision.

22. How do we begin to learn to practice quiet meditation? (2 sentences)

We relax and take it easy. We don't struggle.

23. What will surprise us after we practice, practice, practice these directions?

We are often surprised how the right answers come after we have tried this for a while.

Rhetorical Question: Does this appear to be another Promise?

(Page 87)

1. What do hunches and inspirations become for us?

What used to be the hunch or the occasional inspiration gradually becomes a working part of the mind.

Rhetorical Question: Does this appear to be another Promise?

2. Why will we not be inspired all the time?

Being still inexperienced and having just made conscious contact with God, it is not probable that we are going to be inspired at all times.

3. If we presume the contrary, what will happen?

We might pay for this presumption in all sorts of absurd actions and ideas.

Comment: It is always a good practice to check out our great ideas with our sponsors.

4. What do we find?

Nevertheless, we find that our thinking will, as time passes, be more and more on the plane of inspiration.

Rhetorical Question: Does this appear to be another Promise?

5. Does it become important to us?

We come to rely upon it.

Rhetorical Question: Does this appear to be another Promise?

(P)

6-a. How do we conclude our period of quiet meditation?

We usually conclude the period of meditation with a prayer that we be shown all through the day what our next step is to be,

6-b. What do we pray for?

that we be given whatever we need to take care of such problems.

7-a. We especially pray for what?

We ask especially for freedom from self-will,

7-b. What are we careful not to pray for?

and are careful to make no request for ourselves only.

8. What may we conditionally pray for?

We may ask for ourselves, however, if others will be helped.

9. How do some of us waste our time? (2 sentences)

We are careful never to pray for our own selfish ends. Many of us have wasted a lot of time doing that and it doesn't work.

10. Why?

You can easily see why.

Rhetorical Question: What was it we prayed for in the Third and Seventh Step Prayers?

(P)

11. If we have family or friends close by, what might we do?

If circumstances warrant, we ask our wives or friends to join us in morning meditation.

12. If our religion places requirements on us, what do we do?

If we belong to a religious denomination which requires a definite morning devotion, we attend to that also.

13. If we have no religious affiliation, what can we do?

If not members of religious bodies, we sometimes select and memorize a few set prayers which emphasize the principles we have been discussing.

14. What may we refer to?

There are many helpful books also.

15. Where might we find some good suggestions for other reading material?

Suggestions about these may be obtained from one's priest, minister, or rabbi.

16. What should we be quick to do?

Be quick to see where religious people are right.

17. Should we take advantage of their generosity?

Make use of what they offer

(P)

18. When we are upset or confused, what do we pray?

As we go through the day we pause, when agitated or doubtful, and ask for the right thought or action.

19-a. What must we remember all the time?

We constantly remind ourselves we are no longer running the show,

19-b. What else do we humbly pray?

humbly saying to ourselves many times each day "Thy will be done."

(Page 88)

1. By doing so, what are we promised?

We are then in much less danger of excitement, fear, anger, worry, self-pity, or foolish decisions.

2. Will we be able to get more done?

We become much more efficient.

3. Why will that be so?

We do not tire so easily, for we are not burning up energy foolishly as we did when we were trying to arrange life to suit ourselves.

(P)

4. What is the next promise?

It works - it really does.

(P)

5. We sex addicts are what?

We alcoholics are undisciplined.

6. How do we let God discipline us?

So we let God discipline us in the simple way we have just outlined.

Comment: What has just been outlined is the program of recovery through the first Eleven Steps. We need only to continue to follow this outline of action to grow spiritually. To confirm that, read the last sentence on page 14.

(P)

7. Is learning to take the first Eleven Steps the end of our actions?

But this is not all.

8. What is there more of?

There is action and more action.

9. What is dead?

"Faith without works is dead."

10. What is Chapter Seven about?

The next chapter is entirely devoted to Step Twelve.

Working With Others

(Pages 89 through 103)

Now comes our Primary Purpose!

We have ended our debate as to whether or not there really is a God, *as we understand Him*, through Steps One, Two and Three.

We put an end to the debates and confusion that goes on in our heads through Steps Four, Five, Six and Seven.

We have put an end to the disputes and disharmony with those about us through Steps Eight and Nine.

We learned how to clear our minds of resentments, fear, selfishness, dishonesty, etc., through Step Ten.

We learned how to talk to God (prayer) and try to listen to God (meditation) through Step Eleven.

We are ready to go to work. Having done our work as directed, we have been blessed with a spiritual awakening/experience. We have had a personality change sufficient to recover from sex addiction. Now we go to work with our Program.

If we truly appreciate what God has done for us, we will show him our gratitude by the way we begin to repay our debt to Him and all those who have made it possible for us to live a life filled with peace of mind and a real purpose. Chapters Seven, Eight, Nine, Ten and Eleven give us the information we need to begin to learn how to do that.

Our first responsibility is to the sex addict who is still suffering from sex addiction – the newcomer. Chapter Seven gives us clear-cut directions on where to find the sick ones, how to qualify them, how to help the people who act out seriously understand what sex addiction is and determine if they, in fact, might be an real sex addict. We are then given directions on how to “sponsor” them into sobriety. Those of us who are

willing to apply the experience and knowledge revealed in this Chapter will be blessed with many friends and realize the true joy of living. It is an experience we must not miss. If we do, we will very likely return to drinking and may never have another chance at sobriety.

Notice a rather significant change in the wording of this Chapter. Through the first Six Chapters, the word “we” is used extensively. He now begins using the word “you.” He points his finger at each of us to make it clear as to whose responsibility it is to try to “Carry this message to other alcoholics!” It is the responsibility of each of us to protect our sobriety by searching out the still-suffering sex addict and go to them with an attitude of love and service.

It is easier to stay sober than it is to sober up! Working with others is our insurance against returning to selfish sexual behavior.

(Page 89)

(P)

1. What does practical experience show us?

Practical experience shows that nothing will so much insure immunity from drinking as intensive work with other alcoholics.

Rhetorical Question: Why did we come to Sex Addicts Anonymous in the first place?

2. If all else fails, do what?

It works when other activities fail.

3-a. Carry what?

This is our *twelfth suggestion*: Carry this message

3-b. To whom?

to other alcoholics!

Note: Please notice the (!) placing emphasis on the subject.

4. Who else is able to help the still suffering sex addict?

You can help when no one else can.

5. Why are you able to do this?

You can secure their confidence when others fail.

6. Why is it so important from their viewpoint?

Remember they are very ill.

(P)

7. What will happen to your life?

Life will take on new meaning.

8. What happens as the result of us doing what we must do to assure our sobriety?

To watch people recover, to see them help others, to watch loneliness vanish, to see a fellowship grow up about you, to have a host of friends - this is an experience you must not miss.

9. Are you willing to take a risk on missing what this is really all about?

We know you will not want to miss it.

10. What is the bright spot of our lives?

Frequent contact with newcomers and with each other is the bright spot of our lives.

(P)

11. It is hard to believe, but it may be that some of us are not what?

Perhaps you are not acquainted with any drinkers who want to recover.

12. Where do the First 100 suggest you start?

You can easily find some by asking a few doctors, ministers, priests or hospitals.

Rhetorical Questions: Can you think of other possibilities?

13. Why would you think they might be glad to help you with your search?

They will be only too glad to assist you.

14. Better not do what?

Don't start out as an evangelist or reformer.

15. What two reasons are given? (2 sentences)

Unfortunately a lot of prejudice exists. You will be handicapped if you arouse it.

16-a. Who can we learn something from?

Ministers and doctors are competent and you can learn much from them if you wish,

16-b. What can you do that they can't?

but it happens that because of your own drinking experience you can be uniquely useful to other alcoholics.

17. So we do what?

So cooperate; never criticize.

18. What is our real purpose?

To be helpful is our only aim.

Rhetorical Question: Remember our real purpose stated on page 77?

(Page 90)

Comment: We are about to learn how to qualify someone who acts out seriously for a 12th Step call.

(P)

1. When you learn of a prospect, do what first?

When you discover a prospect for Alcoholics Anonymous, find out all you can about him.

2. When do we not bother to talk to him?

If he does not want to stop drinking, don't waste time trying to persuade him

3. Why?

You may spoil a later opportunity.

4. Who else should know this?

This advice is given for his family also.

5. What position should the family take?

They should be patient, realizing they are dealing with a sick person.

(P)

6. If they indicate they have a desire to stop drinking, what is a good first thing to do?

If there is any indication that he wants to stop, have a good talk with the person most interested in him - usually his wife.

7. Why would we want to do this?

Get an idea of his behavior, his problems, his background, the seriousness of his condition, and his religious leanings.

8. How can this help you?

You need this information to put yourself in his place, to see how you would like him to approach you if the tables were turned.

(P)

9. Sometimes it is a good idea to do what?

Sometimes it is wise to wait till he goes on a binge.

10. Who is going to resist this idea?

The family may object to this, but unless he is in a dangerous physical condition, it is better to risk it.

11-a. Don't do what?

Don't deal with him when he is very drunk,

11-b. Unless what?

unless he is ugly and the family needs your help.

12. When is a good time to ask a prospect a very important question?

Wait for the end of the spree, or at least for a lucid interval.

13. What question should the serious drinker be asked?

Then let his family or a friend ask him if he wants to quit for good and if he would go to any extreme to do so.

14. If the prospect says “yes” to the question, what should the family do then?

If he says yes, then his attention should be drawn to you as a person who has recovered.

15-a. How should you be described to the prospect?

You should be described to him as one of a fellowship who, as part of their own recovery, try to help others and who will be glad to talk to him.

15-b. What condition should be met by the prospect?

if he cares to see you

(P)

16. Should we go talk to the prospect whether or not they want to see us?

If he does not want to see you, never force yourself upon him.

17. How should the family react if the drinker says, “no?”

Neither should the family hysterically plead with him to do anything, nor should they tell him much about you.

18. What should they wait for?

They should wait for the end of his next drinking bout.

19. What could we do in the meantime, if it seems appropriate? (2 sentences)

You might place this book where he can see it in the interval. Here no specific rule can be given.

20. What must the family decide?

The family must decide these things.

1-a. Encourage the family to what?

But urge them not to be over-anxious,

1-b. Why?

for that might spoil matters.

(P)

2. What else should the family not try to do?

Usually the family should not try to tell your story.

3. When possible, how should we not meet the potential sex addict?

When possible, avoid meeting a man through his family.

4. What is a better introduction?

Approach through a doctor or an institution is a better bet.

5. Do we oppose medical treatment for the sex addict?

If your man needs hospitalization, he should have it, but not forcibly unless he is violent.

6. Who can best introduce the prospect to you as someone who has found a solution?

Let the doctor, if he will, tell him he has something in the way of a solution.

(P)

7. When might you see him?

When your man is better, the doctor might suggest a visit from you.

8. Who do we not want present at our first meeting?

Though you have talked with the family, leave them out of the first discussion.

9. Why is this a good idea?

Under these conditions your prospect will see he is under no pressure.

10. It will let him what?

He will feel he can deal with you without being nagged by his family.

11. When do you really want to have your first talk with someone who acts out seriously?

Call on him while he is still jittery.

Note: For us this means when we are still recovering from a spree.

12. Why?

He may be more receptive when depressed.

Rhetorical Question: When is an addicts suffering the greatest? When is he/she most willing to do anything to not have to go through this misery again?

(P)

13. How do we want to first meet the prospect?

See your man alone, if possible.

14. How do we begin?

At first engage in general conversation.

15. Then start talking about what?

After a while, turn the talk to some phase of drinking.

16-a. What do we tell him?

Tell him enough about your drinking habits, symptoms, and experiences

16-b. What are we hoping for?

to encourage him to speak of himself.

17. If he starts talking, what do we do?

If he wishes to talk, let him do so.

18. What will you learn initially?

You will thus get a better idea of how you ought to proceed.

19. What do we do if he doesn't want to talk?

If he is not communicative, give him a sketch of your drinking career up to the time you quit.

20. Is this a good time to talk about our program of recovery?

But say nothing, for the moment, of how that was accomplished.

21-a. If he seems to be serious about our conversation, what do we dwell on?

If he is in a serious mood dwell on the troubles liquor has caused you,

21-b. What are we careful not to do?

being careful not to moralize or lecture.

22. If he is enjoying the conversation, do what?

If his mood is light, tell him humorous stories of your escapades.

23. Encourage him to do what?

Get him to tell some of his.

(P)

24. Once he sees that you know what you are talking about, who do we call a real sex addict?

When he sees you know all about the drinking game, commence to describe yourself as an alcoholic.

(Page 92)

1. Tell him what?

Tell him how baffled you were, how you finally learned that you were sick.

2. Give him an account of what?

Give him an account of the struggles you made to stop.

3. Show him that the mental twist does what?

Show him the mental twist which leads to the first drink of a spree.

4. To what Chapter in this Book do we go to explain the insanity of sex addiction?

We suggest you do this as we have done it in the chapter on alcoholism.

Note: Chapter Three “More About Alcoholism”

5. What will this do for him?

If he is alcoholic, he will understand you at once.

6. Will he maybe enter into a “can you top this?” dialogue?

He will match your mental inconsistencies with some of his own.

(P)

7-a. What very important determination are we to make at this point?

If you are satisfied that he is a real alcoholic,

Comment: This dispels the myth that we are not supposed to qualify the prospect.

7-b. If we suspect we have a real one, what do we begin to do?

begin to dwell on the hopeless feature of the malady.

8-a. What is the source of your information?

Show him, from your own experience,

8-b. What do we try to show him?

how the queer mental condition surrounding that first drink prevents normal functioning of the will power.

9-a. What do we not do at this point?

Don't, at this stage, refer to this book,

9-b. Unless what?

unless he has seen it and wishes to discuss it.

10. What do we not call him, even though it is necessary that we have determined this?

And be careful not to brand him as an alcoholic.

11. What is important?

Let him draw his own conclusion.

12. What do we do if he doesn't think he has a serious acting out problem?

If he sticks to the idea that he can still control his drinking, tell him that possibly he can - if he is not too alcoholic.

Comment: Remember Fred's story in Chapter 3? "They told him what they knew of alcoholism" and then left him to learn the truth for himself.

13. Do we tell him the truth anyway?

But insist that if he is severely afflicted, there may be little chance he can recover by himself.

Comment: A year later, coming off a drunk, Fred remembered they had told him that if he had an alcoholic mind, he would drink again.

(P)

14. How do we continue to speak of sex addiction?

Continue to speak of alcoholism as an illness, a fatal malady.

15. Do we emphasize the powerlessness because of the allergy and the unmanageability because of the sexually addicted mind?

Talk about the conditions of body and mind which accompany it.

16. On what do we keep his attention focused?

Keep his attention focused mainly on your personal experience.

Comment: Until a recovered sex addict tells his story to a still suffering sex addict, describing the powerless and the unmanageability, the still suffering sex addict cannot understand the hopelessness of sex addiction. Case in point: Bill's first visit with Dr. Bob. That being the case, how can we encourage sex addicts to sit in meetings when there are 20 or more out there suffering who will never understand there is a way out if we don't search them out and tell them? Does it appear to you that many in our Fellowship have lost sight of our Primary Purpose?

17. What do we explain to him?

Explain that many are doomed who never realize their predicament

18. Are doctors anxious to tell their sexually addicted patients the truth?

Doctors are rightly loath to tell alcoholic patients the whole story unless it will serve some good purpose.

19-a. What can we do that the doctors are reluctant to do?

But you may talk to him about the hopelessness of alcoholism

19-b. Why is this so?

because you offer a solution.

20. If we stick with the directions given here, what will very likely happen?

You will soon have your friend admitting he has many, if not all, of the traits of the alcoholic.

21. What will help you get his serious attention?

If his own doctor is willing to tell him that he is alcoholic, so much the better.

22. If we have done a good job of describing the disease to our protégé, what will he be curious to know?

Even though your “protégé” may not have entirely admitted his condition, he has become very curious to know how you got well.

Question: Has anyone ever found the word, “sponsee” in the Big Book or in a Dictionary for that matter? Can’t help but wonder where it came from. It would seem “prospect” or “protégé” would be more appropriate for serious students of our Basic Text.

1. What do we let him do?

Let him ask you that question, if he will.

2. Tell him what?

Tell him exactly what happened to you.

3. Stress what?

Stress the spiritual feature freely.

4. What do we do if he is a non-believer?

If the man be agnostic or atheist, make it emphatic that *he does not have to agree with your conception of God.*

5. He can choose what?

He can choose any conception he likes, provided it makes sense to him.

6. The main thing is that he be willing to do two things. What are they?

The main thing is that he be willing to believe in a Power greater than himself and that he live by spiritual principles.

Comment: Again, the “spiritual principles” are the Twelve Steps.

(P)

7. How should we talk about our Program?

When dealing with such a person, you had better use everyday language to describe spiritual principles.

8. What may happen if we start getting righteous?

There is no use arousing any prejudice he may have against certain theological terms and conceptions about which he may already be confused.

9. Do we talk our Program or our convictions?

Don't raise such issues, no matter what your own convictions are.

(P)

10. What if the prospect belongs to a religious organization and is well schooled in religion? (3 sentences)

Your prospect may belong to a religious denomination. His religious education and training may be far superior to yours. In that case he is going to wonder how you can add anything to what he already knows.

11. What will they be curious to learn?

But he will be curious to learn why his own convictions have not worked and why yours seem to work so well.

12. What may they be proof of?

He may be an example of the truth that faith alone is insufficient.

Comment: "Faith without works is dead!"

13. Faith must be accompanied by what?

To be vital, faith must be accompanied by self sacrifice and unselfish, constructive action.

14. What are we not going to talk about?

Let him see that you are not there to instruct him in religion.

15. Congratulate him on what he does know, but to what do we draw his attention?

Admit that he probably knows more about it than you do, but call to his attention the fact that however deep his faith and knowledge, he could not have applied it or he would not drink.

Comment: Having faith and knowing what to do but not doing it, will not work for us!

16. How could trying to carry this message by telling our story help them see the point we just tried to make?

Perhaps your story will help him see where he has failed to practice the very precepts he knows so well.

17. We represent no what?

We represent no particular faith or denomination.

(Page 94)

1-a. We deal only with what?

We are dealing only with general principles

1-b. They are what?

common to most denominations.

(P)

2. Do we then outline the Twelve Steps of Sex Addicts Anonymous?

Outline the program of action, explaining how you made a self-appraisal, how you straightened out your past and why you are now endeavoring to be helpful to him.

3. What is very important for them to realize?

It is important for him to realize that your attempt to pass this on to him plays a vital part in your own recovery.

4. In reality, who is certain to benefit?

Actually, he may be helping you more than you are helping him.

5-a. What do we make plain?

Make it plain he is under no obligation to you,

5-b. Our hope for them is what?

that you hope only that he will try to help other alcoholics when he escapes his own difficulties

6. We suggest what as being important?

Suggest how important it is that he place the welfare of other people ahead of his own.

7. What do we make clear?

Make it clear that he is not under pressure, that he needn't see you again if he doesn't want to.

8-a. It shouldn't bother us if they what?

You should not be offended if he wants to call it off,

8-b. Why is that so?

for he has helped you more than you have helped him.

9-a. How should our talk with them be?

If your talk has been sane, quiet and full of human understanding,

9-b. If it was, what might have happened?

you have perhaps made a friend

10. What may we have disturbed them about?

Maybe you have disturbed him about the question of alcoholism.

11. Is that good or bad?

This is all to the good.

12. Why would that be so?

The more hopeless he feels, the better.

13. Why is it good to make them feel hopeless?

He will be more likely to follow your suggestions.

(P)

14. If the candidate rejects the program, should we argue with them? (2 sentences)

Your candidate may give reasons why he need not follow all of the program. He may rebel at the thought of a drastic housecleaning which requires discussion with other people.

15. What should we not do?

Do not contradict such views.

16. What do we tell them?

Tell him you once felt as he does, but you doubt whether you would have made much progress had you not taken action.

17. Do we mention Sex Addicts Anonymous?

On your first visit tell him about the Fellowship of Alcoholics Anonymous.

18. If they show interest, what do we make sure they have before we leave?

If he shows interest, lend him your copy of this book.

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(P)

1. At this point, we leave unless what?

Unless your friend wants to talk further about himself, do not wear out your welcome.

2. What do we give him?

Give him a chance to think it over.

3. If we do stay longer, who directs the conversation?

If you do stay, let him steer the conversation in any direction he likes.

4. What if the new person wants to get going right now? (2 sentences)

Sometimes a new man is anxious to proceed at once and you may be tempted to let him do so. This is sometimes a mistake.

5. Why could it prove to be a problem?

If he has trouble later, he is likely to say you rushed him.

6. To be most successful, we should display what kind of an attitude?

You will be most successful with alcoholics if you do not exhibit any passion for crusade or reform.

7-a. What is another thing we should never do?

Never talk down to an alcoholic from any moral or spiritual hilltop;

7-b. We simply do what?

simply lay out the kit of spiritual tools for his inspection.

8. What do we show them?

Show him how they worked with you.

9. We offer what?

Offer him friendship and fellowship.

10. What do we tell them at this point?

Tell him that if he wants to get well you will do anything to help.

(P)

11. If they are not interested in our Program of recovery, what should we do?

If he is not interested in your solution, if he expects you to act only as a banker for his financial difficulties or a nurse for his sprees, you may have to drop him until he changes his mind.

12. What may happen, if we do and why?

This he may do after he gets hurt some more.

(P)

13. If they appear to be sincere, what do we ask them to do?

If he is sincerely interested and wants to see you again, ask him to read this book in the interval.

14. After doing this, what must they do?

After doing that, he must decide for himself whether he wants to go on.

15. By all means, what should not be done?

He should not be pushed or prodded by you, his wife, or his friends.

16. To be successful in our Program, what must happen within the prospect?

If he is to find God, the desire must come from within.

(P)

17. What do we do if they think there is a better way?

If he thinks he can do the job in some other way, or prefers some other spiritual approach, encourage him to follow his own conscience.

18. Do we have the only path of recovery?

We have no monopoly on God; we merely have an approach that worked with us.

19. What should we point out to the sex addict?

But point out that we alcoholics have much in common and that you would like, in any case, to be friendly.

20. What do we do then?

Let it go at that.

(Page 96)

(P)

1. Should we be discouraged if they don't buy our Program?

Do not be discouraged if your prospect does not respond at once.

Comment: According to Marion Websters – balk: 1 to stop and obstinately refuse to move or act. 2. to hesitate or recoil.

2. What should we do?

Search out another alcoholic and try again.

Rhetorical Question: Where did we get the idea that we are to sit in meetings and wait for them to show up?

3. If you do, what will happen?

You are sure to find someone desperate enough to accept with eagerness what you offer.

4. How do some of us waste our time?

We find it a waste of time to keep chasing a man who cannot or will not work with you.

5. If we leave the “slipper” alone, what may happen?

If you leave such a person alone, he may soon become convinced that he cannot recover by himself.

6. Why should we not spend too much time on one who will not follow directions?

To spend too much time on any one situation is to deny some other alcoholic an opportunity to live and be happy.

7. Was one of our Fellowship lucky at 12th Stepping efforts early on?

One of our Fellowship failed entirely with his first half dozen prospects.

Historical Note: This person was Bill Wilson.

8. What did he say would have happened if he had kept wasting his time?

He often says that if he had continued to work on them, he might have deprived many others, who have since recovered, of their chance.

(P)

9-a. We are now going to make our second visit to our prospect. What have they done? (one sentence plus a little of the next)

Suppose now you are making your second visit to a man. He has read this volume

9-b. What are they ready to do?

and says he is prepared to go through with the Twelve Steps of the program of recovery

Rhetorical Questions and Comments: Where on earth did we come up with the, “Don’t drink and go to meetings; you’ll be OK?” Or worse yet, “Go to 90 meetings in 90 days.”? The authors of this Basic Text, very early in their sobriety, TOOK the actions of the Steps and recovered. They did not sit and just talk about them.

10. Why can you give your protégé advice?

Having had the experience yourself, you can give him much practical advice.

Comment: Note that while the Big Book is based on the experience and knowledge of its authors, we are now told that a Sponsor should give his protégé advice, based on his experience and knowledge. Only a person’s Sponsor has the privilege and responsibility to give advice. All others should limit their conversations to their own experience.

11-a. Let them know that you are available to help them if they are ready to take which three Steps?

Let him know you are available if he wishes to make a decision and tell his story,

Note: Steps Three, Four & Five.

Comment: If we are dealing with a real sex addict and have carefully followed the directions to this point, the prospect has already taken Steps One and Two. As the result of your helping the person understand the exact nature of sex addiction [Step One], and since you have recovered, you have given them the hope of Step Two. This is exactly what Bill W. was able to do for Dr. Bob on the evening of May 12, 1935.

11-b. What if they want to be sponsored by someone else?

but do not insist upon it if he prefers to consult someone else.

(P)

12. What if your prospect is broke and homeless? (2 sentences)

He may be broke and homeless. If he is, you might try to help him about getting a job, or give him a little financial assistance.

13. But we should not do what?

But you should not deprive your family or creditors of money they should have.

14. We might be willing to do what?

Perhaps you will want to take the man into your home for a few days.

15. But be sure to do what?

But be sure you use discretion.

16. Be certain of what two very important considerations?

Be certain he will be welcomed by your family, and that he is not trying to impose upon you for money, connections, or shelter.

17. How can we hurt his chances?

Permit that and you only harm him.

18. We can make it possible for what?

You will be making it possible for him to be insincere.

(Page 97)

1. If we provide too much physical and/or material help to the newcomer, it may do what?

You may be aiding in his destruction rather than his recovery.

(P)

2. If we do provide material support, be sure of what?

Never avoid these responsibilities, but be sure you are doing the right thing if you assume them.

3. Why are we so anxious to help others?

Helping others is the foundation stone of your recovery.

4. Will an occasional effort do it?

A kindly act once in a while isn't enough.

5. How often should we be willing to help others?

You have to act the Good Samaritan every day, if need be.

6. What inconveniences might this impose on us? (rest of paragraph)

It may mean the loss of many nights' sleep, great interference with your pleasures, interruptions to your business. It may mean sharing your money and your home, counseling frantic wives and relatives, innumerable trips to police courts, sanitariums, hospitals, jails and asylums. Your telephone may jangle at any time of the day or night. Your wife may sometimes say she is neglected. A drunk may smash the furniture in your home, or burn a mattress. You may have to fight with him if he is violent. Sometimes you will have to call a doctor and administer sedatives under his direction. Another time you may have to send for the police or an ambulance. Occasionally you will have to meet such conditions.

(P)

7. What do we seldom do for the sex addict?

We seldom allow an alcoholic to live in our homes for long at a time.

8. What two reasons are stated for this?

It is not good for him, and it sometimes creates serious complications in a family.

(P)

9. What should we do for the family of the sex addict who doesn't make it?

Though an alcoholic does not respond, there is no reason why you should neglect his family.

10. How should we react to them?

You should continue to be friendly to them.

11. What should the family be offered?

The family should be offered your way of life.

12. If they choose to adopt our Program as a way of life, what extra benefit might they realize?

Should they accept and practice spiritual principles, there is a much better chance that the head of the family will recover.

Comment: It has been estimated that 85% of the alcoholics who drive their loved ones to Al-Anon will ultimately come to A.A. for help.

13. Even if the sex addict isn't successful in sobriety, what will happen for the family?

And even though he continues to drink, the family will find life more bearable.

(P)

14. For the sex addict who is able and willing to try our way of life, what is normally needed or wanted?

For the type of alcoholic who is able and willing to get well, little charity, in the ordinary sense of the word, is needed or wanted.

(Page 98)

1. Where are the ones who put emphasis on material help?

The men who cry for money and shelter before conquering alcohol, are on the wrong track.

2-a. Yet, what do we do?

Yet we do go to great extremes to provide each other with these very things,

2-b. What is the condition for doing so?

when such action is warranted.

3. Is this inconsistent?

This may seem inconsistent, but we think it is not.

(P)

4. What is the question to be answered before we give?

It is not the matter of giving that is in question, but when and how to give.

5. Why is this so important?

That often makes the difference between failure and success.

6. If our service is only of a material nature, what is the result?

The minute we put our work on a service plane, the alcoholic commences to rely upon our assistance rather than upon God.

7. This leads them to what? (2 sentences)

He clamors for this or that, claiming he cannot master alcohol until his material needs are cared for. Nonsense.

8. What hard lesson have some of us had to learn to be successful in sobriety?

Some of us have taken very hard knocks to learn this truth: Job or no job - wife or no wife - we simply do not stop drinking so long as we place dependence upon other people ahead of dependence on God.

(P)

9. What idea do we try to burn into the consciousness of every newcomer?

Burn the idea into the consciousness of every man that he can get well regardless of anyone.

10. What is the single condition for success?

The only condition is that he trust in God and clean house.

Comment: And to keep his spiritual health he must help others!

(P)

11. What domestic problems may the newcomer have?

Now, the domestic problem: There may be divorce, separation, or just strained relations.

12-a. What is the first thing the sex addict should do?

When your prospect has made such reparation as he can to his family,

12-b. He should then explain what?

and has thoroughly explained to them the new principles by which he is living,

12-c. Then what should he do?

he should proceed to put those principles into action at home.

Comment: What we do counts far more than what we say. Again, the emphasis is on our actions.

13. The above applies if he has a what?

That is, if he is lucky enough to have a home.

14-a. Is the family normally free of faults?

Though his family be at fault in many respects,

14-b. If faults do exist within the family, how should this affect the newcomer?

he should not be concerned about that.

15. What should he concentrate on?

He should concentrate on his own spiritual demonstration.

Comment: What we do, not what we say will make the difference.

16. What must be avoided?

Argument and fault finding are to be avoided like the plague.

17. Will this be easy to do for everyone?

In many homes this is a difficult thing to do, but it must be done if any results are to be expected.

1. If the family is able to fore-go arguments and fault-finding for a few months in the early days of recovery, what will happen?

If persisted in for a few months, the effect on a man's family is sure to be great.

2. How about the really incompatible folks?

The most incompatible people discover they have a basis upon which they can meet.

3. Little by little, what will happen?

Little by little the family may see their own defects and admit them.

4. What positive thing can happen then?

These can then be discussed in an atmosphere of helpfulness and friendliness.

(P)

5. What often happens after the family sees the effect of our Program on the sex addict?

After they have seen tangible results, the family will perhaps want to go along.

6-a. When will this happen?

These things will come to pass naturally and in good time

6-b. Provided the sex addict does what?

provided, however, the alcoholic continues to demonstrate that he can be sober, considerate, and helpful, regardless of what anyone says or does.

7. Are all of us perfect at this?

Of course, we all fall much below this standard many times.

8. What must we try to do?

But we must try to repair the damage immediately lest we pay the penalty by a spree.

(P)

9. What about divorce or separation?

If there be divorce or separation, there should be no undue haste for the couple to get together.

10. What must come first?

The man should be sure of his recovery.

11. What should the wife understand?

The wife should fully understand his new way of life.

Comment: This is where the sex addict's sponsor has a primary responsibility to help the family understand what we must do to live sober. Too, we can encourage family members to attend CoSA.

12. If their relationship is to be successful, what must happen?

If their old relationship is to be resumed it must be on a better basis, since the former did not work.

13. This will mean what?

This means a new attitude and spirit all around.

14. Sometimes it is best to do what?

Sometimes it is to the best interest of all concerned that a couple remain apart.

15. What rules apply here?

Obviously, no rule can be laid down.

16. What must the sex addict do?

Let the alcoholic continue his program day by day.

17. What will become apparent to both parties if they apply this Program to their lives?

When the time for living together has come, it will be apparent to both parties.

(P)

18. Let no sex addict get by with saying what?

Let no alcoholic say he cannot recover unless he has his family back.

19. Why?

This just isn't so.

20. What may be true in some cases?

In some cases the wife will never come back for one reason or another.

21. The newcomer must remember what?

Remind the prospect that his recovery is not dependent upon people.

(Page 100)

1. What is our success dependent upon?

It is dependent upon his relationship with God.

2. What does our experience prove?

We have seen men get well whose families have not returned at all.

3. What else has others' experience proven?

We have seen others slip when the family came back too soon.

(P)

4. What must you and your protégé do?

Both you and the new man must walk day by day in the path of spiritual progress.

Comment: We must remember that our spiritual progress is well defined by Bill. "For if an alcoholic failed to perfect and enlarge his spiritual life through work and self-sacrifice for others, he could not survive the certain trials and low spots ahead." Pp. 14 – 15

5. If you both stick with it, what will happen?

If you persist, remarkable things will happen.

6. What has our experience shown us?

When we look back, we realize that the things which came to us when we put ourselves in God's hands were better than anything we could have planned.

7-a. If we follow the dictates of our Higher Power, what will happen?

Follow the dictates of a Higher Power and you will presently live in a new and wonderful world,

7-b. That will be true regardless of what?

no matter what your present circumstances!

(P)

8. When we are working with a new man and his family we must do what?

When working with a man and his family, you should take care not to participate in their quarrels.

9. Why?

You may spoil your chance of being helpful if you do.

10. Try to help the man's family do what?

But urge upon a man's family that he has been a very sick person and should be treated accordingly.

Comment: Again, we are reminded why it is important that we try to be helpful to the sex addict's family.

11. What should they be warned against?

You should warn against arousing resentment or jealousy.

12. What should we help the family understand?

You should point out that his defects of character are not going to disappear over night.

13. Help them see what?

Show them that he has entered upon a period of growth.

14. What should they, hopefully, remember?

Ask them to remember, when they are impatient, the blessed fact of his sobriety.

(P)

15. If we have had domestic problems and found a solution for them what should we do?

If you have been successful in solving your own domestic problems, tell the newcomer's family how that was accomplished.

16. What can this accomplish?

In this way you can set them on the right track without becoming critical of them.

17. How important is the story of how your wife and you solved your problems?

The story of how you and your wife settled your difficulties is worth any amount of criticism.

(P)

18. If we are spiritually fit, we can do what?

Assuming we are spiritually fit, we can do all sorts of things alcoholics are not supposed to do.

Comment: Truer words were never spoken.

20. People, who do not understand, say things like what? (a very long sentence)

People have said we must not go where liquor is served; we must not have it in our homes; we must shun friends who drink; we must avoid moving pictures which show drinking scenes; we must not go into bars; our friends must hide their bottles if we go to their houses; we mustn't think or be reminded about alcohol at all.

(Page 101)

1. What does our experience show us?

Our experience shows that this is not necessarily so.

(P)

2. What do we do every day?

We meet these conditions every day.

3-a. What is wrong with the sex addict who can't do that?

An alcoholic who cannot meet them, still has an alcoholic mind;

3-b. What is not right?

there is something the matter with his spiritual status.

4-a. What would be his only hope for staying dry?

His only chance for sobriety would be some place like the Greenland Ice Cap,

4-b. Who might mess that up?

and even there an Eskimo might turn up with a bottle of scotch and ruin everything!

5. Would a CoSA endorse this last statement?

Ask any woman who has sent her husband to distant places on the theory he would escape the alcohol problem.

(P)

6. What is one of our beliefs?

In our belief any scheme of combating alcoholism which proposes to shield the sick man from temptation is doomed to failure.

7. What happens when a sex addict tries to keep away from acting out?

If the alcoholic tries to shield himself he may succeed for a time, but he usually winds up with a bigger explosion than ever.

8. Is this a matter of opinion or experience?

We have tried these methods.

9. Why is this so?

These attempts to do the impossible have always failed.

(P)

10. So what is our rule?

So our rule is not to avoid a place where there is drinking, *if we have a legitimate reason for being there.*

11. What might that include?

That includes bars, nightclubs, dances, receptions, weddings, even plain ordinary whoopee parties.

Historic Note: Whoopee parties were just get-togethers for fellowship and fun. They were not for the purpose of "making whoopee."

12-a. Would a potential CoSA be comfortable with this?

To a person who has had experience with an alcoholic,

12-b. What does our experience demonstrate?

this may seem like tempting Providence, but it isn't.

(P)

13. What is the important qualification? (3 sentences)

You will note that we made an important qualification. Therefore, ask yourself on each occasion, "Have I any good social, business, or personal reason for going to this place? Or am I expecting to steal a little vicarious pleasure from the atmosphere of such places?"

(Page 102)

1. If we come up with the right answers, what can we do?

If you answer these questions satisfactorily, you need have no apprehension.

2. Do we really have a choice?

Go or stay away, whichever seems best.

3. What two things must we be sure of?

But be sure you are on solid spiritual ground before you start and that your motive in going is thoroughly good.

4. What should be our motive if we do go? (2 sentences)

Do not think of what you will get out of the occasion. Think of what you can bring to it.

5. If we are uncertain, what should we do instead?

But if you are shaky, you had better work with another alcoholic instead!

Comment: Notice that the First 100 placed an “!” at the end of the preceding sentence. Also notice where these suggestions are given to us. We should have taken the Steps and started sponsoring other sex addicts before trying to get back into the “normal” life. And notice also, the Founders of the Twelve Step movement seemed to have a singular solution for any difficulties with which they might have been confronted. Work with another alcoholic was their primary solution and our Primary Purpose. We seldom hear that suggestion in our Fellowship and less seldom see it put into practice. That is one of the reasons our long term sobriety success rate is so very low.

(P)

6. What is an indicator that we might be on shaky ground?

Why sit with a long face in places where there is drinking, sighing about the good old days.

7a. If we do go, and it is a happy occasion, what should we do?

If it is a happy occasion, try to increase the pleasure of those there;

7-b. If it is a business opportunity, we should do what?

if a business occasion, go and attend to your business enthusiastically.

8. If a person wants to eat where where we might be tempted, what should we do?

If you are with a person who wants to eat in a bar, by all means go along.

9. What do we impress upon our friends?

Let your friends know they are not to change their habits on your account.

10. Should we tell our friends about our sex addiction?

At a proper time and place explain to all your friends why alcohol disagrees with you.

11. How will they react to the truth?

If you do this thoroughly, few people will ask you to drink.

12. When we were in our addiction, we were doing what?

While you were drinking, you were withdrawing from life little by little.

13. What are we doing now?

Now you are getting back into the social life of this world.

14. What should we not do at this point?

Don't start to withdraw again just because your friends drink liquor.

(P)

15-a. What is our job now?

Your job now is to be at the place where you may be of maximum helpfulness to others,

15-b. We should never hesitate to do what?

so never hesitate to go anywhere if you can be helpful.

16. We should never hesitate to do what?

You should not hesitate to visit the most sordid spot on earth on such an errand.

17. If we try to “search out” and “go to” suffering sex addicts, to “carry” this message, what are we promised?

Keep on the firing line of life with these motives and God will keep you unharmed.

(P)

18. Do any of us keep alcohol in our homes?

Many of us keep liquor in our homes.

19. What is the most important reason for doing so?

We often need it to carry green recruits through a severe hangover

20. What do some recovered alcoholics do?

Some of us still serve it to our friends provided they are not alcoholic.

21. How do some feel about liquor in their homes?

But some of us think we should not serve liquor to anyone.

21. How do we argue this question?

We never argue this question.

(Page 103)

1. What position do we take?

We feel that each family, in the light of their own circumstances, ought to decide for themselves

(P)

2. What are we very careful to not do?

We are careful never to show intolerance or hatred of drinking as an institution.

3. Our experience shows what?

Experience shows that such an attitude is not helpful to anyone

4. What are new members of our Fellowship relieved to learn?

Every new alcoholic looks for this spirit among us and is immensely relieved when he finds we are not witch burners.

5-a. Intolerance might produce what results?

A spirit of intolerance might repel alcoholics whose lives could have been saved,

5-b. Intolerance is classified how?

had it not been for such stupidity.

6. What do people who act out selfishly not want to hear?

We would not even do the cause of temperate drinking any good, for not one drinker in a thousand likes to be told anything about alcohol by one who hates it.

(P)

7-a. What does our Fellowship hope we might be able to do for the general public?

Some day we hope that Alcoholics Anonymous will help the public to a better realization of the gravity of the alcoholic problem,

7-b. What attitude can we not present if we want to be effective?

but we shall be of little use if our attitude is one of bitterness or hostility.

8. Why is that?

Drinkers will not stand for it.

(P)

9. Who made our problems?

After all, our problems were of our own making.

10. What was our addictive sexual behaviors?

Bottles were only a symbol.

11. What have we stopped doing?

Besides, we have stopped fighting anybody or anything.

12. Why? (!!!)

We have to!

To Wives

(Pages 104 through 121)

Step Twelve states, “Having had a spiritual awakening as the result of these steps, we tried to carry this message to sex addicts and practice these principles in all our affairs.” We have received the Promise: the spiritual awakening. We have received clear-cut directions on sponsorship. Now, we will be given directions on how to apply these principles to all our affairs.

Our Founders recognized that alcoholism (addiction) is a family disease, that all who care about a suffering addict also suffer. Oftentimes, their misery is even greater than that of the sex addict. The sex addict has a means of escape but, in most cases, the ones who love and care for the sex addict must take it cold sober and experience much of what the sex addict has missed while in the bubble.

This Chapter will identify the problems the loved ones will experience as they continue life with the sex addict. It provides a way in which to gauge where the potential and real sex addict is in the progression of the disease. It then provides specific suggestions as to how one can go about trying to help the sex addict begin to learn the truth. It then points out that, if the Twelve Steps of Sex Addicts Anonymous can bring about the miracle of sobriety with the attendant promises of the Program, it can provide a path for their loved ones to find a spiritual way of life that will more than compensate them for the suffering and misery they have experienced.

From this Chapter came the wonderful Program of the CoSA Fellowship. Without this Program, many suffering sex addicts would never have found a solution to their sex addiction. CoSA is a great friend to sex addicts and Sex Addicts Anonymous.

(P)

1. Which species of God's kids has this Book referred to, primarily?

With few exceptions, our book thus far has spoken of men.

2. Who else will it apply to?

But what we have said applies quite as much to women.

3. Is S.A.A. serving more and more women?

Our activities in behalf of women who drink are on the increase.

4. Does S.A.A. work as well for women as it does for men?

There is every evidence that women regain their health as readily as men if they try our suggestions.

(P)

5-a. But for every unrecovered sex addict, who else suffers?

But for every man who drinks others are involved -

5-b. Who will you find in our midst (those who love the sex addict)?

the wife who trembles in fear of the next debauch; the mother and father who see their son wasting away.

(P)

6. The wives, relatives and friends of recovered sex addicts want to do what? (2 sentences)

Among us are wives, relatives and friends whose problem has been solved, as well as some who have not yet found a happy solution. We want the wives of Alcoholics Anonymous to address the wives of men who drink too much.

7. Who will this Chapter apply to?

What they say will apply to nearly everyone bound by ties of blood or affection to an alcoholic.

(P)

8. As wives of recovered sex addicts, what do we want others to feel?

As wives of Alcoholics Anonymous, we would like you to feel that we understand as perhaps few can.

9. What do we want to do for others as a beginning point?

We want to analyze mistakes we have made.

10. What feeling do we want to leave you with as you study this Chapter?

We want to leave you with the feeling that no situation is too difficult and no unhappiness too great to be overcome.

(P)

11. Is this Chapter based on ideas and opinions or on experience?

We have traveled a rocky road, there is no mistake about that.

12. What have we lived with? (2 sentences)

We have had long rendezvous with hurt pride, frustration, self-pity, misunderstanding and fear. These are not pleasant companions.

13. To what two things have we been driven?

We have been driven to maudlin sympathy, to bitter resentment.

Comment: Read the footnote and realize that this Chapter is for any and every person who has an affection for a sex addict, for all who suffer because of

the unrecovered sex addict – not the wives only.

(Page 105)

1. What is the everlasting hope of those who love the sex addict?

Some of us veered from extreme to extreme, ever hoping that one day our loved ones would be themselves once more.

(P)

2. Where has our loyalty led us?

Our loyalty and the desire that our husbands hold up their heads and be like other men have begotten all sorts of predicaments.

3. What are some of these predicaments and attitudes? (rest of the paragraph)

We have been unselfish and self-sacrificing. We have told innumerable lies to protect our pride and our husbands' reputations. We have prayed, we have begged, we have been patient. We have struck out viciously. We have run away. We have been hysterical. We have been terror stricken. We have sought sympathy. We have had retaliatory love affairs with other men.

(P)

4. What have our homes been like?

Our homes have been battle-grounds many an evening.

5. What happened in the morning?

In the morning we have kissed and made up.

6-a. What have friends advised us to do?

Our friends have counseled chucking the men

6-b. What did we do with this advice?

and we have done so with finality, only to be back in a little while hoping, always hoping.

7. What did our men do?

Our men have sworn great solemn oaths that they were through drinking forever.

8. What did we do?

We have believed them when no one else could or would.

9. And then what did they do?

Then, in days, weeks, or months, a fresh outburst.

(P)

10. Why did we not invite friends into our homes?

We seldom had friends at our homes, never knowing how or when the men of the house would appear.

11. How was our social life? (2 sentences)

We could make few social engagements. We came to live almost alone.

12. What would happen when we did go out? (2 sentences)

When we were invited out, our husbands sneaked so many drinks that they spoiled the occasion. If, on the other hand, they took nothing, their self-pity made them killjoys.

(P)

13. How was our financial security?

There was never financial security.

14. Why was that? (2 sentences)

Positions were always in jeopardy or gone. An armored car could not have brought the

pay envelopes home.

(Page 106)

1. What happened to the checking account?

The checking account melted like snow in June.

(P)

2. What was sometimes another serious problem?

Sometimes there were other women.

3. What was the sex addict's excuse for this?

How heartbreaking was this discovery; how cruel to be told they understood our men as we did not!

(P)

4. Who interfered with the normal family life? (2 sentences)

The bill collectors, the sheriffs, the angry taxi drivers, the policemen, the bums, the pals, and even the ladies they sometimes brought home - our husbands thought we were so inhospitable. "Joykiller, nag, wet blanket"- that's what they said.

5. Next day, we did what?

Next day they would be themselves again and we would forgive and try to forget.

(P)

6. What have we tried to do where the children were concerned? (2 sentences)

We have tried to hold the love of our children for their father. We have told small tots that father was sick, which was much nearer the truth than we realized.

7. How has the sex addict reacted? (2 sentences)

They struck the children, kicked out door panels, smashed treasured crockery, and ripped the keys out of pianos. In the midst of such pandemonium they may have rushed out threatening to live with the other woman forever.

8. In desperation, what have we done?

In desperation, we have even got tight ourselves - the drunk to end all drunks.

9. How did they react to this?

The unexpected result was that our husbands seemed to like it.

(P)

10. Perhaps we go so far as to what?

Perhaps at this point we got a divorce and took the children home to father and mother.

11. What did that earn us?

Then we were severely criticized by our husband's parents for desertion.

12. But usually we did what? (2 sentences)

Usually we did not leave. We stayed on and on.

13. We finally did what?

We finally sought employment ourselves as destitution faced us and our families.

(P)

14. Did we go to the doctors for help?

We began to ask medical advice as the sprees got closer together.

15. What prompted this?

The alarming physical and mental symptoms, the deepening pall of remorse, depression and inferiority that settled down on our loved ones-these things terrified and distracted us.

(Page 107)

1. Like animals on a treadmill, we did what?

As animals on a treadmill, we have patiently and wearily climbed, falling back in exhaustion after each futile effort to reach solid ground.

2. Most of us have had to experience what?

Most of us have entered the final stage with its commitment to health resorts, sanitariums, hospitals, and jails.

3. We sometimes had to witness them going through what?

Sometimes there were screaming delirium and insanity.

4. What was often near?

Death was often near.

(P)

5. Did we function well under these circumstances?

Under these conditions we naturally made mistakes.

6. Some were from what?

Some of them rose out of ignorance of alcoholism.

7. What did we sometimes sense?

Sometimes we sensed dimly that we were dealing with sick men.

8. If we had known the truth, what might we have done?

Had we fully understood the nature of the alcoholic illness, we might have behaved differently.

(P)

9. What could we not understand?

How could men who loved their wives and children be so unthinking, so callous, so cruel?

10. We came to believe that they were no longer capable of what?

There could be no love in such persons, we thought.

11. When we came to believe that, what did they do?

And just as we were being convinced of their heartlessness, they would surprise us with fresh resolves and new attentions.

12-a. For a while, they would sometimes be what?

For a while they would be their old sweet selves,

12-b. To be followed by what?

only to dash the new structure of affection to pieces once more.

13. When we asked why, what would be their answer?

Asked why they commenced to drink again, they would reply with some silly excuse, or none.

14. It was what?

It was so baffling, so heartbreaking.

15. What question did we find ourselves asking?

Could we have been so mistaken in the men we married?

16. Did we know them when they were in the bubble or in the obsession?

When drinking, they were strangers.

Rhetorical Question: Could this be due to the Dr. Jekyll and Mr. Hyde personality change?

17. What appeared to be the reason they were inaccessible?

Sometimes they were so inaccessible that it seemed as though a great wall had been built around them.

(P)

18. If they did love us, how could they not what?

And even if they did not love their families, how could they be so blind about themselves?

19. What qualities seemed to have vanished?

What had become of their judgment, their common sense, their will power?

20. We had to wonder why they couldn't see what?

Why could they not see that drink meant ruin to them?

21. What was so baffling?

Why was it, when these dangers were pointed out that they agreed, and then got drunk again immediately?

(Page 108)

(P)

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1. Are these questions very common to those who love sex addicts?

These are some of the questions which race through the mind of every woman who has an alcoholic husband.

2. What is our hope?

We hope this book has answered some of them.

3. Perhaps they have been doing what?

Perhaps your husband has been living in that strange world of alcoholism where everything is distorted and exaggerated.

4. What can we see?

You can see that he really does love you with his better self.

5-a. There may be what?

Of course, there is such a thing as incompatibility,

5-b. But in most cases, what is the situation?

but in nearly every instance the alcoholic only seems to be unloving and inconsiderate;

5-c. What is the usual reason for this?

it is usually because he is warped and sickened that he says and does these appalling things.

6. What are most of them now that they have recovered?

Today most of our men are better husbands and fathers than ever before.

Comment: Now that the normal problems for the family have been identified, we will be guided into the solution; first, on how the spouse can help

the sex addict and then how the spouse can help herself/himself.

(P)

7. Try not to do what?

Try not to condemn your alcoholic husband no matter what he says or does.

8. Why ?

He is just another very sick, unreasonable person.

9. How should you try to treat them?

Treat him, when you can, as though he had pneumonia.

10. When they blow up, remember what?

When he angers you, remember that he is very ill.

(P)

13. Is there an exception?

There is an important exception to the foregoing.

14. What do we realize?

We realize some men are thoroughly bad-intentioned, that no amount of patience will make any difference.

15. What may a sex addict of that type try to do?

An alcoholic of this temperament may be quick to use this chapter as a club over your head.

16. Don't what?

Don't let him get away with it.

17. If they are of this type what should you do?

If you are positive he is one of this type you may feel you had better leave.

18. What should you not let them do?

Is it right to let him ruin your life and the lives of your children?

19. That is especially true when they are aware of what?

Especially when he has before him a way to stop his drinking and abuse if he really wants to pay the price.

(P)

20. How many categories of alcoholism does A.A.'s Basic Text believe alcoholics fall into?

The problem with which you struggle usually falls within one of four categories:

Comment: The Text now provides a description of the progression of alcoholism in four separate categories. These are very helpful to both the non-alcoholic and the alcoholic to determine how far the disease has taken control of the victim. The main question to be answered by the non-alcoholics is which category does the loved one fit in. Once that is determined, they can move on to the next section of this Chapter to learn how they can best help the alcoholic. Similar parallels can be drawn with regard to sex addiction.

(P)

21. **Category One:** The spouse may be what?

One: Your husband may be only a heavy drinker.

(Page 109)

1. What may be his acting out pattern?

His drinking may be constant or it may be heavy only on certain occasions.

2. Perhaps he does what?

Perhaps he spends too much money for liquor.

3. How may his acting out affect him?

It may be slowing him up mentally and physically, but he does not see it.

4. Sometimes he is the source of what?

Sometimes he is a source of embarrassment to you and his friends.

5-a. Of what is he positive?

He is positive he can handle his liquor,

5-b. That it doesn't do what?

that it does him no harm,

5-c. It is necessary for what?

that drinking is necessary in his business.

6. How could you easily insult him?

He would probably be insulted if he were called an alcoholic.

7. Is he alone in this kind of thinking?

This world is full of people like him.

8. What will happen to some of the person just physically addicted to sex?

Some will moderate or stop altogether, and some will not.

9. What will happen to many of those who continue to act out?

Of those who keep on, a good number will become true alcoholics after a while.

(P)

10-a. **Category Two:** He may be showing what?

Two: Your husband is showing lack of control,

10-b. How would that be demonstrated?

for he is unable to stay on the water wagon even when he wants to.

11. What often happens?

He often gets entirely out of hand when drinking.

12-a. What is he willing to admit?

He admits this is true,

12-b. But what is it he is sure of?

but is positive that he will do better.

13. What has he begun to try to do?

He has begun to try, with or without your cooperation, various means of moderating or staying dry.

14. What may he now be losing?

Maybe he is beginning to lose his friends.

15. How is his business?

His business may suffer somewhat.

16-a. Is he at peace with himself?

He is worried at times,

16-b. He is becoming aware of what?

and is becoming aware that he cannot drink like other people.

17-a. He sometimes does what?

He sometimes drinks in the morning and through the day also,

17-b. Why does he do this?

to hold his nervousness in check.

18-a. How is he after a spree?

He is remorseful after serious drinking bouts

18-b. He will tell you what?

and tells you he wants to stop.

19. But once he has sobered up, what does his mind dwell on?

But when he gets over the spree, he begins to think once more how he can drink moderately next time.

20. What do we believe about this type of person who uses sex selfishly?

We think this person is in danger.

21. These are signs of what?

These are the earmarks of a real alcoholic.

22. Perhaps he can still do what?

Perhaps he can still tend to business fairly well.

23. He hasn't yet done what?

He has by no means ruined everything.

24. What is it we say about a person like this?

As we say among ourselves, "*He wants to want to stop.*"

(P)

25. **Category Three:** What about this guy?

Three: This husband has gone much further than husband number two.

26. How does he compare to the *Category Two* drinker?

Though once like number two he became worse.

(Page 110)

1-a. What has happened to his friends?

His friends have slipped away,

1-b. What is the condition of his home?

his home is a near-wreck and

1-c. How is he doing with his job?

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he cannot hold a position.

2. What may be the next scenario?

Maybe the doctor has been called in, and the weary round of sanitariums and hospitals has begun.

3. What does he now admit?

He admits he cannot drink like other people, but does not see why.

4. He clings to what thought?

He clings to the notion that he will yet find a way to do so.

5. He may have finally arrived at what point?

He may have come to the point where he desperately wants to stop but cannot.

6. What does his case present?

His case presents additional questions which we shall try to answer for you.

7. Is this a hopeless case?

You can be quite hopeful of a situation like this.

(P)

8. **Category Four:** How may you feel about this type of sex addict?

Four: You may have a husband of whom you completely despair.

9. Where has he been?

He has been placed in one institution after another.

10. How does he act and how does he appear?

He is violent, or appears definitely insane when drunk.

11. Coming home from the hospital, what does he do?

Sometimes he drinks on the way home from the hospital.

12. Perhaps he is so far advanced in the disease that he has experienced what?

Perhaps he has had delirium tremens.

13. What do the doctors think you should do with him?

Doctors may shake their heads and advise you to have him committed.

14. Maybe you have had to do what with him?

Maybe you have already been obliged to put him away.

15. Is this a hopeless situation?

This picture may not be as dark as it looks.

16. How do we know? (2 sentences)

Many of our husbands were just as far gone. Yet they got well.

Comment: Now that it has been determined how far the sex addict has advanced into the disease, the Text lays out specific suggestions on how to best help the sex addict.

For Husband Number One:

(P)

17. What will be difficult? (2 sentences)

Let's now go back to husband number one. Oddly enough, he is often difficult to deal with.

18. Why is this? (3 sentences)

He enjoys drinking. It stirs his imagination. His friends feel closer over a highball.

19. Perhaps you, too, enjoy what?

Perhaps you enjoy drinking with him yourself when he doesn't go too far.

20. Why would that be? (2 sentences)

You have passed happy evenings together chatting and drinking before your fire.

Perhaps you both like parties which would be dull without liquor.

21. How do we know this? (2 sentences)

We have enjoyed such evenings ourselves; we had a good time. We know all about liquor as a social lubricant.

22. What do some but not all of us believe?

Some, but not all of us, think it has its advantages when reasonably used.

(Page 111)

Comment: Please note that some of these suggestions will appear to be difficult if not impossible. A little further in this Chapter, you will be told what you can do to make these suggestions and recommendations possible.

(P)

1. What is the first principle?

The first principle of success is that you should never be angry.

2. This should apply even if what?

Even though your husband becomes unbearable and you have to leave him temporarily, you should, if you can, go without rancor.

3. What are most necessary?

Patience and good temper are most necessary.

(P)

4. What is our next thought?

Our next thought is that you should never tell him what he must do about his drinking.

5. If he thinks you are a nag, what will be the consequences?

If he gets the idea that you are a nag or killjoy, your chance of accomplishing anything useful may be zero.

6. What two things will probably happen if he considers you a nag? (2 sentences)

He will use that as an excuse to drink more. He will tell you he is misunderstood.

7. This may well lead to what?

This may lead to lonely evenings for you.

8. He may also do what?

He may seek someone else to console him - not always another man.

(P)

9. Be determined that his acting out will not do what?

Be determined that your husband's drinking is not going to spoil your relations with your children or your friends.

10. What will they need?

They need your companionship and your help.

11. What is possible?

It is possible to have a full and useful life, though your husband continues to drink.

12. Is that based on experience or opinions?

We know women who are unafraid, even happy under these conditions.

13. What should you not set your heart on?

Do not set your heart on reforming your husband.

14. Why?

You may be unable to do so, no matter how hard you try.

(P)

15. What do we know?

We know these suggestions are sometimes difficult to follow, but you will save many a heartbreak if you can succeed in observing them.

16. What may he come to appreciate?

Your husband may come to appreciate your reasonableness and patience.

17. Where could this lead?

This may lay the groundwork for a friendly talk about his alcoholic problem.

18. Let him do what?

Try to have him bring up the subject himself.

19. When he does, you must not be what?

Be sure you are not critical during such a discussion.

20. Try to do what?

Attempt instead, to put yourself in his place.

21. Be sure to let him see that you want to be what?

Let him see that you want to be helpful rather than critical.

(P)

22-a. When you finally do get into a discussion, what might you do?

When a discussion does arise, you might suggest he read this book

22-b. Or at least read what Chapter in the Big Book?

or at least the chapter on alcoholism.

Comment: We will notice that the common suggestion for all four categories is to see that the potential sex addict has access to this Book.

(Page 112)

1. What might you tell him?

Tell him you have been worried, though perhaps needlessly.

2. Tell him you think he should know more about what subject?

You think he ought to know the subject better, as everyone should have a clear

understanding of the risk he takes if he drinks too much.

3. What should you show him?

Show him you have confidence in his power to stop or moderate.

4. What might you say then?

Say you do not want to be a wet blanket; that you only want him to take care of his health.

5. By following this approach, you might succeed in doing what?

Thus you may succeed in interesting him in alcoholism.

(P)

6. Very likely, he will have several what?

He probably has several alcoholics among his own acquaintances.

7. What might you suggest with this possibility?

You might suggest that you both take an interest in them.

8. Who do sex addicts like to help?

Drinkers like to help other drinkers.

9. What may he then be willing to do?

Your husband may be willing to talk to one of them.

(P)

10-a. If this doesn't get him talking, what should you do?

If this kind of approach does not catch your husband's interest, it may be best to drop the subject,

10-b. What will usually happen later?

but after a friendly talk your husband will usually revive the topic himself.

11-a. This will require what on your part?

This may take patient waiting,

11-b. But it will what?

but it will be worth it.

12. Meanwhile you might use your time to do what?

Meanwhile you might try to help the wife of another serious drinker.

13. What might happen if you follow these suggestions?

If you act upon these principles, your husband may stop or moderate.

For Husband Number Two:

(P)

14. What principles should be applied at the start? (2 sentences)

Suppose, however, that your husband fits the description of number two. The same principles which apply to husband number one should be practiced.

15. But after the next spree, you should ask him what?

But after his next binge, ask him if he would really like to get over drinking for good.

16. Be sure to not do what?

Do not ask that he do it for you or anyone else.

17. He would want to do this for whom?

Just would he *like* to?

(P)

18. The chances are what?

The chances are he would.

19-a. What should you show him?

Show him your copy of this book

19-b. What should you tell him?

and tell him what you have found out about alcoholism.

20. What should you help him understand?

Show him that as alcoholics, the writers of the book understand.

21. What do you tell him you found interesting?

Tell him some of the interesting stories you have read.

22. If he is shy about the solution, ask him to read what Chapter?

If you think he will be shy of a spiritual remedy, ask him to look at the chapter on alcoholism.

(Page 113)

1. What may this do for him?

Then perhaps he will be interested enough to continue.

(P)

2. Your cooperation will mean a lot if he is what?

If he is enthusiastic your cooperation will mean a great deal.

3. If he is not really interested, what should you do?

If he is lukewarm or thinks he is not an alcoholic, we suggest you leave him alone.

4. What should you not do?

Avoid urging him to follow our program.

5. What have you accomplished?

The seed has been planted in his mind.

6. He now knows what very important fact?

He knows that thousands of men, much like himself, have recovered.

7. What should you never do?

But don't remind him of this after he had been drinking, for he may be angry.

8. Sooner or later, you very likely will see him doing what?

Sooner or later, you are likely to find him reading the book once more.

9-a. What should you wait for?

Wait until repeated stumbling convinces him he must act,

9-b. Why should you wait?

for the more you hurry him the longer his recovery may be delayed.

Now for Husband Number Three:

(P)

10. What may be the case here?

If you have a number three husband, you may be in luck.

11. If you are sure he wants to stop his addictive sexual behavior, what can you do?

Being certain he wants to stop, you can go to him with this volume as joyfully as though you had struck oil.

12-a. He may not be what?

He may not share your enthusiasm,

12-b. But he is reasonably sure to do what?

but he is practically sure to read the book

12-c. If he does, what will probably happen?

and he may go for the program at once.

13. If he doesn't go for the program immediately, what will probably be the case?

If he does not, you will probably not have long to wait.

14. What should you not do?

Again, you should not crowd him.

15. Let him do what?

Let him decide for himself.

16. Remain cheerful as he does what?

Cheerfully see him through more sprees.

17. When should you mention this topic?

Talk about his condition or this book only when he raises the issue.

18. What might be a better approach?

In some cases it may be better to let someone outside the family present the book.

19. What can they sometimes do?

They can urge action without arousing hostility.

20. If your husband is otherwise a normal person what might you hope for?

If your husband is otherwise a normal individual, your chances are good at this stage.

Now for Husband Number Four:

(P)

21. Are sex addicts at this stage hopeless?

You would suppose that men in the fourth classification would be quite hopeless, but that is not so.

22. Were many recovered sex addicts at this point?

Many of Alcoholics Anonymous were like that.

23. What had everybody done?

Everybody had given them up.

24. What seemed certain?

Defeat seemed certain.

25. Yet, they experienced what?

Yet often such men had spectacular and powerful recoveries.

(Page 114)

(P)

1. Is that true for all of them?

There are exceptions.

2. What is one reason for an exception?

Some men have been so impaired by alcohol that they cannot stop.

3. What is another reason?

Sometimes there are cases where alcoholism is complicated by other disorders.

4. Who can determine if these situations are present?

A good doctor or psychiatrist can tell you whether these complications are serious.

5. In any event, what should you do?

In any event, try to have your husband read this book.

6. How may he react?

His reaction may be one of enthusiasm.

7-a. If he is in an institution and serious about this Program, what might you do?

If he is already committed to an institution, but can convince you and your doctor that he means business, give him a chance to try our method,

7-b. When should you possibly not do this?

unless the doctor thinks his mental condition too abnormal or dangerous.

8. Is this recommendation a sound one?

We make this recommendation with some confidence.

9. What is it based on?

For years we have been working with alcoholics committed to institutions.

10. Since this Book was published, what has happened?

Since this book was first published, A.A. has released thousands of alcoholics from asylums and institutions of every kind.

11. What has been A.A.'s experience with most of them?

The majority have never returned.

Historic Note: In the Original manuscript, the following was written, "About a year ago a certain state institution released six chronic alcoholics. It was fully expected they would all be back in a few weeks. Only one of them has returned. The others had no relapse at all."

In the Twelfth Printing of the First Edition, October 1948 it reads, "During 1939 two state hospitals in New Jersey released 17 alcoholics. Eleven have had no relapse whatever--none of them have returned to the asylum."

12. From whence comes this miracle?

The power of God goes deep!

(P)

13. On the other hand, you may have a sex addict who should be what?

You may have the reverse situation on your hands.

14. What is the truth for some sex addicts? (2 sentences)

Perhaps you have a husband who is at large, but who should be committed. Some men cannot or will not get over alcoholism.

15-a. If they become too dangerous what should you do?

When they become too dangerous, we think the kind thing is to lock them up,

15-b. Who can help you with this decision?

but of course a good doctor should always be consulted.

16-a. When this level of sex addiction is present, who suffers?

The wives and children of such men suffer horribly,

16-b. But not more than whom?

but not more than the men themselves.

(P)

17. Sometimes you may have to do what?

But sometimes you must start life anew.

18. Is this based on opinions or experience?

We know women who have done it.

19. What will make such an event easier?

If such women adopt a spiritual way of life their road will be smoother.

(P)

20. If you have a sex addict still in his disease on your hands, you probably worry about what?

If your husband is a drinker, you probably worry over what other people are thinking and you hate to meet your friends.

21. Why do you become more withdrawn?

You draw more and more into yourself and you think everyone is talking about

conditions at your home.

22. What subject do you not care to talk about with anyone?

You avoid the subject of drinking, even with your own parents.

(Page 115)

1. What can you tell the children?

You do not know what to tell the children.

2. When his acting out is really bad, what do you do?

When your husband is bad, you become a trembling recluse, wishing the telephone had never been invented.

(P)

3. What have we found?

We find that most of this embarrassment is unnecessary.

4. What can you let your friends know?

While you need not discuss your husband at length, you can quietly let your friends know the nature of his illness.

5. Be very careful not to do what?

But you must be on guard not to embarrass or harm your husband.

(P)

6. What will happen when you have told your friends the truth?

When you have carefully explained to such people that he is a sick person, you will have created a new atmosphere.

7. What will happen to the barriers you have created?

Barriers which have sprung up between you and your friends will disappear with the growth of sympathetic understanding.

8. You will no longer feel what?

You will no longer feel self-conscious or feel that you must apologize as though your husband were a weak character

9. Is the sex addict normally a weak character?

He may be anything but that.

10. What will do wonders for you?

Your new courage, good nature and lack of self-consciousness will do wonders for you socially.

(P)

11. What should you use in dealing with the children?

The same principle applies in dealing with the children.

12. Unless Dad is physical with the children, what is it best not to do?

Unless they actually need protection from their father, it is best not to take sides in any argument he has with them while drinking.

13. What should you do?

Use your energies to promote a better understanding all around.

14. If you do that, what will very likely happen?

Then that terrible tension which grips the home of every problem drinker will be lessened.

(P)

15. What have you felt obliged to do?

Frequently, you have felt obliged to tell your husband's employer and his friends that he was sick, when as a matter of fact he was tight.

16. What should you do instead?

Avoid answering these inquiries as much as you can.

17. What is the best thing to do?

Whenever possible, let your husband explain.

18-a. Although you want to protect him, what should you not do?

Your desire to protect him should not cause you to lie to people

18-b. Why?

when they have a right to know where he is and what he is doing.

19. Discuss what with him?

Discuss this with him when he is sober and in good spirits.

(Page 116)

1. What should you ask him?

Ask him what you should do if he places you in such a position again.

2. Be careful to not do what?

But be careful not to be resentful about the last time he did so.

(P)

3. What is another terrible fear? (2 sentences)

There is another paralyzing fear. You may be afraid your husband will lose his position; you are thinking of the disgrace and hard times which will befall you and the children.

4. May this happen?

This experience may come to you.

5. Or is this old hat by now?

Or you may already have had it several times.

6. If it happens again, what might you do?

Should it happen again, regard it in a different light.

7. What could losing his job prove to be?

Maybe it will prove a blessing!

8. What might it do for the sex addict?

It may convince your husband he wants to stop drinking forever.

9. What is it you now know?

And now you know that he can stop if he will!

10-a. What has this proved to be for many of us?

Time after time, this apparent calamity has been a boon to us,

10-b. Why was that so and where did it lead us?

for it opened up a path which led to the discovery of God.

Comment: The rest of this Chapter deals with the solution to the misery

and suffering of those who truly care about the sex addict who is not yet sober. To many who adopt this Program as a way of life, they find that the result of learning to live by the Steps more than compensates for the loneliness, misery, despair and humiliation they had experienced.

(P)

11. What remark have we seen before?

We have elsewhere remarked how much better life is when lived on a spiritual plane.

12. If God can solve the problems of sex addiction, what else can He do?

If God can solve the age-old riddle of alcoholism, He can solve your problems too.

13. What have we wives found?

We wives found that, like everybody else, we were afflicted with pride, self-pity, vanity and all the things which go to make up the self-centered person; and we were not above selfishness or dishonesty.

14. As our husbands recovered, what did we see?

As our husbands began to apply spiritual principles in their lives, we began to see the desirability of doing so too.

(P)

15. At first, what did many of us believe?

At first, some of us did not believe we needed this help.

16. How did we think of ourselves?

We thought, on the whole, we were pretty good women, capable of being nicer if our husbands stopped drinking.

17. What silly idea did we have?

But it was a silly idea that we were too good to need God.

18. What is it we try to do now?

Now we try to put spiritual principles to work in every department of our lives.

19-a. What happens when we do?

When we do that, we find it solves our problems too;

19-b. What is one of the wonderful things about it?

the ensuing lack of fear, worry and hurt feelings is a wonderful thing.

(Page 117)

1-a. What do we urge you to do?

We urge you to try our program,

1-b. Why do we?

for nothing will be so helpful to your husband as the radically changed attitude toward him

1-c. What is the source of this change of attitude?

which God will show you how to have.

2. Should you join you husband in this journey?

Go along with your husband if you possibly can.

(P)

3. What is going to make you very happy?

If you and your husband find a solution for the pressing problem of drink you are, of course, going to be very happy.

4. Will this be the end of difficult times?

But all problems will not be solved at once.

5. Where are we on this journey of recovery?

Seed has started to sprout in a new soil, but growth has only begun.

6. In spite of the happiness, what can be expected?

In spite of your new-found happiness, there will be ups and downs.

7. Why is this?

Many of the old problems will still be with you.

8. Is this the way it should be?

This is as it should be.

(P)

9. What now will be put to the test?

The faith and sincerity of both you and your husband will be put to the test.

10-a. How should these disagreements be regarded?

These work-outs should be regarded as part of your education,

10-b. Why would we view them in that light?

for thus you will be learning to live.

11. Will the mistakes you make bring an end to your efforts?

You will make mistakes, but if you are in earnest they will not drag you down.

12. **Instead, how will we view them?**

Instead, you will capitalize them.

13. **What will emerge as you persevere?**

A better way of life will emerge when they are overcome.

(P)

14. **What are some snags you will encounter?**

Some of the snags you will encounter are irritation, hurt feelings and resentments.

15-a. **How will your hubby be on occasions?**

Your husband will sometimes be unreasonable

15-b. **How will you be tempted to respond?**

and you will want to criticize.

16. **If you do, where may it lead?**

Starting from a speck on the domestic horizon, great thunderclouds of dispute may gather.

17-a. **What are these dissensions within the family?**

These family dissensions are very dangerous,

17-b. **Especially to whom?**

especially to your husband.

18. In troubled times, what must you do?

Often you must carry the burden of avoiding them or keeping them under control.

19. What can you never forget?

Never forget that resentment is a deadly hazard to an alcoholic.

20. Do you always have to give into him because of this?

We do not mean that you have to agree with your husband whenever there is an honest difference of opinion.

21. Just be careful to not do what?

Just be careful not to disagree in a resentful or critical spirit.

(Page 118)

(P)

1. What will you both find?

You and your husband will find that you can dispose of serious problems easier than you can the trivial ones.

2. The next time the two of you get into it, what should one of you say?

Next time you and he have a heated discussion, no matter what the subject, it should be the privilege of either to smile and say, "This is getting serious. I'm sorry I got disturbed. Let's talk about it later."

3. If your husband is serious about his recovery, he will do what?

If your husband is trying to live on a spiritual basis, he will also be doing everything in his power to avoid disagreement or contention.

(P)

4. What is it your husband knows?

Your husband knows he owes you more than sobriety.

5. What does he want to do?

He wants to make good.

6. You shouldn't do what?

Yet you must not expect too much.

7. What is his initial problem?

His ways of thinking and doing are the habits of years.

8. What are the watchwords?

Patience, tolerance, understanding and love are the watchwords.

Rhetorical question: Do these qualities sound like the promises of Steps Nine & Ten?

9. If you have learned to demonstrate these to him, what will you receive back from him?

Show him these things in yourself and they will be reflected back to you from him.

10. What slogan is quoted here?

Live and let live is the rule.

11. If each of you is applying the Steps to your individual lives, what will be the result?

If you both show a willingness to remedy your own defects, there will be little need to criticize each other.

(P)

12. What do we women carry?

We women carry with us a picture of the ideal man, the sort of chap we would like our husbands to be.

13. Once he has recovered, what is it natural to feel?

It is the most natural thing in the world, once his liquor problem is solved, to feel that he will now measure up to that cherished vision.

14-a. What are the chances that he will become "Mr. Wonderful" overnight?

The chances are he will not

14-b. Why is that?

for, like yourself, he is just beginning his development.

15. You must try to be what?

Be patient.

(P)

16. What is another hurdle you might encounter?

Another feeling we are very likely to entertain is one of resentment that love and loyalty could not cure our husbands of alcoholism.

17. What thought may really bother us?

We do not like the thought that the contents of a book or the work of another alcoholic has accomplished in a few weeks that for which we struggled for years.

Historic Note: Ebby Thatcher was before the judge about to be committed for alcoholic insanity. In TWO MONTHS he was knocking on Bill Wilson's door. Bill worked the Twelve Steps in a matter of NINE DAYS and was working with other alcoholics the next day. Dr. Bob Smith got up to Step 9 in TWO WEEKS,

balked and got drunk for a week. The next day he had his last drink and did all of his amends in ONE NIGHT. The next day he told Bill that they better find another drunk to help. Bill left Akron THREE MONTHS later leaving behind him THREE sober alcoholics (including Dr. Bob) and there were many they had tried with and failed. This is the way the first 100 worked the Steps – quickly! The first 20 years of AA they used the same approach and got results that have not been matched since (pg xx).

Where did we get the idea to work these Steps slowly? It wasn't from the folks who practiced this program with those incredible success rates. The more we listen to outside sources on how to "improve" this simple program, the worse the results become. The more we complicate it with outside issues, the more difficult it becomes for the newcomer to get and stay sober.

18. When we entertain those thoughts, what is it we have forgotten?

At such moments we forget that alcoholism is an illness over which we could not possibly have had any power.

19. What will your husband be the first to say?

Your husband will be the first to say it was your devotion and care which brought him to the point where he could have a spiritual experience.

(Page 119)

1. Without you, what would have happened to him?

Without you he would have gone to pieces long ago.

2. When these thoughts occur, try to replace them with what?

When resentful thoughts come, try to pause and count your blessings.

3. After all, what has taken place?

After all, your family is reunited, alcohol is no longer a problem and you and your husband are working together toward an undreamed-of future.

(P)

4. What is still another difficulty you may face?

Still another difficulty is that you may become jealous of the attention he bestows on other people, especially alcoholics.

5-a. What have you been starving for?

You have been starving for his companionship,

5-b. Yet, what does the fool do?

yet he spends long hours helping other men and their families.

6. What delusion are you suffering from if you're thinking this way?

You feel he should now be yours.

7. What fact should you remember?

The fact is that he should work with other people to maintain his own sobriety.

8. What will happen sometimes?

Sometimes he will be so interested that he becomes really neglectful.

9. Who will you find hanging out in your home?

Your house is filled with strangers.

10. Will they all be likable?

You may not like some of them.

11. What does he do for them that he won't do for you?

He gets stirred up about their troubles, but not at all about yours.

12. Is it a good idea to straighten him out on this?

It will do little good if you point that out and urge more attention for yourself.

13. What would be a big mistake?

We find it a real mistake to dampen his enthusiasm for alcoholic work.

14. Instead, what should you do?

You should join in his efforts as much as you possibly can.

15. What do we suggest you do?

We suggest that you direct some of your thought to the wives of his new alcoholic friends.

16. What do they need?

They need the counsel and love of a woman who has gone through what you have.

(P)

17. What is probably true?

It is probably true that you and your husband have been living too much alone, for drinking many times isolates the wife of an alcoholic.

18. Therefore, you probably need what?

Therefore, you probably need fresh interests and a great cause to live for as much as your husband.

19. If you cooperate with, rather than complain at him, what will happen?

If you cooperate, rather than complain, you will find that his excess enthusiasm will tone down.

20. Both of you will awaken to a new what?

Both of you will awaken to a new sense of responsibility for others.

(Page 120)

1. What should both of you think about?

You, as well as your husband, ought to think of what you can put into life instead of how much you can take out.

2. If you do, what will be inevitable?

Inevitably your lives will be fuller for doing so.

3. What will you give up and what will you get?

You will lose the old life to find one much better.

(P)

4. Perhaps you will encounter what as a real disappointment?

Perhaps your husband will make a fair start on the new basis, but just as things are going beautifully he dismays you by coming home drunk.

5. If you know he really wants to recover, should you be worried?

If you are satisfied he really wants to get over drinking, you need not be alarmed.

6-a. What is infinitely better?

Though it is infinitely better that he have no relapse at all,

6-b. But a relapse may not be what?

as has been true with many of our men, it is by no means a bad thing in some cases.

7. A relapse may do what for him?

Your husband will see at once that he must redouble his spiritual activities if he expects to survive.

Historic Note: After two weeks sobriety, a bad drunk is what it took for Dr. Bob to surrender to the whole Program, as we understand it today.

8-a. What will you not need to remind him of?

You need not remind him of his spiritual deficiency -

8-b. Why won't you need to do that?

he will know of it.

9. What should you do instead?

Cheer him up and ask him how you can be still more helpful.

(P)

10. What will place your husband's recovery in jeopardy?

The slightest sign of fear or intolerance may lessen your husband's chance of recovery.

11. If he is at a weak moment, what might happen if you do?

In a weak moment he may take your dislike of his high-stepping friends as one of those insanely trivial excuses to drink.

(P)

12. What is it we never try to do?

We never, never try to arrange a man's life so as to shield him from temptation.

13. What will he notice very quickly?

The slightest disposition on your part to guide his appointments or his affairs so he will not be tempted will be noticed.

14. Are you supposed to give him complete freedom?

Make him feel absolutely free to come and go as he likes.

15. Why?

This is important.

16. What if he relapses?

If he gets drunk, don't blame yourself.

17. God either has or hasn't done what?

God has either removed your husband's liquor problem or He has not.

18. When do you need to know this?

If not, it had better be found out right away.

19. Then the two of you can do what?

Then you and your husband can get right down to fundamentals.

20. If return to sex addiction is to be prevented, what must happen?

If a repetition is to be prevented, place the problem, along with everything else, in God's hands.

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(P)

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1. What do we realize?

We realize that we have been giving you much direction and advice.

2. What may we have seemed to do?

We may have seemed to lecture.

3-a. If it appears to be so with you, please accept our what?

If that is so we are sorry,

3-b. How much do we enjoy being lectured?

for we ourselves don't always care for people who lecture us.

4. What has this Chapter been based on?

But what we have related is based upon experience, some of it painful.

5. How did we learn?

We had to learn these things the hard way.

6. So what is the main motivation for this Chapter?

That is why we are anxious that you understand, and that you avoid these unnecessary difficulties.

(P)

7. Our message to you potential members is what?

So to you out there - who may soon be with us - we say "Good luck and God bless you!"

Comment: Please read the footnote for information regarding the Al-Anon Family Groups. For those interested in contacting the Al-Anon Family Group Headquarters, they have moved to:

*1600 Corporate Landing Parkway,
Virginia Beach, VA 23454-1655*

The Family Afterward

(Pages 122 through 135)

This Chapter is for the whole family. The sex addict has found the Program of Sex Addicts Anonymous as a solution for his problems. The family has found the Programs of CoSA, AI-ateen and/or Pre-teen as the solution to their problems. All is going well in their relationships within their respective Fellowships and in the world in general -- except for one of the most important places and that is in the home. As was pointed out in the preceding Chapter, when drinking ends, all the problems do not.

Before proceeding with the study of the material in this Chapter, go back to page 116 and begin reading at the middle of the page. Continue reading to the end of that Chapter to refresh your thinking. Chapter 9, "THE FAMILY AFTERWARD", shows each family member how to apply the Twelve Steps to family life and thereby bring the return of peace, harmony and love to the family unit.

Every member of Sex Addicts Anonymous and CoSA should be knowledgeable of the information contained in this Chapter. It is truly a design for living.

(Page 122)

(P)

1. Our women folk have suggested what?

Our women folk have suggested certain attitudes a wife may take with the husband who is recovering.

2. What impression may they have created?

Perhaps they created the impression that he is to be wrapped in cotton wool and placed

on a pedestal.

3. **Successful adjustment means what?**

Successful readjustment means the opposite.

4. **All members should do what?**

All members of the family should meet upon the common ground of tolerance, understanding and love.

Rhetorical Question: Are these the promises of Steps Nine & Ten?

5. **What process is involved?**

This involves a process of deflation.

6. **Which members of the family will very likely have some fixed ideas?**

The alcoholic, his wife, his children, his "in-laws," each one is likely to have fixed ideas about the family's attitude towards himself or herself.

7. **What is it each one wants?**

Each is interested in having his or her wishes respected.

8. **What have we found?**

We find the more one member of the family demands that the others concede to him, the more resentful they become.

9. **The product of this is what?**

This makes for discord and unhappiness.

Comment: Remember, "Selfishness--self-centeredness! That, we think, is the root of our troubles." p. 62

(P)

10. **Each one wants to play what? (2 sentences)**

And why? Is it not because each wants to play the lead?

11. Each is trying to do what?

Is not each trying to arrange the family show to his liking?

12. He unconsciously is trying to do what?

Is he not unconsciously trying to see what he can take from the family life rather than give?

Comment: The Second paragraph is a simple restatement of the way many of us approach life as described on pages 60, 61 & 62.

(P)

13. Cessation of acting out is what?

Cessation of drinking is but the first step away from a highly strained, abnormal condition.

14. What did a doctor have to say about this? (2 sentences)

A doctor said to us," Years of living with an alcoholic is almost sure to make any wife or child neurotic. The entire family is, to some extent, ill."

15. What should families realize?

Let families realize, as they start their journey, that all will not be fair weather.

16. Each may what?

Each in his turn may be footsore and may straggle.

1-a. What may appear to be alluring?

There will be alluring shortcuts and by-paths down which they may wander

1-b. Where may they lead us?

and lose their way.

Comment: remember, we were told at the very beginning we would be given precise directions on how to make our Program work.

(P)

2. What two things will the authors of this Book tell us as we begin the study of this Chapter?

Suppose we tell you some of the obstacles a family will meet; suppose we suggest how they may be avoided – even converted to good use for others.

3. What does the family long for?

The family of an alcoholic longs for the return of happiness and security.

4. What do they remember?

They remember when father was romantic, thoughtful and successful.

5-a. How do they view life today?

Today's life is measured against that of other years and,

5-b. What problem does that present?

when it falls short, the family may be unhappy.

(P)

6. Now that dad is sober, how do members of the family feel?

Family confidence in dad is rising high.

7. What do they expect?

The good old days will soon be back, they think.

8. What do they sometimes demand?

Sometimes they demand that dad bring them back instantly!

9. Who do they believe owes them a speedy return to the good old days?

God, they believe, almost owes this recompense on a long overdue account.

10-a. What has been coming apart for years?

But the head of the house has spent years in pulling down the structures of business, romance, friendship, health -

10-b. These things are now what?

these things are now ruined or damaged.

11. What will it take?

It will take time to clear away the wreck.

12-a. What will ultimately happen?

Though old buildings will eventually be replaced by finer ones,

12-b. How soon may it happen?

the new structures will take years to complete.

(P)

13-a. What does father know?

Father knows he is to blame;

13-b. What may be required for financial recovery?

it may take him many seasons of hard work to be restored financially,.

13-c. He shouldn't be what?

but he shouldn't be reproached

14. Will he someday be financially well off?

Perhaps he will never have much money again.

15. What will the wise family do?

But the wise family will admire him for what he is trying to be, rather than for what he is trying to get.

(P)

16. With what will the family be plagued from time to time?

Now and then the family will be plagued by spectres from the past, for the drinking career of almost every alcoholic has been marked by escapades, funny, humiliating, shameful or tragic.

17. What will be the first impulse when these appear?

The first impulse will be to bury these skeletons in a dark closet and padlock the door.

18. With what may the family be possessed?

The family may be possessed by the idea that future happiness can be based only upon forgetfulness of the past.

1-a. What do we think about this?

We think that such a view is self-centered

1-b. And in direct conflict with what?

and in direct conflict with the new way of living.

(P)

2. What did Henry Ford once say?

Henry Ford once made a wise remark to the effect that experience is the thing of supreme value in life.

3. When is that true?

That is true only if one is willing to turn the past to good account.

4. What is it we do to grow?

We grow by our willingness to face and rectify errors and convert them into assets.

5. What does the sex addict's past prove to be?

The alcoholic's past thus becomes the principal asset of the family and frequently it is almost the only one!

Comment: Our past is what we were like, what happened and what we are like now! The Problem, the Solution, the Practical Program of Action and the Promises.

(P)

6. Our painful past may prove to be what?

The alcoholic's past thus becomes the principal asset of the family and frequently it is

almost the only one!

7. When the family is in recovery, what do we think they should be willing to do?

We think each family which has been relieved owes something to those who have not, and when the occasion requires, each member of it should be only too willing to bring former mistakes, no matter how grievous, out of their hiding places.

8. What does working with others prove to be?

Showing others who suffer how we were given help is the very thing which makes life seem so worth while to us now.

9-a. What thought must we hang onto?

Cling to the thought that, in God's hands, the dark past is the greatest possession you have -

9-b. It will be the key to what?

the key to life and happiness for others.

10. What can happen as we share our past?

With it you can avert death and misery for them.

Comment: Again, we are reminded of our primary purpose and how very important it is not only to us but to the ones who give us an opportunity to share with them our experience and knowledge of our Program.

(P)

11. Will digging up some parts of our past prove harmful?

It is possible to dig up past misdeeds so they become a blight, a veritable plague.

12. What example are we given?

For example, we know of situations in which the alcoholic or his wife have had love affairs.

13. In the beginning of their recovery, how did it go?

In the first flush of spiritual experience they forgave each other and drew closer together.

14. What was in view?

The miracle of reconciliation was at hand.

15. Then, because of some trifling event, what happened?

Then, under one provocation or another, the aggrieved one would unearth the old affair and angrily cast its ashes about.

16. A few of us have had what?

A few of us have had these growing pains and they hurt a great deal.

(Page 125)

1. What have some husbands and wives been forced to do?

Husbands and wives have sometimes been obliged to separate for a time until new perspective, new victory over hurt pride could be re-won.

2. In most cases, how did the sex addict fare?

In most cases, the alcoholic survived this ordeal without relapse, but not always.

3. So, unless there is a good reason, what do we think should not happen?

So we think that unless some good and useful purpose is to be served, past

occurrences should not be discussed.

(P)

4. What do families of Sex Addicts Anonymous not keep?

We families of Alcoholics Anonymous keep few skeletons in the closet.

5. Everyone in their group knows what?

Everyone knows about the others' alcoholic troubles.

6. In ordinary life, what would this produce?

This is a condition which, in ordinary life, would produce untold grief; there might be scandalous gossip, laughter at the expense of other people, and a tendency to take advantage of intimate information.

7. What is rare among us?

Among us, these are rare occurrences.

8-a. Who is it we do talk about a great deal?

We do talk about each other a great deal,

8-b. But in what spirit does this take place?

but we almost invariably temper such talk by a spirit of love and tolerance.

(P)

9. What is another principle we carefully observe?

Another principle we observe carefully is that we do not relate intimate experiences of another person unless we are sure he would approve.

10. We find it better to do what?

We find it better, when possible, to stick to our own stories.

11-a. What can a person do to himself?

A man may criticize or laugh at himself and it will affect others favorably,

11-b. What would be the effect if it came from someone else?

but criticism or ridicule coming from another often produces the contrary effect.

12-a. Family members should be very careful to do what?

Members of a family should watch such matters carefully,

12-b. Why is that?

for one careless, inconsiderate remark has been known to raise the very devil.

13. Sex addicts are what?

We alcoholics are sensitive people.

14. Do we grow out of it quickly?

It takes some of us a long time to outgrow that serious handicap.

(P)

15. Many sex addicts are what?

Many alcoholics are enthusiasts.

16. What are enthusiasts?

They run to extremes.

17. At the beginning of recovery, what will happen?

At the beginning of recovery a man will take, as a rule, one of two directions.

18-a. He will plunge into what?

He may either plunge into a frantic attempt to get on his feet in business,

18-b. What is the other path he may plunge into?

or he may be so enthralled by his new life that he talks or thinks of little else.

(Page 126)

1. In either case, what is reasonably certain?

In either case certain family problems will arise.

2. How do we know?

With these we have had experience galore.

(P)

3. What do we believe to be dangerous?

We think it dangerous if he rushes headlong at his economic problem.

4-a. Initially, what will be the family's attitude?

The family will be affected also, pleasantly at first, as they feel their money troubles are about to be solved,

4-b. But then what will happen?

then not so pleasantly as they find themselves neglected.

5. If dad throws himself into business, how will he be?

Dad may be tired at night and preoccupied by day.

6-a. Who may he neglect?

He may take small interest in the children

6-b. When this is pointed out to him, how will he react?

and may show irritation when reproved for his delinquencies.

7. If he is not irritable, how will he appear?

If not irritable, he may seem dull and boring, not gay and affectionate as the family would like him to be.

8. What may mother do?

Mother may complain of inattention.

9-a. The whole family is what?

They are all disappointed,

9-b. What do they do about it?

and often let him feel it.

10. At the start of such criticism, what is happening?

Beginning with such complaints, a barrier arises.

11. What is the sex addict doing?

He is straining every nerve to make up for lost time.

12. He is trying very hard to do what?

He is striving to recover fortune and reputation and feels he is doing very well.

Comment: It becomes obvious, as we continue our study of this Chapter,

that someone who has experienced and is living our Program go over these instructions with the family.

(P)

13. Sometimes, the family does what?

Sometimes mother and children don't think so.

14. Since they have been so neglected, what do they think they deserve?

Having been neglected and misused in the past, they think father owes them more than they are getting.

15. What do they want from him?

They want him to make a fuss over them.

16. What do they expect him to give them?

They expect him to give them the nice times they used to have before he drank so much, and to show his contrition for what they suffered.

17. But what does dad do?

But dad doesn't give freely of himself.

18. What happens?

Resentment grows.

19. How does he react?

He becomes still less communicative.

20. Sometimes he will do what?

Sometimes he explodes over a trifle.

21. How well does the family understand?

The family is mystified.

22. What do they do at this point?

They criticize, pointing out how he is falling down on his spiritual program.

(P)

23. This sort of thing can be what?

This sort of thing can be avoided.

24. Who is at fault?

Both father and the family are mistaken, though each side may have some justification.

25. If they continue to argue, what will happen?

It is of little use to argue and only makes the impasse worse.

(Page 127)

1. What must the family realize?

The family must realize that dad, though marvelously improved, is still convalescing.

2. For what should they be thankful?

They should be thankful he is sober and able to be of this world once more.

3. What else should they do?

Let them praise his progress.

4. What should they remember?

Let them remember that his drinking wrought all kinds of damage that may take long to repair.

5-a. If they can see the reality of things, they will not take what so seriously?

If they sense these things, they will not take so seriously his periods of crankiness, depression, or apathy,

5-b. When will this change?

which will disappear when there is tolerance, love, and spiritual understanding.

Comment: Again, it appears that the authors are reminding us of one of the promises of Step Ten.

(P)

6. What should the head of the house remember?

The head of the house ought to remember that he is mainly to blame for what befell his home.

7. What will he probably never be able to do?

He can scarcely square the account in his lifetime.

8. What danger must he consider?

But he must see the danger of over-concentration on financial success.

9. Even though financial recovery is progressing, what do we know?

Although financial recovery is on the way for many of us, we found we could not place money first.

10. For us, what must come first?

For us, material well-being always followed spiritual progress; it never preceded.

(P)

11-a. What has suffered more than anything else?

Since the home has suffered more than anything else,

11-b. What should the sex addict do?

it is well that a man exert himself there.

12. If he really wants to recover, what should he do?

He is not likely to get far in any direction if he fails to show unselfishness and love under his own roof.

13-a. We know that some sex addicts are faced with what?

We know there are difficult wives and families,

13-b. But the sex addict must remember what?

but the man who is getting over alcoholism must remember he did much to make them so.

(P)

14. What will happen when each member of the family begins to apply his respective Twelve Step Program?

As each member of a resentful family begins to see his shortcomings and admits them to the others, he lays a basis for helpful discussion.

15. These family meetings will work if they are conducted without what?

These family talks will be constructive if they can be carried on without heated argument, self-pity, self-justification or resentful criticism.

16-a. Little by little, the family will do what?

Little by little, mother and children will see they ask too much,

16-b. And father will begin to do what?

and father will see he gives too little.

(Page 128)

1. What very important thing becomes our guiding principle?

Giving, rather than getting, will become the guiding principle.

(P)

2. Rather than get caught up in business, assume father has had what?

Assume on the other hand that father has, at the outset, a stirring spiritual experience.

3. What happens overnight?

Overnight, as it were, he is a different man.

4. He becomes a what?

He becomes a religious enthusiast.

5. He can't do what?

He is unable to focus on anything else.

6. As soon as the family can accept his sobriety, they begin to do what?

As soon as his sobriety begins to be taken as a matter of course, the family may look at their strange new dad with apprehension, then with irritation.

7. He talks only of what?

There is talk about spiritual matters morning, noon and night.

8. He may do which of two things?

He may demand that the family find God in a hurry, or exhibit amazing indifference to them and say he is above worldly considerations.

9. What may he tell his wife?

He may tell mother, who has been religious all her life, that she doesn't know what it's all about, and that she had better get his brand of spirituality while there is yet time.

(P)

10. What happens when father goes religious?

When father takes this tack, the family may react unfavorably.

11. Who may they become jealous of?

They may be jealous of a God who has stolen dad's affections.

12. Even though they are happy he is sober, what may they not like?

While grateful that he drinks no more, they may not like the idea that God has accomplished the miracle where they failed.

13. What may they have forgotten?

They often forget father was beyond human aid.

14. They may not be able to see what?

They may not see why their love and devotion did not straighten him out.

15. Dad really isn't what, they think?

Dad is not so spiritual after all, they say.

16. If he really wants to make amends to the family, why is he doing what?

If he means to right his past wrongs, why all this concern for everyone in the world but his family?

17. Since he is too busy to take care of them, who does he tell them will?

What about his talk that God will take care of them?

18. What do they think has happened to dad?

They suspect father is a bit balmy!

(P)

19. He really isn't what?

He is not so unbalanced as they might think.

20. What have most of us experienced?

Many of us have experienced dad's elation.

21. What have we indulged in?

We have indulged in spiritual intoxication.

22. Who can we be compared to?

Like a gaunt prospector, belt drawn in over the last ounce of food, our pick struck gold.

23. What knows no bounds?

Joy at our release from a lifetime of frustration knew no bounds.

(Page 129)

1. What does father feel he has found?

Father feels he has struck something better than gold.

2. What will he do initially?

For a time he may try to hug the new treasure to himself.

3-a. What may he not be able to see for awhile?

He may not see at once that he has barely scratched a limitless lode

3-b. Which will continue to pay off only so long as he does what?

which will pay dividends only if he mines it for the rest of his life and insists on giving away the entire product.

(P)

4. What will happen when the family cooperates?

If the family cooperates, dad will soon see that he is suffering from a distortion of values.

5-a. What will he finally discover?

He will perceive that his spiritual growth is lopsided,

5-b. What has been missing?

that for an average man like himself, a spiritual life which does not include his family obligations may not be so perfect after all.

6. When the family realizes the truth, what will happen?

If the family will appreciate that dad's current behavior is but a phase of his development, all will be well.

Comment: Again we are reminded of the value of a recovered sex addict or

CoSA helping the family understand what must happen for recovery of the entire family.

7. With an understanding family, what usually happens?

In the midst of an understanding and sympathetic family, these vagaries of dad's spiritual infancy will quickly disappear.

(P)

8. The opposite will happen if the family does what?

The opposite may happen should the family condemn and criticize.

9-a. Dad will recognize what?

Dad may feel that for years his drinking has placed him on the wrong side of every argument,

9-b. But now he sees himself how?

but that now he has become a superior person with God on his side.

10. If the family doesn't let up, what will happen?

If the family persists in criticism, this fallacy may take a still greater hold on father.

11. Instead of becoming a member of the family again, what usually happens?

Instead of treating the family as he should, he may retreat further into himself and feel he has spiritual justification for so doing.

(P)

12-a. What does the family need not do?

Though the family does not fully agree with dad's spiritual activities,

12-b. They should do what, however?

they should let him have his head.

13-a. Even if he does what?

Even if he displays a certain amount of neglect and irresponsibility towards the family,

13-b. It is a good idea to let him do what?

it is well to let him go as far as he likes in helping other alcoholics.

14. In the early part of his sobriety, is this activity really important?

During those first days of convalescence, this will do more to insure his sobriety than anything else.

15-a. How do some of his actions appear?

Though some of his manifestations are alarming and disagreeable,

15-b. We believe he will ultimately be on a firmer foundation than who?

we think dad will be on a firmer foundation than the man who is placing business or professional success ahead of spiritual development.

(Page 130)

1. He will be less likely to do what?

He will be less likely to drink again, and anything is preferable to that.

(P)

2. What have those of us who have gone spiritually balmy finally done?

Those of us who have spent much time in the world of spiritual make-believe have

eventually seen the childishness of it.

3-a. What has our dream world been replaced with?

This dream world has been replaced by a great sense of purpose,

3-b. It was accompanied by what?

accompanied by a growing consciousness of the power of God in our lives

4. What have we come to believe?

We have come to believe He would like us to keep our heads in the clouds with Him, but that our feet ought to be firmly planted on earth.

5. Why is this?

That is where our fellow travelers are, and that is where our work must be done.

6. What are these for us?

These are the realities for us.

7. We have found no incompatibility between what two aspects of our lives?

We have found nothing incompatible between a powerful spiritual experience and a life of sane and happy usefulness.

Comment: Many of those experienced with our spiritual program declare that it proves to be the most practical thing they have ever done.

(P)

8. What is another suggestion?

One more suggestion: Whether the family has spiritual convictions or not, they may do well to examine the principles by which the alcoholic member is trying to live.

9-a. What will they find hard to disapprove of?

They can hardly fail to approve these simple principles,

9-b. Even though the sex addict may do what?

though the head of the house still fails somewhat in practicing them.

10. What has proved to be a great help to the sex addict?

Nothing will help the man who is off on a spiritual tangent so much as the wife who adopts a sane spiritual program, making a better practical use of it.

(P)

11. In what other area will there be changes?

There will be other profound changes in the household.

12. While dad was acting out, what was mother becoming?

Liquor incapacitated father for so many years that mother became head of the house.

13. How did she do?

She met these responsibilities gallantly.

14. Because of addictive sexual behavior, she was forced to do what?

By force of circumstances, she was often obliged to treat father as a sick or wayward child.

15. Even when he tried, what would happen?

Even when he wanted to assert himself he could not, for his drinking placed him constantly in the wrong.

(Page 131)

1. What did mother do?

Mother made all the plans and gave the directions.

2. When would father do what he was told?

When sober, father usually obeyed.

3. By default, mother became what?

Thus mother, through no fault of her own, became accustomed to wearing the family trousers.

4. Now that dad is sober, what will he attempt to do?

Father, coming suddenly to life again, often begins to assert himself.

5. This could lead to trouble unless they do what?

This means trouble, unless the family watches for these tendencies in each other and comes to a friendly agreement about them.

(P)

6. Acting out isolates us from what?

Drinking isolates most homes from the outside world.

7. Father may have abandoned what other part of his life while in his addiction?

Father may have laid aside for years all normal activities - clubs, civic duties, sports.

8. When he gets involved in these things again, what might happen?

When he renews interest in such things, a feeling of jealousy may arise.

9. What may the family feel?

The family may feel they hold a mortgage on dad, so big that no equity should be left for outsiders.

10. Instead of getting back into normal activities, the family may do what?

Instead of developing new channels of activity for themselves, mother and children demand that he stay home and make up the deficiency.

(P)

11. In the early days of sobriety, the mother and father should do what?

At the very beginning, the couple ought to frankly face the fact that each will have to yield here and there if the family is going to play an effective part in the new life.

12. What will father find it necessary to do?

Father will necessarily spend much time with other alcoholics, but this activity should be balanced.

13. What kind of new acquaintances might be made?

New acquaintances who know nothing of alcoholism might be made and thoughtful consideration given their needs.

14. What about the community in which they live?

The problems of the community might engage attention.

15. What about the possibility of joining a religious body?

Though the family has no religious connections, they may wish to make contact with or take membership in a religious body.

(P)

16. Could this prove to be helpful?

Alcoholics who have derided religious people will be helped by such contacts.

17-a. Now that the sex addict has recovered, what may he find?

Being possessed of a spiritual experience, the alcoholic will find he has much in common with these people,

17-b. Will he now agree with religious folks, without question?

though he may differ with them on many matters.

(Page 132)

1. If he does not engage in debate on religious matters, what will happen?

If he does not argue about religion, he will make new friends and is sure to find new avenues of usefulness and pleasure.

2. What can he and his family prove to be?

He and his family can be a bright spot in such congregations.

3. Surprisingly enough, to whom may he bring new hope?

He may bring new hope and new courage to many a priest, minister, or rabbi, who gives his all to minister to our troubled world.

4. What is the intent of the foregoing?

We intend the foregoing as a helpful suggestion only.

5. What is our attitude on this matter?

So far as we are concerned, there is nothing obligatory about it.

6. With what religious body are we affiliated?

As non-denominational people, we cannot make up others' minds for them.

7. What should guide each individual in this matter?

Each individual should consult his own conscience.

(P)

8. What have we been speaking of so far?

We have been speaking to you of serious, sometimes tragic things

9. Specifically, we have been dealing with what?

We have been dealing with alcohol in its worst aspect.

10. But we sure aren't what?

But we aren't a glum lot.

11. What would happen to newcomers if they didn't see the fun we have?

If newcomers could see no joy or fun in our existence, they wouldn't want it.

12. What is it we really insist on?

We absolutely insist on enjoying life.

13-a. We try not to indulge in pessimism over what?

We try not to indulge in cynicism over the state of the nations,

13-b. Nor do we try to shoulder what?

nor do we carry the world's troubles on our shoulders.

14. When we see a suffering sex addict, what do we do?

When we see a man sinking into the mire that is alcoholism, we give him first aid and place what we have at his disposal.

15. For his benefit, what do we do?

For his sake, we do recount and almost relive the horrors of our past.

16. But what do we not do?

But those of us who have tried to shoulder the entire burden and trouble of others find we are soon overcome by them.

(P)

17. What do we think is useful?

So we think cheerfulness and laughter make for usefulness.

18. How do some outsiders react to our stories?

Outsiders are sometimes shocked when we burst into merriment over a seemingly tragic experience out of the past.

19. We should be able to do what?

But why shouldn't we laugh?

20. What is it that makes us so happy?

We have recovered, and have been given the power to help others.

Comment: What greater Promise could we hope for than the one just stated?

(P)

21. Everybody knows one thing. What is it?

Everybody knows that those in bad health, and those who seldom play, do not laugh much.

22. So, what should each family do?

So let each family play together or separately, as much as their circumstances warrant.

(Page 133)

1. Of what are we sure?

We are sure God wants us to be happy, joyous, and free.

Comment: Notice in the middle of page 132 what we insist on and now what we are sure God wants for us. We have been in agreement all the time. We just didn't know how to get His endorsement. Now we do.

2. We cannot subscribe to what?

We cannot subscribe to the belief that this life is a vale of tears, though it once was just that for many of us.

3. What is now clear?

But it is clear that we made our own misery.

4. To some of us, it came as a surprise to learn what?

God didn't do it.

5-a. What are we to avoid?

Avoid then, the deliberate manufacture of misery,

5-b. But if it does come, how do we treat it?

but if trouble comes, cheerfully capitalize it as an opportunity to demonstrate His omnipotence.

(P)

6. What about a body that has been badly abused by drinking?

Now about health: A body badly burned by alcohol does not often recover overnight nor do twisted thinking and depression vanish in a twinkling.

7. Of what are we convinced?

We are convinced that a spiritual mode of living is a most powerful health restorative.

8. What are recovered sex addicts?

We, who have recovered from serious drinking, are miracles of mental health.

9. What have we seen?

But we have seen remarkable transformations in our bodies.

10. Recovered sex addicts rarely display what?

Hardly one of our crowd now shows any mark of dissipation.

(P)

11. But this does not mean what?

But this does not mean that we disregard human health measures.

12. We have an abundance of what?

God has abundantly supplied this world with fine doctors, psychologists, and practitioners of various kinds.

13. We should not hesitate to do what?

Do not hesitate to take your health problems to such persons.

14. Most of them, in the past, would do what?

Most of them give freely of themselves, that their fellows may enjoy sound minds and bodies.

15. What should we remember not to do?

Try to remember that though God has wrought miracles among us, we should never belittle a good doctor or psychiatrist.

16. What do we find their services to be?

Their services are often indispensable in treating a newcomer and in following his case afterward.

(P)

17. What did one doctor have to say about this Book?

One of the many doctors who had the opportunity of reading this book in manuscript form told us that the use of sweets was often helpful, of course depending upon a doctor's advice.

18. What did he think all alcoholics should have available?

He thought all alcoholics should constantly have chocolate available for its quick energy value at times of fatigue.

(Page 134)

1. Why did he suggest this?

He added that occasionally in the night a vague craving arose which would be satisfied by candy.

2. What have many of us noticed?

Many of us have noticed a tendency to eat sweets and have found this practice beneficial.

(P)

3. Now about what?

A word about sex relations.

4. What does addictive sexual behavior do to the sexual appetite of some?

Alcohol is so sexually stimulating to some men that they have over-indulged.

5. In early sobriety, what may some of us encounter?

Couples are occasionally dismayed to find that when drinking is stopped the man tends to be impotent.

6. May this be an upsetting situation?

Unless the reason is understood, there may be an emotional upset.

7. Some who experienced this later found what?

Some of us had this experience, only to enjoy, in a few months, a finer intimacy than ever.

8. Whom should we not hesitate to consult?

There should be no hesitancy in consulting a doctor or psychologist if the condition persists.

9. Is this condition usually permanent?

We do not know of many cases where this difficulty lasted long.

(P)

10. How may things go with the children?

The alcoholic may find it hard to re-establish friendly relations with his children.

11. Why may that be?

Their young minds were impressionable while he was drinking.

12. Even though they don't say it, how may they feel?

Without saying so, they may cordially hate him for what he has done to them and to their mother.

13. By what are some children dominated?

The children are sometimes dominated by a pathetic hardness and cynicism.

14. What is it they may have trouble doing?

They cannot seem to forgive and forget.

15. Will this attitude change rapidly?

This may hang on for months, long after their mother has accepted dad's new way of living and thinking.

(P)

16. What will they see in time?

In time they will see that he is a new man and in their own way they will let him know it.

17-a. When this begins to happen, what is a good idea?

When this happens, they can be invited to join in morning meditation

17-b. What will probably happen then?

and then they can take part in the daily discussion without rancor or bias.

18. What kind of results can be expected? (2 sentences)

From that point on, progress will be rapid. Marvelous results often follow such a

reunion.

(Page 135)

(P)

1. What must the sex addict do, regardless of what others do?

Whether the family goes on a spiritual basis or not, the alcoholic member has to if he would recover.

2. Of what must they be convinced?

The others must be convinced of his new status beyond the shadow of a doubt.

Comment: Remember on page 83, we were told that the road of reconstruction will be a long one but we must take the lead by living our Program day by day.

3. What will it take to make believers of them.

Seeing is believing to most families who have lived with a drinker.

Comment: Most, if not all of us, have broken promise after promise after promise. They had been patient with us for awhile. We must now be patient with them. They have heard us say that we are sorry time and again. Now they want to SEE that we are sorry.

(P)

4. What example are we given here?

Here is a case in point: One of our friends is a heavy smoker and coffee drinker.

5. What other faults did this alcoholic have?

There was no doubt he over-indulged.

6. What did his wife have to say about this?

Seeing this, and meaning to be helpful, his wife commenced to admonish him about it.

7. What was his response?

He admitted he was overdoing these things, but frankly said that he was not ready to stop.

8. What did his wife continue to do?

His wife is one of those persons who really feels there is something rather sinful about these commodities, so she nagged, and her intolerance finally threw him into a fit of anger.

9. What did he do to get even with her?

He got drunk.

(P)

10. Was this the wrong thing to do?

Of course our friend was wrong - dead wrong.

11. What did he do about it?

He had to painfully admit that and mend his spiritual fences.

12-a. Although he recovered, what did he do?

Though he is now a most effective member of Alcoholics Anonymous, he still smokes and drinks coffee,

12-b. Would it appear his wife may have adopted the Al-Anon way of life?

but neither his wife nor anyone else stands in judgment.

13. What was she able to see?

She sees she was wrong to make a burning issue out of such a matter when his more serious ailments were being rapidly cured.

(P)

14. What three mottoes are given here that apply to the family dealing with the sex addict?

We have three little mottoes which are apropos. Here they are:

First Things First

Live and Let Live

Easy Does It.

To Employers

(Pages 136 through 150)

The authors of this Text Book were farsighted enough to recognize that, as alcoholics sobered up and began to return to a more normal type of life, they would, of course, be returning to the workplace. There is little doubt that any business employing a number of people will have in its midst, active alcoholics.

It is most easy for us to think of the ordinary contacts we might make in searching for the suffering ones such as doctors, ministers, attorneys, law enforcement agencies, hospitals, etc.; but all too often, one of the places offering the greatest potential is overlooked. That, of course, is the workplace. Some of our members have made certain that the Chief Executive Officer of their place of employment are recipients of the Big Book. In some cases, it is in keeping with their attempt to make amends for their past deeds or maybe just to try to make what could prove to be a significant contribution to their employer. In any case, it is more than possible that another suffering alcoholic will find our Program and thereby be spared from a tragic ending.

This is the only Chapter that was not drafted by Bill W.. The principal author of this Section was Hank P., a terminated executive of a large corporation in the Northeast part of the country. He tells a little of his story as an introduction to his contribution here but, going back to "The Doctor's Opinion," Dr. Silkworth tells of the alcoholic who thought his case so hopeless that he had gone to a deserted barn to die. That hopeless alcoholic turned out to be Hank P., the author of this Chapter. His story, "The Unbeliever," can be found in the Original Manuscript and the First Edition of the Big Book.

We add this from the perspective of sex addiction. In this day and age of frivolous law suits and fear of the hint of sexual harassment, we might do well to take a slightly different point of view on this chapter. If it were found that our employers knew of our addiction after a sexual harassment suite (imagined or real), it would open them up to all sorts of liability. Therefore, divulging this information to our employers opens them up to all sorts of potential harm. This does not negate the possibility of calling upon modern businesses as a 12th Step source. We may do well to use these same tactics in

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speaking with corporations for whom we are NOT employed. We should remember always that these same tactics can be instituted anonymously by post.

Further, many have found this chapter helpful as a tool in dealing with newcomers from the perspective of sponsorship. By keeping a protege who will not follow directions we only serve to harm him. We allow him to work a half-measures program that will not keep him sober if he is a real sex addict. If by some miracle he completes the work and begins working with others, what sort of sponsor will he be? By the same token, Bill W. reminded us on page 96 that spending too much time with one person deprives others of their chance to recover. We must remember that we are trying to “grow in effectiveness and understanding.” If the prospect has a way out of this trap that he will not take, then we need to be responsible sponsors and fire them without regret. The only thing that will make them willing to work this program “with the all desperation of drowning men” is more of the addiction. Our mantra to such a person should be “GO GET DONE!”

(Page 136)

(P)

1. To begin this Chapter, we are going to focus on whom?

Among many employers nowadays, we think of one member who has spent much of his life in the world of big business.

2. Does he have extensive experience in placing and displacing employees?

He has hired and fired hundreds of men.

3. From what viewpoint does he view alcoholics?

He knows the alcoholic as the employer sees him.

4. His views should prove helpful to whom?

His present views ought to prove exceptionally useful to business men everywhere.

(P)

Comment: Now for a piece of Hank's story.

5. What was Hank's position?

I was at one time assistant manager of a corporation department employing sixty-six hundred men.

6. One day Hank's secretary informed him of what?

One day my secretary came in saying that Mr. B- insisted on speaking with me.

7. His reply was?

I told her to say that I was not interested.

8. Of what had Hank warned this man?

I had warned him several times that he had but one more chance.

9. What happened not long after the warning?

Not long afterward he had called me from Hartford on two successive days, so drunk he could hardly speak.

10. As the result, what did Hank tell him?

I told him he was through - finally and forever.

(P)

11. His secretary informed him that it was actually who?

My secretary returned to say that it was not Mr. B- on the phone; it was Mr. B-'s brother,

and he wished to give me a message.

12. While Hank expected to hear some begging for the old job, he was surprised to hear the brother say what? (rest of paragraph)

I still expected a plea for clemency, but these words came through the receiver: "I just wanted to tell you Paul jumped from a hotel window in Hartford last Saturday. He left us a note saying you were the best boss he ever had, and that you were not to blame in any way."

(P)

13. Another time, when Hank opened a letter, what fell out?

Another time, as I opened a letter which lay on my desk, a newspaper clipping fell out.

(Page 137)

1. What was the newspaper clipping?

It was the obituary of one of the best salesmen I ever had.

2. After a drinking binge, what had he done?

After two weeks of drinking, he had placed his toe on the trigger of a loaded shotgun - the barrel was in his mouth.

Note: This is the only use of the word "trigger" in the Big Book. The Steps already practice management of this kind of trigger by treating the spiritual malady of which depression is a symptom.

3. What had Hank done to him shortly before?

I had discharged him for drinking six weeks before.

(P)

4. In still another experience, Hank heard from whom?

Still another experience: A woman's voice came faintly over long distance from Virginia.

5. What was the purpose of her call?

She wanted to know if her husband's company insurance was still in force.

6. Why was she interested in knowing the answer to her question?

Four days before he had hanged himself in his woodshed.

7. What had been Hank's experience with him?

I had been obliged to discharge him for drinking, though he was brilliant, alert, and one of the best organizers I have ever known.

(P)

8. What is one reason these men died?

Here were three exceptional men lost to this world because I did not understand alcoholism as I do now.

9. What was the irony of all this?

What irony - I became an alcoholic myself!

10. What saved Hank from joining the three who had gone on before?

And but for the intervention of an understanding person, I might have followed in their footsteps.

11-a. What had Hank's alcoholism cost his employer?

My downfall cost the business community unknown thousands of dollars,

11-b. Why is that?

for it takes real money to train a man for an executive position.

12. Is this kind of thing uncommon?

This kind of waste goes on unabated.

13. What does our experience lead us to believe?

We think the business fabric is shot through with a situation which might be helped by better understanding all around.

(P)

14. What does almost every responsible employer feel?

Nearly every modern employer feels a moral responsibility for the well-being of his help, and he tries to meet these responsibilities.

15. Have employers always treated sex addicts fairly?

That he has not always done so for the alcoholic is easily understood.

16. To many employers, what does the sex addict appear to be?

To him the alcoholic has often seemed a fool of the first magnitude.

17. If an employee had special talents or was a "fair-haired boy," what would the employer sometimes do?

Because of the employee's special ability, or of his own strong personal attachment to him, the employer has sometimes kept such a man at work long beyond a reasonable period.

18. What have some employers tried?

Some employers have tried every known remedy.

19. Once in awhile, there was a lack of what?

In only a few instances has there been a lack of patience and tolerance.

1. Looking back at the time we were acting out, what can we now say?

And we, who have imposed on the best of employers, can scarcely blame them if they have been short with us.

(P)

2. An example is that of an officer of a large bank who knows what?

Here, for instance, is a typical example: An officer of one of the largest banking institutions in America knows I no longer drink.

3. What did this officer share with the author?

One day he told me about an executive of the same bank who, from his description, was undoubtedly alcoholic.

4. It looked like an opportunity to help so Hank did what?

This seemed to me like an opportunity to be helpful, so I spent two hours talking about alcoholism, the malady, and described the symptoms and results as well as I could.

5. What was his comment? (rest of paragraph)

His comment was, "Very interesting. But I'm sure this man is done drinking. He has just returned from a three-months leave of absence, has taken a cure, looks fine, and to clinch the matter, the board of directors told him this was his last chance."

(P)

6. Hank had only one answer and it was what? (2 sentences)

The only answer I could make was that if the man followed the usual pattern, he would go on a bigger bust than ever. I felt this was inevitable and wondered if the bank was

doing the man an injustice.

7. What did Hank ask for?

Why not bring him into contact with some of our alcoholic crowd?

8. What good might that do?

He might have a chance.

9. What did Hank point out to the executive?

I pointed out that I had had nothing to drink whatever for three years, and this in the face of difficulties that would have made nine out of ten men drink their heads off.

10. What did Hank then ask?

Why not at least afford him an opportunity to hear my story?

11. The man's reply was what? (rest of paragraph)

"Oh no," said my friend, "this chap is either through with liquor, or he is minus a job. If he has your will power and guts, he will make the grade."

(P)

12. What did Hank do then and why?

I wanted to throw up my hands in discouragement, for I saw that I had failed to help my banker friend understand.

13. What was he unable to believe?

He simply could not believe that his brother-executive suffered from a serious illness.

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1. What was Hanks only choice?

There was nothing to do but wait.

(P)

2. What did happen to the man? (2 sentences)

Presently the man did slip and was fired. Following his discharge, we contacted him.

3. Did he have much difficulty accepting our program?

Without much ado, he accepted the principles and procedure that had helped us.

4. He is on the road to what?

He is undoubtedly on the road to recovery.

5. What two important things did this illustrate?

To me, this incident illustrates lack of understanding as to what really ails the alcoholic, and lack of knowledge as to what part employers might profitably take in salvaging their sick employees.

(P)

6. For the employer who wants to help, what is the first thing he should do?

If you desire to help it might be well to disregard your own drinking, or lack of it.

7. Regardless of what type of user of selfish sex you are, your thinking may well be what?

Whether you are a hard drinker, a moderate drinker or a teetotaler, you may have some pretty strong opinions, perhaps prejudices.

8. What type of user of selfish sex is usually most annoyed with the real sex addict?

Those who drink moderately may be more annoyed with an alcoholic than a total abstainer would be.

9. The moderate user of selfish sex understands his reaction to alcohol which will produce some fixed ideas that are what for the real sex addict?

Drinking occasionally, and understanding your own reactions, it is possible for you to become quite sure of many things which, so far as the alcoholic is concerned, are not always so.

10. What can the moderate user of selfish sex do?

As a moderate drinker, you can take your liquor or leave it alone.

11. How does the moderate user of selfish sex handle his sexual behaviors?

Whenever you want to, you control your drinking.

12. On a given evening, the moderate user of selfish sex can act out to excess and do what the next morning?

Of an evening, you can go on a mild bender, get up in the morning, shake your head and go to business.

13. What is selfish sexual behavior to the moderate user of selfish sex?

To you, liquor is no real problem.

14. What is the moderate user of selfish sex unable to see?

You cannot see why it should be to anyone else, save the spineless and stupid.

(P)

15. When moderate users of selfish sex deal with real sex addicts, there is a natural reaction to feel that the real sex addict is what?

When dealing with an alcoholic, there may be a natural annoyance that a man could be

so weak, stupid and irresponsible.

16. Will this get better as the moderate user of selfish sex has a better understanding of sex addiction?

Even when you understand the malady better, you may feel this feeling rising.

(P)

17. How will it strike you as you look at a real sex addict in your organization?

A look at the alcoholic in your organization is many times illuminating.

18. What qualities would you normally find?

Is he not usually brilliant, fast-thinking, imaginative and likeable?

19. When he is abstinent, how does he perform?

When sober, does he not work hard and have a knack of getting things done?

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1. If he didn't act out, what would he be worth?

If he had these qualities and did not drink would he be worth retaining?

2. If he is truly sick, what question should apply?

Should he have the same consideration as other ailing employees?

3. What question must be answered?

Is he worth salvaging?

4. If the answer is "yes," then what do we have for the employer?

If your decision is yes, whether the reason be humanitarian or business or both, then the following suggestions may be helpful.

(P)

5. First, what question must be answered?

Can you discard the feeling that you are dealing only with habit, with stubbornness, or a weak will?

6-a. If the question is difficult to answer, what should the employer do?

If this presents difficulty, re-reading chapters two and three,

6-b. Why might that help?

where the alcoholic sickness is discussed at length might be worth while.

7. As a business man, what should come first?

You, as a business man, want to know the necessities before considering the result.

8. If he can concede that the person is sick, what is the next step?

If you concede that your employee is ill, can he be forgiven for what he has done in the past?

9. How should his past be considered?

Can his past absurdities be forgotten?

10. Can you accept the reality of the victim of sex addiction?

Can it be appreciated that he has been a victim of crooked thinking, directly caused by the action of alcohol on his brain?

(P)

11. What information coming from a doctor shocked Hank?

I well remember the shock I received when a prominent doctor in Chicago told me of cases where pressure of the spinal fluid actually ruptured the brain.

12. What could that explain? (2 sentences)

No wonder an alcoholic is strangely irrational. Who wouldn't be, with such a fevered brain?

13. How are normal users of selfish sex affected?

Normal drinkers are not so affected, nor can they understand the aberrations of the alcoholic.

(P)

14. What has your man probably been trying to do?

Your man has probably been trying to conceal a number of scrapes, perhaps pretty messy ones.

15. Some may even be what?

They may be disgusting.

16. What may you be at a loss to understand?

You may be at a loss to understand how such a seemingly above-board chap could be so involved.

17. To what can these incidents be attributed?

But these scrapes can generally be charged, no matter how bad, to the abnormal action of alcohol on his mind.

18. When in his addiction, what will a sex addict sometimes do?

When drinking, or getting over a bout, an alcoholic, sometimes the model of honesty when normal, will do incredible things.

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1. Afterward, how will he be?

Afterward, his revulsion will be terrible.

2. Most of the time, these incidents are what?

Nearly always, these antics indicate nothing more than temporary conditions.

(P)

3. This is not to say what?

This is not to say that all alcoholics are honest and upright when not drinking.

4. What may this kind of person do?

Of course that isn't so, and such people often may impose on you.

5. What will some people do when they see you trying to help them?

Seeing your attempt to understand and help, some men will try to take advantage of your kindness.

6. If you believe he is not sincere in his desire to quit acting out, you should do what?

If you are sure your man does not want to stop, he may as well be discharged, the sooner the better.

7. What is it you are not doing for him?

You are not doing him a favor by keeping him on.

8. Losing his job may prove to be what?

Firing such an individual may prove a blessing to him.

9. What may it give him?

It may be just the jolt he needs.

10. What did Hank know about himself as long as he had a job?

I know, in my own particular case, that nothing my company could have done would have stopped me for, so long as I was able to hold my position, I could not possibly realize how serious my situation was.

11. What action could his employer have taken that might have made a big difference in Hank's life?

Had they fired me first, and had they then taken steps to see that I was presented with the solution contained in this book, I might have returned to them six months later, a well man.

(P)

12. But what about the ones who really want to stop their addictive sexual behaviors?

But there are many men who want to stop, and with them you can go far.

13. What can pay dividends for them?

Your understanding treatment of their cases will pay dividends.

(P)

14. Maybe you already have what?

Perhaps you have such a man in mind.

15. What may you both want?

He wants to quit drinking and you want to help him, even if it be only a matter of good business.

16. What do you now know? (2 sentences)

You now know more about alcoholism. You can see that he is mentally and physically sick.

17. What are you now willing to do?

You are willing to overlook his past performances. Suppose an approach is made something like this:

(P)

18. To make your initial approach what can you tell him you know?

State that you know about his drinking, and that it must stop.

19-a. You might also say you appreciate his what?

You might say you appreciate his abilities,

19-b. Also, you would like to do what?

would like to keep him,

19-c. But under what condition?

but cannot if he continues to drink.

1. What sort of an attitude is best?

A firm attitude at this point has helped many of us.

(P)

2. Next, of what do you assure him?

Next he can be assured that you do not intend to lecture, moralize, or condemn; that if this was done formerly, it was because of misunderstanding.

3. What should you express to him?

If possible express a lack of hard feeling toward him.

4. At this point, what might you do?

At this point, it might be well to explain alcoholism, the illness.

5-a. Tell him you believe he is what?

Say that you believe he is a gravely ill person, with this qualification – being perhaps fatally ill,

5-b. What question do you ask him?

does he want to get well?

6. Why would you ask this question?

You ask, because many alcoholics, being warped and drugged, do not want to quit.

7. What question must be answered before you proceed?

But does he?

8. You should be assured he is willing to do what?

Will he take every necessary step, submit to anything to get well, to stop drinking forever?

(P)

9. If he says, "yes", can you be sure of his sincerity?

If he says yes, does he really mean it, or down inside does he think he is fooling you, and that after rest and treatment he will be able to get away with a few drinks now and then?

10. What should he be thoroughly probed on?

We believe a man should be thoroughly probed on these points.

11. Of what do you need to be satisfied?

Be satisfied he is not deceiving himself or you.

(P)

12. What is a matter for your discretion?

Whether you mention this book is a matter for your discretion.

13-a. If he decides to quit for a little while, believing he can then act out successfully, you should probably do what after his next binge?

If he temporizes and still thinks he can ever drink again, even beer, he might as well be discharged after the next bender which,

13-b. By then, you can be reasonably certain that he is what?

if an alcoholic, he is almost certain to have.

14. What should he understand before the conversation is concluded?

He should understand that emphatically.

15. What do you need to find out about this person?

Either you are dealing with a man who can and will get well or you are not.

16. If he is not sincere, you should ask yourself what?

If not, why waste time with him?

17. Would this be too severe?

This may seem severe, but it is usually the best course.

(P)

18. Once you are convinced he is sincere, what might you do?

After satisfying yourself that your man wants to recover and that he will go to any extreme to do so, you may suggest a definite course of action.

19. If he is in his addiction or coming off a spree, what may he need?

For most alcoholics who are drinking, or who are just getting over a spree, a certain amount of physical treatment is desirable, even imperative.

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1. Who should make that call regarding physical treatment?

The matter of physical treatment should, of course, be referred to your own doctor.

2. Why may this be necessary?

Whatever the method, its object is to thoroughly clear mind and body of the effects of alcohol.

3. Should this process be either long or expensive?

In competent hands, this seldom takes long nor is it very expensive.

4. Why is this desirable?

Your man will fare better if placed in such physical condition that he can think straight and no longer craves liquor.

5-a. If this is indicated, you may find it necessary to help him in what way?

If you propose such a procedure to him, it may be necessary to advance the cost of treatment,

5-b. But what should the sex addict clearly understand?

but we believe it should be made plain that any expense will later be deducted from his pay.

6. Why is that?

It is better for him to feel fully responsible.

(P)

7. If the man agrees to proceed, what must he be told?

If your man accepts your offer, it should be pointed out that physical treatment is but a small part of the picture.

8. What should he understand?

Though you are providing him with the best possible medical attention, he should understand that he must undergo a change of heart.

9. What must happen to him if he is to survive sex addiction?

To get over drinking will require a transformation of thought and attitude.

Rhetorical Question: Is this another way of saying “spiritual awakening”?

10. Where must we place recovery in our priorities?

We all had to place recovery above everything, for without recovery we would have lost both home and business.

(P)

11. On what question should you base your decision to keep or fire him?

Can you have every confidence in his ability to recover?

12. What questions should you be able to answer?

While on the subject of confidence, can you adopt the attitude that so far as you are concerned this will be a strictly personal matter, that his alcoholic derelictions, the treatment about to be undertaken, will never be discussed without his consent?

13. What might you do with him to help answer these questions?

It might be well to have a long chat with him on his return.

(P)

14. But what about the subject matter of this Book?

To return to the subject matter of this book: It contains full suggestions by which the employee may solve his problem.

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1. How may some of our ideas appear?

To you, some of the ideas which it contains are novel.

2. Perhaps you might not agree with what?

Perhaps you are not quite in sympathy with the approach we suggest.

3-a. Do we believe we have the only solution?

By no means do we offer it as the last word on this subject,

3-b. Why do we believe in it?

but so far as we are concerned, it has worked with us.

4. What are you really interested in?

After all, are you not looking for results rather than methods?

5. Whether or not your employee likes our program, what will result anyway?

Whether your employee likes it or not, he will learn the grim truth about alcoholism.

6. Will this prove harmful to him?

That won't hurt him a bit, even though he does not go for this remedy.

(P)

7. What do we now suggest you do?

We suggest you draw the book to the attention of the doctor who is to attend your patient during treatment.

8-a. When is the best time for your man to read this book?

If the book is read the moment the patient is able, while acutely depressed,

8-b. What may be the result?

realization of his condition may come to him.

(P)

9. What do we hope the doctor will do?

We hope the doctor will tell the patient the truth about his condition, whatever that

happens to be.

10. When the man receives this book, it is best to not do what?

When the man is presented with this volume it is best that no one tell him he must abide by its suggestions.

11. What must the man do?

The man must decide for himself.

(P)

12. What are you betting on?

You are betting, of course, that your changed attitude plus the contents of this book will turn the trick.

13. Is that a sure thing?

In some cases it will, and in others it may not.

14. If you persist, what will happen to your odds?

But we think that if you persevere, the percentage of successes will gratify you.

15. As our work spreads and our numbers increase, what is our hope?

As our work spreads and our numbers increase, we hope your employees may be put in personal contact with some of us.

16. Meanwhile, of what are we sure?

Meanwhile, we are sure a great deal can be accomplished by the use of the book alone.

(P)

17. When your man returns, what should you do first?

On your employee's return, talk with him.

18. What do you want to know?

Ask him if he thinks he has the answer.

19. If he believes he has your confidence, what can you expect?

If he feels free to discuss his problems with you, if he knows you understand and will not be upset by anything he wishes to say, he will probably be off to a fast start.

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1. Do you think you can remain composed as he shares his story with you?

In this connection, can you remain undisturbed if the man proceeds to tell you shocking things?

2. What may he reveal to you?

He may, for example, reveal that he has padded his expense account or that he has planned to take your best customers away from you.

3. In fact, you should be prepared for what?

In fact, he may say almost anything if he has accepted our solution which, as you know, demands rigorous honesty.

4. What might you consider doing about this?

Can you charge this off as you would a bad account and start fresh with him?

5. How might you handle the money situation?

If he owes you money you may wish to make terms.

(P)

6. Where might you be able to offer some direction?

If he speaks of his home situation, you can undoubtedly make helpful suggestions.

7. Will you be willing to let him be completely open with you, provided he doesn't do what?

Can he talk frankly with you so long as he does not bear business tales or criticize his associates?

8. What will such an attitude on your part buy you?

With this kind of employee such an attitude will command undying loyalty.

(P)

9. What are sex addicts greatest enemies?

The greatest enemies of us alcoholics are resentment, jealousy, envy, frustration, and fear.

10. What is true in any business that hires a number of employees?

Wherever men are gathered together in business there will be rivalries and, arising out of these, a certain amount of office politics.

11. Being the sensitive people that sex addicts are, how might we view some of the normal infighting?

Sometimes we alcoholics have an idea that people are trying to pull us down.

12. Is this always true?

Often this is not so at all.

13. What may be used against us?

But sometimes our drinking will be used politically.

(P)

14. What situation is recalled?

One instance comes to mind in which a malicious individual was always making friendly little jokes about an alcoholic's drinking exploits.

15. Would this be classified as gossip?

In this way he was slyly carrying tales.

16. What is another case?

In another case, an alcoholic was sent to a hospital for treatment.

17. Was this kept confidential?

Only a few knew of it at first but, within a short time, it was billboarded throughout the entire company.

18. What effect will this have on the sex addict's chances?

Naturally this sort of thing decreased the man's chance of recovery.

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1. Many times, the employer can do what?

The employer can many times protect the victim from this kind of talk.

2-a. He cannot do what?

The employer cannot play favorites,

2-b. But what can he do?

but he can always defend a man from needless provocation and unfair criticism.

(P)

3. Generally speaking, what are sex addicts?

As a class, alcoholics are energetic people.

4. How do they live their lives?

They work hard and they play hard.

5. It will be in his character to do what?

Your man should be on his mettle to make good.

6. With the body still recovering, how may he approach his task?

Being somewhat weakened, and faced with physical and mental readjustment to a life which knows no alcohol, he may overdo.

7. What may you have to do?

You may have to curb his desire to work sixteen hours a day.

8. What may you need to encourage him to do?

You may need to encourage him to play once in a while.

9. What may he wish to do?

He may wish to do a lot for other alcoholics and something of the sort may come up during business hours.

10. How should you respond to this?

A reasonable amount of latitude will be helpful.

11. Why should you be considerate of this activity?

This work is necessary to maintain his sobriety.

(P)

12-a. After a few months of recovery, how else may you find him useful to you?

After your man has gone along without drinking for a few months, you may be able to make use of his services with other employees who are giving you the alcoholic run-around

12-b. Provided what condition exists?

- provided, of course, they are willing to have a third party in the picture.

13. What unique situation will you find here?

An alcoholic who has recovered, but holds a relatively unimportant job, can talk to a man with a better position.

14. As the result of his spiritual way of life, he will never do what?

Being on a radically different basis of life, he will never take advantage of the situation.

(P)

15. How can you view your man?

Your man may be trusted.

16. What might make you suspicious?

Long experience with alcoholic excuses naturally arouses suspicion.

17. What might you believe the next time his wife calls?

When his wife next calls saying he is sick, you might jump to the conclusion he is drunk.

18-a. If he has been acting out and is serious about recovery, what will he tell you?

If he is, and is still trying to recover, he will tell you about it

18-b. Even if he is faced with what?

even if it means the loss of his job.

19. Of what is he certain?

For he knows he must be honest if he would live at all.

20. What will he appreciate?

He will appreciate knowing you are not bothering your head about him, that you are not suspicious nor are you trying to run his life so he will be shielded from temptation to drink.

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1. If he is truly on our Program, what can he do?

If he is conscientiously following the program of recovery he can go anywhere your business may call him.

(P)

2. What must you decide if he returns to addictive sexual behavior?

In case he does stumble, even once, you will have to decide whether to let him go.

3. If you have any doubts regarding his sincerity, what should you do?

If you are sure he doesn't mean business, there is no doubt you should discharge him.

4. If you are convinced he is really trying, what might you do?

If, on the contrary, you are sure he is doing his utmost, you may wish to give him another chance.

5. Since you have met your commitment to him, what may you do with a clear conscience?

But you should feel under no obligation to keep him on, for your obligation has been well discharged already.

(P)

6. Is there something else you might do?

There is another thing you might wish to do.

7. Who else might benefit from this Book?

If your organization is a large one, your junior executives might be provided with this book.

8. What message do you want to pass along to them?

You might let them know you have no quarrel with the alcoholics of your organization.

9. Where do junior executives find themselves sometimes?

These juniors are often in a difficult position.

10. Often, the men who work under them prove to be what else?

Men under them are frequently their friends.

11. Therefore, the junior exec might be tempted to do what?

So, for one reason or another, they cover these men, hoping matters will take a turn for the better.

12. In what situation may they be placing themselves?

They often jeopardize their own positions by trying to help serious drinkers who should have been fired long ago, or else given an opportunity to get well.

(P)

13. After the junior exec has read this Book, what may he be able to do? (2 sentences)

After reading this book, a junior executive can go to such a man and say approximately this, "Look here, Ed. Do you want to stop drinking or not?"

14. You are putting me in a what? (2 sentences)

You put me on the spot every time you get drunk. It isn't fair to me or the firm.

15. The executive has learned something about what?

I have been learning something about alcoholism.

16. The executive must tell him that if he is a sex addict he might be what? (2 sentences)

If you are an alcoholic, you are a mighty sick man. You act like one.

17. What does the firm want to do?

The firm wants to help you get over it, and if you are interested, there is a way out.

18-a. What will the firm be willing to do, if he is willing to try this program?

If you take it, your past will be forgotten

18-b. His supervisors will keep what confidential?

and the fact that you went away for treatment will not be mentioned.

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1. But if he/she wants to continue in his/her addictive sexual behaviors, he/she had better do what?

But if you cannot or will not stop drinking, I think you ought to resign."

(P)

2. What may the junior exec not agree with?

Your junior executive may not agree with the contents of our book.

3. What should he maybe not do?

He need not, and often should not show it to his alcoholic prospect.

4. But what may he have learned?

But at least he will understand the problem and will no longer be misled by ordinary promises.

5. It will enable him to treat the employee how?

He will be able to take a position with such a man which is eminently fair and square.

6. From what will it free him?

He will have no further reason for covering up an alcoholic employee.

(P)

7. What does this boil down to?

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It boils right down to this: No man should be fired just because he is alcoholic.

8. If he wants to stop acting out, what should he be given?

If he wants to stop, he should be afforded a real chance.

9. If that is not the case, what should you do?

If he cannot or does not want to stop, he should be discharged.

10. What are the exceptions to this rule?

The exceptions are few.

(P)

11. We think this approach will do what?

We think this method of approach will accomplish several things.

12. First, it will permit what?

It will permit the rehabilitation of good men.

13. At the same time, you will find what other benefit?

At the same time you will feel no reluctance to rid yourself of those who cannot or will not stop.

14. What might sex addiction be doing to your business?

Alcoholism may be causing your organization considerable damage in its waste of time, men and reputation.

15. What do we hope our suggestions will do for you?

We hope our suggestions will help you plug up this sometimes serious leak

16. We believe we are being sensible in doing what?

We think we are sensible when we urge that you stop this waste and give your worthwhile man a chance.

(P)

17. What happened the other day?

The other day an approach was made to the vice president of a large industrial concern.

18. Even though the vice president was presented with information which could profit their company greatly, what was his response? (4 sentences)

He remarked: "I'm mighty glad you fellows got over your drinking. But the policy of this company is not to interfere with the habits of our employees. If a man drinks so much that his job suffers, we fire him. I don't see how you can be of any help to us for, as you see, we don't have any alcoholic problem."

Comment: Unfortunately, this situation continues today, in our so called enlightened times. On page 20, "Behind them is a world of ignorance and misunderstanding."

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1. What does this company do with some of its money?

This same company spends millions for research every year.

2. Are they concerned with the cost of doing business?

Their cost of production is figured to a fine decimal point.

3. What benefits have they provided their employees? (2 sentences)

They have recreational facilities. There is company insurance.

4. Do they display a real interest in their workers?

There is a real interest, both humanitarian and business, in the well-being of employees.

5. Of what do they believe they are free?

But alcoholism - well, they just don't believe they have it.

(P)

6. How may this attitude be classified?

Perhaps this is a typical attitude.

7. What is our inward feeling toward these views?

We, who have collectively seen a great deal of business life, at least from the alcoholic angle, had to smile at this gentleman's sincere opinion.

8. At what would he very likely be shocked to learn?

He might be shocked if he knew how much alcoholism is costing his organization a year.

9. What may be true about their payroll?

That company may harbor many actual or potential alcoholics.

10. What knowledge may top executives be lacking?

We believe that managers of large enterprises often have little idea how prevalent this problem is.

11. Even for those certain they have no problem users of selfish sex on hand, what might prove to be profitable?

Even if you feel your organization has no alcoholic problem, it might pay to take another look down the line.

12. What may you find?

You may make some interesting discoveries.

(P)

13. Who does this Chapter refer to?

Of course, this chapter refers to alcoholics, sick people, deranged men.

14. What sort of person was the vice president thinking of?

What our friend, the vice president, had in mind was the habitual or whoopee drinker.

15-a. How would his personnel policy apply to them?

As to them, his policy is undoubtedly sound,

15-b. What is he unable to distinguish between?

but he did not distinguish between such people and the alcoholic.

(P)

16. The sexually addicted employee should not receive what?

It is not to be expected that an alcoholic employee will receive a disproportionate amount of time and attention.

17. He should not be what?

He should not be made a favorite.

18. How will recovered sex addicts respond to this type of treatment?

The right kind of man, the kind who recovers, will not want this sort of thing.

18. He will not do what?

He will not impose.

19. What will he do instead? (2 sentences)

Far from it. He will work like the devil and thank you to his dying day.

(P)

20. At the writing of this book Hank owned what?

Today I own a little company.

(Page 150)

1-a. How many employees did Hank have?

There are two alcoholic employees,

1-b. But what do they do?

who produce as much as five normal salesmen.

2. Why would they do that? (2 sentences)

But why not? They have a new attitude, and they have been saved from a living death.

3. What has Hank enjoyed?

I have enjoyed every moment spent in getting them straightened out.

A Vision For You

(Pages 151 through 164)

Chapter 11, "A VISION FOR YOU," is a very powerful piece of literature. It

provides guidance for the future of Sex Addicts Anonymous in a very practical manner. As in the preceding sections of this Book, it is based on the experience and knowledge of the Founders of the Twelve Step movement from which came our Program of Recovery.

As the result of taking and applying the Twelve Steps of Sex Addicts Anonymous to our lives, we had been freed from a seemingly hopeless condition of mind and body. This is the Promise of the Program: "Having had a spiritual awakening as the result of these steps." To insure our sobriety, we found it necessary to seek out other sex addicts who were suffering as we had in our addiction (as Bill did in May, 1935, when he was led to Dr. Bob S.). We let them know how well we understood the misery they were experiencing. We let them see the demonstration of the Higher Power we found through our Program and thereby created a curiosity in them to wonder what had happened to us. When they asked, we would tell them our story -- what we were like, what happened and what we are like now. If they then decided they wanted what we had, we made sure that they had a copy of this Book and set them on the path of recovery. At the same time, we made an effort to get the family to try our way of living.

After awhile, we had a number of sober sex addicts and realized we needed to formalize our Fellowship, so we initiated the process of "founding" a Group -- to bring the Program of Sex Addicts Anonymous into the part of the world that we occupy. This Chapter describes that process. Once this has been done, you will have made a significant contribution to your community. It might be an amend for harm done. It will certainly be appreciated by many innocent people who have suffered because of our disease even though they may never have been aware of the source.

(Page 151)

(P)

1. What is selfish sex for most folks?

For most normal folks, drinking means conviviality, companionship and colorful imagination.

2. It is release from what?

It means release from care, boredom and worry.

3. What else is it for most people?

It is joyous intimacy with friends and a feeling that life is good.

4. How about us?

But not so with us in those last days of heavy drinking.

5. What is gone?

The old pleasures were gone.

6. What are the good old days?

They were but memories.

7. When will we be able to recapture those moments?

Never could we recapture the great moments of the past.

8-a. What did we yearn for?

There was an insistent yearning to enjoy life as we once did

8-b. With what were we obsessed?

and a heartbreaking obsession that some new miracle of control would enable us to do it.

9. What was the truth?

There was always one more attempt – and one more failure.

(P)

10. As people became less tolerant of us, what did we do?

The less people tolerated us, the more we withdrew from society, from life itself.

11. As we became minions of King Sex Addiction, shivering inhabitants of his mad world, what did we experience?

As we became subjects of King Alcohol, shivering denizens of his mad realm, the chilling vapor that is loneliness settled down.

12. It did what and became what?

It thickened, ever becoming blacker

13-a. What did some of us seek?

Some of us sought out sordid places,

13-b. What were we hoping to find?

hoping to find understanding companionship and approval.!

14-a. What success did we have?

Momentarily we did -

14-b. This would be followed by what?

then would come oblivion and the awful awakening

14-c. What did we face?

to face the hideous Four Horsemen - Terror, Bewilderment, Frustration, Despair.

15. Who will have no trouble understanding what we have just covered?

Unhappy drinkers who read this page will understand.

(P)

16. Once in awhile, what may a dried out serious abuser of selfish sex say? (4 sentences)

Now and then a serious drinker, being dry at the moment says, "I don't miss it at all. Feel better. Work better. Having a better time."

17. As recovered sex addicts, how do we react to such declarations?

As ex-problem drinkers, we smile at such a sally.

(Page 152)

1. Who is he like?

We know our friend is like a boy whistling in the dark to keep up his spirits.

2. What is he doing to himself?

He fools himself.

3. What is it he really wants to do?

Inwardly he would give anything to take half a dozen drinks and get away with them.

4-a. Soon, what will he do?

He will presently try the old game again,

4-b. Why?

for he isn't happy about his sobriety.

5. What can he not see?

He cannot picture life without alcohol.

6. Someday, what will he be unable to imagine?

Some day he will be unable to imagine life either with alcohol or without it.

7. What will he then come to know as few people can?

Then he will know loneliness such as few do.

8. Where will he be?

He will be at the jumping-off place.

9. For what will he wish?

He will wish for the end.

(P)

10. What has this book shown?

We have shown how we got out from under.

11. You might say what? (rest of paragraph)

You say, "Yes, I'm willing. But am I to be consigned to a life where I shall be stupid, boring and glum, like some righteous people I see? I know I must get along without liquor, but how can I? Have you a sufficient substitute?"

(P)

12. What do we have?

Yes, there is a substitute and it is vastly more than that.

13. What is it called?

It is a fellowship in Alcoholics Anonymous.

14. What will we find there?

There you will find release from care, boredom and worry.

15. How will it effect our imagination?

Your imagination will be fired.

16. How will we feel about being alive?

Life will mean something at last.

17. What are our future years promised to be?

The most satisfactory years of your existence lie ahead.

18. Where will we find this?

Thus we find the fellowship, and so will you.

(P)

19. What questions do you have? (2 sentences)

"How is that to come about?" you ask. "Where am I to find these people?"

(P)

20. Where do we say you will find them?

You are going to meet these new friends in your own community.

21. Who will you find near you?

Near you, alcoholics are dying dying helplessly like people in a sinking ship.

22. How many if you live in a large city?

If you live in a large place, there are hundreds.

23. Where will they come from?

High and low, rich and poor, these are future fellows of Alcoholics Anonymous.

24. What will they become to you?

Among them you will make lifelong friends.

25-a. How will you be bound to them?

You will be bound to them with new and wonderful ties,

25-b. Why will that be so?

for you will escape disaster together

25-c. And, together, you will begin what?

and you will commence shoulder to shoulder your common journey.

(Page 153)

1. You will then know what?

Then you will know what it means to give of yourself that others may survive and rediscover life.

2. You will then learn the full meaning of what?

You will learn the full meaning of "Love thy neighbor as thyself."

(P)

3. What may seem incredible?

It may seem incredible that these men are to become happy, respected, and useful

once more.

4. What question will arise?

How can they rise out of such misery, bad repute and hopelessness?

5. What is the practical answer?

The practical answer is that since these things have happened among us, they can happen with you.

6-a. How should you wish for them?

Should you wish them above all else,

6-b. What should you be willing to do?

and be willing to make use of our experience,

6-c. Of what are we certain?

we are sure they will come.

7. What still exhibits itself among us?

The age of miracles is still with us

8. What proof is there of that statement?

Our own recovery proves that!

(P)

9. What is our hope?

Our hope is that when this chip of a book is launched on the world tide of alcoholism, defeated drinkers will seize upon it, to follow its suggestions.

10. Of what are we sure?

501

Many, we are sure, will rise to their feet and march on.

11-a. They will then do what?

They will approach still other sick ones

11-b. What will be the result of these actions?

and fellowships of Alcoholics Anonymous may spring up in each city and hamlet, havens for those who must find a way out.

(P)

12. What did you learn in "Chapter 7?"

In the chapter "Working With Others" you gathered an idea of how we approach and aid others to health.

13. Since you followed the directions laid out for us in that Chapter, what has happened?

Suppose now that through you several families have adopted this way of life.

14. What will you now want to know?

You will want to know more of how to proceed from that point.

15. How do we propose to give you a glimpse of what can be your future?

Perhaps the best way of treating you to a glimpse of your future will be to describe the growth of the fellowship among us.

(P)

16-a. The brief account begins when?

Here is a brief account: Years ago, in 1935,

16-b. How did it begin?

One of our number made a journey to a certain western city.

17. How did his business deal go?

From a business standpoint, his trip came off badly.

18. If his business deal had gone off well, what would have been his expected future?

Had he been successful in his enterprise, he would have been set on his feet financially which, at the time, seemed vitally important.

(Page 154)

1. But how did his deal wind up?

But his venture wound up in a law suit and bogged down completely.

2. What did the proceeding produce?

The proceeding was shot through with much hard feeling and controversy.

(P)

3. Very discouraged, how did he find himself?

Bitterly discouraged, he found himself in a strange place, discredited and almost broke.

4-a. In what physical condition was he?

Still physically weak,

4-b. How long had he been sober?

and sober but a few months,

4-c. What could he see for himself?

503

he saw that his predicament was dangerous.

5. What was it he really wanted?

He wanted so much to talk with someone, but whom?

(P)

6. On that afternoon, what was he wondering?

One dismal afternoon he paced a hotel lobby wondering how his bill was to be paid.

7. What was at one end of the lobby?

At one end of the room stood a glass covered directory of local churches.

8. What was at the other end?

Down the lobby a door opened into an attractive bar.

9. What did he see in there?

He could see the gay crowd inside.

10. What might he find in there?

In there he would find companionship and release.

11-a. Without a couple of drinks he was afraid he would not have what?

Unless he took some drinks,

11-b. How would his weekend be?

he might not have the courage to scrape an acquaintance and would have a lonely week-end.

(P)

12. Even though he knew he couldn't afford to drink, what was he thinking?

Of course he couldn't drink, but why not sit hopefully at a table, a bottle of ginger ale before him?

13. Why not? He had been sober how long?

After all, had he not been sober six months now?

14. What did his alcoholic mind (the insidious insanity) say to him?

Perhaps he could handle, say, three drinks - no more!

15. What did he experience with that thought?

Fear gripped him.

16. How secure did he feel?

He was on thin ice.

17. What was he experiencing?

Again it was the old, insidious insanity - that first drink.

18. How did he **react**?

With a shiver, he turned away and walked down the lobby to the church directory.

19. What was he still hearing?

Music and gay chatter still floated to him from the bar.

(P)

20-a. Who did he think of?

505

But what about his responsibilities -

20-b. Especially who did he think of?

his family and the men who would die because they would not know how to get well, ah
- yes, those other alcoholics?

21. Should it be very difficult to find one?

There must be many such in this town.

22. What would he do?

He would phone a clergyman.

23. What returned and what did he do because it did?

His sanity returned and he thanked God.

(Page 155)

1. What did he do then?

Selecting a church at random from the directory, he stepped into a booth and lifted the receiver.

(P)

2-a. Where did his call lead him?

His call to the clergyman led him presently to a certain resident of the town,

2-b. In what condition was this formerly able and respected person?

who, though formerly able and respected, was then nearing the nadir of alcoholic despair.

Comment: “nadir” means bottom, lowest point.

3. What was his situation?

It was the usual situation: home in jeopardy, wife ill, children distracted, bills in arrears and standing damaged.

4-a. What was his desperate desire?

He had a desperate desire to stop,

4-b. Had he given up hope?

out saw no way out, for he had earnestly tried many avenues of escape.

5. He knew he was not normal but what was it he did not know?

Painfully aware of being somehow abnormal, the man did not fully realize what it meant to be alcoholic

Comment: (*) indicates a footnote which identifies the principals of this story and where we may find their stories in this Book.

(P)

6. After Bill told his story, with what did Dr. Bob agree?

When our friend related his experience, the man agreed that no amount of will power he might muster could stop his drinking for long.

7-a. What did Dr. Bob concede as being absolutely necessary?

A spiritual experience, he conceded, was absolutely necessary,

7-b. How did he first feel about the Program of action?

but the price seemed high upon the basis suggested.

8. What did he admit to Bill?

He told how he lived in constant worry about those who might find out about his alcoholism.

9. What had Dr. Bob rationalized?

He had, of course, the familiar alcoholic obsession that few knew of his drinking.

10-a. What was his argument?

Why, he argued, should he lose the remainder of his business,

10-b. The result of which would bring more suffering to whom?

only to bring still more suffering to his family by foolishly admitting his plight to people from whom he made his livelihood?

11. To what length was he not willing to go?

He would do anything, he said, but that.

(P)

12. Being intrigued, what did Dr. Bob and Anne do?

Being intrigued, however, he invited our friend to his home.

13. Three weeks later, what did Dr. Bob do?

Some time later, and just as he thought he was getting control of his liquor situation, he went on a roaring bender.

14. Was this just an overnight drunk?

For him, this was the spree that ended all sprees.

15-a. What did it convince Dr. Bob he must do?

He saw that he would have to face his problems squarely

15-b. If he wanted God to do what?

that God might give him mastery.

(Page 156)

(P)

1. What did Dr. Bob do one morning?

One morning he took the bull by the horns and set out to tell those he feared what his trouble had been.

2. He surprised to learn what two things?

He found himself surprisingly well received, and learned that many knew of his drinking.

3. He got into his car and did what?

Stepping into his car, he made the rounds of people he had hurt.

4. Why did he tremble as he made his amends?

He trembled as he went about, for this might mean ruin, particularly to a person in his line of business.

(P)

5-a. When did he finally come home?

At midnight

5-b. What shape was he in?

he came home exhausted, but very happy.

6. How well did it work for him?

He has not had a drink since.

Comment: Dr. Bob had his last drink on the morning of June 10, 1935. This is considered the birth date of the Twelve Step movement. He lived the rest of his life sober and passed away November 16, 1950.

7. The major liabilities resulting from 30 years of hard drinking were repaired in how many years?

As we shall see, he now means a great deal to his community, and the major liabilities of thirty years of hard drinking have been repaired in four.

Comment: Dr. Bob had his last drink in June, 1935, and this Book was published in April, 1939.

(P)

8. Was life easy and comfortable for these two men?

But life was not easy for the two friends.

9. What did they have plenty of?

Plenty of difficulties presented themselves.

10. What did both of them realize they must do?

Both saw that they must keep spiritually active.

11. So, what did Dr. Bob do one day?

One day they called up the head nurse of a local hospital.

Comment: The date was June 11, 1935. The day following Dr. Bob's last drink.

12. He explained their need and asked what?

They explained their need and inquired if she had a first class alcoholic prospect.

Comment: When Dr. Bob told the nurse that he thought he had a “Cure” for alcoholism, the nurse said, “Dr. I hope you’ve tried it on yourself.” The secret was out.

(P)

13. What was the nurse’s reply?

She replied, "Yes, we've got a corker.

14. What shape was the prospect in at the time of the call? (the rest of paragraph)

He's just beaten up a couple of nurses. Goes off his head completely when he's drinking. But he's a grand chap when he's sober, though he's been in here eight times in the last six months. Understand he was once a well-known lawyer in town, but just now we've got him strapped down tight."

Comment: Notice (*) referring to the footnote regarding Bill & Dr. Bob’s 12th Step call on Bill D.

(P)

15. What did they think of their chances of success with this guy?

Here was a prospect all right but, by the description, none too promising.

16. What was not well understood at that time?

The use of spiritual principles in such cases was not so well understood as it is now.

(Page 157)

1. What did Dr. Bob ask the nurse to do? (2 sentences)

But one of the friends said," Put him in a private room. We'll be down."

(P)

2. What happened two days later?

Two days later, a future fellow of Alcoholics Anonymous stared glassily at the strangers beside his bed.

3. What did Bill D. ask Bill & Dr. Bob? (2 sentences)

"Who are you fellows, and why this private room? I was always in a ward before."

(P)

4. How did they answer him?

Said one of the visitors, "We're giving you a treatment for alcoholism."

(P)

5. What was written on his face?

Hopelessness was written large on the man's face as he replied, "Oh, but that's no use.

6. Did Bill D. believe there could be any hope for him? (the rest of paragraph)

Nothing would fix me. I'm a goner. The last three times, I got drunk on the way home from here. I'm afraid to go out the door. I can't understand it."

(P)

7. What happened over the next hour?

For an hour, the two friends told him about their drinking experiences.

8. What was Bill D.'s response? (3 sentences)

Over and over, he would say: "That's me. That's me. I drink like that."

(P)

9. What was the man on the bed told?

The man in the bed was told of the acute poisoning from which he suffered, how it deteriorates the body of an alcoholic and warps his mind.

10. There was a lot of talk about what?

There was much talk about the mental state preceding the first drink.

(P)

11. What did Bill D. say as Bill W. and Dr. Bob told their stories? (5 sentences)

"Yes, that's me," said the sick man, "the very image. You fellows know your stuff all right, but I don't see what good it'll do. You fellows are somebody. I was once, but I'm a nobody now. From what you tell me, I know more than ever I can't stop."

12. When Bill D. said he knew it could not work for him, what did the two do?

At this both the visitors burst into a laugh.

13. What did he have to say about their laughing at him?

Said the future Fellow Anonymous: "Damn little to laugh about that I can see."

(P)

14-a. They then spoke of what?

The two friends spoke of their spiritual experience

14-b. Then what did they tell him?

and told him about the course of action they carried out.

(P)

15. To which he replied?

He interrupted: "I used to be strong for the church,

1-a. He said he prayed and swore what?

I've prayed to God on hangover mornings and sworn that I'd never touch another drop

1-b. How well did it work for him?

but by nine o'clock I'd be boiled as an owl."

(P)

2. What did Bill and Dr. Bob find the next day?

Next day found the prospect more receptive.

3. What had the prospect been doing?

He had been thinking it over.

4. What did he say to them? (2 sentences)

"Maybe you're right," he said. "God ought to be able to do anything."

5. Then what did he add?

Then he added, "He sure didn't do much for me when I was trying to fight this booze racket alone."

(P)

7-a. What did the lawyer do on the third day following his last drink?

On the third day the lawyer gave his life to the care and direction of his Creator,

Comment: Again we must wonder where the idea of going to meetings and not acting out as a solution to sex addiction came from. The message from this Text Book is, "Take the Steps" and take them very early in sobriety.

7-b. He further said he was willing to do what?

and said he was perfectly willing to do anything necessary.

8-a. How hopeful was his wife when she came to see him?

His wife came, scarcely daring to be hopeful,

8-b. What did she think she saw in him?

though she thought she saw something different about her husband already.

9. What had begun to take place within him?

He had begun to have a spiritual experience.

Comment: If Step Three is taken “honestly and humbly, an effect, sometimes a very great one, is felt at once.” p. 63

(P)

10. What happened that afternoon?

That afternoon he put on his clothes and walked from the hospital a free man.

11. What did he try to do?

He entered a political campaign, making speeches, frequenting men's gathering places of all sorts, often staying up all night.

12. How successful was he?

He lost the race by only a narrow margin.

13. But what had he found?

But he had found God - and in finding God had found himself.

(P)

14. When was that?

That was in June, 1935.

Comment: That was the same month and year Dr. Bob had his last drink.

15. How long was he able to stay sober?

He never drank again.

16. What has he regained?

He too, has become a respected and useful member of his community.

17-a. Who has he helped?

He has helped other men recover,

17-b. In what did he become a power?

and is a power in the church from which he was long absent.

(P)

18-a. Now, how many sober alcoholics were there?

So, you see, there were three alcoholics in that town,

18-b. What did they believe they must do to survive?

who now felt they had to give to others what they had found, or be sunk.

19. Did they find another one right away?

After several failures to find others, a fourth turned up.

20. How did they find this one?

He came through an acquaintance who had heard the good news.

21-a. What kind of a guy was he?

He proved to be a devil-may-care young fellow

21-b. What could his parents not determine?

whose parents could not make out whether he wanted to stop drinking or not.

22-a. What kind of people were they?

They were deeply religious people,

22-b. They were also shocked by their son's refusal to do what?

much shocked by their son's refusal to have anything to do with the church.

(Page 159)

1-a. Was he in pretty bad shape?

He suffered horribly from his spree,

1-b. Did he appear to be hopeless?

but it seemed as if nothing could be done for him.

2-a. What did he consent to do?

He consented, however, to go to the hospital,

2-b. By chance (?), what room did he occupy?

where he occupied the very room recently vacated by the lawyer.

(P)

3. How many visitors did he have?

He had three visitors.

4. After listening to them for a bit, what did he have to say? (3 sentences)

After a bit, he said, "The way you fellows put this spiritual stuff makes sense. I'm ready to do business. I guess the old folks were right after all."

5. So now Alcoholics Anonymous had how many members?

So one more was added to the Fellowship.

(P)

6. All this time, where was Bill W.?

All this time our friend of the hotel lobby incident remained in that town.

7. How long did he remain in Akron?

He was there three months.

8. When he returned to New York, what did he leave?

He now returned home, leaving behind his first acquaintance, the lawyer and the devil-may-care chap

9. What had these men found?

These men had found something brand new in life.

10-a. What did they know they must do to remain sober?

Though they knew they must help other alcoholics if they would remain sober,

10-b. That motive became what?

that motive became secondary.

11. Why was that?

It was transcended by the happiness they found in giving themselves for others.

12. What did they share with fellow-sufferers?

They shared their homes, their slender resources, and gladly devoted their spare hours to fellow-sufferers.

13. At any time, what were they willing to do?

They were willing, by day or night, to place a new man in the hospital and visit him afterward.

14. They did what?

They grew in numbers.

15-a. What did they experience?

They experienced a few distressing failures,

15-b. When the alcoholic failed to pick up this way of life, what did they do about the drinker's family?

but in those cases they made an effort to bring the man's family into a spiritual way of living,

15-c. This resulted in relieving what?

thus relieving much worry and suffering.

(P)

16. After eighteen months, how many did they have in the fold?

A year and six months later these three had succeeded with seven more.

17-a. Were they close?

Seeing much of each other,

17-b. What happened in the evenings?

scarce an evening passed that someone's home did not shelter a little gathering of men and women, happy in their release,

17-c. What was their constant thought?

and constantly thinking how they might present their discovery to some newcomer.

18-a. What became customary?

In addition to these casual get-togethers it became customary to set apart one night a week for a meeting

18-b. Who were these meetings for?

to be attended by anyone or everyone interested in a spiritual way of life.

Comment: Remember that the folks who participated in the writing of this Book were still meeting with the Oxford Groups. Any and everybody was welcomed and encouraged to attend Oxford Group Meetings. It was in the Fall of 1939 that the "Alcoholic Squad of the Oxford Group" first split off and the Fellowship then took their name from the title of this Book.

(Page 160)

1. Aside from the fellowship and social aspects of the meetings, what were their principal purposes?

Aside from fellowship and sociability, the prime object was to provide a time and place where new people might bring their problems.

Comment: Unfortunately, this statement is used by many to justify the

types of “discussion” meetings which have become s popular. We were told on page 45 that the directions in this book would enable us to find a Power, greater than ourselves, which would solve all our problems. Therefore, our meetings should focus on finding the Solution.

(P)

2. Who became interested in what the alcoholics were doing?

Outsiders became interested.

3. What did a man and his wife do to support the alcoholics?

One man and his wife placed their large home at the disposal of this strangely assorted crowd.

Comment: The couple was Clarace and T. Henry Williams, non-alcoholic members of the Oxford Group.

4. What did they do with their home?

This couple has since become so fascinated that they have dedicated their home to the work.

5. What has many a distracted wife found at the Williams' home? (a loooooooooong sentence)

Many a distracted wife has visited this house to find loving and understanding companionship among women who knew her problem, to hear from the lips of their husbands what had happened to them, to be advised how her own wayward mate might be hospitalized and approached when next he stumbled.

(P)

6. What have many alcoholic men found there?

Many a man, yet dazed from his hospital experience, has stepped over the threshold of

that home into freedom.

7. What did they come away with?

Many an alcoholic who entered there came away with an answer.

8. What did he succumb to?

He succumbed to that gay crowd inside, who laughed at their own misfortunes and understood his.

9-a. With what was he impressed?

Impressed by those who visited him at the hospital,

9-b. Where was it that he made that surrender?

he capitulated entirely when, later, in an upper room of this house,

9-c. When did he surrender?

he heard the story of some man whose experience closely tallied with his own.

Comment: The normal practice at that time was to help the suffering alcoholic surrender to his hopeless condition while he was hospitalized, then, in the "room upstairs" surrender on his knees to his Higher Power. He was then "sponsored" into the meetings downstairs.

10. What appealing characteristics conspired to let the alcoholic know that here was haven at last?

The expression on the faces of the women, that indefinable something in the eyes of the men, the stimulating and electric atmosphere of the place, conspired to let him know that here was haven at last.

(P)

11. What did the recovered alcoholics and their wives have that made this irresistible?

The very practical approach to his problems, the absence of intolerance of any kind, the informality, the genuine democracy, the uncanny understanding which these people had were irresistible.

12. How would the newcomer and his wife feel as they left the Williams' home?

He and his wife would leave elated by the thought of what they could now do for some stricken acquaintance and his family.

(Page 161)

1. What did they then know?

They knew they had a host of new friends; it seemed they had known these strangers always.

2. What had they seen?

They had seen miracles, and one was to come to them.

3. What had they envisioned?

They had visioned the Great Reality - their loving and All Powerful Creator.

(P)

4. At the time of the writing of this Book, how many were attending meetings at the Williams' home?

Now, this house will hardly accommodate its weekly visitors, for they number sixty or eighty as a rule.

5. Where were the alcoholics coming from?

Alcoholics are being attracted from far and near.

6. From surrounding towns, what was happening?

From surrounding towns, families drive long distances to be present.

7. How many members came from a community (Cleveland) thirty miles away?

A community thirty miles away has fifteen fellows of Alcoholics Anonymous.

8. Since Cleveland was a large place in 1939, what did they anticipate?

Being a large place, we think that some day its Fellowship will number many hundreds.

(P)

9. Life in A.A. is more than what?

But life among Alcoholics Anonymous is more than attending gatherings and visiting hospitals.

10. What are some of the other activities?

Cleaning up old scrapes, helping to settle family differences, explaining the disinherited son to his irate parents, lending money and securing jobs for each other, when justified - these are everyday occurrences.

11-a. Who is not welcomed?

No one is too discredited or has sunk too low to be welcomed cordially

11-b. But what is the one requirement?

- if he means business.?

12. What things are laughed out of countenance?

Social distinctions, petty rivalries and jealousies - these are laughed out of countenance.

13. What no longer proved to be of any significance? (the rest of paragraph)

Being wrecked in the same vessel, being restored and united under one God, with hearts and minds attuned to the welfare of others, the things which matter so much to some people no longer signify much to them. How could they?

(P)

14. What started happening in Eastern cities?

Under only slightly different conditions, the same thing is taking place in many eastern cities.

17. What was there in one of these cities?

In one of these there is a well-known hospital for the treatment of alcoholic and drug addiction.

Comment: Townes Hospital

(Page 162)

1. How long ago was it that Bill W. had met Dr. Silkworth?

Six years ago one of our number was a patient there.

2. What had many alcoholics experienced at that hospital?

Many of us have felt, for the first time, the Presence and Power of God within its walls.

3-a. To whom are we indebted?

We are greatly indebted to the doctor in attendance there,

3-b. Why is that so?

for he, although it might prejudice his own work, has told us of his belief in ours.

(P)

4. Every few days, what did Dr. Silkworth do?

Every few days this doctor suggests our approach to one of his patients.

5. Because he understood our work, what could he do?

Understanding our work, he can do this with an eye to selecting those who are willing and able to recover on a spiritual basis.

6. What did many recovered alcoholics do?

Many of us, former patients, go there to help.

7-a. What was going on in this Eastern city (New York)?

Then, in this eastern city, there are informal meetings such as we have described to you,

7-b. Did many attend?

where you may now see scores of members.

8. What similarity was there to the Akron Group?

There are the same fast friendships, there is the same helpfulness to one another as you find among our Western friends.

9-a. What was going on between Akron and New York?

There is a good bit of travel between East and West

9-b. What did they foresee?

and we foresee a great increase in this helpful interchange.

(P)

10. What is our hope?

Some day we hope that every alcoholic who journeys will find a Fellowship of Alcoholics Anonymous at his destination.

11. Was it beginning to happen at the time this Book was written?

To some extent this is already true.

12. What were some of the members?

Some of us are salesmen and go about.

13-a. What had begun to spring up in other communities?

Little clusters of twos and threes and fives of us have sprung up in other communities,

13-b. Where were they getting their direction?

through contact with our two larger centers.

14. What did members who traveled do?

Those of us who travel drop in as often as we can.

15. What two good things resulted from this type of activity?

This practice enables us to lend a hand, at the same time avoiding certain alluring distractions of the road, about which any traveling man can inform you.

(P)

16. So, they were doing what?

Thus we grow.

17-a. What can we do?

And so can you, though you be but one man

17-b. What should you have?

with this book in your hand.

(Page 163)

1. What did the authors believe?

We believe and hope it contains all you will need to begin.

(P)

2. What do we know?

We know what you are thinking.

3. What are you saying to yourself? (2 sentences)

You are saying to yourself: "I'm jittery and alone. I couldn't do that."

4. But what?

But you can.

5. What have you forgotten?

You forget that you that you have just now tapped a source of power much greater than yourself.

6. What is required to duplicate what the authors accomplished?

To duplicate, with such backing, what we have accomplished is only a matter of willingness, patience and labor.

(P)

7. Who did they know?

We know of an A.A. member who was living in a large community.

8-a. How long had he lived there?

He had lived there but a few weeks

8-b. What did he find?

when he found that the place probably contained more alcoholics per square mile than any city in the country.

9. How long before the writing of this Book was it?

This was only a few days ago at this writing. (1939) inquired, what did your friend have on the ball?

10. Did the authorities care?

The authorities were much concerned.

***Comment: This man was Hank Parkhurst. The alcoholic who authored
“Chapter 10, TO EMPLOYERS”***

11. What did Hank do?

He got in touch with a prominent psychiatrist who had undertaken certain responsibilities for the mental health of the community.

12. What did the doctor prove to be?

The doctor proved to be able and exceedingly anxious to adopt any workable method of handling the situation.

13. Did he check Hank out?

So he inquired, what did our friend have on the ball?

(P)

14. Did Hank talk with the doctor?

Our friend proceeded to tell him.

15. How well was the doctor impressed?

And with such good effect that the doctor agreed to a test among his patients and certain other alcoholics from a clinic which he attends.

16. What arrangements were made?

Arrangements were also made with the chief psychiatrist of a large public hospital to select still others from the stream of misery which flows through that institution.

(P)

17. What will our fellow worker soon have?

So our fellow worker will soon have friends galore,

18-a. What will happen to some of them?

Some of them may sink and perhaps never get up,

18-b. But if our experience is any criterion, how many will make it?

but if our experience is a criterion, more than half of those approached will become fellows of Alcoholics Anonymous.

Rhetorical Question: Does it appear that we should try to learn how they

worked with a new man? If following the clear-cut directions in this Book produced these results, what could we do?

19-a. What will happen when a few men try this Program?

When a few men in this city have found themselves

19-b. And will have discovered what as the result of working with others?

and have discovered the joy of helping others to face life again,

19-c. There will be no stopping until what has happened?

there will be no stopping until everyone in that town has had his opportunity to recover - if he can and will.

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(P)

1. But what may you still say?

Still you may say: "But I will not have the benefit of contact with you who write this book."

2. Can we be sure?

We cannot be sure.

3-a. Who will determine that?

God will determine that,

3-b. So Who must you rely on?

so you must remember that your real reliance is always upon Him.

4. Who will show you how to have many friends?

He will show you how to create the fellowship you crave.

(P)

5. This Book is meant to be what?

Our book is meant to be suggestive only.

6. What do we realize?

We realize we know only a little.

7. What will God constantly do?

God will constantly disclose more to you and to us.

Comment: The following is the Twelfth Step Prayer.

8-a. When should you ask?

Ask Him in your morning meditation

8-b. How often should you ask for it?

what you can do each day

8-c. What should you ask for?

for the man who is still sick.

9. What is the promise?

The answers will come, if your own house is in order.

10. But you obviously cannot do what?

But obviously you cannot transmit something you haven't got.

11-a. So, what must we see to?

See to it that your relationship with Him is right,

11-b. What is the promise of this?

and great events will come to pass for you and countless others.

12. What is this for us?

This is the Great Fact for us.

(P)

13. We should abandon ourselves to Whom?

Abandon yourself to God as you understand God.

Rhetorical Question: Is this Steps Three, Six & Seven?

14. Admit our faults to whom?

Admit your faults to Him and to your fellows.

Rhetorical Question: Is this Steps Four and Five?

15. We are to clear away what?

Clear away the wreckage of your past..

Rhetorical Question: Is this Steps Eight and Nine?

16. We should then do what?

Give freely of what you find and join us.

Rhetorical Question: Is this Step Twelve?

17-a. How shall we be with you?

We shall be with you in the Fellowship of the Spirit,

17-b. Where will we meet?

and you will surely meet some of us as you trudge the Road of Happy Destiny.

“MAY GOD BLESS YOU AND KEEP YOU---UNTIL THEN!”

The Doctor's Nightmare

(Pages 171 through 181)

(Page 171)

First, read the introduction to Dr. Bob's story. As we study his story, we will be looking for the "Me too," and "Yes, that is the way it was with me," but we will also be given a very strong lesson in "Our Primary Purpose" at the end of his story. It is a very powerful message!

*A co-founder of Alcoholics Anonymous.
The birth of our Society dates from his first day of permanent sobriety, June 10, 1935. To 1950, the year of his death, he carried the A.A. message to more than 5,000 alcoholic men and women, and to all these he gave his medical services without thought of charge. In this prodigy of service, he was well assisted by Sister Ignatia at St. Thomas Hospital in Akron, Ohio, one of the greatest friends our Fellowship will ever know.*

(P)

1. Where was Dr. Bob born?

I WAS BORN in a small New England village of about seven thousand souls.

2. In his youth, what was far above average?

The general moral standard was, as I recall it, far above the average.

3. Were beer and liquor readily available?

No beer or liquor was sold in the neighborhood, except at the State liquor agency where perhaps one might procure a pint if he could convince the agent that he really needed it.

4. Could anybody buy alcoholic beverages?

Without this proof the expectant purchaser would be forced to depart empty handed with none of what I later came to believe was the great panacea for all human ills.

5. How were the men who had booze imported looked upon?

Men who had liquor shipped in from Boston or New York by express were looked upon with great distrust and disfavor by most of the good townspeople.

6. What facilities were plentiful in his town?

The town was well supplied with churches and schools in which I pursued my early educational activities.

(P)

7. How did he describe his parents?

My father was a professional man of recognized ability and both my father and mother were most active in church affairs.

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1. What about his parent's I.Q.?

Both father and mother were considerably above the average in intelligence.

(P)

2-a. What did he consider to be an unfortunate situation?

Unfortunately for me, I was the only child,

2-b. What did he suspect it produced?

which perhaps engendered the selfishness which played such an important part in bringing on my alcoholism.

(P)

3. In his early years, what was he forced to do?

From childhood through high school I was more or less forced to go to church, Sunday School and evening service, Monday night Christian Endeavor and sometimes to Wednesday evening prayer meeting.

4. What effect did this have on him?

This had the effect of making me resolve that when I was free from parental domination, I would never again darken the doors of a church.

5. Was he a man of his word?

This resolution I kept steadfastly for the next forty years, except when circumstances made it seem unwise to absent myself.

(P)

6. What came after high school?

After high school came four years in one of the best colleges in the country where drinking seemed to be a major extra-curricular activity.

7. Was he in the minority?

Almost everyone seemed to do it.

8. How was his drinking?

I did it more and more, and had lots of fun without much grief, either physical or financial.

9. What was he able to do that was better than most?

I seemed to be able to snap back the next morning better than most of my fellow drinkers, who were cursed (or perhaps blessed) with a great deal of morning-after nausea.

10-a. What did he never have?

Never once in my life have I had a headache,

10-b. Therefore, he believed what?

which fact leads me to believe that I was an alcoholic almost from the start.

11-a. What was his life centered around?

My whole life seemed to be centered around doing what I wanted to do,

11-b. Without regard to what?

without regard for the rights, wishes, or privileges of anyone else; a state of mind which became more and more predominant as the years passed.

12. With what distinction did he graduate?

I was graduated "summa cum laude" in the eyes of the drinking fraternity, but not in the eyes of the Dean.

(P)

13. Where was he and what did he do for the next three years?

The next three years I spent in Boston, Chicago, and Montreal in the employ of a large manufacturing concern, selling railway supplies, gas engines of all sorts, and many other items of heavy hardware.

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1. What else did he do during these years?

During these years, I drank as much as my purse permitted, still without paying too great a penalty, although I was beginning to have morning jitters at times.

2. How many days work did he lose during those three years due to drinking?

I lost only a half day's work during these three years.

(P)

3. What was the next thing he did?

My next move was to take up the study of medicine, entering one of the largest universities in the country.

4. Besides studying medicine, what else did he do?

There I took up the business of drinking with much greater earnestness than I had previously shown.

5-a. To what was he elected?

On account of my enormous capacity for beer, I was elected to membership in one of the drinking societies,

5-b. Did he do well in that social group?

and soon became one of the leading spirits.

6. What did he experience on many mornings?

Many mornings I have gone to classes, and even though fully prepared, would turn and walk back to the fraternity house because of my jitters, not daring to enter the classroom for fear of making a scene should I be called on for recitation.

Rhetorical Question: Have you experienced this on many mornings?

(P)

7-a. How did his sophomore year go?

This went from bad to worse until Sophomore spring when, after a prolonged period of drinking, I made up my mind that I could not complete my course,

7-b. Since he found himself in trouble, what did he do?

so I packed my grip and went South to spend a month on a large farm owned by a friend of mine.

Rhetorical Question: Have you ever moved in hopes that things would get better?

8-a. After he dried out, what did he think?

When I got the fog out of my brain, I decided that quitting school was very foolish

8-b. What did he do?

and that I had better return and continue my work.

9. Did he have trouble getting back into school?

When I reached school, I discovered the faculty had other ideas on the subject.

10. What was he able to do?

After much argument they allowed me to return and take my exams, all of which I passed creditably.

11. Was the faculty excited to have him back?

But they were much disgusted and told me they would attempt to struggle along without my presence.

12. What was he forced to do?

After many painful discussions, they finally gave me my credits and I migrated to another of the leading universities of the country and entered as a Junior that fall.

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(P)

1-a. Had his drinking progressed?

There my drinking became so much worse that the boys in the fraternity house where I lived felt forced to send for my father,

1-b. Who went to a lot of trouble to try to help him?

who made a long journey in the vain endeavor to get me straightened around.

2. How successful were his father's efforts?

This had little effect however for I kept on drinking and used a great deal more hard liquor than in former years.

(P)

3. With final exams coming up, what did he do?

Coming up to final exams I went on a particularly strenuous spree.

4. What problem did he experience as the result of his spree?

When I went in to write the examinations, my hand trembled so I could not hold a pencil.

Rhetorical Question: Have you ever trembled as severely? How about

when you thought you might get caught? How about when you lost an entire night of sleep?

5. What did he turn in for his tests?

I passed in at least three absolutely blank books.

6-a. As the result, what was he forced to do?

I was, of course, soon on the carpet and the upshot was that I had to go back for two more quarters

6-b. What requirement was placed on him?

and remain absolutely dry, if I wished to graduate.

7. Was he successful?

This I did, and proved myself satisfactory to the faculty, both in deportment and scholastically.

(P)

8. As the result of staying dry and giving school his best shot, what did he receive?

I conducted myself so creditably that I was able to secure a much coveted internship in a western city, where I spent two years.

9. How did those two years go? (2 sentences)

During these two years I was kept so busy that I hardly left the hospital at all. Consequently, I could not get into any trouble.

(P)

10. At the end of the two years, what did Dr. Bob do?

When those two years were up, I opened an office downtown.

11. What was it he had at that time?

I had some money, all the time in the world, and considerable stomach trouble.

12-a. What did he soon discover?

I soon discovered that a couple of drinks would alleviate my gastric distress, at least for a few hours at a time,

12-b. So, what happened then?

so it was not at all difficult for me to return to my former excessive indulgence.

(P)

13-a. Was he still enjoying his drinking?

By this time I was beginning to pay very dearly physically and, in hope of relief,

13-b. Seeking relief, what did he do?

voluntarily incarcerated myself at least a dozen times in one of the local sanitariums.

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1. Why did Dr. Bob say that?

I was between Scylla and Charybdis now, because if I did not drink my stomach tortured me, and if I did, my nerves did the same thing.

2-a. At the end of three years, what happened?

After three years of this, I wound up in the local hospital where they attempted to help me,

2-b. What did he persuade his friends to do?

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but I would get my friends to smuggle me a quart,

2-c. Or he resorted to what?

or I would steal the alcohol about the building, so that I got rapidly worse.

Rhetorical Question: Did you ever steal to act out?

(P)

3-a. At this point, what did his father do?

Finally my father had to send a doctor out from my home town who managed to get me back there in some way,

3-b. How long was he confined?

and I was in bed about two months before I could venture out of the house.

4. At the end of two months, what did he do?

I stayed about town a couple of months more and then returned to resume my practice.

5. This episode scared him sufficiently to cause him to do what?

I think I must have been thoroughly scared by what had happened, or by the doctor, or probably both, so that I did not touch a drink again until the country went dry.

(P)

6. What Constitutional Amendment gave him a sense of security?

With the passing of the Eighteenth Amendment I felt quite safe.

Historical Note: This Amendment, Prohibition, went into effect in 1920 and ended in 1933.

7. Why did he believe that?

I knew everyone would buy a few bottles, or cases, of liquor as their exchequers permitted, and that it would soon be gone.

8. Consequently, it would make no great difference even if he what?

Therefore it would make no great difference, even if I should do some drinking.

9. Of what two things was he not aware?

At that time I was not aware of the almost unlimited supply the government made it possible for us doctors to obtain, neither had I any knowledge of the bootlegger who soon appeared on the horizon.

10-a. So how did he start drinking?

I drank with moderation at first,

10-b. What happened in a short time?

but it took me only a relatively short time to drift back into the old habits which had wound up so disastrously before.

(P)

11. Over the next two years what happened?

During the next few years, I developed two distinct phobias.

12. What were they?

One was the fear of not sleeping, and the other was the fear of running out of liquor.

13-a. Since he was not blessed with an abundance of money, what was he forced to do?

Not being a man of means, I knew that if I did not stay sober enough to earn money,

13-b. The result of this would be what?

I would run out of liquor.

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1. Most of the time, how did Dr. Bob handle his need?

Most of the time, therefore, I did not take the morning drink which I craved so badly, but instead would fill up on large doses of sedatives to quiet the jitters, which distressed me terribly.

2. But occasionally he would do what?

Occasionally, I would yield to the morning craving, but if I did, it would be only a few hours before I would be quite unfit for work.

3-a. This was not good because it lessened his chances to do what?

This would lessen my chances of smuggling some home that evening,

3-b. Which in turn would mean what?

which in turn would mean a night of futile tossing around in bed followed by a morning of unbearable jitters.

4-a. Over the next fifteen years, what did he not do?

During the subsequent fifteen years I had sense enough never to go to the hospital if I had been drinking,

4-b. And seldom did what?

and very seldom did I receive patients.

5-a. Where would he hide during the day?

I would sometimes hide out in one of the clubs of which I was a member,

5-b. On occasions, he would do what?

and had the habit at times of registering at a hotel under a fictitious name.

Rhetorical Question: Have you ever done any of these things?

6. What usually happened?

But my friends usually found me and I would go home if they promised that I should not be scolded.

(P)

7. What would he do when his wife, Anne, would plan to be away?

If my wife was planning to go out in the afternoon, I would get a large supply of liquor and smuggle it home and hide it in the coal bin, the clothes chute, over door jambs, over beams in the cellar and in cracks in the cellar tile.

8. What else did he make use of?

I also made use of old trunks and chests, the old can container, and even the ash container.

9-a. What did he never use?

The water tank on the toilet I never used,

9-b. Why?

because that looked too easy.

10. Why was he lucky there?

I found out later that my wife inspected it frequently.

11. What else did he hide small bottles in?

I used to put eight or twelve ounce bottles of alcohol in a fur lined glove and toss it onto the back airing porch when winter days got dark enough.

12. What would his bootlegger do for him?

My bootlegger had hidden alcohol at the back steps where I could get it at my convenience.

13. Sometimes he would mess up and bring it home how?

Sometimes I would bring it in my pockets, but they were inspected, and that became too risky.

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1. What else did he used to do?

I used also to put it up in four ounce bottles and stick several in my stocking tops.

2. When did that great idea quit working?

This worked nicely until my wife and I went to see Wallace Beery in "Tugboat Annie," after which the pant-leg and stocking racket were out!

Rhetorical Question: Have you ever found it desirable to hide your stash in ingenious places?

(P)

3. What will we not learn of?

I will not take space to relate all my hospital or sanitarium experiences.

(P)

4. By this time, who abandoned them?

During all this time we became more or less ostracized by our friends.

5-a. Why were invitations not being extended to the Smith family?

We could not be invited out because I would surely get tight

5-b. What did Anne dare not do?

and my wife dared not invite people in for the same reason.

6-a. His fear of sleeplessness demanded what of him?

My phobia for sleeplessness demanded that I get drunk every night,

6-b. But to be sure that he had what he needed, what did he find he had to do?

but in order to get more liquor for the next night, I had to stay sober during the day, at least up to four o'clock.

7. How long did this routine continue?

This routine went on with few interruptions for seventeen years.

8. What was his nightmare?

It was really a horrible nightmare, this earning money, getting liquor, smuggling it home, getting drunk, morning jitters, taking large doses of sedatives to make it possible for me to earn more money, and so on ad-nauseam.

9-a. What promise did he make?

I used to promise my wife, my friends, and my children that I would drink no more

Rhetorical Question: What promise have you made?

9-b. How successful was he with his promises?

— promises which seldom kept me sober even through the day, though I was very sincere when I made them.

Rhetorical Question: How well did you do with yours?

(P)

10. For the experimentally inclined, what experiment does he refer to?

For the benefit of those experimentally inclined, I should mention the so-called beer experiment.

11. What made him feel safe?

When beer first came back, I thought that I was safe.

12. What could he do with that stuff?

I could drink all I wanted of that.

13. Why did he say it was harmless?

It was harmless; nobody ever got drunk on beer.

14. Who said he could fill the place with beer?

So I filled the cellar full, with the permission of my good wife.

15. Before long, what was he doing?

It was not long before I was drinking at least a case and a half a day.

16. What did this do for him?

I put on thirty pounds of weight in about two months, looked like a pig, and was uncomfortable from shortness of breath.

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1-a. Then what occurred to him?

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It then occurred to me that after one was all smelled up with beer nobody could tell what had been drunk,

1-b. So what did he begin to do then?

so I began to fortify my beer with straight alcohol.

2. What were the results?

Of course, the result was very bad, and that ended the beer experiment.

(P)

3. About the same time, he joined up with what kind of people?

About the time of the beer experiment I was thrown in with a crowd of people who attracted me because of their seeming poise, health, and happiness.

Historical Note: Here Dr. Bob is referring to the Akron Oxford Group.

4. What were they able to do that Dr. Bob couldn't do?

They spoke with great freedom from embarrassment, which I could never do, and they seemed very much at ease on all occasions and appeared very healthy.

5. More important, they seemed to be what?

More than these attributes, they seemed to be happy.

6. How did Dr. Bob describe himself at this time?

I was self conscious and ill at ease most of the time, my health was at the breaking point, and I was thoroughly miserable.

7. What did he sense?

I sensed they had something I did not have, from which I might readily profit.

8-a. What kind of thing was it they had?

I learned that it was something of a spiritual nature,

8-b. How did that strike him?

which did not appeal to me very much,

8-c. But how did he feel about it?

but I thought it could do no harm.

9-a. How long had he been trying the Oxford Program?

I gave the matter much time and study for the next two and a half years,

9-b. What were the results?

but still got tight every night nevertheless.

10. What else did he do?

I read everything I could find, and talked to everyone who I thought knew anything about it.

(P)

11-a. What did Anne do?

My wife became deeply interested

11-b. How did that affect him?

and it was her interest that sustained mine,

11-c. What was he unable to sense?

though I at no time sensed that it might be an answer to my liquor problem.

12. What was Anne able to do that Dr. Bob could not understand?

How my wife kept her faith and courage during all those years, I'll never know, but she did.

13. Had Anne not kept her faith, what did Dr. Bob know would have happened to him?

If she had not, I know I would have been dead a long time ago.

14. What gift have alcoholics been given?

For some reason, we alcoholics seem to have the gift of picking out the world's finest women.

15. What can we never explain?

Why they should be subjected to the tortures we inflict upon them, I cannot explain.

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(P)

1. After two and one half years with the Oxford Group, what happened one Saturday afternoon?

About this time a lady called up my wife one Saturday afternoon, saying she wanted me to come over that evening to meet a friend of hers who might help me.

Historical Note: The lady making the call was Henrietta Seiberling, a close friend and a member of the Oxford Group.

2-a. It was May 11, 1935 the day before what day of celebration?

It was the day before Mother's Day and I had come home plastered,

2-b. What had Dr. Bob brought home to commemorate that day?

carrying a big potted plant which I set down on the table

2-c. What condition was he in and what did he do about it?

and forthwith went upstairs and passed out..

3. What happened the next day?

The next day she called again.

4-a. Wishing to be polite, what did he agree to do?

Wishing to be polite, though I felt very badly, I said, "Let's make the call,"

4-b. For how long was he willing to do it?

and extracted from my wife a promise that we would not stay over fifteen minutes.

(P)

5-a. When did he and Anne arrive at the Gate House of the Seiberling Estate?

We entered her house at exactly five o'clock

5-b. How long did the fifteen minutes last?

and it was eleven fifteen when we left.

6-a. What did he later have with Bill?

I had a couple of shorter talks with this man afterward,

6-b. What happened as an apparent result of their talks?

and stopped drinking abruptly.

7-a. How long did it last?

This dry spell lasted about three weeks;

7-b. Where did Dr. Bob go?

then I went to Atlantic City to attend several days' meeting of a national society of which I was a member.

8-a. What did he relieve the train of?

I drank all the scotch they had on the train

8-b. Then he purchased what?

and bought several quarts on my way to the hotel.

9. What day was that?

This was on Sunday.

10-a. What did he do that night?

I got tight that night,

10-b. What did he do on Monday?

stayed sober Monday till after the dinner

10-c. And then he proceeded to do what?

and then proceeded to get tight again.

11. Where did he do his drinking?

I drank all I dared in the bar, and then went to my room to finish the job.

12. How did Tuesday go?

Tuesday I started in the morning, getting well organized by noon.

13. To avoid embarrassment, what did he do?

I did not want to disgrace myself so I then checked out.

14. Where did he head for and what did he get on the way?

I bought some more liquor on the way to the depot.

15. What did he have to wait for?

I had to wait some time for the train.

16-a. What did he experience at that point?

I remember nothing from then on

16-b. Where did he come to?

until I woke up at a friend's house, in a town near home.

17-a. What did they do?

These good people notified my wife,

17-b. What did Anne do?

who sent my newly made friend over to get me.

18-a. What did Bill do with Dr. Bob?

He came and got me home and to bed,

18-b. What did Bill give Dr. Bob that night?

gave me a few drinks that night,

18-c. What did he give him the next morning?

and one bottle of beer the next morning.

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(P)

1. What day was that?

That was June 10, 1935, and that was my last drink.

Historical Note: June 10, 1935 is considered the birth date of Alcoholics Anonymous.

2. How long had Dr. Bob been sober when he wrote his story?

As I write nearly four years have passed.

(P)

3. What question would naturally come to the mind of most people?

The question which might naturally come into your mind would be: "What did the man do or say that was different from what others had done or said?"

4. What must be remembered?

It must be remembered that I had read a great deal and talked to everyone who knew, or thought they knew anything about the subject of alcoholism.

5-a. What had Bill experienced that made the difference for Dr. Bob?

But this was a man who had experienced many years of frightful drinking,

5-b. What had each of these two men tried that worked for Bill but did not work for Dr. Bob?

who had most all the drunkard's experiences known to man, but who had been cured by the very means I had been trying to employ, that is to say the spiritual approach.

6. What information did Bill have that Dr. Bob did not have?

He gave me information about the subject of alcoholism which was undoubtedly helpful.

7-a. What was the single most important thing that helped Dr. Bob?

Of far more importance was the fact that he was the first living human with whom I had ever talked, who knew what he was talking about in regard to alcoholism from actual experience.

8. In other words, Bill did what?

In other words, he talked my language.

9 What did Bill know?

He knew all the answers, and certainly not because he had picked them up in his reading.

(P)

10. What was a most wonderful blessing?

It is a most wonderful blessing to be relieved of the terrible curse with which I was afflicted.

11. What three things did he say he had regained?

My health is good and I have regained my self-respect and the respect of my colleagues.

12. What other two things were good?

My home life is ideal and my business is as good as can be expected in these uncertain times.

(P)

13. What did Dr. Bob say he did with great deal of his time?

I spend a great deal of time passing on what I learned to others who want and need it badly.

14. Does he tell us why?

I do it for four reasons:

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Comment: Let's examine the reasons he gives for all the time he spent in trying to help other alcoholics.

1. Reason one?

Sense of duty.

2. Reason two?

It is a pleasure.

3. Reason three?

Because in so doing I am paying my debt to the man who took time to pass it on to me.

4. Reason four?

Because every time I do it I take out a little more insurance for myself against a possible slip.

(P)

5-a. What did Dr. Bob experience in early sobriety?

Unlike most of our crowd, I did not get over my craving for liquor much

5-b. How long did this last?

during the first two and one-half years of abstinence.

6. Was it an occasional thing?

It was almost always with me.

7. But at no time was he what?

But at no time have I been anywhere near yielding.

8-a. What used to upset him?

I used to get terribly upset when I saw my friends drink and knew I could not,

8-b. What thinking did he develop to combat this?

but I schooled myself to believe that though I once had the same privilege, I had abused it so frightfully that it was withdrawn

9-a. It didn't behoove him to what?

So it doesn't behoove me to squawk about it for,

9-b. Why was that?

after all, nobody ever had to throw me down and pour liquor down my throat.

(P)

10-a. What kind of folks did he mention?

If you think you are an atheist, an agnostic, a skeptic,

10-b. That would keep them from what?

or have any other form of intellectual pride which keeps you from accepting what is in

this book,

10-c. What were his feelings for those folks?

I feel sorry for you.

11. What if you think you can handle your drinking on you own?

If you still think you are strong enough to beat the game alone, that is your affair.

12-a. But if you really and truly want to do what?

But if you really and truly want to quit drinking liquor for good and all,

12-b. And sincerely feel you need what?

and sincerely feel that you must have some help,

12-c. What do we know?

we know that we have an answer for you.

13-a. Is it a reliable way?

It never fails,

13-b. If you will do what?

if you go about it with one half the zeal you have been in the habit of showing when you were getting another drink.

“Your Heavenly Father will never let you down!!!”

The Twelve Traditions

(Pages 563 through 568)

With the publication of the Big Book in April, 1939, followed by Jack Alexander's article in the *Saturday Evening Post* in March, 1941, which gave Alcoholics Anonymous a most enthusiastic endorsement, A.A. became a national institution. A new era had descended on the world. Hopeless alcoholics had, for the second time in the history of mankind, been given an opportunity to escape death or permanent insanity from the fatal malady -- alcoholism.

Very early on, Bill W. became aware of the need of some guidelines for conduct within the Fellowship. He had been made aware of the Washington Temperance Movement (Washingtonians) which had existed for a brief period a century earlier. A small band of men, each of whom had a serious drinking problem, pledged to stop drinking. They did so by fellowship and telling their stories at meetings held for such a purpose. Their success was phenomenal. Within 3 - 4 years, they had grown to more than 100,000 members. With their success came the notion that, if they could help alcoholics stay sober, they ought to be able to help anyone with any type of problem. They also had an idea that if they could get the endorsement of the leading citizens of their communities, they would further accelerate their growth. Their departure from their singleness of purpose led to their downfall. In as short a time as they had gained success, they had vanished. So much so that when Bill W. began analyzing the problems and difficulties of the Fellowship of Alcoholics Anonymous, he had never heard of the Washingtonians. Their history was brought to Bill's attention and became the basis for the work he had ahead of him. Two things became very obvious to Bill as he studied the history of the Washingtonians:

1. They had no defined program of action to achieve sobriety.
2. They had no code of conduct for the Fellowship.

With the publication of the Big Book, the Fellowship of Alcoholics Anonymous had the well-defined Program of Action -- The life-giving Twelve Steps of Alcoholics Anonymous. The need for the code of conduct was becoming more and more obvious with each passing day.

Through the correspondence Bill received, telephone conversations and traveling around the country visiting as many groups as was possible, Bill was able to make some very profound observations. He was able to observe how successful groups functioned. He was also able to clearly see what other groups were doing that led to their demise. He started to codify his observations and began his campaign to develop "an Alcoholics Anonymous Tradition of Relations --- Twelve Points to Assure Our Future." Bill used every method available to him to sell the Fellowship on the need of what he came to know would be vital to our growth and success. One of the principal means was through the "*Grapevine*." Beginning in 1945, Bill began writing articles explaining the need for these guidelines. Many of these articles are reprinted in a Grapevine publication, "THE LANGUAGE OF THE HEART."

For the next five years, Bill devoted most of his time to trying to convince the Fellowship of the need for the "Twelve Traditions Of Alcoholics Anonymous." The idea of a national conference to discuss and adopt these principles of group conduct by an informed Group Conscience bore fruit in Cleveland, Ohio, in July, 1950. Each Tradition was presented to the Fellowship by an A.A. member. Each was voted on and adopted unanimously. They were born from the failure of many groups and the needless deaths of many chronic alcoholics. Or as Bill put it, "These lifesaving Traditions were hammered out on the anvils of experience." Most unfortunately, the lack of adherence to these precious principles is the reason for the demise of so many groups and the needless deaths of many hopeless, helpless alcoholics today.

To gain a better understanding of the full intent and the spiritual content of the

lifesaving Twelve Traditions of Alcoholics Anonymous, we will study the Long Form as they were originally presented to the Fellowship.

Third Ed. (Page 563) – Fourth Ed. (Page 561)

THE A.A. TRADITION

1. What does the Program of Alcoholics Anonymous mean to members of the Fellowship of Alcoholics Anonymous?

To those now in its fold, Alcoholics Anonymous has made the difference between misery and sobriety, and often the difference between life and death.

2. A.A. can, of course, mean what to whom?

A.A. can, of course, mean just as much to uncounted alcoholics, not yet reached.

(P)

3. Therefore, no society of men and women ever had a more urgent **need** for what?

Therefore, no society of men and women ever had a more urgent need for continuous effectiveness and permanent unity.

4-a. What do we recovered alcoholics see we must do?

We alcoholics see that we must work together and hang together

4-b. Why is that so?

else most of us will finally die alone.

(P)

5-a. The “12 Traditions” of Alcoholics Anonymous are what?

The “12 Traditions” of Alcoholics Anonymous are, we A.A.’s believe the best answers that our experience has yet given to those ever urgent questions,

5-b. What are those two urgent questions?

“How can A.A. best function?” and “How can A.A. best stay whole and so survive?”

(P)

6. What will we find on the next page?

On the next page, A.A.’s “12 Traditions are seen in their “short form,” the form in general use today.

7. What is the “short form” considered to be?

This is a condensed version of the original “long form” A.A. Traditions as first printed in 1946.

8. Why is the “long form” reproduced in this Book?

Because the “long form” is more explicit and of possible historic value, it is also reproduced.

Comment: We will skip Third (Page 564) – Fourth (Page 562) containing the “Short Form” of the Traditions.

Third (Page 565) – Fourth (Page 563)

1. What is the source of the wisdom of our Traditions?

Our A.A. experience has taught us that:

TRADITION ONE:

2. What is each member of Alcoholics Anonymous?

Each member of Alcoholics Anonymous is but a small part of a great whole.

3. What must A.A. continue to do?

A.A. must continue to live or most of us will surely die.

4. What must come first?

Hence our common welfare comes first.

5. What follows?

But individual welfare follows close afterward.

TRADITION TWO:

1-a. For each group there is only one what?

For our group purpose there is but one ultimate authority

1-b. That ultimate authority is Who?

a loving God

1-c. How may He express Himself?

as He may express Himself in our (informed) group conscience.

Note: The word “informed” is added to remind members that decisions which might influence the effectiveness of the group, should be based on prayerful thought and consideration. And Bill felt it necessary to add the following to remind those who serve their Group that they are servants, not directors. Our leaders are but trusted servants; they do not govern.

TRADITION THREE:

1. Who should our membership include?

Our membership ought to include all who suffer from alcoholism.

Note: the “Short Form” opens the door wider for membership than does this “Long Form.” Here it says “alcoholics”. The “Short Form” states “a desire

to stop drinking.” It does not say, “and anything” nor does it say “or anything”. It simply says, “stop drinking”.

2. Who may we refuse membership?

Hence we may refuse none who wish to recover.

3. What ought we not depend on?

Nor ought A.A. membership ever depend upon money or conformity.

4-a. How many members are required before there can be an A.A. group?

Any two or three alcoholics gathered together for sobriety may call themselves an A.A. group

Note: One of God’s Promises is, “Any time two or more are gathered together in My name, there I will be also”.

4-b. Provided they do not do what?

provided that, as a group, they have no other affiliation.

TRADITION FOUR:

1. Who is each group responsible to so far as its business and practices are concerned?

With respect to its own affairs, each A.A. group should be responsible to no other authority than its own (informed) [group] conscience.

2. If other groups might be affected, what should be done?

But when its plans concern the welfare of neighboring groups, those groups ought to be consulted.

3-a. No group nor any A.A. service entity should ever do what?

And no group, regional committee, or individual should ever take any action that might greatly affect A.A. as a whole

3-b. Without first doing what?

without conferring with the trustees of the General Service Board.

4. What is paramount in Sex Addicts Anonymous?

On such issues our common welfare is paramount.

TRADITION FIVE:

1-a. What should each group be?

Each Alcoholics Anonymous group ought to be a spiritual entity

1-b. How many purposes does the group serve?

having but one primary purpose -

1-c. What is that purpose?

that of carrying its message to the alcoholic who still suffers.

Comment: Tradition Three states the only requirement for membership in our Fellowship -- a desire to stop acting out. There are two types of users of selfish sex who may have that desire: the SAA equivalent to the "hard drinker" and the "real" sex addict. For the difference between the two, read pages 20 & 21 in this Basic Text. Since the "hard drinker" has the ability to stop or moderate by his own will power or by a human power, he is not faced with the desperate need of the "real" sex addict. The group's focus should, therefore, be to meet the needs of the "real" sex addict in developing a relationship with God, as they understand Him, through the study and application of the Twelve Steps of Sex Addicts Anonymous.

TRADITION SIX:

1. What will divert us from our primary spiritual aim?

Problems of money, property, and authority may easily divert us from our primary spiritual aim.

2-a. What do we think should be done with property of considerable value?

We think, therefore, that any considerable property of genuine use to A.A. should be separately incorporated and managed

Third (Page 566) – Fourth (Page 564)

2-b. What is being divided by doing so?

thus dividing the material from the spiritual.

3. What should an S.A.A. group never do?

An A.A. group, as such, should never go into business.

4-a. What would be secondary aids?

Secondary aids to A.A., such as clubs or hospitals which require much property or administration

4-b. How should secondary aids be organized?

ought to be incorporated and so set apart

4-c. What distinct advantage does this offer?

if necessary, they can be freely discarded by the groups.

5. What should such facilities not do?

Hence such facilities ought not to use the A.A. name.

6. Who should manage such facilities?

Their management should be the sole responsibility of those people who financially support them.

7. Who will make a good manager for an S.A.A. club?

For clubs, A.A. managers are preferred.

8. What about various health facilities?

But hospitals, as well as other places of recuperation, ought to be well outside A.A and medically supervised.

9-a. While an S.A.A. group may do what?

While an A.A. group may cooperate with anyone,

9-b. Such cooperation ought never go so far as what?

such cooperation ought never go so far as affiliation or endorsement, actual or implied.

10. Who can an S.A.A. group bind itself to?

An A.A. group can bind itself to no one.

TRADITION SEVEN:

1-a. Who should fully support an S.A.A. group?

The A.A. groups themselves ought to be fully supported

1-b. By what kinds of contributions?

by the voluntary contributions of their own members.

2-a. Do we think this should take a long time?

We think that each group should soon achieve this ideal;

2-b. How about asking the general public for contributions?

that any public solicitation of funds using the name of Alcoholics Anonymous is highly dangerous, whether by groups, clubs, hospitals, or other outside agencies;

2-c. How about large gifts?

that the acceptance of large gifts from any source or

2-d. How about obligatory contributions?

contributions carrying any obligation whatever, is unwise.

3. What about keeping funds in excess of the prudent reserve?

Then too, we view with much concern those A.A. treasuries which continue, beyond prudent reserves, to accumulate funds for no stated A.A. purpose.

Comment: An informed Group conscience determines what the prudent reserve should be.

4. Of what has experience forewarned us?

Experience has often warned us that nothing can so surely destroy our spiritual heritage as futile disputes over property, money and authority.

TRADITION EIGHT:

1. How should Sex Addicts Anonymous forever remain?

Alcoholics Anonymous should remain forever non-professional.

2. How do we define professionalism?

We define professionalism as the occupation of counseling alcoholics for fees or hire.

3. Where may we employ sex addicts?

But we may employ alcoholics where they are going to perform those services for which we might otherwise have to engage nonalcoholics.

4. How should such services be compensated?

Such special services may be well recompensed.

Third (Page 567) – Fourth (Page 565)

5. What is never to be paid for?

But our usual A.A. “12 Step” work is never to be paid for.

TRADITION NINE:

1. What is it S.A.A. needs very little of?

Each A.A. group needs the least possible organization.

2. What kind of leadership is best?

Rotating leadership is best.

3-a. A small group may elect a what?

The small group may elect its secretary.

3-b. A large group may need what?

the large group its rotating committee

3-c. Large cities may find it desirable to have what?

and the groups of large metropolitan area their central or intergroup committee

3-d. What would be required for the central committee?

which often employs a full time secretary.

4. The trustees of the International Service Organization are what?

The Trustees of the General Service Board are, in effect, our A.A. General Service Committee.

5-a. Of what are they custodians?

They are the custodians of our A.A. Traditions

5-b. What do they receive?

and the receivers of voluntary contributions

5-c. What do our contributions maintain?

by which we maintain our A.A. General Service Office at New York.

Comment: For us it is the office of the International Service Organization in Houston.

6-a. What have the groups authorized them to do?

They are authorized by the groups to handle our over-all public relations

6-b. They guarantee the integrity of what?

and they guarantee the integrity of our principle newspaper, the A.A. Grapevine.

7-a. All representatives are to be guided by what?

All such representatives are to be guided in the spirit of service

7-b. Our true leaders are what?

for true leaders in A.A. are but trusted servants of the whole

8-a. They derive no what?

They derive no real authority from their titles,

8-b. What do they not do?

they do not govern.

9. Universal respect is what?

Universal respect is the key to their usefulness.

TRADITION TEN:

1-a. What should no A.A. group or individual member do?

No A.A. group or member should ever, in such a way as to implicate A.A., express any opinion on outside controversial issues

1-b. This applies particularly to what?

particularly those of politics, alcohol reform, or sectarian religion.

2. Who does A.A. oppose?

The Alcoholics Anonymous groups oppose no one.

3. Aside from our Program of Recovery, our Traditions and our Concepts, on what may we express our views?

Concerning such matters they can express no views whatever.

TRADITION ELEVEN:

Comment: This Tradition deals with practical anonymity.

1. How should our relations with the general public be characterized?

Our relations with the General public should be characterized by personal anonymity.

2. What should A.A. avoid?

We think A.A. ought to avoid sensational advertising.

3. As A.A. members, how should our names and pictures be treated?

Our names and pictures as A.A. members ought not be broadcast, filmed, or publicly printed.

4. What principle should guide our public relations?

Our public relations should be guided by the principle of attraction rather than promotion.

5. What do we never need to do?

There is never need to praise ourselves.

6. If we don't, who will?

We feel it better to let our friends recommend us.

TRADITION TWELVE:

Comment: This Tradition deals with spiritual anonymity.

1. And, finally, members of Sex Addicts Anonymous believe what?

And finally, we of Alcoholics Anonymous believe that the principle of anonymity has an immense spiritual significance.

Third (Page 568) – Fourth (Page 566)

2-a. It reminds us to do what?

It reminds us that we are to place principles before personalities,

2-b. What are we to practice?

that we are actually to practice a genuine humility.

3-a. That what may never spoil us?

This to the end that our great blessings may never spoil us;

3-b. That we shall forever do what?

that we shall forever live in thankful contemplation of Him who presides over us all.

Comment: Many groups close their meetings by praying the “Lord’s Prayer.” These Traditions epitomize the beginning and the final phrases of this Prayer. We begin by praying, “Our Father.” Not “My Father” or “Your Father,” but just “Our Father” -- making us all totally equal in the Fellowship of Sex Addicts Anonymous.

“For Thine is the Kingdom, the Power and the Glory forever.” This accepts that this is His Kingdom and, as His children (since He is the King), each of us is a

Prince or a Princess with the heritage that goes with that privilege.

It is His Power, not ours, that has saved us from the final end for most sex addicts death or permanent insanity.

And it is His Glory. We give Him all the credit and take none for ourselves. We hope we may always be willing to be of maximum service to Him and the people about us.