

Sexual Recovery Anonymous

Sexual Recovery Anonymous (SRA) is a fellowship of men and women who share their experience, strength and hope with each other that they may solve their common problem and help others to recover.

The only requirement for membership is a desire to stop compulsive sexual behavior. There are no dues or fees for SRA membership; we are self-supporting through our own contributions. SRA is not allied with any sect, denomination, politics, organization, or institution; does not wish to engage in any controversy; neither endorses nor opposes any causes.

Our primary purpose is to stay sexually sober and help others achieve sobriety. Sobriety is the release from all compulsive and destructive sexual behaviors. We have found through our experience that sobriety includes freedom from masturbation and sex outside a mutually-committed relationship.

We believe that spirituality and self-love are antidotes to the addiction. We are walking towards a healthy sexuality.

Welcome

Our program offers a path of recovery from sex addiction. Like all addictions, sex addiction interferes with the life process, and can even be life-threatening. SRA offers a way to stop compulsive sexual behavior through practicing the Twelve Steps and Twelve Traditions. The list of statements in the section “Do I Belong in SRA?” will help you decide if you are addicted.

Why We Came To SRA

The disease of sex addiction was destroying our lives, our self-esteem, our relationships, our careers, our family life, our physical and spiritual health. Many of us feared sexually-transmitted disease, physical assault or suicide.

Sex had stopped being “fun.” It could no longer fill the emptiness inside ourselves. We dreamed of romance and found only a nightmare. We could not stand who we were becoming and the pain we were causing ourselves and others. We could not go on living the way we were.

Though our individual behaviors may have been different, our feelings were similar: despair, shame, hopelessness, and anguish, mixed in with intense excitement and forgetfulness. These feelings were always followed by still worse pain. We were starting to see the

truth—our problem was progressive, it always got worse.

The illusion that the next time would “fix” us, that we would feel better and could then control our behavior, was revealed for what it was—a false promise. We began to sense that we were spinning downwards, out of control, toward a life of loneliness, misery, jail, insanity, perhaps even death. In these moments of clarity, we were frightened.

We could not stop or control our behavior by ourselves. Our lives had become unmanageable. Finally, when the pain grew great enough, we were ready to try anything, and we came to Sexual Recovery Anonymous.

Why We Stayed

For the first time we found people with whom we could identify and share the pain of our problem. Others actually understood and felt the same way. We were accepted for who we were.

We stayed because of the promise of hope. Later we stayed because of hopes fulfilled. We stayed to preserve a way of life and the positive feelings that were better than anything we had previously known.

When we came to SRA, it was suggested that we stop our destructive sexual behaviors. For many of us the initial healing came from complete sexual abstinence for a period of time. Many of us had never done this, and the prospect was unimaginable and terrifying. The thought of sobriety seemed painful, impossible, or just plain boring. Some of us felt that we would die if we didn’t have sex.

Then we saw sober women and men in our meetings. They had the same problem, but they had been able to stop. They seemed happy, or at least happier than we felt. They were able to laugh at their troubles. Somehow, they had found something which we wanted. We stayed to learn.

Do I Belong In SRA?

The following are a series of statements from SRA members that describe their feelings and behaviors around the addiction.

Do these statements apply to you? Check “yes” or “no.” Be honest with yourself.

YES NO

- I think about sex or romantic relationships most of the time.
- I often feel shame, regret or remorse after sexual fantasy or behavior.
- I want to stop masturbating but I can’t.
- I have difficulty staying monogamous in a relationship.
- I break promises to myself to stop my unwanted sexual behavior.
- My sexual behavior isolates me from my friends, family, etc.
- My obsession with pornography interferes with my real relationships.
- I obsessively sexualize people on the street.
- I put myself at risk of sexually-transmitted diseases.
- I’ve been afraid of my “double life” and sexual secrets being discovered.
- I’ve spent a great deal of time or money on sex.
- I have felt compelled to seek new sexual or romantic highs.
- My sexual behavior has put me in dangerous situations.
- I have hurt myself or others as a result of my sexual behavior.
- I have engaged in any of the following: voyeurism; exhibitionism; anonymous sex; phone sex; trading for sex; paying or being paid for sex; abusive sex.
- I have been unable to say no to other people’s sexual advances.
- I have risked or lost my job because of my sexual behavior.
- I feel empty when not in a sexual or romantic relationship.
- I feel sex is my most important need.
- I am obsessed with romantic possibilities.
- I flirt even when I don’t mean to.
- I obsess about a specific person or act even though it may be painful.
- I confuse sex with love.
- My sexual behavior has made my life unmanageable.

Sex addiction is a self-diagnosed disease. The above statements are an aid to help you decide if you are addicted. If you have related to any of these statements, SRA may be a place where you can find help. You are not alone.

The Twelve Steps Of SRA

1. We admitted we were powerless over our sexual obsessions—that our lives had become unmanageable.
2. Came to believe that a Power greater than ourselves could restore us to sanity.
3. Made a decision to turn our will and our lives over to the care of God as we understood God.
4. Made a searching and fearless moral inventory of ourselves.
5. Admitted to God, to ourselves, and to another human being the exact nature of our wrongs.
6. Were entirely ready to have God remove all these defects of character.
7. Humbly asked God to remove our shortcomings.
8. Made a list of all persons we had harmed, and became willing to make amends to them all.
9. Made direct amends to such people wherever possible, except when to do so would injure them or others.
10. Continued to take personal inventory and when we were wrong promptly admitted it.
11. Sought through prayer and meditation to improve our conscious contact with God as we understood God, praying only for knowledge of God’s will for us and the power to carry that out.
12. Having had a spiritual awakening as the result of these steps, we tried to carry this message to those still suffering, and to practice these principles in all our affairs.

The Twelve Traditions Of SRA

1. Our common welfare should come first; personal recovery depends upon S.R.A. unity.
2. For our group purpose there is but one ultimate authority—a loving God as God may be expressed in our group conscience. Our leaders are but trusted servants; they do not govern.
3. The only requirement for S.R.A. membership is a desire to stop compulsive sexual behavior.
4. Each group should be autonomous except in matters affecting other groups or S.R.A. as a whole.

5. Each group has but one primary purpose—to carry its message to those still suffering.
6. An S.R.A. group ought never endorse, finance, or lend the S.R.A. name to any related facility or outside enterprise, lest problems of money, property, and prestige divert us from our primary purpose.
7. Every S.R.A. group ought to be fully self-supporting, declining outside contributions.
8. S.R.A. should remain forever non-professional, but our service centers may employ special workers.
9. S.R.A., as such, ought never be organized; but we may create service boards or committees directly responsible to those they serve.
10. S.R.A. has no opinion on outside issues; hence the S.R.A. name ought never be drawn into public controversy.
11. Our public relations policy is based on attraction rather than promotion; we need always maintain personal anonymity at the level of press, radio and films.
12. Anonymity is the spiritual foundation of all our traditions, ever reminding us to place principles before personalities.

We are grateful to the program of Alcoholics Anonymous for the permission to adapt the AA Twelve Steps, Twelve Traditions, and Preamble.

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The Twelve Steps of Alcoholics Anonymous

1. We admitted we were powerless over alcohol—that our lives had become unmanageable.
2. Came to believe that a Power greater than ourselves could restore us to sanity.
3. Made a decision to turn our will and lives over to the care of God as we understood Him.
4. Made a searching and fearless moral inventory of ourselves.
5. Admitted to God, to ourselves, and to another human being the exact nature of our wrongs.
6. Were entirely ready to have God remove all these defects of character.
7. Humbly asked Him to remove our shortcomings.

8. Made a list of all persons we had harmed, and became willing to make amends to them all.
9. Made direct amends to such people wherever possible, except when to do so would injure them or others.
10. Continued to take personal inventory and when we were wrong promptly admitted it.
11. Sought through prayer and meditation to improve our conscious contact with God as we understood Him, praying only for knowledge of His will for us and the power to carry that out.
12. Having had a spiritual awakening as the result of these steps we tried to carry this message to alcoholics, and to practice these principles in all our affairs.

The Twelve Traditions of Alcoholics Anonymous

1. Our common welfare should come first; personal recovery depends upon A.A. unity.
2. For our group purpose there is but one ultimate authority—a loving God as He may express Himself in our group conscience. Our leaders are but trusted servants; they do not govern.
3. The only requirement for A.A. membership is a desire to stop drinking.
4. Each group should be autonomous except in matters affecting other groups or A.A. as a whole.
5. Each group has but one primary purpose—to carry its message to the alcoholic who still suffers.
6. An A.A. group ought never endorse, finance, or lend the A.A. name to any related facility or outside enterprise, lest problems of money, property, and prestige divert us from our primary purpose.
7. Every A.A. group ought to be fully self-supporting, declining outside contributions.
8. Alcoholics Anonymous should remain forever non-professional, but our service centers may employ special workers.
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SEXUAL RECOVERY ANONYMOUS

SRA NEW YORK TRI-STATE INTERGROUP
P.O. BOX 73
NEW YORK, NY 10024

24 HOUR RECORDED INFORMATION
212-340-4650

GENERAL SERVICES
P.O. BOX 1296
REDONDO BEACH, CA 90278

www.sexualrecovery.org

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