

Comparison of Green Book Revisions

Detailed Change List and Summary

Compared files:

Baseline: Green Book 100 Pages.docx

Revised: FinalCopy_FullVersionGB_260526(1).docx

Method. The baseline and revised Word documents were compared as supplied. The report aligns the non-empty text paragraphs in document order, then identifies additions, deletions, replacements, and multi-paragraph restructures. One-to-one paragraph revisions are described at the word/phrase level unless the revision is extensive, in which case the full before-and-after text is shown. Formatting-only differences are not itemized line by line, but material document-structure and style changes are summarized separately.

Scope. The comparison produced 226 change-list entries. These entries affect 243 non-empty paragraphs in the baseline and 246 non-empty paragraphs in FinalCopy. Of the entries, 221 are one-to-one paragraph revisions, four are multi-paragraph restructures, and one is a wholly added paragraph. No complete baseline paragraph was deleted without replacement in the paragraph-level alignment.

1. List of All Changes

The entries are organized by the headings used in FinalCopy. For ordinary revisions, each bullet identifies the exact word or phrase added, removed, or replaced. For extensive rewrites and paragraph splits/merges, the full before-and-after passage is shown so that the change is not obscured by dozens of fragmentary bullets.

FOREWORD TO THE THIRD EDITION

Change 001 — paragraph 1

- Changed “The book you hold in your hands,” to “This book,”

Change 002 — paragraph 2

- Changed “it;” to “it,”
- Changed “groups;” to “groups,”
- Changed “program;” to “program,”
- Changed “behaviors;” to “behaviors,”
- Changed “Other” to “This book includes other”
- Changed “included are” to “such as”
- Changed ““tools”” to “recovery tools”
- Changed “members;” to “members,”
- Changed “SAA, which” to “SAA. The traditions”

Change 003 — paragraph 4

- Changed “Our” to “By our”
- Changed “recovery,” to “recovery”
- Changed “our” to “by”
- Added “we”

INTRODUCTION

Change 004 — paragraph 5

- Changed “program,” to “program”
- Changed “identity or orientation, whether they are gay, lesbian, straight, bisexual, or transgender.” to “identity.”

Change 005 — paragraph 6

- Changed “leads to” to “has given us”
- Removed “to”

OUR ADDICTION

Change 006 — paragraph 3

- Changed “and” to “often”
- Changed “addiction, which” to “addiction; it”

Change 007 — paragraph 4

- Changed “promiscuity;” to “indiscriminate sexual activity;”
- Changed “prostitution” to “paying for”
- Changed “use of prostitutes;” to “getting paid for sex;”
- Added “or virtual”
- Changed “molestation;” to “coercive or manipulative sex;”
- Added “combining sex and substances to get a higher high;”
- Added “engaging in”
- Changed “consequence.” to “negative consequences.”

Change 008 — paragraph 5

- Changed “time” to “time,”
- Changed “perfectly,” to “precisely,”
- Changed “sexual,” to “sexual”

Change 009 — paragraph 6

- Changed “hard” to “difficult”

Change 010 — paragraph 7

- Changed “sex” to “sex,”
- Changed “hard” to “difficult”
- Added “constantly”
- Changed “sex around the clock.” to “sex.”

Change 011 — paragraph 8

- Changed “we’d” to “we would”
- Changed “ways,” to “ways”

Change 012 — paragraph 9

- Changed “again,” to “again”

Change 013 — paragraph 15

- Added “intimacy”
- Changed “intimacy.” to “it.”
- Changed “unbearable” to “unbearable,”

Change 014 — paragraph 17

- Changed “we were arrested,” to “arrest, job”
- Changed “got a” to “career loss,”
- Changed “disease.” to “diseases, or unwanted pregnancy.”
- Changed “high,” to “high”

Change 015 — paragraph 18

- Removed “because we couldn’t concentrate,”
- Removed “to staying up late acting out, or”
- Changed “obsession.” to “obsession or being fatigued from losing sleep acting out.”

Change 016 — paragraph 19

- Changed “and” to “andnd”
- Changed “fantasies,” to “fantasies”

Change 017 — paragraph 20

- Removed “hide and”

Change 018 — paragraph 22

- Changed “it,” to “it”
- Changed “us,” to “us”

Change 019 — paragraph 23

- Changed “Usually” to “Usually,”

Change 020 — paragraph 25

- Changed “practice,” to “practices,”

Change 021 — paragraph 26

- Changed “cracked” to “cracked,”

Meetings

Change 022 — paragraph 2

- Changed “At meetings” to “There,”
- Changed “fear,” to “fear”
- Changed “They” to “Meetings”
- Changed “addicts, people” to “addicts—people”
- Changed “us,” to “us”
- Changed “gives” to “gave”

Change 023 — paragraph 5

- Changed “groups are “closed,” meaning that” to “meetings re”
- Added “for”
- Changed “behavior may attend.” to “behavior.”
- Changed ““open” meetings.” to “meetings open to visitors.”
- Changed “its achievement” to “it”
- Removed “that are”
- Changed “ours,” to “ours”
- Changed “belief,” to “belief”

Change 024 — paragraph 6

- Changed “It is suggested” to “We suggest”
- Changed “we” to “newcomers”
- Changed “priority in our lives.” to “priority.”

Change 025 — paragraph 7

- Changed “meetings” to “meetings,”
- Changed “are,” to “are”

Change 026 — paragraph 8

- Added “online meetings, telemeetings,”

Change 027 — paragraph 9

- Changed “groups” to “meetings”
- Changed “one or more” to “particular”
- Changed “solution,” to “solution”

Change 028 — paragraph 13

- Changed “groups” to “meetings”

Change 029 — paragraph 14

- Removed “our”
- Changed “is,” to “is for us,”
- Added “behaviors”
- Changed “these tasks” to “this process”
- Added “in sharing this path”
- Changed “others of like mind,” to “others,”
- Changed “Finally,” to “Most importantly,”
- Changed “behavior,” to “behavior”

Sponsorship

Change 030 — paragraph 1

- Changed “acts as a guide to” to “guides us in”

Change 031 — paragraph 2

- Changed “If” to “For example, if”
- Changed “can” to “could”
- Changed “got” to “made it”
- Changed “meeting or not.” to “meeting.”

Change 032 — paragraph 3

- Changed “us,” to “us”
- Changed “have” to “work with a”
- Changed “sponsors” to “sponsor”

- Removed “recommended that we do”
- Added “a good idea to”
- Changed “have and use one,” to “work with a sponsor,”

Change 033 — paragraph 4

- Changed “hard” to “difficult”
- Changed “relationship,” to “relationship”
- Changed “SAA,” to “SAA”

Change 034 — paragraph 5

- Changed ““sponsee” to” to “sponsee o”

Change 035 — paragraph 7

- Changed “Once” to “As”
- Changed “have worked” to “progress in”
- Changed “program ourselves, gained” to “program, gain”
- Changed “experienced” to “experience”
- Changed “members who ask us to do so.” to “members.”

Defining Abstinence

Change 036 — paragraphs 2–11 (restructured passage)

Before:

Most of us have no desire to stop being sexual altogether. It is not sex in and of itself that causes us problems, but the addiction to certain sexual behaviors. In SAA we will be better able to determine what behavior is addictive and what is healthy. However, the fellowship does not dictate to its members what is and isn't addictive sexual behavior. Instead we have found that it is necessary for each member to define his or her own abstinence.

We are individuals, and our addictive behaviors, while similar, are unique to each of us. What may be healthy for one member could be clearly addictive for another. SAA simply cannot predict every possible way of acting out and define them all for everyone. As a fellowship, we wouldn't want to deny that any particular behavior might be acting out for a member. Nor would we want to restrict behaviors that are healthy for some of us. Since different addicts suffer from different behaviors, and since our sexuality is experienced in so many different ways, it is necessary that SAA members define for themselves, with the help of their sponsors or others in recovery, which of their sexual behaviors they consider to be “acting out.”

This can be a difficult challenge. If we are too lenient with ourselves, we might not get sober. If we are too strict, we might restrict ourselves from healthy behaviors that we have no need to give up, and an inability to meet our high standards could set us up for relapse. We need the help of other recovering sex addicts, and the reliance on a Power greater than ourselves, to find the right balance between these two extremes.

We carefully consider which sexual behaviors we feel powerless to stop, and which sexual acts lead to feelings of demoralization or other negative consequences. These are the addictive behaviors from which we seek to abstain. We also consider which sexual behaviors are acceptable to us, or even experienced with a sense of gratitude and enjoyment. Our program acknowledges each individual's dignity and right to choose his or her own concept of healthy sexuality.

We have learned that our ideas of what is healthy and what is addictive evolve with experience. In time, we are able to define our individual abstinence with honesty, fairness, and gentleness. This process is a valuable exercise in our recovery. It requires us to carefully examine all of our sexual behaviors, decide which ones are healthy or addictive, and note those cases where we're not sure. It is a way of taking stock of our sexuality that teaches us a lot about ourselves and our behavior.

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

To help us define our sexual sobriety, many of us use a tool developed within SAA called The Three Circles. This is only a tool and not a requirement. Not every recovering sex addict uses this method. But many members have found that this tool helps establish a foundation for recovery.

We draw three concentric circles, consisting of an inner, middle, and outer circle. With the help of our sponsor or others in recovery, we write down various behaviors in each of the three circles. In the inner circle we put the sexual behaviors we want to abstain from,

the ones we consider “acting out.” These are the behaviors that we identify, with our sponsor’s guidance, as addictive, harmful, or unacceptable for us. In the middle circle we put behaviors that may lead to acting out, or that we are not sure about. In the outer circle we put healthy behaviors that enhance our life and our recovery.

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

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

Some of us put certain behaviors in the inner circle simply because they lead to an addictive pattern that can cause us trouble. For example, we may put using pornography in our inner circle, or cruising (driving around or otherwise looking for sexual possibilities), if we experience

After:

Most of us have no desire to stop being sexual altogether. It is not sex in and of itself that causes us problems, but the addiction to certain sexual behaviors. In SAA we will be better able to determine what behavior is addictive and what is healthy. However, the fellowship does not dictate to its members what is and isn’t addictive sexual behavior. Instead, we have found that it is necessary for each member to define his or her own abstinence.

We are individuals, and our addictive behaviors, while similar, are unique to each of us. What may be healthy for one member could be clearly addictive for another. SAA simply cannot predict every possible way of acting out and define them all for everyone. As a fellowship, we wouldn’t want to deny that any particular behavior might be acting out for a member. Nor would we want to restrict behaviors that are healthy for some of us. Since different addicts suffer from different behaviors, and since our sexuality is experienced in so many different ways, SAA members define for themselves—with the help of their sponsors or others in recovery—which of their sexual behaviors they consider to be acting out.

This can be a difficult challenge. If we are too lenient with ourselves in defining abstinence, we might not find true sobriety. If we are too strict, we might restrict ourselves from healthy behaviors that we have no need to give up, and an inability to meet our e. We need the high standards could set us up for relapse. We need the help of other recovering sex addicts, and reliance on a Power greater than ourselves, to find the right balance between these two extremes.

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We have learned that our ideas of what is healthy and what is addictive evolve with experience. In time, we are able to define our abstinence with honesty, fairness, and gentleness. This process is a valuable exercise in our recovery. It requires us to carefully examine all of our sexual behaviors, decide which ones are healthy or addictive, and note those cases where we’re not sure. It is a way of taking stock of our sexuality that teaches us a lot about ourselves and our behavior.

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

To help us define our sexual sobriety, many of us use a tool developed within SAA called the Three Circles. This is only a tool and not a requirement. Not every recovering sex addict uses this tool, but many members have found that it helps establish a foundation for recovery.

We draw three concentric circles, consisting of an inner, middle, and outer circle. With the help of our sponsor or others in recovery, we write down various behaviors in each of the three circles.

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

Some of us put certain behaviors in the inner circle simply because they lead to an addictive pattern that can cause us trouble. For example, we may put using pornography, using dating or other apps, or visiting certain venues in our inner circle—if we experience

Change 037 — paragraph 13

- Changed “all” to “a large amount”
- Changed “time;” to “time, causes ill health or emotional problems, or”
- Changed “relationships; or causes ill health or emotional problems.” to “relationships.”

Change 038 — paragraph 14

- Changed “In the Sex Addicts Anonymous program, acting” to “Acting”
- Changed “can be” to “is”
- Changed “When we define” to “By clearly defining”
- Changed “circle, or otherwise identify what acting out is for us,” to “circle behaviors,”
- Removed “about”

Change 039 — paragraph 15

- Removed “to”
- Changed “circle” to “circle,”
- Changed ““slippery”” to “slippery”

Change 040 — paragraph 16

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

After: Slippery behaviors make us vulnerable to acting out. These may include driving by places where we used to act out, flirting or creating intrigue, wearing revealing clothing, or searching media for sexual content. We may fool ourselves into believing that we have a legitimate reason to be in a slippery situation, when in fact this is part of an addictive pattern that can lead to inner-circle behavior. Putting slippery behaviors in our middle circle is a way of warning ourselves when we are in danger of acting out.

Change 041 — paragraph 17

Before: Slippery behaviors are things we do that make us vulnerable to acting out. For some of us, examples may include driving by places where we used to act out, flirting or intriguing, wearing revealing clothing, or watching TV for sexual content. We may fool ourselves into believing that we have a legitimate reason to be in a slippery situation, when in fact this is part of an addictive pattern that can lead to inner-circle behavior. Putting slippery behaviors in our middle circle is a way of warning ourselves when we are in danger of acting out.

After: Most of us come to SAA without really knowing what healthy sexuality is. We’re usually uncertain about whether some behaviors are addictive. We place them in the middle circle until we can determine if they are compulsive or have negative consequences. If we put masturbation in the middle circle, for instance, we might look at how frequently we masturbate, what kinds of fantasies we use, whether we are masturbating in an appropriate location, and how we feel afterwards. If we become convinced that a behavior is addictive, we may then decide to move it to our inner circle.

Change 042 — paragraph 18

- Changed “to decide” to “help determining”
- Changed “feels” to “is”

Change 043 — paragraph 19

- Changed “behaviors” to “behaviors, thoughts, and attitudes”
- Changed “don’t support” to “could put”
- Changed “recovery.” to “recovery at risk.”
- Added “Unhealthy thoughts and attitudes may include self-centeredness, self-pity, having victim mentality, and an attitude of entitlement.”

Change 044 — paragraph 22

- Added “It can also be helpful to think of middle circle behavior as a flashing warning light. When we frequently engage in middle circle behaviors, it is likely that something is going on that we need to address.”

Change 045 — paragraph 24

- Changed “to do” to “for”

Change 046 — paragraph 25

- Changed “Most” to “Many”
- Removed “non-compulsive masturbation,”

Change 047 — added paragraph 27

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

The Twelve Steps of SAA

Change 048 — paragraph 2

- Changed “abstinent,” to “abstinent”
- Changed “problems,” to “problems”

Change 049 — paragraph 16

- Changed “addiction,” to “addiction”

Change 050 — paragraph 17

- Changed “complete” to “work”
- Changed “twelve-step” to “Twelve-Step”
- Changed “book” to “book,”
- Changed “step,” to “step”

Change 051 — paragraph 18

- Changed “action, with each” to “action. Each”
- Added “is”
- Changed “steps,” to “steps”
- Removed “the completion of”

Change 052 — paragraph 19

- Changed “recovery, preferably” to “recovery—preferably”

Change 053 — paragraph 20

- Changed “exercises. They” to “exercises; they”
- Changed “life.” to “lives.”
- Changed “steps— we” to “steps—we”

Step One

Change 054 — paragraph 2

- Changed “addiction” to “addiction,”
- Changed “returned, along” to “returned—along”
- Changed “behaviors,” to “behaviors”
- Changed “lives,” to “lives”

Change 055 — paragraph 3

- Changed “us,” to “us”

Change 056 — paragraph 4

- Changed “honest, even” to “honest—even”
- Changed “bit, we” to “bit—we”

Change 057 — paragraph 5

- Changed “disease, not” to “disease—not”
- Changed “flaw, and” to “flaw—and”

Change 058 — paragraph 6

- Changed “behavior, consequences” to “behavior—consequences”
- Changed “others, but” to “others. However,”
- Changed “out,” to “out”

Change 059 — paragraph 7

- Changed “addiction,” to “addiction”
- Changed “would” to “could”

Change 060 — paragraph 8

- Changed “Step” to “Step,”
- Removed “also”

- Added “and”
- Changed “love, and” to “love. We also may write about”

Change 061 — paragraph 9

- Changed “consequences to” to “impact on”
- Changed “life were” to “lives was”
- Changed “add” to “added”

Change 062 — paragraph 11

- Changed “We” to “For example, we”
- Changed “think, for example,” to “think”

Change 063 — paragraph 12

- Changed “unmanageability, no” to “unmanageability—no”

Change 064 — paragraph 13

- Changed “step” to “First Step”

Change 065 — paragraph 14

- Changed “addiction,” to “addiction”

Change 066 — paragraph 15

- Changed “nurturing” to “nurture”
- Changed “dilemma,” to “dilemma”

Step Two

Change 067 — paragraph 4

- Added “for”
- Added “use religion to”
- Changed “addiction in religion.” to “addiction.”
- Changed “religion,” to “religion”
- Changed “God,” to “God”

Change 068 — paragraph 5

- Changed “world,” to “world”

Change 069 — paragraph 8

- Added “often”
- Added “caring”
- Changed “ourselves that cares.” to “ourselves.”
- Changed “suggestions, even” to “suggestions—even”
- Removed “usual”
- Changed “zone, when” to “zone—when”

Change 070 — paragraph 9

- Changed “that’s what” to “that”
- Added “better”

Change 071 — paragraph 10

- Changed “Power” to “Power—one”

Change 072 — paragraph 12

- Changed “And in” to “In”
- Changed “grows not” to “grows—not”

Change 073 — paragraph 13

- Changed “different, that” to “different—that”

Change 074 — paragraph 14

- Changed “act “as” to ““act as”
- Changed “act “as” to ““act as”

Step Three

Change 075 — paragraph 3

- Changed “patterns, perhaps” to “patterns—perhaps”

Change 076 — paragraph 4

- Added “also”

Change 077 — paragraph 5

- Changed “recovery,” to “recovery”
- Changed “gradually,” to “gradually”

Change 078 — paragraph 6

- Changed “present, where” to “present—where”
- Changed “live, and” to “live—and”

Change 079 — paragraph 8

- Changed “not, or” to “not—or”
- Changed “not, be” to “not—be”

Change 080 — paragraph 9

- Changed “priority,” to “priority”

Change 081 — paragraph 11

- Changed “understanding, not” to “understanding—not”

Change 082 — paragraph 12

- Changed “done,” to “done”
- Changed “ourselves,” to “ourselves”

Change 083 — paragraph 13

- Changed “time” to “time,”
- Changed “will— attempting” to “will—attempting”
- Changed “recovery,” to “recovery”

Change 084 — paragraph 14

- Changed “transition, evidence” to “transition—evidence”
- Changed “basis,” to “basis”

Change 085 — paragraph 15

- Changed “fellowship,” to “fellowship”
- Changed “care,” to “care”
- Changed “ourselves, to” to “ourselves—to”

Step Four**Change 086 — paragraph 3**

- Changed “change,” to “change”
- Added “If we find ourselves hesitating, we turn to our Higher Power for help, trusting that with God’s care we cannot fail.”

Change 087 — paragraph 5

- Changed “making” to “taking”

Change 088 — paragraph 7

- Changed “step” to “work”

Change 089 — paragraph 9

- Changed “ourselves, including our shortcomings.” to “ourselves.”

Change 090 — paragraph 11

- Changed “is” to “seems”
- Added “we think”
- Changed “fair share.” to ““fair share.””

Change 091 — paragraph 12

Before: In our inventory we list the people and situations that have hurt us, citing specific instances. We list what resentments we hold against people, and why—trying to identify exactly what they did, instead of writing in generalities. Many of us write about how we felt when we were hurt, and how we feel now. We may list what we think was lost, taken, or threatened by another person’s actions. Some of us have also listed resentments against society or certain institutions. We also write about our blame of others—how we believe their actions have harmed us and affected our lives for the worse. We may find ourselves feeling uncomfortable about this, but it is important to write honestly about our feelings, even if they seem unreasonable.

After: For resentments against people, we list the persons and why we resent them—trying to identify exactly what they did instead of writing in generalities. Many of us write about how we felt when we were hurt, and how we feel now. We may list what we think was lost, taken, or threatened by another person’s actions. People who are close to us—parents, siblings, partners, etc—may have multiple entries in our inventory. Some of us have also listed resentments against society, public figures, institutions, etc. We may find ourselves feeling uncomfortable about this, but it is important to write honestly about our feelings, even if they seem unreasonable. Our goal is to be as thorough and specific as possible.

Change 092 — paragraph 13

- Changed “discover, often” to “discover—often”
- Changed “surprise, that” to “surprise—that”

Change 093 — paragraph 14

- Changed “flaws in” to “attitudes and beliefs that hinder or damage”
- Changed “moral nature that prevent us from aligning ourselves” to “connection”
- Changed “God’s will; they” to “others, our Higher Power, and ourselves. They”
- Added “often”
- Changed “our” to “fear-based, self-centered”

Change 094 — paragraph 16

- Changed “feeling,” to “feeling”
- Changed “ability, and we” to “ability. We”
- Changed “case” to “case,”
- Changed “unmanageability, as well as giving” to “unmanageability. Similarly, we give”
- Removed “If we find ourselves hesitating, we turn to our Higher Power for help, trusting that with God’s care we cannot fail.”

Change 095 — paragraph 17

- Removed “may write about times in which we risked our lives, health, careers, or relationships, while denying that we were in danger. We”

Change 096 — paragraph 21

- Added “may also write about times when we risked our lives, health, careers, or relationships, while denying that we were in danger. We”

Change 097 — paragraph 24

- Added “a”
- Added “inventory”
- Changed “To complete it we” to “We”
- Changed “completing” to “working”
- Changed “step” to “step,”
- Changed “sharing” to “sharing,”
- Added “more”

Step Five

Change 098 — paragraph 3

- Changed “doing— from” to “doing—from”
- Changed “isolated,” to “isolated and”
- Changed “God,” to “God”

Change 099 — paragraph 4

- Changed “sense, and we” to “sense. We”
- Added “then”

Change 100 — paragraph 7

- Changed “program,” to “program”
- Changed “members,” to “members”

Change 101 — paragraph 10

- Added “identifying and”
- Changed “others,” to “others”
- Removed “with”

Change 102 — paragraph 11

- Changed “do, and” to “do—and”
- Changed “things, helps” to “things—helps”

Change 103 — paragraph 14

- Changed “and taken” to “our”
- Changed “being,” to “being”
- Changed “our fellow addict,” to “another human being,”

Step Six

Change 104 — paragraph 3

- Changed “people: what” to “people. What”
- Changed “Often” to “Often,”
- Changed “circumstances,” to “circumstances”
- Changed “cope, or” to “cope—or”

Change 105 — paragraph 6

- Removed “the list of character defects we made in”
- Changed “inventory and perhaps expanded with the help of our sponsor when we took Step Five.” to “inventory.”
- Changed “inventory” to “step”

Change 106 — paragraph 7

- Changed “defects,” to “defects”
- Changed “the kind of person who won’t commit” to “hesitant”
- Changed “things,” to “make commitments,”
- Changed “job,” to “job”

Change 107 — paragraph 9

- Changed “include:” to “include the following:”
- Removed “ways of being with our”

Change 108 — paragraph 10

- Changed “Yet” to “Yet,”

Change 109 — paragraph 11

- Changed “recovery,” to “recovery and”
- Changed “feeling,” to “feeling and”
- Removed “feel that we”

Change 110 — paragraph 12

- Changed “willing,” to “willing”

Change 111 — paragraph 15

- Changed “life,” to “life”

Step Seven

Change 112 — paragraph 4

- Changed “unique,” to “unique”

Change 113 — paragraph 5

- Changed “lives,” to “lives”
- Changed “act—it” to “act; it”

Change 114 — paragraph 6

- Changed “Often” to “Often,”

Change 115 — paragraph 7

- Added “active”
- Changed “are” to “were”

Change 116 — paragraph 8

- Changed “ways.” to “ways:”
- Changed “confidence. They” to “confidence; they”
- Changed “own. And” to “own; and”
- Changed “And” to “Often,”
- Removed “often”

Change 117 — paragraph 9

- Changed “lives,” to “lives”

- Changed “time,” to “time”

Change 118 — paragraph 10

- Changed “lives, and” to “lives—and”
- Changed “problems, with” to “problems—with”

Change 119 — paragraph 12

- Changed “Only when” to “When”
- Changed “program,” to “program”
- Changed “a self-centered approach to life” to “self-centeredness”
- Added “we”
- Removed “we”

Step Eight

Change 120 — paragraph 2

- Added “perhaps”
- Changed “compassion,” to “compassion”

Change 121 — paragraph 4

- Changed “could vary,” to “may vary”

Change 122 — paragraph 5

- Added “or not”
- Changed “names or not.” to “names.”

Change 123 — paragraph 6

- Changed “up” for our lives.” to “up.””
- Changed “friends,” to “friends or were preoccupied, withdrawn, or isolated. We may have neglected our work,”
- Removed “were preoccupied, withdrawn, isolated,”
- Removed “uninvolved in our work, or completely”

Change 124 — paragraph 11

- Removed “regardless of”
- Changed “those” to “the others”

Change 125 — paragraph 13

- Changed “us,” to “us”

Change 126 — paragraph 14

- Changed “Eventually” to “Eventually,”
- Changed “caused,” to “caused”

Step Nine

Change 127 — paragraphs 2–6 (restructured passage)

Before:

In taking the Ninth Step, we act on the knowledge that what we do really matters—that our actions have consequences in the world, for good or ill. The damage we did in our addiction is cleared away not only by honestly admitting what we have done, but by committing to setting things right. Reaching out to others to acknowledge and heal the wrongs of the past brings us freedom and serenity in the present. We call this process making direct amends. In Step Nine we make our best effort to contact the people we have harmed, admit the wrongs we have done them, express our remorse, and offer some kind of reparation. Most importantly, we change how we behave today. We do our utmost not to repeat the behavior that caused harm in the past, and we communicate this resolve to those we’ve hurt.

Many of us find ourselves worrying about the reactions of those to whom we make amends, hesitating to proceed with this step because of our fear. We can rely on our Higher Power to be with us throughout this process and to grant us the courage we need to move forward. Our part is to make the amends, without taking responsibility for the reactions of others. Some of the people we approach may accept our amends with understanding and forgiveness, and others may not. The response of any particular person, positive or negative, is not a measure of how well we make our amends. The success of our amends depends only on how honestly and thoroughly we make them.

The Ninth Step can be a project of some magnitude. We work this step only when we have a strong foundation built on the preceding steps. Rather than be overwhelmed by the number of people on our Eighth Step list, or all of the harm we’ve done over the years, we simply make amends to one person at a time. Each person and situation has much to teach us. We can take our time, patiently dealing with the challenges we are ready for, and trusting that we will become ready for others in the future.

Throughout this process, we are mindful of our motives in making amends. Effective amends are as selfless and sincere as we can make them, with no hidden agendas. We want to be sure we are not using the amends process as an excuse to re-engage with people who prefer not to have contact with us. We also guard against using Step Nine as an opportunity to defend our past behaviors or to burden others with detailed confessions in order to relieve ourselves of our own guilt. In all cases, we check to see whether we are acting out of selfishness, simply in order to feel better, or from a desire to be liked and admired for having changed our ways.

After:

In taking the Ninth Step, we act on the knowledge that what we do really matters—that our actions have consequences in the world, for good or ill. The damage we did in our addiction is cleared away not only by honestly admitting what we have done, but by committing to setting things right. Reaching out to others to acknowledge and heal the wrongs of the past brings us freedom and serenity in the present. We call this process making direct amends.

In Step Nine we make our best effort to contact the people we have harmed, admit the wrongs we have done them, express our remorse, and offer some kind of reparation. Most importantly, we change how we behave today. We do our utmost not to repeat the behavior that caused harm in the past, and we communicate this resolve to those we've hurt.

Many of us find ourselves worrying about the reactions of those to whom we make amends, hesitating to proceed with this step because of our fear. We can rely on our Higher Power to be with us throughout this process and to grant us the courage we need to move forward. Our part is to make the amends, without taking responsibility for the reactions of others. Some of the people we approach may accept our amends with understanding and forgiveness, but others may not. The response of any particular person, positive or negative, is not a measure of how well we make our amends. The success of our amends depends only on how honestly and thoroughly we make them.

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Throughout this process, we are mindful of our motives in making amends. Effective amends are as selfless and sincere as we can make them, having no hidden agendas. We want to be sure we are not using the amends process as an excuse to re-engage with people who prefer not to have contact with us. We also guard against using Step Nine as an opportunity to defend our past behaviors or to burden others with detailed confessions in order to relieve ourselves of our own guilt. In all cases, we check to see whether we are acting out of selfishness, simply in order to feel better, or from a desire to be liked and admired for having changed our ways.

Change 128 — paragraph 8

- Removed “our”
- Changed “welcome it.” to “be willing to hear us.”

Change 129 — paragraph 9

- Changed “did,” to “did”

Change 130 — paragraphs 11–16 (restructured passage)

Before:

When setting things right, we consider what would be appropriate in each case. If we took money or property, we do our best to replace it. If our behavior has caused psychological harm, to our children or others, we can offer to pay for therapy. If we were distant and neglectful, we can make ourselves available and emotionally present. Many situations are more complex than this, requiring prayer, careful thought, and consultation with our sponsor. It is often helpful to ask the people we harmed what they think we should do to help make things right. We bear in mind that we can't always fully repair the harm we've done; nothing can change the past. This does not keep us from doing our best to set things right in the present. Many of us have seen great healing occur in ourselves and our relationships from even seemingly inadequate acts of reparation.

If we cannot make our amends directly, we can still take meaningful actions. We may, for instance, donate time or money to an appropriate charity or institution. It may be best to make our donations anonymously, in the spirit of our newfound humility. In the case of those people who are deceased, we can still write letters to them, containing everything we would have said to them if they were alive, and then read these letters to our sponsor. We can remember such people in our prayers and allow their memory to motivate us in our new way of life. In all cases where we cannot, for whatever reason, make direct amends, we grieve our losses and then use our experience to make better choices in the future.

Despite our best efforts and intentions in working this step, regaining the trust of those we have harmed is usually not a quick or easy matter. In our addiction, many of us apologized over and over to our loved ones, only to repeatedly harm them again. Our apologies will be seen as sincere only when it becomes evident that we now live differently. Often it takes longer for the people hurt by our behavior to trust us again than it takes for us to make significant progress in our recovery. In some cases, trust may never be restored. We can only make amends to the best of our ability, and leave the rest in God's hands.

In the long run, the most effective amends we can make to others and to ourselves is in our commitment to recovery. Some call this making “living amends.” We find we can redress the wrongs of the past by not hurting those we have harmed, or anyone else, in the same way again. As we complete our Ninth Step, we know we have done everything in our power to clean up the wreckage of our past and move forward with our slates clean. By continuing to stay abstinent and work the SAA program, we commit to maintaining this new freedom from the consequences of our acting out. We become accountable for our behavior. Our relationships improve, both with those we have harmed in the past and with new people in our lives. We see that we are becoming better people, and we begin to experience a new sense of self-worth. We feel free to live in the present and enjoy our lives, no longer having to carry a load of despair, resentment, and fear.

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

After:

When setting things right, we consider what would be appropriate in each case. If we took money or property, we do our best to replace it. If our behavior has caused psychological harm to our children or others, we can offer to pay for therapy. If we were distant and neglectful, we can make ourselves available and emotionally present. Many situations are more complex than this, requiring prayer, careful thought, and consultation with our sponsor. It is often helpful to ask the people we harmed what they think we should do to help make things right. We bear in mind that we can’t always fully repair the harm we’ve done; nothing can change the past. This does not keep us from doing our best to set things right in the present. Many of us have seen great healing occur in ourselves and our relationships from even seemingly inadequate acts of reparation.

If we cannot make our amends directly, we can still take meaningful actions. We may, for instance, donate time or money to an appropriate charity or institution. In the spirit of our newfound humility, it may be best to make our donations anonymously. In the case of those people who are deceased, we can still write letters to them, containing everything we would have said to them if they were alive, and then read these letters to our sponsor. We can remember such people in our prayers and allow their memory to motivate us in our new way of life. In all cases where we cannot, for whatever reason, make direct amends, we grieve our losses and then use our experience to make better choices in the future.

Despite our best efforts and intentions in working this step, regaining the trust of those we have harmed is usually not a quick or easy matter. In our addiction, many of us apologized over and over to our loved ones, only to repeatedly harm them. Our apologies will be seen as sincere only when it becomes evident that we now live differently. Often it takes longer for the people hurt by our behavior to trust us again than it takes for us to make significant progress in our recovery. In some cases, trust may never be restored. We can only make amends to the best of our ability and leave the rest in God’s hands.

In the long run, the most effective amends we can make to others and to ourselves is in our commitment to recovery. Some call this making “living amends.” We find we can redress the wrongs of the past by not hurting those we have harmed, or anyone else, in the same way again.

As we complete our Ninth Step, we know we have done everything in our power to clean up the wreckage of our past and move forward with our slates clean. By staying abstinent and working the SAA program, we commit to maintaining this new freedom from the consequences of our acting out. We become accountable for our actions. Our relationships improve, both with those we have harmed in the past and with new people in our lives. We see that we are becoming better people, and we begin to experience a new sense of self-worth. We feel free to live in the present and enjoy our lives, no longer having to carry a load of despair, resentment, and fear.

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

Step Ten

Change 131 — paragraph 2

- Changed “Step” to “Step,”
- Changed “behavior,” to “behavior”
- Changed “needed, in our lives today.” to “needed.”

Change 132 — paragraph 3

- Changed “time,” to “time”

Change 133 — paragraph 5

- Changed “say” to “said”

Change 134 — paragraph 6

- Changed “needn’t” to “need not”
- Removed “later”
- Removed “with our sponsor”
- Changed “written.” to “written with our sponsor.”

Change 135 — paragraph 7

- Changed “a thorough and rigorous” to “an”
- Changed “meetings.” to “meetings if the format allows.”

Change 136 — paragraph 11

- Changed “First” to “First,”
- Changed “people, especially if we need help in sorting out our amends,” to “people”
- Changed “prayer. Finally” to “prayer, especially if we need help sorting out our amends. Finally,”
- Changed “it” to “our error”
- Changed “behavior,” to “behavior”
- Changed “Nine,” to “Nine”

Change 137 — paragraph 12

- Changed “us,” to “us”

Change 138 — paragraph 13

- Changed “up on ourselves.” to “ourselves up.”
- Changed “excessive vigilance” to “perfectionism”
- Changed “says” to “says,”
- Added “character”
- Changed “whenever” to “as”
- Changed “case” to “case,”

Step Eleven

Change 139 — paragraph 4

- Changed “God, the” to “God—the”
- Changed “life, is” to “life—is”

Change 140 — paragraph 6

- Changed “we held” to “our”
- Changed “was,” to “was”
- Changed “like, that” to “like”

Change 141 — paragraph 9

- Changed “Power,” to “Power”

Step Twelve

Change 142 — paragraph 4

- Changed “addicts, just” to “addicts—just”

Change 143 — paragraph 7

- Changed “always” to “many”

Change 144 — paragraph 11

- Changed “sober, although” to “sober—although”
- Changed “important, but” to “important—but”

Change 145 — paragraph 13

- Changed “happy” to “serene”

Tools of Recovery

Change 146 — paragraph 2

- Changed “basis,” to “basis”

Change 147 — paragraph 3

- Changed “priority,” to “priority”
- Changed “change,” to “change”

Change 148 — paragraph 4

- Changed “sponsor,” to “sponsor”

Change 149 — paragraph 5

- Added “Our experience has shown that we move forward in our recovery when we take action. Understanding our addiction benefits us in many ways, but ultimately, we can’t think our way out of the problem. Our best thinking got us into trouble in the first place.”

Change 150 — paragraph 6

Before: Our experience has shown that we move forward in our recovery when we take action. Understanding our addiction benefits us in many ways, but ultimately, we can’t think our way out of the problem. Our best thinking got us into trouble in the first place. Instead, we move into action. We go to a meeting. We call someone in the fellowship when we feel like acting out, or when we feel shaky. We avoid places and situations that are associated with our addictive behavior. We get a sponsor. We carry the SAA message, contribute to the fellowship, and help others recover, while helping ourselves in the process.

After: We go to a meeting. We call someone in the fellowship when we feel like acting out, or when we feel shaky. We avoid places and situations that are associated with our addictive behavior. We get a sponsor. We carry the SAA message, contribute to the fellowship, and help others recover, while helping ourselves in the process.

Change 151 — paragraph 7

- Changed “Often” to “Often,”
- Changed “sponsor,” to “sponsor”
- Changed “fellowship,” to “fellowship”

Change 152 — paragraph 8

- Changed “basis,” to “basis”

Change 153 — paragraph 9

- Changed “This” to “Our literature’s”

Change 154 — paragraph 12

- Changed “give us” to “find”

Change 155 — paragraph 14

- Added “can”

Change 156 — paragraph 15

- Changed “amends that” to “tools”
- Changed “owe to ourselves” to “can use”

Change 157 — paragraph 16

- Removed “informal traditions”

Change 158 — paragraph 17

- Changed “in” to “on”

Change 159 — paragraph 19

- Changed “behavior,” to “behavior”
- Changed “tools,” to “tools”
- Changed “out,” to “out”

Withdrawal and Relapse

Change 160 — paragraph 1

- Changed “behaviors, one” to “behaviors—one”
- Changed “time, over” to “time—over”

Change 161 — paragraph 3

- Changed “withdrawal” to “withdrawal,”

- Changed “find ourselves” to “be”
- Changed “recovery,” to “recovery”
- Changed “again” to “again,”

Change 162 — paragraph 4

- Changed “us,” to “us”

Change 163 — paragraph 6

- Changed “twelve-step” to “Twelve-Step”

Change 164 — paragraph 7

- Changed “something” to “activities”
- Changed “defined” to “identified”
- Changed ““acting out.”” to “acting out.”
- Changed “exactly” to “precisely”

Change 165 — paragraph 8

- Removed “There are no failures in this program.”
- Changed “relapse,” to “relapse”
- Changed “Often we” to “We often”
- Changed “becomes charged, and” to “may reappear more forcefully with”
- Removed “arises”
- Added “thought”
- Added “work the steps with a sponsor,”
- Changed “program” to “program,”

Change 166 — paragraph 10

- Changed “ultimately” to “fundamentally”
- Changed “have.” to “have worked for.”

Change 167 — paragraphs 12–14 (restructured passage)

Before:

Gradually we learn to identify our “triggers.” Triggers are any situation or behavior that causes us to feel a powerful desire to act out. One of the most difficult challenges for many of us is learning how to turn back from acting out once we have been triggered. It is one thing to get back on track after a relapse, and another to pull away from our addiction once the familiar pattern has been set in motion. We learn that we don’t need to wait until after a relapse to recommit to our recovery. If we feel on the verge of engaging in an inner-circle behavior, we can use program resources to break the pattern before we act out. We remind ourselves that acting out is not a healthy option and that we are powerless to stop the addiction on our own. We may say a prayer to call upon our Higher Power for help, or we may reach out to another addict. Calling someone on the phone, even if no one is there to answer the call, is a powerful act of surrender. Sometimes that is enough to break the spell. Many of us have found that automatic interventions are better than trying to evaluate whether we are at risk for relapse. We can make a phone call whenever we are exposed to a trigger, regardless of whether we feel like acting out. This gets us in the habit of turning away from a relapse even before the addictive craving kicks in. We also find it helpful to identify our part in the slippery situation and take responsibility for using the program’s tools to address it.

Some of us have found ourselves relapsing on a regular or periodic basis. In these cases, we need to make some fundamental improvements in our program. If we haven’t found a sponsor and worked the Twelve Steps, it is time that we do so. If we are continuing to act out as a pattern, it is possible that we aren’t fully willing to admit powerlessness over our addiction. Sometimes we put ourselves in difficult situations over and over without sufficient support to stay abstinent. In this case we need to ask ourselves if we have accepted powerlessness over our addiction in every aspect of our lives. It might also be necessary to make adjustments in our Three Circles. We may need to add new items to our inner or middle circle, or move certain behaviors from one circle to another. If we find that we are relapsing around a certain situation, we need to change the situation or find new ways to respond to it. Regular contact with our sponsor and other friends in recovery helps us gain the insights and discover the resources we need, so that we can be open to changes in our ways of thinking and acting.

After:

Gradually we learn to identify our triggers. A trigger is any situation or behavior that causes us to feel a powerful desire to act out. One of the most difficult challenges for many of us is learning how to turn back from acting out once we have been triggered. It is one thing to get back on track after a relapse and another to pull away from our addiction once the familiar pattern has been set in motion. We learn that we don’t need to wait until after a relapse to recommit to our recovery.

If we feel on the verge of engaging in an inner-circle behavior, we can use program resources to break the pattern before we act out. We remind ourselves that acting out is not a healthy option and that we are powerless to stop the addiction on our own. We may say a prayer to call upon our Higher Power for help, or we may reach out to another addict. Calling someone on the phone, even if no

one is there to answer the call, is a powerful act of surrender. Sometimes that is enough to break the spell. Many of us have found that taking immediate preventive action is better than waiting to evaluate whether we are at risk for relapse. For example, we can make a phone call whenever we are exposed to a trigger, whether or not we feel like acting out. This gets us in the habit of turning away from a relapse even before the addictive craving kicks in. We also find it helpful to identify our part in the slippery situation and take responsibility for using the program's tools to address it.

Some of us have found ourselves relapsing on a regular or periodic basis. In these cases, we need to make some fundamental improvements in our program. If we haven't found a sponsor and worked the Twelve Steps, our experience has proven that it is time we do so. If we are continuing to act out as a pattern, it is possible that we aren't fully willing to admit powerlessness over our addiction. Sometimes we put ourselves in difficult situations over and over without sufficient support to stay abstinent. In this case we need to ask ourselves if we have accepted powerlessness over our addiction in every aspect of our lives. It might also be necessary to make adjustments to our Three Circles. We may need to add new items to our inner or middle circle or move certain behaviors from one circle to another. If we find that we relapse in certain situations, we need to change the situation or find new ways to respond to it. Regular contact with our sponsor and other friends in recovery helps us gain the insights and discover the resources we need, so that we can be open to changes in our ways of thinking and acting.

Healthier Sexuality

Change 168 — paragraph 2

- Changed “addiction” to “addiction,”
- Changed “driven, as” to “driven—as”
- Changed “force, to” to “force—to”
- Changed “behaviors,” to “behaviors”
- Removed “that”
- Changed “needs,” to “needs”
- Changed “disease” to “disease,”

Change 169 — paragraph 3

- Changed “disease, and” to “disease—and”
- Changed “them, made” to “them—made”
- Added “may”

Change 170 — paragraph 4

- Changed “in” to “during”

Change 171 — paragraph 7

- Changed “The truth is that most of us didn't really experience sex when we were acting out. In” to “However, in”

Change 172 — paragraph 9

- Changed “faith” to “trust”

Change 173 — paragraph 11

- Changed “addictive, in some cases choosing to identify as “sexual anorexics.”” to “addictive.”
- Changed “recovery, afraid” to “recovery—afraid”
- Changed “of its association in our minds” to “we associate it”
- Removed “our”
- Removed “with past sexual”
- Changed “of a” to “we”
- Removed “of”

Change 174 — paragraph 13

- Changed “are, a” to “are—a”
- Changed “recovery” to “recovery,”
- Changed “past, which” to “past. This”

Outside Help

Change 175 — paragraph 1

- Changed “awakening,” to “awakening”
- Changed “fellowship,” to “fellowship”

Change 176 — paragraph 2

- Changed “twelve-step” to “Twelve-Step”
- Changed “twelve-step” to “Twelve-Step”
- Changed “twelve-step fellowships,” to “Twelve-Step fellowships”

- Changed “offer,” to “offer”

Change 177 — paragraph 3

- Removed “to establish”

Change 178 — paragraph 4

- Added “or other”

Change 179 — paragraph 8

- Changed “medication” to “medication,”

Change 180 — paragraph 9

- Changed “disease,” to “disease”

Service

Change 181 — paragraph 2

- Changed “service, one” to “service—one”
- Changed “another, is” to “another—is”

Change 182 — paragraph 3

- Changed “groups,” to “groups”
- Changed “International Convention,” to “annual meeting of the ISO Conference”
- Changed “ISO.” to “the ISO office.”

Change 183 — paragraph 4

- Changed “Our local meeting is the foundation of” to “Meetings are crucial to”
- Changed “include:” to “include”
- Changed “answering letters” to “responding”
- Changed “the P.O. Box or calls to the phone line,” to “inquiries,”
- Changed “needed,” to “needed”

Change 184 — paragraph 5

Before: Our local meeting is also the foundation of the SAA service structure. Through our local meetings, we have a voice in SAA as a whole. Our groups send delegates to the annual International Convention. The delegates bring the decisions and concerns of their local groups to bear on matters affecting SAA as a whole. In this way we each contribute to the decision-making process of the entire fellowship. We rely on our Higher Power for guidance in all our deliberations.

After: Meetings are also the foundation of the SAA service structure. Through our meetings, we have a voice in SAA as a whole. Each meeting has a group service representative (GSR) who carries the opinions of their group to an area assembly, where issues are discussed and an area delegate is elected to represent the area at the annual meeting of the ISO Conference. The area delegates bring the decisions and concerns of their areas to bear on matters affecting SAA as a whole. In this way, we each contribute to the decision-making process of the entire fellowship. We rely on our Higher Power for guidance in all our deliberations.

Change 185 — paragraph 6

- Changed “In some areas, local” to “Sometimes,”

Change 186 — paragraph 7

- Added “The”
- Added “the”
- Added “office”

Change 187 — paragraph 8

- Changed “structure” to “structure,”

Tradition One

Change 188 — paragraph 2

- Changed “steps of the program.” to “Twelve Steps.”
- Changed “telephone” to “phone”
- Changed “languages” to “borders”
- Changed “borders.” to “languages.”

Tradition Two

Change 189 — paragraph 2

- Changed “in” to “In”

- Changed “our” to “Our”

Change 190 — paragraph 3

- Added “group”
- Removed “so-called”
- Changed “came, over time,” to “came”
- Added “over time”

Change 191 — paragraph 4

- Added “it”

Change 192 — paragraph 6

- Changed “our” to “the”

Tradition Three

Change 193 — paragraph 3

- Changed “addict,” to “addict”
- Changed “but ourselves.” to “except the individual addict.”
- Changed “help,” to “help”

Change 194 — paragraph 5

- Changed “a requirement.” to “requirements.”
- Changed “we” to “they”
- Changed “we’ve” to “they’ve”

Change 195 — paragraph 7

- Changed “fellows,” to “fellows”
- Changed “reflects” to “reflect”
- Changed “welcome, and” to “welcome—and”
- Changed “hope, to” to “hope—to”

Tradition Four

Change 196 — paragraph 3

- Changed “formats,” to “formats”

Change 197 — paragraph 7

- Changed “respectfully,” to “respectfully. We do this”
- Removed “and”
- Changed “by” to “having”

Tradition Five

Change 198 — paragraph 2

- Changed “than,” to “than”
- Changed “to,” to “to”

Change 199 — paragraph 3

- Changed “SAA. We find that” to “SAA, starting with ourselves. For example,”
- Added “that”
- Added “We remember to welcome newcomers, encourage them to stay, and answer their questions and concerns.”
- Removed “We remember to welcome newcomers, encourage them to stay, and answer their questions and concerns.”

Change 200 — paragraph 4

- Changed “groups,” to “groups”
- Changed “meetings,” to “meetings”

Change 201 — paragraph 7

- Added “singleness of”

Tradition Six

Change 202 — paragraph 3

- Changed “groups, including” to “groups that offer ideas or solutions regarding sexual addiction. These groups could include”
- Changed “twelve-step fellowships, that present ideas about, or offer solutions to, sexual addiction or related issues.” to “Twelve-Step fellowships.”

- Changed “associated,” to “associated”
- Changed “SAA,” to “SAA”

Change 203 — paragraph 5

- Changed “ourselves, either” to “ourselves—either”
- Changed “groups, we” to “groups—we”
- Changed “prestige,” to “prestige. Doing this would be”

Change 204 — paragraph 6

- Changed “way” to “way,”

Tradition Seven

Change 205 — paragraph 2

- Changed “program” to “program,”

Change 206 — paragraph 3

- Changed “Once a” to “The”
- Removed “has established itself, it”
- Changed “usually pay the rent and other” to “collect money to cover”
- Removed “passing a basket and”

Change 207 — paragraph 4

- Changed “the mail.” to “inquiries.”

Change 208 — paragraph 6

- Changed “actuality” to “actuality,”

Tradition Eight

Change 209 — paragraph 3

- Changed “pitfalls,” to “pitfalls”

Tradition Nine

Change 210 — paragraph 4

- Changed “line” to “line, website,”
- Changed “a program for carrying” to “other ways to carry”
- Changed “into institutions.” to “to the sex addict who still suffers.”

Change 211 — paragraph 5

- Changed “together— sharing” to “together—sharing”

Tradition Ten

Change 212 — paragraph 3

- Changed “recover,” to “recover”

Change 213 — paragraph 5

- Changed “way” to “way,”

Tradition Eleven

Change 214 — paragraph 2

- Changed “groups,” to “groups”
- Changed “whole,” to “whole”
- Changed “known,” to “known”

Change 215 — paragraph 3

- Changed “are,” to “are”
- Changed “do,” to “do”

Change 216 — paragraph 5

- Changed “known,” to “known”
- Changed “outreach, whether it is establishing a phone line, mailing information to treatment centers and other facilities, or airing public service announcements on local stations,” to “outreach”
- Added “Examples include establishing a phone line, maintaining a local group website, or mailing information to treatment centers and other facilities.”

Tradition Twelve

Change 217 — paragraph 2

- Changed “members,” to “members”
- Changed “meetings,” to “meetings”
- Changed “groups,” to “groups”
- Changed “addicts,” to “addicts”
- Changed “stories,” to “stories”

Change 218 — paragraph 3

- Added “This humility is an expression of recovery.”

Change 219 — paragraph 4

- Changed “In” to “Therefore, in”
- Changed “committees, therefore,” to “committees”
- Changed ““we” and “our,”” to “the good of the fellowship (Tradition One)”

Change 220 — paragraph 5

- Changed “spiritually, and our” to “spiritually. Our”

KEEP COMING BACK

Change 221 — paragraph 3

- Changed “addiction,” to “addiction”

Change 222 — paragraph 8

- Changed “At each step of” to “Every time we are faced with surrender in”
- Changed “way of surrender that was offered” to “SAA program, we may be tempted”
- Removed “us, we could”

Change 223 — paragraph 9

- Added “discovered we”
- Changed “used to waste” to “previously wasted”

THE STEPS ARE THE SPIRITUAL SOLUTION*

Change 224 — paragraph 1

Before: Some of us started out as a “tourist” at SAA meetings—the member who shows up every week or every other week, who shares at meetings, who may even buy and read the literature, but who doesn’t get a sponsor, doesn’t work the steps, certainly never stays for a business meeting—and who doesn’t stop acting out on his or her inner-circle behaviors for more than a few weeks at a time before the next relapse. This resistance to surrendering to the SAA program is rooted in pride and a stubborn unwillingness to admit defeat, despite the pain and consequences already experienced. As an SAA “tourist,” we cling to the belief that we are not really powerless and that just going to meetings (maybe combined with just going to church, or just seeing a therapist, or just getting a slip signed, or just reading a book) will be enough to turn things around without too much inconvenience. Many tourists drop in and out for months or even years before one final crisis brings us to our bottom and makes us willing, at last, to get serious.

After: Some of us started out as “tourists” at SAA meetings: members who showed up every week or every other week, shared at meetings, may even have bought and read the literature, but didn’t get a sponsor, didn’t work the steps, certainly never stayed for a business meeting—and didn’t stop acting out on our inner-circle behaviors for more than a few weeks at a time before the next relapse. This resistance to surrendering to the SAA program is rooted in pride and a stubborn unwillingness to admit defeat, despite the pain and consequences already experienced. As an SAA tourist, we clung to the belief that we were not really powerless and that just going to meetings (maybe combined with just going to church, or just seeing a therapist, or just getting a slip signed, or just reading a book) would be enough to turn things around without too much inconvenience. Many of us dropped in and out for months or even years before one final crisis brought us to our bottom and made us willing, at last, to get serious.

Change 225 — paragraph 2

- Changed “SAA,” to “SAA”
- Added “sisters and”
- Removed “and sisters”

Change 226 — paragraph 4

- Added “sisters and”
- Removed “and sisters”
- Changed “recovery, so” to “recovery—so”
- Changed “available, we” to “available—we”

2. Summary of Changes

Overall scale. FinalCopy retains the baseline document’s overall organization and recovery framework but revises a large share of the prose. The detailed comparison contains 226 change entries, affecting 243 baseline paragraphs and 246 FinalCopy paragraphs. Most changes are sentence-level editing; the most substantial restructuring is concentrated in Defining Abstinence/The Three Circles, Step Nine, Withdrawal and Relapse, and the Service section.

Changes by section. The table below counts change-list entries, not individual word edits.

Section	Change entries
FOREWORD TO THE THIRD EDITION	3
INTRODUCTION	2
OUR ADDICTION	16
Meetings	8
Sponsorship	6
Defining Abstinence	12
The Twelve Steps of SAA	6
Step One	13
Step Two	8
Step Three	11
Step Four	12
Step Five	6
Step Six	8
Step Seven	8
Step Eight	7
Step Nine	4
Step Ten	8
Step Eleven	3
Step Twelve	4
Tools of Recovery	14
Withdrawal and Relapse	8
Healthier Sexuality	7
Outside Help	6
Service	7
Tradition One	1
Tradition Two	4
Tradition Three	3
Tradition Four	2
Tradition Five	4
Tradition Six	3
Tradition Seven	4
Tradition Eight	1
Tradition Nine	2
Tradition Ten	2
Tradition Eleven	3
Tradition Twelve	4

Section	Change entries
KEEP COMING BACK	3
THE STEPS ARE THE SPIRITUAL SOLUTION*	3

Editorial modernization and consistency: Across nearly every chapter, FinalCopy tightens sentence structure, regularizes punctuation, removes unnecessary commas, and replaces awkward or dated constructions with more direct wording. Several recurring style choices are standardized, including capitalization of “Twelve-Step” in some contexts, clearer use of dashes, and more consistent phrasing around recovery, meetings, and sponsorship.

Foreword and Introduction: The foreword is recast in more direct prose: “The book you hold in your hands” becomes “This book,” semicolon-heavy lists are simplified, “tools” becomes “recovery tools,” and the description of collective service is rewritten. In the Introduction, the explicit list of sexual orientations and transgender identity is replaced by the broader statement that members of any sexual identity are welcome; other sentences are tightened and reframed.

Our Addiction: The examples of acting-out behavior are modernized and broadened in several places. FinalCopy changes “promiscuity” to “indiscriminate sexual activity,” recasts prostitution language as “paying for or getting paid for sex,” expands “phone sex” to “phone or virtual sex,” changes “sexual assault or molestation” to “sexual assault or coercive or manipulative sex,” and adds combining sex and substances to intensify a high. Numerous surrounding sentences are edited for clarity, precision, and tone.

Meetings and Sponsorship: Meeting language is updated in several practical ways. The older “closed” and “open” terminology is replaced by descriptions of meetings limited to those seeking recovery and meetings open to visitors. Remote options are made explicit through references to online meetings and telemeetings. Sponsorship passages are also made more direct, including clearer language about choosing, using, and changing sponsors and about the sponsor’s role in accountability and step work.

Defining Abstinence and the Three Circles: This section receives one of the largest substantive revisions. The Three Circles material is reorganized so the inner, middle, and outer circles are introduced and explained more sequentially. Some examples are updated (including dating or other apps and venues); the description of middle-circle “slippery” behavior is revised and supplemented with a flashing-warning-light analogy; some examples of healthy sexuality are removed or reframed; and the paragraph explaining that circles may change over time is moved to the end of the discussion. FinalCopy also adds a stand-alone paragraph emphasizing that the circles are not permanently fixed and should be changed thoughtfully with guidance.

The Twelve Steps: All Twelve Step sections receive editorial revisions, with larger changes in selected steps. Step Four revises the inventory discussion, including examples of resentments and harms. Step Eight tightens the description of people harmed through neglect and character defects. Step Nine is substantially reorganized: long paragraphs are split, direct-amends material is clarified, and wording about appropriate reparation, indirect amends, rebuilding trust, “living amends,” and self-forgiveness is refined. Steps Ten through Twelve receive smaller clarity and consistency edits.

Tools of Recovery; Withdrawal and Relapse: The tools material is tightened to emphasize action rather than analysis, with some explanatory text removed or condensed. In the relapse material, FinalCopy removes the sentence “There are no failures in this program,” more explicitly emphasizes working the steps with a sponsor, replaces “automatic interventions” with “immediate preventive action,” splits the trigger discussion into shorter paragraphs, and strengthens guidance about recurring relapse, Three Circles adjustments, and changing high-risk situations.

Healthier Sexuality and Outside Help: These sections are revised primarily for clarity and tone. Sentences describing compulsive sexuality, connection, self-care, therapy, medication, religious resources, and other outside help are streamlined. The distinction between outside help and working the SAA program remains, but the wording becomes more concise and consistent.

Service structure: The Service section contains an important organizational update. References to the “local meeting” are generalized to meetings, examples of routine service tasks are modernized, and the older description of groups sending delegates directly to the International Convention is replaced with a structure in which each meeting has a group service representative (GSR), GSRs participate in area assemblies, and an area delegate represents the area at the annual meeting of the ISO Conference. References to the ISO office are also updated.

Traditions and concluding material: The Twelve Traditions commentary is largely revised through sentence-level clarification and punctuation changes, with some more substantive wording in Traditions Two, Five, Seven, Eleven, and Twelve. In Tradition Twelve, FinalCopy adds an explicit statement that humility is an expression of recovery and reframes service language around the good of the fellowship and Tradition One. The concluding essay also shifts some singular and gendered constructions to plural or more inclusive forms—for example, “tourist” becomes “tourists,” and “brothers and sisters” becomes “sisters and brothers.”

Document structure and formatting: FinalCopy applies Word Heading 1 and Heading 2 styles throughout the document, uses Times New Roman 12-point as the Normal style, and contains a second document section. These structural/style

differences account for substantial pagination differences between the two files; they are not itemized as individual text changes in the detailed list.

Items warranting a final proofread: FinalCopy appears to retain a few mechanical anomalies that should be checked before publication, including “the physical andnd emotional crash,” “many of our meetings re only,” “the sponsor and sponsee o decide,” and a fragment in the abstinence discussion reading “our e. We need the high standards...”. These are reported as supplied rather than silently corrected.

Overall effect. Compared with Green Book 100 Pages.docx, FinalCopy is more heavily edited for contemporary wording, consistency, and readability, while retaining the same fundamental Twelve-Step recovery model. The changes with the greatest substantive effect are the reorganization of the Three Circles/abstinence material, the Step Nine amends discussion, the practical relapse-prevention language, and the updated description of the SAA service structure.