

12 Step Virtual Meeting Volume 2

Posted by Bigmoish - 06 Dec 2015 18:18

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[Lizhensk wrote:](#)

Want to really start healing? Want to Break Free? Want to share your experiences on the 12 steps with others? Then join the

### **GYE Virtual 12 Step Meeting**

#### **Meeting Guidelines**

Copied from the White Book

*We can benefit from the unwritten guidelines that have contributed so profoundly to the success of other Twelve Step program meetings and have proven as valuable in our own.*

1. Leaders of meetings are servants of that meeting. They don't "carry" the meeting; they merely facilitate it. A common mistake of those who have no prior Twelve Step meeting experience is to feel they must comment on everything that is said or "help out" in some way by giving "the answer." The effective leader surrenders this impulse and lets the meeting work itself.
2. In line with our common tradition, a good meeting is one where the leader's presence is inconspicuous and non-controlling.
3. Most groups stick with a certain basic set of readings that are read at every meeting, adding to this to suit the particular meeting. A list of suggested readings from which to draw is included in the Suggested Meeting Format. We use authorized SA and AA literature only, both for use during meetings and for distribution on the literature table.
4. Participation guidelines:
  - There is no cross talk. We don't answer other people's shares. However, the leader has the right to remind the person sharing of guidelines, time consumed, etc.
  - We don't give advice. We talk in the "I," not the "we" or the "you," speaking from our own experience. If we want to respond to what someone has said, we do so only in terms of our own experience. "I can only speak for myself, but whenever I did such and such, this is what happened in my life ..."

- We don't get carried away analyzing what caused our behavior or attitudes. If we were victimized in early life, we slowly learn to face and work through it in acknowledgment, acceptance, and forgiveness. We talk as those who are now responsible for our attitudes and actions and are willing to take responsibility for our lives and recovery.
- In sharing, rather than displaying our knowledge or insights, we lead with our weakness and give of ourselves.
- We avoid politics, religious dogma, and other divisive issues. We also avoid explicit sexual descriptions and sexually abusive language.
- We avoid dumping, self-pity, and blaming others.
- We don't take the "inventories" of others; that is, we uncover and work on our own defects, not those of others. We refer to our own experiences.
- We do speak honestly of where we really are today. We try to develop transparent honesty of complete self-disclosure, letting the other members know where we are currently, regardless of length of sobriety.
- We do lead with our weakness and take the risk of total self-disclosure.
- By attending on time and sharing regularly, we give of ourselves to others in the group. We get back recovery.

**The schedule will work as follows:**

- On Sunday, we will start the meeting with the regular format from the White Book and have introductions.
- 24 hours later on Monday, the Serenity Prayer will be posted. At that point it is asked that nobody introduce themselves with a separate post. You may share based on the reading and introduce yourself there
- We will then post the weekly reading and share based on the reading. Please stick to the guidelines above when sharing. The focus is on healing and recovery.
- The sharing will last until Wednesday Night (48 hours). At that point we will open the floor to general shares on getting current and how we apply the 12 steps and 12 traditions in our daily lives
- On Thursday Night we will move on to finish the meeting with posts of specific readings and the 7th tradition
- The "Meeting" will end on Friday
- All times will go according to where the current secretary lives. (For now, It's Israeli Time)
- We have no affiliation to Sexaholics Anonymous. This is not to be used as a replacement for the real thing. This thread is for us to share our experience, strength and hope based on the Twelve Steps.

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Re: 12 Step Virtual Meeting Volume 2

Posted by Bigmoish - 06 Dec 2015 18:22

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Good evening; my name is Moish, and I'm a recovering sexaholic. Welcome to this Virtual 12 Step Meeting

This is a closed meeting. Only those desiring their own personal sexual sobriety, please.

### **WHAT IS A SEXAHOLIC AND WHAT IS SEXUAL SOBRIETY?**

We can only speak for ourselves. The specialized nature of Sexaholics Anonymous can best be understood in terms of what we call the sexaholic. The sexaholic has taken himself or herself out of the whole context of what is right or wrong. He or she has lost control, no longer has the power of choice, and is not free to stop. Lust has become an addiction. Our situation is like that of the alcoholic who can no longer tolerate alcohol and must stop drinking altogether but is hooked and cannot stop. So it is with the sexaholic, or sex drunk, who can no longer tolerate lust but cannot stop.

Thus, for the sexaholic, any form of sex with one's self or with partners other than the spouse is progressively addictive and destructive. We also see that lust is the driving force behind our sexual acting out, and true sobriety includes progressive victory over lust. These conclusions were forced upon us in the crucible of our experiences and recovery; we have no other options. But we have found that acceptance of these facts is the key to a happy and joyous freedom we could otherwise never know.

This will and should discourage many inquirers who admit to sexual obsession or compulsion but who simply want to control and enjoy it, much as the alcoholic would like to control and enjoy drinking. Until we had been driven to the point of despair, until we really wanted to stop but could not, we did not give ourselves to this program of recovery. Sexaholics Anonymous is for those who know they have no other option but to stop, and their own enlightened self-interest must tell them this.

### **INTRODUCTIONS:**

Let's take a day to introduce ourselves by first name and state our length of sexual sobriety, and if we wish our MO. I'll begin, and we'll go around the room. My name is Moish, I'm a sexaholic, and I've been sexually sober with the help of God one day at a time for 19 days.

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Re: 12 Step Virtual Meeting Volume 2  
Posted by Lizhensk - 06 Dec 2015 19:00

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Hi, My name is Lizhensk (Using a fake name as my name is very unique) and I'm a sexaholic. I have been sober by the SA definition with the grace of God and the help of this program for 157 days.

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Re: 12 Step Virtual Meeting Volume 2  
Posted by Bigmoish - 08 Dec 2015 14:44

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Thank you for joining.

Please join me in the serenity prayer.

**God, grant me the serenity to accept the things I cannot change, courage to change the things I can, and wisdom to know the difference.**

### **THE PROBLEM:**

Many of us felt inadequate, unworthy, alone, and afraid. Our insides never matched what we saw on the outsides of others.

Early on, we came to feel disconnected-from parents, from peers, from ourselves. We tuned out with fantasy and masturbation. We plugged in by drinking in the pictures, the images, and pursuing the objects of our fantasies. We lusted and wanted to be lusted after.

We became true addicts: sex with self, promiscuity, adultery, dependency relationships, and more fantasy. We got it through the eyes; we bought it, we sold it, we traded it, we gave it away. We were addicted to the intrigue, the tease, the forbidden. The only way we knew to be free of it was to do it. "Please connect with me and make me whole!" we cried with outstretched arms. Lusting after the Big Fix, we gave away our power to others.

This produced guilt, self-hatred, remorse, emptiness, and pain, and we were driven ever inward, away from reality, away from love, lost inside ourselves.

Our habit made true intimacy impossible. We could never know real union with another because we were addicted to the unreal. We went for the "chemistry," the connection that had the magic, because it bypassed intimacy and true union. Fantasy corrupted the real; lust killed love.

First addicts, then love cripples, we took from others to fill up what was lacking in ourselves. Conning ourselves time and again that the next one would save us, we were really losing our lives.

### **TRADITION OF THE MONTH:**

#### *Tradition Twelve*

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

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Re: 12 Step Virtual Meeting Volume 2  
Posted by Bigmoish - 08 Dec 2015 19:19

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### **THIS WEEK'S READING:**

We will be reading Step Two from the A.A. 12&12:

#### Step Two

*"Came to believe that a Power greater than  
ourselves could restore us to sanity."*

THE moment they read Step Two, most A.A. newcomers are confronted with a dilemma, sometimes a serious one. How often have we heard them cry out, "Look what you people have done to us! You have convinced us that we are alcoholics and that our lives are unmanageable. Having reduced us to a state of absolute helplessness, you now declare that none but a Higher Power can remove our obsession. Some of us won't believe in God, others can't, and still others who do believe that God exists have no faith whatever He will perform this miracle. Yes, you've got us over the barrel, all right— but where do we go from here?" Let's look first at the case of the one who says he won't believe— the belligerent one. He is in a state of mind which can be described only as savage. His whole philosophy of life, in which he so gloried, is threatened. It's bad enough, he thinks, to admit alcohol has him down for keeps. But now, still smarting from that admission, he is faced with something really impossible. How he does cherish the thought that man, risen so majestically from a single cell in the primordial ooze, is the spearhead of evolution and therefore the only god that his universe knows! Must he renounce all this to save himself?

At this juncture, his A.A. sponsor usually laughs. This, the newcomer thinks, is just about the last straw. This is the

beginning of the end. And so it is: the beginning of the end of his old life, and the beginning of his emergence into a new one. His sponsor probably says, "Take it easy. The hoop you have to jump through is a lot wider than you think. At least I've found it so. So did a friend of mine who was a one-time vice-president of the American Atheist Society, but he got through with room to spare."

"Well," says the newcomer, "I know you're telling me the truth. It's no doubt a fact that A.A. is full of people who once believed as I do. But just how, in these circumstances, does a fellow 'take it easy'? That's what I want to know."

"That," agrees the sponsor, "is a very good question indeed.

I think I can tell you exactly how to relax. You won't have to work at it very hard, either. Listen, if you will, to these three statements. First, Alcoholics Anonymous does not demand that you believe anything. All of its Twelve Steps are but suggestions. Second, to get sober and to stay sober, you don't have to swallow all of Step Two right now. Looking back, I find that I took it piecemeal myself. Third, all you really need is a truly open mind. Just resign from the debating society and quit bothering yourself with such deep questions as whether it was the hen or the egg that came first. Again I say, all you need is the open mind."

The sponsor continues, "Take, for example, my own

case. I had a scientific schooling. Naturally I respected, venerated, even worshiped science. As a matter of fact, I still do— all except the worship part. Time after time, my instructors held up to me the basic principle of all scientific progress: search and research, again and again, always with the open mind. When I first looked at A.A., my reaction was just like yours. This A.A. business, I thought, is totally unscientific. This I can't swallow. I simply won't consider such nonsense.

“Then I woke up. I had to admit that A.A. showed results, prodigious results. I saw that my attitude regarding these had been anything but scientific. It wasn't A.A. that had the closed mind, it was me. The minute I stopped arguing, I could begin to see and feel. Right there, Step Two gently and very gradually began to infiltrate my life. I can't say upon what occasion or upon what day I came to believe in a Power greater than myself, but I certainly have that belief now. To acquire it, I had only to stop fighting and practice the rest of A.A.'s program as enthusiastically as I could.

“This is only one man's opinion based on his own experience, of course. I must quickly assure you that A.A.'s tread innumerable paths in their quest for faith. If you don't care for the one I've suggested, you'll be sure to discover



one that suits if only you look and listen. Many a man like you has begun to solve the problem by the method of substitution.

You can, if you wish, make A.A., itself your 'higher power.' Here's a very large group of people who have solved their alcohol problem. In this respect they are certainly a power greater than you, who have not even come close to a solution. Surely you can have faith in them. Even this minimum of faith will be enough. You will find many members who have crossed the threshold just this way. All of them will tell you that, once across, their faith broadened and deepened. Relieved of the alcohol obsession, their lives unaccountably transformed, they came to believe in a Higher Power, and most of them began to talk of God."

Consider next the plight of those who once had faith, but have lost it. There will be those who have drifted into indifference, those filled with self-sufficiency who have cut themselves off, those who have become prejudiced against religion, and those who are downright defiant because God has failed to fulfill their demands. Can A.A, experience tell all these they may still find a faith that works?

Sometimes A.A, comes harder to those who have lost or rejected faith than to those who never had any faith at all, for they think they have tried faith and found it wanting.

They have tried the way of faith and the way of no faith.

Since both ways have proved bitterly disappointing, they have concluded there is no place whatever for them to go.

The roadblocks of indifference, fancied self-sufficiency, prejudice, and defiance often prove more solid and formidable for these people than any erected by the unconvinced agnostic or even the militant atheist. Religion says the existence of God can be proved; the agnostic says it can't be proved; and the atheist claims proof of the nonexistence of God. Obviously, the dilemma of the wanderer from faith is that of profound confusion. He thinks himself lost to the comfort of any conviction at all. He cannot attain in even a small degree the assurance of the believer, the agnostic, or the atheist. He is the bewildered one.

Any number of A.A.'s can say to the drifter, "Yes, we were diverted from our childhood faith, too. The overconfidence of youth was too much for us. Of course, we were glad that good home and religious training had given us certain values. We were still sure that we ought to be fairly honest, tolerant, and just, that we ought to be ambitious and hardworking. We became convinced that such simple rules of fair play and decency would be enough.

"As material success founded upon no more than these ordinary attributes began to come to us, we felt we were

winning at the game of life. This was exhilarating, and it made us happy. Why should we be bothered with theological abstractions and religious duties, or with the state of our souls here or hereafter? The here and now was good enough for us. The will to win would carry us through. But then alcohol began to have its way with us. Finally, when all our score cards read 'zero,' and we saw that one more strike would put us out of the game forever, we had to look for our lost faith. It was in A.A, that we rediscovered it. And so can you.”

Now we come to another kind of problem: the intellectually self-sufficient man or woman. To these, many A.A.'s can say, “Yes, we were like you— far too smart for our own good. We loved to have people call us precocious. We used our education to blow ourselves up into prideful balloons, though we were careful to hide this from others. Secretly, we felt we could float above the rest of the folks on our brainpower alone. Scientific progress told us there was nothing man couldn't do. Knowledge was all-powerful. Intellect could conquer nature. Since we were brighter than most folks (so we thought), the spoils of victory would be ours for the thinking. The god of intellect displaced the God of our fathers. But again John Barleycorn had other ideas. We who had won so handsomely in a walk turned into alltime

losers. We saw that we had to reconsider or die. We found many in A.A, who once thought as we did. They helped us to get down to our right size. By their example they showed us that humility and intellect could be compatible, provided we placed humility first. When we began to do that, we received the gift of faith, a faith which works.

This faith is for you, too.”

Another crowd of A.A.'s says: “We were plumb disgusted with religion and all its works. The Bible, we said, was full of nonsense; we could cite it chapter and verse, and we couldn't see the Beatitudes for the 'begats.' In spots its morality was impossibly good; in others it seemed impossibly bad. But it was the morality of the religionists themselves that really got us down. We gloated over the hypocrisy, bigotry, and crushing self-righteousness that clung to so many 'believers' even in their Sunday best. How we loved to shout the damaging fact that millions of the 'good men of religion' were still killing one another off in the name of God. This all meant, of course, that we had substituted negative for positive thinking. After we came to A.A., we had to recognize that this trait had been an ego-feeding proposition. In belaboring the sins of some religious people, we could feel superior to all of them.

Moreover, we could avoid looking at some of our own

shortcomings. Self-righteousness, the very thing that we had contemptuously condemned in others, was our own besetting evil. This phony form of respectability was our undoing, so far as faith was concerned. But finally, driven to A.A., we learned better.

“As psychiatrists have often observed, defiance is the outstanding characteristic of many an alcoholic. So it's not strange that lots of us have had our day at defying God Himself. Sometimes it's because God has not delivered us the good things of life which we specified, as a greedy child m makes an impossible list for Santa Claus. More often, though, we had met up with some major calamity, and to our way of thinking lost out because God deserted us. The girl we wanted to marry had other notions; we prayed God that she'd change her mind, but she didn't. We prayed for healthy children, and were presented with sick ones, or none at all. We prayed for promotions at business, and none came. Loved ones, upon whom we heartily depended, were taken from us by so-called acts of God. Then we became drunkards, and asked God to stop that. But nothing happened. This was the unkindest cut of all. 'Damn this faith business!' we said.

“When we encountered A.A., the fallacy of our defiance was revealed. At no time had we asked what God's

will was for us; instead we had been telling Him what it ought to be. No man, we saw, could believe in God and defy Him, too. Belief meant reliance, not; defiance. In A.A, we saw the fruits of this belief: men and women spared from alcohol's final catastrophe. We saw them meet and transcend their other pains and trials. We saw them calmly accept impossible situations, seeking neither to run nor to recriminate. This was not only faith; it was faith that worked under all conditions. We soon concluded that whatever price in humility we must pay, we would pay."

Now let's take the guy full of faith, but still reeking of alcohol. He believes he is devout. His religious observance is scrupulous. He's sure he still believes in God, but suspects that God doesn't believe in him. He takes pledges and more pledges. Following each, he not only drinks again, but acts worse than the last time. Valiantly he tries to fight alcohol, imploring God's help, but the help doesn't come. What, then, can be the matter?

To clergymen, doctors, friends, and families, the alcoholic who means well and tries hard is a heartbreaking riddle. To most A.A.'s, he is not. There are too many of us who have been just like him, and have found the riddle's answer. This answer has to do with the quality of faith rather than its quantity. This has been our blind spot. We

supposed we had humility when really we hadn't. We supposed we had been serious about religious practices when, upon honest appraisal, we found we had been only superficial. Or, going to the other extreme, we had wallowed in emotionalism and had mistaken it for true religious feeling. In both cases, we had been asking something for nothing. The fact was we really hadn't cleaned house so that the grace of God could enter us and expel the obsession. In no deep or meaningful sense had we ever taken stock of ourselves, made amends to those we had harmed, or freely given to any other human being without any demand for reward. We had not even prayed rightly. We had always said, "Grant me my wishes" instead of "Thy will be done." The love of God and man we understood not at all. Therefore we remained self-deceived, and so incapable of receiving enough grace to restore us to sanity. Few indeed are the practicing alcoholics who have any idea how irrational they are, or seeing their irrationality, can bear to face it. Some will be willing to term themselves "problem drinkers," but cannot endure the suggestion that they are in fact mentally ill. They are abetted in this blindness by a world which does not understand the difference between sane drinking and alcoholism. "Sanity" is defined as "soundness of mind." Yet no alcoholic, soberly analyzing

his destructive behavior, whether the destruction fell on  
the dining-room furniture or his own moral fiber, can claim  
“soundness of mind” for himself.

Therefore, Step Two is the rallying point for all of us.

Whether agnostic, atheist, or former believer, we can stand  
together on this Step. True humility and an open mind can  
lead us to faith, and every A.A. meeting is an assurance that  
God will restore us to sanity if we rightly relate ourselves to  
Him.

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Re: 12 Step Virtual Meeting Volume 2  
Posted by Bigmoish - 10 Dec 2015 15:19

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My name is Moish and I'm a sexaholic. It took me some time to really digest this passage.  
Although I dont have the issues that the atheist mentioned faces, it was hard for me to accept  
that my relationship with God was skewed. In truth, it was, and it still needs plenty of work.

I have been trying to make my relationship with God more about being thankful and how I can  
do what He expects of me, and less about what I expect of Him.

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Re: 12 Step Virtual Meeting Volume 2  
Posted by Lizhensk - 10 Dec 2015 16:20

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Hi, my name is Lizhensk, and I'm a sexaholic. on page 30-31 it mentions how before coming to  
program we looked at God like he was santa (no equivalent in judaism, so ill use him). The truth  
is, through life that is how i treated God. I made crazy demands and thought i was right. God  
loves me doest he? Surely he'll fulfill this latest crackhead dream i had. I never asked what his  
will for me was. Even in my religiousness, i acted the way i wanted to be without a thought  
about what and who i really am, and what Gods plan for me was. Spending hours on prayers



instead of studying or vice versa. It was just what I (in caps) wanted to do without even trying to figure out what Gods plan was for me.

I went in order when writing this email , but really, the part where it talks about the religious people really spoke to me. When i was 15 i went to a religious growth spurt, and quite interestingly, my addiction also went through a growth spurt. My growth was just me trying to make myself feel good. Was I humble? Hell no! Was i doing the correct thing? Maybe, maybe not. I never tried to find out what was right and what was wrong, and what God wanted for me. All i thought about was trying to feel better about myself, and on top of that, expect God to give me everything i wanted because of that. I am such a good guy, no?

Step two, in short, teaches me that God loves me. And he has miracles in store for me. But the miracles come only his way. And if i keep trying to live life my way, then i will never experience those miracles.

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Re: 12 Step Virtual Meeting Volume 2  
Posted by gibbor120 - 10 Dec 2015 16:55

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Sometimes a "religious growth spurt" can just be another escape. That probably explains a lot about me, perfectionism etc. It was not about G-d, it was a way for me to escape. Escape took

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Thanks for the thread!

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Re: 12 Step Virtual Meeting Volume 2  
Posted by Bigmoish - 13 Dec 2015 16:58

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It's time for our **Seventh Tradition**. We have no dues or fees but we are self-supporting through our own contributions. Click [Here](#) to donate.

## **A VISION FOR YOU**

We realize we know only a little. God will constantly disclose more to you and to us. Ask Him in your morning meditation what you can do each day for the man who is still sick. The answers

will come, if your own house is in order. But obviously you cannot transmit something you haven't got. See to it that your relationship with Him is right, and great events will come to pass for you and countless others. This is the Great Fact for us.

Abandon yourself to God as you understand God. Admit your faults to Him and to your fellows. Clear away the wreckage of your past. Give freely of what you find and join us. We shall be with you in the Fellowship of the Spirit, 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.

(Alcoholics Anonymous, p.164)

See you soon at the next meeting!!!

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