
Essay[®]

June 1993

Post Office Box 300
Simi Valley, California 93062

PROGRESSIVE VICTORY OVER LUST

The SA Conference in New York was absolutely tremendous. I got so much out of it. I have also come to a decision to serve SA on a national or international level by serving on the Loners' Committee. I am really excited about this and I know it will help my sobriety.

I have come to understand over the last few months that my real problem, or challenge, is to surrender my lust to God, to achieve "progressive victory over lust." Physical sobriety may not be real sobriety at all. In fact, physically acting out is the last part of the process--a culmination of unsundered thoughts and attitudes.

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CALENDAR OF EVENTS

Events listed here are presented solely as a service to readers, not as an endorsement by Essay or the Central Office.

July 9-11, 1993 — SA-S-Anon International Convention, Nashville, Tennessee. Theme: Tools of Recovery. For details contact Chair, SA Conference, P.O. Box 158009, Nashville, TN 37215-8009.

September 17-19, 1993 - Fall 1993 SA-S-Anon Retreat, Victoria, Canada. For details or registration information write to Post Office Box 32018, 3749 Shelbourne Street, Victoria, British Columbia, V8P 5N0 Canada.

8-10,

October 8-10, 1993 — 93 Unity Conference, Anaheim, CA, sponsored by SA Southern California Intergroup.

January 7-9, 1994 - SA-S-Anon International Convention, Rochester, New York.

CENTRAL OFFICE NOTE:

In order to take advantage of a printer that has been donated to our office, we still need a "tractor feed apparatus" for a NEC Spinwriter, Model 8800 (1985 model year). Any member that could help with this, please contact Pat at the Central Office.

Progressive Victory over Lust (Continued)

Unless I am committed to full sobriety and recovery--surrendering my lust and negative attitude temptations, one day at a time--then I am not sober. As it says in Step Three of our SA Book, God, please keep me sober from my lust today. Notice it does not say, Keep me sober from my acting out. Abstinence is an outgrowth of being sober, sober in the truest sense--surrendered, with peace of mind, happy, joyous and free. Unless I surrender all of me, unless I am committed to progressive victory over lust, I am deluded in thinking I am truly SA sober. I know that half measures avail me nothing. I pray that God will grant me the desire and willingness to progressively surrender my lust. J.B.

NOTE: It is important that the Central Office files be up-to-date so that we do not give newcomers telephone numbers of contact people who are no longer at that number or no longer in the program! If you think Central Office information on your group might be out of date, please call Pat at the Central Office, 805-581-3343, or write to Post Office Box 300, Simi Valley, CA 93062. If your group has never been listed with the CO, please call or write the Central Office so that we can help newcomers find you.

GROUP NEWS

Welcome to the following New Groups:

Quezon City, Philippines

El Paso, TX

Melbourne, Australia

Toledo, Ohio

Kutztown, PA

Grand Forks, BC, Canada

El Paso, TX: The first SA meeting was held here in El Paso recently. At first it was very disappointing. I was the only one there. At first I thought, "I'm the only one with this problem." Then I remembered 'Group News' in the *Essay* and thought no, I'm not the only one. I'm not all alone. When I held the meeting, I followed the 'Suggested Meeting Format' on page 197 of the White Book. I read it aloud along with the suggested readings. After I finished the meeting I felt much better. I needed to hear all that again. I'm looking forward to the meeting next week. **M.F.**

Melbourne, Australia: I'm writing to let you know of the formation of Melbourne SA in December 1992. There are only three members at present but there is a strong bond between us. We were all in another sex addiction recovery fellowship for an extended period and came to the conclusion that for us, SA offered our only real hope for recovery. We had used SA literature on and off but only now as we work through it consistently does it seem that real recovery is beginning. We have been in contact with Sydney SA and have obtained some literature from them. We are meeting twice weekly at this stage in a venue near the city centre. The attached phone number can be given provided people are discreet in asking to speak only to me. **P.H.**

MEMBER NEWS

Recovery and Movies

I got the idea some time ago at an SA International Convention to try giving up movies. I could see people getting all excited about going to them, and I began to suspect that something was wrong. As far back as five years old, when they cost less than ten cents, I remember them as being a welcome change from the emotionally impoverished family environment in which I lived. For that reason, they had always been an important source of relief.

But I decided I wanted sobriety more. So, one day at a time, I gave up my weekly sabbatical. One of the most surprising things I learned was that it was not just the visual images that destroyed serenity; it was the sounds. The last few times I went, I noticed how violently my body reacted to the "thrilling" music and startling sounds added to make an impression in certain scenes. I would come out of the theater with my eyes wide open and my head back from the assault of pictures and noise.

I miss that journey into fantasy occasionally; and every once in a while, I think a movie has come out that would be safe or sufficiently interesting to break my commitment; but as the time approaches, I always decide that it's not really worth it after all. I don't want to be assaulted again, and it's not worth it just to look at something that is not real anyway. I read an interesting treatise once by a famous playwright on how many levels away from reality that a play actually is. I can imagine that movies are several more levels away.

I have found now, after probably a couple of years of not going to movies, that I am more peaceful. I do not wait eagerly for my weekly fix anymore. I do not look for the same level of excitement in

my real life to reproduce what I found so exciting in the theater. Life is much more serene and moves at a much slower pace. I am not as eager as many around me and sometimes feel out of step, but I find that the level of sobriety is worth it. I realize now that I never really got that much out of movies in the first place. C.D.

Bringing it to the Light

Only when I own up to my addiction by sharing and getting it outside of myself do I have a real chance of living a sober life. At a recent movie I was not bothered by nakedness in a scene. If I had known there would be nakedness, however, I would not have gone. I rationalized my being there by my ignorance of the fact that there would be nakedness. One cannot control everything that happens around one. After the movie, I told myself nakedness can be beautiful and since it was not the reason I was at the movie, it was okay to be there. It was true that the movie could be seen without prurient interest by a healthy person. To hear a non-sexaholic say he would not have gone if he had known about the nakedness was to stand convicted as a sexaholic of the cunningness of addiction in not having investigated what the movie was about. As a sexaholic, I cannot afford to take the chance of a first drink. The sexaholic can see something and still be seeing it a week later. What is seen can come back later in the form of addiction. Overconfidence leads to a carelessness which breeds relapses. The sexaholic is always a sexaholic and is a sober sexaholic only when budding signs are ruthlessly treated with tough medicine. What can be normal for a healthy person becomes a red light for the sexaholic, who must surrender to the Higher Power. J.M.

A Safe Haven

Personally I feel that as a sexaholic, any sobriety other than SA's would give me easy ways out. I just lost a friend because I did not want to have sex with him. Although I miss him, I have absolutely no regrets about having made no compromise with my sobriety. I feel clean. If I had been in a group where sobriety is defined by each member, I might have been tempted to say--and I was anyway--that maybe I could give up my sobriety and leave SA. I thought about it for a few seconds and realized that even if I could do that, it would not be good for my friend and I in the long run as a couple. I saw right away that I had to stick to my sobriety no matter what. I'm so happy that I had SA's principles to guide me. I know already all the pain I'm avoiding by not getting into relationships that would lead me to compromise my sobriety. Many times in the past I made compromises and it never got me anywhere except to years of suffering.

If I was in a group where someone said that in their sobriety they can masturbate, I know that after a while I would probably think I can try that, too. I would probably also try committed relationships and a lot of other things. I, personally, need to stay sober and SA offers me that possibility. SA is the mirror of what my heart always wanted and after many years of compromise and pain, I believe that I now have the opportunity of getting what I really want and need. Do you have any idea how thrilled I am about all this? I'm coming home. I feel pure again, and believe it or not, I'm starting to feel like a virgin again. This year, in SA and with my Higher Power, I have found my dignity again. Thank you! I feel good about myself and my limits. I feel good about SA and I feel good about my Higher Power.
N.H.

Letting Go and Letting God

This is the first meeting of SA in a long time that I've been to that no one but myself has attended. It's OK with me because I need to sit quietly and try to set a course for the day. I've been sober two years and two months now. I've been forced to attempt the Fourth Step again because I do not know how to live. I'm sure that it's just a symptom of my underlying spiritual misconnection. I think for the first time I'm trying to find God's will and incorporate it into my life. My will produces confusion; God's will produces peace. The solution is to let go, and let God. I'm involved in activities too deep and I need to let others step forward. This is in SA as well as my other affairs. The group is ready to share the responsibilities and I am ready to step back. I'm having to do this in other areas of my life as well. When I fight for my way, I have short-lived victories. I need to let the group conscience develop and learn to get out of my own way. D.W.

FEEDBACK CORNER

The following is taken from the new member orientation format of the Tucson, Arizona SA group:

"In early sobriety, it is common to experience withdrawal symptoms as with other addictions. But in spite of the initial struggle and confusion, we found that sexual sobriety, working the Steps, and participation in this fellowship would relieve our obsession and compulsion, as well as our guilt, shame, fear, and loneliness. And we could be free at long last from our slavery to sex and lust.

"To the newcomer, we offer two important cautions:

1. Don't look for differences between your story and ours. You might be tempted to think you're not as bad as we are, and therefore don't need our program. Or you might feel you are so much worse than we are that we couldn't possibly understand or help you. But look instead for the similarities. We all share the same basic obsession and compulsion.

2. Don't rush to make amends to your family, or those who are close to you. That comes in Step Nine of our program, after you have had some sobriety, and have first taken care of yourself. By the time you get to Step Nine, you'll be ready to make amends properly, and more importantly, with the right motivation. It is enough in the beginning to tell them that you are involved in a program of recovery, and that you believe it will improve your relationship with them. If you rush ahead of your program, you're likely to hurt others and drive them away completely.

"Our program works for us, and it will work for you, too, if you decide to give it a fair chance. We define "a fair chance" by these four requirements:

1. A willingness to strive for sobriety, as defined in SA;
2. A willingness to accept a temporary sponsor tonight;
3. A plan to attend meetings for at least six weeks; and
4. A willingness to present at least your First Step to the group.

"Now I'll briefly share some of the main points of my own story with you. But before we proceed, we need to exclude anyone who is not here to deal with his or her own problem
..."

The following is written into the meeting format of the Long Beach, CA Monday Night SA Group:

"This is also an anonymous meeting. This means that nothing said in this meeting is to be repeated outside the meeting to anyone for any reason. If you cannot adhere to this principle, or you are not here for your own personal sexual sobriety, we ask that you leave now. (Leader pauses to let any such persons leave.)

These ideas are put forward simply to stimulate discussion and action. Please feed back from your experience.

HOW ABOUT A GROUP INVENTORY?

(First published in the AA *Grapevine*, August 1956)

A group is not an inanimate thing. You hear references made to "the spirit of this group...." A group has personality and so groups differ one from another as do individuals. Some groups do well, others do poorly. Some groups flourish for a while and then go into a decline. Some groups fail, close down and cease to hold meetings. Why?

If an individual should take inventory even if he is doing well, why not the group? If things are not progressing satisfactorily, then an inventory is particularly in order.

How does a group take inventory? Much in the same manner as an individual. It should probably be done at a closed meeting. The

leader might have pencil and paper and some prepared questions. The group then, through its members present, should review its assets and liabilities--not just the financial items, though these, too, might be included. Emphasis should be given to the overall job being done, to an examination of how the group is executing its responsibility. This might best be accomplished by asking some questions. The following queries are not intended to be complete in coverage but merely illustrative. They may suggest others more directly applicable to your group.

1. What is the basic purpose of the group? To keep its members sober? To welcome new members? To provide a social outlet? The Fifth Tradition says, "Each group has but one primary purpose--to carry its message to the alcoholic who still suffers." Is that somewhat surprising?

2. Just what is your group doing to "carry" the message? Does it take refuge completely in the Eleventh Tradition which says, "Our public relations policy is based on attraction rather than promotion"? Sure, it welcomes newcomers, but is that carrying the message, or is it reaping the harvest resulting from the prior sowing of others? Does the newcomer in fact practically have to beat down your door in order to get in? If he sneaks in, do you ignore him?

3. Your group has 35 members after five years of existence. "Very good," you think. Are you sure the number should not be 100? What is your "trading area" population? 60,000? Applying the national average, there should be 1,500 drunks in your area. Again applying the rough national average, 55 of the 1,500 should be in AA. But with your group's talent, members with available time, and other assets, perhaps your figure should be half again as large as the

national average. Perhaps then you should have 82 instead of the projected 55 or the 35 you already have? Why don't you have more? Has your group done anything lately to bring the AA message to the attention of local editors, physicians, judges, teachers, and other public leaders who can be helpful in reaching those who need AA?

4. Are you getting a proper cross section of your community? Or just the low bottoms? Or just the high bottoms who form a cozy, executive clique to which other types of alcoholics receive a frigid welcome? Do you get the proper percentage of men and women? Or mostly men? Or mostly women?

5. Do your members stick or is turnover excessive? Do a lot of new prospects come in but fall by the wayside quickly? Are you complacently sure that part of this is not due to group methods? Does your group do a proper job in educating, encouraging, and assisting the spouse of the alcoholic?

6. How effective is your sponsorship system and how much of a sense of sponsorship responsibility does your group have? What does it do about a prospect who comes in without a sponsor? Or the one who comes for a while and then does not show up? How many times will you "go after" him? Twice, ten times? Or do you say, "to hell with him," or "he knows where it is. If he wants it, let him come and get it."

7. Has everything practical been done to provide an attractive meeting place where new people will be reasonably comfortable and to which older members will be glad to return? Or are you satisfied with inadequate quarters on the run-down side? Are you paying reasonable rent or are you taking advantage of some church, fraternal

club, or other organization which in a sense is underwriting your sobriety? Did you ever figure out how much cash your group could get up in an evening in the days when all who are now its members were drinking and when the cash was going for liquor?

8. Has proper effort been made to explain to all members the need and value of working in the kitchen and performing other housekeeping duties? Have they been told precisely how to do those jobs, or is the whole matter left to their initiative and imagination even though they have little of either? What methods do you use to bring members more definitely into the group, to make them feel that they belong?

9. Is adequate opportunity given to all eligible members to speak before the home group and before other groups? Does anyone actually keep a check list to see that no one is overlooked? How far back does that list go?

10. Do you pick officers with care and consideration on the basis that officership is a great responsibility and an opportunity for unusual Twelfth Step work? Or do you consider the whole thing a chore and a sort of joke, electing someone in open meeting who may not even be present? Do you elect someone because you think it might be good for him, forgetting that our common welfare should come first?

Have you given thought to the selection of a nominating committee whose job it would be to consider all eligible members, evaluate their stability, interest in the group, ability, available time, and other relevant factors? The nominating committee could then present the slate of candidates to the group for its consideration.

While other names could be suggested at the election meeting, the group will usually support its committee. This method tends to eliminate the occasional nomination from the floor of the least likely member by an ill-advised or even confused buddy.

11. Does your group lend its fair share of support to intergroup and the General Service Office? These service organizations are doing a Twelfth Step job on an area, a national and an international basis. No one group could carry out that responsibility. Could your group prepare and finance the publication of a Big Book? Or contact editors and movie producers to prevent the dissemination of erroneous information that might be harmful to AA, and to supply correct information of value to the alcoholic who still suffers?

AA is easier to know about today because of the work of our service organizations. AA is respected today and it is therefore easier for some of us to join than it was years ago. My sobriety or your sobriety in the final analysis might depend on the overall national acceptance of AA. Any disgrace to AA on the national level would have an effect in every local area, in every group. Do you ever give any thought to these broader concepts, or is your group thinking solely on a provincial, selfish level? If your group has a broad outlook, does it result in action, in generous help to your intergroup and the General Service Office?

Just what *has* your group done in the last six months to carry the message?

Most of these questions relate to the Fifth Tradition, carrying the message. Many others could be raised relative to a group's success in the light of other Traditions: common welfare, unity, group

conscience, money, outside interests, anonymity--could all be subjected to extensive inquiry.

In taking group inventory, the chairman, leader, or secretary might want to make some notes. The group might wish to take action as it went along. Ideas could be referred to committees and chores assigned to specific individuals for execution. A complete set of minutes might be prepared for reading at the next inventory reading, say six months hence. The minutes might help to look back and see what improvements resulted from the inventory taking.

We are fortunate that it was *the group* which developed into the primary instrument for channeling the AA message. AA did not necessarily have to develop in that manner. The founders might have chosen paid consultations, paid sanitarium incarceration, paid correspondence courses, or a dozen other methods of transmitting the message.

The fact that the informal no-dues-or-fees group was created is the principle reason why AA has grown so rapidly.

It may be the reason why you and I are sober.

The group is a precious thing. Let's look after it.

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The Twelve Steps of Sexaholics Anonymous

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

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

(The Twelve Steps and Twelve Traditions are reprinted and adapted with permission of Alcoholics Anonymous World Services, Inc. Permission to reprint and adapt the Twelve Steps and Twelve Traditions does not mean that AA has approved the contents of this work, nor that AA agrees with the views expressed herein. AA is a program of recovery from alcoholism only. Use of the Twelve Steps and Twelve Traditions in connection with programs which are patterned after AA but which address other problems does not imply otherwise.)

The Twelve Traditions of Sexaholics Anonymous

1. Our common welfare should come first; personal recovery depends upon SA unity.
2. For our group purpose there is but one ultimate authority—a loving God as He may express Himself in our group conscience. Our leaders are but trusted servants; they do not govern.
3. The only requirement for membership is a desire to stop lusting and become sexually sober.
4. Each group should be autonomous, except in matters affecting other groups or Sexaholics Anonymous as a whole.
5. Each group has but one primary purpose—to carry its message to the sexaholic who still suffers.
6. An SA group ought never endorse, finance, or lend the SA name to any related facility or outside enterprise, lest problems of money, property and prestige divert us from our primary spiritual purpose.
7. Every SA group ought to be fully self-supporting, declining outside contributions.
8. Sexaholics Anonymous should remain forever non-professional, but our service centers may employ special workers.
9. SA, as such, ought never be organized; but we may create service boards or committees directly responsible to those they serve.
10. Sexaholics Anonymous has no opinion on outside issues; hence the SA name ought never be drawn into public controversy.
11. Our public relations policy is based on attraction rather than promotion; we need always maintain personal anonymity at the level of press, radio, TV and films.
12. Anonymity is the spiritual foundation of all our Traditions, ever reminding us to place principles before personalities.

Articles and news items submitted for the September 93 Essay must reach the Central Office no later than July 26.

Box 300

June 1993

Post Office Box 300
Simi Valley, California 93062

OPPORTUNITIES FOR SERVICE

If you would like to participate in SA service work, please call the contact person for the committee you would like to serve on or Pat at the SA Central Office (805-581-3343):

Conferences: Mike C. from Chicago (312-267-8824) heads the SA International Conference Committee.

Tapes: Francis H. (306-543-5999) from Regina leads the Conference Tapes Group.

Prisons: Bernie M. from Portland (503-635-5639) chairs the Prison Committee.

Correspondence — Literature Translation: Help is needed to translate letters and to return phone calls in foreign languages. Those able to assist in carrying the message in any other foreign language (ASL included) please contact Kurt R. (405-324-2129) or Pat at the Central Office.

Intergroup Assistance: Bill T. from Chicago (708-352-3380) has four volunteers to help on Intergroup Formation.

Group Assistance: John B. from Los Altos (415-941-4197) is looking for people to assist new SA groups.

Loners: Dave M. from Rochester (716-244-4189).

GSB Study: Mike B. from Wichita (316-686-5104). This committee is looking for a representative from the Mid-Atlantic region (VA, WV, OH, PA, MD, DE, NJ).

International Directory: Martin B. from Chicago (312-247-8830) is interested in working on an International Directory for SA.

[The sobriety requirement for service on the Central Office Oversight Committee and on the General Service Board Study Committee is two years according to the SA definition. Although no vote was taken on a sobriety requirement for the new committees, it is recommended by the COOC that the two-year requirement apply to any member serving on a national committee.]

1ST QTR LITERATURE REPORT

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DONATIONS FOR FIRST QUARTER — 1993

Alexandria, VA	250.00	Hemet, CA	5.00	San Diego, CA	137.86
Alhambra, CA	264.34	Knoxville, TN	50.00	Santa Barbara, CA	11.43
Anaheim, CA	51.00	Laguna Niguel, CA	2.17	Seaford, LI, NY	100.00
Asheville, NC	35.00	Lake Forest, IL	62.00	Seal Beach/ Paramount, CA	25.00
Baltimore, MD	330.00	Lawrenceburg, TN	20.00	Seattle, WA	40.00
Bothell, WA	50.00	Lincroft, NJ	83.00	Simi Valley, CA	5.00
Baton Rouge, LA	5.75	Long Beach, CA	71.75	Smyrna, TN	36.80
Bowling Green, KY	41.60	Long Island, NY	400.00	Somerville, MA	45.00
Bozeman, MT	27.43	Los Angeles, CA	99.12	Springbrook, OR	50.00
Brooklyn, NY	29.00	Manila, Philip.	20.00	St. Louis, MO	100.00
Camarillo, CA	75.00	Milwaukee, WI	448.50	Suitland, MD	450.00
Casper, WY	20.00	Montreal, Can	40.00	Steubenville, OH	10.00
Champaign, IL	40.00	N. Hollywood, CA	154.00	Surrey, CAN	1228.40
Chicago, IL	233.00	Nashville, TN	110.81	Tokyo, Japan	250.00
Cleveland, OH	200.00	North Pole, AK	20.00	Torrance, CA	52.35
Clinton, Ontario Canada	50.00	Oklahoma City, OK	85.05	Torrance/ Del Amo, CA	40.15
Dallas, TX	75.00	Oceanside, CA	123.00	Troy, MI	50.00
El Cajon, CA	60.00	Omaha, NE	16.00	Villa Park, IL	50.00
Encinitas, CA	10.00	Ontario, CAN	10.00	Warner Robbins, GA	25.00
Escondido, CA	95.00	Orange, CA	10.00	Washington, DC	25.00
Falls Church, VA	75.00	Palmdale, CA	5.00	West Germany	20.00
Fayetteville, NY	60.00	Paramont, CA	25.00	Wheeling, WY	25.35
Ft. Lauderdale, FL	27.95	Penn Hills, PA	54.01	Wichita, KS	150.00
Franklin, TN	40.00	Phoenix, AZ	55.00	Winnipeg, CAN	25.00
Galveston, TX	36.60	Pleasanton, CA	30.65		
Geneva, NY	20.00	Portland, OR	140.03		
Glen Ellyn, IL	120.00	Rapid City, SD	50.00		
Glenwood Spgs, CO	1.10	Regina, Sask, CAN	192.00	Total Group	8,084.80
Hacienda Hghts, CA	10.00	Rochester, NY	389.60	Total Individual	3720.93
		San Bernardino, CA	8.00	Grand Total	11,805.73

We try hard to make this listing correct. If the group name was not noted on the check, the donation is totalled under "Individual" and is not listed separately. To assure proper credit, please designate exactly who the donation is from. The listing reflects donations received during the First Quarter only. Donations received after 4/1/93 will be in the next Essay.

**STATEMENT OF INCOME AND EXPENSES -
PERIOD ENDING 3/31/93**

	<u>Current Period</u>	<u>Year to Date</u>
- INCOME:		
Contributions — Unrestricted	\$8,155.64	\$ 26,341.21
(Less) refunds	0.00	0.00
TOTAL INCOME	\$ 8,155.64	\$26, 341.21
EXPENSES:		
Miscellaneous expense	0.00	0.00
Salaries and wages	0.00	0.00
Auto expense	10.75	29.75
Bank service charges	0.00	14.00
Courier & UPS	7.50	7.50
Education & Seminars	0.00	0.00
Legal & Accounting	0.00	646.81
Miscellaneous Expense	0.00	0.00
Office expense	340.94	991.92
Outside services	3,812.00	10,429.82
Postage expense	1,461.84	2,761.40
Printing	1,814.46	1,814.46
Refunds	18.00	24.76
Rent expense	800.00	3,200.00
Repairs & Maintenance	0.00	117.18
Returned Check Fees	10.00	71.00
Supplies	0.00	218.69
Taxes - Other	0.00	227.00
Telephone	1,492.00	3,156.96
Travel & Entertainment	<u>0.00</u>	<u>22.63</u>
TOTAL EXPENSES	\$9,767.49	\$ 23,768.80
NET OPERATING INCOME (LOSS)	<u>(1,611.85)</u>	<u>2,607.01</u>
NET INCOME (LOSS) BEFORE TAX	<u>(1,611.85)</u>	<u>2,607.01</u>
NET INCOME (LOSS)	<u>\$(1,611.85)</u>	<u>\$ 2,607.01</u>

SA ORDER FORM

ORDERED BY:

(Please print or type)

Name _____

Street _____

City _____

State/ZIP _____

Phone _____

SA
P.O. Box 300
Simi Valley, CA 93062
805 581-3343
FAX 805-581-4057

*Payments must be made
in U.S. funds only.*

First Order

Repeat Order

Money Order Enclosed

Check Enclosed

<i>Qty</i>	<i>Cost</i>	<i>Title</i>
_____	\$10.00	<i>Sexaholics Anonymous</i>
_____	4.00	<i>SA Meeting Guide</i>
_____	8.00	<i>Recovery Continues</i>
_____	6.00	<i>Member Stories</i>
_____	2.00	<i>Discovering the Principles</i>
_____	.20	Brochures (English)
_____	.20	Brochures (Spanish)
_____	10.00	Voluntary <i>Essay</i> donation

With title or plain white cover
 Suggested formats and experi-
 ence in starting a new group
 Articles that discuss various
 aspects of recovery
 Twenty-one recovery stories
 SA's growing experience with
 the Traditions

_____ **Total of Merchandise**

_____ **Deduct 20%** for orders over \$200

_____ **CA Residents** add sales tax = .0725

_____ **Shipping/Handling** (See Chart)

_____ **ORDER TOTAL**

**SHIPPING AND
HANDLING**

\$0 - \$9.99	\$1.75
\$10.00 - \$19.99	2.95
\$20.00 - \$29.99	3.40
\$30.00 - \$49.99	4.25
\$50.00 - \$99.99	5.00
\$100.00 over	6.50

21 ORDER FORM

ORDERED BY:

(Please print or type)

Name _____

Address _____

City _____

State _____

Zip _____

Telephone _____

Daytime _____

Evening _____

Home _____

Work _____

Other _____

Special Instructions _____

Comments _____

Signature _____

Date _____

Order Number _____

Product (English) _____

Product (Spanish) _____

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