
Essay®

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SUCCESSFUL SA MEETINGS:

How We Moved from Blessing the Problem to Working the Solution

What led to the new solution-oriented program: *"We got tired of the tidal wave of slipping."*

I personally had been to meetings in Minnesota, Kentucky, Tennessee, and California and I was struck by the pervasive tendency to gear the meetings to being "nice" to the newcomer in fear that they wouldn't come back. The lack of stating the sobriety date is a point in fact. It is essential to establish in the newcomer right away the idea that there is something to shoot for, and that the newcomer is not where the sober members are, *that newcomers must work for sobriety.*

This is the truth, because if they don't work, there is no sobriety. If no one is deciding to go beyond being "nice" to each other and insist that the meeting focus on what it takes to not only overcome lust but be happy and strong in sobriety, then the meeting will languish in this malaise forever.

Upon arriving in Southern California, the decision was made between another member and myself to build the type of meetings that would surround us with sober people. We were also reacting against the idea of promoting SA too heavily when the sobriety of individual members wasn't strong enough to cope with a lot of new recruits. Our aim was to establish a haven for "attraction rather than promotion," and we were determined to achieve the kind of personal sobriety through strong meetings that it would take. This required that we

decide what we valued in the meeting format.

This led to the decision that the solution had to replace the perpetual problem that was prevalent in the Participation Meeting format. We knew that we had to choose reading

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the book and studying the elements of recovery over telling what was going on inside us. This led to "check" meetings and more bold sponsorship. We were dedicated to the newcomer, but the newcomer had to do it our way, not his/her way. We reasoned that we were sober and had to give the newcomer solid, specific direction as to how to get out of their feelings and into the security and safety of sober support. We encouraged members to meet for lunch often, to go out after meetings for fellowship often, and to call all the time.

This "after-meeting fellowship" was where most of the growth took place because we began to take the risk of giving advice on how to get out of the self-pity that is gripping the newcomer or anyone else. The problem with coddling the newcomer's feelings is that most of their feelings are of the self-pitying type and are therefore extremely dangerous. What we found was most effective was to ask "*What*

Step are you on?" And after the newcomer had calmed down, ask it again. We kept insisting that the newcomer embrace the solution rather than meditate on his/her own mind or feelings. The result was anger in many cases on the part of the newcomer, but we stood fast and stayed together and kept laughing during the after-meeting fellowship to keep things light and easy. And slowly we began to see the numbers of sober people grow.

People who had been trying for up to five years to get more than 60 days were getting five months and then a year. The numbers swelled. What started as a group of three or four members on the floor of one member's living room progressed to a church meeting room with nearly thirty steady members in less than seven months. The experiment had worked for us. The added payoff came when members who had come from surrounding areas went back to their respective meetings and

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suggested that the meeting format be changed and that they become committed to the solution. Also, new meetings were started as a result of members coming to our book-study meeting. The final victory is in seeing people that I sponsor or that other members who started this experiment sponsor go out and start their own meetings.

We now have a noon lunch meeting that uses a topic-discussion format, and there are some members working on starting a breakfast meeting at 7:00 AM. The result for me is that I have the wellspring of support that I needed and had to have when I arrived in California, unemployed and with a pregnant wife. I have had one of the best sober years that I have ever had. God does indeed work miracles.

1. Establish the right priority—Solution over Problem . . . forceful, positive application of the basic 12-Step Program. This is very important. It keeps personalities from interfering with the principles which must be embraced by the newcomer in order to get sober.

2. Replace slipping thinking with specific Step-oriented tools. "*There's a Step to solve each problem.*" Ask the question "*What Step are you on?*" This prevents getting wrapped up in the newcomer's problems which they may want to go on and on about. *We can't solve problems; we can only suggest a way to attack our spiritual hunger.* That means forgetting the problem and working on ourselves spiritually and letting God reveal the answer to the problem in His time. It is also important to teach the newcomer right away that the reiteration of their daily troubles, called *whining* in some circles, simply perpetuates their attraction to those anxieties. The task is to replace the diseased thinking with sober thinking—"Dear God, I am powerless" 4000 times a day—as quickly as possible.

When people are about to be drawn into debating program issues, we say,

"Don't debate; go work with the newcomer!"

3. Create a meeting for the aims listed above. The participation meeting format, as it is usually practiced, encourages members to be fascinated by their own experiences and the workings of their own minds, whereas in fact, their stories and minds are a jumbled mess that need ordering and directing. God makes this ordering and directing possible. Instead of processing every lust experience that they have, the newcomer needs to hear the solution often—God in the form of the worked Steps—and be encouraged to focus only on that. It is not necessary to take three to five years to overcome bouts of lust that lead to acting out or near slips.

Overcoming lust can be accomplished by the mature members confronting the newcomer with a persistent query: "*Are you sober?*" "*How long?*" If they have been sober for a while, praise them; if not, ask, "*Have you got a sponsor?*" If they don't have one, say, "*I can arrange a temporary sponsor for you.*" If they are serious, they will take you up on it; if not, wish them well and go on to the next newcomer. The Big Book tells us not to waste time on people who don't want sobriety lest we deprive the member who does want sobriety of the needed attention to accomplish this.

In meetings we must return to the book. The Program is in the White

Book, the AA Big Book, and the AA Twelve and Twelve. We have all three available in our literature area at each meeting. Sponsees are told to read all three books. The books need to be read in the meetings and the members encouraged to relate their sharing to some aspect of what they have read. In this way we will constantly be comparing our experiences with the ideas that lead us to sobriety.

The structure of the meeting is central to pulling SA out of the malaise of slipping I have observed across the country. The only way in my experience that discussion meetings work is if they are topic-discussion meetings. This means that a topic is chosen at the beginning of the meeting (Surrender, a particular Step, Powerlessness, God in our Lives, Sponsorship, Lack of Sponsorship, Gratitude . . .), and the sharing is centered on this recovery topic. In this way we are reaching for what we see as the ideal and not reiterating our fascination with our malady and its various permutations.

At our last Unity Conference here we had a topic-discussion meeting on Gratitude. Many of our group's members were there, plus many other members. It was amazing to see the number of members who had never been asked what they were grateful for. One woman looked at me and said, "You mean, I just talk about what I'm grateful for?" Another newcomer who was struggling related some very painful things that she was

CALENDAR OF EVENTS

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

January 14-16, 1994 - PLEASE NOTE DATE

SA-S-Anon International Convention, Rochester, New York. Theme: Spiritual Awakening as a Result of These Steps . . . Contact P.O. Box 90881, Rochester, NY 14609 or call Mike F. (716) 325-5514 (SA) or Kit M. (716) 244-4189 (S-Anon).

July 8-10, 1994 -

SA-S-Anon International Convention, Portland, Oregon. Theme: Discoveries! Contact Ed or Marie G., (503) 640-9820.

dealing with, and then you could see her being drawn out by the need to reach for the topic. By the end of her sharing, she had completely changed her attitude. And by the end of the meeting, she was rejoicing in others' gratitude lists.

4. Do First Step Inventories. One of the most powerful aspects of our meetings is the First Step Inventory. Members are directed to write their Sexual Inventory down and give it to their sponsor and then give it to the group. (Giving it to the sponsor first helps keep the inventory concise, from being mere dumping, or getting too explicit.) A word of caution: Sponsors should keep the newcomer moving along as he or she writes this inventory. If they stop and start to think about it too much, it can be dangerous. I tell people, "I want to hear from you in three days. I don't want you to sit around writing and getting all wound up in it." The key to this whole thing is speed. You've got to get the person on recovery track before the disease can beat them out. Wherever there is strong spiritual energy, there is also a strong negative force waiting to undermine it. I tell them, "As you get into the writing, the moment your mind tells you it's not good enough, give it to your sponsor. Immediately. Just keep moving!"

In our meeting, we all sit in on the First Step. There is a rite of passage that takes place. The member feels as if they step into the inner circle, that they have no lingering doubt about their sexaholism. The rest of the members get to return to the horror and spiritual death that was their past and relive and relearn about themselves through the newcomer's experiences. It is incumbent upon the more mature members of the group not only to praise the First Step, but to speak out clearly when they have not heard the deep level of surrender necessary for long-term sobriety.

The sharing of other members in response to the First Step inventory centers on positive support and whether

or not the group thinks the member qualifies for the Program. We thus get to know this person in a way that we never would have without hearing their story. I retain images of pain and suffering that were instrumental in the newcomer seeking recovery, and I know the person it happened to. This we have found to be essential. It also gives the newcomer a way to "work" the First Step right away.

5. Call special informal "meetings." If I'm in trouble, someone has the answer. Plus, there is often a collective wisdom in the group no one individual has. Some call this *group sponsorship*.

There's been too much "hands-off" dealing with each other and slippers. "Take a chance." As one of our members puts it, "Call people on their 'stuff'." A small group of members intervening on another in trouble can have great benefit. We call it a "check meeting," or a "Spiritual Body Check." The meeting can be called by the member with a problem or recommended by someone else. The core of the meeting is to "Take Advice." This we have found is essential.

The great stumbling block for most members is that they want to be "listened to" and "heard." This is the grossest form of self-pity. I led a life of such consummate waste and stupidity that for me to expect to be heard is absurd. The only way I am going to get better is to "shut up and follow directions." And if I want to get better faster, I will ask for advice faster and faster. Sobriety can be defined by how fast I ask for simple advice and how fast I act on that advice. Many newcomers are very sensitive and touchy about being mirrored too strongly. The quicker we cut through this wall of denial and become resilient about asking and acting upon advice, the less suffering we will have. What we have found here is that we have become much more resilient and less sensitive with practice. It has also made us develop much stronger interdependency and much stronger relationships.

6. Directed Sponsorship. This part of our meeting format is read by the leader in each meeting:

"It is our belief that working the Steps, going to meetings, and giving and receiving sponsorship are key elements to staying sober. If you don't have a sponsor, see me after the meeting and I'll arrange a temporary sponsor for you."

The "temporary" lets both parties off the hook should it not work out, and

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also encourages the newcomer into the kind of commitment newly sober addicts believe they can handle. It lessens the fear factor.

7. Fellowship. After-meeting get-togethers. Light, and with laughter. Offer to help those in pain. The way we help them is to get them to laugh at something—theirself, us, anything. If it seems to be a problem of confusion on the Steps, then a private talk will be held with one or more members. The point is that we are dramatic people who tend to exaggerate our problems in order to wallow in self-pity. Our approach is to have a good time in spite of problems because the problems will then be easier to bear as well as be seen from a more realistic perspective. The key thing to remember about fellowship is that Bill W. and Doctor Bob started this whole thing as "one drunk talking to another." Stick to the basics and the source.

8. Contact an SA member each day . . . preferably in person, but certainly on the phone. We deal with the concept of "Do the Dailies." Since we have a "daily reprieve contingent upon the maintenance of our spiritual condition," the things that work to keep us

sober must be repeated on a daily basis: praying, calling a sponsor and others, reading the books, and going to meetings and helping others.

Newcomers ask how *they* can possibly help others. I tell them that every time they work the Steps, they are becoming more attractive to the next new member who comes in. Whenever we are working on ourselves spiritually, we are preparing ourselves to be of genuine service for perhaps the first time in our lives.

9. Write your Fourth Step and give it to your sponsor. Steps Four and Five are the "shame and guilt" Steps. We come into the program filled with shame and guilt, whether we know it or not. It is imperative that we move on through the Steps so that we can begin to realize that our behavior is just behavior and not who we are. When we first get sober, we identify so strongly with our wrongs that we

define ourselves by them alone and lose sight of any other qualities that are part of our makeup. We resent others because we can't stand looking at the devastation wrought by us in honor of our defects. The task is to begin to see ourselves in a more realistic light, and then we can let go of our need to see others through a very narrow lens.

Resentment starts with self-hatred, with seeing ourselves through the eyes of the disease in its most powerful manifestations. With Steps Four and Five, we can begin the lifelong process of self-analysis that will bring us to God and free us from the dependency on the negative that projects us so easily into that self pity that cripples us and gives the disease the power to direct our behavior. This is the beginning of breaking that dependency, that force that pulls us toward our drug that seems so powerful sometimes. These Steps greatly reduce that

power and should be done as often as needed or as directed by your sponsor. Once accomplished, these Steps project us headlong into the healing power of Steps Six and Seven, with the thrust still going into Eight, Nine, Ten, and Eleven. And Twelve puts it all into place by helping others work through the same process.

10. *"Stress the spiritual aspect strongly."* This is a quote from the AA Big Book. It is essential to remember that all we are doing is clearing our way to the Creator. If we don't work the Steps and accept that change is necessary no matter how painful, then we will continue to need to believe the lies that race through our heads, continuously tempting us to believe that there is a drug that will help. Stick to the Plan of Action outlined by the Book. Work the Steps. Do it faster rather than slower. And pray to God, whether you believe or not. You will be heard. **Mike H. and others** ♦

TURNING POINT

As a recovering sexaholic, I am constantly amazed at how my perception of the world continues to clear up as I accrue more recovery and sobriety. Just the fact that I have been able to draw a distinction between recovery and sobriety is a testament to the fact that my "fog" has begun to lift. This simple separation has been key for me, for as we have all seen, and maybe even experienced, mere sobriety is just not enough if we are to truly be "happy, joyous and free." I thank God that I am not only sober, but that I also have some degree of recovery as well. True continuous communion with God is the solution for me. My communion with God is also my recovery. One day at a time.

It is an undisputed fact for me that physical sobriety is where it all starts. I had to get "off the drug" and I know now that there can be no real recovery for me without sobriety. But while

sobriety is a requirement for my recovery, sobriety alone is not sufficient for my recovery. I have to have more, and this is what I call my "program." My program of recovery includes as a necessity an ever lengthening period of sobriety. But it also includes many other ingredients that have combined to produce in me an ever deepening recovery as well. It is these other ingredients that I would like to share.

The most dramatic breakthrough for me occurred as a direct result of finally getting a sponsor, a sponsor who was steeped in God and the solution of the 12 Steps. The spiritual component here has been crucial for me. I came to the program as a result of being asked to leave my house by my wife once she had discovered my latest, and sickest affair. She soon filed for divorce, and the thought of losing her and my two girls moved me "by circumstance rather than by virtue" to

come to SA. I had gone to a lot of meetings and had "shared" at each one. Most of my sharing consisted of me regurgitating the events of the past week or two (I usually made at least one meeting every week or two!) and spending a lot of time in my problem. "Whining and puking." I noticed that this seemed to be the order of the day. You go to a meeting and, as honestly as possible, disclose what you had been thinking or doing or feeling or hoping, etc. during the past few days. Once you had "shared" you waited for the closing spiel and went home. Everyone pretty well left everyone else alone. I did not hear very much about how the 12 Steps or God were solving any of the suffering, but I sure heard about the suffering! And boy! Misery loves company! I did hear about sponsorship, but I did not see many raised hands when "those available to sponsor others" were

asked to make themselves known. And frankly, I didn't see anything I wanted from the "sober" men anyway. There seemed to be something missing, not the least of which was willingness on my part!

My reluctance to get a sponsor early on was tied to my notion that he might actually ask me to give up a few things (and people) that I was not yet ready to give up! I also clung to another excuse. I had met many individuals who had one or two years of sobriety, or more, and they did *not* have a sponsor. Surely if they could stay sober without a sponsor and, as was the case with most of these fellows, without the fellowship after the meetings and during the week, I could stay sober too! I failed to see that most, if not all of these individuals, had little real recovery. They were loners, isolated, yet sober. Well, I tried. Yet after many months of "half measures" (and few meetings), by the grace of God I was finally experiencing enough pain that I came to a meeting with the specific purpose of getting a sponsor. It was a turning point for me. I asked for a sponsor, and to my surprise, I got one! Uh oh! I followed my sponsor's lead by going out after the meeting with a few other people. At once I noticed a difference in this group. I had been absent from this, my "home" meeting, for several months, and what I found upon my return truly amazed me.

People were laughing and joking and cajoling one another, all within the context of sobriety and recovery. Many of the guys I had met before who were loners or never went out after the meeting had slipped or had dropped out. Others whom I recognized from my "sharing" days who still remained were getting a lot of sobriety and what seemed to be a lot of information about God as the source of recovery through working the 12 Steps. I was immediately *attracted* to this kind of group. These fellows were seeing each other during meetings, after meetings and during the week.

We met for lunch, or dinner, or just to talk. We called each other. We prayed together. All aspects of our lives were subject to God and the principles of the 12 Steps. Everyone had a sponsor and as we progressed in the Steps, we began sponsoring others. It was all tied to *God through the solution of the 12 Steps*.

I noticed a difference in the meetings as well. Instead of the "general participation" format, I began to go to the accompanying Step study meeting. It was here in the context of studying the Steps that I began to get more and more of *the solution* instead of hearing mostly about the problem. Meetings focused on the use of *the Steps and God* to combat the addiction. All the sharing now had a specific context. It was very powerful.

Now I could understand why the bonds of fellowship were so strong. We needed each other. We were united through our common problem *and* our application of and hunger for knowledge of God and the 12 Steps. We were forming what my sponsor called an "integrated society," a safe haven for us all, hearkening back to old tribal societies. Rather than being dependent on each other, or independent of each other, we were becoming interdependent. There was a structure that allowed for weakness, learning and love. God was there.

As newcomers came to these meetings, we reached out to them right away. They were at once told about the need for a sponsor and a temporary one was found for them right away, if they requested it. We emphasized the spiritual aspects of the program. The fellowship grew, and continues to grow.

One of the most powerful actions I remember taking was writing out my First Step sexual inventory. Here was a concrete way to "work the Steps." I will always remember the experience of sitting amongst 35 to 40 male and female sexaholics and giving away (actually sending away) my First Step.

Afterwards, the outpouring of love was tremendous, as was the sobering realization in black and white of my powerlessness. The feeling of being connected was unmistakable. By working the Steps I had connected to

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my fellow sexaholics and to God. Here was the "true connection." I did feel at home!

Meetings whose formats center on God and the Steps, use of the AA Big Book and the Twelve and Twelve as well as the White Book, a fellowship united by powerlessness and pursuit of God and the 12 Steps, a written First Step used to send away the right to practice the addiction—these ingredients have led me to daily sobriety and, most importantly, daily recovery. I see the importance of staying with the solution rather than the problem, and I strongly encourage my fellows in the program to "get back on track" when they stray, and they return the favor, whether I like it or not! Rather than "lust, negative attitudes and dependency relationships" making up the entire fabric of my life, now I have my friends in the program, the 12 Steps and, most importantly, a loving God who is always there.

My journey is not finished. My divorce is still pending and I see the need to surrender my relationship with my wife, actually the need to surrender *all* my life to God as the only possible hope for me. These new meetings and new friends help point me in the right direction. I thank God for them all and especially for the 12 Steps. Had I not been created a sexaholic, I do not think I would ever have come to know the need for God in my life that I now experience. It has been a "severe mercy" of sorts for me. I count myself fortunate to have found Him when I did. Thank you for letting me share. J.W. ♦

OVERCOMING PROBLEMS AT MEETINGS

As I read through the history of SA and of AA, one thing becomes very obvious. We are not helpless when problems arise at the meetings. We are not helpless precisely because we have the strength of the Higher Power

My own dissatisfaction and frustration proved to be a signal for prayer and action.

to lead us, if we but seek His way and His will, and if we have the fellowship of one or two like-minded members.

The meetings in our area, five in all, had many problems. Since the birth of the groups, there had been no national definition of sexual sobriety, no way to handle long-winded newcomers, no way to address the problem of slipping, or the formation of a group within a group, etc.

The meetings were called SA and worked very well for some members. For a few seriously committed persons, long-term sobriety occurred within the groups. The groups functioned a number of years this way. Why change? Many did not want any change in the group setup because, "if it ain't broke, don't fix it."

Others told me of their dissatisfaction but felt helpless to do anything about it. I became increasingly dissatisfied with the situation but did not want to be the "crusader." The first thing I did was pray for some light about what to do. No doubt, that was the most important thing I did.

Then I prayed for fellowship, others to work with me. I believe I was led to ask two like-minded, respected and committed members to meet with me. We began by proposing clear resolutions to the Wednesday meeting, a group of 15 to 20 members, for the members to accept or reject.

I also called an oldtimer who had "been through the wars" to discuss the

group's problems, my own fears and hopes and doubts. He taped the conversation; I then made the tape available to my little discussion group and to all the members of the Wednesday group. The talk was very helpful and, after the call, I felt fortified.

To compress much activity into a nutshell conclusion, the Wednesday meeting, after a number of full and sometimes overheated business meetings, adopted the national definition of sobriety and many streamlining changes. All this occurred because the committee, not I as an individual, recommended and defended the proposals. The Higher Power powered us.

Having that in place, and with one of the two original Wednesday discussion group members at the Monday noon meeting, I found the Higher Power led me to a new role. I became the "gadfly," the one who would bother the others by requesting the inclusion of the national definition for the Monday noon meeting. I requested a business meeting and made a motion to that effect. Someone seconded the motion, opening a red hot discussion which lasted seven weeks.

I prayed, resolved not to push for a premature vote, and therefore would live with as many weeks of business meetings as it would take. I needed a thorough discussion of the honesty, or lack of honesty, with our current setup. I was at peace with that. I also resolved not to back off until a vote was taken, one way or the other.

To be truthful, I was not very popular for requesting a business meeting every week to continue to discuss the motion. Every week after a 15-minute discussion we tabled the motion for the next meeting. I had the distinct feeling that some members wanted the issue, or perhaps my insistence, to disappear. At the end of the regular meeting, most of the members were intent on getting back to work. There was resistance and some resentment

over having to stay and discuss such a thorny and divisive issue. The issue was so hot and so important that most members felt compelled to stay for the discussion. Throughout the seven weeks, the apparent majority clearly wanted to remain SA without using the national definition of sobriety.

I had resolved, as "gadfly," not to push for a vote, but to push for consciousness raising of the honesty involved in our present format. Finally, someone said, "Enough. Let's announce a vote date and vote."

The next Monday we voted. Everything that could be said had been said, pro and con. I had no idea how the vote would go. Too close to call. All I knew was I felt scared. I closed my eyes when the vote was taken.

From my perspective, a miracle occurred. One member unexpectedly voted for the national definition, carrying the day by a vote of 4 to 3. Again, I became aware of the influence of a Power far beyond me, and us.

If the group had voted against the national definition, I knew, sadly, that I could not continue as a member of that group. My bottom line of honesty wouldn't allow that. I love the members of the group. I had suggested we look into another affiliation, and continue to meet. The group seemed to want SA without a definition of sobriety. Period.

I had decided that if the group voted against the definition, I would not attend the meetings but, rather, spend the same hour in my office reading the White Book and journaling. I would have a "loner" SA meeting. Perhaps others would follow.

I also saw the royal mess that might follow. There would be two Monday noon SA meetings within five miles of each other. Confusion, division, and probably misunderstanding/animosity would grow. If I gave it half a chance, that thought would paralyze me.

However, I was surprisingly at peace with all this because I had a deep awareness that I wouldn't be the "cause" of these destructive consequences. I have enough awareness of the dark forces of lust to know that the battle is Spiritual. I am simply one man, speaking one man's view with as much clarity and sincerity as possible. The consequences were out of my hands. I had to let go of the potentially harmful consequences and let God and the intergroup handle that, if necessary.

Again, because of a miraculous and squeaky 4 to 3 vote, the Monday noon group has the national definition of sexual sobriety. Now, three months after the initial discussion meeting, all five groups adhere to the national definition, affecting perhaps an average of 30 to 40 members a week.

I'm a happy camper about all this. I'd like to think I'd be reasonably peaceful if the Monday noon group had become a temporary royal mess. One thing certain, that would have been

vastly different, and a very stressful situation to live through.

Clearly, we are *not* helpless about problems within the group, no matter how insurmountable they seem. Problems such as a group within a group, non-SA influences emerging during meetings, etc., can all be faced and worked through, with the power of the Higher Power.

I learned that we must pray together, and really trust anew in the direction of the Higher Power. My own dissatisfaction and frustration proved to be a signal for prayer and action. At times during the process, it did seem as if we were blindly re-inventing the wheel. I also learned that, at least in the beginning, if I am to be an agent of change, I can be greatly helped by finding one or two like-minded, committed members to pray with me, discuss with me, and go to the larger group conscience with a clear, concise motion for the group to discuss and, ultimately, accept or reject.

As I look back upon my role in all this, I am, for lack of a better word, grateful to my Higher Power. I know I am not a crusader. I know that I am exceedingly weak in a group setting. Once again, I am reminded that because I am weak, therefore I am strong. My addiction is my strength when I lead with my weakness.

Our task is to move on, putting one foot in front of the other, as the Higher Power directs. Perhaps we are called to simply be a "gadfly," continuing to try to bring ourselves back to basics. Perhaps we are called, after all else fails, to break off and form a new group with one or two members. One thing I know for sure as a recovering addict, I need SA and will fight vigorously to establish and maintain a group of people, faithful to the authentic traditions of SA, for my own salvation and sanity. There is too much at stake to do otherwise. A

Trusted Servant ♦

ON SHARING

The quality of sharing in meetings has been on my mind, off and on, for several months. I've been finding it increasingly frustrating when the sharing veers off from the topic introduced by the lead speaker.

I think it's imperative for our common recovery to have discussions which are faithful to their theme—where the leader presents one or more central and considered thoughts, and successive speakers contribute on the same topic, amplifying the theme by sharing their individual perspectives and experiences. Discussions that follow this pattern offer growth through common sharing—drawing the participants together and giving us community in spirit.

I'm not saying that members shouldn't speak about their struggles, but I've

found that "getting current" has readily become an excuse for dumping, sometimes at length, and often with the consequence that sharing our "strength and hope" gets forgotten . . . along with the lead topic. When this happens, discussion drifts through seemingly disconnected experiences, frustrations, and anecdotes. Such speakers may digress at length, precluding more focused sharing and causing resentful undercurrents. When brought, even tactfully, to a stop, these "sharers" can harbor hurt feelings, occasionally leaving before the end of a meeting.

How does this come about and what steps can we take to deflect potential occurrences? In my own early SA days, I was preoccupied with my experiences (including arrest and prospective trial)—and not in a place where I

considered how my past might benefit others. Some meetings I attended didn't have a central theme. I wasn't concerned with this; instead, I found "comfort" in the absence of planned leads and leaders. In ways tied to

*How might our sharing best help us recover from lust?
What is inappropriate sharing?*

being an addict, I felt such "flexibilities" to be "enriching" because they didn't obligate commitment.

Basic steps to improve sharing at meetings involve picking leaders in advance and setting minimum sobriety requirements for sharing, leading, and for sharing in the first part of meetings. The SA meeting guide is

clear on means (raising one's hand) for bringing explicit or sexually abusive sharing to a halt.

Some groups set time limits on sharing and use these as a means for ensuring that no one is precluded from sharing by one or more participants speaking at length. Time limits curb length, but don't in and of themselves inhibit directionless speaking or enhance the quality of sharing. The use of time limits raises a question: is our paramount concern that everyone have an opportunity to share at every meeting? Taken alone, time limits may actually emphasize something different from what we implicitly and explicitly hope to gain from our program. For instance, they may signal that sticking to one theme is less important, or that the group has found it easier to focus on quantitative measures than to emphasize quality in sharing. The use of time limits without actively seeking to improve the quality of our sharing may be a signal that we are placing an unhealthy reliance on easy solutions.

There are additional steps for those willing to take them. Through group consciences, a group can: a) adopt an appropriate "sense of the group" concerning continuity between lead and successive sharing . . . and reinforce this "sense" with specific language in the group's meeting guide to emphasize the "desirability of sharing not only our experience, but our strength and hope;" b) agree on a need to limit dumping or extensive "getting current" monologues . . . and develop a group consensus of what this means so that members may feel free to raise a hand at perceived "excesses;" and c) strongly encourage all participants to obtain a sponsor so that they have an opportunity to discuss discouraging experiences at length without detracting from a group meeting.

How might our sharing best help us recover from lust? The solution starts with holding a group meeting to discuss what constitutes inappropriate sharing, to identify problems in

advance, and to reach a consensus on how to deal with them. Later, during meetings, members will not feel they may be overstepping a boundary by asserting the need for sobriety and recovery in discussion.

What is inappropriate sharing? Statements such as, "I'll know it when I hear it" don't delineate precepts, set tone for the group, or provide guidance for those in need of it. The group might confer on what causes frustration, annoyance, or boredom among participants and on distinctions between detraction and recovery. This may entail judgments about repetition, rambling, recounting experiences at excessive length, a speaker's lack of awareness that he or she is trying to alleviate stress through emotional delivery, and recounting incidents which are focused on the actions of others, rather than one's own.

There are no absolute answers—they change as a group matures. We can also approach this topic from a positive perspective. What characteristics define constructive sharing? Groups can actively encourage all participants to speak of their strength and hope, as well as their experience. We can talk about changing our behavior and changing our minds (and the contents of our minds), and about the attitudes that we want to embrace in our daily lives. When we limit our sharing to negative and discouraging experience, we face the danger of filling our mind with negativity and discouragement—restricting our awareness that we have other options. Like a "negative affirmation," we focus our energy (both as an individual speaker and as a group) away from recovery.

How can we "get current" constructively? Describing a painful situation may be beneficial; we can describe relevant circumstances and we can link discussion to ourselves to avoid talking in abstruse generalities. Getting current constructively differs from dumping in both tone and focus. Rather than focusing on problems as outside of ourselves, regardless of how

we would like to perceive their origin, we can bring solutions into our discussion. How am I going to change? What steps am I prepared to take? Instead of emphasizing resignation (this is awful . . . unavoidable . . . unfair), we can affirm our intention to find alternatives. Even at the worst of times, we can identify one or more small steps to take and obstacles we face in taking those steps. At heart, we are taking responsibility in concert with our Higher Power.

What do we want to come forward from our meetings? What we share as individuals is, collectively, our common judgment about how we want to help ourselves grow in recovery. Perhaps serenity is an answer. If we are at peace with ourselves, we can share peace with others. How many of us knew serenity coming into this program? And how much are we opposing serenity still? Does coming to meetings proclaim that we want recovery from lust? What can a meeting offer? How can we be sincere in saying we want recovery and yet not take whatever steps we can to promote quality sharing in our meetings?

These are thoughts I never entertained when I came into SA. So, I'm asking: Won't we be making a contribution to our collective recovery by discussing how we may improve the quality of our sharing? J.O. ♦

**Welcome to the following
new groups:**

Austin, TX
Chico, CA
Dhahran, Saudi Arabia
Grand Rapids, MI
Marysville, CA
Menlo Park, CA
Muskegon, MI
Somerset, England
Timonium, MD
Wilshire, England
Yellowknife, Canada

GROUP NEWS

Tokyo, Japan: We celebrated our first birthday in the Tokyo Group in August. We average four or five members every week—three come by train, the farthest traveling two hours. A few Japanese who speak English well have joined the group and eventually we hope to begin a Japanese SA group. Enjoyed the articles in the recent *Essay* and the experiences and inspiration of SA members are a big help on the road to sobriety. **B.**

Sydney, Australia: A literature order is enclosed. This is a big order for us, but I don't suppose it is for some of your groups. We have two groups in Sydney, one in the country, and one in Melbourne. There may be two other groups in Queensland but we have not heard from them for awhile so we are not sure if they are still functioning. We are trying to live the Steps in our lives but not finding it easy. We find it much easier to use the Traditions in our lives, the groups and fellowship. We send our love and good wishes to our fellow members world-wide. So until next time, lots of blessings. **R.C.**

Frome, Somerset, UK: Thanks to your reaching out in response to one of our member's request for literature to get us started, we now have materials to offer newcomers. Frome SA meets for one hour, twice a week, with three regular members. We also stay in telephone contact between meetings. As far as we know, this is the only meeting in the UK outside London. We are in touch with members there, and have exchanged visits. Please include us in your international directory. We also have language skills in French and German. Please accept this further literature order. How can we subscribe to *Essay* and obtain back copies? Please advise. **I.R.**

Dhahran, Saudi Arabia: On Tuesday, September 7th, the first SA meeting in Saudi Arabia, to our knowledge,

was held in Dhahran at the house of one of the members. So far there are only two of us, but we have some literature which I brought from London, and we both have experience of other Twelve-Step programs. At this stage we propose to meet every Tuesday. We would appreciate you sending us a price list/form for literature by return mail, and feel free to pass information about our meetings to anyone you think qualifies.

Also, if possible, we would like to hear from a couple of members in the States who could give us some support by writing to us. Looking forward to hearing from you. **J. and D.**

Binghamton, NY: Our group is still small—nine in all—but we have good attendance at meetings, and growing sobriety. Honesty and solid sharing mark our meetings, which include at times hearty laughter, at other times the weeping that comes from intense pain or joyous release. Not everyone has a sponsor, and that's troublesome. We're also working on starting and closing our meetings punctually. Also, not everyone who joins our group stays, but we make no bones about our sobriety definition—it stays as defined on pp. 191-193 of the SA Big Book. We have found that that's the only thing that brings sobriety and progressive victory—God's, not ours—over lust, one day at a time. **A.B.**

Brooklyn, NY: As of today we have six members who have committed to attend on a regular basis the business meetings which are held the last Sunday of each month. In addition, a regular meeting, which is held each Sunday evening, is attended by four to eight people. Each meeting begins with a 15-20 minute qualification by a speaker who has been invited and who has at least six months' sobriety. While we permit anyone who has the desire to stop acting out sexually to share at meetings, only those who ad-

here to the sobriety definition of no sex with others outside the marriage and no sex with oneself may hold service positions, qualify, or celebrate yearly anniversaries.

We are planning—pending group conscience approval next month—our first anniversary celebration meeting at the end of November. With God's help one day at a time, two members and three visiting members will be celebrating first-year anniversaries. As a group we are grateful to SA for the sobriety definition and feel that SA has a very specific message to carry to the sick and suffering sexaholic. We need to receive that message and be part of a strong fellowship with a strong message. We look forward to receiving that support and in the spirit of the 12th Step "to carry the message to sexaholics and practice these principles in all our affairs." **J.S./H.T.**

Vancouver, WA: Portland Sunday Night East is fluctuating with attendance between 18-35, and sobriety from none to three years. Dennis B. is acting secretary and Dan K. is treasurer and everything else. Two members celebrated one year of sobriety: Dan P. in August and Dan K. in October. Also Matt B. will celebrate one year in October.

Davenport, IA: Although small in numbers, we support two SA meetings a week and have developed a close and supportive network of recovering people. It is good to be able to report that the three of us who started the SA meeting here in 1990 are all still in the program, experiencing progressive victory over lust. Sadly, we have seen a number of people come and go, but they remain in our thoughts and prayers. Those of us who were able to attend the recent conference in Nashville found it very helpful. We have shared our notes, tapes and materials from that conference with our recovering brothers and sisters in

SA and in some of the other recovery fellowships. Thanks to all who made Nashville so special once again! And thank you for all that you do in the national office to keep the message of SA available to all who need and want it. G.L.

Papua, New Guinea: Our first SA meeting was held on the night of August 15, 1993. After more than two years of waiting and praying for an opportunity to carry the SA message to another suffering fellow, the most joyful moment in my progressive victory over lust came when I person-

ally welcomed a native of Papua, New Guinea, to my room and had a direct heart to heart sharing with him. Both of us agreed to have our SA meeting every Sunday evening. Our first SA meeting was a tremendous spiritual experience for both of us. I felt its healing power, because since I joined SA last 1991, I've never been to a live SA meeting. Indeed, there is no greater joy than sharing experience, strength and hope with another suffering fellow who shows honesty and willingness to recover. You can now include our group in your file. Any traveling SA member from Australia

and other countries of the South Pacific are most welcome to Kerema. Our sincere thanks to Roy K. for his prayers, encouragement and guidance!

I also got the book *Sexaholics Anonymous* which you sent. Thank you very much for it, and the order list of SA literature. Financially, I'm very limited, but I'll try to send another donation and order by next month. Greetings of love, joy, and gratitude to all of you in the Central Office. Thank you for your most efficient help to the SA fellowship. B.S.

OPEN SA MEETING STARTED

We have recently begun something new here in San Diego—An Open Sexaholics Anonymous meeting. I have not heard of this being done elsewhere in the fellowship, and so would like to share this experience with you.

The meeting began as a way to facilitate our carrying of the message of recovery from sexual addiction, and to bring us "out of the shadows" so to speak. The seed was sown when we learned of perceptions in the community that it was very difficult to make contact with SA and that our routinely closed meetings were perceived as "exclusive" and "secretive." In dialogue with other members, we found that others had these concerns as well. Eventually some members were willing to try having an "open" meeting.

It was decided to format the meeting as a Speaker Meeting. By inviting SA members with recognized sobriety as speakers, visitors could gain greater understanding of the potential for recovery in SA. We also found that our members with longer sobriety are more at ease with sharing their experiences in recovery with people who are not SA members (some of them have already done this). Also, by focusing the meeting on a speaker who is

aware of the open nature of the meeting, SA members at large are not placed in the position of sharing in an uncomfortable setting in order to "carry" the meeting.

The meeting is divided into four elements. The first 15-20 minutes is used for introductions and readings, including an excerpt from Chapter 1 of the White Book, "What Works for Us." The next 20 minutes is available to the evening's speaker. Most of our speakers talk about the experiences that brought them to SA, as well as their experience in recovery, although no specific format is required. They may address a Step, or a topic, or whatever they feel best typifies the experience, strength, and hope of their own SA recovery. The remaining portion of the first hour is available for open sharing by SA members, usually about 15 minutes. Then we conduct our 7th Tradition, make announcements, and formally close the "speaker" meeting. The remaining half hour is made available to visitors who wish to know more about SA, to identify their needs, and to complete our normal orientation process with those who are present for their own recovery. SA members also answer questions of interested guests, such as

mental health professionals, clergy, etc., and make SA literature available.

In conjunction with this open meeting, we have begun regular advertising. The time and location of this weekly open meeting, as well as our local SA information phone number, are advertised in a monthly magazine for people in recovery and in a local weekly. We have been conducting the meeting for about eight weeks now, and have averaged two SA newcomers per meeting. A dimension we had not anticipated was the frequent attendance by S-Anon members. They indicate that the opportunity to hear the SA experience enhances their understanding of their partners' addiction, and strengthens the bonds of shared recovery. We are still a young meeting, and are somewhat cautious about where this experience will lead us, but it seems to be positive so far.

We feel two elements are vital to the quality of this meeting. One is a strong commitment of support. At least one or two individuals are there each week who can guide the meeting with an understanding of the issues present for both SA and non-SA members and newcomers, most specifically, the issue of confidentiality. The other element is the willingness of SA

members, especially those invited as speakers, to share their stories with people who are, essentially, strangers. When we consider the secrecy and isolation that sexual addiction bred in

many of us, we think this is remarkable. We also believe it is the breaking of this barrier that allows us to effectively carry the message of recovery to the sexaholic (and co-sexaholic)

who still suffers. Inquiries or comments may be addressed to: Thursday Night Open, c/o SA San Diego, P.O. Box 881101, San Diego, CA 92168. ♦

MEMBER NEWS

A few years ago my 12-year marriage was collapsing, my wife was ready for a divorce, we were growing apart, and I couldn't understand it. Today it is clear to me that I was the problem. I was obsessed with myself and my stuff, and I was obsessed with other women. I couldn't keep my eyes and mind off them. I didn't touch so I thought "what's the big deal." But to my wife, my constant looking and fixating on other women was the same thing. Yes, I had thousands of affairs in my mind. It was what was in my head that was ruining the most important relationship in my life. So I tried to stop and found out I couldn't. I was hooked. Even during a romantic

dinner I'd find some female to look at, become obsessed, and a special dinner would go to hell.

It turned out when I took a closer look at what was going on, I realized I had used pictures of women to masturbate to almost continuously since I was 11 years old. For me that was 35 years of programming my brain. I also found that I thought sex was love and I deserved it. So I took it even when it wasn't freely offered. Anyway, I had habits that made true closeness with my wife impossible. So I found a guy with similar problems who had somehow figured it out and "bang," it hit me like a ten-pound hammer.

That was 3-1/2 years ago. I haven't masturbated or used pornography since, and I've quit feeding my women obsession. I'm a long way from done, but I'm working on it through a program called SA, and more important, my relationship with my wife has turned around. It's stronger than it's ever been and it's fun. I found a better way to live by looking honestly at myself.

Something made me want to write this before I go escape and obsess about some project. Amazing for me to find out that what appeared to be working to great success in my life really didn't work on the important stuff. T.V. ♦

FEEDBACK CORNER

What is a Healthy Marriage?

I was talking to another SA member recently about healthy marriages and how to have one, and he suggested that I propose a "corner" in the *Essay* for members to share what is working for them in that area. I think we spend too much time talking about acting-out behavior and not enough about having healthy relationships. If we truly have surrendered lust, then what better do we have to do with our time than learn how to be more intimate with our spouses and/or friends?

Not having married and still hoping to someday when I get over my own fears, this is a very important issue to me, and I want to hear the experience, strength, and hope of other SA members who have gone before me and are overcoming one day at a time

the fear of intimacy, or commitment, or whatever. I think the whole focus of SA could take a turn-around if we were sincerely more interested in finding out how to satisfy the basic need behind lust in the healthiest and most fulfilling manner.

As long as we focus on acting-out behavior or "controlling" it, we are not in a state of sobriety where we can understand and share intimacy or really are even interested in it. I am still in a battle with an addiction to excitement, myself. I liked Jess L.'s comment in Nashville about "being satisfied with what God has for me in this moment." Do you think we often look at the fact that we were overstimulated in our childhood and that many of us are still stuck with that created "habit" today and don't even realize that it is a basic part of the

problem? Since society places such a high value on "energy" today, how are they and we to know that that energy is the same basic force behind lust—the desire to have more, do more, and be more? We in SA know that we can never really satisfy those needs by ourselves; society calls it burnout when you finally give up trying.

Until I can accept that I really am just "average" in the basic human sense, I will never get off my own back with expectations which can never be satisfied and which never leave me at peace with myself. I hope you agree how significant it is to emphasize the importance of a healthier, happier lifestyle through working the Steps. That's what we all really want in the final analysis, isn't it? I think it is a good idea to offer a forum for SA members who are learning to

overcome the fear of intimacy and are forming closer permanent interpersonal bonds. They can ultimately help to lead us toward filling our deepest human needs. Thanks for letting me share. C.D.

More on Chronic Slipping

Having just read the September issue of *Essay*, I am compelled to write. The contributions on "chronic slippers" and the special meeting on sponsorship struck a chord. I am one of those chronic slippers, having been around the program for several years with varying lengths of sobriety. I

hope my experience could possibly benefit someone.

Sobriety is simply a matter of **grace**, specifically the grace of God. I speak from experience as there were times that I thought I was in control of staying sober, only to slip. Today I believe it is grace that enables me to pray as soon as the lust starts, continued grace that removes the lust, and even more grace that enables me to do the very things I don't want to do in order to stay sober.

I would also like to share my gratitude for my sponsor who is a sexaholic like myself only with a greater

length of sobriety. He has the perspective to point out (by suggestion) areas in me that need adjustment in order to increase my chances of staying sober.

Though the common force of acting out has been lust, we have very different stories. I have been extremely embarrassed at times when bringing some things to light, but from my sponsor I have received nothing short of support, acceptance and encouragement. I could say more about the relationship I have with my sponsor but simply, I wish this experience on everyone who comes to SA and wants to stay sober. **Anonymous**

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.

Box 300

P.O. Box 300
Simi Valley, California 93062

December 1993

NOTE FROM CENTRAL OFFICE

Central Office needs *contact people* (name, address and phone number) for new inquirers to call. The listing below shows, by state, the *first three* numbers of the postal Zip Code areas in which we have no contact person.

This means that while we have many calls from people suffering, in some cases we are unable to help them find a meeting in their area. Many of the areas listed below may in fact have existing meetings, but we have no

"official" information. If you live in one of the following ZIP codes, please consider becoming a contact person. Be assured that only first names and telephone numbers will be given out.
Pat, Central Office

Alabama	350, 352, 354, 355, 356, 359, 365, 366, 367, 368, 369, 363	N. Carolina	All of state except Asheville and Burnsville)
Arizona	855, 859, 860, 863, 864, 860	N. Dakota	All of state
Arkansas	All of state	Nebraska	All of state
Colorado	800, 803, 804, 805, 806, 807, 808, 809, 811, 812, 813, 814, 816	Nevada	All of state
Florida	324, 323, 327, 328, 329, 338	New Mexico	All of state except Albuquerque.
Georgia	304, 305, 306, 307, 313, 314, 315, 316, 317, 318, 319	New Hampshire	All of state
Idaho	832, 835, 838	New York	120, 123, 128, 129, 133, 134, 135, 136
Indiana	467, 468, 476, 477	Oklahoma	734, 737, 743, 745, 746, 756, 757
Iowa	All of state except Iowa City, Dubuque and Davenport	Oregon	976, 978, 979
Kansas	660, 662, 664, 666, 676, 677, 669, 678	S. Carolina	All of state
Kentucky	400, 402, 407, 408, 411, 412, 413, 414, 415, 416, 420, 423, 424	S. Dakota	All of state
Louisiana	703, 704, 712, 713, 714	Tennessee	373, 374, 377, 379, 380, 381, 383, 385
Michigan	All of state	Texas	783, 785, 788, 798, 799, 790, 791, 792, 793, 794, 795, 796
Minnesota	553, 554, 556, 558, 560, 561, 562, 564, 565, 567	Utah	845, 846, 847
Mississippi	All of state	Vermont	All of state
Missouri	633, 634, 635, 636, 637, 638, 639, 647, 648, 652, 654, 655, 656, 658	Virginia	238, 239, 240, 241, 242, 243, 244, 245
Montana	592, 593, 594, 595, 596, 597, 598	Wyoming	All of state except Casper

SA/S-ANON INTERNATIONAL CONFERENCE TAPES AVAILABLE

Audio tapes recorded at conferences are available from the following addresses:

Conference	Address
Nashville - January 1990 (8 tapes)	Music City Tape Library P.O. Box 291687 Nashville, TN 37229-1687 (615) 871-4252
Oklahoma City - January 1991 (8 tapes)	Ed Aubrey Tape Library 1610 Carlisle Court Oklahoma City, OK 73120 (405) 842-9855
San Diego - January 1992 (6 tapes)	MTM Taping Services P.O. Box 89134 San Diego, CA 92138 (619) 575-0916
Vancouver - July 1992 (7 tapes)	Carlen Educational Tape Library P.O. Box 635 Stn. A Vancouver, B.C. V6C 2N5 CANADA (604) 684-8166
New York - January 1993 (6 tapes)	Glenn K Audio Tapes 28 Viola Drive Glen Cove, NY 11542-3322 (516) 676-6328 1-800-257-TAPE
Nashville - July 1993 (8 tapes and 2 workshop tapes)	Music City Tape Library P.O. Box 291687 Nashville, TN 37229-1687 (615) 871-4252
Unity Conference, California - October 1993	Encore (Chuck) P.O. Box 231340 San Diego, CA 92194 1-800-878-1308 (619) 271-1858

Statement of Income and Expenses - Three Quarters Ending 9/30/93

Total Income - All Sources	\$78,080.40
Expenses:	
Miscellaneous expense	102.44
Advertising	308.00
Auto	64.25
Bank service charges	85.00
Courier/UPS	7.50
Dues and subscriptions	97.10
Legal/Accounting	1,446.81
Office expense	2,259.47
Outside services	28,099.31
Postage	7,588.11
Printing & tape duplication	12,742.58
Refunds	24.76
Rent	8,250.00
Repairs/Maintenance	824.18
Supplies	399.19
Taxes - Other	605.80
Telephone	7,118.25
Travel/Entertainment	<u>22.63</u>
Total Expenses	<u>\$70,045.38</u>
Net Operating Income (Loss)	\$8,035.02
Net Income (Loss) before Tax	<u>\$8,035.02</u>
Net Income (Loss)	<u>\$ 8,035.02</u>

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DONATIONS FOR THIRD QUARTER — 1993

Akron, OH	\$ 78.00	Knoxville, TN	65.00	San Bernadino, CA	10.00
Alexandria, VA	200.00	Laurel, MD	31.00	San Diego, CA	341.00
Alhambra, CA	94.25	Lawrenceburg, TN	20.00	Santa Ana, CA	48.00
Anaheim, CA	67.00	Lincroft, NJ	110.00	Schaumburg, IL	148.60
Ardsey, NY	13.00	Livingston, MT	40.00	Seal Beach, CA	5.00
Atlanta, GA	46.50	Long Beach, CA	135.00	Seattle, WA	155.00
Baltimore, MD	280.00	Los Angeles, CA	124.23	Silver Spring, MD	45.00
Barrington, IL	115.00	Menlo Park, CA	26.00	Simi Valley, CA	20.00
Baton Rouge, LA	26.60	Meridian, MS	25.00	Smyrna, TN	11.54
Bend, OR	20.00	Metuchen, NJ	190.00	St. Louis, MO	147.05
Boseman, MT	34.75	Midlothian, IL	25.00	Steubenville, OH	10.00
Bucksport, ME	47.00	Milwaukee, WI	295.00	Suitland, MD	467.00
Chicago, IL Intgrp	261.00	Montclair, NJ	10.00	Sunnyvale, CA	100.00
Chicago, IL	205.25	Montreal, Canada	100.00	Syracuse, NY	120.00
Cleveland, OH	228.55	N. Hollywood, CA	825.00	Timonium, MD	40.00
Crystal Lake, IL	162.00	Nashville, TN	5,107.95	Tokyo, Japan	250.00
Dallas, TX	10.00	New Rochelle, NY	7.00	Toronto, Canada	80.00
Datona Beach, FL	10.00	New York City, NY	83.25	Torrance/Del Amo, CA	20.00
Denver, CO	30.00	New York, NY	30.00	Troy, MI	100.00
Downers Grove, IL	150.00	Newberg, OR	60.00	Tucson, AZ	750.00
El Paso, TX	8.00	North Iowa, Iowa	50.00	Union City, NJ	14.25
Elk Grove, IL	20.70	Oceanside, CA	1.32	Vancouver, Canada	507.00
Elmhurst, IL	102.75	Oklahoma Intgrp	825.00	Villa Park, IL	63.75
Encinitas, CA	10.00	Olympia, WA	30.00	W. Los Angeles, CA	165.00
Escondido, CA	20.00	Omaha, NE	60.00	Waldorf, MD	87.00
Falls Church, VA	100.00	Orange, CA	30.00	Warner Robins, GA	70.00
Florence, AL	20.00	Oswego, IL	100.00	Washington, DC	100.00
Galveston, TX	25.00	Painesville, OH	50.00	Watertown, WI	30.00
Garden Grove, CA	73.10	Paramount, CA	5.00	Wauconda, IL	25.00
Geneva, NY	25.00	Philadelphia, PA	15.00	Westchester, NY	100.00
Glen Ellyn, IL	135.05	Pittsburgh, PA	155.70	Westfield, NJ	40.00
Grand Rapids, MI	20.00	Pleasanton, CA	2.87	Wheeling, WV	28.00
Greensburg, PA	97.00	Portland, OR	420.07	Yellowknife, Canada	5.00
Hacienda Heights, CA	40.69	Quebec, Canada	50.00		
Houston, TX	2.05	Redlands, CA	44.15	Total Group	\$16,487.19
Idaho Falls, ID	50.00	Riverside, CA	36.58	Total Individual	<u>5,616.95</u>
Irvine, CA	46.00	Rochester, NY Intgrp	174.50	Grand Total	\$22,104.14
Kittanning, PA	15.05	Rochester, NY	130.09		

We try hard to make this listing correct. If your group name was not noted on the check, the donation is totalled under "Individual" and is not listed separately. To assure proper credit, please indicate on the check exactly who the donation is from. The listing reflects donations received during the Third Quarter only. Donations received after 10/1/93 will be in the next *Essay*.

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Quantity	Cost	Title	Description
_____	\$10.00	<i>Sexaholics Anonymous</i>	With title or plain white cover
_____	\$4.00	<i>SA Meeting Guide</i>	Suggested formats and experience in starting a new group
_____	\$8.00	<i>Recovery Continues</i>	Articles that discuss various aspects of recovery
_____	\$6.00	<i>Member Stories - 1989</i>	Twenty-one recovery stories
_____	\$2.00	<i>Discovering the Principles</i>	SA's growing experience with the Traditions
_____	\$7.00	One year subscription to the <i>Essay</i> newsletter	NOTE: Price is \$7.00 per year (4 issues). Price is \$5.00 per year per subscription for an order of ten copies or more.
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_____	Deduct 20% (for orders over \$200)		
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_____	ORDER TOTAL		

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