

# Essay®

P.O. Box 111910  
Nashville, TN 37222

December 1994

## Essay Newsletter at the Crossroads

Last year the Central Office Oversight Committee (COOC) felt that the high cost of producing and mailing the *Essay* should be offset by a subscription to cover these costs, and beginning December 1993, the newsletter was sent to subscribers only. An immediate result was an unforeseen and regrettable drop in readership. Although subscriptions have increased steadily in 1994, circulation is still only about 25 percent of what it was in 1993. That means less than one-fourth of the fellowship can participate in fellowship-wide communication! Correspondence to the *Essay* has also dropped, and sometimes there is not enough relevant material to produce an issue every three months.

Recently the Literature Committee voted unanimously that the *Essay* once again be the fellowship-wide medium of communication and that it be provided free of charge. Now, when SA is setting about to create its first fellowship-wide organizational structure, it is more important than ever that *all* SAs know what's going on so they can participate in this historic process.

The Literature Committee suggested that if the fellowship were made aware of this dilemma and the special funds needed for *Essay*, members, groups, and intergroups could brainstorm the issue and come

up with innovative alternatives to individual reader subscription.

### Elect *Essay* Representative

During a recent meeting the SA Literature Committee voted that "The SA Literature Committee recommend to the fellowship that each SA group elect an *Essay* representative who will create the *Essay* consciousness, implement its distribution, and receive input from the group and from individual members for possible inclusion in the *Essay*."

**What do you think? How can we make *Essay* available to all and still afford the cost? Please discuss and give us your creative ideas.**

### Essay Statement of Purpose

*Essay* is the newsletter of Sexaholics Anonymous, addressed to those who "desire to stop lusting and become sexually sober." It is a life-line linking recovering sexaholics with each other around the world and carrying SA news, notices of events, and our common experience strength and hope.

"The *Essay* has a Calendar of Events section, describing the various conventions, marathons, retreats, and other regional, national, or international SA functions that take place throughout the year. Sections on Group and Member news provide excerpts from letters

### Appeal for Funds

By the time you receive this newsletter, the Central Office move to Nashville will be completed, thus beginning a new chapter in the life of our fellowship. Like any move, however, especially a cross-country move, extra expenses have been involved in the recruiting and training of new personnel, the transportation of files and office equipment from Simi Valley to Nashville, and set-up expenses in the new office space. The committee tasked with planning and monitoring the move has ensured that the transition activities have been carried out in as economical a way as possible, but the extra expense will total between \$10,000 - \$12,000. *The Central Office needs your financial support now more than ever; please be generous.* All correspondence and 7th Tradition support should now be sent to the new office in Nashville, P.O. Box 111910, Nashville, TN 37222.

### In This Issue

- *Essay* at the Crossroads
- Group and Member News
- Portland Speakers
- Box 300

from around the world on group and member experiences. The *Essay* also contains Central Office news and financial reports and news of matters affecting the whole fellowship, with articles on various subjects and personal experiences reflecting what is happening in SA. *Essay* has proven to be an important channel of recovery and link for union of our fellowship at the broader levels—something that has become rewarding to a great many of us." (*Sexaholics Anonymous*, p. 212) ■

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

**January 13-15, 1995**

**SA/S-Anon International Conference, Los Angeles, California**

Theme: Practicing a Positive Sobriety. Contact Mary S., 310-379-5355 for further information.

**March 11, 1995**

**S-Anon/SA Upper Midwest Spring Conference**

Theme: Living in the Present. Call 708-790-6269 for SA information; 708-545-7110 for S-Anon information.

**July 7-9, 1995**

**SA-S-Anon International Conference, Baltimore/Washington DC**

Theme: Fellowship of the Spirit. Contact Chris B. (SA) at 703-742-6990 or Paulette C. (S-Anon) at 410-343-1412..

### **Essay Editorial Guidelines**

The *Essay* editorial function is answerable to the fellowship as a whole. Just as our SA group meetings follow guidelines designed to keep meetings on track, the following guidelines apply to the *Essay*:

- Articles from SA members and SA groups or intergroups are invited, although no payment is made, and material is not returned.
- The Central Office provides the *Essay* editor with copies of letters and other material of potential use in the newsletter.
- Submissions, selected by the editor, are subject to correction of spelling and grammar (*The Chicago Manual of Style* is the standard) and may be condensed to accommodate space limitations.
- The principles of SA's Twelve Traditions guide editorial philosophy.
- Articles are not intended to serve as statements of SA policy, nor does publication imply endorsement by either SA or the *Essay*.
- SA's sobriety definition is not debated, since it distinguishes SA from other sex addiction fellowships. *Essay* is not a forum for non-SA sobriety and non-SA principles.
- The *Essay* is not a fund-raising mechanism, although from time to time SA's needs may be made known.
- General Guidelines for Submissions: Where possible, articles submitted for publication should be typed and double-spaced. If articles are submitted on disk, check with the Central Office for software compatibility. Send articles to the SA Central Office, attention of the *Essay* editor. When an article speaks for a group or intergroup, it should have the prior approval of that group or intergroup. Articles should observe common standards of friendliness and good taste. Discussions involving therapy or religion are discouraged.

---

## GROUP NEWS

**Sydney, Australia:** We had our "International Convention" here on October 22, 1994. There was some great sharing about recovery. We had one member with over a year of sobriety and another with over six months. The others had varying times of sobriety. I had the privilege of hosting three of the members at my home. We are hoping that numbers will increase and our fellowship will grow spiritually and that we will be able to enjoy a quality of life which we know is available if we work the Steps and abide by the Traditions. We thought it a good idea to start a newsletter to inform our members on what was going on in SA around Australia and around the world. It is a way of getting unity and maintaining it. If we work together and obtain good recovery we will have something to offer the suffering sexaholic that comes our way. The *Essay* started in a small way and is now read internationally. It informs the fellowship what is going on in SA around the world. We know that there is only one SA which is united when the members adhere to the sobriety definition as expressed in our world group conscience. We are privileged to be a part of this great recovery.... We send our fraternal greeting to you and the Office Committee also to our fellow members around the world I'm planning to attend the International Convention at Baltimore in July 95. Hope to see you all there. **R.C.**

**Montreal, Canada:** What a fantastic one-day SA seminar I attended yesterday in Montreal. We were 33 SA members, and most benefitted from intensive sharing and discussions about the powerful

spiritual program provided by our SA fellowship.

I do believe that God has really granted us a strong group in Montreal, where several members have now reached a valid and solid sexual sobriety. We are all using the diversified spiritual tools provided by the White Book, attempting to live the solution to this deadly disease called lust.

I thought I would let you know about this one-day seminar and share with you my enthusiasm about what's happening in our area. I never saw so many new members, really dedicated to the program and willing to get out of these unbearable emotional and physical pains resulting from active lust.

Progressive recovery is really what's happening in my own life, and I do discover that one cannot push recovery. It is God's decision on his schedule and timing.... Life gets better if one can walk through the emotional pains of ego deflation at depth and keep facing one's own defects. That is exactly what I am attempting to realize with the SA program.

Personally I find that the 18 spiritual tools provided by the White Book, from page 158 to 168 are really helpful and extremely powerful tools when lust attacks at unpredictable times during the day. I have used them so much in the last year that my faith in their effectiveness has grown tremendously. All members of the group are also using them as well. We made small photocopies of these 13 pages and they are small enough in size, and yet quite readable, that they can be carried in one's pocket for quick reference. **M.G.**

**Seville, Spain:** Thank you for sending the September 94 issue of *Essay*, the pamphlet on the International Unity Conference in January 95, and the International Directory. I thoroughly enjoy the *Essay*, especially the stories of those

---

**Life gets better if one can walk through the emotional pains of ego deflation at depth and keep facing one's own defects.**

---

who have experienced healing in their lives. I would like to add Seville as another SA group for the International Directory. I meet weekly with two fellows, one with a year of sobriety and the other with none. I also meet with an AA member and two drug addicts to work the Steps. The meetings are very helpful to me. I'm coming up on 23 months of sobriety and grateful to God for His grace in my life. **P.C.**

**Montreal, Canada:** My name is A.G. and I am a sexaholic. I have been in SA for two years and since then my life has changed and is still changing a day at a time. I can see what my sexaholism did to me and my wife and also to our child. I am grateful to God and the other members in SA for keeping me on the good track of recovery.

We have now three meetings in French in Montreal: on Sundays, Wednesdays and Fridays. Attendance varies from ten to thirty members. We have members with three years of sobriety, two years and one year. Sobriety is building up slowly

---

and together we know we can make it happen if we work the program, come to meetings, phone each other, and work the Steps.

As you know we have the SA book translated into French and by the end of the year we should have *Recovery Continues* translated into

---

**I'm trying to put as much time and energy and money into my recovery as I put into my addiction.**

---

French also. Other literature is still being translated and will be done by the end of 1995. A.G.

**Erie, PA:** We've recently made some changes in our group meetings. We've been meeting since 1987 and our weekly meetings were primarily discussion meetings with a monthly Step meeting. After reading in the *Essay* about meetings, we decided to center more on the solutions rather than just our problems. And since we meet only once a week and our closest meetings are one-and-a-half hours away, we decided to restructure our weekly meeting so that we covered all of the bases. So, now we have topic, lead, First Step, discussion

and Step meetings throughout the month. Our initial response seems to be very positive. The ultimate test will be how it helps us in our long-term sobriety. And by the grace of God and our commitment to SA principles, we hope to grow in living a more sober and serene life. Our group has a good core of ten to twelve solid committed members. We're in the process of coming up with the best way of doing Twelfth Step work. Thanks for all you do. T.S.

**Tokyo, Japan:** Greetings. I wanted to let you know what's happening in our group in Japan. We have a small group of four to six regular members. Two of us are foreigners, and the rest are Japanese. We all speak Japanese. I joined the group this January, and the meetings are held every Saturday afternoon, in English. In May, we started a meeting in Japanese one hour before the English-speaking meeting to attract more Japanese newcomers. We have translated some basic SA materials into Japanese for outreach so that we can explain what SA is and how it works. We have translated the SA brochure as well as parts of the White Book. It is slow going, but tremendously gratifying and a real challenge. If any of you out there know of bilingual members

who are willing to help, please let us know. Our goal is to eventually translate the entire White Book. The Central Office has our contact address and telephone number. Also, we invite any visitors to Tokyo to attend our Saturday meeting. Call Central Office for my contact number before your trip.

I also wanted to thank the fellowship for the strength, experience, and hope that was shared with me at the recent SA-S-Anon International Conference in Portland. This was my first conference, and I loved it! To be able to share with so many other members of the fellowship and to listen to so many stories of hope and recovery—it was a real spiritual experience. I made lots of friends, collected lots of telephone numbers, got a sponsor, and bought the conference tapes. One of our fellow members here in Japan is now listening to the tapes daily, and he says they are a tremendous source of strength and inspiration. I have made a commitment to attend the January conference in Los Angeles, and one of the Japanese members wants to go with me to attend the July conference next year. Hope to see all of you there! J.R.

---

## MEMBER NEWS

[Letter dated July 28, 1994] Wichita, KS: Hi, my name is Mike B. and I'm a sexaholic. I'm on the SA Service Structure Committee... With the help of other SA's, a service structure was written and later adopted during the January 1994 Rochester Conference Business Meeting. The work we wrote is in

the June 1994 *Essay*. As stated, the SA group is the basic unit of the SA structure which will be represented in the Intergroup. In Wichita there are seven groups; four are represented at a bi-monthly Intergroup meeting. Each representative has at least 6 months sobriety. Kansas and Oklahoma have had a retreat every

fall and spring for around six years which meets in Wichita. We've decided to include the other states in our region in our retreat. I wrote SA central office for a list of contact persons in our region.... My thinking is two-fold: one, to build the cohesion in our region through the vehicle of bi-yearly retreats and two,

---

to then move forward to the annual regional Assembly, made up of representatives from each intergroup....

Getting to a retreat, conference, or service meeting may require driving a few miles. Getting a sponsor I need may require a long distance call. These are all things I've done and do to stay sober, involved, and to stay challenged and fed, according to my extreme appetite for life. I used to drive for hours to act out, and make long distance calls to act out. I'm trying to put as much time and energy and money into my recovery as I put into my addiction.

We may never see anyone at our retreat from outside Kansas and Oklahoma this fall, and the people who do service work today may be

all the same folks who will be doing service work on a state, regional and national level forever. But, unless everyone in SA has a chance to come out of isolation and get involved, giving back what has been freely given to them, I'm going to keep striving for unity, communication and recovery in SA on a group, intergroup, regional and national level. Whether we like it or not, we're in this together. M.B.

[Letter dated November 25, 1994] .... The efforts I described in that writing [above] paid off tenfold, as evidenced at our retreat last weekend. It also helped Central Office update their list of contacts for our region. In addition, we had a meeting called, "Where do we go from here—Service Structure" at the

retreat, which helped get the topic out for discussion and action was taken. It was decided that Intergroup Delegates would attend the Spring Retreat and have a Regional Assembly during the Spring Retreat. M.B.

### WELCOME TO THE FOLLOWING NEW GROUPS:

Stafford, VA  
Mason City, IA  
Slidell, LA  
Imkler, OR  
Racine, WI  
Sundance, WY  
Seville, Spain

---

## Discoveries in Recovery

*[Excerpts from the sharing at the Saturday evening banquet at the Portland, Oregon SA/S-Anon Conference, July 1994]*

My name is Harry, I'm a sexaholic. I've been sexually sober since February 3, 1986. Expressing my gratitude to God and the fellowship for my recovery will take the rest of my life, and beyond. Jess promised he would help me with this talk if I volunteered to give one, and so I volunteered, and he also said it might be good to prepare the talk and then have a trial run to see how it went.... I would give the trial talk to the [program] committee, and they would decide if I would speak or not. And for quite a while, it looked like "or not," [laughter] and as we were delaying here, it began to look like "or not" again. But out of this, we now have in Portland a

monthly speaker's meeting, a spiritual breakfast with featured speaking on the fourth Saturday of every month. And I'm happy to be accepted here to speak.

As a preschooler, I made a fateful discovery—that climbing a rope gave breathtaking pleasure. By the time I was eight, I was fully addicted to acting out by myself, and I found out, I was informed, that masturbation was such a serious sin it deserved the pain of hell. Six months later, I was into peeping in the neighborhood, and acting out. I tried to stop, but the sexual pleasure was too great. I could not stop. Sexual fantasy, lust, masturbation took over my life. I saw a woman preparing for bed, and I was immediately hooked; I have been a voyeur ever since. I found pornography. I acted out with pictures of women. I feared

being alone with girls, for if anyone knew my thoughts and desires they would reject me. I knew I was a sex fiend. By the time I was 20 my life was a chaos. Ever deeper sex with self, using pornography, animals, cross-dressing, voyeur in the daylight hours, fantasizing the nights and consciously seeking sex in dreams. I dared not think of having a relationship, let alone getting married and having a family. I called on the God of my childhood religion, and received no help. I could not stop acting out.

When I was 21 I made a big decision. I entered a 10 year program to become a religious bound to celibacy . . . . That was not the sanest decision of my life. [Laughter] The first night in the seminary I got drunk . . . and a month later I picked up an ordinary magazine and

lusted after the women pictured and acted out, and my disease was back worse than ever. I did all the practices that religion said would lead to a better life, but I felt no improvement. My disease simply progressed. I was ordained and lived 30 years in a religious community. I voyeured and masturbated many hours each day, I lived in pornography,

---

### **I discovered God in service. I always discover God when I turn from self to help others**

---

indulged my fetishism with women's clothing, always acting out alone. Then I began acting out with women. My sexual behavior became known; I bore the stigma of attempted rape, improper behavior with young girls, multiple relationships with women, adultery, abusive sex, incest. I tried dumping my sex addiction on psychiatrists, I tried losing it in a mental hospital, I tried drowning it in alcohol, forgetting it in drugs. Nothing worked. I continued to act out.

When I left the mental hospital, the only job I could get was working in an alcohol and drug center, and I wasn't clean and sober, but there I was introduced to the 12-Step programs, and was able to control my alcoholism and drug addiction with the 12 Steps of the AA program. I stopped acting out with others, but I could not stop acting out with myself. One day at work I found in my mailbox several copies of the SA brochure. I scored 17 out of 20 of those questions and decided to go to a meeting. In the meeting, I witnessed the recovery miracle of sexaholics equally hooked and hopeless as I, and I came to

believe in their recovery and the God that helped them to achieve it. I began to think there was hope, even for me. But just dumping my powerlessness and unmanageability on God and waiting for sobriety was not enough; I continued to act out. Self-pity became my "power greater," until a member reminded me, "Harry, we're going to continue to love you until you can learn to love yourself, for God really *does* love you." I knew I could never be forgiven by God, or felt I couldn't. My sponsor informed me, "Poor Harry! The only person in God's wide world that Almighty God cannot forgive!" And I think my ego began to deflate a little. [Laughter]

I did get sober. I admitted my powerlessness, that was certain. I turned my will and my life over to the care of God, a God that I now knew cared for me. I discovered a "power greater" in service, opening the meeting room, arranging the chairs, making coffee, cleaning up after the meeting, serving as group treasurer and secretary. I was chosen to serve on the less-than-popular advisory IGC, and Central Office Oversight Committee. I discovered God in service. I always discover God when I turn from self to help others. Had good sponsors, spiritual men with God-power, who feared trying to sponsor without God's help.

Mostly I found my Higher Power in working the Steps to sobriety and recovery. Repeating Steps One, Two and Three established sobriety. A gift I could bring to the meetings and share with others. In my sexual First Step, and in the Fourth and Fifth Steps, I came to accept myself and allow others to see me as I really am, and I admitted to God, to another, and to myself that I was worth something. Listing and

surrendering my shortcomings in Steps Six and Seven allowed God to begin healing my defects of character, and there were a few! Those resentments had to be surrendered, for they had triggered much of my acting out. And in Steps Eight and Nine, I made my list and made my amends, and *they* were many. I continued to take personal inventory, and when I was wrong I admitted it, maybe not so promptly. I have also discovered that I not only have to admit it, I have to admit it to the people involved. And with this, my sobriety, and my better way of life, became more comfort-able, talking to God, meditating, and praying.

I say my life is a lot better, and I'm grateful to the program, but almost two years ago, with over six years of sobriety, I forgot to pray only for God's will for me and the power to carry that out, and started resisting the things that were happening to me—making my own decisions; putting off necessary tasks—and I fell into a very deep depression. I became fearful of going to the New York conference, fearful that I would get entangled in the sobriety definition discussion and disgrace myself. I was afraid to go to the Nashville conference, where I might meet a niece whom I had sexually abused, and who had said she did not wish to see me anymore. I began to fear I might be sued, and I kept most of this to myself. There were a lot of other things that happened. I thought I was losing my sight, hearing, voice, and that aging was coming very rapidly. I was afraid to spend money to go to the doctor, because I might be criticized for wasting money, because I knew that it was self-caused.

I went to the Rochester conference, mostly because my religious superior told me, "I don't know

---

what's bugging you, but you better do something about it!" And at the conference some people greeted me and showed their love and concern, and I was simply lifted out of that depression, and got back into working my program. I hadn't lost my sobriety. I still worked a program—I still sponsored people, even though I was depressed. Once or twice I even shared at a meeting what was happening. It wasn't very encouraging for the newcomers, who probably thought "If sobriety isn't any better than Harry's, I don't know if I want so much of it!"

Hi, my name is Mike, and I'm a recovering sexaholic. And I'm grateful to be here sober tonight through God's grace, and all of you people. A couple of years ago we had Thanksgiving dinner at my house for the first time. My whole family came. I figured I should say something before we all ate, but I knew there were lots of things going on in the family, so I didn't know quite what to say. So I said, "You're welcome to be here as you are. If you're excited to be here at my house for Thanksgiving, you're welcome. And if you wish you weren't here, but you're just here because this is where Thanksgiving is this year, you're welcome. And if you're somewhere in the middle of all that, you're welcome." And I thought I did fairly well, and one of my brothers came up and gave me a big hug, and I thought, "Well, that must have been a great speech." Then my other brother stormed by me with a look like he was ready to kill me, so I don't know if it's gonna work or not, but "Welcome, as you are." Maybe newly sober, maybe not sober, maybe dragged by a husband or a wife, maybe ten years sober and

[Laughter] And I did keep coming back. And I wanted to share that, that years of sobriety and years of recovery in this program are no guarantee that character defects will not return with the old patterns.

I'm going to steal a little time here—I always like to tell at least one story.... I was turning things over to God every day and after a long period I was . . . helping out one Sunday . . . and I was a little bit uptight . . . but I got through the homily and I was saying, "OK, God, I'm going to make it from here on, I know. That [the homily] is the part

"happy, joyous and free," and probably, for many of us, somewhere in the middle.

I want to thank my wife and my son, and say that I love them and miss them, and I want to thank all the SA members in this room and not in this room who have helped me stay sober, and I want to say sincerely that any harm I may have caused anyone in this program or S-Anon I'm sorry and I ask for your forgiveness.

What have I discovered in recovery? I'll start with a few random thoughts. One, that I'm a sexaholic, and two, that I'm sober. Never one or the other, never either/or, for me, today, but both/and. I am a sexaholic, and I am sober. I was in a swimming pool in March...and the first night in the swimming pool was rather typical for me—I spent about 80 percent of the time underwater praying with my eyes closed. [Laughter] Which was good enough, because I stayed sober. And the next day was a very different day. Many of the same people appeared to be out, wearing pretty much the same garb, it being a

that they judge." And of course I was all suited up and I had on that portable microphone. And I went down to greet the people before the communion service...and coming back up to the altar I tripped, and said that "S" word [laughter], and I want you to know that I turned everything over to God that morning. . . . [Later] an old lady came up and said, "Excuse me, but we couldn't hear you. I think you forgot to turn on your microphone." [Laughter] I'm going to keep coming back. Thank you. ■

swimming pool, and I prayed once, and I helped my son learn how to swim for two hours, without lust, without having to run from lust, without having to dive under the water and pray. It was the first time in ten years that I really knew I was sober.

I'm sober today, and I am a sexaholic. I've been trying to make friends with women. I made a friend in another fellowship, and one day I found that friend touching me in ways that I'm sure were intended to be friendly, but I sure didn't know what to make of them. I won't go into detail, but let me just say that I needed to curtail certain aspects of that friendship real quick, with a lot of mixed feelings, and to take a look at, with the help of some people in Sexaholics Anonymous, what had been going on beyond friendship, not so much in my behavior, but in my mind. So I am sober, and I am a sexaholic.

I've discovered, for me, that in the many arguments I've had over the years in Sexaholics Anonymous with members about "do we have to be absolutist on things, or more

moderate? Do we have to strike a balance, or do we have to draw a line in the sand?" I've discovered for me that it's both/and, not either/or. I have to be absolute about some things in Sexaholics Anonymous. No sex outside of marriage, including sex with myself. That's an absolute, for me, in Sexaholics Anonymous. It's not something I want to be

---

**. . .my sexual relationship with my wife no longer covers defects, but exposes them, because there's two real human beings in the room.**

---

moderate about, it's not something I want to find any balance about, it's just the way it is. I draw a line in the sand, and I don't cross it.

How to do that, how to stay sober, how to be in recovery, there I find myself a little more wary of absolute thinking, because I see lots of people stay sober in lots of different ways. One of those has to do with marriage. There was a recent article in the *Essay* about abstinence in marriage, and I thought it was a pretty good article, but I wanted to write another one, and maybe I will, and the title would be "Sex in Marriage." Not either/or, but both/and. I've had celibacy in my marriage, with my wife. I've also had sex, and at different times, I've needed both. What I've found is that because sex in my marriage today is lust-free for 90-some percent of the time, that my sexual relationship with my wife no longer covers defects, but exposes them, because there's two real human beings in the room. Sex is not the enemy for me today. Lust is the enemy.

I've also discovered that for me SA works best when it's a 12-Step program, nothing more, and nothing less. It's not a religion. It's also not a therapy group. There's lots of stuff that religion does that I need in my life, and there's lots of stuff that therapy does that I and other people may or may not need in their lives, and I'm all for all of it, but Sexaholics Anonymous is a 12-Step program for sex drunks who desperately need to get sober, and when I remember that and when my group remembers that, things seem to go better. Those are some of the things that I've discovered in recovery.

My early years of sobriety I would call rather strict. No sexual fantasy of any kind. Constant prayer—probably a hundred "I'm powerless over lust. God help me" a day. Some limited sexual thoughts I might occasionally allow about my wife. All others were banished. Even the thoughts about my wife were scrupulously observed to examine the percentage of lust content in them. No "R" rated movies, no "X" rated movies. And those movies rated lower than that had to be reviewed by my movie reviewer. (A gentleman in AA reviews my movies for me, and just simply says without giving me any detail, "Yes" or "No." [Laughter]) No friendships with women, with very few exceptions, and in the first seven or eight years of my recovery, all the exceptions were women in SA with long-term sobriety. Strict sponsorship. If someone wanted me to be their sponsor, there was very little grey. There were a lot of blacks, and a lot of whites. I remember saying in a meeting when someone announced that they had started a new type of SA meeting for a certain type of member, I remember saying in all my young sureness, "Sounds really

interesting, but it's not an SA meeting!"....

I would describe my first six or seven years as "tight." Necessarily so, because I was a sex drunk, and I didn't know how to stay sober, and I had to stay sober, and I desperately wanted to stay sober. I didn't ask any questions about why I was a sex drunk, where it came from, whether or not I'd ever get any smaller amounts of lust. I just knew what I had to do when I started to lust, and that was my foundation. That's still my foundation.

And now what am I? I'm ten years sober as of June 3, 1994. And I've changed my approach to recovery just a little bit. Sometimes with not very good results, and other times with some reasonably good results. Sometimes today I can appreciate a beautiful woman without lust. Sometimes.... I didn't used to have any women friends, and I have a few today... I have more trust in my prayer today, sometimes. I'm a little less superstitious and a little less ritualistic and I'm really believing that there's really a God listening to me and that it's not the way I say it or how I say it or how many times I say it, or the things I think about when I say it, but that there's a God coming right into the middle of my lust when I surrender it to Him. Today I'm confident that my marriage bed is free from lust, and I'm free to be with my wife most of the time. My wife invited me to a couple of movies. I saw them both, without permission of my movie reviewer, because I figured my wife had priority. They were fine.... So I'm still pretty strict on the essentials, but I'm less sure I know some of the other answers. I'm a little less tight, a little more relaxed, and I think, a little more able to be of use and be of service. I'm not dangerous

---

today. I was once, and I could be again tomorrow. To be honest, I could be 15 minutes from now.... But by in large today I'm not dangerous, and I'm finding most women are not dangerous either, and that those that are dangerous for me, whether it be my problem or theirs, I can pray for and walk away from. I make mistakes, but when lust comes up I surrender, and by and large I find myself moving toward the world rather than away from it. I ask questions today. I ask "Why am I a sexaholic?" I say, "Can I get beyond lust and surrender and get freedom from lust so that I don't have to pray a hundred times a day because I'm not lusting a hundred times a day." And some days it happens and I think "Yes!" Other days it doesn't happen and I'm not so sure, but the journey is worth it.

I'm beginning to be able to discern for myself what I believe to be right and good and what I believe to be wrong. To turn away from something, yes, because I'm a sexaholic, but also because I'm "moral," and this behavior or that attitude or that desire is not in keeping with my dignity or with [the dignity of] whatever woman might be in the picture at that time.

So I'm moving forward, I'm not going back. I want to say a little bit more about my marriage. I have known my wife for 16 years. I dated her for just about all of those [years], and we've been married almost 10 years. My sexual relationship with her prior to our marriage I would describe as angry, demanding, 100 percent initiated by me, at times abusive, and then I found the program. A celibacy period is the best thing that ever happened to either one of us—finding ways to be together, to talk, to touch, without sex, without lust. Marriage—trying

to establish a sexual relationship in marriage, resentment, anger, demands, a lot of push, lust, fantasy—somewhere early on a lot of the direct lusting, the fantasizing about other people went away, but there was still a lot of "push," and a lot of demands, and a lot of anger.... [Now we are] able to be sexual together, without lust, without anger, without demands, without pressure, without pushing. I don't want to paint a picture that it is or was perfect, only that it was basically healing, healthy and whole. There was no secret evil hiding underneath the pillow. There was no lust that needed to be torn out. There's just me and this gal that I married ten years ago.

We lost a baby a couple of months ago; ... it was a very painful experience, and surprisingly, it raised questions in me about my recovery, and I know intellectually that it had nothing to do with my recovery, but I found myself thinking "Maybe sex *is* evil, because my wife is a sick girl, and my baby is dead, and maybe I did it." And I was able to talk to members of my family and members of AA and members of SA who have become my best friends over the last 10 or 12 years, and talk through some of that with my wife. And I was able to name my child, and to name godparents in heaven for my child, with this woman that I love.

The last thing I want to say is about the 12th Step. I was at my meeting Wednesday night, and I noticed that there were six people in the room that I was sponsoring, and I thought, that's pretty good, because for a few years there, I wasn't really sponsoring very many people. I was in a real tight place, and I was afraid to get too close to the sick and suffering sexaholic, lest

I relapse. And this is seven and eight years into recovery! Somehow in the last two years I've begun to reach out again.... and it's been a great experience to work with this gentleman, and other people in Sexaholics Anonymous. I find myself renewed in my recovery, reminded that in order to keep this program, I have to give it away; that

---

**I make mistakes, but when lust comes up I surrender, and by and large I find myself moving toward the world rather than away from it.**

---

I am helped as much as I am helping, and I'm not so afraid. I think it's taken me a long time to be convinced at the deepest level of two things: 1) that I'm really sober; and 2) that Sexaholics Anonymous works. I'm glad to be here. Thanks.

## 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 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.

**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 TRADITIONS OF ALCOHOLICS ANONYMOUS:** 1. Our common welfare should come first; personal recovery depends upon AA 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 AA membership is a desire to stop drinking. 4. Each group should be autonomous, except in matters affecting other groups of AA as a whole. 5. Each group has but one primary purpose—to carry its message to the alcoholic who still suffers. 6. An AA group ought never endorse, finance, or lend the AA name to any related facility or outside enterprise, lest problems of money, property and prestige divert us from our primary spiritual purpose. 7. Every AA group ought to be fully self-supporting, declining outside contributions. 8. Alcoholics Anonymous should remain forever non-professional, but our service centers may employ special workers. 9. AA, as such, ought never be organized, but we may create service boards or committees directly responsible to those they serve. 10. Alcoholics Anonymous has no opinion on outside issues, hence the AA 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.

(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.)

---

# Box 300

---

P.O. Box 111910  
Nashville, Tennessee 37222

December 1994

## "We must always go forward. . . ."

During my six years with SA at the Central Office, this is the hardest letter to write. I feel as if I am severing a line so important to myself, yet I know we must always go forward and trust in God's wisdom.

Through these years with SA I have been privileged to meet and make many friendships that will endure through time. With the friendship and the fellowship, I was encouraged to complete my college education and receive my degree in Alcohol/Drug counseling. Being able to share with the fellowship, their personal heartaches and fears, gave me the strength I had looked for for so very long. With that added encouragement I now have my degree in Crisis Counseling. In all my years in the workplace, I always felt a void, but did not know how to fill that area. Because of SA, my future goals are to be available to those that need an advocate to help them through the difficult times.

I will always be grateful to all the members that allowed me to be a part of their lives. You will always be in my prayers and heart. May God's gentle arms keep you safe. Pat H., Central Office

### Income and Expenses Nine Months Ending 9/30/94

<b>Total Income</b>	<b>\$76,445.70</b>	Postage exp	6,294.68
<b>Expenses:</b>		Printing	9,804.14
Misc Expense	244.96	Refunds	67.05
Printed matter	344.20	Rent expense	5,790.00
Misc exp - sales	4.69	Repairs & Maint	1,648.43
Salaries & Wages	1,760.00	Supplies	894.68
Auto expense	18.00	Taxes - Payroll	10.00
Bank svc charges	21.00	Taxes - Other	595.75
Educ & Seminars	484.00	Telephone	6,175.17
Legal & Acct	2,740.38	Travel/Entertain	518.03
Miscellaneous	776.19	Bad debts	100.46
Office expense	764.35	<b>Total Expenses</b>	<b>\$70,867.35</b>
Outside svcs	31,811.19	<b>Net Income</b>	<b>\$5,578.35</b>

## Donations for the Third Quarter — 1994

Akron, OH	\$ 50.00	Palm Desert, CA	50.00
Albuquerque, NM	76.50	Paramount, CA	9.00
Alhambra, CA	81.47	Pasadena, CA	80.00
Anaheim, CA	36.30	Penn Hills, PA	97.00
Apple Valley, MN	10.00	Philadelphia, PA	30.00
Arlington, VA	109.00	Pittsburgh, PA	68.51
Asheville, NC	35.00	Pleasanton, CA	21.00
Atlanta, GA	50.00	Pompano Beach, FL	40.00
Baltimore, MD	130.00	Portland Intgp, OR	2,716.75
Beaverton, OR	96.00	Portland, OR	110.39
Binghamton, NY	100.00	Riverside, CA	22.00
Bozeman, MT	10.58	Rochester Intgp	46.00
Camarillo, CA	120.00	Rochester, NY	215.46
Chicago, IL	304.35	Salem, OR	238.00
Chino, CA	25.00	San Bernardino, CA	6.00
Cleveland, OH	250.00	San Diego, CA	106.53
Crystal City, VA	204.50	Santa Barbara, CA	25.00
Crystal Lake, IL	175.00	Saskatoon, SK	50.00
Daytona Beach, FL	100.00	Schaumburg, IL	305.00
Deerfield, IL	50.00	Seal Beach, CA	10.00
Torrance, CA	15.00	Seattle, OR	107.05
Denver, CO	70.00	Silver Spring, MD	50.00
Downers Grove, IL	75.75	Sommerset, NJ	40.00
El Paso, TX	13.00	St. Louis, MO	125.00
Elmhurst, IL	44.00	Suitland, MD	30.00
Encinitas, CA	10.00	Sunnyvale, CA	128.00
Escondido, CA	110.00	Syracuse Intgp	160.00
Falls Church, VA	35.00	Thousand Oaks, CA	72.00
Franklin, TN	60.00	Tri-State Intgp NY	500.00
Germany	1,750.00	Vancouver, BC	146.00
Glen Ellyn, IL	100.00	Warner Robins, GA	142.50
Hacienda Hts, CA	25.00	Washington, DC	410.00
Kansas City, KS	879.67	West LA, CA	100.00
Kittanning, PA	20.00	Westfield, NJ	10.00
Lancaster, CA	25.00	Wheeling, WV	20.00
Long Beach, CA	91.81	Wichita, KS	66.00
Melbourne, Australia	30.00	Willow Creek, IL	364.00
Midlothian, IL	9.75		
Milwaukee, WI	329.25	Subtotal	14,216.65
Mission Viejo, CA	100.00	Individual	502.67
Nashville, TN	1,185.40		
Newberg, OR	50.00	TOTAL	14,719.47
N. Hollywood, CA	225.00		
Norwalk, CA	2.13		
Oakland, CA	30.00		
Oklahoma Intgp	200.00		

# "Living in the Present"

## Upper Midwest Spring Conference March 11, 1995

Divine Word -- Techny Towers Conference Center  
2001 Waukegan Rd, Techny IL 60082 #708-272-1100

Marathon Registration Fee: \$20 before Feb. 25, \$25 postmarked Feb. 26 or later.  
Fee includes luncheon.

### REGISTRATION:

Fill out form below. One per person.  
Make check or money order payable to  
SA and send to:  
SA Intergroup, Box 258  
Glen Ellyn, Ill. 60137

### LOCATION:

A map is provided on the back of this  
registration form.

### REGISTRATION:

8:00	Registration
9:00	Opening
9:30	Speaker
10:45	Breakout Meetings
12:00	Luncheon
1:30	Breakout Meetings
2:45	Speaker
4:00	Breakout Meetings
5:15	Closing

### QUESTIONS:

For SA information, call SA at 708-790-6269. For  
S-Anon information, call S-Anon at 708-545-7110.

### ATTIRE:

Casual but please be considerate of others.

### GUEST SPEAKERS:

Sylvia J. and Gene J. from Oklahoma City, OK.  
have agreed to speak.

### ACCOMODATIONS:

Red Roof Inn -- #708-205-1755 Hyatt--708-945-3400  
Courtyard by Marriott -- #708-940-8222

### OTHER INFORMATION:

One of the breakout meetings will be an S-Anon  
Couples in Recovery Meeting. Many of the SA/  
S-Anon family will be going out to dinner in small  
groups. We invite you to join us. Keep coming  
back -- it works if you work it!

Please check one or both:  SA  S-Anon  Both

First Name: \_\_\_\_\_ Middle Initial: \_\_\_\_\_ Last Initial: \_\_\_\_\_

Street: \_\_\_\_\_ Apt. No.: \_\_\_\_\_ City: \_\_\_\_\_

State: \_\_\_\_\_ Zip: \_\_\_\_\_ Phone: ( \_\_\_\_\_ ) \_\_\_\_\_ Amt. Enclosed \_\_\_\_\_

I will need a vegetarian meal.

No refunds after March 4.

Office Use Only: Date Received: \_\_\_\_\_ Check No. \_\_\_\_\_

# SA LITERATURE ORDER FORM

ORDERED BY:  
(Please print or type)

Name \_\_\_\_\_  
 Street \_\_\_\_\_  
 City \_\_\_\_\_  
 State/ZIP \_\_\_\_\_  
 Telephone \_\_\_\_\_

**SA**  
 P.O. Box 111910  
 Nashville, TN 37222  
 ☎ (615) 331-6230  
 FAX (615) 331-6901

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

- First Order       Repeat Order       Money Order Enclosed       Check Enclosed

Quantity	Cost	Title	Description
_____	\$10.00	<i>Sexaholics Anonymous</i>	With title or plain white cover
_____	\$ .20	<i>SA Brochure</i> English _____ Spanish _____	Problem, solution and 20 questions
_____	\$ 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: \$7.00 per year (4 issues). \$5.00/year per subscription for an order of 10 copies or more.

\_\_\_\_\_ Total Cost of Merchandise

\_\_\_\_\_ Deduct 20% (for orders over \$200)

\_\_\_\_\_ CA Residents add sales tax = .0725

\_\_\_\_\_ FL Residents add sales tax = .06

\_\_\_\_\_ Shipping/Handling (See Chart)

\_\_\_\_\_ ORDER TOTAL (U.S. Funds Only)

### 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
Over \$100.00	6.50

Copyright © 1994 Sexaholics Anonymous ®  
 P.O. Box 111910, Nashville, Tennessee 37222

All rights reserved.

(Copies of *Essay* may be reproduced for distribution to other members.)