

Essay®

P. O. Box 111910
Nashville, TN 37222

September 1996

It Has to Be a Miracle

I was 44-years old, married for 23 years, a father of four children and a successful professional person. Yet there I was, leaving a porno store, disgusted with myself once again. It was hopeless. Anonymous sex had become a daily occurrence. I knew I was going to lose my wife, my children and my profession. I was ready to lose it all rather than fight it one more moment.

Within one hour from that moment of utter defeat and despair, I met the man who had previously informed me about Sexaholics Anonymous. I told him I was ready. He handed me the SA brochure. I read it and told myself that there was a mistake in this brochure. It stated no sex with self; and as a person of science I knew that could not be accurate. Then deep within me I finally understood. This was my "drug of drugs." I had previously tried not having sex outside my marriage, but the true culprit turned out to be masturbation. For me everything built on top of that realization. It was a moment of clarity. It was a miracle.

By age five, I was compulsively masturbating as well as being sexual with a neighborhood girl. By age 10, I began fantasizing about my Sunday School teacher and his wife. I would picture them together acting out sexually. At that same age I can remember being mesmerized by naked men in a locker room at a day camp I was attending. When I was 11, my parents decided to move to another state. It meant my being transferred to school in a neighborhood that was quite

hostile to people of my religion. Some older boys befriended me and offered me protection but in return I was to be sexual with them. This lasted for approximately three months. It led to the erroneous belief that male friendship must include sexual contact.

During my teenage years, I became obsessed with being as sexual as I could be with the girls I dated. There was also some sexual experimentation with boys my age, especially with those who befriended me. From age 14 to age 17, there was an incestuous relationship with my male cousin, another friendship gone astray. At age 16, my uncle decided I needed to be initiated into manhood by visiting a prostitute. It was a dismal failure sexually for me. It was a death blow to my emerging sense of self. The following few years in high school I spent trying to prove I was sexually adequate with women. The result was sexual obsession and abuse of all the girls I dated.

In college I met my future wife. From the onset, I became sexually obsessive and abusive to her. Masturbation in secret continued. I was 21 when we married. I continued to have frequent sex with her to the point where she took me to see her gynecologist. He told me I was acting like a "sex maniac." I thought both of them were crazy. I was able to not masturbate for the first few weeks of our marriage but soon the secret behavior started again. For the first 12 years of our marriage there were only rare indiscretions, but in my mind there were many. Then at a local health club I discovered promiscuous

sex with men. I was like a duck in water.

For the next 10 years my sexual behavior went rapidly out of control. It manifested itself in sex with hundreds of partners, buying sex from both men and women, group sex, exhibitionism, and voyeurism. I would spend money on my sex partners instead of spending it on my family to the point where I could not pay for my children's college tuition. I would develop obsessions toward these partners, becoming possessive, jealous and full of rage. I would put my family and myself in dangerous situations. I would bring diseases home to my wife. Time and again I would cry to my wife -- *Never Again* -- only to succumb within hours. I would make oaths to God never to do it again, but there I would be acting out once more.

My addiction took me to the gates of hell, yet I could not turn back. Seven months prior to attending my first SA meeting, I discovered the wonderment of 12-Step recovery through Alcoholics Anonymous. I would leave the AA meeting and jog down to a porno shop for anonymous sex. Even AA was not

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Editorial: Carrying the message

Several years ago the Central Office Oversight Committee decided that the *Essay* newsletter, which used to be mailed without charge to everyone on the Central Office mailing list, should be put on a "self-supporting" basis, in accordance with the principle *underlying the Seventh Tradition*. Members were asked to subscribe if they wished to continue to receive the *Essay*; the charge was set at \$7.00 per year for 4 issues. Now, several years later, it looks like we need to revisit our policy for a couple of reasons. First, the newsletter is not self supporting yet, and second, although we have about 800 subscribers, many fewer SA members are receiving and reading the newsletter than used to be the case when it was sent out for free.

In regard to the cost issue, Central Office figures indicate that the Fellowship is subsidizing each subscriber at the rate of approximately \$.75 per issue--\$3.00 per year. We need to decide soon whether or not this is a prudent use of Fellowship funds. We will continue to enthusiastically pursue appropriate ways to cut costs, but it may be that the price of a subscription will need to be adjusted to reflect the actual cost of producing and mailing the newsletter.

We also need to consider the ramifications of the fact that fewer SA members are receiving and reading the newsletter. Fine, we may say to ourselves, the *Essay*, like the program, is for those who want it, not those who *should* read it. The problem is that, as a relatively young Fellowship, important issues concerning the Fellowship as a whole are still arising. For example, the SA national service structure has, within the last year, undergone a far-reaching and

momentous change. Because regional and area service structures are still somewhat sketchy, the *Essay* functions as the main source of information about proposed changes of this magnitude. Very simply, this means that even when Fellowship-wide feedback and approval is sought, only 800 members are in a position to know about it!

The newly-formed *Essay* Committee has been asked to come up with suggestions for increasing the distribution of the newsletter. The primary goal is, of course, to carry the message of recovery to as wide an audience as possible. The other vital goal is to gain the participation of as many members as possible in an ongoing dialogue on issues such as those presented in Working Paper #1, Practical Guidelines for Group Recovery, published recently in these pages. Some ideas for carrying the message to more sexaholics are detailed below.

General: We have given some thought to publishing shorter issues on a more frequent basis--once every 6 or 8 weeks. This might give the *Essay* more of a presence in the Fellowship than is possible with the current quarterly publication schedule. This may not be feasible at this time due to increased costs for postage and distribution.

Cost Ideas

1. We could increase the individual subscription cost just enough to cover present expenses (which includes sending some free copies to prisons).
2. We could increase the individual subscription cost enough to cover sending a master copy of the newsletter free to all registered groups, with an invitation to make

copies for group members who cannot afford the subscription fee. The extra money would also cover the cost of sending free copies to prisons (which we already do) and possibly expanding that outreach effort.

3. We could make 2- and 3-year individual subscriptions available; for example, \$12 for 1 year, \$20 for 2 years, \$28 for 3 years. Make gift subscriptions available.
4. Publicize the fact that if a member cannot afford to subscribe, he or she can receive a free individual subscription on a year-to-year basis, by writing to the Central Office.

Distribution Ideas

5. Ask local groups to create an "Essay Representative" group leadership position. The person would be a point of contact for *Essay* subscriptions and would make periodic announcements aimed at informing newcomers about the benefits of the newsletter and how to subscribe.
6. Design a one-page information flyer for use at conferences, marathons, and by *Essay* Representatives. The flyer would include an order form. Send one flyer out with each Literature Order dispatched from the Central Office. Provide the flyers to the *Essay* Representatives.

If you have any feedback on these suggestions or ideas that we haven't thought of, please let us know by writing to or calling the Central Office, ATTN: *Essay* Committee.

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stopping my sexual activities. I knew I would relapse in AA due to my acting out sexually. I could not do my Sixth and Seventh Steps. I was not entirely ready to have God remove all my defects of character. I did not want to stop sexually acting out and I knew that without completing my Step work I could not retain my alcohol abstinence. It was on that day after leaving the porno shop in utter hopelessness that I met the person who had previously informed me about SA.

He invited me to my first SA meeting. I was ready on that day. It was just the two of us at that first meeting. What has happened since that day 12 years ago when I attended my first SA meeting is what I want to share now. I want to share about the miracle of sobriety.

First came the day-to-day drudgery of stopping the use of my drug. We had only one SA meeting a week 12 years ago in our community. How very sacred that one night a week when we had our meeting was to me. One day at a time, I learned about sobriety. Back then we did not have an SA book, but we had that cherished brochure with the Solution that said it all for us. Bit by bit more people came to the meetings. Bit by bit people stopped coming to the meetings. Even the person who founded SA in our community stopped attending. That first year I counted 120 people who came and went. There were two people left at the end of the first year and I thank God I was one of them. Over the following 12 years I have watched our fellowship in our community grow to 21 meetings a week with many members having long-term sobriety.

How did I stay sober back then with no SA book and just one meeting a week? *One Day At a Time*. That is how I did it. I would make contact each day with God. I would promise just for that day I would stay sexually sober. I told

God I could not guarantee tomorrow. I would then ask God to keep me sober for the next 24 hours. I learned how to avoid triggers, even those concerning my own body. I learned to pray for those people who were triggers to me. I got better; yet something was still missing. After 11 months of sobriety I began suspecting what it was. Lust was still there camouflaged as sex in marriage. I realized I needed a period of sexual abstinence from my spouse. I fought that idea, but finally decided to ask my wife. She agreed. After six weeks of abstinence I thought I was ready to resume our sexual relationship. With hatred in her eyes and hatred in her voice she said "I am not." It was a shock to me. Yet this was the person I had sexually abused for 24 years. My sponsor said, "You're an addict. You can't be the one to know when to stop your abstinence. Let God talk through your wife." God did almost two years later. For me it had to take 21 months of total sexual abstinence for that part of my illness to subside.

I received great gifts in this program. Once I let go of the masturbation, the sexual fantasies left. I still occasionally I have what I call the two-dimensional sexual photographs in my head, but with prayer they leave quickly without developing into fantasies. I have also had the gift given to me of losing the desire to act out with people outside my marriage.

There are some aspects of my recovery where the gifts have not come as quickly. Noticing body parts and experiencing erotic dreams took many years to subside. My sexaholic mentality still flares up periodically. I will notice people in the street walking together and automatically wonder if they are lovers. I will observe people looking at me and for a moment think they are trying to seduce me. Fortunately, these thoughts do not happen frequently. When they do occur I will pray the following: "God,

whatever it is I am looking for in that, may I find in you." I will thank God, when these thoughts appear, for reminding me I am still sick. How dangerous it would be to think I am cured.

There are also character defects that are taking time to leave. There is greed. There is envy. There is control, just to mention a few. The miracle is that they are lessening and at least I am aware of them when they appear. My sponsor would always tell me that I am better than I used to be but not as well as I am going to get. I also have learned new tools through the program to deal with them. The Tenth Step always works when I use it. To promptly admit my faults to myself and another human being brings immediate relief to me. A burden shared is half as heavy.

Other miracles have happened. I no longer have a preoccupation with my gender orientation. I see now it was not an issue of "gay, straight or bisexual." It was an issue of addiction. Once I put my drug away, for one day at a time, these issues seemed to vanish.

The miracles are also happening in our family. My spouse and I are more comfortable with each other than we have ever been. We try not working each other's program, and what a relief that is when I adhere to it. We travel all over the world together, being with each other for long periods of time. We look forward to these times together. We really enjoy them. My children and I are getting along so much better. When they were younger they would joke with us when my wife and I were going to an SA conference, saying, "Are you going to one of those 'Lust Buster' conferences again?" Now my children are older and three of them are married. My daughter-in-laws know I am in the program. They have an open invitation to ask me about my program and I have the freedom if asked to tell them the simple truth. They trust me

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with my grandchildren and I feel a genuine love between us all.

Last but not least is the miracle of finding the God of my understanding. A God who watched me that day in the porno store and still loved me so much that he brought me to this wonderful fellowship of Sexaholics Anonymous. My God is my good friend today. I can talk to him any time or place. I still occasionally lapse back into the belief of a God of retribution. The God who is out to get me. When that happens I ask God to remove that thought from me. I know how much he loves me. He brought me to this Fellowship.

I would like to share with you how I stay sober today. It is so simple that it is hard to believe. I do the same thing today that I did when I first came into the program. I get on my knees each morning and evening to give my Higher Power my day. I pray for his will for me. I speak on the phone with people from the fellowship throughout the day and evening. I do a great deal of sponsorship that helps me no matter what the result is to the sponsee. I also make a two-way contract with God each day. I ask God to keep me sober that day and tell God I will stay sober that day. I also do a gratitude list each day to keep me currently connected to God. I try to attend a recovery meeting each day as well as read at least one page a day of the Big Book (AA or SA).

I have learned that my recovery is like a three-legged stool. With its three legs the stool is sturdy and safe. If any one leg breaks the stool will topple. The three legs represent:

1. The Twelve Steps of the program.
2. The God of my understanding.
3. The Fellowship of SA that includes the meetings and sponsorship.

If I use all three legs simultaneously, I am on solid ground. When I omit any

one of the above three, my program is in an unsafe location.

One day at a time for the past 12 years I have stayed sober. One day at a time I want to stay sober. How else can I get to keep all I have found in this fellowship. I have found recovery in SA. I have found friendship in SA. I have found a loving God. I have truly found my home. Each morning I make a decision to accept the gift of sobriety and each day it is given to me again.

It has to be a miracle.

Last Call for More Member Stories

Our last and only previous issue of Member Stories came out in 1989, over six years ago. In the intervening years, our fledgling fellowship has grown in numbers, sobriety, and recovery. Our sobriety definition has been challenged and resoundingly reaffirmed. While some of the members from that time are no longer seen in the rooms of SA, shaky newcomers they sponsored now step forward confidently to take their place. For some of us, the incredible journey is just beginning.

Men and women with a wide spectrum of sexaholic symptoms, coming from a diversity of walks of life and from different parts of the world, are now part of our fellowship. Singles are discovering a life they never thought possible, and marrieds are beginning to discover the incredible reality of what marriage and family can be. Those from same-sex backgrounds are discovering freedom from lust, and more women are discovering release from the addiction and relational misconnection. God is doing for us what we could not do for ourselves!

The story of our recovery continues to be rewritten. We're still in the process of discovering, not only what the real

problem is, but what recovery is. Each recovering member is a part of that story, and his or her recovery adds to that of the whole. For, as we are reminded, in a spiritual fellowship, "that which each has goes to increase the possession of the rest" (White Book, p. 171).

It's time for another sampling. What are our stories like today? To give of ourselves in recovery is the essence of our program; to carry the message, our greatest joy.

Send in your success stories:

Victory over the deadly power of Lust; release from the tyranny of sexual, romance, and relationship addiction; the awakening and progressive healing of our misconnection with God and others; progressive discovery of the defective self; getting to know the One who is keeping us sober. . . . What is your recovery story today? We want stories to represent the wide spectrum of sexaholic symptoms and experience.

Guidelines for Story Submissions

1. The writer must be an active participant in the fellowship of Sexaholics Anonymous.
2. The member must have three or more years of current uninterrupted sexual sobriety as described in the SA literature; see pages 3-4, 191-193 in *Sexaholics Anonymous* (the White Book). If the submitting group thinks circumstances warrant an exception, state reasons on the cover letter for submitting the story of a member with less than three years of sobriety (see item 3, below).

3. Individuals submit stories through their group. Quality of the member's sobriety and recovery must be

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recognized and validated by fellow SA members. It is the group or intergroup that then submits the member's story, by group conscience to the International Central Office. (Loners may submit stories through their sponsors in like manner.)

4. Stories should be typed (or printed) double-spaced on 8 1/2 x 11-inch paper (3 1/2-inch computer disk optional in "text-only" format, but submit hard copy also). Suggested length is 4-10 pages. Stories may be subject to editing and condensation.

The time-tested format is that we tell, "What we used to be like, what happened, and what we are like now."

Include progress in recovery in your spiritual life, relations with others, and the Higher Power, as applicable.

5. No name should appear on manuscripts so they can be read "blind" by the Literature Committee. However, **authors should be identified by name and sobriety date in a cover letter from the submitting group or intergroup** to the SA International Central Office in Nashville.

Please include on the cover letter means of contacting the authors (via the Central Office) for questions or to facilitate editing.

6. The new target deadline for receipt of story manuscripts at Central Office is December 31, 1996. Please send story together with cover letter to

SA
P.O. Box 111910
Nashville, TN, 37222
ATTN: Member Stories

Additional Suggestions in Writing Your Story

1. How you came to identify your problem. When/how did it begin? How did it progress? What did it finally develop into? When did you sense you were powerless?

2. Your efforts to find a solution. When/why did you try to stop? How did you find SA? How did you get sober?

3. Your experience in working the Steps. Your adventures in recovery: sexual, personal, relational, spiritual... What is your life like today? Is sobriety leading to deeper recovery? If so, how? How do you practice your program today? What have you learned in recovery that can help others?

New Groups

Elizabeth, NJ
Ft. Bragg, CA
Jersey City, NJ
Oceanside, MA
Panama City, FL
Rozelle Park, NJ
Seaford, LI, NY
S. Euclid, OH

Guatemala City, Guatemala
Lismore, NSW, Australia
Sudbury, ON, Canada

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 *Essay* editor with copies of letters and other materials 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. Selections may be edited for style and clarity.

* 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 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.

CALENDAR OF EVENTS

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

September 21, 1996, Wexford, PA, sponsored by Pittsburgh. Theme: Loving without Lusting. Contact Aaron at 412/532-6767 or Larry at 412/733-5156.

September 27 - 29, 1996, Oregon, IL, sponsored by Chicagoland Retreat Committee. Theme: Pathway to Peace, a *Workshop on the Twelve Promises*. Contact Mike F. at 312/581-4973.

September 27 - 29, 1996, SA/S-Anon Westcountry Convention, Peace Cottage, Ammerdown Centre, Somerset UK. Theme: Pass It On. Contact Indrei at 44-0-1373-466555.

September 28, 1996, Manhasset, L.I., NY. Theme: Rarely Have We Seen A Person Fail Who Has Thoroughly Followed Our Path. Contact Jerry at 516/379-7113.

October 4 - 6, 1996. Southern California Unity Conference, Theme: Recovery through Discovery. Contact Gary at 909/865-1645 or Hans at 714/993-6396.

October 4 - 6, 1996, SA/S-Anon Fall Retreat, Wichita, KS. Contact Mike B., at 316/686-5104.

October 5, 1996, Colorado Service Group 1996 Fall Conference, Denver CO. Contact Tom L. at 303/427-0176.

October 11 - 13, 1996, SA Ireland, Grace Dieu Retreat House, Waterford, Ireland. Theme: Working the Steps. Contact Dara, at 042-67958 or Tom at 051-75675.

October 19, 1996, Baltimore-Washington SA/S-Anon Marathon, Crystal City, Virginia. Theme: HOW It Works. Contact SA Hotline at 703/866-6929 or S-Anon hotline at 703/440-1875. (Leave message).

October 19, 1996, Toronto, ON, Canada. Theme: Made a Decision. Contact Toronto SA at 416/410-7622.

October 25 - 27, 1996, SA/S-Anon Convention, Hochstenbach/Westerwald. Contact Ruth at 0049-228-356713.

November 2, 1996, Metuchen, NJ, sponsored by New Jersey/Eastern PA Intergroup. Theme: The Solution. Contact Lloyd at 610/944-9393.

November 8 - 10, 1996, Northwest Regional Retreat, Seattle SA/S-Anon Fall Retreat, Kitsap Peninsula, by Seattle area SA/S-Anon fellowship. Contact Seattle SA voicemail at 206/549-9538 or Ruth at 206/788-2327.

November 22 - 24, 1996, SA Convention, Nuremberg, Germany. Contact Ruth at 0049-228-356713.

April 25 - 27, 1997, Australia Conference, Camp Discovery, Yackandandah, VIC. Contact SA Melbourne at 61(3)9506 6719.

July 11 - 13, 1997, SA/S-Anon International Conference, Regina, Saskatchewan, Canada. Theme: The Promises. Contact Francis H. (SA) at 306/543-5999 or Carla J. (S-Anon) at 306/949-2417.

January 1997 Conference Announcement

January 11 - 13, 1997, SA/S-Anon International Conference, Oklahoma City, OK. Theme: Recovery Continues. Contact Dave T., (SA) at 405-353-4710 or Gene J., (S-Anon) at 405-751-3832.

Checking In on a Daily Basis: The Solution at Work

In Madrid we are trying to live in the solution and not in the problem. Before the regular one-hour Sunday meeting where we read and comment on a piece of official SA literature "to relate our sharing to some aspect of what we have read," we are having on a trial basis a half-hour Tradition meeting. We've already been through several items of *Discovering the Principles* and are going to start to read *Guidelines for Group Recovery*, which has just been translated into Spanish.

Important as meetings are, we consider them to be only one more tool among others. If we want to live a happy and free sobriety, besides attending meetings we have to live the principles of the Steps on a daily basis. We discovered that the best solution to avoid dumping and intellectualizing at meetings is to share our "experience, strength and hope," -- how we work and live the Steps and how they are working in our life.

To facilitate this, every morning we call one another to share a gratitude list and to renew our daily commitment to sobriety and victory over lust. We add whatever we feel we need to: living just for today, surrendering resentments and fears, turning over character defects, giving up this person or trigger, etc.

At night we report to one another in order to make ourselves accountable to somebody. We are experimenting with the following list:

We share our worst lust temptation, or several of the worst, and *what we have done with it* or them. I discovered that I feel much more motivated to give up the temptation and make the real connection if I'm going to "get current" with somebody at night. Once I felt so bad about sharing for several days in a row that I just didn't look and repressed

my lust. The prospect of getting current motivated me to take more of my time to pray and surrender the temptations. The benefits are amazing.

We surrender our worst resentment or fear, and the defects behind it, following the AA Big Book [P. 65] format, but being more specific in the third column where we check character defects such as pride, self-pity, self-centeredness, intolerance, selfishness, dishonesty, greed, impatience, etc.

Immediately we tell our SA friend whether we have surrendered these character defects or not (Sixth and Seventh Steps); whether or not we prayed for the object of our resentment and how we could have reacted to his or her behavior.

We report if we have prayed for other people -- people we don't necessarily resent -- and if we have done something good and loving for somebody, especially something we didn't want to do.

We share what has struck us the most in our personal program reading, which is often connected to the Step we are working at the time.

Of course this scheme cannot be put into use immediately with all the newcomers. It's what we do with some people who have some background with the Steps or are sober and have worked them for a while. With "pure" newcomers we limit ourselves to sharing on lust temptations. We add the other items according to where they are and their own needs.

If other members in other places are trying other daily "getting current" formats, we'd be very pleased to know how their experiment is working.

Morning:
Gratitude list
Daily commitments

During the Day:

Prayer in the middle of the temptation, as soon as it shows up. As many times as I need it. If the temptation doesn't go away, and still

praying, I call a member -- *Before*, not *After*.

Night:

Worst lust temptation. What have you done?

Worst resentment or fear. Character defects involved.

Do you surrender those character defects? Have you prayed for the person? How could you have reacted?

Have you prayed for other people? -- this time people we don't necessarily resent. Have you done something good and loving for somebody? -- especially something we didn't want to do.

Which idea has struck you the most in your daily personal program reading? -- often connected to the Step we are working at the time. J.M.

Group News

The Wheeling, West Virginia-Steubenville, OH., SA groups (members of the Pittsburgh Tri-State Intergroup) recently hosted their Third Annual Spring Retreat on Saturday, June 1. It was a wonderful chance to spend a recovery-filled day with members of the fellowship.

This year's theme was "Sharing of the Fellowship." We had 25 people in attendance, including five from the Baltimore-Washington area who traveled five to six hours to attend. It was very exciting to see the lengths people will go to get the message of recovery.

We were very blessed this year to have a wonderful retreat center in the local Wheeling area where we could spend the day. This year we invited several local members to lead. It was a very powerful time. We look forward to being able to meet again next year around the same time and would like to extend an invitation to anyone interested in coming. S.S.

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Group News

The Second Australian SA Conference was held over the weekend of May. Some 16 members attended from various parts of Australia. The conference was a milestone for SA in Australia in many ways. One meeting was open to non-sexaholics. A number of business decisions also were made:

the establishment of an Australian newsletter to be distributed with *Essay* within Australia;

the creation of a National Service Committee to oversee the newsletter; to make an Australia-wide phone number available to all groups.

Although we are small in number there is a great spirit and networking among members throughout Australia. The phone companies must be making a fortune! For me the conference was a chance to become more a part of (the fellowship). I went to the conference with fear and control -- and left with joy. Am I willing to go deeper into the program, willing to identify and surrender more and more? The conference showed me I was not alone, that others are committed to working this program and gaining progressive victory over lust.

The spirit at the conference reminded me of something from page 17 of the AA Big Book: "We are people who normally would not mix. But there exists among us a fellowship, a friendliness, and an understanding which is indescribably wonderful. We are like passengers of a great liner the moment after rescue from shipwreck." P.H.

Member News

God Answered My Cry for Help

My journey into sexual recovery started when, after a particularly sordid and degrading sexual experience, I discovered I had crab lice. When I realized this, there was a sinking feeling of terror in the pit of my stomach....Waiting three months for the result of an HIV test, fearing the worst and wondering -- knowing -- what the reaction of my wife would be, was the most painful experience of my life. I was in such distress and I had to hide it from everyone around me. I hadn't been to church in years, but there was one near where I worked. I went inside, got on my knees and begged God to help me. I knew there was something wrong with me but I didn't know how to deal with it.

God answered my cry for help. He directed me to a counselor who told me about sexual addiction and knew all about Sexaholics Anonymous. What a revelation! I never dreamed that such a thing existed, but identifying the problem gave me hope of recovery. Ultimately he put me in contact with two other sufferers and together we formed the first SA group in this city.

Members came and went and sometimes I found myself alone at meetings. Eventually, after a long period of slipping and a great deal of pain, I started working the Steps. One day I realized I didn't have to do the lustful things I had been doing anymore. I also realized that I had found the God I had always wanted and I experienced a wonderful feeling of peace and love.

I now know that recovery is different for everyone, but for me, recovery came when I handed my will and my life over to God and started trying to do what he wanted of me.

Until that time I had been rebelling

against God -- I could feel myself pushing him away when I was on my way to a slip -- and my dealings with others had been based on self-centeredness and lust. My will had not only been causing me to slip, but it also tainted my relationship with my wife, family, colleagues, friends and myself. I didn't think that I could feel shame, but I just felt bad about me.

Turning my life over to God changed that. I found that it really wasn't so hard. God wasn't going to ask me to do anything that I couldn't handle without his help. In fact life seemed to get easier. By little miracles, things just fell into place. God was helping me to do what he wanted me to do and this was so much easier than fighting him. However, recovery wasn't a complete breeze. There were still a few character defects to sort out. Having those revealed, particularly my need for humility, and dealing with them was very uncomfortable.

Since I turned my will and my life over to God and worked my recovery, everything has changed. The relationships I have with my wife and children are loving and wonderful. I am happier and more effective in my work and I finally have confidence in myself and my abilities. I no longer need to feel afraid, because God is in charge. **Anonymous, Australia.**

Progressive Victory Over a Common Trigger: Television and Movies

After a year and a half in the program, four months of sobriety, and working steps one through five, I began abstinence from a major trigger for me: television and movies.

One of the first things that I noticed about TV abstinence was my freedom from isolation. Even though my ten year old was in the room, I would be off (and isolating) in my TV fantasy world. H. P. has shown me the alternatives to television and movies, which are limitless and for me joyous.

TV abstinence has also taught me tolerance for the entertainment industry. After viewing certain TV programs, I would become resentful and angry. This made as much sense as grumbling about stingy bartenders or greedy alcohol manufacturers. The problem was my own personality defects.

Because of my own powerlessness over this trigger, I needed help. I asked someone to sponsor me in my journey toward abstinence from television. My TV sponsor told me that I needed to find a replacement for TV; so, to my surprise, H.P. led me to become a local Humane Society volunteer. Before my SA sobriety I hated and feared being near any animal. Now I love taking care of the strays and I'm good at it.

Abstinence has also given me the time to broaden my recovery. I'm not an alcoholic, but I now have time to read more AA conference approved literature, such as *Living Sober* and *Daily Meditations*. I also find that I have more free time for journaling and meditation.

My family life has enjoyed a complete turnaround. I'm a much better parent.

What I miss the least from TV is those TV hangovers. For those of you who don't have a problem with TV, the TV hangover is the emotions felt and the involuntary memory recall experienced the day after watching TV or seeing a movie. It's not a real fun experience, I can assure you.

At the July Conference in Chicago, there was a session on TV as a trigger, and it was a powerful meeting. This session is available on tape. A phone list of over thirty people who wish to investigate TV abstinence was developed and is available from the SA Central Office.

A miracle! My TV abstinence date was March 31, 1996, until I gave in to a virtual reality experience (it was a virtual reality exercise machine, of all things) on August 3rd. I am looking forward to a lifetime free from TV, movies and virtual reality, one day at a time, by the grace of my Higher Power. E. S.

(The phone list mentioned is available from Central Office. If you wish to be added to the list or to obtain a copy, please write to Central Office.)

Loners in SA: First Find Your Dr. Bob

(The following is adapted from a letter by Roy K. on the question of loners in SA starting their own groups.)

First, I've got to take responsibility for myself. Of the dozen or so loners in foreign countries I know of who have not been able to stay sober and where groups have not formed, there is one fact in common: They never found their Dr. Bob. That is, they never found one other sexaholic who wanted sobriety. They tried to do it on their own or have it done for them in a ready-made group. They did not come to the desperate willingness to reach out to another and try to help *them*. That's where the grace of God comes in to

expel the obsession.

I now say to anyone, newcomer and oldtimer slipper alike: If you want what this program has to offer, you're going to have to give it away to someone else and keep giving it away. Find your Dr. Bob! This is what I had to do. If you're willing and seeking another, you will find.

This is what Bill W. of AA had to do. Sober six months, away from home on a business trip, he found himself on the verge of a slip. He paced the lobby of his hotel, fighting the temptation to join the people at the bar for a drink. At the other end of the lobby was a church directory. It was either the directory or the bar.

Bill knew that for him to drink was to die. So instead, he called one of the many clergymen listed on the directory, asking for help to get in touch with another drunk to talk to. The clergyman gave him ten names of people who might direct Bill to another drunk. Bill called all ten without getting the name of a single drunk. But one man knew a woman who knew of one, who turned out to be Dr. Bob. Thus, a fellowship was born, but more importantly, Bill W. saved his own life by reaching out to one other drunk.

How find such a one? First pray and ask God. There's someone in your neighborhood who is probably dying of this thing.

"Near you, alcoholics are dying helplessly like people in a sinking ship. If you live in a large place, there are hundreds. High and low, rich and poor, these are future fellows of Alcoholics Anonymous. Among them you will make lifelong friends. You will be bound to them with new and wonderful ties, for you will escape disaster together and you will commence shoulder to shoulder your common journey. Then you will know what it means to give of yourself that others may survive and rediscover life. You will learn the full meaning of

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(continued from page 9)

'Love thy neighbor as thyself.'

(Alcoholics Anonymous, page 152.)

Go to priests, ministers, therapists. Tell them your story and hand them an SA brochure. Go to other 12-Step meetings and dare tell the truth on yourself. You'll be surprised that there are others just waiting for another member to spill the beans on their sexaholism, waiting for someone with whom they can identify. Sure, you'll get laughter or rejection. So What? You're doing this *for yourself*.

Then, when you find that one, you tell them your own story and stick with them in helping *them* -- because you need this for yourself!

Read also from the Big Book of AA, from the Forward to the First Edition, and page 164:

"Still you may say: 'But I will not have the benefit of contact with you who write this book.' We cannot be sure. God will determine that, so you must remember that your real reliance is always upon Him. He will show you how to create the fellowship you crave."

Also, see page 15 and elsewhere:

"My wife and I abandoned ourselves with enthusiasm to the idea of helping other alcoholics to a solution of their problems.... I was not too well at the time, and was plagued by waves of self-pity and resentment. This sometimes nearly drove me back to drink, but I soon found that when all other measures failed, work with another alcoholic would save the day.... It is a design for living that works in rough going."

This is the answer not only for loners, but for every single sexaholic, regardless of whether he has a group or not! This *is* the 12-Step program!

Page 89 in "Working with Others": "Practical experience shows that nothing will so much insure immunity from drinking as intensive work with other alcoholics. It works when other activities fail."

(The following article appeared in the August 1996 issue of the AA Grapevine. It is reprinted here per member suggestion and with the permission of the AA Grapevine. Individual and SA group feedback on this and on all articles on the Steps and Traditions are welcome.)

Amateurs Anonymous

Tradition Eight: Alcoholics Anonymous should remain forever nonprofessional, but our service centers may employ special workers.

The first two lines of the long form of Tradition Eight state that "Alcoholics Anonymous should remain forever nonprofessional. We define professionalism as the occupation of counseling alcoholics for fees or hire." Several lines further we read: "But our usual AA Twelfth Step work is never to be paid for."

These may be the most thoroughly ignored words in all of our Twelve Traditions.

The AA message is a message from one amateur to another amateur. AA didn't begin as one of many ways to help alcoholics. It began because there was nothing else that worked for alcoholics. That's still the case.

Who could possibly misunderstand those words in Tradition Eight? Just about everyone, apparently. When Dr. Vincent Dole retired as Class A (non-alcoholic) trustee some years ago, he said, "My greatest concern for the future of AA is that the principle of personal service might be eroded by money and professionalism." Unfortunately, that's precisely what seems to have happened.

In July 1950, Dr. Bob, speaking of AA's beginnings and growth up to that date, said, "Let's not louse it all up with Freudian complexes and things that are interesting to the scientific mind but have little to do with our actual AA work." Like Vincent Dole, Bob had an

uncannily accurate view of our future.

Early in AA's existence, Bill W. was offered a job at Towns Hospital as a paid therapist. Every one of those early AAs said, "Bill, you can't do this to us." Bill would have brought a flood of new business and made money for Towns Hospital and for himself, but what do you think would have happened to our Fellowship if Bill hadn't remained an amateur? With a sharply-focused vision of the real roots of our recovery process, those early members saw the perils.

It seems that the farther we go in time from the experience of our founders, the farther we get from what they actually did. In large part that's what's happened in AA. We have endless books and booklets explaining the Big Book and the Steps. We have workshops on something called "relapse prevention" which overlook the obvious fact that if we work and rework the Twelve Steps, we'll stay sober and enjoy mental and emotional health.

Unquestionably, some alcoholics need medication but most of them with depression, anxiety, apathy, and fear suffer from untreated alcoholism -- a result of insufficient continuing work with the Twelve Steps. The AA message is not the joy of therapy or the gospel according to Prozac, but a "spiritual awakening as the result of these Steps." The foreword to the "Twelve and Twelve" says: "AA's Twelve Steps are a group of principles, spiritual in their nature, which, if practiced as a way of life, can expel the obsession to drink and enable the sufferer to become happily and usefully whole."

In my experience that's totally correct.

In the spring of 1948, I heard Paul S. talk in Chicago. He was one of the early Akron AAs and I was sober less than a year at the time. Over and over in his talk he said, "AA is of itself sufficient." If the quality of my life isn't what it

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should be, the best place for me to go for counseling or therapy is to the Big Book or to an AA member who has done enough continuing work with the Twelve Steps to understand that "how it works" means precisely what it says.

Some years ago I was talking with Dr. Leonard Borman, a research associate at Northwestern University's Center for Urban Affairs and the director of the Center's Self-Help Institute. Borman, who'd spent years studying the development of the self-help movement, told me, "Two principles stand out in AA and the self-help movement. One is that a person who has recovered from a problem can be far more helpful than a professional using only theoretical knowledge. The second is that when an individual helps another without charge, they both benefit."

The Twelve Steps provide a precise formula for sobriety and a road to mental, emotional, and spiritual health. They give directions for lives of expanded joy and usefulness. They also point up the need for continuing work in the Steps for my own recovery and continuing work with other alcoholics to pass on what I've been given at no charge. If we work with another alcoholic a spiritual transaction takes place, and we both benefit. If, on the other hand, we're paid for this, it becomes a monetary transaction and the spiritual component is destroyed.

In the past twenty-five years, the treatment of alcoholics has become an immensely profitable industry. In a remarkable coincidence, the optimum length of treatment invariably equaled the number of days covered by insurance. The term "greed" doesn't begin to describe what happened. Greed creates ignorance and it created monumental ignorance in the field of alcoholism treatment on what really helps alcoholics. The problem became obvious. If all that hospitals offered the alcoholic was the AA program, it would

be difficult to charge large fees for their services. Inevitably the programs were larded with whatever therapy was popular at the moment.

Meanwhile, many individuals and institutions wanted to cash in on these suddenly gold-plated drunks. Countless AAs went to work in the treatment business and began twelfth-stepping for money. Not surprisingly, AA has been increasingly infected by the professional virus. All of this is destined to befuddle a new person on what really works for alcoholics: the Twelve Steps as a continuing way of life.

In our eagerness to be friendly with our friends we've been busily trading our spiritual birthright for a mess of psychiatric pottage. By profession Dr. Bob was a physician, but he helped alcoholics as an amateur. By profession Bill W. was a stockbroker, who helped alcoholics as an amateur. In the mid-1960s I spent three years as a member of the board of directors charged with dispensing two grants from the Eli Lilly foundation. One of the members was Dr. William Glasser, a prominent California psychiatrist and author of the best-selling book *Reality Therapy*. A couple of things that Glasser said have always stuck with me. One was, "If all the therapists disappeared today it wouldn't make any difference, because people would find someone else to talk to tomorrow." And the other one was, "When you pay a therapist, you're buying a friend."

The AA message is free. We don't buy it and we don't sell it because money corrupts the message. We give it away in gratitude for our own recovery. That's the forgotten meaning of Tradition Eight.

We work with alcoholics for nothing because it's our privilege to help another breathe deeply in the life of the spirit and enjoy the vigorous healing generated by our program's principles. It doesn't work for money. **Paul M.**

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In Memorium, Tom McD.

Born 10/30/47, Princeton, KY
Died 8/13/96, Tiajuana, Mexico,
from cancer.

Tom struggled with sobriety for many years, and by his willingness to surrender to the grace of God, he enjoyed six years of sobriety. He is described by the members of his group in Phoenix as a source of wisdom, with a fatherlike influence.

He was both calming and invigorating, at the same time. He is given credit for revitalizing the program in Phoenix and was one of the guiding spirits behind the 1996 International Conference at Phoenix. He was an example of God's love at the conference by being a good host and loving spirit despite the physical pain from his extensive treatment. He was a help and inspiration to all of us who knew him. Praise God for his life and his sobriety.

Go with God, Tom. We love you and will miss you. **Sylvia J.**

Tom will be deeply missed in our fellowship. When Tom met you, he took you into his heart and did not forget you. Tom had a masculine warmth and tenderness that seemed to come easily and gently, a quality that was a special grace for some of us "love cripples."

Like many early A.A.'s, Tom carried the program where his travels took him and found his home in SA, whether that be in Oregon, Pennsylvania, Minnesota, California, Illinois, or Missouri.

We send our condolences to Linda and the family and we thank the God of our sobriety for manifesting His Presence, Power, and Love to us through Tom. **Jim E.**

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. A 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 or 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 Traditions are reprinted 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

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Nashville, TN 37222

September 1996

Excerpts from Minutes of Trustees & Delegates in Chicago

The Board of Trustees met on Thursday, July 11, and again on Friday with the General Delegate Assembly. Several housekeeping issues were settled first, dealing with the length of service for trustees and delegates. In order to comply with the pending Bylaws, several members resigned dual positions to make room for more representation. New Delegate members include Bert D., representing the Southeast Region.

Officers of the General Delegate Assembly are:

| | |
|------------|-----------------|
| Terry S. | Chair |
| Jessica S. | Alternate Chair |
| Bob R. | Secretary |

A draft of the Bylaws was presented and discussed. Several revisions were made. It is anticipated that the final version of the Bylaws can be voted on in January. A copy of the draft Bylaws will be made available through the Central Office to any member of the fellowship who wishes to have it and make comments upon it.

The list of committees and their composition was set. Minimum sobriety requirements for voting members of these committees is suggested at six months. Current committees for SA include:

COMC (Central Office Mgt Comm)
Bill P., Chair,
oversees the functions of the Central Office.

Finance Bob R., Chair,
oversees the budget and financial aspects of the fellowship.

SACC (SA Corrections Comm)
Steve O., Chair
coordinates the activities of all of SA's Prison Committees

Legal Joe W., Chair
advises SA on legal, policy, and interfellowship matters

International Howard P., Chair
coordinates the efforts of all worldwide SA to encourage Loners and help in organizing new groups internationally

Literature Jess L., Chair,
oversees the production of additions to SA literature.

Site Selection Lloyd S., Chair,
selects the site of the International Conferences

Bylaws Paul G., Chair,
produce Bylaws for SA

Internet Deke, Chair
create a Web site for SA

Intergroup Bill T., Chair,
help unorganized areas to form Intergroups

Nominations Michael B., Chair,
responsible for nominations to fill vacancies in Board, sexaholic and nonsexaholic.

Loners Michael J., Chair,
responsible for the Loners Mailing List

Essay Lawrence M., Chair
aid in the promotion and production of *Essay*

Regional Alignment Chair, Michael B., study current alignment and make recommendations for changes.

All committees that have not done so are to formulate a mission statement and a budget for 1997 and forward it to Central Office. Each committee will give a brief report on its progress during the renamed

Saturday Business Meeting. Each committee will have a chance to let the fellowship know what it is doing and to present its needs during the "Report to the Fellowship by the General Delegate Assembly". Attendance has been poor at the Business Meetings. If attendance does not improve, the Board will consider canceling the meeting, however, the meeting is thought of as a way for the fellowship to meet delegates and committee members in person, to network, and to learn firsthand of service opportunities and the rewards of service.

Under Literature, Roy K. said that the logo and all new literature belong to SA. A study of the copyrights will be done. Jess L. was confirmed as the new Chair of the Literature Committee.

At least one representative will be sent, expenses paid, to the upcoming interfellowship conference hosted by SCA and SAA in Chicago in November as a gesture of good will.

The Nominating Committee was charged with the responsibility of interviewing, selecting, and inviting candidates for the position of nonsexaholic Trustee to the January 1997 Conference to be interviewed by the Board and the Delegates and to meet the fellowship.

A motion was passed unanimously to subsume the old Articles of Association into the Charter by which SA is governed.

The next meeting of the Board will be Jan. 9, 1997 at 1 PM; the General Delegate Assembly meets at 9AM on Jan. 10, 1997.

Donations for the First Quarter

| | | | | | |
|-----------------------|----------|--------------------------|---------|-------------------------|-----------|
| Albuquerque, NM | \$ 50.00 | Milwaukee, WI | 32.25 | West Los Angeles, CA | 233.46 |
| Alhambra, CA | 56.03 | Montreal, PQ, Canada | 70.53 | Willow Creek, IL | 244.00 |
| Anaheim, CA | 50.00 | N Hollywood, CA | 176.35 | Woodstock, GA | 24.10 |
| Atlanta, GA | 44.46 | Nashville Intergroup, TN | 100.00 | | |
| Augusta, GA | 190.00 | Nashville, TN | 176.63 | Group Total | 10,173.51 |
| Baltimore, MD | 80.00 | Newberg, OR | 50.00 | | |
| Birmingham, AL | 55.17 | Norwalk, CA | 30.00 | Individual Total | 2,325.45 |
| Boston, MA | 10.00 | Oakland, CA | 40.00 | | |
| Bozeman, MT | 74.50 | Painesville, OH | 25.00 | Grand Total | 12,498.96 |
| Brea, CA | 35.50 | Palm Desert, CA | 227.00 | | |
| Camarillo, CA | 100.00 | Panama | 7.50 | | |
| Cambridge, MA | 29.00 | Pasadena, CA | 432.77 | | |
| Chino, CA | 180.00 | Penn Hills, PA | 132.36 | | |
| Chula Vista, CA | 28.26 | Philadelphia, PA | 77.00 | | |
| Cleveland, OH | 100.00 | Phoenix, AZ | 2294.68 | | |
| Colorado Spgs, CO | 2.50 | Pittsburgh, PA | 309.34 | | |
| Columbus, OH | 75.00 | Pleasanton, CA | 31.00 | | |
| Crystal City, VA | 419.00 | Pompano Beach, FL | 14.70 | | |
| Crystal Lake, IL | 50.00 | Portland, OR | 172.56 | | |
| Cuyahoga Falls, OH | 40.00 | Ravenswood, IL | 50.00 | | |
| Daytona Beach, FL | 46.75 | Rochester Intergroup | 50.00 | | |
| Dover, NJ | 40.00 | Rochester, NY | 248.35 | | |
| Downers Grove, IL | 11.50 | S CA Area Intergrp | 300.00 | | |
| El Paso, TX | 39.00 | St Joseph, NB Canada | 24.00 | | |
| Elk Grove Village, IL | 70.00 | San Bernadino, CA | 4.80 | | |
| Elmhurst, IL | 40.00 | San Diego, CA | 150.00 | | |
| Erie, PA | 175.00 | Seaford, LI, NY | 321.50 | | |
| Escondido, CA | 30.00 | Seal Beach, CA | 17.00 | | |
| Florence, AL | 70.00 | Smyrna, TN | 5.00 | | |
| Fremont, CA | 48.50 | Southside Pittsburgh, PA | 23.40 | | |
| Grand Junction, CO | 25.00 | St. Charles, IL | 30.00 | | |
| Grand Rapids, MI | 46.50 | St. Louis, MO | 50.00 | | |
| Hacienda Heights, CA | 50.00 | Steubenville, OH | 2.40 | | |
| Knoxville, TN | 119.50 | Sunnyvale, CA | 37.00 | | |
| Lancaster, CA | 3.00 | Timonium, MD | 40.00 | | |
| Laurel, MD | 35.00 | Torrance, CA | 20.00 | | |
| Long Beach, CA | 190.00 | Tri County SAA, IL | 1.05 | | |
| Los Angeles, CA | 150.00 | Trinity, IL | 100.00 | | |
| Manhattan Beach, CA | 35.00 | Tucson, AZ | 235.00 | | |
| Mansfield, OH | 47.00 | UK Intergroup | 75.00 | | |
| Metro Detroit, MI | 53.50 | Villa Park, IL | 35.00 | | |
| Midlothian, VA | 27.75 | Washington, DC | 200.00 | | |

Donations for the Second Quarter

| | | | | | |
|-----------------------|----------|--------------------------|--------|-------------------------|------------------|
| Akron, OH | \$ 69.00 | Madrid, Spain | 10.00 | Santa Ana, CA | 32.00 |
| Alhambra, CA | 107.74 | Maite, Guam | 7.75 | Savannah, GA | 15.00 |
| Anaheim, CA | 80.00 | Manhattan Beach, CA | 25.00 | Seattle, WA | 50.00 |
| Atlanta, GA | 110.96 | Mansfield, OH | 83.00 | Simi Valley, CA | 150.00 |
| Baltimore, MD | 40.00 | Melbourne, Australia | 50.00 | Sommerville, MA | 125.00 |
| Bannockburn, IL | 130.00 | Menlo Park, CA | 60.00 | Steubenville, OH | 12.82 |
| Beaver, PA | 53.79 | Milwaukee, WI | 230.00 | Timonium, MD | 79.00 |
| Binghamton, NY | 67.00 | Montreal, PQ, Canada | 100.00 | Toronto, ON, Canada | 50.00 |
| Boston, MA | 30.64 | Motor City Marathon, MI | 130.00 | UK Intergroup | 150.00 |
| Calgary, AB, Canada | 50.00 | N Hollywood, CA | 318.07 | Vancouver, BC, Canada | 325.07 |
| Cambridge, MA | 224.68 | Naperville, IL | 10.00 | Villa Park, IL | 57.00 |
| Centerville, VA | 10.00 | Nashville Intergroup, TN | 106.10 | Warner Robins, GA | 35.00 |
| Centr. PA SLAA IG | 25.00 | Nashville, TN | 130.00 | Washington, DC | 128.25 |
| Champaign, IL | 9.00 | NE Ohio IG | 200.00 | West Los Angeles, CA | 227.00 |
| Chicago Intergroup | 270.60 | Newberg, OR | 40.00 | Wheaton, IL | 100.00 |
| Chicago, IL | 128.50 | NJ/E PA Intergroup | 50.00 | Wheeling, WV | 11.76 |
| Chino, CA | 78.86 | North Canton, OH | 36.00 | WV/OH Conference | 40.00 |
| Chula Vista, CA | 20.00 | NY Metro IG | 87.50 | Wichita, KS | 150.00 |
| Cleveland Conference | 280.00 | Omaha, NE | 99.00 | Willow Creek, IL | 364.00 |
| Cleveland, OH | 152.34 | Orange Park, FL | 18.50 | Yardley, PA | 49.30 |
| Crystal City, VA | 200.00 | Painesville, OH | 25.00 | | |
| Crystal Lake, IL | 200.05 | Pasadena, CA | 136.44 | Group Total | 10,305.81 |
| Dallas, TX | 20.00 | Penn Hills, PA | 53.00 | | |
| Daytona Beach, FL | 134.00 | Philadelphia, PA | 10.00 | Individual Total | 1,259.34 |
| Dover, NJ | 36.50 | Plainview, NY | 3.50 | | |
| Downers Grove, IL | 150.00 | Pleasanton, CA | 34.00 | Grand Total | 11,565.15 |
| Elk Grove Village, IL | 175.00 | Pompano Beach, FL | 26.12 | | |
| Elmhurst, IL | 93.00 | Portland, OR | 209.84 | | |
| Escondido, CA | 60.00 | Quad Cities, IA | 50.00 | | |
| Federal Way, WA | 45.00 | Racine, WI | 72.00 | | |
| Georgia Intergroup | 230.50 | Rapid City, SD | 40.00 | | |
| Glendora, CA | 188.40 | Ravenswood, IL | 150.00 | | |
| Hacienda Heights, CA | 100.00 | Redlands, CA | 7.96 | | |
| Hartville, OH | 39.00 | Rochester, NY | 341.00 | | |
| Irvine, CA | 250.00 | Rocklin, CA | 40.00 | | |
| Kansas City, KS | 23.50 | S CA Area Intergrp | 300.00 | | |
| Knoxville, TN | 32.63 | S Midwest Fall Retreat | 271.34 | | |
| Laurel, MD | 60.00 | Salem, OR | 28.00 | | |
| Lawrenceburg, TN | 25.00 | Salt Lake City, UT | 224.75 | | |
| Lismore, Australia | 44.00 | San Diego, CA | 100.00 | | |
| Long Beach, CA | 130.05 | Saskatoon, SK, Canada | 11.50 | | |

HOJA DE PEDIDO (Order Form)

P. O. Box 111910

Nashville, TN 37222, Estados Unidos de América

tel. 615 3316230 FAX 615 3316901

Los pagos se han de efectuar en dólares USA. Aceptamos tarjetas de crédito MasterCard y Visa.
Por favor, escriba con letras mayúsculas o a máquina.

Nombre y apellidos _____ (first and last name)

Dirección _____ (address)

Localidad/Código postal _____ (city and zip code)

Estado o país _____ (state or country)

Teléfono _____ (phone number)

(Si el pedido o donativo lo hace un grupo, le agradeceríamos que nos indicara el nombre del mismo)

| Cantidad <i>Quantity</i> | Precio <i>Price ea</i> | Peso <i>Weight</i> | Título <i>Description</i> |
|-----------------------------|---------------------------|--|--|
| _____ | \$ 8.00 | 14 onzas | Sexólicos Anónimos |
| _____ | \$.30 | 1 onza | Folleto de SA (<i>SA brochure</i>) |
| _____ | \$ 2.00 | 4 onzas | Descubriendo los principios |
| _____ | \$.50 | 1 onza | Notas sobre los comienzos de SA |
| _____ | \$.25 | 1 onza | Algunas opiniones, médicas y personales, sobre la abstinencia sexual masculina |
| _____ | _____ | Precio (<i>price</i>) | |
| _____ | \$ _____ | Deducción del 20% (más de \$200) | |
| Impuestos | \$ _____ | (Residentes CA .0775%, FL .0700%, TN .0875%) | |
| _____ | \$ _____ | Gastos de envío (<i>shipping & handling</i>) | |
| _____ | \$ _____ | Donativo (<i>Donation</i>) | |
| _____ | \$ _____ | PRECIO TOTAL (<i>ORDER TOTAL</i>) | |

Tarjeta de crédito _____ Número _____
(*Credit card*) (Number)

Válida hasta ____/____/
(*expiration date*)

Nombre y apellidos _____
(*First and last names*)

GASTOS DE ENVÍO

SHIPPING & HANDLING

| | |
|--------------------|---------|
| Menos de una libra | \$ 1.50 |
| De 1 a 5 libras | \$ 3.50 |
| De 5 a 10 libras | \$ 6.50 |
| De 11 a 15 libras | \$ 9.50 |
| De 16 a 20 libras | \$12.50 |
| De 21 a 25 libras | \$15.50 |
| De 25 a 30 libras | \$18.50 |

Los gastos del envío cuyo peso supere la libra (453.5 gramos) han de calcularse teniendo en cuenta que la escala de pesos está distribuida en unidades de 1 a 5 libras. Por cada unidad adicional de 1 a 5 libras se han añadir 5 dólares.

Para pedidos procedentes de fuera de los EE.UU. habrá que añadir 3 dólares si es correo normal y 5 dólares si es aéreo.

Por favor, añada 4 dólares si desea que el envío se efectúe por UPS, correo urgente, 'al día siguiente', o entrega de primera clase.

Se recuerda a los miembros de países del área del sistema métrico decimal que una libra (453 gramos con 5) se divide en 16 onzas (28 gramos con 3495)