

# ESSAY<sup>®</sup>

A Quarterly Publication of Sexaholics Anonymous, Incorporated

## The Actions of Love

*“We began taking the actions of love to improve our relations with others. We were learning how to give and the measure we gave was the measure we got back.”* Sexaholics Anonymous, p. 205

When I hit bottom somewhere around end of 1985, my marriage was over and my family was shattered. I was shamed, angry, resentful, and filled with desire for justice and revenge against all the others I was blaming for my situation. I was also aware that no solution was available to me. There was going to be no justice, no revenge, and no alternative relationship. God was not going to help me out of this. My only answer was to stop the pain by committing suicide. It was well planned and my intent was to create a situation where my wife would surely find me dangling at the

end of my rope. She would then feel the same pain I was feeling and be helpless to change it, just as I was.

In that moment, God reached me with His message. It said, “Don’t do it. You are worthwhile, loved and important to Me. You are seeking love and approval from all the wrong places and in all the wrong ways. I want you to stop trying to prove yourself to others, defying My will for you, and begin following My ways to life eternal and life abundant on this earth.” I felt the tremendous weight of my burdens suddenly lifted. I felt free and had a sense of tremendous hope for my future. Suicide was no longer an option.

I knew I needed to seek help because I had failed miserably at chang-

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This is SA’s meeting in print. We need your group news, articles, and personal stories.

## Sexaholics Anonymous...

is a fellowship of men and women who share their experience, strength, and hope with each other that they may solve their common problem and help others to recover.

The only requirement for membership is a desire to stop lusting and become sexually sober. There are no dues or fees for SA membership; we are self-supporting through our own contributions.

SA is not allied with any sect, denomination, politics, organization, or institution; does not wish to engage in any controversy; neither endorses nor opposes any causes. Our primary purpose is to stay sexually sober and help others to achieve sexual sobriety.\*

Sexaholics Anonymous is a recovery program based on the principles of Alcoholics Anonymous and received permission from AA to use its Twelve Steps and Twelve Traditions in 1979.

*\*Adapted with permission from the AA Grapevine, Inc.*

Dear *Essay* Reader,

This issue of the *Essay* includes a story about how changing oneself affects every other relationship, some news from members, and a list of topics for the meditations book for SA that is in process. You have something you can contribute to this quarterly. Would you please send it in?

The *Essay* is available by individual subscription, through your group, or online at the SAICO online store. Individual subscriptions are \$12.00 annually; the group rate is \$10.00. A subscription form is included with this issue.

*Essay* is now available by email subscription in a pdf format.

You can contact *Essay* at [saico@sa.org](mailto:saico@sa.org) or by land mail at  
Essay, PO Box 3565, Brentwood TN 37024-3565, U.S.A.

Sincerely,  
*Essay* Editorial Committee  
December 2004

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ing things in my own ways. It seemed things got even worse each time I tried. I had to face making the changes God suggested, but I couldn't do it alone. I sought the help of a Christian counselor.

This man listened to months of me rambling on about my feelings, despair, situations of self-pity, and blaming. Then one day he stopped me and asked if I wanted to let go and let God deliver me from this messed-up situation I had created for myself. I said, "Absolutely! How do I do that?" He said, "Say this prayer with me, asking Him into your life. Be willing to let Him have control and follow His advice recorded in His scripture for all to know for all time." I did that with little belief, but I was willing to give it a try. I took the actions. I felt a peace come about me I never felt before. Then the counselor suggested I go to a Christian recovery program he knew of. I followed his advice and spent the next two years studying God's word. One study took four months: daily from four to six hours a day, seven days a week. It required research and journal work. It got me out of myself and forced me to think about others in the way God thinks about them. It forced me to recognize a commitment made to God about caring for my wife through sickness, health, wealth, better times or worse, until death do us part.

It was suggested to honor my commitment to God by loving my wife.

Love this person whom I despised and resented so much? Do good for her when she was wielding her justice and revenge upon my hide? Commit to a relationship with her when I couldn't trust her motives or intent? But I decided that I would do it for God, not for her. Taking these actions of love even if the feelings were not there. Trusting God, not her. This was very foreign to me. Although I had little faith in the actions, I did have faith in God to make something happen, and was willing to accept the outcome no matter what it was.

Part of this commitment meant no longer seeking relationships out of marriage and no more finding fault and blaming my wife, to give me permission to cheat on her. It also meant accepting her inability to have an intimate relationship with me at this time. I decided that sex with self was acceptable as long as it wasn't with anyone other than her. Later I listened to those words I just wrote. Wasn't sex with self someone other than her? Wow, what a blow to my attitude.

I spent the next seven years being faithful, but not celibate from sex with self and magazine images of women. I spent many difficult hours practicing doing good things for her and being grateful for her willingness to try working things out. This began to develop a new kind of real relationship between us. I began to appreciate her in new and different ways. She began

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to renew and rekindle her love for me also.

Now I understood the reason for taking the actions of love to improve our relationship. It meant respecting her and accepting her faults. She reciprocated. Today our relationship is better than when we first married. I have received new respect from my children, who used to despise me.

One problem remained. I wasn't being sexually satisfied. No sex with her meant I had to continue trying to manage and control occasional sex with self. I wanted the lust hit. Lust kept me in constant obsession for more lust. I felt deprived of real sex. It wasn't available yet with my wife.

I was working another Twelve Step program for my alcohol and drug abuse, but I floundered in my recovery for seven years. I was no longer cheating with other people but I wasn't lust-free either. One day after a very trying seven months, I was without a job, bored, and emotionally disturbed. I went out cruising. I made eye contact with a girl in an area where I had no business being, and couldn't resist the opportunity to make a sexual connection. I back-slid into being a cheater with this one brief encounter. It was no different than before. It was a hollow, meaningless, one-night stand. I left the situation with disgust and bitterness for my weakness. I despised myself for my sin. I knew that it was an act which

could destroy, in one instant, the marriage I worked for seven years to repair. I was disgusted and fearful of the repercussion.

Two months later I found there was a program called SA. I knew I was home. I went to meetings, meetings, meetings, bought the literature, read the "White Book" and discovered the solution on page 204.

I had already received the wisdom and benefit of commitment to God in my marriage. Now I knew it was time to make a commitment to God for my sex addiction to improve my relationship with Him. I began taking the actions of love for God and committed myself to using my sexuality for His purpose. I also gave up sex with self and discarded all sources of lust in my life, including those in magazines, television, and the memories in my head from past experiences. Love is commitment. I read this in scripture. Take the actions of commitment. That improves my relationship with God on a daily basis. Commitment to God and His purpose for my life. No sex with self or with persons other than my wife. To do this I need constant daily victory over lust.

Thank God for this principle. Thank you for letting me share it.

## By the Numbers

**One Year.** Through no particular fault of my own, I recently celebrated one year of SA sobriety—one year of celibacy.

I can never be sufficiently gratefully to God, my therapists, SA, and my fellow addicts for enabling me to get this far. But, I do have to remind myself that one year is only a GOOD START. I need 39 more years before I will have been sober for as long as I spent acting out.

I would like to share with you some numbers related to a year's sobriety for me. Others may have found that length of sobriety in a softer, gentler way, but for me it took all of the following:

**One** International SA Convention

**Two** day sexual addiction conference in Baltimore

**Three** day conference for professionals with “S” boundary problems at a university School of Medicine

**Five** full-day SA marathons (NJ, Ohio, Wheeling, and Philadelphia)

**26** church services

**43** hours of outpatient therapy

**45** days of inpatient therapy

**60** hours spent listening to SA tapes

**80** occasions of fellowship with SA members

**100** times reviewing my gratitude list

**150** days in which I did significant recovery-related reading

**160** days that I sent recovery-related email

**200** days of morning meditation

**362** Twelve Step meetings attended

**1,000** phone calls to recovery brothers

**17,448** miles flown to recovery-related events

**22,285** affirmations said aloud

**32,501** miles driven to recovery-related locations

**47,000** dollars directly spent on therapy and recovery

There are also some negative numbers associated with the past year:

**One** marriage lost

**Two** kids who don't have a father living with them

*(Continued on page 6)*

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**Six** hours spent doing formal Step work

**150,000** dollars spent on legal fees

**180,000** dollars per year I would be earning without my addiction

**200,000** dollars still owed to the federal government

### **Some Lessons Learned**

I ain't cured yet. I never will be. But I can continue to stay sober one day at a time with the help of God, the SA program, my therapist, and my fellow addicts. I cannot defeat this addiction. I can only surrender it to God and the program and let him take it away from me.

I don't understand God. I never will. I don't have to. But I can still use his power to guide me.

Many of the recovery clichés ring true for me. I especially have been helped by: Meeting-makers make it. It works if you work it. Think through the drink. One day (hour/minute/second) at a time. Fake it 'til you make it. My disease is cunning, baffling, powerful and PATIENT. Be careful of HALTS (Hungry, Angry, Lonely, Tired, Sick-or Stressed). Surrender to win. I can pray longer than I can lust.

### **Plans for next year**

Meetings/Meetings/Meetings/Meetings/Meetings

More Step work

More helping other addicts

Continuing therapy

Putting my recovery first in my life, remembering that if I lose my recovery, I will also lose that which I have put ahead of my recovery.

Keep reminding myself that I have a forgetting disease. I can't afford to forget the pain my disease has caused me and can cause me again.

Thanks. Thanks to all of you who have reached out and held my hand as I have trudged the road of happy destiny.

**Don P.**

## I Don't Have to Know the Bus Driver's Name

For all of the time that I've been in recovery I've been struggling with the God part, the spiritual part. In my "logical" mind I unquestioningly figured that I had to understand and explain God before I could accept God and live by spiritual principles. It was more than a little bit arrogant to think I could answer a question which has baffled the greatest minds of civilization; but then arrogance is very high on my list of character defects.

I just finished 10 days of hiking in the Rocky Mountain National Park in Colorado. It was the most spiritual condition I've ever been in. While I was there I came upon a beautiful, liberating realization. I realized that as a mere mortal, I will NEVER understand God. But much more importantly than that, I realized that I don't HAVE to understand God to pray and to live by spiritual principles. In fact, ceasing the struggle to explain God has led me to a much better relationship with God and has freed me to live in a much more spiritual manner than ever before.

Or, as someone put it at a meeting: I don't have to know the name of the bus driver to ride on the bus.

Wishing you the best

**Don P.**

### *Requesting Your Help for Future Issues of Essay*

The Editors of the Essay would like to devote future issues of the *Essay* to our experience, strength and hope in four areas: The Twelve Steps, The Twelve Concepts for SA, The Twelve SA Traditions, and thoughtful short essays for the work in progress, the Meditation Book for SA.

Please send your writings, experience and thoughts to us at:

SAICO – ESSAY, PO Box 3565, Brentwood, TN 37024-3565, U.S.A.

You can email electronic files to [saico@sa.org](mailto:saico@sa.org)

With anticipation and thanks,  
The *Essay* Committee

# MEDITATIONS

## A New Way to Pray

*“[We] are careful to make no request for ourselves only.”*

Alcoholics Anonymous, p. 87

*“And we think that the whole range of our needs is well defined by that part of Step Eleven which says: ‘...knowledge of His will for us and the power to carry that out.’”... “Our immediate temptation will be to ask for specific solutions to specific problems...in that case, we are asking God to do it our way.”*

Twelve Steps and Twelve Traditions, p. 102

When I worked Step Eleven for the first time, this new way of praying was shocking. How could I pray without making requests for myself or others? But the *Twelve and Twelve* is very clear on this—we do not ask for specific things. Period. So when someone asks me to pray for them, I agree and simply ask that God give them peace, prosperity, happiness, and health. Alternately, I may pray that God’s will be done for that person. By doing it this way I’ve placed that person’s well-being in the hands of his/her higher power, rather than telling God how to solve his/her problems.

When I pray for myself, I typically say, “Thy will, not mine, be done.” I also ask God to keep me sober, still realizing that I may need to slip in order to learn a lesson. I do not know what’s best for me, and my prayer life will be transformed for as long as I remember that fact.

The work in progress, *A Meditation Book for SA*, needs your thoughts and writings. They do not have to be in "perfect" English. The editor will repair all flaws.

Please send any contributions by e-mail to [saico@sa.org](mailto:saico@sa.org), or by land mail to  
SAICO, P.O. Box 3565, Brentwood TN 37024-3565

Thank you,

Jerry L., Los Gatos, CA, SA Literature Committee Sponsoring Editor



# MEDITATIONS

## Plain Insanity

*“Whatever the precise definition of the word may be, we call this plain insanity.”*  
Alcoholics Anonymous, p. 37

It was a significant revelation when I finally realized that I, as well as other sexaholics, am prone to insane thinking. My sponsor was particularly good at pointing this out—I would begin a sentence with “I think . . .” and he would say, “That’s your problem—you’re thinking.” My sexaholic mind naturally gravitates toward insane thinking, and I will do all right as long as I can remember that fact.

This concept has also helped me when working with others. I act differently when I remind myself that this person is insane. I don’t get as caught up in their issues, because the real problem is insane thinking.



### **Wanted** Meditation Authors

Topics needed for the SA Meditation Book

anger, depression, easy does it,  
ego, fear, powerlessness,  
principles vs. personalities,  
the promises, amends, selfishness,  
self-pity, guilt, remorse,  
honesty, live and let live, open-mindedness,  
service, tolerance, willingness.

Take care, Jerry L., Sponsoring Editor

# MEDITATIONS

*“That where there are shadows I may bring light;  
that where there is sadness I may bring joy.”*

Twelve & Twelve, p.98

Like most children, I was fascinated by my shadow. I loved to see how it was connected to my feet, how it moved with my motions, how it came and went with the sunshine. After a time, however, my shadow became just another part of me, moving through the day. I lost my awareness of its place in my life.

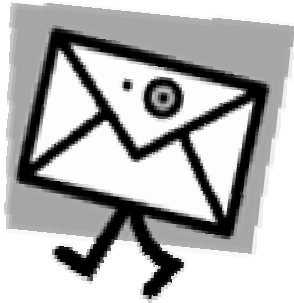
My lust shadow followed a similar course. When I was four or five years old, I was fascinated by the feelings and sensations of lust. When I was ten, lust moved into place as my constant “friend” to whom I would turn for comfort. Over the next thirty years, though I would have said otherwise, I lost the ability to tell whether my lust shadow or my healthier self was leading my life.

Coming into Sexaholics Anonymous opened a door to freedom. At my first meeting I heard others talk about their addiction to masturbation. I identified immediately, for I knew with three decades of certainty that I could not stop. For the first time, I also realized that I was indeed getting drunk on lust. That explained why I did things I did not want to do, over and over again.

God, through SA, changed the spiritual darkness to light as I surrendered my disease. God, through SA, allowed me to experience the deep sadness of my sexaholism and the consequences of my acting out. While I still have days when mental clouds block God out, I have more days when joy and lightness lead the way – for which I can never be sufficiently grateful.

Thank you, God, for each sober day and for the opportunity to share your light and joy with others who suffer from this disease.





## Letters, We Get Letters

Thank you for all your hard work! I especially appreciate the new literature and pamphlets. It would be so nice if there were a way to order the White Book through SAICO, if at all possible. Keep up the good work and service. You are in my thoughts and prayers.

I have once again moved, leaving my tiny home group in Beaver, NY, for my new life direction here in Detroit. Six years ago, I started my SA journey here. It is a blessing to have so many meetings and members with years of sobriety. I am finally home, having made (by the grace of God) some life-altering decisions concerning my vocation. God has been guiding my journey in recovery and SA. I have traveled from Detroit to Columbus to New York and back to Detroit. I have gone from being lost in this world to having a purpose and direction in life. All thanks to sobriety on which my new life is built. Recovery indeed continues! It never stops. The best is yet to come and I am so glad I will be here, sober and sane, to experience it. Peace, friends.

**Tom W., Detroit, MI**

## New Groups

### USA

Banning, CA  
Bel Air, MD  
Chula Vista, CA  
Coachella, CA  
Conways, NH  
Gainesville, FL  
Hilton Head, SC  
Secretary, MD

Additional meeting  
Springfield, MO  
Teaneck, NJ

### GUATEMALA

Quetzaltenango

*Thank you for notifying  
SAICO about your new group  
and new meetings of your  
home group. We love hearing  
about your new group.*

SAICO  
PO Box 3565  
Brentwood TN 37024-3565  
USA

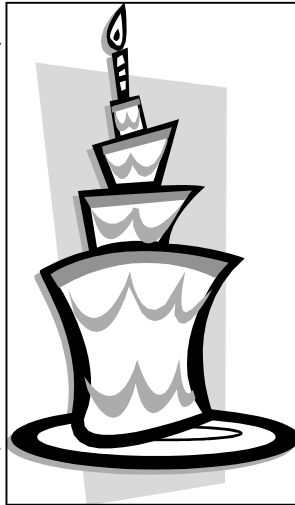
saico@sa.org  
615/370-6062  
866/434-8777

## Norcross Celebrates First Birthday

In October 2003, three of us sat down to have the first-ever meeting of the Norcross group of SA in northeast Atlanta. At that time there were not many groups meeting in the Atlanta area. We decided that the group would be open to all members of SA, and that the newcomer would be the most important person at any meeting. Above all else, we wanted the newcomer to be able to feel "a part of" from their very first meeting.

At the second meeting, there were six of us; next, eleven, and then we needed a bigger room. Now, the average twenty on any given Monday came financially capable of donating to the Georgia Inter-past July. What a great feeling from our Seventh Tradition taking active roles as Trusted members who will celebrate sobriety and lives that are and free. What a gift from

This October, the Norcross year. The miracle of recovery Since the Norcross group's in-groups have begun, many of have an email or phone contact website, and more and more finding their way into SA rooms.



attendance is around evening. The group be-paying its expenses and group and to SAICO this it was to make those donation! We have members Servants, and we have their own first year of sex-becoming happy, joyous Higher Power!

group celebrated its first continues in Georgia. ception, two other local the groups in Georgia now listed on the [www.sa.org](http://www.sa.org) suffering sexaholics are

We thank Central Office for the support that we needed to get this meeting off the ground. We look forward to giving back to others, that which was so freely given to us.

In Loving Service,  
**Gary D., Norcross, GA**

# Women Helping Women in SA



Are you struggling as a lone woman in a meeting room full of men? We know how scary that can be! We need to be accessible to the newcomer as well as the old-timer woman. What can we do to help?

- Do you need a sponsor?
- Are you willing to sponsor?
- Would you like other women contacts?
- Do you have ideas that could help network SA women?

## SA Women's Weekly Phone Meeting

For more info, call the toll-free hotline number (1-866-291-0914) and leave a message; a woman will return your call. Or email [sasandpoint@yahoo.com](mailto:sasandpoint@yahoo.com)

**SA Central Office needs women contacts-list your name with SAICO.**

**Call 866/424-8777, or send email to [saico@sa.org](mailto:saico@sa.org)**

And please remember to pray for this endeavor.

Thanks, **the gals of the SA women's weekly phone meeting**



## Meetings by Phone

Other meetings by phone are available.  
Call SAICO at 866/424-8777 for information.

# PRACTICAL TOOLS FOR RECOVERY

## STEP SEVEN

### HUMBLY ASKED HIM TO REMOVE OUR SHORTCOMINGS

*[This issue two members share their experience with Step Seven. Editor]*

Because SA was so new when I came in, there were very few people with even one year's sobriety. I wanted to hear from people who had a lot of experience, strength and hope in working the Steps. So I started attending a great AA Twelve and Twelve meeting.

There were about 25 people at my first meeting. Two-thirds of them had over 15 years sobriety; 10 had over 20 years, and one fellow had 39 years. What a place to hear some good experience, strength and hope. The topic was Step Seven, "Humbly asked God to remove our shortcomings."

Almost the entire meeting was taken up discussing the first word – "Humbly". With my one week of sobriety, I was in awe of these fine folks with 15, 20, and 39 years of sobriety. Yet they were all talking about humility. These folks with decades of recovery were talking from their hearts and from their daily experiences about how humility had helped in their recovery. To top it off, they were talking about their gratitude for the humility they had gained in working the Steps.

That was some strong medicine for this sick newcomer. This lesson was deeply etched into my brain. It helped me trust that these Twelve Step folks truly walked the talk. They had what I wanted.

I try to carry that lesson of humility with me today. To me, humility is not humiliation. To me humility is knowing my true relationships to my fellow human beings and, even more importantly, with my Higher Power. Knowing my true relationship to anything in this world helps give me balance and harmony, and is a great energy-saver. It allows me to use my energy to work on myself, rather than wasting it by trying to prove I'm something that I'm not.

I've wasted a lot of energy trying to prove I'm better than I am; and I've wasted even more trying to prove to myself that I'm less than I really am. I believe a major part of my being a sexaholic was a subconscious need to be self-destructive; to assure that I would truly be the "no good" person only I knew I was.

I've also heard it said that humility means "being teachable." I think that is a big part of Step Seven. We are asked to know our true relationship with God and be teachable so that we can be willing to learn from God how he can help us in removing our shortcomings.



Working Step Seven was a major transition for me. I had always lived life with the thought of how best to indulge myself. My sexaholism was always about what felt good to me. There were times I was actually called arrogant.

When I came to Step Seven, I really had trouble knowing what the first word meant for me. Where could I find how to be humble? Then it dawned on me: the lesson lay in the first six Steps. Each of those Steps required that I relinquish pieces of the image of myself that I had created.

I had admitted I wasn't in control, and that there was something bigger than me, to which I had to surrender. I had to see myself as I really was, not as I wanted to appear. I had to announce, out loud, that I was imperfect, and that I wasn't able to remove those imperfections. It is next to impossible to arrive at the understanding that came out of those Steps while keeping an inflated self-view. Working those Steps made me realize things I never wanted to admit. Knowing the truth about myself forced me to be humble. Without trying, I had learned how to feel humbled.

With my head bowed, I could turn to my Creator and do something else which was entirely new to me - - ask. I had never asked for things. I went after and expected to get what I wanted. In Step Seven I had to ask for something, and not know if I would get it. I didn't even know if I had to do something to help it along, though I expected I did. I didn't know if I was asking for the removal of some or all my shortcomings. I had to accept whatever came.

Step Seven required that I take the action of turning to a source outside myself to get something important. None of the Steps before made me take such action. None of the Steps required that I be prepared to get less than I asked for. Nothing was certain in Step Seven, and I had to live with that. I was being forced to live life in a way I had never before accepted.

Once I realized all that, and decided to ask, the rest was easy. There was nothing left to figure out. I knew my defects of character from doing my moral inventory. I couldn't lie. I had told absolutely everyone who and what I was. With all my heart and soul, I opened myself to my Creator and said the words: "Please remove my shortcomings".

# Rule 62

## How It Doesn't Work

1. We admitted we were powerless over nothing – that we could manage our lives perfectly, and those of anyone else who would allow us to do so.
2. Came to believe that there was no power greater than ourselves and the rest of the world was insane.
3. Made a decision to have our friends and loved ones turn their will and their lives over to our care, even though they didn't understand us.
4. Made a searching and fearless moral inventory of everyone we knew.
5. Admitted to the entire world the exact nature of everyone else's wrongs.
6. Were entirely ready to make others straighten up and fly right.
7. Demanded that they shape up or ship out.
8. Made a list of all persons who had harmed us, and became willing to get revenge on them all.
9. Got direct revenge on such people wherever possible, except when to do so would cost us our lives or, at the very least, prison time.
10. Continued to take the inventory of others, and when they were wrong, promptly and repeatedly told them so.
11. Sought through complaining and nagging to improve our relations with others, as we could not understand them, asking only that they knuckle under and do things our way.
12. Having had a complete physical, emotional, and spiritual breakdown as the result of these steps, we tried to blame it on others and get pity and sympathy in all our affairs.



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<b>North Midwest Region</b>	Vron J.	To be determined
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All General Assembly Delegates can be reached at SAICO,  
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# SACFC NEWS

SA CORRECTIONAL FACILITIES COMMITTEE  
PO Box 3565 BRENTWOOD TN 37024-3565

Dear SA,

My Sponsor by Mail suggested I write to SAICO to request being put on the mailing list to receive *Essay*. Receiving and reading it will help me, and I can also share it with our SA group here at the prison.

He also urged me to submit the enclosed article I wrote for our group for possible publication in *Essay*.

Thank you for your referral to get a sponsor. We have been corresponding and working together through the Twelve Steps, and I am sending testimonies from our “inside” group with him to share with his “outside” group.

In gracious recovery,  
**Doug R.**

## Surrender

We ended up in prison as a result of illegitimate attempts to overcome the difference between our self-image and reality. Between what we had and what we thought we deserved. We were unfulfilled. We sought fulfillment. We failed. The essence of our

problem and our condition is an unfulfilled self. It is a painful condition.

As we looked for happiness and completion, we attempted to medicate the pain of being ourselves—selves we found unacceptable. We looked for fulfillment in external sources and never reached our goal. The self, unchanged, always resurfaces when the intoxication of whatever addiction—sex, drugs, alcohol, whatever—has worn off. It is revealed in the cold light of dawn no matter the roles we played the night before. We wake up to ourselves empty and aching. Nothing changes because nothing has changed. We remain unfulfilled.

Fulfillment is not found in sex, drugs, alcohol, or any kind of high. This is only avoidance and not accepting who we are. Neither is it found in doing what we think we like or want to do. It is certainly not found in trying to be what we are not. We can only fail at that. Rather, fulfillment is found in learning to like what we have to do, in being who we really are. It is found in accepting our lot in life. This requires surrender.

Surrender has a bad sound to us. It sounds like weakness. But surrender

isn't giving up. It's about not having to fight anymore. It is not an abandoning of our individuality, and it doesn't mean not to care. Surrender says that something is wrong and we're willing to get it right. Surrender says there is something for us to do, something we need to become. In this it becomes unification with God.

It is in surrender that we lose our old destructive selves. In surrender the true and real self is found. What we once thought we were, didn't work. It wasn't the truth. What works is the truth. It has to work. We are surrendering to the way God Himself works. We become a functioning part of a greater whole. When we surrender our self-importance and our prideful delusions, when we accept that our old ways don't work, we can begin to use tools of rehabilitation. We surrender ourselves to become the person God created us to be.

Which man is truly free? The one who fights every obstacle to have his own way no matter who gets hurt, or the man who has internalized the laws of God and society until they are as neutral to him as breathing. You can run from the straight and narrow path that God demands us to live, always looking over your shoulder to see if the police are watching you for the rest of your life, or you can surrender into true freedom and become yourself...and begin to really grow.

We may never become brain surgeons, Presidents of the United States, or play in the NFL. But we can be the best of what God intended us to be. We can find purpose and fulfillment in being that. And we can become the strongest of men. Men complete...able to give of themselves.

**Doug R.**

### **Sponsor By Mail**

Keith reports that there are 76 members corresponding to 298 inmates in 33 states.

More members, men and women, are needed to write to inmates. If you have worked most of the steps, have been sober for a year or more, and are willing to share your experience, strength, and hope through letter-writing, this may be for you. We have instructions and a Step guide for your use. Every letter is a lot like sharing in a meeting.

Requests to join the list of Sponsors By Mail will be relayed to Keith through SAICO, PO Box 3565, Brentwood TN 37024-3565.

## The Twelve Concepts of A.A. (Short Form)

Concept 1: Final responsibility and ultimate authority for A.A. world services should always reside in the collective conscience of our whole Fellowship.

Concept 2: The General Service Conference of A.A. has become for nearly every practical purpose, the active voice and the effective conscience of our whole Society in its world affairs.

Concept 3: To insure effective leadership, we should endow each element of A.A.—the Conference, the General Service Board and its service corporations, staffs, committees, and executives— with a traditional "Right of Decision."

Concept 4: At all responsible levels, we ought to maintain a traditional "Right of Participation," allowing a voting representation in reasonable proportion to the responsibility that each must discharge.

Concept 5: Throughout our structure, a traditional "Right of Appeal" ought to prevail, so that minority opinion will be heard and personal grievances receive careful consideration.

Concept 6: The Conference recognizes that the chief initiative and active responsibility in most world service matters should be exercised by the trustee members of the Conference acting as the General Service Board.

Concept 7: The Charter and Bylaws of the General Service Board are legal instruments, empowering the trustees to manage and conduct world service affairs. The Conference Charter is not a legal document; it relies upon tradition and the A.A. purse for final effectiveness.

Concept 8: The trustees are the principal planners and administrators of overall policy and finance. They have custodial oversight of the separately incorporated and constantly active services, exercising this through their ability to elect all the directors of these entities.

Concept 9: Good service leadership at all levels is indispensable for our future functioning and safety. Primary world service leadership, once exercised by the founders, must necessarily be assumed by the trustees.

Concept 10: Every service responsibility should be matched by an equal service authority, with scope of such authority well defined.

Concept 11: The trustees should always have the best possible committees, corporate service directors, executives, staffs and consultants. Composition, qualifications, induction procedures, and rights and duties will always be matters of serious concern.

Concept 12: The Conference shall observe the spirit of A.A. tradition, taking care that it never becomes the seat of perilous wealth or power, that sufficient operating funds and reserve be its prudent financial principle, that it place none of its members in a position of unqualified authority over others; that it reach all important decisions by discussion, vote, and, whenever possible, by substantial unanimity; that its actions never be personally punitive nor an incitement to public controversy; that it never perform acts of government; and that, like the Society it serves, it will always remain democratic in thought and action.

# The Twelve Concepts for SA

Concept 1: Final responsibility and ultimate authority for SA service should always reside in the collective conscience of our whole Fellowship.

Concept 2: The leadership of SA, as represented by the General Delegate Assembly and the Board of Trustees, has become for nearly every practical purpose the active voice and the effective conscience of our whole society in its service matters.

Concept 3: To ensure effective leadership, we should endow each element of SA's service structure, the General Delegate Assembly and the Board of Trustees and its staffs and Committees with a traditional "Right of Decision."

Concept 4: At all responsible levels, we ought to maintain the traditional "Right of Participation," allowing a voting representation in reasonable proportion to the responsibility that each must discharge at that level.

Concept 5: Throughout our structure a traditional "Right of Appeal" ought to prevail, so that minority opinion will be heard and personal grievances receive careful consideration.

Concept 6: The General Delegate Assembly recognizes that the chief initiative and active responsibility for most service matters should be exercised by the Board of Trustees.

Concept 7: The Bylaws of the Board of Trustees are a legal instrument empowering the Board to manage and conduct service matters. The SA service structure documents are not legal documents. They rely on tradition and the SA purse for final effectiveness.

Concept 8: The Trustees are the principal administrators of overall policy and finance.

Concept 9: Good service leadership at all levels is indispensable for our future functioning and safety.

Concept 10: Every service responsibility should be matched by an equal service authority, with scope of such authority well defined.

Concept 11: The Trustees should always have the assistance of the best possible committees, staffs and consultants. Composition, qualifications, induction procedures, rights and duties will always be matters of serious concern.

Concept 12: The General Delegate Assembly and the Board of Trustees shall observe the spirit of SA tradition, taking care that it never becomes the seat of perilous wealth or power, that sufficient operating funds, plus an ample reserve, be its prudent financial principle, that it place none of its members in a position of unqualified authority over others; that it reach all important decisions by discussion, vote and whenever possible by substantial unanimity; that its actions never be personally punitive nor an incitement to public controversy; that it never perform acts of government; and that like the Fellowship it serves, it will always remain democratic in thought and action.

SA, as such, would never have an organization in the sense of a "government" that could issue directives by committee or Board to individuals or groups within the fellowship. Our committees and Board could only provide services and we've tried to organize them to function effectively. But SA has no government in the political sense.\*

\*"The Co-Founders of Alcoholics Anonymous (Biographical sketches their last major talks)," Pg 25

The Twelve Concepts for SA approved by the General Delegate Assembly, January 2004

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## Third Quarter Donations July - September 2004

<b>CANADA</b>		Pittsburgh Southside, PA	82.00	Clayton, MO	120.00
Calgary, AB	938.13	Springfield, VA	101.00	Dallas, TX	163.00
Edmonton, AB	50.00	Stratford, NJ	40.00	Jonesboro, AR	20.00
Montreal, QC	207.00	Timonium, MD	158.00	St. Louis, MO	60.00
		Washington DC	580.81	Topeka, KS	50.00
<b>Northeast Region</b>		Washington DC CFC	21.00		
Brooklyn, NY	105.00	Westmont, NJ	50.00	<b>Northwest Region</b>	
Concord, MA	175.00	Wheeling/Steubenville	86.00	Bellevue, WA	100.50
Jamaica Plains, MA CFC	34.00	Woodbridge, VA	100.00	Bozeman, MT	25.00
Johnson City, NY	25.00			Eastern WA IG	138.00
Long Island, NY	250.00	<b>Southeast Region</b>		Marysville, WA	40.00
Plainview, NY	45.00	Asheville, NC	907.47	Portland, OR	200.00
Providence, RI	10.00	Clermont, FL	9.44	Seattle, WA	68.00
Somerville, MA	38.00	Daytona Beach, FL	158.05	Seattle CFC	35.00
Syracuse, NY	100.00	Franklin, TN	130.00	Tukwila, WA	30.00
		Georgia IG	300.00	Tukwila CFC	30.00
<b>Mid-Atlantic Region</b>		Greensboro, NC	69.00	Vancouver, WA	47.00
Akron, OH	50.00	Greenville, SC	70.00		
Annapolis, MD	60.00	Gulf Breeze, FL	25.00	<b>Southwest Region</b>	
Arlington Hgts, VA	100.00	Knoxville, TN	150.00	Anaheim, CA	50.00
Baltimore, MD	102.00	Lexington, KY	166.00	Camarillo, CA	120.00
Beltsville, MD	167.00	Nashville, TN	228.98	Chatsworth, CA	100.00
Bethesda, MD	160.01	Nashville IG	1,400.00	Chatsworth CFC	200.00
Bethesda CFC	54.00	Norcross, GA	110.00	Hermosa Beach, CA	100.00
Bryn Athyn, PA	100.00	Orlando, FL	48.70	Inland Empire IG	300.00
Catonsville, MD	62.00	Owensboro, KY	50.00	Laguna Hills, CA	200.00
Columbus, OH	100.00			Lakewood, CA	20.00
Cranberry Twp, PA	252.01	<b>North Midwest Region</b>		Los Altos, CA	20.00
Crystal City, VA	310.38	Ann Arbor, MI	50.00	N Hollywood, CA	60.00
Crystal City CFC	16.00	Arlington Hgts, IL	340.00	Norwalk, CA	50.00
Eastern PA IG	800.00	Chicago, IL	572.48	Pasadena, CA	85.00
Erie, PA	15.00	Chicago CFC	425.36	Petaluma, CA	200.00
Essington, PA	26.00	Chicagoland IG	2,000.00	Phoenix, AZ	80.00
Fairfax, VA	146.70	Columbus, NE	27.50	Salt Lake City, UT	120.00
Fairfax CFC	416.30	Crystal Lake, IL	100.00	San Diego, CA	445.00
Falls Church, VA	175.00	Darien, IL	200.00	San Diego Conv. 2004	9,825.00
Falls Church CFC	52.00	Downers Grove, IL	50.00	San Francisco, CA	52.00
Herndon, VA	59.00	Elmhurst, IL	50.00	Walnut Creek, CA	33.00
Hyattsville, MD	50.00	Ferndale, MI	119.00	Yorba Linda, CA	100.00
Leesburg, VA	331.75	Glen Ellyn, IL	405.15		
Manassas, VA	88.20	Lincoln, NE	75.00	<b>International</b>	
Manassas CFC	9.80	Lincoln CFC	27.00	SA Eire	603.44
Mars, PA	30.00	Milwaukee, WI	256.25		
MD/DC/VA IG	2,000.00	Mt Clemens, MI	200.00	<b>Group Total</b>	<b>32,825.87</b>
MD/DC/VA CFC	500.00	Northville, MI	50.00	<b>Individual</b>	<b>2,307.38</b>
North Canton, OH	30.00	Omaha, NE	46.00	<b>SACFC Total</b>	<b>1,820.46</b>
Northeast OH IG	50.00	Twin Cities IG	323.00	<b>Quarterly Appeal</b>	<b>1,511.15</b>
Penn Hills Friday, PA	48.61				
Penn Hills Weds, PA	167.85	<b>South Midwest Region</b>		<b>Grand Total</b>	<b>38,464.86</b>
Philadelphia, PA	15.00	Albuquerque, NM	56.00		

# SA Financial Snapshot

## September YTD 2004

### Budget 2004

### Actual 2004

Contributions	66,225.00	Contributions	74,615.19
SACFC	6,750.00	SACFC	4,920.41
Conventions	11,250.00	Conventions	15,947.94
Literature Sales	10,500.00	Literature Sales	18,430.03
Interest	900.00	Interest	530.46
<i>Essay</i>	3,750.00	<i>Essay</i>	2,671.54
Total Revenues	99,375.00	Total Revenues	117,115.57
Bank Charges	.00	Bank Charges	21.00
Credit Card Fees	600.00	Credit Card Fees	989.60
Conference Fees	1,050.00	Conference Fees	695.00
Depreciation	1,350.00	Depreciation	1,350.42
Interest Expense	.00	Interest Expense	0.00
Liability Insurance	1,275.00	Liability Insurance	490.00
Legal	75.00	Legal	599.00
Accounting	3,000.00	Accounting	2,470.00
Literature expense	8,400.00	Literature Expense	9,828.28
Payroll	48,300.00	Payroll	51,327.51
Payroll Tax	3,600.00	Payroll Tax	3,819.91
Pension	3,225.00	Pension	2,082.08
Postage & Freight	3,300.00	Postage & Freight	4,173.10
Office Expense	1,500.00	Office Expense	1,433.63
Professional Fees	750.00	Professional Fees	500.00
Rent	6,975.00	Rent	7,130.04
Maintenance	825.00	Maintenance	776.94
Supplies	.00	Supplies	.00
Sales Tax	75.00	Sales Tax	129.34
Taxes & Licenses	75.00	Taxes & Licenses	74.69
Telephone	6,375.00	Telephone	5,903.67
Travel	8,625.00	Travel	18,466.83
Total Expenses	99,375.00	Total Expenses	112,261.04

## Calendar of Events

*[Events listed here are presented solely as a service  
and are not endorsed by Essay or SAICO]*

**February 4 - 6, 2005**, SA & S-Anon Retreat Weekend, Childswickham Village, sponsored by S, Oxford Conference Committee, United Kingdom.  
Theme: Spiritual Awakening. Enquiries to Simon at 07941 815625.

**February 25 - 27, 2005**, Dublin SA Convention, Co.Kildare, Ireland.  
For inquiries, call 353 87 771 5561, or send email to  
twotim1v6to7@yahoo.co.uk

**April 9, 2005**, Fourth Annual SA / S-Anon Marathon, Green, OH, sponsored  
by Akron SA & S-Anon. For details, call 330/620-6742

### Upcoming International Conventions

**January 7 - 9, 2005**, SA International Convention, Daytona Beach, FL  
Theme: The Real Connection. For details, call Jim M. at  
386/676-3954, or send email to moseleyjb1@netzero.net.

**July 8 - 10, 2005**, SA International Convention, Philadelphia, PA  
Theme: A New Freedom and a New Happiness .For more details,  
call Philadelphia at 215/564-3272.

**January 2006, To be determined**

**July 2006. To be determined**

Bids for upcoming conventions are accepted by the Site Selection Committee.  
Make your interest known by a quick email to saico@sa.org.

*[Please note: Since international calling protocols differ from country to  
country, we include only the country codes, area code, and number given by the  
local contacts. Please consult an international operator for guidance on making  
international calls.]*



## The Twelve Steps of Sexaholics Anonymous

## The Twelve Steps of Alcoholics 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.
- 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.
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  - 10) Continued to take personal inventory and when we were wrong promptly admitted it.
  - 11) Sought through prayer and meditation to improve our conscious contact with God *as we understood Him*, praying only for knowledge of His will for us and the power to carry that out.
  - 12) Having had a spiritual awakening as the result of these Steps, we tried to carry this message to alcoholics, and to practice these principles in all our affairs.

*The Twelve Steps and Traditions are reprinted with permission of Alcoholics Anonymous World Services, Inc. ("A.A.W.S.") Permission to reprint and adapt the Twelve Steps and Twelve Traditions does not mean that AAWS has approved the contents of this publication, nor that AAWS 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, or in any other non-AA context, does not imply otherwise.*

## **The Twelve Traditions of Sexaholics Anonymous**

## **The Twelve Traditions of Alcoholics 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 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, films, and television.
12. Anonymity is the spiritual foundation of all our Traditions, ever reminding us to place principles before personalities.

1. Our common welfare should come first; personal recovery depends upon A.A. 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 A.A. membership is a desire to stop drinking.
4. Each group should be autonomous, except in matters affecting other groups or A.A. as a whole.
5. Each group has but one primary purpose—to carry its message to the alcoholic who still suffers.
6. An A.A. group ought never endorse, finance, or lend the A.A. name to any related facility or outside enterprise, lest problems of money, property and prestige divert us from our primary purpose.
7. Every A.A. group ought to be fully self-supporting, declining outside contributions.
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## ***Essay* Editorial Guidelines**

The *Essay* is answerable to the fellowship as a whole. 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 SA International 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 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. We like to receive articles electronically for ease of editing. Send articles to the SA International Central Office, attention of the *Essay* editor. E-mail should be addressed to [saico@sa.org](mailto:saico@sa.org). All articles need to be in English. All articles must contain an address, telephone number, or e-mail address so that authenticity can be verified. This information will remain confidential. 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.



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

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