

ESSAY®

A Quarterly Publication of Sexaholics Anonymous, Incorporated

A Place of Peace

Six years ago my life was a sewage pit of porn, masturbation, promiscuity, homosexuality, bestiality, incest, and dozens of others things I thought I absolutely needed to get through the day. I would get sick of what I was doing. My wife and my boss threatened me. I would swear that I'd never do it again. And yet, despite my best intentions, my best efforts, within days (or at most) weeks, I was back doing the same things again and again.

Despite all my searching for truth, wisdom, and God, what was blocking me from freedom was a lack of action. I was under the impression that I could think my way out of this problem. If only I could understand more. In hindsight, this was just another form of egotism.

Yet here I am today, sober since

2002. The miracle is not that I'm no longer engaging in the above-listed behaviors. The miracle is that I am content, at peace with myself, and that as the result of the Steps, have been allowed to develop a relationship with someone who meets all my needs, even the ones I don't know about.

I was shown a particular exercise to identify how my sex addiction would kill me, and this is how mine looked:

- I'll start acting out again.
- My wife will eventually find out and leave me.
- I'll eventually get caught acting out at work, and I'll lose my job.
- I'll go back to drugs and use them along with sex.

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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 one member's experience with "progressive victory over lust," some thoughtful short essays by members, some samples of Meditations, and a little humor.

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 or by land mail at
Essay, PO Box 3565, Brentwood TN 37024-3565, U.S.A.

Sincerely,
Essay Editorial Committee, June 2006

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- I'll lose my house.
- I'll prostitute myself and contract HIV.
- I won't care that I have HIV. I will only live for today.
- I will be homeless and constantly sick.
- A drug overdose is a possibility, but more likely, I'll be in the wrong place at the wrong time, say the wrong thing, and be killed.

Having done this exercise, it is important that I realize that knowing this will not keep me sober. Because when I begin the journey that leads to acting out, I will not think of any of these things. At that moment, I am insane. I needed to see the necessity of recovery in my life. If it wasn't life and death for me, I will not be willing to submit to following directions which I might think are stupid or irrelevant.

Something that I experienced in early recovery was emotions. I had been acting out a long time. I acted out to celebrate victories, and I acted out to comfort myself in defeats. I acted out in so many ways, reacting to so many events, that I literally entered and went through adulthood numb to most of my feelings. When I first got sober, I was no longer numbing myself, so I started to feel things. Some of these feelings were good and some not so good, but they were all foreign. I didn't know how to deal with them and they made me uncomfortable.

Sadly, in the beginning, I did not really accept Step One. I operated under the illusion that if I did the right things, and learned the right things, then I could gain some control over my sickness. Without a real acceptance of Step One, I could not find the Higher Power I needed to recover. Although I prayed and read spiritual material, it was more along the lines of asking God to help me overcome this disease. I was the key, and He was simply my helper.

Because of this, Step Three was an illusion. I was convinced that I knew what God's will was, and that I was doing it. I was physically sober, but still filled with fear, anxiety, panic, and sadness. Why didn't I feel better? I hurt in a hundred different ways. Without my drug to sedate me, my skin would crawl with discomfort. I knew my Higher Power in only superficial ways, and could not find any comfort by His presence.

I slipped after eighteen months and Step One hit me in the face like a two-by-four. I finally ran out of power and admitted it. My best wasn't enough, and no matter what I did, I couldn't stay sober.

The Twelve Steps, with the direction of a sponsor, were my path to freedom. I admitted, first to myself and then to another person in the SA program, that I was powerless over lust. I had made a

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mess of my life, and there was absolutely nothing I could do to fix it.

I began following directions from my sponsor whether I agreed with him or not, even whether I understood or not. I just did it. It felt really bad and it went against everything I believed. Working the Steps was exactly what I needed to shrink my monster ego.

When I tried the intellectual approach, I remained miserable. I wanted to be judged by my intentions, but my sponsor saw right through that and actually required me to follow through on every Step. I gave up and accepted direction. I *worked* each Step of the program. I didn't just think about working them, read about them, or study them.

Today, I see no difference between the word “want” and the word “lust”. My focus is on the actions I am taking. When I want something different than what is currently in front of me, I am in a state of lust— maybe not sexual, but still lust. I invite my Higher Power into this lust, and ask that I be shown what actions I can take to bring me to a place of peace. The answer is always the same: “Find something to do for someone else, without any expectation of reward or reciprocation.” As soon as I move from thought into action, I am returned to a place of peace and contentment.



Essay:

Future Issues

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

Thoughtful short essays for the work in progress, the SA Meditation book

What is your experience? Can you share some hope with another member who isn't in the room?

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

SAICO — ESSAY

PO Box 3565

Brentwood, TN 37024-3565

U.S.A.

Files can be sent by email to
saico@sa.org

With anticipation, gratitude, and thanks,

The *Essay* Committee

June 2006

Getting Started

Sobriety Day 23

Before recovery, whenever I tried to stop acting out, my life went insane. I started doing stuff that was so strange that I thought I was literally losing my mind. I've since learned that what I was doing is not all that uncommon. I simply couldn't cope with living without acting out.

Then I learned about sex addiction, and eventually found SA. I still couldn't cope without acting out. I got worse, and was worried that I was making a mistake going to meetings and trying to believe I was an addict. The really crummy thing was that I couldn't unknow what I had learned. I wanted to be reinserted back into the life I had before.

For a few months, I have really struggled to be less resistant and more teachable. I started doing dumb stuff just because someone told me I should. Mostly, I just kept coming back. I don't know why.

Now, I'm not acting out and I'm coping. In fact, I'm doing way better than coping. I am not tempted to drive my car into a tree or down a bunch of pills. I'm clearer. I think better, and I'm not chewing my fingers off due to lack of sex (this is amazing to me.) Life is better now. This is a gift - one that I really didn't want. Oh sure, I wanted to stop being strange sexually, but I never wanted to stop all the sex I was doing. But now that I have been graced with sobriety, it feels way better than acting out.

It astonishes me how much I care about how others in this program are doing. Watching others attain progressive victory over lust gives me hope. If they can do it, I have a chance too. Likewise, watching others leave the fellowship is scary. I could do that too.

Sobriety Day 50

Today, if I do the things I need to do to remain able to accept God's help, I will be sober. I've been trying to achieve sobriety for over a year and a half now, the last six months in SA. That has been hellish, but it's also been instructive. I know in the core of my being that I can't keep myself sober. In fact, I can't even remember to do the stuff I need to do so that God will keep me sober.

I have to thank the God of my understanding for keeping me sober yesterday and ask Him to do it again today. I have to actually say these words out loud or write them down; thinking them in my own head doesn't work. I have to read something from some

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recovery book, and I have to try to connect with some other sexaholic.

What frightens me is that I know that forgetting to do these necessary things changes how I am in the world: I become unable to accept the gift of sobriety from my Higher Power. If I skip a day, I'm unbalanced. If I skip two days, I'm in big trouble. By the third skipped day, I'm acting out again. Yet my tendency is to forget. In many ways, this fellowship is like a memory aid. It helps me to remember to do the stuff that keeps me alive.

Barb, a sexaholic



To a Loner

You write to me that the group you started and tried to hold together is gone.

I can identify with you. I live far up North, away from urban centers, a minimum of four hours travel to the big city. In 1996 we started with nine people. Most of them left because they did not agree with the SA sobriety definition. The group went down to three, and then there were days of only one person. My sponsor told me that this was a great

time to work on the Steps in an empty meeting room. I had time to work on my Step Four inventory and to read recovery literature.

Thank God for all the external support of the SA Internet group where I could share by email and connections by the telephone. I knew that I had no other choice but to stay sober or die.

It is not the number of people in the room, but working with others that can assure me sobriety for one more day. Working with others means keeping the doors open for the ones who are still suffering.

Today, I am ten years sober by the grace of Higher Power and other people, especially the ones who came in and went back out. In this area in 2006, we have four meetings a week, including one in an institution for men. This is none of my doing. Higher Power gave me the strength to open the doors and keep carrying the message in the community to people who might know someone or be one who needed another one like me. This I did even when it was scary.

Luc B., Sudbury, ON



Surrender

We recovery folks have a lot of dirty words. Surrender is definitely one of them. Yet I glibly renew my intention to surrender to God each time I do my daily renewal. So what do I know, or need to come to know, about surrender?

Surrender is inevitable. I will surrender. The variable is “to whom?” I can surrender to God: give Him control of my day, my care, my reputation, my desire for physical and emotional comfort. To Him, I can surrender my right to be resentful, to worry, to strike back, to lie, and to zone out. I can submit to doing things the way I know He wants me to do them.

Or I can surrender to my lust. Or my selfishness. Or my desire to feel good. Or worry. Or self-pity. But surrendering to my will always leads me to doing things against my will! And against my best self-interest.

Surrender can be uncomfortable. If God runs the show, there will be times when I will experience discomfort. If not, I would never grow and change. By surrendering to sobriety, I’ve renounced my ability to control when I’ll have sex. If I want to have sex and my wife doesn’t, I have some choices. I can act out with myself. I can act out with others. I can coerce her. None of these is a sober choice. They are not God’s way. If I’m serious about surrender, then the only choice is to sit with my temporary discomfort and frustration, and trust that God knows what I need: to sit in the feelings and not have sex. This ain’t easy or fun.

Surrender is uncomfortable in other ways, too. It may mean putting another’s needs ahead of mine or derailing a particular train of thought. It can mean doing what I don’t want to do at that moment. Or no longer accepting my weaknesses as unchangeable limitations. Surrender means letting God define me, neither wallowing in self-loathing nor self-promotion. Surrender means I’m not in control and often I won’t like it.

Surrender is incremental. Surrendering the right and release of masturbation. That was huge. Surrendering the right and habit of fantasizing about women. Surrendering the right to look, to critique the human scenery. In early recovery, that seemed way too much. Now it feels hard, but doable.

But not just lust-based actions and attitudes. I’m learning now to surrender by moving into a new level of honesty. I’m learning to surrender when challenged in the little choices. I’m realizing that I often get into trouble not because of making wrong choices (acting out, taking hits, etc.), but by not making the best choice for that time. I have to accept that surrender is something I will never fully master in this lifetime.

Bill from Boston, a gratefully recovering sexaholic.

MEDITATIONS

No Matter How Far

No matter how far down the scale we have gone, we will see how our experience can benefit others. (Alcoholics Anonymous, p. 84)

Before recovery, I tried to appear squeaky clean. I tried to hide my mistakes and my whole shadow side. Nothing was ever my fault. I would point out someone else's weaknesses as a smokescreen, but I never drew attention to my own. I was alternately in denial or in despair about my character defects and the hopelessness of my life.

When I entered recovery, I found something in meetings which sustained me and felt good. It was only later that I identified this as honesty. People were actually leading with their weakness and it was a healing force. I discovered that I more strongly identify and bond with people through common weakness than through common strength. This has been shown to me repeatedly in 5th Steps, in amends, in newcomer meetings and in 12th Step calls. I am much more useful in this world as a broken human being than I ever was as a "perfect" one.

God, help me to see and believe that my faults do not make me worthless.



MEDITATIONS

Humility

We saw we needn't always be bludgeoned and beaten into humility. It could come quite as much from our voluntary reaching for it as it could from unremitting suffering. (Twelve & Twelve, p. 75)

Before working the Steps, I thought humble meant humiliated. I thought it meant being embarrassed, feeling less than, angry, and losing my self-respect. If a task was too big for me, I was too small to be worthwhile. I learned that I was less than I should be, that there was something wrong with me.

I didn't see any point or advantage in being humiliated. My shame drove me to construct an inflated self-image to counter my negative self-image. I couldn't be wrong or imperfect or normal without being totally worthless. I had an overwhelming fear of being human.

Working the Steps helped me see that it was okay to be me. There were many things that I couldn't do under my own power, and that was not only okay, it was the way things worked—the way it was supposed to be. I learned that humble meant seeing things as they really are, that some things in life really are too big for me; that I need to rely on a Higher Power, that I need to be open to learning.

This gift of humility that I got from working the Steps and that I try to live one day at a time, frees me to be who I am, rather than who I thought I should be. I am a person who has some strengths, some weaknesses, some likes, some dislikes, and some desires. Ultimately I am worthwhile and worthy of respect because I am a person.

My Higher Power is willing to teach me to see the world in a different way, and to make me useful. All I have to do is ask.



MEDITATIONS

Learning to Ask

Asking for something means that I am not in control of the outcome. Sometimes I demanded, sometimes I manipulated, sometimes I threatened, but I never just asked and let go of the outcome. I may get what I asked for, I may not. It may look like I expect it to, it may not. I never was very comfortable with this before. I strove to set up my life so that no one could refuse me what I wanted.

In my recovery, I am learning that I don't know what's best for me. Asking allows things to work out the way they need to rather than how I might think they should. Asking with an open heart requires that I let go of my expectations, that I do what's in front of me and let go of the outcome.

When I ask for a defect to be removed, I assume I know it's a defect because my experience shows me that I have used it to do harm. I am learning that Higher Power can use everything for the greater good. I am learning that my view of what is a defect and how it might removed are very limited.

Help me to become who You would have me be.

Wanted

Members who meditate and write about it. Here are some suggested 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.

They do not have to be in "perfect" English.

The editor will gently repair any flaws.

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

Thank you, Jerry L., Sponsoring Editor, SA Literature Committee



New Groups

Bolivia

Santa Cruz

France

Paris

USA

Alpharetta, GA
Chardon, OH
Eugene, OR
Lancaster, PA
Little Rock, AR
Union City, CA

Additional meetings

Duluth, MN
Greenville, SC
Manhattan, KS

Please let us know about your new groups and additional meetings in your local area.

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Cleaning the Church



The small church we attend cannot afford professional cleaning, so the members take turns doing it. My wife and I are on the rotation schedule, and this week was our turn. It only takes a couple of hours or so.

The hardest part was deciding when to do it. My wife's preference was Friday after work, to get it out of the way. But I like Friday evenings to be free of anything that even feels like work. My preference was Saturday morning, when we're rested and can take our time. But she doesn't like to tie up her Saturday mornings unnecessarily.

We compromised on Saturday afternoon. It was supposed to rain, so we could spend Friday evening and Saturday morning resting, reading, and doing other light stuff. Then we could go clean the church early in the afternoon.

Well, you guessed it—Saturday morning dawned with not a cloud in the sky, and a balmy Spring temperature. Outdoor weather! My wife couldn't wait to rake the yard and plant some bulbs; I got clean-the-car fever. By lunchtime, we were both worn out.

No problem, we thought. We'd just eat lunch, rest awhile, and go clean the church.

Easier thought than done. When it was time to get up from our nap, both of us could hardly move. (I'm 61 and she's—well, I know better than to tell.) We were stiff and sore, but we still had to clean the church. A two-hour job now felt like a marathon!

Resentment time! Her: "Why wouldn't you do it last night?" Me: "Why wouldn't you do it first thing this morning?" Both: "The offerings are up; why doesn't the church hire somebody to do it?" Thankfully, we realized what was going on, and stopped to pray about it. "God, we offer ourselves....."

We swallowed some aspirin—and our pride—and went to clean the church. By the time we finished, our aches had lessened, the church was clean, and we felt good about what we had accomplished. Not only that, but we went home and while she cooked dinner, I assembled her new sewing cabinet. After that, we slept like a couple of logs!

The best part happened the next day. When we got to church, the pastor beamed. "I can always tell when you two clean the church," he extolled. We looked at each other and smiled. "Our pleasure," we responded truthfully.

Freedom

One of our local groups meets in a church building that is usually empty on Thursday nights. It was surprising, then, to find the parking lot half full of cars, and people of all descriptions milling around out front.

Then I saw it: the big, black hearse. Oh, it must be a funeral. As I entered the church, I was greeted by one of the ministers. “What’s happening?” I inquired. “We’re having the viewing for a serviceman; he was killed by a roadside bomb in Iraq,” he replied.

My heart sank. I don’t attend the church, and didn’t know the Marine or his family. Yet I felt an overwhelming urge to enter the sanctuary and pay my respects to this young hero. I realized how lucky I’ve been that the war has not resulted in any casualties among my family or close friends. This stranger was the closest I have come to suffering any personal loss. Out of gratitude, if nothing else, I had to spend a few moments before his coffin.

“Thank you,” was all I could mumble as I studied his young face. I wanted to say more, but didn’t know how to express what was in my heart. I was grateful that he was willing to serve his country in this way, and I thought of all the freedoms we enjoy because of men and women like him.

On the way upstairs, my addict tried to make me feel unworthy of recovery. “That fine young man had to die so YOU could have the freedom to be a sex addict,” he snickered in my mind. “Doesn’t that make you feel awful? Shame, shame, shame!” For a moment, I slowed my ascent, questioning my right to even attend the group. Perhaps he was correct.

Thankfully, another thought came to me, and I raced upstairs to the meeting. Because of this man’s sacrifice, I have a different kind of freedom. I am free to be in recovery from something as deadly as a roadside bomb. I am free to be healing from the mutilation I inflicted on myself all those years. I am free to help repair the harm I have done to so many others. And I am free to serve as God’s ‘medic’ to those whose lives are as devastated as mine has been.



My Step Seven Inventory

Indeed, the attainment of greater humility is the foundation principle of each of A.A.'s Twelve Steps. For without some degree of humility, no alcoholic can stay sober at all. (Twelve and Twelve p. 70)

I have been asking myself just what the difference is between the Third Step prayer and the Seventh Step prayer. Both emphasize turning everything over to a Higher Power. Both require at least some measure of surrender and humility. So what exactly is the difference (for me) between "God, I offer myself to thee..." and "My Creator, I am now willing that you should have all of me...?"

The obvious answer is that there are three very significant Steps between these two prayers, namely Four, Five and Six, starting with a searching and fearless moral inventory. Without first turning my will and my life over to God I wasn't willing to even look seriously at my moral shortcomings. Now, as I approach Step Seven, I *have* looked at them. I have looked at them long and hard. Moreover, I have taken the truth that God revealed to me about myself, even in the darkest corners I could find, and I have spoken them aloud to another human being. I have then taken each item of that inventory and turned it over in my mind and heart until I was entirely ready to have God remove it. Or have I?

I just now pulled a very dog-eared list of character defects out of my wallet. The top two items on this list are pride and self-righteousness. I have prayed to God that they be removed, and yet today's inventory still finds them very active, in particular with attitudes and behaviors toward my wife. Before getting too down on myself because they are still so active many years after first taking Step Seven, I want to make sure my inventory is thorough. Is this really the same pride and self-righteousness that I first took out and looked at those many years ago? I don't think so. I was very comfortable with my conceits for many years. But now, even when I compulsively indulge them in my disease, they are no longer comfortable. Perhaps God is, slowly, carefully and graciously, doing for me what I could not do for myself

I started this little Step Seven inventory with a reading on humility and I would do well to end it there too. Did I have a lust-free day today? Yes. Although I had to surrender thoughts several times, most of the problems I dealt with today were normal human problems, not sexaholic problems. Therefore I will choose to take Bill W. at his word and accept that I have attained at least a degree of humility, at least to the extent that I am sober today. For that I have ample reason to be thankful to God and also to you, my fellows.

Ned O.

Being of Service

I find my greatest effort is to get the focus off of me and onto others. If I am doing my utmost to be of service to others, I am in a relationship with my God. I don't have to look anymore!

I watch my sponsor and see him light up when he is working with a guy, pulling his wall of defenses down so that he can show him how to build a better foundation on the Steps. He really shines at this service. He will even go out of the way to hold a door for someone.

It is good to get out of my head and focus on serving others. It is good to serve and not resent having to do it, not wonder how I will get some advantage because of it. I look for a way to be of service to them so that they can be successful.

At work, I feel close with my Creator when I am helping my fellow workers learn to be successful, letting them do it themselves. It is hard, because they may not do it exactly as I tell them. I have to pull back, let them try, and watch them be successful. Their success is very rewarding.

That is why I go looking for doors to open even for someone who is able-bodied and a good twenty steps behind me, because that is what my sponsor and his sponsor do. We look for opportunities to serve.

Paul B.

Thinking Backwards

I have found in my recovery that when I begin to think about my past in terms of what I do not like about myself, i.e., “I shouldn’t have looked at that woman like that”, or “Why can’t I be trustworthy?”, or “I can’t believe the things I have done in the past”, or “I can’t believe how sick I am”....and on and on....I am setting myself up for contracting a bad case of shame and guilt.

When I start to think this way I call it for what it is—“thinking backwards.” I have found from experience if I can keep myself in the present and allow God to help me focus on the now, I am much better for the day. God helps me stay in the now to continue in recovery so that I might continue to build a relationship with Him. I am finding that this whole recovery process is just a vehicle God is using in my life to allow me to get to know Him better.

When I think about my future in recovery and how God can teach me new things about myself and how to relate to others, I find no room for the aforementioned negative shame and guilt emotions. Instead I find hope. Hope is released to me when I am able to believe that God doesn’t truly care about what color the sobriety coin is in my pocket. He truly cares about me—separated from my actions of good and bad.

John S., Elgin, IL

The Power of Yet

In a recent issue of *Essay*, a series of thought-provoking questions were posed in an article entitled “What If?” Each question challenged us to ask what difference it might make if we believed the SA program of recovery could have a significant effect in our lives. As I read each statement, I tried to remember how I felt when I first came into SA more than ten years ago and wondered if this program could work for me. Could I *really* be freed from the compulsion lust had held over me for so long? I had my own case of what another article in that same *Essay* called “Terminal Uniqueness.”

At times I found myself doubting my chances of recovery. I would get very negative and say to myself, “Nothing is changing.” I remember a valuable word I learned from a therapist. She encouraged me to add the three letter word for hope—yet—to all my self-doubting questions. When I catch myself thinking, “This program isn’t working for me,” I restate the sentence, “This program isn’t working for me *yet*.”

SA has made a significant difference in my life, but I am still a work in progress. In all the areas of my recovery where I still struggle to use God’s strength to overcome my weaknesses, I try to remind myself that the victory just isn’t here *yet*. It took a lifetime to develop these habits, and I need time

to allow this program to change me. It seems that when I can be as patient with myself as I know God has been, it becomes easier to surrender both my lust and my character defects.

Rich D., Pittsburgh PA



Who Needs It!?!?

The Internet is one of the greatest dangers to sobriety for many sexaholics. Pornography is just a click away. There are some boundaries that work, and others that don’t. It seems that we can get around most any boundary. The standard protection software just won’t do it; sexaholics are just too creative and compulsive. We’ve been known to spend hours figuring out how to get around a firewall for a thirty second lust hit.

The most effective way to be safe on the Net is to not have any access to it. We sexaholics have amazingly creative ways to justify our need for the Net, like email or “legitimate” research. To determine whether you *really* need to have the Net, talk to your sponsor.

Alex S., Sacramento, CA.



The Half Glass

As addicts, we look at our glass of life as being half empty. Our self-centered expectations are to have a full glass or even better, have the glass overflowing. Life is not fair: others have full glasses, why shouldn't we? We are jealous of those with glasses fuller than ours. We are resentful of those around us whom we blame for keeping us from filling our glass. Rooted in these resentments is the twisted and faulty logic that we use to rationalize our addictive behaviors to fill our glass with self-centered wants.

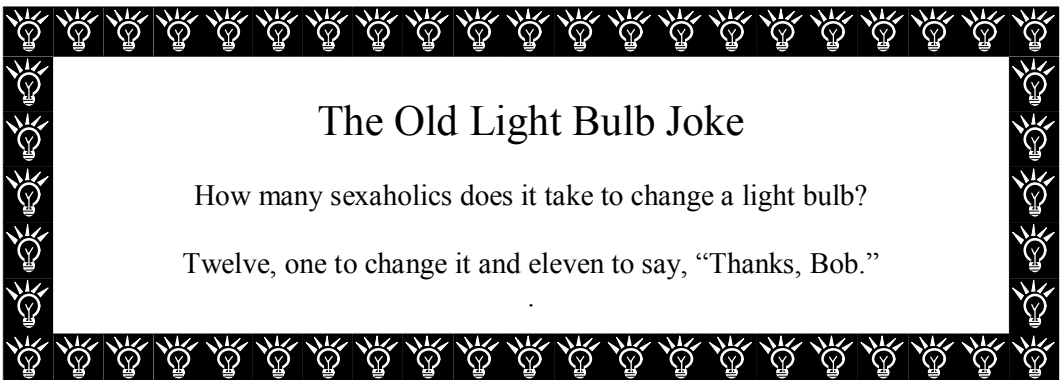
In early recovery we get honest and see that our glass of life is full of our addiction. The program calls on us to empty our addiction from our glass. This is negative sobriety—giving up lust, doing without our hidden secrets.

As our recovery grows, we gain acceptance and begin to practice positive sobriety. Our glass of life takes on a new perspective. We begin to fill our glass with gratitude for the program, the fellowship, a relationship with our Higher Power, and the people in our lives who give us support. The empty portion of our glass remains hope for the fulfillment of the promises. We start making real connections and our glass gets fuller. The more we practice positive sobriety, the more we are grateful and the fuller our glass becomes.

Carlton B.



Rule 62



The Old Light Bulb Joke

How many sexaholics does it take to change a light bulb?

Twelve, one to change it and eleven to say, "Thanks, Bob."

Some Assembly Required



My life really is changing as a result of my participation in recovery.

The other day my wife bought a little cabinet to set her sewing machine on. It also has shelves, doors, trays, and an extension that swings up to make it longer when needed.

As usual, the cabinet had to be assembled. That's where I come in. I get to put things like that together. Actually, I enjoy the process—well, some of the time.

Frequently I set aside the directions to see if I can figure it out myself. Sometimes that system works, and I can relish “superior intellect.” Who needs directions, anyway? Certainly not someone as brilliant as me.

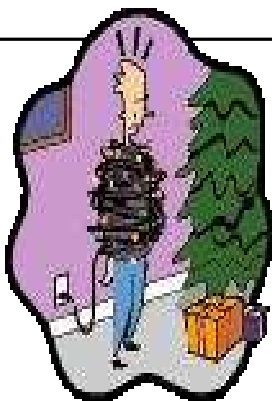
More often than not, however, I end up frustrated with the whole effort, feeling more like an idiot than a genius. Perhaps I have to disassemble part of it because I did things in the wrong order. Or I may break a piece trying to force it to fit where it doesn't belong. What fool designed this stupid thing? Inevitably, I have to drag out the manual and start from the beginning. Defeated again.

This time, I decided to start this project by reading the instructions. Maybe it's because I'm working the Twelve Steps, and I can see how important it is to do them as they were designed. It only took a few minutes, and it made putting the cabinet together a lot easier. I could even carry on a conversation with my wife while doing it—something virtually impossible in the past. (In fact, she always knew better than to even speak to me in my old assembly-crisis-mode.)

To be rigorously honest, I have to admit that I didn't follow the instructions to the letter—I cheated a little. I figured I could do step 6 before step 5, since I already had the cabinet turned that way. When I got back to step 5, of course, it was harder to do, and I realized it would have been simpler to do it as instructed. Live and learn.

When it comes to assembling something like a sewing cabinet, I'm learning there's a better way to do it: follow the instructions! I am also realizing, ever so slowly, that the same principle applies to the greatest assembly project of all—putting my life back together. It's so much easier when I just follow the Steps!

A Tangled Mess



This past Christmas, as always, I dug out the extension cords I had so neatly wrapped up and put away a year ago. Within minutes, I found myself dealing with a tangled mess of wires. In frustration I asked the age-old question, “How could this happen when I was being so careful?”

Needless to say, I experience the same results when it comes to my addiction. No matter how careful I am while acting out, I find that sooner or later my life gets all tangled up in the turmoil of compulsion.

We had some rewiring done over the holidays, and I asked the electrician what he does to keep his cords from driving him nuts. He showed me one which was woven into a looped design that could be unwound very quickly. In fact, you can unwind only as much as you need, leaving the rest untouched. And the wonderful thing is, it absolutely never gets tangled up! I asked him to show me how to do it, which he did. The method involves a few simple steps which anyone can master.

What a beautiful analogy to the process of recovery through the Twelve Steps of SA. When we are willing to ask someone to help us who has more experience, strength, and hope than we do, we get the answers we need. Our sponsors and others show us how to take the simple Steps to untangle the awful mess in our lives, and to keep things that way.

The other day a neat thing happened. I was able to show my neighbor what I had learned about tangle-free extension cords. As I saw him smile at this newfound piece of knowledge, I thought about the joy I am beginning to experience as a sponsor. I get to see others with tangled-up lives learn how to straighten out the messes of their past and start putting things back together in a new way. I guess that’s what the Twelfth Step is all about.

Believe it or not, I’m looking forward to seeing how much easier decorating the house for Christmas will be next year. I believe I’ve found a way to do it with a little more serenity than in the past.

Art S.

General Delegate Assembly

Southwest Region

Delegates

Jerry L.
David S.
Richard G.
Mike S.

Alternates

Northwest Region

Judy C.

South Midwest Region

Betty M.

Andy P.

North Midwest Region

Andrew S.
Bob A.

Southeast Region

Chuck P.

MidAtlantic Region

Brian S.
Larry H.

Tom A.

Northeast Region

Margot C.

Dianne B.

International

Nicholas S.
Hans-Friedrich L.

SA UK / Ireland
AS Deutschland

Chair

Jerry L.

All General Assembly Delegates can be reached at SAICO,
or email can be sent to saico@sa.org.

Board of Trustees

Luc B.
Maria Graf non-sexaholic Trustee
Lawrence M
Dorene S.

All Trustees can be reached at SAICO,
or email can be sent to saico@sa.org

Current Committee Assignments for Trustees and Delegates

Jerry	Literature, Chair Delegate Assembly
Mike	Site Selection
Andrew	Nominations
Diane	Nominations
Brian	Service Structure, International
Margot	Literature
Betty	Literature
Hans-Friedrich	International
Larry	Structure
Chuck	H & I, COMC
Tom	CFC
Dorene	Chair, Board of Trustees, Literature
Maria	International, Finance, Site Selection
Luc	Internet, Structure, COMC
Lawrence	Literature, International

Volunteers for service on these Committees may contact SAICO at saico@sa.org.

Calendar of Events

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

June 9 - June 11, 2006, Eighth Annual State Conference, Sedalia, CO, sponsored by Denver Intergroup. Theme: Going to Any Lengths. Contact Denver IG at 303/292-3376 or send email to contact@denversa.org.

September 15 -16, 2006, Toronto SA / S-Anon Marathon, Toronto, ON, Theme: The Promises of Recovery. Contact IG at 416/410-7622 or send email to satoronto@reptiles.org.

September 15 - 16, 2006, Family Reunion and South Midwest Regional Retreat, sponsored by Wichita, KS. Contact Joe W. at 316/682-8916.

October 14, 2006, The Palmetto Connection, sponsored by SA Columbia, SC fellowship. Theme: Tools for Recovery. For information, contact the information line at 803/253-0285 or send email to sacolumbiasc@msn.com.

November 10 - 12, 2006, Step Workshop, Greenville, SC, sponsored by Greenville, SC. For more information, contact David G. at 864/642-5039 or send email to mybigdaddyskid@yahoo.com

[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.]

Calendar of Events

Upcoming International Conventions

July 7 - 9, 2006, SA International Convention, St. Louis, MO

Theme: Happy, Joyous, and Free. Call Malcolm at 314/570-5307.

For details, check the Convention web site

<http://stlgatewayrecovery.com>

January 2007, SA International Convention, Greensboro, NC.

Theme: Our Common Welfare. Call Joe at 336/499-5737,

send email to sa@CommonWelfare2007.com, or check the

web site at www.CommonWelfare2007.com.

July 2007, SA International Convention, Northern VA, MD, DC area

Details TBA. More information at 703/866-6929.

Notice of Events

Please send in your event to be listed in *Essay*.

Events taking place from September 2006 and onward
will be listed in the next edition.

Deadline for sending information to SAICO is September 1, 2006.

Please submit the following information:
dates, theme, place, and points of contact.

A flyer for your event is very helpful when someone calls in and
asks what events are available.

Please advise if you wish your event to be listed on
www.sa.org in the Events section.

Send that information to saico@sa.org.

First Quarter Donations January - March 2006

CANADA			
		Bryn Athyn, PA	270.00
		Centerville, VA	17.00
Calgary, AB	749.35	Centerville, VA CFC	13.00
Edmonton, AB	50.00	Chardon, OH Sat.	30.00
Edmonton Wed	120.17	Cleveland, OH Fri	145.00
Edmonton Recovery	215.00	Columbus, OH Mon	75.00
Pr George, BC	58.00	Cranberry , PA	228.00
Toronto, ON IG	335.20	Crystal City, VA Noon	140.85
Vancouver, BC	450.52	Crystal City, VA CFC	35.20
		Crystal City, VA Wed	229.75
		Downingtown/Exton, PA	50.00
		Eastern PA IG	200.00
		Erie, PA Touchstones	12.00
		Euclid, OH	136.00
		Fairfax, VA Sat	174.60
		Fairfax, VA Sat CFC	19.40
		Falling Waters, WV	60.00
		Falls Church, VA	102.00
		Frederick Co, MD	200.00
		Gaithersburg, MD Sun	400.00
		Herndon, VA Wed	55.00
		Hyattsville, MD	76.00
		Jersey City, NJ	60.00
		Kirkland, WA	361.00
		Langhorne, PA	300.00
		Leesburg, VA Mon	300.00
		Mars, PA Sat	20.00
		Masontown, PA	15.00
		McLean, VA Thurs	137.70
		McLean, VA Thurs CFC	15.30
		MD/DC/VA IG	1,500.00
		Meadville, PA	60.00
		Mt Rainier, MD	36.00
		Mt Rainier, MD CFC	21.00
		Neptune, NJ Fri PM	200.00
Northeast Region			
Binghamton, NY	171.00		
Brooklyn, NY Mon	50.00		
Concord, MA W	40.00		
Garden City, NY	100.00		
Manchester, NH	100.00		
NY Metro IG	250.00		
NYC Beth Israel Hosp	30.00		
Norwood, MA	150.00		
Providence, RI	10.00		
Rochester IG	144.54		
Rochester "Into Action"	10.88		
Rochester "Cutting Edge"	25.00		
Schenectady, NY	25.00		
Seaford, NY	50.00		
Syracuse, NY IG	200.00		
Westmont, NJ	150.00		
Mid-Atlantic Region			
Akron, OH Mon	15.00		
Akron, OH Tu	122.45		
Akron, OH Sat AM	136.00		
Annapolis, MD Fr	160.00		

First Quarter Donations January - March 2006

North Canton, OH	30.00	Georgia IG	181.59
NE Ohio IG	50.00	Georgia, IG CFC	100.00
Painesville, OH Tues.	100.00	Greensboro, SC	57.81
Penn Hills, PA Fri PM	79.31	Greenville, SC	75.00
Penn Hills, PA Fri Noon	21.66	Hendersonville, TN	150.00
Penn Hills Wed, PA	84.00	Jacksonville, FL #1	188.50
Philadelphia, IG	1,100.00	Murfreesboro, TN	51.00
Philadelphia, Tu &Th	90.00	Nashville, TN IG	2,390.43
Pittsburgh SS, PA Sun	137.05	Nashville, TN Sat.	525.51
Reston, VA Thurs	75.00	Norcross, GA	91.60
Springfield, VA M	31.00	Ormond Beach, FL	150.00
Springfield, VA Th	239.00	Pensacola, FL	180.00
Steubenville, OH CFC	9.00	Roswell, GA	138.00
Stratford, NJ	150.00	Triad, NC Autumn Retreat	65.00
Timonium, MD Sat	30.00	Winston-Salem, NC	110.00
Washington CHUM	175.00		
Wash. CHUM CFC	59.50	North Midwest Region	
Washington DC M-F	537.20	Arlington Heights, IL	100.00
Wash DC M-F CFC	94.80	Baltimore, MD Th	42.00
Washington Mon	207.00	Chicago, IL	200.00
Washington Noon	276.25	Chi St Theresa Mon	80.00
Washington N CFC	48.75	Chi St Theresa M CFC	60.00
Westerville, OH Fri PM	20.00	Chi St Theresa Wed	644.00
		Chi St Theresa W CFC	174.00
Southeast Region		Chi St Theresa Sat	100.00
Asheville, NC IG	200.00	Chi St TheresaSat CFC	50.00
Atlanta, GA Buckhead	1,367.05	Chi St Thomas M/Th	128.31
Brunswick, GA	100.00	Chi Swedish Cov	84.60
Daytona Bch, Th	131.42	Chi Swedish Cov CFC	119.00
Daytona Bch, M	140.00	Crystal Lake, IL	188.00
Daytona Bch, Sat	141.50	Darien, IL Sun	80.00
Daytona Sat CFC	38.50	Downers Grove, IL Fri	1,000.00
Franklin, TN	260.00	Elmhurst, IL Wed	50.00
Franklin, TN Sat	345.00	Glen Ellyn, IL Fr	75.00

Glen Ellyn, IL Th	260.00
Grand Rapids, MI	30.00
Joliet, IL	150.00
Lincoln, NE Sun	35.00
Milwaukee, WI Tu & F	150.00
Milwaukee, WI Wed	80.00
Munster, IN	50.00
Quad Cities SA, IA	50.00
So Barrington, IL Fr	100.00
So Barrington, IL W	75.00
So Barrington W CFC	25.00
St Charles, IL Mon	200.00
Twin Cities, MN IG	435.00
Twin Cities, MN CFC	73.00

South Midwest Region

Albuquerque IG	164.00
Albuquerque, NM Sat	60.00
Colorado Spgs, CO	440.00
Dallas, TX	150.00
Denver, CO	738.00
Denver, Vision 4 U	182.00
Denver, 1st Things 1st	33.00
Denver, Into Action	100.00
Denver M-F AM	60.00
Ft. Collins, CO	30.00
Houston, TX	60.00
St. Louis, MO	30.00

Northwest Region

Bellevue, WA	287.50
Bozeman, MT	100.00
Grants Pass, OR	100.00
Inland Northwest IG	45.00
Mill Creek, WA	50.00
Newberg, OR	175.00

Newberg, OR CFC	39.00
Portland, OR	100.00
Renton, WA	50.00
Renton, WA CFC	50.00
Seattle, WA Ravenna	100.00
Twin Falls, ID	70.00
Yakima, WA	45.00

Southwest Region

Hacienda Hgts, CA CFC	25.00
Hermosa, CA	100.00
Irvine, CA	150.00
Lakewood, CA	200.00
Long Beach, CA	100.00
Los Angeles, CA Sat	234.50
N Hollywood, CA Fri	115.00
N Hollywood, CA Tu	79.57
Norwalk, CA	889.85
Oakland, CA Fri	29.50
Oakland, CA Mon	24.00
Orem, UT	23.00
Pasadena, CA Tues	125.00
Phoenix, AZ	8.50
Sacramento, CA IG	600.00
Salt Lake City, UT	389.00
San Diego, CA Women	39.25
San Diego, CA Men Fr	435.04
San Diego, CA Sat	90.00
San Diego IG	330.00
San Francisco, CA	55.00
San Francisco Mission	62.00
San Francisco Mon	16.81
San Francisco Tu Noon	20.00
SF Tues Noon CFC	20.00
San Francisco Wed PM	35.00
San Francisco Wed CFC	35.00
San Jose, CA Mon	30.00

Sandy, UT	88.00
Santa Clarita, CA Wed	50.00
Tucson, AZ	50.00
Walnut Creek, CA	24.00

International

Australia	80.00
Cork, Ireland	100.00
Jerusalem, Israel	45.00
Madrid, Spain	216.00
Bristol, UK	65.00
UK Convention	427.20

Quarterly Appeal

Chicago, IL St Theresa Sat	105.00
Chicago, IL Swedish Cov	135.00
Ferndale, MI	230.00
Los Altos, CA	57.00
Northeast OH IG	400.00
Oakland, CA	35.64
Penn Hills, PA Fri PM	48.00
Penn Hills, PA Fri Noon	15.00
Peoria, IL	318.00
San Diego, CA	49.00
San Jose, CA M	10.25
San Jose, CA Sat	45.50
Twin Cities IG	410.00
Individual	1,140.00

TOTALS

Nashville Convention	
SAICO	19,000.00
SACFC	1,531.05

Group Total	34,288.27
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Individual	2,782.33
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SA Net	25.00
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SACFC	1,124.45
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Quarterly Appeal	2,998.39
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Grand Total	61,749.49
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IRS
And
501(c)3 Information

Remember that donations to SAICO are tax deductible because SA is a 501(C)3 organization. Every donation will be acknowledged with a Donations Receipt.

Please make your check out to SA. Send a note with it so that we can give proper credit to your group.

Thank you many times over for your generosity.

SA International Central Office SAICO

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. | 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. | 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 <i>as we understood Him</i> . | 3) Made a decision to turn our will and our lives over to the care of God <i>as we understood Him</i> . |
| 4) Made a searching and fearless moral inventory of ourselves. | 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. | 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. | 6) Were entirely ready to have God remove all these defects of character. |
| 7) Humbly asked Him to remove our shortcomings. | 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. | 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. | 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. | 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 <i>as we understood Him</i> , praying only for knowledge of His will for us and the power to carry that out. | 11) Sought through prayer and meditation to improve our conscious contact with God <i>as we understood Him</i> , 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. | 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

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.

The Twelve Traditions of Alcoholics Anonymous

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.
8. Alcoholics Anonymous should remain forever non-professional, but our service centers may employ special workers.
9. A.A., 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 A.A. 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, and films.
12. Anonymity is the spiritual foundation of all our Traditions, ever reminding us to place principles before personalities.

SA Financial Snapshot

January - March 2006

	Budget		Actual	\$ Variance
Contributions	22,250.00	Contributions	39,968.59	17,719
SACFC	2,000.00	SACFC	2,665.50	665
Conventions	3,750.00	Conventions	19,519.26	15,769
Literature Sales	7,700.00	Literature Sales	6,882.46	-817
Interest	75.00	Interest	3.44	-72
<i>Essay</i>	<u>1,950.00</u>	<i>Essay</i>	<u>2,403.00</u>	<u>453</u>
Total Revenues	<u>37,725.00</u>	Total Revenues	<u>71,442.25</u>	<u>33,717</u>
Bank Charges	25.00	Bank Charges	.00	-25
Credit Card Fees	300.00	Credit Card Fees	296.66	-3
Conference Fees	275.00	Conference Fees	.00	-275
Depreciation	400.00	Depreciation	409.51	-40
Interest Expense	.00	Interest Expense	0.00	0
Liability Insurance	750.00	Liability Insurance	490.00	-260
Legal	400.00	Legal	.00	-400
Accounting	875.00	Accounting	1,064.00	189
Literature expense	2,500.00	Literature Expense	843.72	3,452
Payroll	16,000.00	Payroll	77,617.85	3,082
Payroll Tax	4,300.00	Payroll Tax	6,859.64	342
Pension	00.00	Pension	.00	6,800
Postage & Freight	1,525.00	Postage & Freight	8,834.98	-3,835
Office Expense	400.00	Office Expense	1,422.26	178
Printing	1,250.00	Printing	1,195.00	-55
Professional Fees	250.00	Professional Fees	250.00	0
Rent	2,400.00	Rent	3,194.49	794
Maintenance	250.00	Maintenance	234.98	-15
Sales Tax	75.00	Sales Tax	78.70	-4
Taxes & Licenses	75.00	Taxes & Licenses	45.00	-30
Telephone	2,500.00	Telephone	3,013.07	513
<u>Travel</u>	<u>3,125.00</u>	<u>Travel</u>	<u>5,159.99</u>	-665
				-56
Total Expenses	<u>37,725.00</u>	Total Expenses	<u>35,908.71</u>	-1,816
				<u>35,533</u>

***Essay* Editorial Guidelines**

The *Essay* is answerable to the fellowship as a whole. The following guidelines apply to the *Essay*.

- The principles of SA's Twelve Traditions guide editorial philosophy.
- 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 spelling and grammar corrections, and may be condensed to accommodate space limitations. Selections may be also edited for style and clarity.
- 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. 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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