

# ESSAY<sup>®</sup>

A Quarterly Publication of Sexaholics Anonymous, Incorporated

## Making Amends

I have amends to make to some people. A few years ago, I abused four women, and I hurt two others for terribly selfish reasons. The four women were prostitutes. They were working in that abusive industry here in my own locality. Two were on the street, one was listed in the classified ads, and one worked in a “studio,” a sanitized name for a brothel.

In the eyes of all four I saw disgust. At the time I thought it was about me. As a typical addict, of course I assumed *everything* was all about me. I now wonder how much of that disgust was because of what their lifestyle was doing to them. It is not just their bodies that get used and hurt. Prostitution damages the spirit. I harmed more than their bodies. I may have even hurt them worse than if I had hit them. I fed the system. I paid the pimps. I kept them in slavery.

In their eyes I saw fear too. They were vulnerable. They did not know what I would do to them. They got hurt and battered all the time. They were beaten and abused by their pimps. Of course they feared me; they learned to fear men, because men abuse them.

The fifth woman used to be a friend and the wife of a friend. She is now a former affair, and the wife of an ex-friend. What we had was not love, though it masqueraded as love. It was lust, and a selfish thing. If I had loved her, I never would have jeopardized her marriage and her health. My actions were focused on my own pleasure, on what I could get, and not on her good. I used her like the other four. I lied to her and I led her into adultery.

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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 *Essay* includes an important article about an issue that is affecting the quality of meetings in many local groups. The experience of your group is needed to share with the fellowship.

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 each for 10 or more sent to the same address. 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, September 2006

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The sixth woman is my wife. I have been apologizing to her ever since I entered recovery. I will continue to apologize in word and deed. I will keep trying to make up for all the ways I hurt her over the years. I will never finish, but I must never stop trying. I am learning to listen to her better, to be kinder and gentler. I am also learning to communicate, to be aware of my feelings and to share them. The most important amend I can make to her is to keep growing, learning, and following this path of recovery: to get to my meetings, to stay in touch with my sponsors, and to let my Higher Power take care of the person I hid from her all those years.

When I am recovering, I am giving her the best I can, because I am becoming what God wants me to be.

My sexaholism started many years ago with a magazine. I saw women pictured as objects to be viewed and consumed with the eyes of selfishness. That false connection, that illusion of intimacy, was a temporary high that masked my pain. I was not equipped to make a real connection. I was a “love cripple” who feared real intimacy, and I used the lies and distortions of pornography as a substitute for the truth of a real intimate relationship.

Eventually I replaced magazines with the Internet, “the crack cocaine of pornography.” Not only was it faster and bigger and filled with a seemingly limit-

less selection, it was also cheaper and more secret. I descended deeper into a world of lies, delusions, and deception. I saw the exceptional as normal or necessary. I began to feel I deserved things. I tried to demand things to which I have no right. It started with images, and progressed to chat rooms and seduction games, and it was only going to keep progressing.

I became more and more selfish and needy, more and more demanding and difficult towards my wife. I started to destroy a good marriage and replace it with lies, greed, and disappointment. I let my wife down. I focused on what she did not want to do instead of the wonder and the gift that she is. In the end, I jumped into a false connection with someone as sick as I was in her own way.

When I began the affair with my friend’s wife, I stopped using pornography. At the time, I was surprised and confused. In retrospect, it makes perfect sense. I replaced the visual illusions with a live fantasy. I was not getting better, I was getting worse. I had gone from using images to using real people. I was in a spiral dive.

Then I ended the affair and cut off contact with her in the same way I had always burned the magazines and cleaned my computer drive. That was a part of the addictive cycle for me. I always quit and decided I would never do anything like that again, ever. Like I

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have read from others, “Quitting is easy—I’ve done it a thousand times.”

I came into SA for two reasons. First, my profession found out that I was not what or who I presented myself to be. All the time I was acting out and sliding deeper into addiction, I was supposedly helping and leading people. On the surface I was very different from what was brewing underneath. Then my double life was revealed. My actions, and the choices I made when active in the addiction, carried a terrible price for us. I was banned from working at my job, and I lost our home, friends, and community. Now I am working in a different field, with a decreasing chance of ever reentering my former occupation. My income may stay low and we may struggle for a few more years, but as long as I am sober and keep working the Steps, I am far better off.

The other reason I came to SA was a better one. Deep inside myself, I always wanted out. I was relieved to finally be getting help with my addiction. I was no longer alone. It was a huge weight off my conscience and my heart to lose my double life. I no longer had anything to hide, it all became known. My professional suspension was widely published. All my former colleagues and potential employers were warned about me. I could not pretend that all was fine. I had to lean on God and depend on others. I found out I like living this way better.

So now what is different? I have

changed, but it was not I who did it. God changed me. I am not alone in this struggle. Breaking the isolation has been the biggest change. Now I meet with others who have struggled and are struggling with the same or similar issues. We ask for strength from a Higher Power. We try to live sober lives. We try to give back instead of taking. We challenge each other to recover from sexual obsession and addiction.

This is why I keep coming back. This program is working for me as I work the Steps. There are plenty of struggles. I don’t know how this journey will end, or what detours are coming up, but I am not alone.



## Rest of the Story

*In the last issue of Essay, Issue Two, 2006, a glitch occurred in the printing of the story which appears on the front cover. Many, many of you were kind enough to point this out to us. We deeply regret that this happened. We located the source of the error and this particular mistake will not happen again. In the meantime, we know that you would appreciate finding out how the author found a place of peace. Here, then, is the rest of the story.*

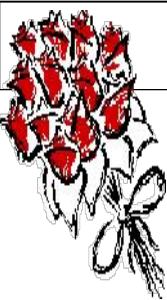
I slipped after eighteen months and Step One hit me in the face like a two-by-four. I finally ran out of power and admitted it. My best wasn't enough, and no matter what I did, I couldn't stay sober.

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 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.



## The “*Yes Dear*” Program

Before joining the Program, I didn't realize how mean I was to my wife. It's not that she's perfect; after all, she married me. But something would happen, I'd get angry because something wasn't going right, and I'd yell at her. I'd often blame her for things she had nothing to do with. Or I'd just yell at her because I was upset.

When I'd been in the program a couple of months, one of the men told me about the “Yes Dear” program. At first, it sounded to me like letting my wife walk all over me. (I was very much focused on, “As God's people, we stand on our feet”).

It took some explanation for me to realize that, like surrender, it didn't mean giving in. I slowly realized it was more like leading with my weakness. I finally got that it was a “service begins at home” sort of thing. Being of service doesn't just apply to the fel-

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lowship, coworkers, or strangers on the street. Being of service should begin with family.

This required a change of attitude. I stopped worrying about what I might get out of it, like trading my doing something for her for her doing something for me. That never worked out very well anyway. Instead, when she asked, I was willing to be of service and do what she asked as best I could.

**Rule number one**—When your spouse asks you to do something, get started on it immediately.

This doesn't mean in a few minutes or a couple of hours, or when you're finished with what you're doing. It means drop what you're doing and do what she asks. Now! And no grumbling! *If you're feeling resentful, get to a meeting and pray for an attitude change.*

This approach seems to work out much better than the tit-for-tat approach. I'm much more at peace not worrying about what the score is and whether I'm getting my fair share. I get to be of service without an agenda, which means I have less to keep track of. In the end, she's much more grateful than she ever was before. And I get to "look good" without even trying!

**Rule number two**—Do something nice for your spouse and don't get caught.

Take the initiative. Don't wait to be asked. The more often, the better.

Now I look for things I can do. Sometimes, she's left for work without making the bed, so I make the bed. Sometimes, I find clothes in the dryer, so I take them out and fold them. I don't put them away because I can't seem to remember where anything goes. I take out the trash and clean up the kitchen if it's needed. I've found that my spouse is much more willing to do something for me when I ask (politely), and is much more forgiving when I forget something. She told me I'm becoming the man she hoped she'd married.

**Rule number three**—Bring flowers every week.

This is my own addition to the "Yes Dear" program. I've never met a woman who didn't like getting flowers.

Life has been so much better for me since I signed up for the "Yes Dear" program. I suspect your life would improve, too. But then, this is a program of suggestion, so you'll have to decide for yourself whether to sign up.

**Alex S., Sacramento, CA**

# Tame the Beast

As a child, I was lonely. I may have felt love-deprived or full of harbored resentment, but I needed some sort of outlet. Then I discovered a strange pet: Lust. This little creature seemed harmless as I studied it with my wide, innocent eyes. The most convenient thing about my pet was that I could keep it a secret from the rest of the world. When no one was looking, I would sneak off into the secret corridors of my mind where my pet lived and feed it.

As all lust-pet owners know, this creature did not stay small for long. The more I fed it, the bigger it got. One day I realized that it had grown into a horrifying, ferocious beast. I decided I did not want this pet anymore. Unfortunately, the beast had no desire to leave and was too powerful for me to evict. Oh, how I tried! The harder I worked to rid myself of this beast, the harder it fought to stay.

Defeated and tired, I finally decided to seek help. This was even scarier than fighting the beast because it required me to reveal my secret. How could I explain to anyone why I had adopted such a terrifying “pet”? The humiliation was painful and frightening. Nevertheless, I did it. I told others of the beast. Much to my surprise, I learned that there were others who had fallen victim to the same trap. They too had let the cute, curious little creature into their minds. Like me, their pets had turned into beasts. For some, their beasts had actually grown to be larger than mine.

However, the best news of all was that some of them had learned of a way to tame the beast. Although it can never be truly exterminated, the old-timers had worked carefully through a series of Twelve Steps and leaned on support from each other to progressively shrink the beast.

The process I learned is surprisingly simple. First, stop feeding the beast. The more the beast is fed, the stronger and hungrier it becomes. Feeding the lust beast with fantasy, images, or acting-out does not quench its hunger.

Second, let in the light. Every time the beast complains of hunger, tell someone. This gives me the strength to avoid feeding it and weakens its power.

Finally and most importantly, do not fight the beast alone. There is One who can and will help us in this struggle, if and when we call on Him. I developed a strong relationship with my Higher Power. With His strength and the support of fellow beast owners, I have learned how to tame the beast.

**Ano N.**

# MEDITATIONS

## Fantasy Fungus

*Lust hates the light and flees from it: it loves the dark secret recesses of my being. And once I let it lodge there, it's like a fungus and starts flourishing—the athlete's foot of the soul.* (Sexaholics Anonymous, p. 160)

As a biologist, I have studied several different types of fungi (e.g. yeast, ring-worm, mushrooms, mold, athlete's foot, etc.) Recently, I discovered an unfamiliar form of fungus: fantasy. Fantasy grows quietly in the mind. Like the other fungi, fantasy flourishes in dark, damp, undisturbed places.

Like other fungal infections, fantasy itches. As a sexaholic, I feel the itch often. It calls on me to scratch using a vivid image of lust. The more I scratch (fantasize), the more my mind itches. Again as a biologist, I can tell you that scratching is not a cure for a fungal infection. Likewise, fantasizing is not a cure for lust. The more I attempt to feed my hunger for lust with fantasy, the stronger the lust becomes. As with any unwanted growth, feeding it causes it to grow more. The solution is to cut off the food supply and change the conditions so that growth is inhibited, followed by regular application of an anti-fungal medication.

The SA program is a powerful treatment for fantasy. First of all, the Steps call on us to stop feeding the lust by turning over the itch to God. When we feel the itch, we do not scratch. Instead we pray, call our sponsors or fellow members, or simply surrender the lustful itch. By contacting someone else in the program for support or verbalizing our itch at a meeting, we change the conditions for the fantasy fungus. Rather than allow the fantasy to flourish in the deep, dark, hidden corners of our minds, we turn on the lights and air out our thoughts. The light of honest disclosure rushes in and stifles the growth of our lust. Finally, we treat the infection with the strongest anti-fungal medication available: reliance on the One who can and will, if and when He is sought. The powerful treatment of Step 3 begins to alleviate the painful itch, and we experience a newfound freedom from the burning itch of lust.



# MEDITATIONS

## The Edge of the Cliff

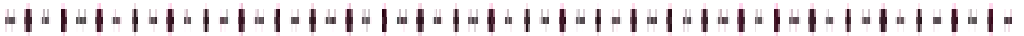
A story out of the old West tells about a stagecoach owner interviewing applicants for driver. He stood at a dangerous curve on a winding mountain road where one side dropped hundreds of feet sharply into the canyon below. The owner asked, "Driving six horses at full speed, how close can you come to the edge of the cliff and not go over?" The first man said, "About one foot." The second tested the ground at the edge with his boot and replied, "I can hang one wheel off the edge and still pull the stage back onto the road." The third applicant said, "I wouldn't go near that edge! I'd hug the mountainside all the way around the curve." He was hired.

That's what recovery means: not taking a chance that would send me over the edge.

As a sexaholic, I used to go over the edge often. I let resentments and fears push me into unwholesome behavior. I allowed my sexual urges to drive me into immoral acts and thoughts. I went over the cliff so many times with my lies and deceitful tales that I couldn't even tell where the edge of the cliff was. And I took those I loved with me over that cliff down into the pain, shame, and misery at the bottom.

Today I know where the edge is. With the help of my Higher Power and the tools of the Twelve Step program of SA, I resolutely refuse to go near it.

*Help me this day, O God, to hug the side of the mountain and to stay far away from the edge of the cliff. Amen.*



# MEDITATIONS

## Serenity in Silence

While working for the radio industry as a disc jockey, I was trained to avoid dead air in my work. Pushing buttons, speaking, starting programs on time was very important. Timing, down to the second, in every hour was accounted for. Two seconds of “nothing” on the radio seemed an eternity, and was often cause for unemployment if done repeatedly.

In recovery, I find my sensitivity toward dead air is extreme. I can’t stand it when a meeting goes silent; I *must* do something, and do it fast—talk! It’s as if a fire needs to be extinguished. I must use the water of my words to put it out.

I find that observing old-timers in the program helps me see it’s possible to have serenity in silence. They seem to have journeyed over the abyss to the other side, and experience comfort in silence.

*God, grant me the understanding and wisdom that comes with appreciating the silent moments in my life. Let not my heart be troubled with filling every moment with noise. Let me hear your voice.*

### 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](mailto: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

## Poland

Warsaw

## USA

Alameda, CA  
Bolton, MO  
Bluffton, SC  
Charlotte, NC  
Columbus, GA  
Corvallis, OR  
Fridley, MN  
Morgan Hill, CA  
State College, PA  
White Bluff, TN

### Additional meetings

CA — San Francisco and Walnut Creek  
Concord, MA  
Las Vegas, NV  
PA — Harrisburg and Mars

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

SAICO  
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saico@sa.org  
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866/424-8777



## I Didn't Fix Anything

Sometimes, in meetings, I would share about the “amazing insights” I had, but these are all things I now see in my rear-view mirror. My motives and drivers were revealed to me after I did the work of the Steps. My insights did not lead to recovery. They are knowledge I had been given as the result of working the Steps.

For me, it started with Step Zero, a willingness to try something desperate—working the Steps and finding a sponsor to guide me. What I didn't have to do was to understand why I did the things I did. I tried to get more understanding, but that didn't help me recover.

Most importantly, I didn't fix anything. There is nothing I can do to stay sober, let alone be content with life. The serenity I have now is a gift, not something I earned. I have learned that this gift was available to me long before I was desperate enough to accept it.

The fixing was done by a Power far greater than myself, through a relationship developed as the result of the working the Steps.

**Gerard P.**



## Feeling Better

“Sounds like you are feeling better.”

Those were the words uttered by my sponsor when I called in despair over a financial predicament I was working through during a career transition.

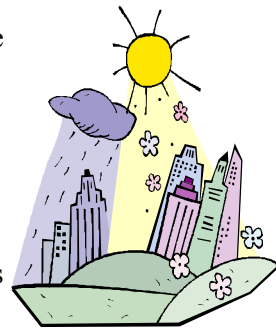


I thought to myself, “This guy is *crazy!* Didn't he hear what I just said about being so fearful and overwhelmed that I came home and cried after dropping my children off at school?”

Then he went on to explain. He said, “It's normal. That is a blessing of recovery. You feel fear better. You feel anger better. And you'll feel joy better too, when it comes.”

I realize how isolating it can be at times to experience my emotions fully.

For someone who never wanted to swim there, the water is terrifying, especially if I am fully immersed in it. I feel as though I am trapped, alone, and I can lose hope and sight of reality. Although my emotional climate tries to convince me otherwise, I know that storms pass.



## Gratitude (Great Attitude)

Thank you God for SA with a very tough bottom line; recovery came to me because of this program. Thank you for teaching me that every person has dignity. No matter what their station in life, economic status, addictions, and illness, no matter what they've done—every person has dignity.

On one of those cold lonely days in prison, I wrote to SA Simi Valley, CA and received a White Book from Nashville. Thank you SAICO for being there, and for mailing that book to me.

I wrote Rochester NY. Thank you to the member who responded and spent fifteen months writing letters and guiding me in working the Steps.

A special thank you to SA Rochester for being there on my release and accepting this much-fractured person. Thank you fellowship members for giving me a job when most of the world rejected me. Thank you to my sponsor, especially for making me do the Steps again after a small struggle on my part. [Note to my new sponsor: Yes, I will do the Steps again with you.]

Thank you, CFC for taking me under your wing allowing me to be a part of SA Correctional Facilities Committee. I spoke at several prisons to inmates, even to administrators. We carried the message over the walls. I became chair of that committee three years later. Thanks to all the recovering SA's who work on that committee.

Thanks to my Florida friends for the nursing and housing you gave me during the Daytona convention.

Thank you God for a loving fellowship/family that has ministered to all my needs, and helped me return to sanity.

How is it possible to thank all the many people, so beautiful, who have been very instrumental in my recovery? For today, I will carry the message, serve the fellowship, and pray that I am walking the talk.

I say with the warmest love this human can muster up: Thank you, and may God continue to bless us all.

**John C., Rochester, NY**

# Opening the Dialogue about Disclosures in Meetings

*The following suggested policy on how to deal with abuse disclosed at meetings first appeared in the **Essay** in October 1990. It is reprinted here at the request of the Delegates and Trustees, who discussed this and related issues at the General Delegate Assembly meeting in St. Louis, on July 7. Delegates discussed the question of adding guidance to the meeting format on shares “that refer to crimes punishable by law” after calls for a policy stand from various regions around the country. After a lengthy discussion, however, the Delegates voted to table a motion to add to the meeting format. Instead, they recommend that members should first be made aware of the issue, that the issue and the underlying spiritual principles be discussed at the group and Intergroup levels, and that relevant findings and concerns be shared with the Fellowship at large through the **Essay**.*

## **Suggested Guidelines for Developing Policy in Response to Abuse Disclosed in SA Meetings**

(Reprinted from *Essay*, October 1990)

We in SA should be guided by the highest moral, ethical, and spiritual principles in such a matter. It is better for me to suffer than inflict my harm on others by covering over my wrong. Those who do not recover “are incapable of grasping and developing a manner of living which demands rigorous honesty.” (Chapter 5, AA Big Book) To cover and hide our wrongs is to deny ourselves the healing light of God and the fellowship.

If such an action is tolerated by the group and the member is unwilling to take responsibility for his/her own actions and turn themselves in, that abuse stays in the group. Its poison and evil invisibly affect the spiritual quality of meetings. Also, the poison stays within the individual. Without intervening on himself, the member seals himself into a mind-set that lets him believe he can get away with it, whereas the Program teaches us that we can’t get away with *anything* we do in harming others.

If no intervention is made on the member, his/her malady will continue to progress. And unwittingly, we as other members keep supporting his illness and become co-perpetrators, enabling his and other abuses. Our experience shows that regardless of the SA member involved, this malady of ours *does* progress. There is no recovery without sobriety. Without amending such an act, I shut out God, sobriety, and recovery and confirm myself in self-blindness. “I’m as sick as my secrets.”

I must put myself in the shoes of the victim also. It is difficult for us as sexaholics to see the reality of our evil from the victim’s point of view. The law of love is our example here: Do to others what we would have them do to us. I have to look into that terrified face and imagine that’s me as a child being victimized sexually. If I could only have received the right kind of help after being victimized, it might have helped defuse my trauma. Without intervention, I as a victim seal it over, and if a child, begin to think there’s something wrong with *me*. We *can* do something to help the victim!

This kind of firm, clear position taken by a group has the effect of deterrence. This is “tough love.” It makes for a no-nonsense Program that commands the respect of the erring member, ourselves, and outside authorities. *We do not coddle or enable perpetrators!*

We can assume that when a person tells on themselves in a meeting they are in their own way asking for help. So, how can we help? We can help them cover their wrong—and bear the consequences ourselves—or we can help them face and deal with it responsibly, as we amend all wrongs in the Program.

## **Suggested Policy**

1. Develop a climate and ongoing tradition of personal accountability and responsibility in meetings based on true recovery and closeness of fellowship. Current models would seem to include SA groups effectively using the concept of “group sponsorship.”
2. When a person in SA tells of having currently victimized someone sexually or such information is disclosed, two or more SA members will get with the person, make sure of the facts, and support that member into assuming responsibility for and amending their actions. In appropriate cases, this will mean the person turn himself or herself in. The intervening members and the group will

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continue supporting the person all the way, through to victory, healing, and recovery. SA members have been known to be this responsible. It is the honorable Program way.

3. The erring member and their SA group will also take appropriate steps to try to amend any trauma or damage done to the victim.

4. If the member will not turn themselves in, the concerned members will, by group conscience, try again, *as a group*, to get them to turn themselves in. If they fail in this, they can seek an appropriate non-SA third party to intervene. In one case in SA, a priest agreed to take the necessary actions.

5. In the case where a member tells us they are about to victimize someone, or there is a good chance of that happening, the group of concerned members will intervene in some appropriate way to help prevent it and help the member come through to victory and healing. They advise the member that if he or she does the wrong, they will be turned in.

6. In cases where the member is intransigent, refusing and thwarting all intervention of the group or others, the member should be asked to leave SA until he or she has a change of attitude. Individual SA members would then be free to act as their conscience directed to prevent further victimization. Other SA groups the person might join can be advised of the problem.



### **Future Issues**

The Editors of the Essay would like to hear from the fellowship about your experience, strength and hope in this area of disclosures of abuse in meetings.

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:

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Files can be sent by email to [saico@sa.org](mailto:saico@sa.org)

With anticipation, gratitude, and thanks, The *Essay* Committee, September 2006



# SA TODAY

## St Louis July 2006 General Delegate Assembly

Two Trustees rotated from service: Dorene S. and Maria G.  
Other Trustees were affirmed for another year of service: Luc B. and Lawrence M.  
Bylaws amended to provide for election of Trustees by 2/3 vote of GDA.  
Three new Trustees elected: John C., Gene J., and Sean R.

Moved to task the Trustees to develop a process whereby the Board Chair would give the GDA Chair information pertinent to the Trustee affirmation process 90 days prior to the GDA.

Moved that the fellowship have at least one convention annually in the summer, with the possibility of a second one if a host group volunteers in a timely manner.

The Hospitals & Institutions (H & I) Committee has written an introductory brochure to help explain to interested Intergroups what the committee does, how it functions, and how they can get started. Members from all areas of the fellowship are needed to spread this message.

Although many groups do not specifically note the Quarterly Appeal on their contributions, donations have increased by 20% for the first portion of the year. The Quarterly Appeal will be updated again, after which it will be posted to the delegates list serve, mailed with *Essay*, and uploaded to the SA web site in PDF format.

Moved to begin the discussion again of group policy regarding the disclosure of potential criminal behavior in SA meetings by putting an article into *Essay*.

Revised SA Literature process adopted, with provision for publication of book-length literature.

SA Service Manual adopted and made available for fellowship use. Orders will be processed through SAICO. This description of the service structure of the SA fellowship is made available to members, groups, intergroups, regions, and all service entities at no charge.

Andrew S. is elected Vice-Chair of the Delegate Assembly

# Rule 62

## The Old Light Bulb Joke

### **How many Delegates does it take to change a light bulb?**

After getting the region's opinion,  
which has been gathered from the intergroups,  
which has been gathered from the groups,  
a motion is made.

It must be seconded.

Then, each Delegate gets a turn to discuss all the implications,  
and all the issues are addressed.

The motion is then voted on.

If there is a minority vote, their opinion is heard.

Then, opportunity is given for anyone to change their vote—  
which happens more often than you would think!

Ultimately, any decision about light bulbs comes from the fellowship.

We are trusted servants, and the fellowship trusts us to choose.

Does anyone need a ladder?

# Current Committee Needs

- Essay** Short, thoughtful articles about recovery and the tools of the program; share personal experience and member stories.  
Cartoonist for proposed new feature.
- H & I** Share the message in local hospitals and institutions.
- International** Share the message by email with inquirers and new groups around the globe.
- Internet** If you understand Miva Merchant, please contact SAICO.
- Literature** Writers for a *12 & 12 for SA* and the Meditation book.  
Readers for new draft literature, one year minimum sobriety.  
Sponsoring Editors for proposed new works.
- Loners** Share the message by letters with those isolated and far from meetings.
- Nominations** Help look for qualified candidates for SA and non-SA Trustee.
- SACFC** Sponsors by Mail to work the Twelve Steps with an inmate by letters.  
Donations to cover the cost of literature and postage sent to inmates.
- Service Manual** A graphic illustrator to design drawings of various service functions for the new SA Service Manual.
- Site Selection** Would your area like to host an international SA gathering?  
Guidelines and application forms available.

More information about any of these needs available from SAICO.

Anyone interested in serving the fellowship  
at the national and international level

can contact SAICO at [saico@sa.org](mailto:saico@sa.org),

Subject: Committee Needs.

Or call 866-424-8777 or write to SAICO,

SAICO

RE: Committee Needs

PO Box 3565

Brentwood TN 37024-3565

# General Delegate Assembly

## Southwest Region

### Delegates

Jerry L.

David S.

### Alternates

Richard G.

Mike S.

## 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](mailto:saico@sa.org).

# Board of Trustees

Luc B., Chair  
Gene J. non-sexaholic Trustee  
Lawrence M.  
John C.  
Sean R.

All Trustees can be reached at SAICO,  
or email can be sent to [saico@sa.org](mailto:saico@sa.org)

## Current Committee Assignments for Trustees and Delegates

Jerry	Literature, Chair Delegate Assembly
Mike	Site Selection
Andrew	Nominations
Diane	Nominations
Margot	Literature
Betty	Literature
Bob	Finance
Hans-Friedrich	International
Larry	Structure
Chuck	H & I, COMC
Tom	SACFC
Luc	Internet, Chair, Board of Trustees
Lawrence	Literature, International
Andrew	Nominations
David	Internet
John	SACFC, COMC
Gene	Finance

Volunteers for service on these Committees may contact SAICO at [saico@sa.org](mailto:saico@sa.org).

## Calendar of Events

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

**September 22 – 24, 2006**, Northwest Fall Retreat, Portland, OR  
Information available at [www.saportlandmetro.org](http://www.saportlandmetro.org).

**September 30, 2006**, 4<sup>th</sup> Annual conference, Nashville, TN.  
Out of the Darkness into the Light. Information at  
[joe@sanashville.org](mailto:joe@sanashville.org) or local website [www.sanashville.org](http://www.sanashville.org).

**October 8, 2006**, Step Study Workshop, Oakland, CA  
Details at [www.sabayarea.org](http://www.sabayarea.org).

**October 13 – 15, 2006**, Unity Conference, Irvine, CA.  
The Measure We Gave.  
For information, see the web site at [www.sasocal.org](http://www.sasocal.org).

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

**October 21, 2006**. SA / S-Anon Marathon, Nazareth, PA, sponsored by  
Eastern PA SA. Info at 610-682-9622 or see local web site at  
[www.orgsites.com/pa/sa](http://www.orgsites.com/pa/sa)

**October 28, 2006**, SA Retreat for Spiritual Renewal, Sterling, NJ,  
Sponsored by NJ Intergroup. Theme: Powerlessness as God's Gift  
To Us. Info available at 732-886-2142.

**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](mailto:mybigdaddyskid@yahoo.com).

# Calendar of Events

**November 10 – 12, 2006**, Northern California SA Men's Retreat,  
Ben Lomond, CA. Details at [www.sabayarea.org](http://www.sabayarea.org).

## Upcoming International Conventions

**January 12 – 14, 2007**, SA International Convention, Greensboro, NC.  
Theme: Our Common Welfare. More information at 336/333-1565.  
Web site at [www.CommonWelfare2007.com](http://www.CommonWelfare2007.com).

**July 6 – 8, 2007**, SA International Convention, Adelphi, MD, DC area  
Live and Let Go. More information at 703/866-6929  
Or request information from [progressnotperfection@gmail.com](mailto:progressnotperfection@gmail.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.]*

### Notice of Events

Please send in your event to be listed in *Essay*.  
Events taking place from January 2007 and onward  
will be listed in the next edition.  
Deadline for sending information to SAICO is December 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](http://www.sa.org) in the Events section.  
Send that information to [saico@sa.org](mailto:saico@sa.org).

## Second Quarter Donations April - June 2006

### CANADA

Calgary, AB	277.74
Kingston, ON	50.00
Prince Edward Island	300.00
Edmondton Recovery	90.00

### USA

#### Northeast Region

Concord, MA Wed	120.00
Concord, MA Mon	206.50
Long Island, NY	300.00
Manchester, NH	30.00
NYC Beth Israel Hosp	50.00
Norwood, MA	332.00
Providence, RI	50.00
Queens, NY	50.00
Rochester "Into Action"	12.93
Rochester "Cutting Edge"	40.00
Rochester, NY IG	73.33
Somerville, MA Tues	261.00
Teaneck, NJ	200.00
Troy, NY	10.00
Wallingford, CT	50.00
Yarmouth, ME	150.00

#### Mid-Atlantic Region

Akron, OH Mon	20.00
Akron, OH Tu	75.00
Akron, OH Thurs.	20.00

Akron, OH Sat AM	387.00
Annapolis, MD Fri	80.00
Baltimore, MD St. Ignatius	60.00
Bethesda, MD, Tues	84.00
Brecksville, OH Thurs	90.00
Centerville, VA	221.00
Centerville, VA CFC	13.00
Cincinnati, OH	26.50
Cleveland, OH Fri	25.00
Columbus, OH Mon	350.00
Cranberry, PA	91.00
Crystal City, VA Wed	251.50
Eastern PA IG	1107.00
Fairfax, VA Sat	162.00
Fairfax, VA Sat CFC	18.00
Falls Church, VA	172.07
Fredericksburg VA	75.00
Harrisburg, PA	150.00
Herndon, VA Wed	96.00
Hyattsville, MD	68.00
Jacksonville, FL #2	90.00
Janette, PA Tues. PM	69.78
Leesburg, VA Mon	100.00
Mars, PA Sat	30.00
Masontown, PA	60.00
McLean, VA Thurs	137.70
MD/DC/VA IG	120.00
Mt Rainier, MD	37.50
New Jersey	100.00
Penn Hills, PA Fri PM	22.78
Penn Hills Wed, PA	105.00
Philadelphia, IG	1,100.00
Philadelphia, Tu & Th	45.00
Pittsburgh Cranberry	176.00
Pittsburgh SS, PA Sun	107.40



## Second Quarter Donations April - June 2006

Springfield, VA Mon	56.00	Nashville, TN Sat.	472.29
Springfield, VA Th	102.00	Ormond Beach, FL	129.00
Springfield, VA Sat	144.21	Ormond Beach, FL CFC	80.00
Springfield, VA Sat CFC	66.10	Roswell, GA	424.00
Steubenville, OH	41.00		
Timonium, MD Mon	50.00		
Touchstones	34.00		
Washington DC Fri	163.00		
Washington DC Fri CFC	60.00		
Wash. DC M-F CFC	117.00		
Washington DC M-F	663.00		
Wheeling, WV ING	19.00		
Wheeling, WV Retreat	257.00		
York, PA	100.00		

### North Midwest Region

Arlington Heights, IL	200.00
Chicago Loop	27.00
Chi St Theresa Wed	823.30
Chi St Theresa W CFC	180.00
Chi St Thomas M/Th	75.00
Chi Swedish Cov	266.00
Chi Swedish Cov CFC	83.00
Columbus, NE	21.00
Crystal Lake, IL	26.00
Davenport, IA	50.00
Elmhurst, IL Wed	50.00
Glen Ellyn, IL Fri	195.00
Glen Ellyn, IL Thurs	272.00
Glen Ellyn, IL Sun	200.00
Glen Oaks, IL Sat	35.00
Glendale Heights, IL	110.00
Grand Rapids, MI	50.00
Green Bay, WI	75.00
Lincoln, NE Sun	109.00
Lincoln, NE CFC	87.00
Lincoln, NE Southeast	125.00
Milwaukee, WI Mon	300.00
Milwaukee, WI Tu & F	275.00
Milwaukee, WI Wed	300.00
Rochester Hills, MI	90.00
So Barrington, IL Fr	100.00
So Barrington, IL Wed	200.00
St Cloud, MN	42.00

### Southeast Region

Alpharetta, GA	29.79
Alpharetta, GA	18.61
Alpharetta, GA	22.22
Asheville, NC	350.00
Clermont, FL Fri pm	20.00
Columbia, SC	50.00
Daytona Bch FL Recovery	153.00
Daytona Bch, Sat	141.50
Daytona Sat CFC	100.00
Florida IG	1,500.00
Franklin, TN Christ United	150.00
Jacksonville, FL #1	50.00
Knoxville, TN	450.00
Longwood/Lake Mary	50.00
Mobile, AL	50.00
Mountain Spring Marathon	884.50
Murfreesboro, TN	145.31
Nashville, TN IG	3,000.00

## Second Quarter Donations April - June 2006

Twin Cities, MN IG	393.00	Oakland, CA Fri	128.50
Twin Cities, MN CFC	66.00	Orem, UT	45.00
Winfield, IL Sat PM	120.00	Phoenix, AZ	35.00

Phoenix Northwest	50.00
Phoenix Northwest CFC	25.00
Redondo Beach, CA	50.00
Roseville, CA Mon.	63.00
Salt Lake City, UT	500.42
San Diego CA Women	57.25
San Diego, CA Wed	74.00
San Diego, CA Fri PM	119.80
San Diego, CA IG	594.93
San Francisco, CA	45.00
Sierra Madre/Los Angeles	100.00
Tempe, AZ Tues PM	44.40
Tucson, AZ	150.00

### South Midwest Region

Albuquerque, NM IG	253.20
Branson, MO	50.00
Clayton, MO Surrender	280.00
Colorado Spgs, CO	100.00
Dallas, TX	150.00
Greeley, CO	31.00
Oklahoma City, OK	300.00
Springfield, MO	80.00
St. Louis, MO	40.00

### Northwest Region

Inland Northwest IG	45.00
McMinnville, OR CFC	40.00
Mill Creek, WA	50.00
Portland, OR	112.00
Twin Falls, ID	25.00
Vancouver, WA Fri	65.00

### Southwest Region

Chatsworth, CA	350.00
Chatsworth, CA CFC	350.00
Costa Mesa, CA	160.00
Hermosa Beach, CA	111.00
Irvine, CA TH	75.00
Los Altos, CA TH	50.00
Mountain View, CA	100.00

## Quarterly Appeal

Arlington Heights, IL	84.00
Asheville, NC IG	200.00
Aurora, IL	235.00
Chicago, IL	200.00
Chicago, IL St Theresa Sat	469.00
Chicago, IL Swedish Cov	202.00
Ferndale, MI	157.00
Peoria, IL	290.00
San Jose, CA Mon	109.00
San Jose, CA Sat	114.00
Twin Cities IG	350.00

## Second Quarter Donations April - June 2006

### TOTALS

<b>Group Total</b>	<b>26,184.76</b>
<b>Individual</b>	<b>4,191.34</b>
<b>SA Net</b>	<b>120.00</b>
<b>SACFC</b>	<b>1,285.10</b>
<b>Quarterly Appeal</b>	<b>2,410.00</b>
<b>Grand Total</b>	<b>34,191.20</b>

### 2006 Donation Information

Year-to-date 2006, donations and other income and expenses are covered on the SA Financial Snapshot on page 30.

Expenses are still within budget guidelines, and we have been blessed by your attention and responses to the financial crisis at SAICO. Your gifts and contributions have been greatly appreciated.

Remember that donations are tax deductible because SA is a 501(C)3 organization duly registered with the IRS as able to receive donations.

Every donation will be acknowledged with a Donations Receipt.

Address your check to SA and mail it to:

SA.  
PO Box 3565  
Brentwood TN 37024-3565

Send a note with it so that we can give proper credit to your group.

*Donations received are 82.8% of our income.*

Thank you many times over for your generosity.  
SA International Central Office

## 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 - June 2006

	<b>Budget</b>		<b>Actual</b>	<b>% of Budget</b>
Contributions	44,500.00	Contributions	73,651.69	165.5
SACFC	4,000.00	SACFC	3,950.60	98.8
Conventions	7,500.00	Conventions	19,519.26	260.3
Literature Sales	15,400.00	Literature Sales	14,224.62	92.4
Interest	150.00	Interest	140.46	93.6
<i>Essay</i>	<u>3,900.00</u>	<i>Essay</i>	<u>3,609.00</u>	<u>925.4</u>
Total Revenues	<u>75,450.00</u>	Total Revenues	<u>115,095.63</u>	<u>152.6</u>
Bank Charges	50.00	Bank Charges	.00	
Credit Card Fees	600.00	Credit Card Fees	739.46	123.2
Conference Fees	550.00	Conference Fees	920.00	167.3
Depreciation	900.00	Depreciation	819.04	91.0
Interest Expense	.00	Interest Expense	0.00	0
Liability Insurance	1,500.00	Liability Insurance	490.00	32.7
Legal	800.00	Legal	1,646.00	205.8
Accounting	1,750.00	Accounting	1,487.00	84.9
Literature expense	5,000.00	Literature Expense	1,687.44	33.8
Payroll	32,000.00	Payroll	33,510.69	104.7
Payroll Tax	8,600.00	Payroll Tax	2,562.86	29.8
Pension	00.00	Pension	.00	
Postage & Freight	3,050.00	Postage & Freight	3,135.29	102.8
Office Expense	800.00	Office Expense	1,232.58	154.1
Printing	2,500.00	Printing	2,616.50	104.7
Professional Fees	500.00	Professional Fees	1,038.00	207.6
Rent	4,800.00	Rent	5,332.98	111.1
Maintenance	500.00	Maintenance	764.29	152.9
Sales Tax	150.00	Sales Tax	78.70	52.5
Taxes & Licenses	150.00	Taxes & Licenses	115.00	76.7
Telephone	5,000.00	Telephone	5,641.17	112.8
<u>Travel</u>	<u>6,250.00</u>	<u>Travel</u>	<u>8,210.75</u>	<u>131.4</u>
Total Expenses	<u>75,450.00</u>	Total Expenses	<u>72,027.75</u>	95.5
		<u>Net</u>	<u>43,067.88</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 the *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. The *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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