

SA Sexaholics Anonymous

27 August 1990

To All SA Members and Groups:

Dear Friends in SA,

This special mailing is going out to all listed SA members and groups and is for your information. This letter has the concurrence of the Central Office Advisory Committee, which was consulted August 19th and August 26th.

What's Happening on the IGC

As you know, a new slate of International Group Conscience (IGC) committee members has come into being from January through July of this year. (See *Essay* issues January 1988 through February 1989. Terms of office are for two years, and the original IGC committee was eventually replaced by newly elected members.) The last two members to join the committee were representatives for Southern California and Germany/Switzerland.

This changing body of IGC committee members met four times from January to June of 1990 under Katherine D., the chairperson and last remaining member of the original slate of committee members. (Various new members came on the committee at different times, as they were elected; all new members were not on all four calls.)

From the very beginning of these four calls, Katherine and at least two other IGC committee members felt that some committee members were at variance with SA's most fundamental principles. Subsequent calls confirmed that the IGC committee was indeed not following its charter, and that the committee was radically divided on SA's most basic tenet—the definition of sexual sobriety.

Because of this, Katherine D., acting as chairperson of the IGC committee, issued a memo on July 3, 1990 to all committee members, saying that she was not going to call another meeting. This memo is attached for your information.

Rather than trying to heal the breach in the committee or seeking some other solution, the other six members of the IGC have proceeded to meet on their own, calling themselves the "SA IGC Committee." They have so acted outside the knowledge of the fellowship at large, without the concurrence of the other three IGC members or the Central Office, are setting up their own Post Office Box, and are asking local SA groups to give money to support their continuing operations. These actions have prompted this letter I am sending to you today. I feel, and the Central Office Advisory Committee agrees, that the fellowship should be properly informed.

Katherine's memo of 3 July leaves open the question of what is the status of the IGC committee at this time. It is hoped that this will become clarified over time.

On August 1, one of the other six IGC members asked the SA Central Office to fund their operation. We refused. The Central Office and Central Office Advisory Committee do not recognize the validity of the deliberations of this group.

SA's Stand on Sexual Sobriety

SA's stand on the sobriety definition is the crucial point in these IGC committee matters. Some of the six other IGC committee members interpret SA's sobriety definition to include sex in "committed relationships" and relationships outside traditional heterosexual marriage, even though SA's statement of sobriety does not include this. Some other members and groups in SA also hold such other views of the sobriety definition.

We understand the rationale and the intense pressures behind such other definitions. We've been there. We condemn no one for holding such views; people are free to believe and act as they wish. There are other organizations that accommodate and welcome these views.

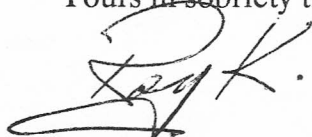
However, SA's sobriety definition was forged and validated in a process described in *Outline Summary of Fellowship-wide Consensus of SA's Sobriety Imperative*, also attached, for your information. (Also, see "The Sobriety Definition" on pages 191-193 in *Sexaholics Anonymous*, pages 118-119 in the former "white book" edition.) It is this very sobriety definition that makes SA to be SA. The sobriety definition is a given.

That SA's stand on sexual sobriety is a "tough" stand, unpopular to many, was known from the very beginning of SA. As a matter of fact, SA's definition of sexual sobriety was born in the crucible of our disastrous early experiences in the late 1970s. That's why we say "we have no other options." For those who feel they may have other options, we wish them well. However, *only groups holding to the SA principle of sexual sobriety can call themselves SA groups, and SA can only recognize persons as being sexually sober who are sober according to SA's historic definition.*

SA itself and almost every SA group have been through times of testing before, and there will be others yet to come. At this critical time, it is of paramount importance for us to put "*principles before personalities.*" Our principles have been and are revealed in the spirit of SA's recovery and fellowship through the changed lives of a core of sober recovering members. These principles then become enunciated in our Twelve Steps and Twelve Traditions. This is the marvel of the grace, love, and power of God in our midst. Let us be very watchful and prayerful that our personalities do not threaten to overshadow the principles.

If you have any questions or comments, please write. And feel free to copy this letter and attachments as required.

Yours in sobriety through the grace and love of God,

A handwritten signature in black ink, appearing to read "Roy K.", with a stylized flourish at the end.

Roy K.

encl: 3 July IGC memo, Outline Summary of Fellowship-wide Consensus of SA's Sobriety Imperative

To: IGC Committee.
From: Katherine D., Chairperson
Date: 3 July 1990

I have decided not to call another meeting of the IGC Committee. This Action is being taken together with fellow IGC members Lawrence M. and Bill W. and with the concurrence of the Central Office and the Central Office Advisory Committee for the following reasons:

1. This IGC Committee has not followed its charter, namely the IGC Procedure itself, and has acted contrary to that charter's stated purposes, aim, and procedures, especially item 4 in the portion headed "The suggested procedure."
2. Certain members of this IGC Committee have declared that the IGC Committee is invalid by asserting that it did not come into being through fellowship-wide group conscience, contrary to SA's historic fellowship-wide approval.
3. This IGC Committee is radically divided on SA's most basic tenet--the definition of sexual sobriety.

The above memo was sent to the following IGC committee members:

David H., Nashville, TN
Mark H., St. Louis, MO
Lawrence M., Alexandria, VA
Terry M., Los Angeles, CA
Ruth P., Germany/Switzerland
Jeff R., New York, NY
Murray R., New Westminster, British Columbia
Betty Anne S., Boulder, CO
Bill W., Chicago, IL

Outline Summary of Fellowship-wide Consensus of SA's Sobriety Imperative

1. July 25,26 1981: The first fellowship-wide conference of SA. During the business meeting there was a lengthy working session on hammering out SA's sobriety statement, what is now titled "*What Is a Sexaholic and What Is Sexual Sobriety*," wording of the 12 Steps and Traditions, including Tradition Three, and other basic literature. There was eventual 100% unanimity on the wording of these principles.
2. October 12, 1981: The "*Statement of Principle*" and other items were submitted to the entire fellowship (all known groups) by mail for approval. This "Statement of Principle" is the same as the one appearing on pages 117-119 of the SA manual (1984 "White Book"). The reason for this was that the "*Statement of Principle*" was going to be used as the basis for dialogue with SAA in Minneapolis toward possible merger. One key section in this Statement reads, "Thus, for the married *sexaholic*, sexual sobriety means having sex only with the spouse, including no form of sex with one's self. For the unmarried *sexaholic*, sexual sobriety means freedom from sex of any kind."
3. November 15, 1981: This issue of *Essay* reports that all but two groups voted for dialogue with Minnesota, and that acceptance of the *Statement of Principle* was unanimous.
4. January 30, 1983: Second SA Conference. The two delegates from New York City were Ted W. and Keith S. No one raised any issues concerning SA's sobriety statement, Steps, Traditions, or other literature. The issue of the time was publicity.
5. December 10, 1983: Third SA Conference. "Book material" is submitted to the fellowship prior to the Conference. "*Please read this material carefully and prayerfully if you want to have any inputs. Use this as a mark-up copy . . . We'll be voting on this as the next definitive issue of SA literature.*" Vote was for the extant SA literature with no exceptions. This brought the SA manual into being.
6. December 8, 1984: Phoenix Conference business meeting. This was when SA conferences were still voting on issues concerning the whole fellowship. The main item discussed was SA's sobriety definition and our piece, "*What Is a Sexaholic and What Is Sexual Sobriety?*" After three hours of highly charged debate and full freedom of expression on all sides of the issue, motions were made and carried unanimously in a marvelous spirit of joyous unity to not only accept the piece as written but also to suggest that all SA groups read it in every meeting.