

# ESSAY

THE INTERNATIONAL JOURNAL OF SEXAHOLICS ANONYMOUS



JUNE 2025 / SA.ORG



## THE THREE LEGACIES

# SA Purpose

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.

*Adapted with permission from AA Grapevine Inc.*

## RESPONSIBILITY DECLARATION

I am responsible. When anyone, anywhere reaches out for help, I want the hand of SA always to be there. And for that, I am responsible.

## Sexaholics Anonymous

## STATEMENT OF PRINCIPLE

We have a solution. We don't claim it's for everybody, but for us, it works. If you identify with us and think you may share our problem, we'd like to share our solution with you (*Sexaholics Anonymous*, 2). In defining sobriety, we do not speak for those outside Sexaholics Anonymous.

We can only speak for ourselves. Thus, for the married sexaholic, sexual sobriety means having no form of sex with self or with persons other than the spouse. In SA's sobriety definition, the term "spouse" refers to one's partner in a marriage between a man and a woman. For the unmarried sexaholic, sexual sobriety means freedom from sex of any kind. And for all of us, single and married alike, sexual sobriety also includes progressive victory over lust (*Sexaholics Anonymous*, 191-192). (*Adopted 2010 by the General Delegate Assembly.*)

The only requirement for SA membership is a desire to stop lusting and become sexually sober according to the SA sobriety definition. Any two or more sexaholics gathered together for SA sobriety according to the SA sobriety definition may call themselves an SA group.

Meetings that do not adhere to and follow Sexaholics Anonymous' sobriety statement as set forth in the foregoing Statement of Principle adopted by the General Delegate Assembly in 2010 are not SA meetings and shall not call themselves SA meetings. (*Addendum to the Statement of Principle passed by the General Delegate Assembly in July 2016.*)

ESSAY is a publication of Sexaholics Anonymous  
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**RESOLUTION:** "Since each issue of ESSAY cannot go through the SA Literature approval process, the Trustees and General Delegate Assembly recognize ESSAY as the International Journal of Sexaholics Anonymous and support the use of ESSAY materials in SA meetings."  
*Adopted by the Trustees and General Delegate Assembly in May 2016*

# Editor's Corner

*Congratulations to Spenser F. for winning first place and to Shmuly F. for winning second place in the Best Caption Contest. Both captions are featured in this edition.*

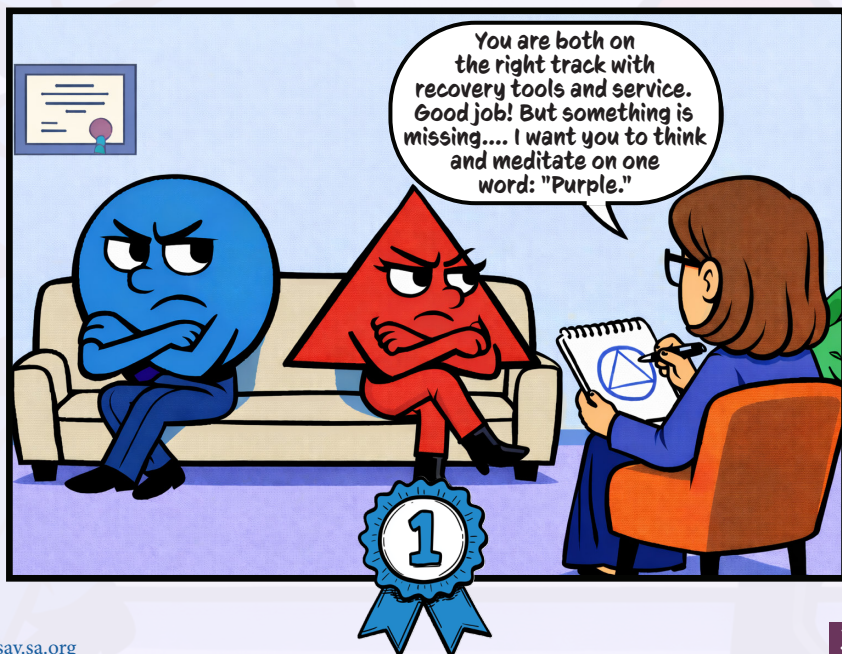


*In this edition, we will explore the world of the*

Three Legacies. What are the Steps, Traditions, and Concepts, and how do they promise recovery, unity, and service? While each legacy is different, all three are equally important for individuals, groups, and SA as a whole. Members will share their experience, strength, and hope, which aims to shed light on this theme.

The SIP Committee walks us through Tradition 11 regarding attraction vs. promotion. We share an excerpt from a new page in the SA's Service Manual that breaks down the symbolism of the 24-hour sobriety chip. Understanding the Traditions as the backbone of the Fellowship is how one member understands them. Another member shares how she used the three legacies as a compass to navigate her recovery journey in SA, while another member shares the importance to listen, discern, and decide when exercising Concept Three.

In Fellowship,  
The Editorial Team  
[essay@sa.org](mailto:essay@sa.org)



# June 2026

*The three legacies of Sexaholics Anonymous are Recovery, Unity, and Service. These legacies are the basic foundation of our fellowship.*

*SA Service Manual, Ch.1 p.1*



*On the cover: The Circle and Triangle symbol reminds us that maturing to full height occurs when all Three Legacies are practiced on a regular basis in the Fellowship and in our personal lives.*

## On The Cover: The Three Legacies Recovery, Unity, Service

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ESSAY presents the experience, strength, and hope of SA members. Opinions expressed in ESSAY are not to be attributed to SA as a whole, nor does publication of any article imply endorsement by SA or by ESSAY.

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# What's Going On In SA

## SIP AND TRADITION 11: ATTRACTION OR PROMOTION

*A closer look at the Traditions helps groups and committees discern whether they are in the problem or the solution.*

SIP (Support for Institutions and Professionals) committee members get asked the question: Is SIP work attraction or promotion?

SIP's mission is to carry SA's message to institutions (e.g., hospitals and treatment centers) and to help professionals (e.g., doctors, therapists). This can be done by facilitating meetings with professionals and distributing information.

What about attraction vs. promotion? As Tradition 11 states, "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" (SA 209).

Is SIP work a violation of the 11th Tradition? The answer is clear. Promotion serves ego-driven purposes; It comes from pride and manipulation. Advertising operates on a simple formula: "Buy this product and you will get...." It relies on making promises and creating expectations about specific outcomes.

Attraction comes from a place of service. SIP workers tell their stories and let go of the outcome. The key lies in the sentence: "We have a solution. We don't claim it is for everyone" (SA 2). We make ourselves vulnerable and share what helped us: no promises, no competing with other Twelve-Step fellowships.

Then, the professional workers can decide if they are attracted by the message we have to offer. Is this something they want for their clients?

We need to find a healthy balance between being a secret society and breaking our anonymity with promotion.

Our mother fellowship, Alcoholics Anonymous, grew very quickly because of its friends: journalists, clergy, and doctors. SA should use the opportunity of giving its message not only to those who suffer, but also to those who help those who suffer. Not everyone who needs SA's message might be yet at the point to name their problem. A friend of SA, working in the professional field, might be the channel of information needed at this very moment.

Volker B., Germany



# The Three Legacies:

## INTRODUCTION

# THE BASIC FOUNDATION

The following is an excerpt that was recently added to our SA Service Manual.

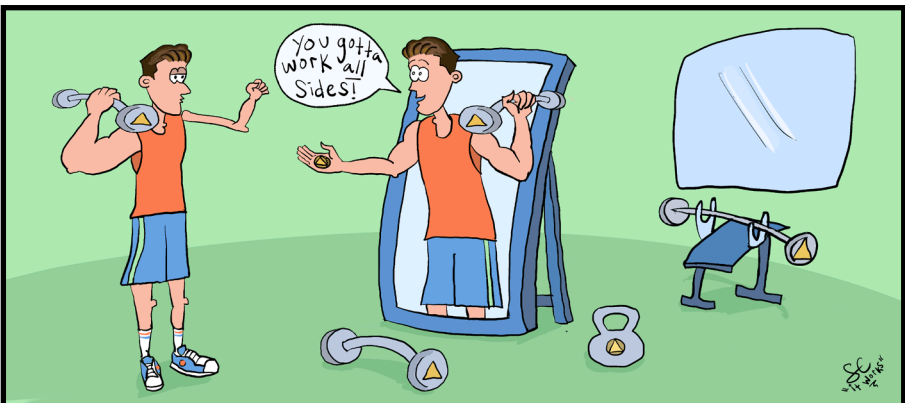
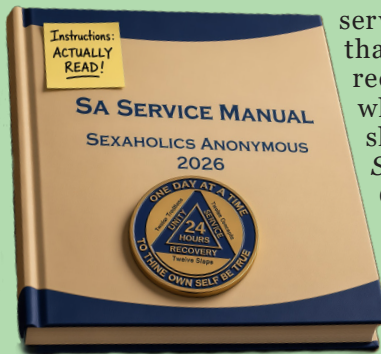
**"T**he three legacies of Sexaholics Anonymous are Recovery, Unity, and Service. These legacies are the basic foundation of our fellowship. The Twelve Steps of SA are our suggested path to Recovery. The Twelve Traditions of SA are the suggested path to Unity within the fellowship. The Twelve Concepts of SA are the suggested path to Service within the fellowship. These legacies are based on the AA legacies..." (*SA Service Manual*, Chapter 1, p. 1)

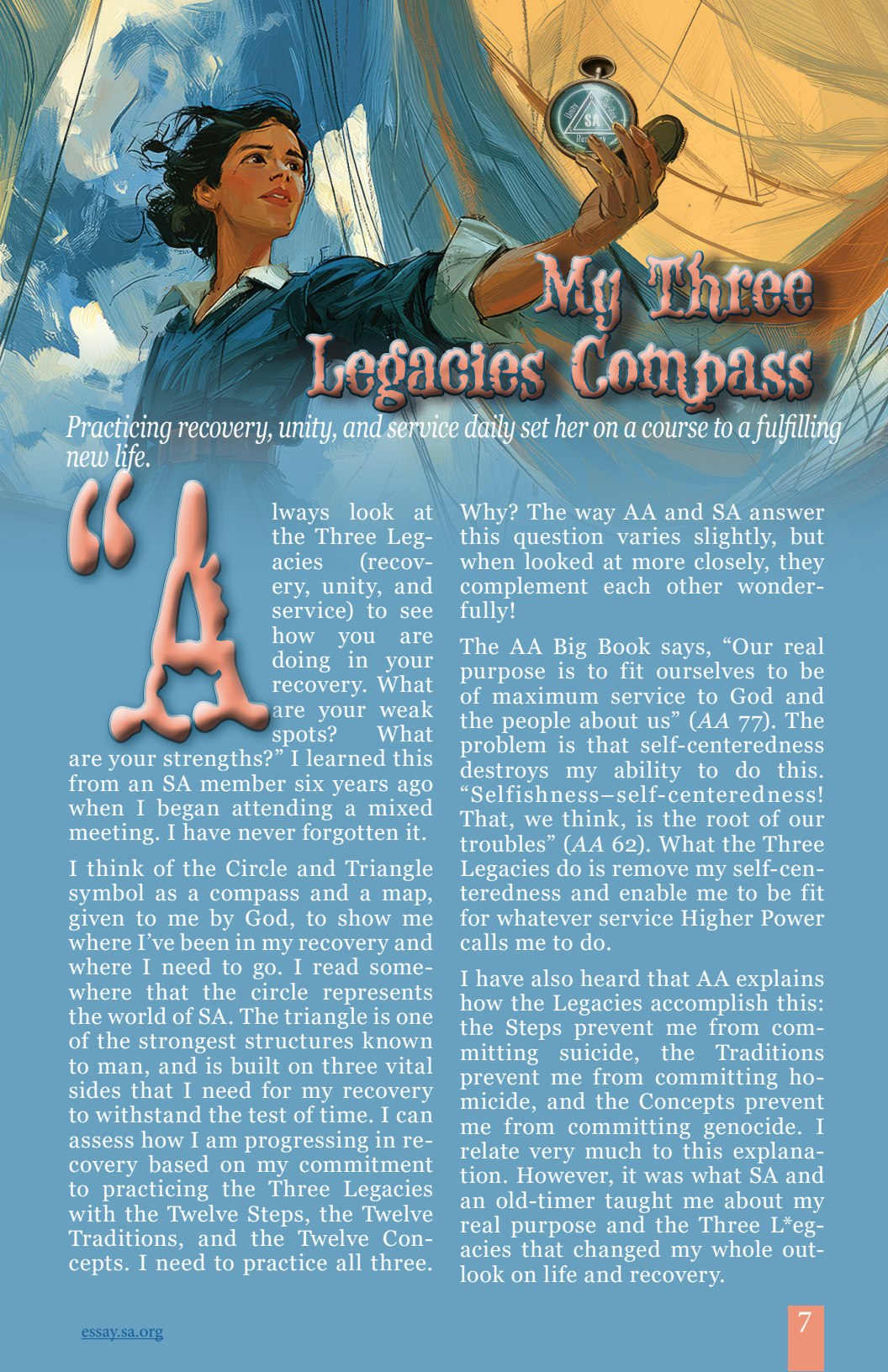
"The graphic above is based on the 24-

hour chip, which reminds us that this program is a one-day-at-a-time program. The three legacies are shown as an

equilateral triangle, where all sides are the same size. This shows us that all of the legacies are of equal importance. Recovery is at the bottom to remind us that our recovery must come first, as nothing else is achievable without it. Unity and service are built on that foundation of recovery and are what tie the fellowship together." (*SA Service Manual*, Chapter 1, p. 1)

*SA Service Manual*





# My Three Legacies Compass

*Practicing recovery, unity, and service daily set her on a course to a fulfilling new life.*

“A

lways look at the Three Legacies (recovery, unity, and service) to see how you are doing in your recovery. What are your weak spots? What are your strengths?” I learned this from an SA member six years ago when I began attending a mixed meeting. I have never forgotten it.

I think of the Circle and Triangle symbol as a compass and a map, given to me by God, to show me where I’ve been in my recovery and where I need to go. I read somewhere that the circle represents the world of SA. The triangle is one of the strongest structures known to man, and is built on three vital sides that I need for my recovery to withstand the test of time. I can assess how I am progressing in recovery based on my commitment to practicing the Three Legacies with the Twelve Steps, the Twelve Traditions, and the Twelve Concepts. I need to practice all three.

Why? The way AA and SA answer this question varies slightly, but when looked at more closely, they complement each other wonderfully!

The AA Big Book says, “Our real purpose is to fit ourselves to be of maximum service to God and the people about us” (AA 77). The problem is that self-centeredness destroys my ability to do this. “Selfishness—self-centeredness! That, we think, is the root of our troubles” (AA 62). What the Three Legacies do is remove my self-centeredness and enable me to be fit for whatever service Higher Power calls me to do.

I have also heard that AA explains how the Legacies accomplish this: the Steps prevent me from committing suicide, the Traditions prevent me from committing homicide, and the Concepts prevent me from committing genocide. I relate very much to this explanation. However, it was what SA and an old-timer taught me about my real purpose and the Three L\*egacies that changed my whole outlook on life and recovery.

The White Book teaches me that “the root of our problem is conscious separation from the Source of our lives; the solution is conscious union with that Source” (SA 93). “From our very first attitude change, we isolate ourselves” (SA 53 ). “We can’t survive alone, cut off, disconnected” (SA 55).

AA’s and SA’s explanation of the “root” problem complements each other. Put together, they communicate one message: self-centeredness separates me from God and others. Separation is the wound that I am dying from, but self-centeredness is the weapon inflicting the wound.

What the SA old-timer taught me was that practicing the Three Legacies restores connection to God and others through service. My defects and my lust addiction caused four types of “misconnections.” The Legacies restore those connections. The Steps connect me to my Higher Power and heal the separation that occurred in my unhealthy one-on-one relationships. The Traditions establish a healthy connection to a group and keep me connected to my Higher Power. The Concepts connect me to a community and expand my dependence on God.

I was cautioned that, in the long run, practicing one Legacy alone could not accomplish my purpose of being fitted to be of maximum service to God and others in all areas of life. Establishing each type of relationship comes primarily from practicing all three Legacies.

I was sober for nine years before entering SA, and I was homicidal and suicidal. I stayed sober for those nine years through some form of surrender, but using a lot of isolation and avoidance. The pain of separation was unbearable. I would not wish that level of torture on my worst enemy.

Now, I practice the Steps, the Traditions, and the Concepts. I have a loving relationship with God and depend on Him daily. I sponsor others and serve my homegroup, I serve in my intergroup, and I serve internationally. I am in relationships with my sponsors, my sponsees, my homegroup, and my community. I am on a new path of healing and connecting through service. By the power of God, I am never going back to that life of isolation and separation—so long as I have my compass with me, the Circle and Triangle, and I use it daily.

Laura W., Florida, USA





## The Three Legacies:

**RECOVERY:**  
*The Twelve Steps*

# A WORLD WITHOUT THE STEPS

*When he acts in God's will, the world is forever changed.*

**A**t the Mayflower Hotel, Bill feels the craving for a drink slowly rising in his mind. Without the slightest resistance, Bill gives in to the insane idea. He walks toward the hotel bar and orders a glass of gin—then another, and another. His allergy plays its final hand. A week later, Bill dies from alcohol poisoning.

In this world, no one calls Dr. Bob. He continues his attempts at recovery within the Oxford Group until the group dissolves and its influence fades away. He finds himself alone with his drink. His wife, Anne, divorces him; his children stop visiting, and he dies a lonely, miserable, alcoholic death.

After his latest relapse, Roy K. crawls out of his basement and opens the mailbox beside his door, and finds the April 22, 1974 issue of *Time* magazine. He opens the magazine, but he does not find the article titled “The New Alcoholism”—the article that was supposed to save his life—because Alcoholics Anonymous never existed. In a wave of deep despair, he heads to a brothel. Roy is never seen again.

Sexaholics Anonymous was never founded. Nor are any of the other fellowships. There is no Twelve-Step program. There is no hope for the hopeless.

We know this did not happen; God had another plan. That simple moment when Bill decided to call another alcoholic to help him was a cosmic explosion—one that led to the creation of more than two hundred fellowships around the world, to me writing this message, and to you reading it.

A simple act of “getting out of self” created a lasting impact that will endure until the end of time. This is the power of the Program. Sometimes I belittle my choice of sobriety or the act of helping another person who is still suffering. But every time I choose God's will, I return to that moment when Bill made that call. Something small... that changed the world forever.

Sometimes it's worth asking myself: Where would I be today if the Twelve-Step program had never existed?

Abdelbarie E., Tétouan, Morocco

# THE FIRST REQUIREMENT FOR STEP THREE



*The conviction that wrongdoers are sick helps show it's not personal.*

**P**

age 60 of the AA Big Book states that the first requirement (for Step Three) is that we be convinced that any life run on self-will can hardly be a success. I have seen this as the foundation for the decision to turn my will and life over to the care of God. I just recently came to see another huge significance for this statement, and it centers around the word “any”.

The implication here is that ANY-ONE running their life on self-will will not have a successful life. We need to be convinced of this for the solution proposed in Step Four to be effective. It is clear that this was their meaning because, when they describe what it looks like to live a

selfish and self-centered life, they use examples of a priest, businessman, actor, alcoholic, and outlaw. Why is it so imperative for me to accept that all people experience what we later will hear referred to as “the spiritual malady”? It is imperative because it directly relates to their solution for mastering resentment.

Resentment is described as the “number one offender” as in the number one reason for relapse and consequently death, so having a method to “master” and get freedom from this is crucial for sobriety, freedom, and a comfortable, serene life. What the authors propose comes directly from this first requirement for Step Three—we must become convinced that the people who wronged us were spiritually sick like us. They were stuck in self and focusing on trying

to get what they wanted when they harmed or offended us. They were driven by fear and prey to misery and depression. Their behavior was not about me. It was not personal.

## Their behavior was not about me.

I often suggest people go through the exercise of imagining a spiritually fit person in the same circumstance as the individual we resent. How would that person have acted? The answer should be obvious—completely different! That is because what they did had nothing to do with me and everything to do with their spiritual condition at that moment.

This is the true reality of my condition when living in self and blocked from God. I am unable to act the way I want to. I am unable to live up to my moral and philosophical convictions even when I really want to. There is a direct correlation between my experience of freedom, peace, and joy and my willingness to seek and be conscious of God moment to moment. Living God-dependent is the whole point of the Twelve-Step program—and lo and behold, I am free when I live that way!

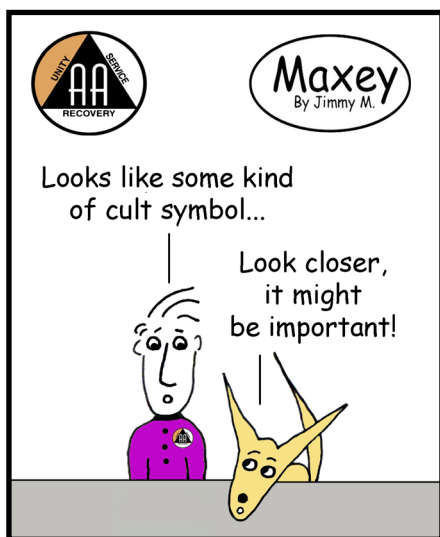
If I can see these things in my own life, I can hopefully begin to see how this same inability is present in other people as well. One of the foundational guiding principles in my life today is that everyone, at all times, is trying to make themselves feel better using the tools they have in that moment. This could mean rage, anger, and belittling, or it

could mean surrendering their will to a higher power and seeking to love, comfort, and understand.

A vital component of this new understanding is in changing how I perceive others' motives in what they are doing. When I am "in self," I automatically assume their motive is personal. I assume they are doing it to me, intentionally! I have no choice but to be resentful then. I must change my understanding to see that they, like myself, are spiritually sick and driven by fear. When in self and driven by fear, people are NEVER thinking of me as they take their actions; I am just a target for their pain and discomfort.

Once I can begin to get a new perspective, I can begin to get freedom and approach true forgiveness. In fact, I believe that when a new understanding is fully reached, there is no longer anything to forgive. I realize I was never actually wronged in the first place. That is true freedom.

Luke H., Oregon, USA 



# THE MIRACLE OF THE FOURTH & FIFTH STEPS

*Deliverance and acceptance came after giving away Step Four in Step Five.*

**T**hree months into recovery, I felt a powerful, almost irresistible urge to undertake the Fourth and Fifth Steps. I believe it was a moment of grace—a call from God directing me toward a long-overdue reckoning with my past addictive behavior.

At the time, I was attending a daily phone meeting and one in-person meeting each week. To answer this inner call, I asked a member of my weekly group to serve as my temporary sponsor and guide me through these steps. I chose him not because of long-term sobriety, but because he radiated a deep, abiding spirituality. He felt holy to me.

I approached the Fourth Step in two phases. The first was a comprehensive sexual inventory: writing down every sexual behavior I could recall, no matter how minor it seemed. Nothing was to be omitted. The second phase would explore my character defects and how they were either fueled or concealed by my sexual acting out. This essay focuses on the first phase.

That initial inventory took two weeks and filled 42 handwritten pages. I chronicled everything I could remember; any omissions that surfaced later were added as an addendum during phase two. The writing process took on a life of its own, carrying me forward to reveal behaviors I had buried



for years—many of them profoundly shameful, especially at the thought of sharing them with another person. I had never imagined telling these things to anyone.

By the time I finished writing, I was emotionally exhausted. Through the process, I felt myself surrendering the public persona I had so carefully constructed to conceal my sexual behavior. Once everything was on paper and I could see myself more objectively, the false self was no longer sustainable. This was who I had been—not my entire identity, but a large, shadowy part that had existed in secret for much of my life and influenced nearly everything I did.

My sponsor and I met early one evening. I began reading the pages aloud. From time to time, I glanced up, searching his face for judgment or condemnation, but he simply listened—quiet, attentive, and present. He interrupted only occasionally to ask for clarification or to gently guide me through the process.

I lost track of time, immersed in the act of disclosure. When I finally finished, I felt more vulnerable than I ever had in my life. My sponsor rose from his chair, walked around the table, and hugged me. He said he felt honored that I had trusted him with this. In that embrace, I experienced immediate relief and the profound realization that amid the darkness I had just revealed, another human being could accept me.

That healing moment stemmed not only from his affirmation but also from the confession itself—an act of contrition, a purging of the darkness by bringing it fully into the light in the presence of another

person and, by extension, God. The burdens I had carried—the weight of my “sins,” metaphorically speaking—were lifted. In that release, I was freed from the compulsion to act on my addiction.

## I was freed from the compulsion to act on my addiction.

The hour-long drive home that night felt symbolic: a journey away from my addictive past and toward a future rooted in recovery. I felt cleansed, drawn unmistakably toward healing and away from the pull of addiction.

The next day, I read those 42 pages aloud to a photograph of my wife taken on our wedding day. She had died six years earlier, and I felt I owed her this honesty. Afterward, I built a small fire in the backyard and placed the pages into the flames one by one, offering each to God as it burned. When the last page turned to ash, I felt complete. Finished.

My recovery continues today, now approaching 40 months. For me, working these steps—especially the Fourth and Fifth—was the decisive turning point in my journey. Ultimately, confession transformed shame into growth, isolation into connection, and bondage into freedom, laying the foundation for lasting recovery.

What began as a moment of grace became the miracle that set me free.

Mac M., Florida, USA





orking my program" and staying committed to the SA fellowship fosters a stronger, more focused inner life for me. By

working my SA program, I am developing the humility and maturity necessary to trudge the "Road of Happy Destiny" each day.

As I experience each day of sobriety, I find the changes in my life very satisfying. I am experiencing emotions, focus and personal connections I never would have thought possible before SA. Chapter Six of *Alcoholics Anonymous*, titled "Into Action", details the positive outcomes of program commitment in "The Twelve Promises". The Promises provide hope for a healthy, joyful recovery—achieved through persistence and the maintenance of both inner and outer sobriety.

Found on pages 83–84 of the AA Big Book, these Twelve Promises

reveal that I will:

1. Know a new freedom and a new happiness
2. Not regret the past, nor wish to shut the door on it
3. Comprehend the word serenity
4. Know peace
5. See how my experience can benefit others
6. Find that the feeling of uselessness and self-pity will disappear
7. Lose interest in selfish things and gain interest in others
8. Let self-seeking slip away
9. Feel that my attitude and outlook on life have changed
10. Let go of fear of people and of economic insecurity
11. Intuitively know how to handle situations that used to baffle me
12. Suddenly realize that God is doing for me what I could not do for myself

The AA Big Book states the Twelve Promises materialize at different rates: "sometimes quickly, sometimes slowly"(AA 84). My experience confirms this: I was blessed with two promises that were revealed early on. Other promises

## EXPERIENCING THE TWELVE PROMISES

*Through his program, God gave him the promises he never thought possible.*



developed gradually or are still pending. Because these Promises are unique to each person, they arrive at different times, but they do come. As the AA Big Book promises, "If we are painstaking about this phase of our development, we will be amazed before we are half-way through"(AA 83).

"Working my Program" through my Twelve Step groups develops into a focused inner life, replacing ego and selfishness with maturity in daily living. I maintain this focus, and "work my program" through these practices:

Attend SA meetings, contribute to SA through service work, and seek mentorship from a sponsor who lives the SA principles.

Follow recovery directions in the AA Big Book, SA White Book, and Twelve Steps.

Trust in my God's wisdom for daily guidance.

Look to the Twelve Promises to find the motivation for a life in recovery.

To integrate the Twelve Promises into my journey of recovery, I commit to the following daily practices:

Gratefully acknowledging the God who loves and cares for me, seeking His love that I may care for my fellow sexaholics and all others.

Practicing a consistent gratitude to my God for all His blessings on my life, no matter how big or small.

Using reflection, meditation, journaling, and music to manage stress and emotions.

Giving back through SA Service, community service and simple acts of kindness.

Practicing positive self-care

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through nutrition, exercise, and rest.

Maintaining accountability through a supportive fellowship of family, friends, and SA brothers and sisters.

Viewing challenges to my sobriety and recovery as opportunities for growth.

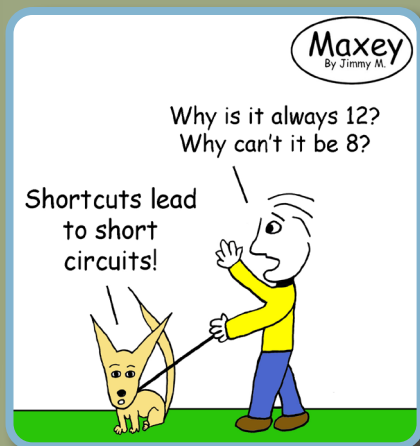
Living the program one day at a time!

## Living the program one day at a time!

The Twelve Promises define redemption for me. I find freedom from addiction and control while gaining gratitude and purpose. Through my daily practices, I become aware of the fulfillment of the Promises in my recovery. It is then that I again realize God is doing for me what I could not do for myself.

Are these extravagant promises? I think not!

Peter M., New York, USA



# Serenity:



## Steps Four Through Seven

*Being rid of anger through the Steps allowed him to experience peace.*

Although I was sober, serenity seemed to elude me in my SA recovery. It wasn't until I wrote my Step Four inventory that I discovered why: I was still an angry person. I had surrendered my desire to lust, but I was still waging a war of anger against my spouse, my coworkers, my friends, and anyone who didn't see things my way. I had switched drugs (from sex to anger) and was a dry drunk.

My moral inventory in Step Four convinced me that I was justifying my anger on the same basis I had used to justify my sexual behavior: getting away with it selfishly while denying it. I was wrong.

my inventory, I despaired. My sponsor helped me see that the path to freeing myself from my anger lay in Steps Five, Six, and Seven. As I worked through those Steps and asked God to remove my anger problem, I began to hope that my life could improve and my relationships could become more enjoyable. It didn't happen overnight, but it did happen, and it began with facing myself in my Fourth Step inventory. Now serenity no longer eludes me; I find that my Higher Power grants me the freedom, joy, and wholeness I longed for. Today I will face my shortcomings and surrender them to my Higher Power so that I can experience serenity.

When I looked through the pages of

Juan E., Murica, Spain



# The Three Legacies:

## UNITY:

### *The Twelve Traditions*

*He and his group could survive and thrive with the Traditions.*

The Twelve Traditions help SA groups survive and thrive. My grand sponsor colorfully says, “The Twelve Steps help prevent sexaholics from committing suicide, while the Twelve Traditions prevent us from committing homicide—and the Twelve Concepts prevent us from committing genocide!”

When I came into the Fellowship, I had found a solution to my problem that made life unmanageable. However, I quickly became concerned about ensuring that my SA group survived, so I could too! The Twelve Traditions show us how to work

the program in unity with our fellow SAs. Three of the Traditions have been especially helpful.

Tradition One: “Our common welfare should come first; personal recovery depends upon SA unity” (*Service Manual* ch. 1 p. 3). This reminds me that the welfare of the group comes before anyone’s personal welfare, including my own! That was hard for me to accept at first, as I was chiefly concerned with my own recovery! But as I surrendered my selfishness, the wisdom and benefit of this tradition became apparent.

Tradition Two: “For our group purpose, there is but one ultimate authority -- a loving Higher Power as expressed to our group conscience. Our leaders are but trusted servants; they do not govern” (*Service Man-*

*ual* ch.1 p. 3). This tradition was especially meaningful because my home group had some strong, domineering personalities and controversial issues. I initially feared that one or more of these individuals would end up running the group and setting up rules that I could not abide. After all, we are all, by our own admission, restless, irritable, and discontented! Fortunately, Tradition Two has prevented that from occurring.

Tradition Five: “Each group has but one primary purpose—to carry its message to the sexaholic who still suffers” (*Service Manual* ch. 1 p. 3). This has also been extremely helpful in keeping my groups and me focused on our sole purpose and refraining from outside issues (Tradition Ten).

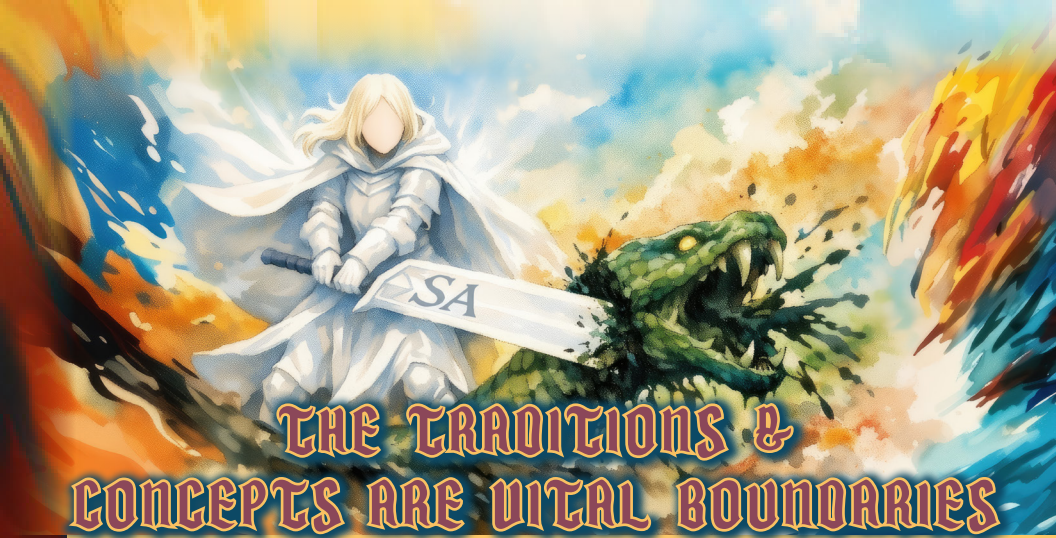
Vince G., Canada



# THRIVING IN THE TRADITIONS



*He and his group could survive and thrive with the Traditions.*



## THE TRADITIONS & CONCEPTS ARE VITAL BOUNDARIES

*She is safe and protected within the boundaries of the Traditions and Concepts.*

The Concepts and Traditions are boundaries that not only protect people from me but protect me from people. These boundaries tell me where a group or person ends and where I begin. When I break one boundary, I am blocked by self in some way, and the service to others is harmed. The Steps unblock me and reconnect me to God and His will for me. Part of His will is maintaining the boundaries of the Traditions and Concepts, which allow me to serve in a healthy way.

Another explanation is that the Traditions and Concepts are the roles God assigns or the ideals He would have me live up to (Step Four Fear & Sex Harms). When I fail to live up to these roles, the Steps help me course correct (Step Ten). I'll give examples using Tradition Ten and Concepts Three and Ten.

### **Tradition Ten:**

When new, I talked openly about my faith tradition. A member informed me of Tradition Ten, which states, “[Sexaholics Anonymous] has no opinion on outside issues; hence the SA name ought never

be drawn into public controversy” (*Service Manual* ch.1 p. 3). He explained that we do not discuss religion or politics in meetings, as they can cause dissension and distraction. We can easily lose our primary purpose, Tradition Five, which states, “Each group has but one primary purpose—to carry its message to the sexaholic who still suffers” (*Service Manual* ch. 1 p. 3).

I continued to talk religiously. At one point, the member shared that three group members were abused by leaders in my faith community. Sharing these outside issues could send them out of SA, causing serious harm. I made amends immediately. I no longer bring up religious or political topics.

### **Concepts Three and Ten:**

SA committees/subcommittees carry out work for the SA Trustees. Sometimes members try to micromanage subcommittee chairs by pressuring them on how to do their job. Members can incite others to apply pressure as well. They can justify this by saying that they're on the committee/

subcommittee or are concerned members of SA.

Concept Three states, "To ensure effective leadership, we should endow each element of SA's service structure, the General Delegate Assembly and the Board of Trustees, and its staffs and committees with a traditional 'Right of Decision'" (*SA Service Manual* ch.1 p. 3). Concept Three ensures that those tasked with work have the right to decide on how to carry out the work in peace.

Suggestions or comments are best reserved for committee meetings, where individuals can comment for a limited time. Committee meetings can even vote on changes for that project. However, after that, the trusted servant has the right to decide how best to make those approved changes without harassment.

While project leaders have the responsibility to listen to all members, they only answer to the committee as a whole, the Board as a whole, and the General Delegate Assembly (GDA) as a whole. Feedback must be given within a limited time frame to allow the project leader to listen, discern, decide (Concept Three), and get to work.

When I began a committee project, I made a large WhatsApp group with non-working and working volunteers. Soon, non-working volunteers were telling me how to do everything, debating every little task, and dragging out the work. I was exhausted. Because the Concepts supported me, I knew that God supported me. I exercised my "Right of Decision" and acted. I shut down the large WhatsApp group and started small ones with three people. I only spoke to individuals about their part of the work. Then I talked about the whole project at the committee meetings. Members could comment for a time. The result was completing work in record time in peace.

Learning the Traditions and Concepts is a serious responsibility, and ignorance is no excuse. By staying in ignorance, I am taking my life into my own hands. By progressing in the Traditions and Concepts, I am placing my life where it belongs, in God's hands (Step Three).

Anonymous

## DISCUSSION TOPIC

In "The Traditions and Concepts are Vital Boundaries" article, this member describes how the Concepts protect her from strong personalities and how the Traditions protect the group from her strong personality.

Have you experienced strong personalities in your group or in your service commitment that attempted to dominate

your space? If so, did their interference impact your service abilities? Did you take action, and if so, what did you do?

Have you tried to apply the Traditions to group meetings when dissension occurs? What was the outcome? Have you observed others applying the Traditions to a group meeting? Was it helpful?

Have you asked old timers about their experience with the Concepts and how to apply them?

Did you know the Concepts

can be applied at a macro level (in the Service Structure) and at a micro level (relationships in community)?

How might you be better able to apply the Traditions and Concepts to your service life and in your personal relationships?

Will you use this article for a discussion topic at your homegroup? Send a story of your own recovery journey to [essay@sa.org](mailto:essay@sa.org).



*She learned how the Traditions keep the group healthy and unified.*

**W**hen I started my recovery journey, my original home group met seven days a week, and we studied a Tradition every Wednesday. As my sponsor recommended that I go to the meeting every day, regardless of the topic, I was always there.

Some of the long-time members would speak about their experience, strength, and hope with whatever Tradition we were studying. I always enjoyed what they had to say. There is a lot to learn from the Traditions, and sponsors who pass along their knowledge are priceless.

As I finished the Steps, my sponsor started giving me books to read that were about the history of the AA fellowship. That's where the Traditions were born. I read fascinating stories that I'm very grateful to have access to.

Unity in our group is truly imperative. When I joined my group, I was deciding to let them know me because I knew my old friend, isolation, wasn't going to keep me sober. I joined in part because the group has monthly business meetings where we discuss any topics that come up and stay informed about what's going on in the Fellowship as a whole. We do not have to be in agreement on every topic on all levels in order to be united for one purpose. We are there because we want our group to stay healthy. A group's unity is only possible when the individual members make themselves available.

In my home group, every morning, we have a couple of minutes before the meeting starts where we all raise our coffee cups and welcome in the day. Many of us come to the meeting seven days a week. We learn little tidbits about each other if we come a little early and stay a little late. A few of us tell jokes. Those of us who at-

tend our business meeting every month honestly feel like brothers and sisters trudging the Road of Happy Destiny together.

None of us has any authority over the others or over the group. Our group officers provide reports that we have to vote to accept. They do not govern us at all. I honestly believe that's part of why we are so well united.

There is one ultimate authority. I've always enjoyed the fact that individual members may define that ultimate authority in many ways. However, as a group, we understand that it's not important how one defines the Power; it only matters that they rely upon it.

## There is one ultimate authority.

In my group, we are definitely people who would not normally mix. We grow in respect for each other as we get along, even when

our opinions do not match. We are able to be kind to one another anyway. I believe that is part of that ultimate authority working inside of us. I don't have any power in the group, but I have a voice that matters. This is paramount to my being a part of our fellowship. For the first time, I do not have to be the boss of the applesauce in order to be heard. I can simply raise my hand and speak when called upon. We may or may not agree with what the other has said, but we listen with respect. It is a fantastic tool for learning how to have healthy exchanges with anyone I need to discuss things with. I'm learning how to be just one of the people in the conversation. It's a miracle.

Love and tolerance is our code. We stick together because we have a manner of living that works for us. I highly recommend everyone get involved with a group. It's absolutely a grand adventure staying involved even when they don't agree with me. My value in the group is unchanged. I get to grow up. That's another miracle.

Kelly L., Florida





*The Traditions allow the groups to carry the message of recovery.*

**T**he Twelve Traditions are the foundation of SA life, and deserve full attention. Without them, factions, personalities, outside interests, and money would easily destroy us. It is the Traditions, formed with much trial and error by AA, and adapted for SA, which keep us safe from these pressures and free us to concentrate on our lives of recovery and service.

That is what Tradition One is about. If we were to let personalities have influence, we would die out rapidly as just another interest group in society. This is important for Tradition Two, which is the foundation stone of group conscience meetings and the service structure. Imagine if we had a CEO giving and enforcing orders! This tradition makes that impossible, in perpetuity.

Tradition Three is perhaps the most often quoted. When I first contacted SA, the website had the twenty questions—all related to whether you think you are a sexaholic. Imagine if my answers had been marked by an officer to see if I qualified.

AA history shows the importance of Tradition Three. They used to have membership rules, seeing that if they all applied, there would be no one good enough to join! So AA decided that a person is a member when they say so. This has always held true in SA.

The remaining Traditions are similar: no control by financial concerns, no outside organizations, and no egos. Only members shoulder-to-shoulder in the lust recovery business, for no reward other than 24 hours of sobriety, carried out in the day-to-day service in group after group. Each group is autonomous, unless its choices affect SA as a whole.

The group conscience of each group taken together is the authority in SA, and the entire service structure (called the inverted pyramid) is at the service of the group conscience. Without the Traditions, this pyramid would invert, and we would be under orders from the top.

If we keep these hard-won Traditions, we are safe and secure, “here and hereafter.” Our Fellowship depends on that.

Kathie S., Devon, UK



# The Three Legacies:

## SERVICE:

### *The Twelve Concepts*

*The Traditions allow the groups to carry the message of recovery.*

**M**y sponsors taught me that service is essential to my recovery and that I cannot completely work the Steps without it. Working together in service gives me a rare opportunity to put my program into action. Recovery is about healing relationships, and that occurs in the small everyday interactions. Recovery is in the small stuff.

I would like to say I stepped up for service, but it was more like I

was pushed into it—first as an Alternate General Delegate and now as a Delegate. I also serve on the Literature and Public Information Committees.

Another essential service was supporting an SA sister as she faced extreme struggles within an SA service position. According to her, I provided an invaluable service as I walked with her through that very difficult time. We must all—men and women—face the challenges of having difficult conversations, hopefully with someone standing beside us. My friend's difficulties were, in part, due to the discomfort created as she confronted issues in SA based on misunderstandings and false beliefs—myths.

Many of these myths are common in SA. Here are some exam-

ples.

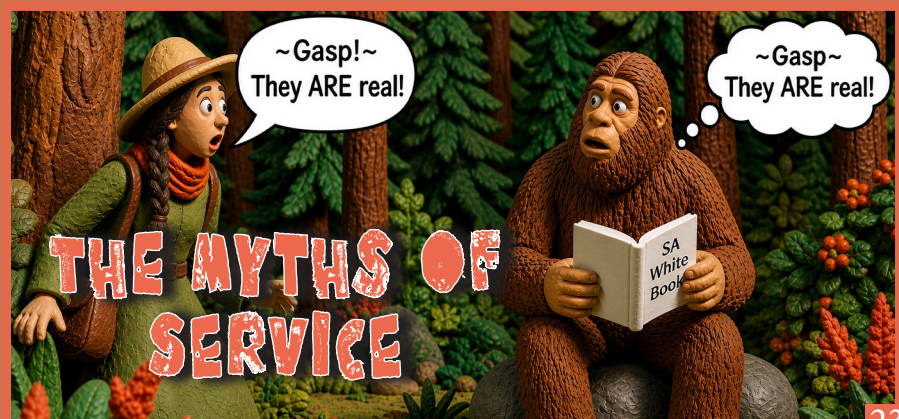
**Myth:** It is acceptable for men to “speak their mind” to women in the same way that men often speak to men in conflict, in aggressive tones or with disrespectful words.

**Truth:** People, especially women, often come to SA after years of verbal abuse, gaslighting, manipulating others, and being manipulated, resulting in low self-esteem. They may be emotionally fragile and cannot tolerate aggressive interactions, so they leave.

**Truth:** Others won't tolerate this type of communication, so they leave.

**Myth:** If a woman is uncomfortable in a meeting of only men, she should find a different “S” fellowship that has more women.

**Truth:** There may not be any other “S” fellowships available in



her area.

**Truth:** SA is a fellowship of men AND women. We offer a solution with a clear, structured sobriety definition needed by many of us to get and to stay sober.

**Truth:** A welcoming attitude, support, and resources are what's needed. Our responsibility statement says, "I am responsible. When anyone anywhere reaches out for help, I want the hand of SA to always be there. And for that, I am responsible."

**Myth:** A woman being comfortable in a meeting with mostly men is an issue for the woman to fix by taking care of herself.

**Truth:** We all share the responsibility to create a safe place where we can work together. Women alone cannot repair a system that involves men and women.

**Myth:** Men and women need separate meetings where they can share explicitly.

**Truth:** Considering the competitiveness many of us have, is there a risk of competing with acting-out drunkalogs? To avoid this, many sponsors will allow sponsees to share explicitly on a one-to-one basis.

**Myth:** SA already has resources for women.

**Truth:** Most current literature was written by men. We need the female perspective. Some give conflicting messages. We need resources of improved quality.

**Myth:** It is okay for men to make decisions about what women need without their participation.

**Truth:** Women have unique needs and experiences. They deserve to be included in the decision-making

process for all members in SA.

**Myth:** A Women's Welcome Packet (linked from sa.org) separates women and leads to isolation.

**Truth:** Not having such resources isolates women from recovery and from each other.

**Truth:** A Women's Welcome Packet will support the still-suffering woman to get started in recovery.

**Myth:** Women's fear of attending a meeting full of men is unjustified.

**Truth:** Women have been stalked after meetings, flirted with, hit on, harassed, and even assaulted in a meeting.

**Truth:** Trusted members can make sure to be there to keep the meetings open, providing information, and showing up for everyone's safety.

With attention to these issues and direction from Higher Power, we can better prepare ourselves and our meetings to carry the SA message of recovery.

In conclusion, I want to quote Nathalie V. from page three in the June 2024 ESSAY:

"We need each other to grow effectively in recovery—not grow against each other, but with each other. We practice healthy relationships with the opposite sex in SA, and this helps us outside the program too."

Let's equip ourselves to carry the message effectively by attending to the "small stuff"—improving our relationships and applying our skills with each other in service.

Susie B., Idaho, USA



## Concept Three: LISTEN, DISCERN, DECIDE



*He is responsible to listen to God and others before exercising his “Right of Decision”.*

Concept Three: “To ensure effective leadership, we should endow each element of [SA’s] service structure, the General Delegate Assembly, and the Board of Trustees and its staffs and Committees with a traditional ‘Right of Decision’” (*Service Manual* ch. 1 p. 3).

Leadership and the “Right of Decision”—what does that entail? For me, this means that, as trusted servants, a Trustee Committee has the responsibility and agency to make independent decisions for the greater Recovery and Unity of the SA fellowship, a daunting responsibility.

Stewardship implies that decisions are made in good faith, trusting in the collective conscience of the group. Developmentally, stewardship involves a transition from the stage of independence to responsible and moral/ethical independence-interdependence. Stewardship is about becoming an elder statesman.

We have the capacity to developmentally work (grow) through our own dependence on others to become independent (autonomous). This is necessary to prepare us for the journey to authentically work interdependently in a healthy, non-codependent way. Learning healthy, interdependent collaboration is the task before us; healthy independence is necessary for healthy and optimum interdependence. When we consider ethical,

interdependent choices, we expand our systems of thinking holistically, whereas independent choices may not nurture that kind of growth.

I am reminded of the process I created: Listen, Discern, Decide. The focus begins with learning to listen.

### **Listening**

This begins with respectful listening that may lead to more holistic generative or creative listening—rather than listening for an opportunity to interject as soon as possible. Generative listening involves “listening to silence” (what is not being said, and God’s nudging), “listening to listening” (how am I listening, the listening of others), and “listening-speaking” (giving voice to what is arising from within ourselves and from others).

### **Discerning**

This involves listening internally to the call, the emotions, and the reasoning arising from within, and also respectfully listening to the voices of others—seeking what is affirming and noticing what creates discord.

### **Deciding**

Decisions are based on a sense of interior and exterior affirmation—an “apparent rightness.” Not making a decision due to discord usually means more research is needed, or that it is not yet the right time.

Anonymous

*Concept 10: Every service responsibility should be matched by an equal service authority, with scope of such authority well defined (Step Into Action 214).*

A committee's responsibility is stated in its mission statement. It's easy to forget our purpose and carry on the way business is done in the corporate world. SA has different constraints; we learn what they are and continuously remind ourselves of the nature of those constraints, i.e., the upside-down pyramid of service, the value of group conscience, the minority opinion, etc. It is always helpful to reflect a task back to the mission, clarifying if we are still on track or have gone beyond the scope of the mission. I like to continue to restate the mission, understanding it more fully. Too many mission statements, in my opinion, get read once and then put in a drawer and forgotten.

When tasked with a transmittal from the Board of Trustees, we read it in light of our mission and the scope of authority required. The committee can discuss, clarify, and set boundaries around the authority to complete that assignment. If a committee lacks clarity on its task, it can request clarification from the BoT. If committee

members assume authority beyond what was tasked, or if they need authority beyond the scope of the transmittal to complete a task, group discussion is called for, and when necessary, clarity is requested.

*Concept 11: The Trustees should always have the assistance of the best possible committees, staffs, and consultants. Composition, qualifications, induction procedures, rights and duties will always be matters of serious concern (SIA 214).*

Concept 11 reinforces the need for standardized due process. Similar to reading the SA Purpose in every meeting, committees follow a set of procedures, i.e., Application Forms, Robert's Rules of Order, voting criteria, etc. I began introducing standard procedures when I was the interim Chair of PIC. We are continuing to establish norms for meeting protocols. Procedures and protocols take up time, but they add reliable structure that can mitigate the overbearingness of strong personalities. When the process gets difficult, protocols and structure can serve to keep things moving.

Jack H., PIC Trustee Liaison 

*These concepts keep committees on task while protecting them from personalities.*

# Embracing Concepts Ten & Eleven



# CONCEPT ONE: WHO'S RESPONSIBLE?



*This series covers how vital each concept is for our world services to function.*

The “Twelve Concepts for World Service” were written by Bill W. in 1962. Sexaholics Anonymous has adopted these concepts as guides for our service structure. The Twelve Concepts of Sexaholics Anonymous are presented here. The essays that follow are intended to expound upon these simple statements, based on the experiences of several members with international service experience.

Concept One: Final responsibility and ultimate authority for SA service should always reside in the collective conscience of our whole Fellowship (*Step Into Action* 213).

This means that our Fellowship, as a whole, determines our course. As Tradition Two states, “Our leaders are but trusted servants; they do not govern” (*SIA* 211). The first of the two principles means that the members exercise this authority by electing trusted servants to serve the group and the Fellowship. This is in line with Tradition Nine, which states, “We may create service boards or committees directly responsible to those they serve” (*SIA* 211). If the trusted servants

ignore the will of the members and the group, they can be replaced. The second is “the power of the purse.” Tradition Seven states that Sexaholics Anonymous is “fully self-supporting, declining outside contributions” (*SIA* 211). If the trusted servants throughout the service structure fail to attend to the interests and will of the individual members, they will likely find that voluntary contributions dry up quickly.

To Be Continued...

Anonymous





## THE ARABIC ESSAY TRANSLATORS' JOURNEY

*A need to step forward and serve with integrity led to the creation of a spiritual bridge between the Arabic-speaking community and ESSAY.*

**I**n the middle of 2022, our journey began not with a grand plan, but with a quiet realization between two fellows. We saw a gap that felt like a canyon: the life-giving words of the ESSAY magazine were largely locked away in English, leaving many of our Arabic-speaking brothers and sisters struggling to find the same depth of recovery we had discovered. We knew that if we were to truly live out our legacy of service, we had to find a way to bridge that gap. We had to translate the "language of the heart" into our own tongue.

Today, there are fifteen of us—a small fellowship within the Fellowship—bound together by the principles of Unity, Service, and Recovery. We aren't just people who know two languages; we are recovering sexaholics who understand that a single misplaced word can change the meaning of a spiritual truth.

As we grew, we realized that our mission required a specific kind of spiritual architecture. We began to see our work through the lens of the equilateral triangle, the same symbol that anchors our recovery. At the very top of our work sits *Amanah*—Honesty. It is the apex of everything we do. Before we even touch a keyboard, we have to be honest about our intent. We aren't here to edit the message or make it sound more "palatable" to our culture; we are here to be faithful stewards of the original spirit. This honesty keeps us grounded, reminding us that we are trusted servants, not authors.

**This honesty keeps us grounded, reminding us that we are trusted servants, not authors.**

This commitment naturally flows into our need for Accuracy, or *Diqah*. In the early days, we wrestled with how to capture the nuances of Twelve-Step recovery—terms that don't always have a direct equivalent in traditional Arabic. To honor this, we looked for ways to sharpen our tools. We embraced the latest advancements in technology, not as a replacement for our recovery, but as a servant to it. By training AI models specifically on the "proper language" of our program, we've been able to refine our drafts with a level of precision we couldn't have imagined in 2022.

Maintaining this clarity requires a deep sense of Objectivity, or *Mawdu'iyyah*. In our logo, this is represented by the radiant book of the ESSAY. We strive to be like the clear glass of a window; we want the light of the message to pass through us without being tinted by our personal opinions, our regional dialects, or our own ego.

## Maintaining this clarity requires a deep sense of objectivity.

At the heart of it all are the Translators of the ESSAY. We stand in the center of that triangle, protected by Honesty, Accuracy, and Objectivity. We have found that by losing ourselves in this service, our own recovery has deepened. We started with two; we are now fifteen, and our hope is that through these translated pages, the message of Sexaholics Anonymous will continue to reach every corner where an Arabic speaker is still suffering in the dark. We are just the messengers, grateful to be part of a bridge that leads toward the light.

Arabic ESSAY Translation Group



SA CFC

TWELVE-STEP  
DAILY  
MAINTENANCE



*Finding a Higher Power through the Steps made him a kinder person.*

I've been incarcerated for over four years now, and I will spend 13 more years in prison because I let my sex addiction take over my life. For about a year after my arrest, I was too numb and scared to address my problems. I doubted that I could change the negative stigma associated with me.

My lawyer suggested that I reach out to SA for guidance. I initially took that leap of faith so that I might look better to the judge presiding over my case. I believe my efforts in SA impressed the judge. More importantly, once I connected with my SA sponsor and admitted I was powerless over lust and that my life had become unmanageable (Step One), I realized I was really working the 12 Steps for myself. My soul was screaming for help and for a drastic change.

SA helped me identify my morals and values because Step Four required I take a self-inventory, allowing me to set boundaries that ensure I don't succumb to sex addiction again. Through humility and sharing everything with my

sponsor (even my darkest secrets and feelings), I have been able to sincerely apologize to and make amends with those I have hurt (where possible). I didn't accomplish this sometimes-daunting work alone, because through working the 12 Steps, I have formed a deeply meaningful connection with my own personal Higher Power. This Program truly granted me a spiritual awakening, and now there's never a night I go to sleep feeling alone or unheard, because I'm not. I am eternally grateful to SA and my sponsor for that.

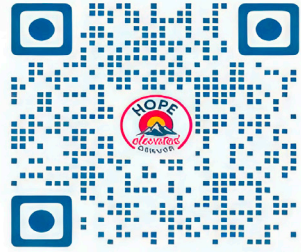
I am a more responsible, insightful, honest, and understanding person. I wouldn't be able to say that without SA. My recovery is not one of instant gratification, where everything fell into place just because I hoped it would, and God granted all my wishes. Rather, it's the true account of perseverance, willingness, dedication, surrender, and daily maintenance. I learned that none of the work in recovery is easy, but it is worth it!

Derek H., Massachusetts, USA





Scan to register



[DenverHope2026.org](https://DenverHope2026.org)

**SA / S-Anon / S-Ateen  
International Convention  
July 17-19, 2026**



**Denver Marriott Tech Center  
4900 S Syracuse St  
Denver, CO 80237**





# HOPE *elevated* DENVER • 2026

*The 2026 SA, S-Anon, S-Ateen International Convention will be an uplifting time where the members will be immersed in hope, recovery, and fellowship.*

**H**ave you been to Colorado in July? The 2026 International SA, S-Anon, S-Ateen will be held in Denver, Colorado, on July 17-19. You are cordially invited to join us! Our theme is Hope Elevated, and the Mile High City is the perfect location to experience this.

Many of you may or may not have attended an International Conference, and it is an experience that will “supercharge” your recovery. If you fly into Denver International Airport, there are multiple ways you can get to the hotel. The most economical option is RTD Light Rail, which can be accessed from the airport terminal. Follow the signs at the baggage claim area. The second option is Blue Shuttle Van. There are also various rental car services if you are planning an extended stay in and around Denver. Find more information on the website.

The registration website has several tabs that will answer most of the basic questions you may have. The SA events are at the south end of the hotel, whereas the events for S-Anon and S-Ateens will be held

on the second floor at the north end of the hotel. Combined events, including meals, will be held in the Rocky Mountain Event Center on the main floor, which is located at the back of the hotel.

As with all international conferences, there will be a variety of breakout sessions for reflection, growth, and strength. There will be approximately seventy-five breakout sessions for SA, approximately thirty-five breakout sessions for S-Anon, and several sessions for S-Ateens.

If you register for the conference with the meal option, it will include Friday and Saturday night dinner, and Saturday lunch. Options are available if you have dietary restrictions or have religious meal requests, and those options are also available through the website. There is also a restaurant located in the hotel, and other locations for meals outside the hotel within a short walking distance. There will be SA and S-Anon speakers at both dinners and Saturday’s lunch. There will be additional speakers on Sunday morning that we have not had before. If you need help working on your



steps, a workshop will be available with sponsors that can help you with any step you may be working on.

If you cannot attend the conference in person, an Audio Livestream Webinar of breakout sessions and SA speakers are available. Breakouts and speakers on Saturday and Sunday will be livestreamed. You will still need to register on the website for this option.

There are opportunities to get involved with service. As most of us know, this is a “we program” and “we” cannot recover on our own. We are grateful that our recovery has taught us there is a better way forward with the help of our Higher Power, and we find that God talks to us through many who have walked the path of recovery before us on the SA journey of recovery. We are looking for volunteers in areas such as registration, literature sales, convention help, transportation, and talent. If you would like to volunteer with any of these, there is a place in registration to indicate that you would like to be of service. Please get involved. On Saturday night, following the meal, there will be a talent show where several of the attendees will perform for all, and will include

skits, songs, and other possible entertainment. If you would like to share some talent with the audience, there is also a place in the registration to sign up for entertainment. This could include you individually or as a group.

We certainly are looking forward to having you participate in the conference, and like Bill W. and Dr. Bob have said before, “it is better to be a part of, as opposed to being apart from.”

Registration is now open for Hope Elevated. Hope and recovery are possible. We hope to see you there! Do not delay and register today! Visit <https://denverhope2026.org/> for more information.

Dave E.  
Vice Chair Denver Hope  
International 2026



Enjoy *The Recovery Ramblers* new song, "**Hope, Live in Hope**", written for the Denver Convention. You can listen to it here: <https://essay.sa.org/get-involved/recovery-songs/>

# THE BEST CAPTION

ARE YOU READY FOR ANOTHER CAPTION CHALLENGE?

We invite you to craft the perfect recovery caption for the cartoon below, centered on August's theme, "Raising Our Hand: Sharing in Meetings". If your caption wins, you will receive a free print copy of the June edition. Don't miss out—the submission deadline is July 15. Send your entry to [essay@sa.org](mailto:essay@sa.org). Unleash your creativity, and may the cleverest caption win!



PROXIMA FRONTERA: LA SOBRIEDAD  
**XIV La Ceja -Antioqui**  
**CONVENCIÓN NACIONAL DE S.A**

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 Ahorros 455200284186

**Información**  
 +57 311 6350868  
 +57 318 2851443

Los valores serán:  
 \* Hasta el 30 de junio: \$630.000  
 \* Hasta el 30 de julio: \$650.000



**WE NEED YOU, SA!**  
 The International Convention Committee (ICC) is in need of groups to host our annual international conventions. Open dates include: January 2028, January 2029, July 2028 & July 2029. If you are interested in exploring this opportunity to bring the whole worldwide fellowship to your doorstep for 3 days of exceptional recovery, please be in touch with me.  
 Daniel K - ICC Chair - at  
[danielk.sa.service@gmail.com](mailto:danielk.sa.service@gmail.com)

# COMING IN AUGUST



## NEXT EDITION

*Our next edition's theme is "Raising Our Hand: Sharing in Meetings". The White Book tells us that we don't come into an SA meeting to broaden our horizons with knowledge on more ways to act out. At the same time, newcomers need to hear enough of the problem to know if SA is right for them. What is the healthy balance between the two?*

*Do those with the least experience surrendering lustful thoughts or those with permanent limitations on what they can and cannot hear have a place in a meeting, and how have meetings made space for them?*

*ESSAY is your magazine. It is your experience, strength, and hope that carries the message of recovery to the still-suffering sexaholic. Please consider sharing your experience with the Fellowship by submitting an article to [essay@sa.org](mailto:essay@sa.org).*

While we provide all articles in English, as well as six selected articles in 9 other languages, on our website at no charge, ESSAY is not free to produce. To support the ESSAY magazine in carrying the SA message worldwide, please make a contribution on [essay.sa.org](http://essay.sa.org).

## SUBMIT YOUR STORY

**August 2026 edition: Raising Our Hand: Sharing in Meetings (Stories due July 1)** What is your experience with sharing in meetings that help you surrender while not overwhelming someone who doesn't yet know how to surrender?

**October 2026 edition: Made a Decision--Giving Our Lives to God (Stories due September 1)** What is your experience with Step Three and how do you live out that decision on a daily basis?

**December 2026 edition: A Vision for You (Stories due November 1)** Have you experienced this vision through your practicing the Steps in your life? What does this vision look like in your life?

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Opinions expressed in the ESSAY are not to be attributed to SA as a whole, nor does publication of any article imply endorsement by SA or by the ESSAY.

Unity

God,  
Grant me  
The serenity  
To accept the  
Things I cannot  
Change, courage to  
Change the things I can,  
And the wisdom to know the  
Difference. Thy will not mine be done.

Service

Recovery