

# The Outer Circle

The Newsletter of the  
International Service Organization of SAA, Inc.

PO Box 70949, Houston, TX 77270

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## The following actions were approved by the Board of Trustees in August 2014

- That the Board of Trustees sunset the following committees:
    - \* *Board Charter Committee*
    - \* *Disclosure Advisory Committee*
    - \* *Intergroup Communications Committee*
    - \* *Men's Outreach Committee*
    - \* *Minors and the Fellowship Committee*
    - \* *Public Information Committee*
    - \* *Young Adults Outreach Committee*
    - \* *Speaker Bureau Committee*
  - Approved a budget of \$8,000 for Seventh Tradition expenses supporting the Lifeline Partner fundraising campaign for 2015.
  - That the Bylaws of the ISO of SAA, Inc. be verified as the true and accurate version dated May 2014.
  - That the ISO of SAA continue to utilize the current meeting classifications for meeting type, makeup, access, and format, and that the ISOPCom review any changes upon request.
- 

## A Welcome Letter from the Women's Outreach Subcommittee

Dear fellow SAA members,

Greetings from the Women's Outreach Subcommittee! Please call on us if we may be of service to you in your efforts to carry the message of recovery to the sex addict who still suffers.

The mission of the Women's Outreach Subcommittee is to carry the message, specifically, to the woman sex addict who still suffers. Here's why we feel that's important. Some women struggle to feel a sense of hope in a program that currently has, proportionally, a small number of women. They may not see or hear their stories reflected in meetings with mostly, or all, men. They may wish to relate to women only and feel afraid of, triggered by, or angry at, men. Other women prefer to be around men and have strong negative feelings for women. Some have both, or neither! Although many of us on the Women's Outreach Subcommittee have had similar feelings, the message we wish to carry to women newcomers is that others have found the miracle of recovery in the fellowship as it currently exists, and they can too.

We keep in mind always that the solution in the SAA program is the same regardless of gender or any other identifying factors: meetings and the

suggested Twelve Steps of recovery worked with a sponsor. Even so, to support the woman newcomer in staying with the program, we have developed some special resources for individual members and for groups:

- Women's pamphlets: *A Special Welcome to the Women Newcomer* and *Safe and Sexually Sober Meetings*. We encourage your meeting to keep a supply on hand.
- Women's only telemeetings. A full listing can be found on the SAA website under "Electronic Meetings."
- Women's column ("Dear Grace"). This Q&A column, written by WOSC members, appears in every issue of *The Outer Circle*.
- The Women's Outreach List. This is a list of many women SAA members, who have chosen to share their contact information with each other, to support one another via phone and email. Women can request to join by emailing "Grace" at [grace@saa-women.org](mailto:grace@saa-women.org).
- Women's page on SAA website. Information about many of these resources can be found at [www.saa-women.org](http://www.saa-women.org).
- Women's Welcome reception and Women's Room at each annual ISO Convention. An ideal place for women to connect face-to-face with other recovering women SAA members.
- Women's Retreat. Under this initiative, we have hosted two annual retreats, and a third is scheduled for March 2014. These are open to all women SAA members.

Please reach out to us if we can support your group, or if you need more information about any of these resources. We also want to hear from you if you have ideas, suggestions, questions, or issues related to women in the fellowship. You can reach a member of our subcommittee by emailing us at the following email address: [genoutreach.wosc.chair@saa-recovery.org](mailto:genoutreach.wosc.chair@saa-recovery.org).

Thank you for your time and attention, and for your dedication to carrying the message of recovery.

—Women's Outreach Subcommittee

## **Volunteer Services Needed**

*Want to be of service to the Fellowship that supports you?*

*Not sure where to get started?*

*Contact the ISO!*

or go to [www.saa-iso.org/](http://www.saa-iso.org/)

and select "Volunteer" to fill out a volunteer form.

## Conference Steering Committee News

### CSC Projects

The Conference Steering Committee (CSC) has been busy working on many projects for the ISO and the fellowship since our service year began in June. Projects underway include but are not limited to:

- An area formation process proposal to bring to the 2015 Conference
- A nominating process proposal for Board of Trustees and Literature Committee representatives to bring to the 2015 Conference
- A Group Service Representative (GSR) registration form
- A service resume form
- An ISO service manual
- New CSC pages on the ISO service website
- A communications plan

The CSC will be meeting at a face-to-face retreat in Houston in February, 2015 to finalize one or more of these projects before the 2015 Conference.

### CSC Subcommittees and Teleconference Schedule

The CSC and its four subcommittees meet monthly by teleconference. The regular schedule is:

- CSC meets 4<sup>th</sup> Sunday of the month at 2 p.m. Central
- CSC Area Formation Process Subcommittee meets 1<sup>st</sup> Sunday of the month at 1 p.m. Central
- CSC Nominating Process Subcommittee meets 2<sup>nd</sup> Sunday of the month at 4 p.m. Central
- CSC Communications Subcommittee meets 3<sup>rd</sup> Wednesday of the month at 7 p.m. Central
- CSC Policy & Procedure Subcommittee meets 3<sup>rd</sup> Sunday of the month at 1 p.m. Central

Please contact the ISO office at [info@saa-recovery.org](mailto:info@saa-recovery.org) to get on the mailing list for any of these subcommittees, which includes regular invitations to the monthly teleconferences.

### Group Service Representative Elections and Registration

Coming soon, you will be receiving a mailing inviting your group to elect and register a Group Service Representative (GSR). GSRs have been established in both the latest Bylaws amendments and the recently approved Conference Charter. More information on GSRs and their duties will be included in the mailing. In the meantime, please check out the

Bylaws and the Conference Charter on the ISO service website and educate your group! The service website can be found at [www.saa-iso.org](http://www.saa-iso.org). Contact the ISO office at [info@saa-recovery.org](mailto:info@saa-recovery.org) for the current username and password.

## Contacting the CSC

Members elected to the CSC for 2014-2015 are listed below. Feel free to contact your rep by asking the ISO office at [info@saa-recovery.org](mailto:info@saa-recovery.org) to forward your message. You may also contact the CSC as a whole via our CSC feedback list at [csc.feedback@saa-iso.org](mailto:csc.feedback@saa-iso.org). We welcome your ideas, input, and feedback!

In grateful service,  
Elizabeth S.  
Chair, CSC 2014-2015

<b>Representative</b>	<b>Alternate</b>	<b>Region or Committee</b>
Morris B.	Joel S.	Great Lakes
Chris D., <i>Secretary</i>	Brian S.	Intermountain
Lisa S.	Rob Y.	North Central
Jeff K.		Northeast
Brian R.		North Pacific
Ward M.	Troy T.	South Central
Larry G.	Jim C.	Southeast
Damon M.	Mark H.	South Pacific
Elizabeth S., <i>Chair</i>		CCC at-large
Tom N., <i>2nd Chair</i>		CCC at-large
Bill K.		ISOS at-large
Tom W.		ISOS at-large
Richard S. (non-voting)	Bill I.	Board liaison
Garrett I. (non-voting)	Kashi B., David M.	LitCom liaison

### **“Getting a Sponsor”**

is now available online at the ISO website store:  
[www.saa-store.org](http://www.saa-store.org)

This pamphlet addresses many questions SAA members may have about sponsorship, including the importance of having a sponsor, how to find one, what to expect from a sponsor, and much more.

Thank you so much to all who put so much hard work into producing and approving this important new addition to our SAA Literature.

## ISO Literature Committee Guidelines for submission of entries to be considered for the *SAA Meditation Book*

The ISO Literature Committee welcomes submission of entries from the fellowship at large for possible inclusion in the SAA meditation book. The meditation book will consist of 366 entries, one for each day of the calendar year. To ensure consideration, submissions should follow these guidelines:

A short quotation should be taken from SAA publications that are Literature Committee approved or Conference approved (see list at the bottom of the page). The quote must be exact and followed by a citation that includes the name of the publication and page number, using the following style: *Sex Addicts Anonymous*, p. 20. Submissions using quotes from other sources will not be considered.

The main body of the entry should be a thought-provoking expansion of the topic or principle expressed in the quotation, ideally including some fresh perspective on a particular aspect of SAA recovery. What we are looking for is your experience, your strength, your hope, and your voice. **Please note that we have found that using “I” rather than “we” in the body of the meditation makes for a stronger meditation message.**

At the bottom of the page, a concise statement in the author's own words should summarize the main idea of the meditation or offer a poignant challenge or affirmation. **Each entry should be a maximum of 275 words including the quotation and the closing affirmation, so that each meditation will fit on a single page.** Multiple entries may address slightly different aspects of the same subject.

Submissions must include your name and contact information and be accompanied by a signed release. By signing the release, the author grants the ISO of SAA, Inc. sole rights to edit, alter, publish, or reject any submission. A blank release form is available in this newsletter or may be obtained from the ISO office or downloaded and printed from the SAA website.

### SAA Approved Literature

<i>Sex Addicts Anonymous (SAA Book)</i>	<i>Abstinence</i>
<i>Abstinence and Boundaries in SAA</i>	<i>The Bubble</i>
<i>First Step to Recovery</i>	<i>Writing to Prisoners</i>
<i>Getting Started in Sex Addicts Anonymous</i>	<i>Group Guide</i>
<i>Sex Addicts Anonymous (SAA Pamphlet)</i>	<i>Intergroup Guide</i>
<i>Sexual Sobriety and the Internet</i>	<i>Three Circles</i>
<i>A Special Welcome to the Woman Newcomer</i>	<i>Tools of Recovery</i>
<i>Recovery from Compulsive Sexual Avoidance</i>	<i>Getting a Sponsor</i>
<i>Safe &amp; Sexually Sober Meetings</i>	
<i>SAA and the Lesbian / Gay / Bisexual / Transgender Sex Addict</i>	

## Meditation Book Vision Statement

*(approved by the Literature Committee)*

**“The SAA meditation book carries the message of recovery by collecting into one volume diverse voices of the SAA Fellowship to serve as a resource for meditation and prayer for the addict in recovery and the sex addict who still suffers.”**

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### **Send your meditation, contact information, and signed release form to the ISO.**

*(release form is located on the last page of this newsletter)*

Please send a digital copy of your submission (attached as .doc, .docx, .rtf, .txt, or in the body of the e-mail) to [meditation@saa-recovery.org](mailto:meditation@saa-recovery.org).

Include complete contact information and, if possible, a signed scanned release. All submitters must send a release form – one per author – before submissions can be considered.

You can also send your meditation, contact information, and signed release by postal mail to: ISO, PO Box 70949, Houston, TX 77270.

***If at all possible, please send your submission in digital form. We will, of course, consider all submissions.*** You will be sent a confirmation that your submission has been received.

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## Meditation Writing Tele-Workshops

All those interested in contributing to the meditation book are invited to attend one or more tele-workshops. We will go over the guidelines and process for submission; there will be ample time for writing, and time for sharing as well. Please consider joining us for this unique service opportunity!

All workshops are the **4th Sunday of each month**, at 5:00 p.m. central time, and last until 6:30 p.m.

November 23, 2014

December 28, 2014

January 25, 2015

February 22, 2015

March 22, 2015

April 26, 2015

To register, call the ISO at 1-800-477-8191,  
or send an e-mail to:

[meditation@saa-recovery.org](mailto:meditation@saa-recovery.org)

## Personal Story Submissions for *Sex Addicts Anonymous*:

### Do you have a personal story to tell?

The ISO Literature Committee continues to accept personal stories for consideration for future editions of the SAA book, *Sex Addicts Anonymous*.

### Guidelines for Submission of a Personal Story

Stories in the SAA book, *Sex Addicts Anonymous*, are an intensely personal way to help carry the SAA message to the addict who still suffers. While there are no absolute requirements for the content of a personal story, the Literature Committee recommends that a story describe:

- What it was like before entering SAA;
- What happened to bring you into SAA;
- What happened within SAA;
- What it is like now with the ongoing experience of SAA recovery.

It is recommended that a story emphasize the experience, strength, and hope found in SAA recovery. It is further recommended that the writer disclose his or her length of sobriety (or abstinence from addictive behaviors).

Personal stories are intended to help carry the message to the addict who still suffers. As much as possible, highly explicit descriptions of places, people, or acting out behaviors should be avoided. The best stories provide sobering details of unmanageability contrasted with the hope of recovery from sex addiction.

The preferred format for manuscripts is double-spaced with one-inch margins on all four sides in MS Word (or similar). Each submission must be accompanied by a signed release conveying ownership to the ISO of SAA, Inc. The release form is available on the last page of this newsletter or from the ISO office or SAA website ([www.saa-recovery.org](http://www.saa-recovery.org)).

Submissions and a signed release form may be e-mailed as attachments to the ISO Literature Committee at [info@saa-recovery.org](mailto:info@saa-recovery.org).

They may also be sent in hard copy by postal mail to the ISO Literature Committee at ISO of SAA, PO Box 70949, Houston, TX 77270.

## IMPORTANT

### Please carefully read the following before submitting a personal story for ***Sex Addicts Anonymous***:

Every story submitted for possible inclusion in the SAA book will be thoroughly reviewed and given in-depth consideration by the ISO Literature Committee, which is deeply grateful to every member who takes the time to write and submit a story.

The ISO of SAA, Inc. and the ISO Literature Committee do not guarantee that any particular story will appear in a future edition of the SAA book. Once submitted with a signed release form (located on the last page of this newsletter), the written story becomes the permanent property of the ISO of SAA, Inc., and may be edited or modified as deemed appropriate by the ISO Literature Committee.

Please also note that, while the ISO Literature Committee will acknowledge the initial receipt of a story, the ISO may or may not communicate further with the author about the suitability of the story or the likelihood of publication in *Sex Addicts Anonymous*.

### **New Meditation Booklet Now Available!**

We are very excited to announce that our latest addition to SAA literature — "***Voices of Recovery: Meditations on Steps and Traditions***" — is now available at our SAA webstore (<http://saa-store.org/>), on the booklet page (<https://saa-store.org/booklet/>).

This new booklet contains 52 meditations on the Steps and Traditions, written by fellow SAA members. We need your feedback and more meditation submissions as we *continue moving towards our goal of producing a larger 366-meditation book*.

We wish to thank everyone who has put so much hard work into producing this new addition to our SAA Literature!

NOTE: The Meditation Book subcommittee of the Literature Committee provides monthly meditation writing tele-workshops for those who are interested in creating and submitting their own meditations for publication.

Please come and participate! Dates of future tele-workshops can be found on page 7 of this newsletter.

## ISO Income/Expense Summary as of September 30, 2014

	Sep 14	Monthly Avg	Jan - Sep 14
<b>Income</b>			
<b>Sales</b>	21,546.33	20,396.51	183,568.56
<b>Shipping &amp; Handling</b>	2,175.43	2,166.00	19,493.98
<b>Donations</b>	23,110.77	26,962.85	242,665.65
<b>Investment Income</b>	24.64	581.45	5,233.02
<b>Other Income</b>	0.00	37.67	339.06
<b>Convention Income</b>	0.00	7,993.56	71,942.06
<b>Delegate Meeting Income</b>	0.00	871.67	7,845.00
<b>Total Income</b>	46,857.17	59,009.70	531,087.33
<b>Cost Of Goods Sold</b>	7,666.15	7,214.10	64,926.93
<b>Gross Profit</b>	39,191.02	51,795.60	466,160.40
<b>Expense</b>			
<b>Wages &amp; Benefits</b>	24,104.16	24,744.19	222,697.71
<b>Payroll Taxes</b>	1,552.56	2,020.34	18,183.05
<b>Payroll Expenses</b>	19.82	19.43	174.88
<b>Insurance</b>	0.00	478.11	4,303.00
<b>Office Expenses</b>	481.79	893.16	8,038.47
<b>Occupancy Expenses</b>	1,262.87	1,522.52	13,702.66
<b>Communications</b>	902.42	659.66	5,936.94
<b>Travel-Related Expenses</b>	0.00	4,305.32	38,747.90
<b>Professional Fees</b>	1,035.00	1,135.68	10,221.09
<b>Board/Committee Expenses</b>	1,535.52	1,770.46	15,934.16
<b>The Outer Circle</b>	1,400.74	1,005.58	9,050.19
<b>Financial Charges</b>	1,560.51	1,616.67	14,549.99
<b>Depreciation</b>	175.00	175.00	1,575.00
<b>Bad Debts/Refunds</b>	29.82	129.47	1,165.24
<b>Convention Expenses</b>	0.00	4,228.36	38,055.23
<b>Delegate Meeting Expenses</b>	0.00	1,051.32	9,461.87
<b>Total Expense</b>	34,060.21	45,755.26	411,797.38
<b>Net Income</b>	<b>5,130.81</b>	<b>6,040.34</b>	<b>54,363.02</b>

## Financial Results for September 2014

In the month of September we had a surplus of \$2,551.81. We had budgeted for a surplus of \$2,579.00.

Our gross sales revenue for the SAA Green Book exceeded our estimate by \$1,321.25 for September and has exceeded our estimate by \$6,007.79 for 2014.

Our pamphlet and booklet sales exceeded our estimate by \$1,323.74 for September and have exceeded our estimate by \$10,138.11 for 2014. Our bronze medallion sales exceeded our estimate by \$330 in September and have exceeded our estimate by \$3,368.76 in 2014. Our plastic chip sales exceeded our estimate by \$454.60 in September and have exceeded our estimate by \$1,757.63 in 2014.

Our total sales for September exceeded our estimate by \$3,511.33.

Individual donations exceeded our estimate by \$2,877.79 for September and have exceeded our estimate by \$29,221.71 for 2014. Group donations were below our estimate by \$2,817.02 in September and are below our estimate by \$10,406.06 for 2014.

Our product inventory is valued at \$32,419.46.

Our expenses were over our estimate by \$285.21 in September.

Summary of the annual budget (January 1, 2014 to September 30, 2014):

- Gross sales have exceeded our estimate by \$21,253.56
- Donations have exceeded our estimate by \$18,815.65
- Expenses are under our estimate by \$28,749.62

Our operational reserve is fully funded.

If you have any questions, please let me know.

In Your Service,  
Joe H.  
Executive Director  
[\*\*director@saa-iso.org\*\*](mailto:director@saa-iso.org)

*[Editor's Note: The ideas expressed in the Articles From Members section of The Outer Circle reflect the opinions of the authors of those articles, and do not necessarily represent the opinions of the ISO or of the SAA fellowship as a whole.]*

## From the Editor

By Gary T.

I have an unspoken understanding about how my Higher Power communicates with me. I don't do burning bushes or that sort of thing, but I do pay attention to recurring ideas and invitations that show up in my life. If something comes up three times in a short time period of time, it's God's way of giving me a gentle tap on the shoulder, the equivalent of, "Hey buddy, pay attention. This is important." Lately, that gentle tap is directing my attention to something I'd rather not think about: Death.

It started when a recovery friend told me about how you figure out the Tarot card that's ruling your life this year, based on your age and birth year. Mine? You guessed it. Death. Then a sponsee shared with me that one of his close friends was dying of an untreatable brain tumor. Not long after, I called a recovery friend only to find out that his father had just died. And in the midst of it all, I got news about the most difficult reminder of death in my life: After years of fighting with Parkinson's, my sponsor discovered that his kidney transplant was failing. His only chance to extend his life would be through painful dialysis and prolonged hospitalization. Instead, he has chosen to die on his terms. He's currently in hospice, courageously setting an example of what dying with dignity looks like.

The other day, I called him, and I was surprised that he actually sounded happy —joyful even. His brothers and children had come to visit, and he was having a grand time of it. "Everyone ought to die once in their lives," he quipped. It was only a joke, but on later reflection, I realized how much wisdom it contained — and why my Higher Power wants me to look at something I'd rather not.

In many ways, death, or rather the willingness to let go of life with grace when the time comes, contains the essence of the Twelve Steps. You want powerlessness? Just try stopping death. And think of all the unmanageability that happens when we do. All you have to do is look around to see the results. It seems our society's black and white thinking about death is to pretend it doesn't exist, and hide from it happening. The only way out of this insanity is to surrender, "raise the white flag," end the denial and trust the care of a loving God, the essence of Steps One through Three.

Whether it's today or forty years from now, when my time comes, surrendering will be a lot easier having worked Steps Four through Nine because, like my sponsor, living one day at a time, I'll know who I am, and I

won't have to dwell on regrets about past hurts or resentments. The maintenance steps, Ten, Eleven and Twelve, will carry me forward. Ultimately, if I can die with the grace my sponsor is showing, what better way could there be to carry the message of recovery?

And if I've really had a spiritual awakening, I'll be ready to do the ultimate "Let Go and Let God." I'll be ready to let go of this mortal coil, knowing that death is a beginning, not an end.

Lest you think I'm campaigning for sainthood, let me be clear: I'm nowhere near there yet. When it comes to the idea of letting go of this life, my attitude is still, "This I shall never give up."

But I'm grateful that God is giving me an opportunity to start thinking about death, what it means to me, and to my recovery. I'm grateful to have friends in recovery and a spiritual program that gives me the space and the safety to explore the difficult questions — and the surprising answers — that come with death. I'm especially grateful to have a sponsor who is a living example of what it looks like to die sober and spiritually fit.

If I continue working on my own spiritual condition each day, I know that when my time comes, rather than "refusing to go gentle into that good night," I'll be able to go out joyfully singing into the light.

## Quick Take

In this issue of *The Outer Circle*, we're starting a new feature, which invites the fellowship to share a Quick Take about an issue or question related to recovery and fellowship. Quick Takes are meant to be short responses of around 100 words or less. The hope is that these will foster better understanding and communication among our international fellowship and become another way to share our experience, strength and hope.

This month's Quick Take: Should we share our inner circle behaviors with others during a meeting? This is a tradition for many meetings in my Portland area fellowship, and I've seen it followed in other parts of the country. I never questioned it until another fellow gave me a new lens through which to see it. After all, isn't sharing our inner circle behaviors "for the benefit of the newcomer" the equivalent of an alcoholic sharing which liquor he prefers? How does sharing that information really help the newcomer? Couldn't it also be triggering? What's your quick take on that question?

Please send your Quick Take responses to [toc@saa-recovery.org](mailto:toc@saa-recovery.org). You can also send ideas for Quick Take questions to the same address. And remember, letters to the editor about anything you read in *The Outer Circle* are always welcome. Thanks!

## Dear Will

Dear Will,

I have been going to SAA meetings for about fourteen months. Almost all of the meetings I attend begin with a statement about newcomers not needing to admit to a sex addiction. I think this makes perfect sense; I know that when I first came to a meeting, I still wasn't certain whether I was a sex addict. I had to listen to what other sex addicts had to say about their own addictions before realizing how much I identified.

However, at one of the daily meetings I go to, there are these two guys who never introduce themselves as being sex addicts. They instead use this semi-religious phrase to describe themselves. Every time one of these guys starts to speak, I cringe because they are going to use that phrase. I really can't even listen to what they have to say because I'm too busy dreading hearing them repeat their little catchphrase at the end of their share.

How can I cope with this situation? They have been around longer than I have, so they are not newcomers. I need and otherwise enjoy those meetings and don't want to stop going.

—Ordinarily Not A Violent Person

Dear ONAVP,

Will supposes that you could hold a group conscience and have these guys unceremoniously tossed out of the group. Or maybe he shouldn't be putting ideas into your head, since he thinks that they should have the same opportunity to recover that you do. He also doubts that your group conscience would yield the desired result.

Actually, Will has some (indirect, of course) experience with the kind of situation that you describe. One of Will's sponsees told him of a man at meetings he attended who always managed in his shares to get in a dig against a particular group of people. According to the sponsee, how deep the dig was depended upon whether any members of the targeted group were at that particular meeting. The sponsee tried subtle methods such as taking out his smartphone and checking e-mails the moment this guy started to share and then putting his phone away when he was finished, all the while hanging on every word this man said and getting more and more angry. For some reason, this approach did not seem to work.

Will suggested that perhaps he was developing a resentment toward this man, and while the sponsee allowed that this might well be the case, he still believed that his behavior was perfectly reasonable and rational; well, more or less, anyway. Will said, be that as it might, the sponsee was embodying the description of a resentment that speaks of drinking poison and hoping

that the other person would die. Will reminded him that the other man was going home and sleeping soundly, unlike the sponsee. No argument there.

Actually, ONAVP, the answer to your situation is in the question. Unlike Will's sponsee, you are not listening to what the man is saying. You might find it beneficial to give that a try. Does he say things that indicate that he believes himself to be a sex addict? It's possible that he even describes himself as a sex addict in his shares. If you tried listening, you would even be living the part of the Twelfth Tradition, which speaks of placing "principles before personalities."

Will hopes that you continue to attend these meetings since you find them beneficial. You might even find yourself identifying with the catchphrase they use, even if you never feel the need to describe yourself that way at meetings; and let Will know if you ever decide to.

*Will, a member of the currently inactive Men's Outreach Committee, is looking for members of the fellowship who can help get the committee active again. Please contact him at [men4saa@saa-recovery.org](mailto:men4saa@saa-recovery.org) if you are interested.*

### **Audio Version of SAA Green Book Available for the Visually Impaired**

The National Library Service has produced an audio version of our SAA Green Book (*Sex Addicts Anonymous*). This audio book was produced by the government and is not available for sale by or use by the ISO of SAA, Inc. However, those who qualify for eligibility under the government guidelines may receive the SAA audio book from the National Library Service.

The website address for the National Library Service is:  
**[www.loc.gov/nls/](http://www.loc.gov/nls/)**

***If you know of someone who could benefit from this service,  
please let them know about this available format.***

## Dear Grace

Submitted by SAA Women's Outreach Subcommittee

Statement of Purpose for Dear Grace: *To reach out to all women with a desire to stop addictive sexual behavior through this printed medium and share with the fellowship the types of questions the Grace e-mail ([grace@saa-women.org](mailto:grace@saa-women.org)) receives. \*Names have been changed to protect anonymity. \**

Dear Grace,

How can I tell if the meetings I'm attending are healthy, safe and sober?

—Unsure

Dear Unsure,

Thank you for your question. Here are some things to look for which can indicate a safe and sober meeting.

1. Sober meetings focus on the steps. "Meetings are forums for learning how to integrate the steps into our lives." (*Sex Addicts Anonymous*, page 20). SAA offers us restoration to sanity and a spiritual awakening through working the Twelve Steps. A meeting that focuses on the steps will likely be striving to be a healthy, safe, and sober meeting.

2. Sober meetings bond in the solution. In a sober meeting, the members develop a bond with each other based on their mutual recovery and restoration to sanity, rather than bonding in their insanity. Please see the pamphlet *Safe and Sexually Sober Meetings*, page 4, for more information.

3. In sober meetings, shares focus on recovery. A meeting in which shares dwell on acting out behaviors and "war stories" might not be safe. In healthy meetings, shares focus on the ways the program is working in our lives and how we apply the principles of the Twelve Steps to our lives.

It is possible that there are not meetings in your area that feel safe and sober to you. You might try talking to a person you respect at one of these meetings and consider starting another meeting elsewhere, possibly with a couple more like-minded members. By starting a new meeting, you may provide a safe meeting for those with similar needs and this will be a huge gift to you and your sobriety.

You might also consider attending one of the numerous telemeetings that are listed on the SAA website at <http://saa-recovery.org/meetings/>. By keeping the above list in mind, you'll be able to hear if a meeting feels sober to you.

Blessings in your recovery!  
—Grace

*Disclaimer: We cannot guarantee that this advice will be equally applicable to every woman, although it is our hope that such will be the case.*

—SAA Women's Outreach Subcommittee

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## **Victim Consciousness: A Primer For Recovering People**

By Juan M.

Victim Consciousness is a term describing a relational dynamic that is at the heart of much current suffering. It is a learned coping strategy borne of various forms of childhood trauma — physical, emotional or sexual abuse, neglect or abandonment.

Victim Consciousness is so pervasive that we unconsciously equate this mindset with normalcy and rarely question it. However, just because something is prevalent does not imply it is normal or healthy.

The defining characteristic shared by all who perceive life through the lens of Victim Consciousness, is the perception that something or someone outside of myself is the cause of everything occurring in my life. Thus, my Inner State — my happiness or unhappiness, serenity or stress, joy or sadness — is dependent on factors outside my control. As a 'victim,' I feel (believe) that I am at the mercy of a *reality* I am powerless to control. In this way, I perpetuate a learned reality from infancy, a time during which my sense of self and safety depended on external sources.

The strategies for relating and responding to life that define Victim Consciousness, represent an internalized lens through which I filter my experiences of the world and myself. The experience of living in the constricted universe of Victim Consciousness is rarely a happy one. Yet, I rarely suspect the lens through which I filter life as the source of the unhappiness, chaos, and drama that are commonplace in this universe. Eventually, I must learn to uncover that filter — its beliefs, notions, prejudices, and assumptions — and to question or replace it with healthier alternatives. I must learn to look at that through which I have been looking

at the world.

### Characteristics

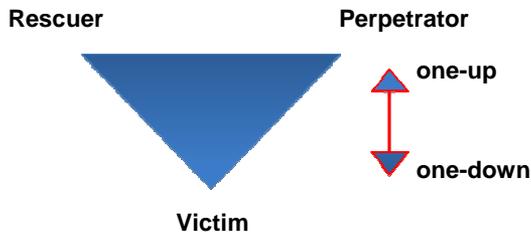
Life in the universe of Victim Consciousness is filled with unhappiness and melodrama. I am riddled by guilt, self-pity, self-obsession, feelings of inferiority, worry, negative thinking, the absence of joy and the need to control. I live unaware of these traits and their poisonous impact on my life. When in this state of consciousness, all relationships and interactions exist in a vertical plane, where differences between me and others either accentuate my low self-esteem or excite a false superiority that soothes my injured sense of self. I live in a constant state of comparison and judgment. Does any of the above sound familiar?

In this state of consciousness, I fail to take complete responsibility for my responses to life. I experience an overarching need to be right, to be in the know, to extract revenge and to blame others and the world for what ails me. I am subject to constant negative thinking, or I become self-effacing, dejected or sad. All of these ensure that I continue responding to the world from within the reactive universe of Victim Consciousness. Thus, uninterrupted by a conscious approach to living differently, Victim Consciousness is self-sustaining.

### The Victim Triangle

The Victim Triangle (or Drama Triangle) is a model introduced by Dr. Stephen Karpman in 1968. It describes the relational dynamic at the heart of life in Victim Consciousness. As depicted in this model, there are only three possible roles I can inhabit while experiencing life as victims. These three roles are arranged at the vertices of a downward facing triangle (see figure).

#### The Drama Triangle. Stephen Karpman, 1968



At the bottom position of the triangle I find the central role of *victim*. The other two possible roles are located at the top of the triangle. They are *rescuer* and *perpetrator*. One of the characteristics of life in the Victim Triangle is that once you assume any of these roles, you are sure to eventually inhabit all of them. And eventually, all paths lead to *victim*. The perpetrator and rescuer roles are covert victim roles, for they too are mired in the lack of self-responsibility already described. Each one of the three

available roles is characterized by distinct underlying core beliefs, vocabulary and behaviors.

Language is a powerful indicator of Victim Consciousness. What I say, and how I say it conveys whether I am taking responsibility for myself or not. My words, unconsciously chosen, expose what I am truly thinking of myself and others.

When in Victimhood, I unconsciously utilize language (catch phrases) that denotes my state of mind. It is a vocabulary that functions to disempower myself and others, and to prolong my stay in this mindset. The specific vocabulary I utilize conveys not only my existence inside the triangle, but also exactly where on the triangle I am at any given time.

Let's look at these roles more closely:

### **Victim**

Victims consider themselves incapable of caring for their needs. They live in fear of perpetrators and in constant search for rescuers. They have defined themselves as incapable and deficient. They feel optionless and helpless. They fail to take responsibility, instead blaming others rather than doing what is in their power to make the changes they desire in their lives. As such, victims project their lack of self-responsibility onto others. Thus, they often blame themselves for another's emotional distress.

Victims unconsciously utilize catchphrases that convey their belief that they are helpless. Their language denotes an absence of choice. Some examples include, "She (he) forced me to \_\_\_\_\_. I **had** to stay late at work because....."

The victim's self-perception as weak, incapable or inferior fosters a deep resentment (and envy) he assuages by moving up to the rescuer or perpetrator roles. These roles have a one-up position to the victim down below (see figure).

### **Rescuer**

Rescuers believe their needs are irrelevant or unimportant. Their biggest fear is that they will end up alone. They unconsciously believe the only way their needs can be met is to intervene on behalf of those they feel their assistance will give them validation. Thus, rescuers constantly seek those they can take care of in order to feel validated. The rescuer's mindset is the root of people pleasing. To mask their underlying pain, rescuers fancy themselves as helpers and caretakers.

Rescuers' only hope of having unmet childhood needs addressed in the present is to create relationships of dependency. Thus they seek out those they can relate to as victims. They fail to recognize the disabling messages the send to those they enable.

Rescuers' unconscious use of language unmask their position on the Victim Triangle. They use catchphrases that denote their judgment of others (including their loved ones) as useless, incapable and inadequate, thus meritorious of caretaking. Some examples include, "After all I have done for you, this is the way you treat me? I will sacrifice for you because you are all that matters."

### **Perpetrator**

Perpetrators experience themselves as victims in need of protection. They perceive the world as dangerous and populated by individuals who are predisposed to take advantage of them. The unconscious core belief of the perpetrator is, "The world is dangerous. People are not to be trusted. I will get them before they get me." Perpetrators are often preoccupied by fantasies of aggression directed at those they fear are scheming to take advantage of them.

Perpetrators set boundaries through acts of rage and aggression. Their expression of vengeance and rage perpetrated against those they consider frail and vulnerable (victims), satisfy their hunger for power and safety.

Perpetrators have often experienced prolonged and intense disempowerment during childhood. As a result, they harbor deep-seated and shame-based rage. It is these feelings that seek to be discharged in the context of an appropriate (permissive) interaction (with a victim) in order to mitigate the lingering, intense pain of their childhood disempowerment.

Perpetrators are not "bad" people; they are wounded children!

Perpetrators utilize catchphrases that denote their judgment of other's intentions as malicious and directed toward them. Examples include, "You deserved it! What is your problem?"

### **Life Beyond Victim Consciousness**

The key to life outside of Victimhood is the understanding that my mind — my thinking — is the generator of all of my feelings. Events or stimuli outside of myself (gestures, statements, responses, etc.) do not cause my feelings. To take responsibility for my thinking is to step outside the Victim mentality. Assuming self-responsibility for my words, thoughts, feelings, fantasies, actions and outcomes is the hallmark of life beyond Victim Consciousness. I accomplish this through rituals and practices that return me to a state of connection (re-connection) to my innate spirituality — in other words, through the Twelve Steps.

Crucial to this task is the development of a conscious approach to the hitherto unconscious tendencies of my mind — tendencies that routinely play themselves out in the drama of my life. I must become the observer of my mind at work so that I can unearth, observe and replace the complex system of beliefs and tendencies that imprisons me in this uncomfortable universe.

### **Become aware of Victim language**

Becoming aware of the emergence of Victim vocabulary grants me the opportunity of replacing it with options that demonstrate my responsibility for the outcomes in my life. This becomes an empowering path toward my highest good.

### **Become aware of your limiting thoughts**

Becoming aware of my thoughts, and how they affect me, is to be kind to myself. When I believe my painful thoughts, I'm hurting myself. Thus I must learn to locate and work with the thoughts that cause me pain and reframe them.

### **Assume Self-Responsibility**

It is imperative that I become centered in myself. This means that my self-care becomes my most important priority. This may appear as selfishness to those who minimize the importance of self-care. But if I truly desire others to assume responsibility for themselves, my job is to model how to do just that. Anyone who protests at my self-care is himself mired in Victim Consciousness and is unconsciously attempting to hook me into the drama of the Victim Triangle.

When I take loving care of my needs first, I can be present to care and support those I love. I am no longer unconsciously using them to provide me with a reason to live my life purpose.

Self-responsibility also implies a complete, honest, and compassionate appraisal and acceptance of all I am — including my defenses, even my “character defects.” I need not be afraid of the defenses I have developed to a life of trauma or abuse; they are not all I am.

### **Participate in a Spiritual practice**

Any practice meant to align my body, mind and emotions with a Higher Power's will, assists me as I daily choose freedom from Victim Consciousness.

Thus, participating in and working a Twelve-Step program is fundamentally a path out of Victimhood. My Twelve-Step program of recovery from sexual addiction is more than a path to freedom from compulsive sexual acting out. To commit myself to my program and to practice it in all my life ensures I will return to the experience of grace in my life. That is a life beyond Victim Consciousness!

*This article is based on Juan M.'s “The Victim Mentality and Sexual Acting Out” workshop at the 2014 SAA International Convention in Los Angeles.*

## Voices of Recovery: Meditations on the Steps and Traditions

*[The following is an excerpt from the booklet, "Voices of Recovery: Meditations on the Steps and Traditions." Member submissions are encouraged to help create a book that will eventually consist of 366 daily meditations. For more information including how to submit a meditation, see page 7 of this issue of "The Outer Circle", or go to [www.saa-recovery.org](http://www.saa-recovery.org) and click on "News and Events".]*

"There really is no point at which I stop and God starts. My ego-centered life is based on fear and scarcity, but a God-centered life is based on love and abundance." —*Sex Addicts Anonymous*, page 323

During my formative years I experienced manipulating and shaming behavior from people who were presented to me as spiritual leaders. In many cases, I had been told these people were chosen or called by God. I came to blame God for this and chose not to have that God in my life.

I also decided not to put people in a position of spiritual authority, and this helped quiet the loud voices of others. But refusing to accept their idea of God also kept me resentful and resistant to the process of discovering my own Higher Power.

In recovery I have found that my Higher Power does not try to control me with abuse or shame but rather provides learning opportunities. By accepting a loving Power greater than myself, I can turn from resentment and resistance to acceptance of the learning opportunities life presents me. I can reach out to my sponsor and others in my group and find the hope, understanding, and strength that are always available to me in recovery. I can nurture and benefit from a connection with my own Higher Power. Letting go of the resentment that lingers from spiritual abuse is the key to this spiritual life.

*I am discovering a Higher Power that is free of shame and abuse, and instead loves me as I am, providing new paths to grow in love.*

## There is Hope

By Jamie W.

I moved to the Okanagan region of British Columbia thinking a small town like that probably wouldn't have an SAA meeting. But I was determined to start one if need be. I could go to psychologists or parole offices and let them know a meeting was available.

As it turned out, there is a meeting within a five-minute bike ride of my house, and it's the only one in the entire region. Some folks travel upwards of an hour or more to attend. So for me, only willingness was required at the time. Apparently, I don't get to know God's plan for me until I'm in it!

Since I've been coming, I've started a monthly step group within my meeting and helped start a weekly step group separate from my regular meeting. These meetings were started simply by word of mouth and reflect my sincere desire to stay sober and help others. My faith in the steps is absolute: They are saving my life. So I strive to carry that message however I can. Since meeting attendance has increased, I am forming another meeting on the west side of the Okanagan Lake.

I was reluctant to leave Vancouver, B.C., where there are meetings everyday and sometimes two per day. However, I strongly felt the presence of God guiding my family's move. The gift of my new home group is a wonderful thing to be a part of. I now know the decision was a good one, and that following the dictates of my conscience, as I feel flowing from God, and then checking with others, is strengthening my faith.

All of this is because of the Twelve Steps and honest fellowship; it's truly a wonderful thing to be a part of. The main thing I can do with this gratitude is carrying the message. There is hope out of hopelessness. It's okay to surrender, because I am cared for.

To those who carried and continue to carry this simple message to me, thank you! It is a pleasure to be carrying it so many kilometers away. There is hope!

## Promptly Admitting It

by Mike L.

“Admitting” something is often tough to do, and it is one of the most important actions we are asked to take in the Steps. After all, “admitted” is the second word of Step One. I saw in a dictionary once upon a time that the whole concept of “admitting” involves a sense of reluctance. I have never seen this nuance in any other dictionary definition of “admit,” and how true it is: I am backed into a corner now with nowhere else to turn and I have no choice but to “admit.”

Step Ten says, “Continued to take personal inventory and when we were wrong promptly admitted it.” I have found that taking this Step often involves a knee-jerk reaction for me. Something is bothering me and I want it to stop, so I go to the other person and admit I was wrong, we make up, and that is that. Or maybe I don’t even admit I was wrong: We just start talking again and the whole thing is swept under the table. No muss, no fuss.

However, when I take that approach to doing a Tenth Step, I skip over something very important that the Green Book puts at the very beginning of this process: “First we admit it to ourselves, which means letting go of defensiveness and the desire to be ‘right’ at all costs” (*Sex Addicts Anonymous*, page 54). So the first part of the Tenth Step doesn’t even involve another person; it only involves me.

In most situations where I get crosswise with somebody else, the fault is not entirely mine, nor is it entirely that of the other person. Admitting it to myself means more than just a mindless acknowledgment that I may have had something to do with the problem. By not doing any soul-searching around a particular issue, I am coming perilously close to saying, “Well, I was basically right, but I’m going to be the big one in this matter, just so we can get things back on track again.”

“Admitting it to myself” means asking myself specifically, “What is my part in this?” And I always have a part, be it one percent or ninety-nine percent or something in-between. If I really focus on my part and not on the other person’s, then I am moving that much more closely to “letting go of defensiveness.” Once I am aware of my part, I have a much better chance of not doing the same thing again in the future with another person.

The Green Book quotation also mentions this idea of being “‘right’ at all costs.” I have always had a pretty foolproof way of knowing when I am getting into that mindset. If I take an action believing it to be right and I then put the whole matter out of my head, it is obvious that I didn’t consider the matter worth thinking about again, and so the chances that my actions were correct are pretty great. On the other hand, if I keep replaying a situation in my mind, and continually conclude by telling myself, “I was right, and my actions were justified,” then it is almost dead certain that I was wrong, and probably more than one percent wrong. Of course, there can be exceptions

to both scenarios, but I have found that these fit me most if not all of the time.

So I try to avoid mindlessly “admitting” things without giving any thought to what I am admitting. The more I can do that, the more likely it is that I won’t take a similar action based on that same character defect in the future.

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## **Living in Gratitude for the Twelve Steps**

By Jason H.

As events have been unfolding in my life I have no control over, I believe the lesson my Higher Power has been attempting to teach me is to not focus on what I don’t have and to focus on the things I do have.

Within the fences of the concrete jungle of prison, your thinking tends to be focused on what you don’t have or what you are missing. With Thanksgiving fast approaching, I have been focusing on what I am grateful for in my life. This recently was something that I did some guided meditations around and from that, I went into some deep introspection.

What I uncovered with the help of my Higher Power was a deep gratitude for Twelve Step programs, especially SAA. This program has helped me heal from my core addiction — the one that initiated all the other addictive behaviors I indulged in during my lifetime.

Let me elaborate about this gratitude for SAA. Where else but in a room full of sex addicts could I find a group of people from different walks of life who share a common problem and a common solution? We come to meetings to share the experiences, strengths and hopes with each other in hopes of ending self-destructive sexual behaviors one day at a time. But really the main tool is the Twelve Steps.

These steps are a guide to a spiritual program that follows simple spiritual principles. It is only suggested you follow them; it is not required. The Twelve Steps help in identifying destructive behavioral patterns, and lays out a daily plan on how to keep living a life free from destructive behavioral patterns. The steps are ordered in a way to have a life free from my inner circle behaviors and all self-medicating addictive behaviors one day at a time.

The journey starts with the First Step: identifying my powerlessness and accepting that due to my destructive behaviors, my life is unmanageable. The next step is to come to believe I need help in bringing some manageability to my life. That help comes from a power greater than myself.

The next thing I had to do was surrender my will and my life over to this

power I came to believe could restore me to sanity. Then the steps had me take a look at my past and identify patterns that have caused others and myself harm. I took a hard look to see what part I played in the equation, if any.

The reflection of the past was followed by an admission of what I discovered to my Higher Power, and a safe recovery fellow who had a solid foundation in the Twelve Steps. This person had to be nonjudgmental of past wrongs and the patterns that were behind these wrongs.

Immediately following this cathartic process, I looked at my inventory and became ready to have my Higher Power remove these thinking and behavioral patterns. This for me didn't happen all at once, because some of these patterns are ingrained into my way of interacting with others. Even though they caused problems in the long run, the immediate results produced the temporary results that appeased the problem.

I had to decide which ones I was ready to give up and which ones I needed to pray to really ask for guidance in becoming willing to let go. I then humbly asked my Higher Power to remove these thinking and behavioral patterns.

The next step asked me to make a list of all the people I had harmed. I had to let go of ego and look solely at the wrong I did to this other person, despite my urge to justify my actions. This was a frightening step and very difficult to do. I had to rely upon my Higher Power to help me.

After making this list, I had to become willing to make amends. I set out to make direct amends to those I had on my list. Some on my list to whom I owed money or caused physical damage to person or property had passed away, or I couldn't locate them. So I wrote a letter asking for forgiveness and how I could make amends. The results of making these amends, even if my apology fell on deaf ears, were amazing. I started to feel a sense of relief. I started to see little miracles occurring in my life.

The three steps that follow help me maintain this physical, mental/emotional and spiritual connection with my Higher Power. This allows me to stay free from my inner and middle circle behaviors one day at a time.

I keep taking a personal inventory on a daily basis and during times of discomfort I focus on the part I am playing in the problem. When I am wrong, I promptly admit it and make amends. I engage in daily prayer and meditation to keep that connection with my Higher Power, only asking for knowledge of his will and the power/strength to carry it out.

The last step instructs me to work with others in the SAA program. I do this by sharing in meetings, chairing meetings, greeting newcomers, sponsoring people, setting up before meetings and making coffee, just to name a few things. This balanced feeling, which is a sense of serenity I attempt to maintain, is contingent upon the maintenance of my centeredness in the

physical, mental/emotional and spiritual realms that make me a physical being.

I am grateful for the Twelve Steps because they have assisted me and continue to assist me in living life free from my inner and middle circle sexual behavior one day at a time. The Twelve Steps take us on a journey, a journey that looks like the following:

### **Twelve Steps**

- Step One: Identifying the problem; looking from outside at the inside.
- Steps Two and Three: Identifying a source to help with my powerlessness and unmanageability.
- Step Four: Looking at past and current thinking patterns and people I have caused harm.
- Step Five: Admitting mistakes.
- Steps Six and Seven: Healing the past.
- Steps Eight and Nine: Working on healing relationships.
- Steps Ten, Eleven and Twelve: Maintaining a sober lifestyle free from sex addiction.

When I practice the principles that are in the Twelve Steps and consistently do steps Ten through Twelve on a daily basis at a minimum, I stay free from my inner and middle circle behaviors. I have come to realize there is true power in recovering on a daily basis in the Twelve Steps of SAA and other Twelve-step programs. I am truly grateful a Higher Power blew into the ears of the founders of AA the concept of the Twelve Steps — and that our founders conceived the idea of starting SAA.

Without the steps, I would not have a map on how to achieve sobriety one day at a time. Thank you so much, Higher Power, for the gift of the Twelve Steps to everyone who suffers from sexual addiction. I am truly grateful for the gift.

So this Thanksgiving and every day from this moment, I will give thanks to my Higher Power for inspiring Dr. Bob and Bill W. to create the Twelve Steps. These simple steps have produced miracles in my life!

## Relationships and Tradition Eight

### By Freeman D.

*[Editor's Note: This is part of a continuing series called "Relationships and the Twelve Traditions."]*

*Tradition Eight: Sex Addicts Anonymous should remain forever nonprofessional, but our service centers may employ special workers.*

A professional is one who works in a particular occupation and charges a fee for their services. Page 89 of *Sex Addicts Anonymous* warns us against creating a professional class. It states, "We would be divided into two groups: those who offer professional help and those who receive the help, with the first group having an inevitably higher status than the other."

This would clearly undermine the foundation of one sex addict helping another. For myself, I struggled with the guilt and shame of my addiction, and only by bonding with another who can relate to me and my challenges have I been comfortable enough to open up fully and heal.

As I read Tradition Eight, I ask myself if my behavior is in line with being nonprofessional. Often my ego rears its ugly head and I notice I try to sound like an expert on recovery, addiction, spiritual matters, even proud to describe my humility.

My addiction can blind me if I let it, allowing myself to attempt to gain an emotional reward for my efforts, recognition, acceptance. Only by clearly understanding the roles of a professional or an SAA employee in special service positions am I able to distinguish between SAA member vs. professional. This reminds me my Twelfth Step efforts are to be freely given, as it has been freely given to me.

Tradition Eight—Relationship Forum

*Our relationship should remain forever non-professional, a free and giving relationship one to the other.*

Healthy relationships are a lot of work! We are both doing the best we can. And as we know better, we do better. Since I am not a know-it-all and neither of us claims to be expert at anything, I am able to dethrone myself and commit to being an equal with my mate. We face each challenge as equals sharing one another's burdens while carrying these burdens for ourselves.

Our individual contributions to the relationship should be free and from the heart. When it comes to the chores in our relationship, we plainly detail our expectations of one another to make it possible for us to collaborate as one, though we are separate and unique people.

If I see something that needs to be done, I do it. If I have a need, I fill it. We avoid roles, such as housekeeper or landscaper. We realize we are two

individuals, united in our relationship, walking hand-in-hand as we face the joys and perils of life together as equals.

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## In the Moment

By Paul P.

Short term gains,  
Looking for relief  
In the moment,  
Beyond belief.

In the moment,  
It seems so great  
Outcome unexpected,  
Undesired fate.

Fleeting thoughts,  
Illusions that I hold,  
Striving for perfection  
Fearing to grow old.

Benefits outweigh cost,  
As I'm led to believe  
Wishing in the moment,  
A better state I'll achieve.

Pausing didn't work  
Goes against plan  
Time to imagine,  
A better abled man.

Long-term gains  
Think it requires luck  
Like a needle in the groove  
Just keep getting stuck.

Starts with the thought,  
Affirmations I utter,  
Practice will help,  
Eliminating mind's clutter.

Better in long-term gain,  
Growth I will see,  
Consider the future  
All that I will be.

Recovering am I  
Growing stronger each day  
Twelve Steps keep me balanced  
Each day I do pray.

## E-mail Addresses

The following is a list of Board E-mail addresses and the LitCom e-mail addresses for the various regions, and the ISO staff E-mail addresses. The Board, LitCom, and the staff are always happy to hear from the fellowship.

The Chair of the Board of Trustees also receives a copy of e-mail to the service addresses of regional Board representatives.

Great Lakes Board Member and Alternate: [BoardGL@saa-recovery.org](mailto:BoardGL@saa-recovery.org)  
Intermountain Board Member and Alternate: [BoardIM@saa-recovery.org](mailto:BoardIM@saa-recovery.org)  
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Southern Pacific LitCom Member and Alternate: [LitComSP@saa-litcom.org](mailto:LitComSP@saa-litcom.org)  
At Large LitCom Member: [LitComAL@saa-litcom.org](mailto:LitComAL@saa-litcom.org)

*The Outer Circle* Editor: [toc@saa-recovery.org](mailto:toc@saa-recovery.org)

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**Phone: 713-869-4902 or 800-477-8191, Fax: 713-692-0105**

Website: **www.saa-recovery.org**

Office e-mail: **info@saa-recovery.org**

The Outer Circle e-mail: **toc@saa-recovery.org**

**Office Staff**

Executive Director: Joe H: **director@saa-iso.org**

Associate Director: Chris F: **chrif@saa-iso.org**

Information Technician: Jonathan C: **webmaster@saa-recovery.org**

Information Technician: D.J. B: **djb@saa-iso.org**

Administrative Assistant : Philip A: **philip@saa-iso.org**

Administrative Assistant : Jerry B: **jerry@saa-iso.org**

Prisoner Outreach: Jonathan C: **outreach@saa-recovery.org**

**The Outer Circle Staff**

Literature Editor: Gary T: **toc@saa-recovery.org**

ISO News Editor: Chris F: **chrif@saa-iso.org**

Design & Layout : Chris F: **chrif@saa-iso.org**

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“Having had a spiritual awakening as the result of these Steps, we tried to carry this message to other sex addicts...” Step Twelve

**First:** Write from your experience, strength, and hope. Others may need to hear exactly what you have to say.

**Second:** Send your article: by e-mail to: [toc@saa-recovery.org](mailto:toc@saa-recovery.org)

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**Third:** Send in the below **Release Form**. Download an extra from the SAA website if needed or feel free to make copies.

### Submission Deadlines

Next Issue	Deadline
March-April 2015	January 5, 2015
May-June 2015	March 5, 2015
July-August 2015	May 5, 2015
September-October 2015	July 5, 2015
November-December 2015	September 5, 2015
January-February 2016	November 5, 2015

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