



Healthy Sexuality, Dating, and Intimacy

Before COSA recovery, my sexuality was rooted in doing what my partner wanted, pleasing a partner, trying to hold their interest, and doing what I thought I was supposed to do sexually. I was married to someone with compulsive sexual behavior, and I came into COSA for help with how to heal from the hurt and betrayal I experienced in that relationship. I was very wounded around years of sexual rejection in the marriage, and I felt like my sexuality was very broken. I was confused and lost in many ways.

What I found as I started to unpack the stuffed feelings, beliefs, and thoughts about my own sexuality was that I had been repressing my own desires. I was so busy trying to fulfill my partner’s sexual fantasies, I had completely lost my own sexuality.

And then as I uncovered more and was forced to confront past sexual experiences, including the incest in my family of origin, I was faced with even more shame, hurt, woundedness, and sorrow around sex and sexuality. For a time, I felt even more confused and heartbroken than I did before I arrived in COSA. Awareness and awakening from this denial was excruciatingly painful for me.

Thankfully, I was attending meetings in COSA and had made friends with people who suffered from their own compulsive sexual behavior and who were striving toward their own recovery. I learned that God was the best antidote to broken sexuality and to the trauma and pain of my childhood sexual abuse experiences. I understood that God was my best avenue toward making healthy intimacy possible.

In my marriage, I set boundaries of not having sex when I did not want to have sex, asking for what I wanted and needed sexually, and not participating in sexual acts that were violent or had elements of violence or bondage and domination, as these triggered my own sexual abuse history. I also decided not to participate in sexual acts that I found humiliating or degrading.

Most importantly, I learned to check in with God about whether the timing was acceptable for me to be sexual. I learned to stay present and to participate, and to stay connected to God during sex. Sex became a way for me to connect spiritually and physically with someone I loved and cared for, and an opportunity for me to be present with that person, rather than a way for me to validate that the relationship was okay or to try to keep someone else’s interest.

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RECURRING DONATIONS

Keeping Updated

Thank you for your donations to the International Service Organization of COSA. Currently, our system is set to automatically update your credit card when it gets a new expiration date. If you need to increase, decrease, or cancel your recurring donations, please contact the ISO of COSA at iso@cosa-recovery.org. Thank you for your support!

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Still, as I continued on in recovery, I struggled with fear that I was triggering my partner's addiction or that I was triggering myself and bringing up my own trauma history from childhood, or bringing up other unhealthy sexual experiences from adulthood, or otherwise damaging the relationship. I found no easy answers. However, I did find that the more I worked my program, focused on myself and my own sexuality, and left my partner to work his own program, the better I felt. More and more I learned that I could not control someone else's thinking, feelings, beliefs, fantasies, or experiences. I could and can only focus on myself and whether the experience was positive for me and in alignment with my values.

Doing my sexual inventories as I went through Step Four was helpful for me, as was getting clear about what really happened and where my character defects got me into trouble around sexual relationships. I became clearer and clearer about my own values and about what I needed from a partner.

Later, as my marriage fell apart and my husband and I agreed to divorce, for a time I thought all of this work was wasted effort. And for a number of years as a single person, it didn't seem as if any of it would matter or make a difference, as I wasn't sure if I would ever have a romantic or sexual relationship again.

Not surprisingly, because God seems to wisely put everything I learn to work, I was fortunate enough to date and have two separate romantic relationships that became sexual. The first relationship ended after four months and was not right for me, but I learned a lot, and I am grateful for that experience. The second relationship is with my current boyfriend, with whom I have been in a relationship for the last two and a half years.

In both of these relationships, I was amazed at how easy it was for me to be honest, clear, and direct about my sexual needs, values, and boundaries. It seemed easy for me to recognize and express that I needed to wait to have sex until I felt love, trust, comfort, and safety. I could wait until both of us were tested for sexually transmitted diseases, and I could clearly share what I needed to share around my incest history. All of the experiences I had in early recovery with "practicing" healthy sexuality and finding God's guidance and will around sex have truly benefited me in finding healthy sexuality today.

I think honesty is really at the root of how I best connect with healthy sexuality, dating, and intimacy. In order for me to have any degree of intimacy with myself, God, and another human being, I have to be honest. Yet honesty is tough for me. Emotional and spiritual intimacy are the things I most crave in my life, and they are also the things I most struggle with, because of my struggle with honesty.

Intimacy is scary. I am always fearful when it comes to others seeing who I am. I feel vulnerable, and it was not safe for me to be vulnerable as a child.

Thankfully, in order to experience healthy sexuality, dating, and intimacy, I have been challenged to be honest. I was blessed to be able to date while in COSA recovery for several years. This definitely eased the process and increased my capacity for honesty. COSA friends provided a lot of support around dating and with my needs to care for myself around sex and dating. This in turn has helped me to practice healthy emotional intimacy, which has helped me in my dating experiences.

My work today is to continue to practice honesty with my boyfriend and in my other relationships. I want to let my boyfriend see my true self, even when I feel embarrassed about my wants, needs, feelings, beliefs, and wounds. It is tough work at times, and it is worth it! COSA recovery has helped me to understand that I am worth it, and that I deserve relationships that work for me!

My COSA recovery has also taught me that I continue to be powerless over other people's feelings, thoughts, beliefs, fantasies, and desires around sex. And whether or not the person has compulsive sexual behavior doesn't matter; I am still powerless over these things! My work continues to focus on my own healthy sexuality and on following God's will in this!

~Sarah S.

Learning the Life-giving Value of Self-care

Nearly five years ago, I became physically very, very ill from my COSA disease. I had become mired in a pattern that mixed bouts of trying to “fix” my relationship with a recovering addict with periods of utter hopelessness and despair. At the same time, I had moved across the country, lost most of my support system, and neglected to rebuild it.

The physical effects started in relatively small ways. I was already experiencing frequent migraines and anxiety. Now, added to that, I increasingly experienced digestive problems and untreatable acid reflux, then persistent urinary tract and yeast infections along with bacterial vaginosis. Before long, I found myself having emergency kidney surgery in a foreign country. I spent months in pain so intense it could only be dulled by high-dose narcotics. I would come to be diagnosed with fancy words like interstitial cystitis, pelvic floor disorder, vulvodynia, and dyspareunia.

When all of this started, my first thought was that I likely had some kind of sexually transmitted infection. As horrified as I was to confront this possibility myself and also to confront my qualifier with my suspicions, none of the nearly two dozen doctors I had consulted had found any trace of STI. However, most of them did ask whether I had ever been the victim of sexual abuse. For a while, since I had never considered that to be part of my experience, I answered “no” without a second thought.

But as I was asked this question more and more, and as my recovery deepened, I became more honest with myself and others. I started answering by telling doctors that I had not been physically violated against my will, but that my partner is a recovering sex addict. I began to admit to myself, and eventually to several medical and helping professionals, that my sexual self had been deeply traumatized by being in a physically intimate relationship with a sex addict. It slowly dawned on me that the symptoms of PTSD that I had often experienced during sex, and the physical dysfunction from which I was suffering, were related.

It was clear to me early on that the deterioration in my health happened when I was disconnected from support networks, when I was not taking care of myself nor was I setting boundaries, and when I was living in unmanageability and obsession with someone else’s behavior. It took much longer to realize—or, perhaps, “admit” is a better word—that there was clear timing related to a particularly traumatic episode in my sexual relationship. I understand now that denial protected me from seeing this until I was ready to deal with it productively.

I believe I became able to face my reality and start to find healing in large part because during this time I built a strong support network and learned to make self-care my top priority. I found a truly wonderful local COSA group in my new town, whose members have provided love, support, and accountability beyond what I ever dreamed possible. At first I attended whenever the meeting fit into my schedule and I could get up the gumption to go. When I committed to being at meetings no matter what, my recovery accelerated sharply. I began to schedule “life” around meetings and recovery. I discovered that going to meetings and working my program are the most life-giving and life-sustaining things I can do.

In the midst of such debilitating illness, my choice was to learn to take care of myself or be debilitated. Given a lifetime of focusing on others, this was not easy to do, but it was a simple choice. I could not caretake others because I did not have any extra energy, time, or strength to divert from my efforts to get myself better.

I experimented a lot and have slowly found a pattern of self-care habits that work for me. With the guidance of my Higher Power, I still try out new possibilities and sometimes replace pieces if something new serves me better. Today my daily habits consist of readings, Eleventh Step prayer and meditation, and journaling in the morning; walking, dancing, stretching, and mindfulness meditation during the day; and a Tenth Step inventory in the evening. With the help of my sponsor, program friends, and the Tenth Step Telemeeting, I’m currently working to incorporate the Tenth Step throughout the day. My weekly habits also include three in-person meetings a week, counseling, physical therapy, Step work, and scheduled calls with my sponsor and sponsees. It’s impossible to overestimate the impact on my recovery of finding a fantastic sponsor and finally taking seriously the gifts that were offered to me

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through this relationship.

I devote a lot of time to self-care. I've had to make hard decisions and come up with creative solutions to find this time. It's only been possible with the grace and guidance of my Higher Power and my support network. I never thought that I had two to three hours a day to spend on self-care. But I've learned that every time I start to neglect self-care because I fear I don't have the time, I get less—not more—done. Building strong habits that help me stay on track with self-care has been essential in rebuilding my health, deepening my recovery, and increasing my effectiveness.

~Kristy

HOLA from COSA en Español!

Help us get the word out: **COSA Meetings in Spanish**

Tuesdays, 5:30PT, 7:30CT, 8:30 ET

Call in number: 515-603-4906

Access code 1057988#

All levels of Spanish Speakers are welcome to join
and support this meeting and help carry the message.

For information send email to cosaenespanol@gmail.com



Letter from the Chair

When I last wrote, I had just returned from our Oakland convention. This time, I've just returned from the Annual Board Working Weekend, which was in Prescott, Arizona, July 26th through 29th.

® The name of the weekend used to be the "Board Retreat." We voted to rename it the "Board Working Weekend" a couple of years ago because calling it a "retreat" was really a misnomer as you will see below. Here are a few of the things your ISO of COSA Board did over the weekend:

- We reviewed all feedback we received from the Delegates regarding the 2018 Annual Delegate Meeting. We used that vital information to look for ways that we could improve the Annual Delegate Meeting and the delegate experience next year and beyond.
- We met via Zoom video conference with each of the committee chairs to hear their business plans and goals for the service year. I must say that the board members were really impressed and excited by each committee's plans for the year to come. This year we met with the Central Office manager, and with the chairs of:
 - ◆ The Budget & Finance Committee
 - ◆ The Convention Committee
 - ◆ The Literature Committee
 - ◆ The Literature in Development Committee
 - ◆ The Nominating Committee
 - ◆ The Outreach Committee
 - ◆ The Technology Committee
- We reviewed our budget and our financial goals for the year.
- We updated two job descriptions for critical service positions.
- We developed new ideas for fundraising.
- We had COSA meetings on Thursday and Friday night.

We truly worked hard! Yet, throughout the work, there was a beautiful balance. We found joy in one another's company. There was laughter everywhere, whether we were brainstorming or sharing stories at the dining table. The bonds of friendship, respect, and camaraderie grew.

I'm very grateful to work with such dedicated COSA members, whether they're on committees or on the board. They share the same love I have for our program, and it shines through in all that they do.

With a full and grateful heart,

Sandy S.
International Service Organization of COSA Board Chair

Literature Committee Update on Basic Text

Hello fellow COSA members!

Right now, COSAs are working on ten new chapters of the Basic Text!

We are able to have so many chapters in production because we have doubled the number of writers and editors working on this project. Thank you to all of the trusted servants who have stepped forward to do this important work.

We are hoping to share the following chapters with you this year:

- Step Six
- Step Seven
- Tradition Two
- Tradition Four
- Tradition Five
- Tradition Six
- Concept Three
- Concept Four
- Concept Five
- A chapter on Meetings in the Tools section of the book.

We'll need your help in a few months. We hope to have the chapters listed above out to you by November 1, 2018. You'll have ninety days to review the chapters and send in your feedback. We will continue to work on additional chapters, but we won't know until October if these chapters will be finalized in time to share with the fellowship. Meanwhile, we thought we would share what we are currently working on.

Reminder: Please share this information with your meeting groups. New chapters will be available for feedback by November 2018, and a future fellowship email will outline all the specifics including how to provide feedback. At the end of the ninety-day review period, we will review all feedback, and will incorporate any changes in early 2019. We will then submit the final versions for approval at the Annual Delegate Meeting in May 2019.

Next Surveys: We hope to have new surveys out for our next phase of writing on additional Steps, Traditions, or Concepts by September 2018. Look for them in your email!

What can you do to help? The Literature Committee could use your voice - it's so important! You can share your story and write with anonymity. We have so many ways of making a difference: writing, editing or assisting in the wonderful work on the basic text. We will be writing not only on Steps, Traditions, and Concepts, but on Tools of Recovery, as well as COSA stories. If you are interested in finding out more, please contact us at cosacopy@yahoo.com.

Thank you for your support!

The Literature-in-Development Committee

STEP 1·2·3·4·5·6·7·8· 9 ·10·11·12

MADE DIRECT AMENDS TO SUCH PEOPLE WHEREVER POSSIBLE, EXCEPT WHEN TO DO SO WOULD INJURE THEM OR OTHERS.

What I have to say about Step Nine, is this: If you haven't found a sponsor or even a temporary sponsor who has done this step, pause until you get one. I feel that the special help, insight, kinship, and trust are so very important when applying the actions of Step Nine. This pause to reach out to your group or to the International Service Organization can be very nourishing. Plus, this pause to get ourselves an ally is maybe one of the first times we have actively worked on our own behalf. Not to get a job or promotion, not to launch into some get-well scheme, but to really find an ally in moving forward in our recovery.

Working Step Nine was one of the first ways I can really say that I solidly worked toward getting well and making sure I didn't step back into that same hole I had just gotten out of. It's easy to do, to step in that same hole. I felt like, okay, I am up and out of the hole, but I am kinda dizzy and the world is spinning a bit. Certainly, at this point, I had seen avenues of change and I felt ready to begin traveling along them. My character defect of unforgiveness, now acknowledged and shared, didn't continue to silently poison me toward myself. My character asset of telling the truth lay a beginning foundation for some sense of humor and a bit of confidence in my practice toward greater wholeness.

So here I was at Step Nine, and I had a "home run" of an amends to make. I was going to apologize to the wife of a man with whom I'd had an affair. This seemed reasonable: I truly am sorry for what happened and for my part in it. Step Eight had "worked" inside me because previously, I wasn't willing to make this amends. I now was willing and began readying myself to go ahead and make the amends. Then I discussed it with my sponsor. The situation had ended very badly. There had been a friendship between this wife and me. There were many complexities between the man, his wife, and me. I began to see that the choice to have an affair was born out of my own confusion, pain, isolation, and desperation. I saw for the first time an opening to really forgive myself. I was sure that seeing the man again was not good for me. As I began to explain my thoughts, I saw how this reconnection might only lead to more confusion and pain. My sponsor explained to me the concept of "living amends" or indirect amends where direct confrontation isn't the method of healing. A living amends is when day by day, I stand in greater alignment with my own healing, serenity, belonging, gratitude, and peace. I eventually saw that I could live my amends by forgiving myself, and by being open and compassionate toward others who have been involved in affairs or feel isolated, desperate, or confused. I can now live my life differently. And making different choices can bring about a healing that is organic, evolving, and not harmful at all. Step Nine opened up to me a whole new world that includes healing myself and others. "One Day at a Time," I am moving forward and healing in ways I have never considered before.

[A Ninth Step Prayer](#)

God give me the strength and direction to do the right thing. Help me to consider others and not harm them in any way. Help me to consult with others before I take any actions that would cause me to be sorry. Help me to not repeat such behaviors. Show me the way of Patience, Tolerance, Kindliness, and Love and help me live the spiritual life. AMEN

~Sheri B

STEP 1·2·3·4·5·6·7·8·9· 10 ·11·12

CONTINUED TO TAKE PERSONAL INVENTORY AND WHEN WE WERE WRONG PROMPTLY ADMITTED IT.

I will begin with some honest admissions about Step Ten: I thought things would get easier. I thought I would feel “further along” by the time I got to Step Ten. I didn’t think that I would still suffer inside over the details of my day-to-day life. I thought that by this time I would have at least figured out how not to get triggered. Well, to be honest, I still get triggered, and I still need daily, hourly, and minute-by-minute recovery. But the good news is that COSA is a program for me to use over and over, and it never gets used up. It is a never-ending reservoir.

I got triggered yesterday by someone begging for food or money in a parking lot. She had startled me some time ago, and I’m not exactly sure what happened yesterday. I went off! I yelled at her from across the parking lot, “How dare you come up and scare people like that?” She walked away in a hurry, looking at me like I was a crazy person—because I was a crazy person. Step Ten allows me to recognize my mistake. It allows me to feel my feelings about my behavior, and encourages me to be willing to discuss my behavior with another. Without Step Ten, I would have probably persisted in my craziness, insisting that “something must be done!” Without Step Ten, I would not have had the room to feel my feelings of shame over screaming across a public parking lot. Without Step Ten, I never would have recognized that I was probably the person scaring people! Without Step Ten, I would have felt bad and isolated, giving rise to all my other reasons to isolate: shame, guilt, poor self esteem. Without Step Ten, I never would have received the compliment from my sponsor about what I did “right” in that situation (applying Step Ten) versus cementing my own inner critic, which keeps me from being truly free.

Step Ten has no miracle words or insights that prevent me from making my own errors. But Step Ten does allow me to tap into my choices to recognize, think about, connect, and discuss. The gift of Step Ten allows me room and perspective to actually live my life with all the mistakes, bad attitudes, and misunderstandings that any busy human being experiences. That is a great gift—the ability to just be. Now that I look at it, I was wrong about where I am in my recovery: Things are easier, and I am further along in my recovery than I had thought. Step Ten is a miracle.

[A Tenth Step Prayer](#)

God, please forgive me for my failings today. I know that because of my failings, I was not able to be as effective as I could have been for you. Please forgive me and help me live thy will better today. I ask you now to show me how to correct the errors I have just outlined. Please guide me and direct me.

~Sheri B

TRADITION 1·2·3·4·5·6·7·8·9·10·11·12

COSA, AS SUCH, OUGHT NEVER BE ORGANIZED; BUT WE MAY CREATE SERVICE BOARDS OR COMMITTEES DIRECTLY RESPONSIBLE TO THOSE THEY SERVE

As with any organization (especially those comprising large groups), without some level of structure, not only is chaos inevitable, but the message we wish to deliver can be lost. In the Ninth Tradition, the basic idea is that organization to some extent is actually needed. There is a balance, however, with a key being simplicity. For example, in order to run an effective weekly meeting, many basic roles, such as treasurer or door opening/key holder must be filled. These positions can be rotated among the regular meeting attendees. Larger positions such as conference delegates and board members may be filled similarly.

As a further example, in my home group, one of the members always makes home-baked treats. And while this person is not obligated to do so, most of us have come to love and even expect that there will be treats. If this person doesn't show up, she will let the group know so that we can make alternative arrangements for group snacks. There are other groups, I've heard, in which members will sign up for a month to bring treats, and this responsibility is rotated at the end of every month. Over time, a simple role like this can also become a service position that is accountable to the group it serves. While no one is above anyone else, as with the home-baked goods we have come to love and expect, none of these positions is limited to one person. Furthermore, without some level of communication and organization, if everybody thought that somebody else was going to bring the goodies, we'd likely end up with no one bringing anything. Or if everyone worried that no one else would bring anything, perhaps everyone would bring something.

There are numerous "positions" that can seem "organized" to an extent, most of them filled by rotating through the membership. However, none of these people has any authority over anyone or any group. On the contrary, they have a great responsibility to the group and its members. This great responsibility holds us accountable in many ways.

Many of us, however (myself included), do not (yet) serve on the board of COSA's International Service Organization, nor serve as a group officer or conference delegate. But all of these positions are very important to keep the program functioning. I feel indebted to those people who fill these positions. But how does it work? Don't people's personal desires sometimes conflict with the responsibilities of their position? The Ninth Tradition helps to remind the persons in those positions that their service is towards a greater group purpose.

What I have found is that the Traditions are intertwined and connected to all the other Traditions. The Fifth Tradition, for example, is one reason and a major pillar for why the Ninth Tradition works and serves us so well. The Fifth Tradition states, "Each group has but one primary purpose—to carry its message to those who still suffer." We, as members, and even those members who serve as board members or delegates, all serve one primary purpose, and it is this guidance that reminds us of our responsibility to uphold that purpose. We are responsible in that when anyone, anywhere, reaches out for help, we want (and expect) the hand of COSA to always be there.

If we held any other mission, we would not fall in line with the Traditions.

While we may not be organized, we do create service boards or committees, but they are directly responsible to those they serve, and thank goodness for that! They become our voice, and most often, they help us to find or remember our own voice. Knowing that we have a voice in COSA is not only *vita* but, through the Ninth Tradition, our

voice actually matters and makes a difference. Because we are all responsible and serve that one primary purpose, every vote, every experience, and every share counts. It is in this way that our service boards and committees maintain responsibility to those they serve.

~Anonymous

TRADITION 1·2·3·4·5·6·7·8·9·10·11·12

COSA HAS NO OPINION ON OUTSIDE ISSUES; HENCE THE COSA NAME OUGHT NEVER BE DRAWN INTO PUBLIC CONTROVERSY.

One of the benefits that come from being in COSA (or any Twelve-Step Group), as we all usually come to realize, is that we feel safe, heard, and understood, regardless of our backgrounds and experiences. I've mentioned this before, but what I have found is that the Traditions are intertwined and connected to all the other Traditions. The Fifth Tradition, for example, is one reason and a major pillar for why the Tenth Tradition works and serves us so well, especially in this regard. The Fifth Tradition states that, "each group has but one primary purpose...to carry its message to those who still suffer." This means that while we may each have our own opinions on outside issues, when we come to COSA, it is all set aside, as we remember our one purpose: to carry the message to those who still suffer. We come to COSA to share our experiences, strength, and hope, and to learn from others sharing theirs.

I remember during one of my darkest moments, I was befriended by a woman in my home group who made me feel loved and safe. We became great friends, and I saw her as my sister. Our relationship during my early years in recovery was limited to what we shared about our personal struggles with the disease that we were confronted with. I saw no wrong in this woman. She was the smartest, bravest woman I knew. Her strength gave me strength. One day, however, I found her on a social media site and realized she had completely different political views than I did. Had I not been as far along in my recovery, I would likely have jumped to conclusions about how we could no longer be friends, or that I couldn't respect her as much as I used to. Looking back, of course, I realize this is quite silly. However, this example reminds me why it is so important that COSA has no opinion on outside issues. Outside issues have nothing to do with what we are there to accomplish: our "one primary purpose." I am so grateful for my friends in my recovery group. Because my focus remains on the Steps, my personal recovery program, and carrying COSA's message to those who still suffer, goes so much better. The only way this can be accomplished is to leave irrelevant things outside, and thus never attach the COSA name to any of those issues.

Just imagine if COSA had an opinion on various political issues! It would divide us rather than bring us together. It would become an unnecessary and irrelevant burden that prevents us from connecting, healing, and thriving, as we would surely be distracted. Outside issues would become a wedge dividing us and keeping us from recovery.

My friend, with the opposing political beliefs, is still my dearest of friends. Through our common mission in COSA, we have not only cried, laughed, grown, and healed together, but we have also been able to provide support and share our strengths and hopes with others just like us. This is what COSA does for us, and this is why COSA has the Tradition of having "no opinion on outside issues; hence the COSA name ought never be drawn into public controversy."

~Grateful COSA

Every COSA group ought to be fully self-supporting, declining outside contributions.

When sending donations to the ISO of COSA, please include your meeting number so we can record it properly and post it in the Balance. We thank you for all your donations!

To find your meeting number:

- Go to <http://www.cosa-recovery.org>, click on the Meetings and Events tab, and then on Find a Local Meeting.
- Search for your meeting and note the meeting number in parentheses next to your meeting name.

Seventh Tradition: Financial Report: May/June 2018 Donations

Tempe (AZ-02).....	\$ 7.00
Santa Rose (CA-27)	\$ 176.83
Boulder (CO-04)	\$ 50.00
Palm Beach Gardens (FL-13).....	\$ 75.00
South Bend (IN-06).....	\$ 125.00
Minneapolis (MN-01)	\$ 50.00
Individual Donations (May).....	\$ 1208.00
Individual Donations (June).....	\$ 2293.00
Total	\$ 4004.83

Special thanks to all who contributed to scholarships and supporting our Convention in 2018.

ISO of COSA Diversity Statement

- COSA Diversity is consistent with the Third Tradition of COSA, which states that the only requirement for COSA membership is that our lives have been affected by compulsive sexual behavior.
- The COSA Fellowship welcomes all genders, all varieties of relationship to the addict, all religious and spiritual preferences, all employment statuses, all marital statuses, all ethnicities, cultures, and languages. COSA does not discriminate on the basis of class, sexual orientation or gender identification, physical or mental challenges, race, financial status, or national origins.
- In COSA, we find hope whether or not there is a sexually addicted person currently in our lives.
- COSA Diversity is consistent with the First Tradition of COSA, which states that our common welfare should come first; personal recovery depends on COSA unity.



**BY THE FELLOWSHIP
FOR THE FELLOWSHIP**

We encourage every group, intergroup and member to submit articles that share your ESH (experience, strength, and hope). Also, articles and announcements that share up-coming COSA events in your area; such as retreats, workshops, speakers, etc. We also would love to hear your ideas for what you would like to see in future articles. The *Balance* is a newsletter for the membership, by the membership.

Guidelines for Submitting Literature: http://cosa-recovery.org/PDF/lit_guidelines.pdf

Please send your articles to COSACopy@yahoo.com or by mail to: ISO of COSA, Central Office, 9219 Katy Freeway, Suite 212, Houston, TX 77024 U.S.A.

Phone: 866-899-2672 E-mail: info@cosa-recovery.org

Balance, the newsletter of the International Service Organization of COSA is published six times a year. The ISO holds the copyright to this newsletter Editing, Design, Production & Layout by COSA Literature Committee.

International Diversity in Writing Statement

As the *Balance* receives more articles from our members from around the world, you may notice different spelling and word usage. We want to maintain the original voice of each author, so that we can benefit from COSA's beautiful diversity.