

Family Legacy Institute

Tools For Families Building Godly Legacies

Emotional Triggers And Sexuality

By Dr. John Splinter

When I was a kid every boy worth his salt knew the name of Roy Rogers' horse. Obviously that was a long time ago, but humor me as I try to make a point. Roy's horse's name was Trigger. Trigger was awesome. If a bad guy stole him, he'd buck the bad guy and run back to Roy Rogers. And he was faster than any other horse ~ always caught up with the bad guys' nags.

As I matured into a man I began to understand that **I** had triggers ~ components in my life and character that launched me toward broken thinking. In this chapter we're going to learn about triggers and how they inter-connect with sexual problems. We're going to look at pornography and triggers. To set the stage correctly, it's important to understand that pornography is not a trigger. It may feel like a trigger, but it's more like a bullet in how it functions.

Let's build on that thought. Pictures aren't triggers. Triggers are about the psychological mechanism that prepares the way for the ignition of bullets ~ they're about the *pre-launch*, not the release. They're about what sets us up for repetitive failure. They're about what makes addiction, addiction ~ about what goes on in our heads *so that* we find ourselves in situations in which it's very difficult (for some, impossible) to resist, and we start looking for opportunities to fail.

Examples of Triggers

There are many kinds of triggers ~ it's impossible to name all of them. Perhaps a few common examples may help you understand what they are and how they work. Here's a partial list. As you read the list, notice that *none* of them have the appearance of being sexual. Common triggers include: Loneliness, anger, sadness, fear, fatigue, tension, despair, feeling unappreciated. Nobody likes experiencing any of those. Each of them calls for resolution. Each of them "launches" us toward a solution ~ and therein is the problem.

The problem is that many men (especially guys struggling with sexual addiction) don't know **a)** that these kinds of issues are even tied to sexual thinking, and **b)** how to resolve the issues causing these emotional experiences, so as to make themselves less vulnerable to sexual acting out. These issues, in the form of internal experiences, can become chronic ~ a regular staple in the person's daily experience of life ~ a hurtful inner sense that cries out or launches them toward *some* form of resolution. That "resolution" is often *some* form of sexual activity.

The larger and more controlling these issues are in a person's life, the more likely they find their roots in the person's childhood, and involve some level of abuse or emotional abandonment. To help you see this more clearly, here's a chart created by Dr. Mark Laaser. Dr. Laaser is one of the leading sexual therapists in the United States, focusing much of his practice on sexual addiction issues. Look at the percentages in this chart, and if you struggle with pornography or other sexual issues, ponder your own childhood. *Note also* how frequently it happens that people who have been abused, marry others who have also been abused. (i.e., the sexually out-of-control person marries the sexual anorexic. Or two sexually out-of-control types marry each other, thinking each other is what they need.)

Abuse Statistics¹

	Addict	Spouse
Sexual	81%	81%
Physical	72%	71%
Emotional	97%	91%

Let's look again at the triggers listed above. As you look at these, ponder how their roots may have been formed in dysfunctional families ~ families that hurt their children. Here's the partial list of triggers again: Loneliness, anger, sadness, fear, fatigue, tension, despair, feeling unappreciated. Just as when Roy Rogers jumped on Trigger's back and spurred him, the horse leaped into action, so also when a deeply wounded person experiences these feelings, they seek some sort of resolution to (at least temporarily) assuage the pain. We'll look at other triggers in a moment. But first, let's examine how the resolution of the tension they create, becomes sexualized.

How Triggers Become Sexualized

In our highly sexualized culture we are taught to sexualize our anxiety. If one is feeling lonely, culture's solution is to link up with someone and...have sex. Feeling angry... there's nothing more soothing than having sex. Sad or afraid...it helps to have an orgasm. Despair or feelings of being unappreciated or rejected are easily overcome through...sexual activity. Used in this manner, sex is like getting a "fix" on drugs ~ it's a temporary fix ~ but it is a fix.

Emotional triggers become sexualized by a person becoming sexual in order to deal with deeper issues. The individual learns that sexual activity can help them overcome difficult feelings. The triggers of anger, or sadness, or rejection, etc., lead to sexual behaviors that help them temporarily overcome these feelings. It's not long then, before the cycle begins to look like Pavlov's dog ~ when the bell rang, the dog salivated in anticipation of food being presented. When triggers cause difficult or painful feelings, the person is motivated toward sexual acts in anticipation of the positive mood change.

This thought is essential to understand. Using sex as a "fix" to help assuage emotional pain, accomplishes one very important thing ~ it provides the same effect as that of taking cocaine or

heroin: *It alters the mood*. Sex is a “mood-altering” *activity*, just as cocaine or heroin are “mood-altering” *substances*. It fulfills the chief goal of any form of addiction: Mood alteration. So if a person is feeling down, depressed, anxious, empty, angry, bored, lonely, unappreciated, etc., there’s a quick fix available ~ just have an orgasm and presto, the brain chemistry of sex is activated and life becomes momentarily better.

The neuro-chemistry of sex is quite profound. Medical scientists have discovered that the chemicals released in the brain during sexual activity ~ dopamine, norepinephrin, oxytocin, vasopresin ~ are the crack cocaine of the limbic system. They’re powerful *and addictive*! When a person is having sex, the brain releases these chemicals that are so powerful that it is possible to become addicted to one’s own neuro-chemistry. Author and scientist Marina Wilson writes, “Oxytocin and dopamine are the yin and yang of bonding and love. Dopamine furnishes the kick, oxytocin makes a *particular* mate appealing, in part by triggering feelings of comfort.”⁴

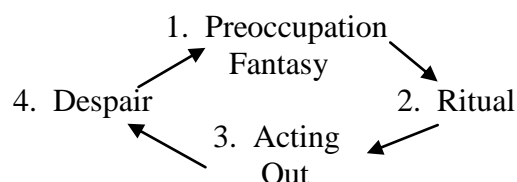
Sexual addiction causes the mind and body to need more and more dopamine. The mind is “triggered” by the kinds of anxiety outlined above. The body responds by producing dopamine to medicate the anxiety. In a moment we’ll explore the spiritual aspect of this process. First, however, it’s important to consider one further neuro-chemical.

Following the dopamine high of sexual release, the body releases another drug called prolactin. This drug suppresses dopamine and curtails our sexual desire. If dopamine is like the gas pedal, prolactin is like the brakes. It is this fluctuating pattern of dopamine high versus prolactin low, that the mental/physical rhythm of sexual addiction attempts to manipulate.

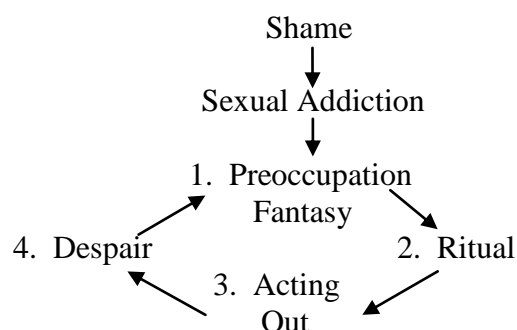
So here’s the pathway toward the Playboy pin-up. A person carries old wounds in their personality, often tied to one’s years within one’s family of origin. The person lives with these wounds on a daily basis, and the emotional pain of these wounds constantly cries out for healing. Most of the time, the person doesn’t think about these emotions. They may remember the events causing the emotional scars, but usually don’t think much about the emotions themselves. This is not to say the emotions don’t exist ~ but much of the time they’re below conscious thought.

Somewhere along life’s journey, the person is introduced to the quick fix of having an orgasm ~ whether with someone, or alone ~ either way works just fine, and sometimes it’s a lot easier and simpler to have an orgasm when alone. The orgasm is a temporary fix, but it *is* a fix. Chemicals are released in the brain. The person’s mood is temporarily altered. Life is once again good, at least for a while, until the mind and body begin to agitate once again for another dopamine high.

That’s how triggers work. They lure a person to create a temporary solution to emotional pain. That pain is “treated” primarily by use of powerful neuro-chemicals, chief of which is likely dopamine, released through sexual activity. Here’s chart created by Dr. Patrick Carnes.² Carnes is one of the most prominent researchers and therapists in the United States, dealing with sexual addiction and related issues. This chart demonstrates the sexually addictive cycle. In a moment we’ll show how triggers work in this cycle.



Extending this chart a little further, one encounters a spiritual component. Dr. Carnes adds the word, “shame” at the top of the diagram.³ Shame was the first emotion Adam and Eve experienced after they disobeyed God: They noticed their own nakedness, felt shame, covered up and hid. In Dr. Carnes’ diagram the word “shame” is followed by the words, “sexual addiction.” So the complete diagram looks like this:



The Spiritual Side of Addiction

One additional component must now be added to the discussion. Human beings are not just mental/physical robots. There is something much deeper within us that mere flesh and bone. It’s an eternal side. We are spiritual beings. One way of understanding this spiritual side of humanity is seen within our experiencing shame when we do sexual things that are not pleasing to God.

It is fascinating to consider the spiritual origin of Dr. Carnes’ cycle of addiction (above). This neuro-chemical dopamine cycle begins with shame ~ it is fed by shame ~ it is accelerated by shame. Shame drives us toward sexual solutions which rapidly become addictive. That addiction takes the pattern of preoccupation fantasy, ritual, acting out, and finally despair. The despair drives toward preoccupation fantasies, and the dopamine addiction cycle is off again.

Around and around. Down and down. Shame driving shame. The brain calling out for ever more powerful doses of dopamine in order to get the same kick. This diagram may be simple to understand, but it is powerful in its application: In one study, *seventy-one percent of men who were sexually addicted, seriously contemplated suicide*. This isn’t a trivial thing. Men who struggle with this repetitive cycle often have a core belief system that goes like this: “I am a bad, unworthy person. Nobody would love me if they really knew me. Nobody can help me or meet

my needs. My most demanding and significant need is for sex. So I have to do what I have to do to take care of my need.” How would you like to have those thoughts tumbling around in your head every day, decade after decade?

Because we are spiritual in nature, it is important to become aware of how the Enemy of God functions. That discussion is too long for this booklet, but it is explored in another booklet titled, “The Spiritual Battle of Sexual Struggle,” by Dr. John Splinter.

Do I Have A Problem?

Not everyone in the world struggles with sex. So here’s the “big picture issue” of this chapter: If you live with the kinds of “triggers” that have been outlined above, and if you tend to sexualize your anxiety as was explained above, you have a problem and it’s very likely not going away. Your brain is to some extent *re-wired* based upon the neuro-chemistry of sex, and you are probably aware of a downward spiral that lures you toward ever darker thoughts. You may never have done some of the things you’ve considered, but you know that the fact they are in your head at all is a red flag.

Let’s take a closer look at the word “addiction.” It’s an ugly word, but the first step toward beating it, is recognizing it ~ and recognizing the triggers that feed it. In his post-graduate training seminar, Dr. Mark Laaser provides the following definition, and the following graph, both of which address the question, “Am I addicted?”⁵

Definition: Sexual addiction is present when: **a)** one’s sexuality is unmanageable; **b)** a tolerance is created for sexual deviance; **c)** one finds oneself in a degenerative and progressive spiral into darker sexual activities; **d)** one’s sexual acting out creates negative or destructive consequences. It may be helpful to understand where you are in a-d by use of a scale (below). Check one of the boxes in each of the four categories a-d:

- a. My sexuality is unmanageable ~

Never	Seldom	Sometimes	Frequently	Always

- b. I find I’m developing a tolerance for sexual deviance ~

Never	Seldom	Sometimes	Frequently	Always

- c. I find myself in a degenerative and progressive spiral toward darker sexual activities ~

Never	Seldom	Sometimes	Frequently	Always

- d. My sexual acting out has created negative or destructive consequences in my life ~

Never	Seldom	Sometimes	Frequently	Always

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Or perhaps you may find the following chart helpful as you consider your personal situation. Here are some differences between people who struggle with addiction, versus those who generally do not.⁶

How Do I Know If I Have A Problem?

Behaviors and Thoughts	Sex Addicts	Non Sex Addicts
Thinks about sex	Constantly	Occasionally
Encounters sexual stimuli, such as pornography or an attractive person.	Initiates a cycle of sexual thoughts and hoped-for sexual activities. Disregards all moral & spiritual boundaries.	Notes the stimulus and moves on to other thoughts. Considers all moral and spiritual boundaries.
Masturbation	Becomes a habitual pattern used to medicate feelings.	May experiment, but doesn't allow it to become a pattern.
Experience of sexual sin	Goes through a cycle of guilt and shame, but repeats the sin.	Repents, confesses, and learns from the experience.
Marital sexuality	Selfish use of spouse to meet needs, including the need to avoid feelings.	Selfless expression of emotional and spiritual intimacy.

Before moving toward the subject of how to deal with our triggers, let's quickly review what we've learned thus far. Sexual acting out begins with triggers that may seem far removed from our actual sexual activities. Those triggers are often tied to things that happened (or didn't happen) when we were young ~ most likely when we were still living in our childhood homes.

They spring from experiences that made us feel badly about ourselves, and caused us to live in emotional spaces that felt lonely, angry, despondent, fearful, tense or anxious, unappreciated, hopeless, ridiculed, horribly self-conscious, sad, etc. These are the kinds of wounds that provide the primary energy for sexual issues.

We then learned how to sexualize our anxiety. We learned how having an orgasm, with someone or by ourselves, helped us feel better ~ at least for a while. We didn't understand that our feeling better was caused by enormously powerful neuro-chemicals that were produced by our own bodies, and that rapidly led us toward being physically and emotionally dependent upon them (as in addiction). We just thought it was good to feel better, if only for a while.

We may have begun noticing that we needed to have orgasms more and more frequently. We probably didn't understand that this was symptomatic of a mind/body addiction intensifying. We may have thought it somewhat strange that we were even thinking about doing certain sexual activities that we'd never have considered just a few months before. At some point we may have

recognized this cycle was spiraling out of control, leading us ever-more downward into darker places. But by the time we recognized it, we were somewhat powerless to stop it.

In this whole process, we were unaware that our “triggers” were tied to our negative or painful feelings about ourselves ~ that when we began feeling anger, or despair, or fear, or whatever our personal emotional trigger may be, that’s when we started thinking about sexually acting out. Indeed, that may be an “ah hah” moment for many, because it opens the door toward having the right discussion and healing the right thing.

What Doesn’t Work

Before looking at having the *right* discussion and healing the *right* thing, let’s look at three common things that are attempted, that for the most part have very little success in healing. You may be surprised as you read about them. We’ll explain why they don’t work.

Solution #1: Marriage

It’s common for people who struggle with porn, to believe that if they marry and can enjoy sexual relations any time, their desire for porn and self-stimulation will go away. Often, it does go away ~ for a few weeks or months. The problem is that porn conditions the mind for a variety of sexual partners and with the passage of time, one’s new spouse sometimes isn’t enough. She may be the sweetest girl God ever made, and pretty as a picture. *But porn addiction isn’t about her, at all.* It’s about a brain that has become wired, badly. It’s like a car whose headlights turn on when you open the trunk, or whose brakes lock up when you turn on the radio. One’s spouse may be confused and hurt by one’s addiction, because they’re still assuming the brain is wired correctly. But it’s not. Unfortunately, marriage alone is seldom sufficient to help overcome a porn habit.

Making matters worse, when a spouse discovers their husband is into porn, the first question is usually, “What’s wrong with me?” This question is followed by all sorts of self-doubt and generalized anger, and often leads toward divorce. Divorce attorneys today say that between half and two thirds of the divorces they handle, have porn as one of the issues leading toward divorce.

Solution #2: Prayer

As you read the following, keep in mind that the author (Dr. Splinter) is a 35-year pastor, and believes firmly in the power and efficacy of prayer. Prayer is always a good thing, and there is indeed power in prayer. The problem is that one can’t stay on their knees forever. One has to get up and eat, or go to work, or go to the bathroom. And it’s when a person pulls away from prayer to do those other normal things that they start encountering a life and a means of resolving anxiety, that leads them back to porn and self-stimulation. After a few months or years of broken promises to God, some people begin to believe God doesn’t care about them, or God isn’t real, or prayer doesn’t work, or worse, God must hate them. So they stop praying altogether.

Certainly, prayer is a good practice. Part of the issue has to do with how one goes about praying. For example one person may pray, “God, I don’t ever want to masturbate again. Please make me stop. Amen.” Another person may pray, “Father, I’m beginning to recognize the hold that porn has on my life. Please begin working in my life to heal my past and to fill me with your Spirit. Teach me how to have real relationships rather than the false relationships of pornography. Heal my brokenness. Lead me to health and wholeness. Amen.” God hears all prayers, but the second prayer is more about healing. And for the person who is sexually addicted, healing is the issue. Addiction is just a symptom.

Solution #3: Bible Reading

It would be nice if one could soak up enough Bible verses that they would help flush out the memories, mental pictures, experiences, and other sexual garbage that becomes tattooed into the fabric of one’s soul. But God gave us memory so that we wouldn’t put our hand on the same hot stove, twice. So it is that some try to read, and memorize, cram scripture into their minds, in hopes that by this process they may overcome the ownership of pornography. But the other stuff, that sexual stuff, remains lodged in place and often seems to have more staying power than all verses in the Bible. Exercising “more diligence” in memorizing scripture doesn’t seem to do much. So sometimes, people who are hooked on porn get really mad at God, and say things like, “The Bible doesn’t work for me. Scripture may be good for others, but not for me.” In some cases, Bible-readers try to act self-righteous in spite of their personal failures. These folks then become the Pharisees and phonies of the religious world. They are walking examples of religion without power.

By contrast, if a person begins reading the Bible with the purpose of learning about God’s love, grace, compassion, mercy, and forgiveness, then one of the pieces that comes along with that sort of study is *hope*. And sometimes, especially at the beginning, hope is the best thing one can grab onto, because all the rest (mercy, forgiveness) seems so far away and so un-applicable to “me and my mess.”

Furthermore, if God is indeed loving, forgiving, merciful, kind, and full of grace, then the shame that drives addiction, starts to melt away in His presence. If God is willing to love us in spite of our being snagged on porn, that’s pretty amazing. If God is willing to forgive us for the 5,000th time we fail, that’s amazing too. If God is willing to give us grace rather than punishment, that means we can stop hunkering down with the expectation of getting hammered when we come to Him in prayer. *In the final analysis, it is the very character and presence of God that provides the healing and the strength to wash away sexual filth from our minds and characters.* It is when we experience God’s presence in “The Valley of the Shadow of Death,” that we begin to understand His ability to love and heal us in spite of the filth we carry.

In the end, we learn to love and appreciate God MORE than we love and yearn for porn. It is a change in “first loves” as we read scripture and learn about God’s real character, and then experience what it means to have His hand holding ours as we muck around in the “Valley of the

Shadow of Death.” By His presence, character and indwelling Spirit, He leads us to “the way out.”

Does the whole yearning-for-porn thing go away immediately as we start reading scripture? Perhaps for some, but not for most. For most people it’s a journey toward God and His love and grace ~ the father along the road one goes, the less powerful is the magnetic field of pornography, until one day a person wakes up and says, “Gosh, I haven’t even thought about porn for a whole week!”

Back To Those Triggers Again

As you’ve learned, much of porn use is tied to low self esteem and related issues coming out of childhood. Some would argue that porn use is simply a case of lust run amok, but addiction is usually a little more complex than that. Those feelings of despair, anger, hopelessness, sadness, rejection, abandonment, etc., are triggers that can lead to inappropriate sexual behavior. Because the battle for our sexuality is spiritual in nature, the Enemy of God knows how to use the pain of our childhood, to lead us into sexual sin. Rebellion against God is always Satan’s objective. In response to our pain (pain, incidentally that he caused in the first place), he offers the solution of moral rebellion.

In the first chart provided in this chapter, we saw that people who suffered childhood abuse, often marry others who did also. So it is, oddly enough, that low self esteem is the trigger that not only can lead toward sexual acting out ~ it also can lead toward sexual anorexia. Both hyper- and hypo- sexual behavior is tied to lousy feelings about ourselves, and those are mostly the product of our childhoods. When we experience those feelings, those “triggers,” they lash us like a rented mule in the direction of sexual solutions ~ either to act out or to run far away from our sexuality.

This means that our sexual healing is very much tied to our becoming attached to people who love us as we really are, rather than just as we pretend to be. The first part of that journey is often a scary one, because Satan uses shame to make us want to cover up and hide ourselves ~ just as Adam and Eve did in the Garden of Eden. (Isn’t it funny that their response to God, after they ate the fruit, was sexual?) The very last thing in the world that most people want to admit, is that they struggle with sexual issues due to their own low self esteem. What a lousy thing to say out loud.

Yet scripture says, “Confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous man is powerful and effective” (James 5:16). To confess something as deeply personal as low self esteem leading to sexual acting out is a chokingly difficult thing to do. It involves levels of trust that one may not have plumbed ever, in their entire lives. Fortunately, there are some people who are professionally trained in handling this sort of thing, and there are others who come by it due to their own spiritual journeys.

Those who are professionally trained for this level of discussion are called “therapists.” They hold masters degrees, or Ph.D.s. Not all therapists are good at helping others at this depth of struggle. But some are. Not all therapists have the value system needed to heal from this depth of struggle. But some do. Here’s how you can discern those who will more than likely be able to help you. A Christian therapist with at least a masters degree, who has also had some ongoing training dealing with sexual addiction, and who is willing to pray with and for you, is probably a safe bet.

Those who learn the healing path as a result of their own spiritual journeys are in some ways better equipped than therapists. Some of these are pastors, and some pastors are good guides in this mucky place. But some are not. Some pastors are more in it for the ego gratification, power and the position than for the joy of bringing lost and broken sheep back to the safety of the fold. Whether a pastor or not, the people who are most trustworthy are those who have been to hell and back in their own ways, and who have learned, first hand, about the love, grace, mercy, forgiveness, compassion, and healing offered through Jesus Christ. They will likely have their own stories of failure, but they have learned how to take failure to the foot of the cross.

One common trait of these people is that they will tend to depend more on prayer than on “wise insight.” And they will be more likely to stand with you no matter how badly you fail, because they have learned how God stood beside them in times of their own massive failures. They’re trustworthy. There’s nothing so grace-enhancing as having failed God miserably, and then having found His redeeming grace more than sufficient. The recognition of one’s own sinfulness and hopelessness in the face of God’s righteousness, makes a person “safe” to help carry the burdens of other fellow-sinners. Those folks are the “safe” ones.

Your journey toward wholeness is going to involve your sharing your failures with others. It’s going to involve your accepting their love for you, immediately after you tell them you just failed again. It’s going to involve a level of honesty and trust that has terrified you all your life, because it means someone might have the real knowledge of why you should be rejected and despised. It is only through experiencing that level of love and openness, that you can break open the locks and tear down the walls of secrecy and shame that Satan has used all these years to hold you prisoner.

Healing is not done solo. It is done in relationship. Trust is not built by continuing to lift up that false image of yourself, hoping that people believe it. Trust is built through confession, and openness, prayer, weeping together, sharing the hard parts of one’s life, and through all of this finding a person who loves you and would be willing to die for you.

The first 100 yards of this journey are the hardest ~ the first few confessions ~ the first few times of really trusting ~ the first few steps away from the sexual ownership that has demeaned you and kept you locked away. Slowly, as you heal, this journey becomes a lifetime of sweet connection, as dark room after dark room are opened to the light of God’s love ~ God’s love, as expressed through people who truly know and love God, and therefore love you.

And when those triggers come at you again ~ as they will ~ you increasingly learn to turn to God and to friends, to fill the emptiness of your life ~ to heal the hurts that came upon you when you were younger and smaller. *It is in wholesome, open, honest relationships that the power of our triggers is broken.*

Psychologist Gary Collins sums up many of the thoughts in this chapter:

This shift away from addictive sexual stimuli and behaviors is difficult and rarely accomplished by simplistic answers, fervent prayer or even marriage. Firm, consistent mentoring and accountability are of crucial importance. It helps if porn users can identify and deal with the triggers to porn use including loneliness, fatigue, tension, anger, anxiety or discouragement. Determination to avoid pornography and focus on the spiritual disciplines is of great value. Some men find help in counseling that uncovers and deals with the causes of their addictions. Clearly the porn problem rarely gets resolved by individuals trying to cope on their own without help from caring others. And the problem most often persists when churches and therapists ignore this enslaving issue that has surged along with easy access to Internet sexual stimulation.⁷

Final Thoughts

Dr. Mark Laaser, Christian and sex therapist, incorporates three spiritual questions into his work with men and women struggling with sexual issues. Remember, we said above that sexual issues are spiritual issues. Here are Laasar's questions:⁸

1. **Do you want to get well?** Read the Bible story of the man whom Christ healed, found in John 5:1-9. Christ asked a very important question of this man. This question is core to your own healing. He asked, "Do you want to be healed?" The guy had been stuck for 38 years. How long have you been stuck? How deep is your motivation for healing? Are you willing to change? Don't say you are if you're not.
2. **What are you thirsty for?** Read the story of the woman whom Christ met at a well one day, found in John chapter four. Obviously, sexuality had been a false solution for her real needs as a woman. How has sexuality been a false solution for your true needs? Has there *ever* been a time when your sexual acting out (whether overt sexual practices, or sexual anorexia), have satisfied you for more than 30 seconds? How do your sexual issues interface with your husband or wife? What are you thirsty for?
3. **What are you willing to die for?** In John chapter eleven, Christ attended the funeral of a guy who would not have died if Christ had arrived a little sooner. In this story we confront our own selfishness as we read about Lazarus' death. The deepest issue of sexual healing, is often sacrifice. Would you die for your children? Your country? How about your wife, or your husband? What has to die inside you, in order that you may live afresh? Do you believe there is life without sexual acting out? What false sexual activity (whether overt or anorexic) will you need to give up in order to experience true connection and intimacy?

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