Being Exceptionally Helped:
Implications for Therapist Training

Linda A. Edwards

I grew up in the emotional gutter. My social-phobic, sexually-abused, suicidal mother gained little benefit from twenty years of expensive psychiatric treatment. And at 52, although I had a CV which many would envy (registration as a psychologist, international authorship, a career in computers in its heady pioneering days, as well as postgraduate degrees in both physics and psychology), I didn't feel that I had faired much better.

Paralysed by doubt, confusion, and feeling inadequate, I'd spent two decades trapped by indecision over whether to end my marriage. Desperate for attention, nurturing and love, which I felt I was not getting from my husband, I oscillated between blaming him and blaming myself. I was either angry and resentful because he remained impersonal and refused to engage with me emotionally, or criticized and condemned myself for not loving him enough to elicit the gentle, caring, attentive and nurturing behaviours which I craved. This caused me to alternate between trying to 'fix' myself and putting pressure on him to change.

Neither worked, so I dreamed of leaving. But the thought of actually doing it terrified me. It plunged me into fear of the unknown, fear of being out of control, fear of not being adequate enough to earn enough money doing something I enjoyed and fear of being even more emotionally deprived than I was in the marriage. There was no escape from my agony.

Twenty years of trying to get help in individual therapy and personal development workshops made no difference to my suffering. I was frustrated. Talking about my problems had got me nowhere. My mind was clear on what needed to

change, but I was unable to make those changes happen.

Only once, at age 19, had a counsellor been truly helpful. After revealing my daily fantasies of a sexual relationship with Jesus to an unperturbed university chaplain, I experienced an energetic release like a truckload of bricks being lifted from my shoulders. Given that I was agnostic, my continual 'defamation' of a harmless religious character had been an ongoing source of puzzlement as well as guilt, and my unexpected freedom from this chronic self-condemnation impressed me. I started to desire more such change, for there was still a long way to go.

Unfortunately, in the 30 years that followed, there was little but dissatisfaction, frustration and bursts of ineffective yet desperate efforts to both change myself and be helped by others. None of the intermittent stream of social workers, psychologists, psychiatrists, hypnotherapists, and workshop leaders helped. With each failure, I would give up until something came along to renew my hope and motivate me to make yet another enormous effort.

Sometimes the renewed hope came from alternative sources. Finding no inspiration or value in Christianity, I practised a form of Hinduism known as Bhakti Yoga for ten years, then explored the New Age movement and a little Buddhism. Amidst all my efforts, I actually did undergo a couple of extremely beneficial changes. But they occurred unexpectedly through living life intensely rather than with the help of a therapist.

The first happened at age 37 when, through desperation and intense suffering, a mysterious 'act of grace' revealed another way to be in the world motivated by love rather than fear. For two months I found myself overflowing with love toward everybody and everything for no reason, and life looked extraordinarily better than it had from my previous fear-based perspective. This didn't last. But there were significant, permanent, beneficial changes. These included: the falling away of all past resentments toward the important people in my life; deciding to learn from the situations presented by unsatisfactory jobs and marriages rather than run away from them as I had done in the past; and the experiential knowing that a way to live that was free from suffering actually existed. This led to a dramatic change in my values, attitudes and priorities, and a passionate focus on developing the ability to live permanently from the new perspective.

Prior to and subsequent to this change, I made many attempts to get help with my marriage problems. The second significant change occurred at age 46 when my sexual dysfunction, which had been unsuccessfully treated with cognitive behavioural therapy, was healed through my experience with two lovers, and I no longer carried the burden of believing there was something wrong with me sexually or that I was not a proper female. From my reading and speaking to other psychologists, I gathered that experiencing the heights of mystical sex after enduring thirty years of vaginismus combined with sexual abuse and primary orgasmic dysfunction was nothing short of a miracle. For this non-professional help I felt unbelievably grateful. It also gave me renewed hope for the remaining troubles that I had agonized over for 20, 30 or 40

years. Surely, I decided, there must be a way to fix these things too, given my profoundly transformative experiences at age thirty-seven and forty-six. Looking back, it is clear that my unconscious motivation to become a counselling psychologist was to learn to heal myself in the process of learning to heal others.

When reading the counselling psychology literature during my postgraduate training, I found little recognition of significant or transformative therapeutic change. Research, theory and debate centred around minuscule shifts. Psychologists didn't appear to expect much. Perceiving transformational change as a freak event seemed to deter them from investigating it. Because it could not be conjured up at will in the laboratory, they focused on trying to make minor improvements to 'normal' therapy. My reading confirmed my experience. Therapy had cost me many thousands of dollars and there was little to show for it. I was angry. The few changes that mattered to me had happened outside of therapy. Several more massive changes were needed to deliver me from my personal hell, and I didn't want to leave it to chance freak events. This attitude drove me to want to understand transformation and how it happens. I wanted to unlock the secret of creating more of it, both for myself and others. Even if numerous small shifts could eventually remove all my psychic pain over many years, the cost would be prohibitive. There had to be a better way.

It was frustrating to have to study things which were irrelevant to the massive healing work I knew I still needed to do. One academic journal article after another told me that professionals rarely read the literature after they finished their training because they didn't find it valuable, that non-professional counsellors produce as good outcomes as fully trained professionals, and that it is quite questionable whether the enormous resources expended on training and research are of any use (Berman & Norton, 1985; Campbell, 1996; Christensen & Jacobson, 1994; Durlak, 1979; Hattie, Sharpley, & Rogers, 1984; Howard, 1985). While computer professionals, for example, would be out of business fast if they didn't read or produce research, therapists could ignore it with impunity. On the verge of becoming a registered psychologist, I wondered whether the title was any guarantee of anything other than the ability to pass exams and do irrelevant research.

This motivated me to do the project for my counselling psychology training on the topic of significant therapeutic change. I wanted to show that it existed, describe it, and learn something about how it happened. In that study, twelve people who said they had experienced a significant therapeutic change, taught me that: there was an immense diversity in how it happened; it might occur much more often outside the context of professional therapeutic help than within it, there was usually a transpersonal or spiritual element present, and there was always a courage to confront conflict, pain and difficulty. Unfortunately that investigation did not help me with my personal problems. But it did whet my appetite and provide me with a pilot study for the research which resolved my most serious issues and taught me an enormous amount about how helping happens.

When I began this research, I was aware that my training to become a state-registered psychologist had not

contributed to my personal well-being, and that my counselling was still a stressful practice even though I had been doing it since 1976. I pushed myself to facilitate client change even though I had been unable to experience the benefits of therapy myself. I hated paying therapists who could not help me, so I was uncomfortable receiving money from others if I couldn't see that I had helped them. I also felt inadequate.

Interestingly, a significant proportion of my clients did experience change well beyond the small shifts normally discussed in the psychology literature. However it was a pyrrhic victory for which I felt burned out, poorly paid, and sometimes envious. It was not uncommon for a client to clear the trauma of childhood abuse and to move into a healthy relationship while I continued to struggle with my own disastrous co-dependent abusive marriage. I dearly wanted to know how it was that I could sometimes profoundly help others yet remain unhelpable myself.

Many of my colleagues spoke to me about struggling with similar issues. It was common to meet psychologists, social workers and psychiatrists who said that their professional training was not much use and that they began to learn how to be a therapist by doing it. Many told me they felt inadequate or a 'fraud' or 'not good enough' and were continually looking for the professional development workshop or book which would liberate them from this hateful feeling. If therapists feel like this, then what are they offering their clients?

It was also common for clients to tell me they had never met a good therapist. Some said they had seen psychiatrists and psychologists for up to 30 years without experiencing any improvement in their difficulties. This flamed the burning passion to deeply understand the process of transformative therapeutic change and how effective helping happens so that I could both deliver it to my clients with consistency and benefit from it myself. So, when three postgraduate awards providing living allowances were offered to me by two universities, I decided to undertake a three year doctoral research program in counselling psychology at Monash University.

My reading of the literature had convinced me that traditional research methods were inadequate for the study of something as complex as counselling and psycho-therapy and that a post-modern approach was needed. Post-modern research is about recognizing multiple useful realities rather than chasing universal truths, about the impact of the study on the researcher and the participants, and about making those impacts public through experiential writing.

In the beginning there was much floundering around trying to work out what to do and how to go about doing it. Although I was clear that the traditional science paradigm was not consistent with my underlying assumptions about the nature of the universe, what we could know about the universe and how we could go about knowing it, I was unclear exactly how new paradigm research should look because many have tried and reported problems and it isn't clear that much of this work is more effective than the old approaches – at least we cannot say it is outstandingly useful in the way that for example, computer research under the traditional paradigm clearly is.

However, as I struggled to understand how to carry out my investigation, I discovered something interesting. When confronted with deadlines for particular research tasks or preparing a seminar, I would usually fall into the trap of trying to find an *idea* that is *true,* or at least worthy of my trying to convince the reader or the listener that it is true ... and this led to a mental struggle with little joy and no answers and my work lost meaning. On the other hand, when I remembered that no *idea* is *true* and that there is no value in trying to convince anybody of anything, and instead, focused on what was deeply meaningful, the impact on myself was profound. Further, when I *expressed* what was deeply meaningful to me, it usually had impact on others – far more than if I had tried to convince with ideas.

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This seemed to be the essence of *new paradigm research,* and the only way that I was able to really learn anything about being effectively helped or being effectively helpful. In order to know what was deeply meaningful, I had to intuitively experience. This is what Polanyi (1968) calls ineffable personal knowing. In other words, my research was driven by my passionate following of intuitive hunches (Douglass & Moustakas, 1985; Moustakas, 1990) rather than logical linear thinking.

My examination of the literature convinced me that most research had looked at average or newly trained therapists or even therapists in training, *I could find no investigation in which 'excellent' or 'exceptional' therapists were asked how they do what they do.* We know little about what makes one therapist better than another (Lambert & Bergin, 1994), other than that training is unimportant (Berman & Norton, 1985; Christensen & Jacobson, 1994; Durlak, 1979; Hattie et al., 1984). I thought of the Olympic gold medal winners. Which of them in their right mind would think of learning how to improve by watching the athletics competitions at the local High School or College? Yet this is the equivalent of what researchers and students in the mental health professions are expected to do. To fill this obvious gap in research, I decided to study the best therapists I could find in order to learn something about how counselling psychologists could become more effective.

I interviewed fourteen subjectively determined 'exceptional' helpers' or 'expert/good examples' of effective helping. There were nine international psychotherapy trainers (three licensed/registered psychologists, two

licensed psychiatrists, an academic, a licensed family therapist, and a state approved continuing education provider for licensed therapists), a holder of the Albert Schweitzer Prize for Humanitarian Service to Medicine, two Advaita non-teachers, a humour therapist, a Catholic spiritual director, and a world leader of the human potential movement (philosopher/psychologist).

This interviewing commenced without guidance of an a priori conceptual framework (Meloy, 1994) but with trust that an immersion procedure like Moustakas' (1990) heuristic inquiry would lead to whatever was needed. Through passionate involvement in learning about effective helping by following whatever hunches seemed to further that aim (Douglass & Moustakas, 1985), I gained trust in the usefulness of my developing intuitive knowing skills. As in dialectical research (Rowan, 1981), assumptions, methods and outcomes constantly informed each other in a non-linear emergent design. The *experience* of meaningfulness was pursued at every step: in deciding which people to interview; in managing/focusing the dialogues with the 'experts'; in selecting what grabbed my attention during the analysis; as well as in the constant creation of new procedures to enhance the discovery process.

Interviews were unstructured and mostly face-to-face. They were audio-taped, transcribed, and analysed by reporting everything which was perceived to be noteworthy both during the interviews and later while working with material gathered from interaction with the 'experts'.

I had a passionate and wonderful time keeping close company with my 'exceptional helper' participants; meditating with them or doing their workshops or retreats; poring over their spiritually inspired books, tapes and interview transcripts; learning to make sense of what they said from my perspective; writing reports about the most deeply meaningful moments with them; and reading the psychological and personal development literature. In addition, I kept a research journal which was a record of the highlights of my research-related experience including all my efforts to make sense and find meaningfulness (von Eckartsberg, 1972). This provided the record of changes in my experience necessary for determining the degree to which my methods meet the engagement criterion (Moustakas, 1990).

While there were other procedures and outcomes of this research, the most *meaningful* outcomes were personal and private: my development personally and professionally (as therapist and researcher) including the ability to directly perceive or 'know' intuitively (in contrast to intellectually know). Fortunately my journal writing inadvertently provided documentation of these transformational therapeutic changes in myself, as well as changes in my thinking about methods and effective helping

On one level, I was asking participants what significant therapeutic change and good outcomes are, how they happen, how helping happens, what the characteristics of an effective helper are, and how those characteristics can be developed. In answer to these questions, they spoke of such things as trying to produce change being counter-productive to significant therapeutic change happening, and trying to help, or believing one knows how to help, or seeing oneself as a

helper, interfering with helping. It seems that significant beneficial change and helping are as elusive as happiness, where the very act of seeking it guarantees that it will not be found. It is also as elusive as the beginning meditator's experience of trying to achieve a quiet mind. The more one tries to banish thoughts, the less one experiences mental peace.

On a deeper level, 'exceptional helpers' were conveying something which one of them referred to as 'contagious proximity'. I felt this phenomenon was at work in me while I interacted with them, not only in person, but also with the interview tapes and even the transcriptions so that the process of doing the research transformed me in ways I did not anticipate. I had been a 'difficult client' who had failed to respond to therapy over 30 years and my involvement with my interviewees was not focused on my own personal problems. However, given my unsatisfactory history in therapy, this impact supports my claim that my interviewees were indeed 'exceptional helpers' for me. Such an outcome is also consistent with the view that good research involves personal growth and risk-taking and has immediate application for the researcher's own life personally and professionally (Allender, 1987). However, the challenge was to record data, analyse it and report it in such a way that I could convince others that my personal and private transformation had not been imagined.

The validity of my statements was demonstrated through narrative research. Just as therapists listen to stories clients tell about themselves and instinctively evaluate change by comparing accounts from initial sessions with later ones, narrative methods can identify differences by comparing self-revealing diary entries taken from separate times. Using a variation on Smith's (1994; 1997) study of self reconstruction in which he examined individuals' diary material providing current and retrospective accounts of themselves, diaries and journals from the research period and the twenty years prior were analysed to determine variations in the way I wrote about myself at discrete intervals, and registered psychologists verified the genuineness and representativeness of the quotations selected to illustrate those changes (Hill, Thompson, & Williams, 1997).

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During the twenty years prior to the research, my attitudes and world-view was exemplified by the following diary quotations.

'I feel insecure, rely on others for self approval, feel used easily and generally have great trouble trying to keep mind, body and soul together. Within me there is an intense struggle between the desire for freedom and the desire to control. There is still unfinished business for me to work through concerning my marriage to [name deleted], the best of my relationship with [name deleted] is already over[1], and my career is going downhill. I am under great stress. ... Trying to keep my options open is costing me a lot.' (Diary, 30/4/77)

'My self esteem is dependent on a core of approving people around me ... My aggression is used to express frustration, anger, resentment, hurt, rejection. ... [It] is only a problem ... because [partner's name deleted] can't handle it ... [which] may be why I use it.' (Diary, 30/8/81)

'If I could avoid my compulsive need to defend myself when criticized, I would be able to just be there for someone close who needed to feel cared about by me. I also realized ... the 'poor me' reaction of crying [happens] because someone else doesn't give me something I think I need like nurturing, spending time on me.' (Diary, 15/5/92)

'Do I need to see the light and get out, or is there more I have to work on in myself? It's the ambivalence that drains my energy and is the problem. ... I put thousands of dollars into [therapy] and never resolved it. ... There's part of me that says, "If [he] would be different...", [and another part that says] "It's my fault because I'm not gentle enough and push him and get impatient and want him to do something that I value".' (Diary, 5/12/96)

'There are three people I want to ring, but I feel scared ... I'm scared that [name deleted] will not approve of ... me. I feel ashamed of my confusion and inability to sort my life out. With [name deleted], I'm scared of being judged inadequate, not okay. I'm scared of her seeing me as a "mess" and maybe I am a mess because I can't sort out how to help myself. With [name deleted], I feel shame at having revealed my feelings about him and him presumably not having similar feelings. ... I'm scared that the way I feel for him is not "okay". I doubt myself, fear that I'm not okay, that I'm inadequate, got something "wrong" with me.' (Diary, 22/4/97)

These statements are clearly made by someone in a different frame of mind that the person who wrote the following.

'Re-reading old diary entries ... it is obvious that I was tormenting myself, struggling in my mind to work out solutions to my problems. I just see that now and go, "Wow! Thank God I'm not in that confusion any more." (Research Journal, 29/10/99)

'Now there is only peace. ... 18 months ago, my mind recognized that it didn't know what was good for me and peace would reign when I made some annoying mistake. But that was only one annoying thing at a time. Or maybe a few – relatively minor things. Now it's lots of big things – like my children struggling, loss of family life, people dying. Big. Big. Big. Almost everything not being the way I want it, not being the way my mind thinks it needs to be. And now this willingness to not know what my life should look like, to soften to what is in all areas of my life.' (Research Journal, 27/3/00)

'I've been feeling a great sense of freedom lately, and it seems to be enduring. ... I seem to have actually let go of that painful belief that if I don't have another man in my life before I die that I will have missed out. I can actually see that it's a lie. Being in a relationship is just as painful (or free of pain) as being out of one. It's the extent of my own dysfunctional patterns and the extent to which I identify with them rather than see them as just patterns, that determines my level of suffering or happiness, not whether I am alone or not, rich or poor etc.' (Diary, 5/9/00)

Some recent quotations report others' spontaneous comments on how I've changed.

'I received feedback from the others ... that they saw me as significantly changed, that there was no energy pushing to be liked as they had witnessed before.' (Research Journal, 2/11/99)

'She also noticed an immense change in me in the eighteen months since she had seen me. She said that I was different in the face, different in my posture (less protective somehow), and my voice was different. She said she felt that I would go ahead and make a significant contribution to something.' (Research Journal, 8/1/00)

There were similar dramatic changes over time in the stories I told about myself as a therapist. My sense of professional inadequacy disappeared.

'The Psych. Board rang me to say that my registration went through ... But I don't ... feel like a better therapist because I've become a psychologist. I still feel inadequate at helping people and I still hate doing it in front of other therapists in case they disapprove and say I shouldn't be allowed to practice. And yet I know this feeling is crazy because sometimes amazing breakthroughs happen in my sessions.' (Diary, 19/6/97)

I began to feel comfortable in the therapist role.

'I've been getting a lot of new clients lately and ... I really enjoy it. I used to be very apprehensive ... about whether I'd know how to help them ... and now I actually look forward to meeting them and sometimes we are laughing and chatting away as if we've been friends for years before they've even filled out the personal history form. It all seems so natural now. Largely because I don't put all those expectations on myself about having to help them and knowing what to do. It really feels like I've eventually learned to be comfortable doing this thing I do called "therapy".' (College of Counselling Psychologists Logbook, 4/7/00)

I used to hide personal problems from clients.

'My marriage troubles are getting me down again. ... What would a client think if they knew that my life was as bad or worse than theirs?' (Diary, 25/11/94)

I am now more authentic.

'If I'm working with someone who's dealing with marital separation, I don't have to hide the fact that I experienced separation not so long ago. Sexually abused clients often ask if I've experienced abuse and seem relieved when I say, "Yes". Nor do I have to hide the suffering I experience when either of my daughters is having

a bad time. Clients often express surprise that I don't have it all together. But they also seem relieved. It somehow gives them permission to let it all hang out too.' (College of Counselling Psychologists Logbook, 9/5/00)

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'I feel I need to prepare to ensure the best possible chance of fixing the problem. And yet I know on some level that this is crazy. I remember when I saw [client's name deleted] and the words flowed out of my mouth without my mind thinking about any of it. ... And I could see that it was totally appropriate by the way she responded, and she was impressed and came back for more. ... But I don't seem to be able to do that any more either, so what to do?' (Diary, 20/12/94)

I now feel comfortable going into a therapy session having no idea how to help or what will happen.

'After initiating a mental imagery process, the client spontaneously created her own extremely bizarre Gestalt type healing imagery and I simply went along with it having no idea where we were going and what the outcome would be, but trusting that her psyche knew what it needed. All I did was support what seemed to be trying to happen by itself and in the end, when she walked out of the session, she said she was amazed at how much we had accomplished, that the session had achieved much more than she had dared hope for, and thanked me very much. Indeed, it seemed that she had diffused all the trauma around the sexual abuse at age four in the space of about 45 minutes.' (College of Counselling Psychologists Logbook, 12/9/00)

In the past, I sometimes got scared of the feelings which clients were dealing with

'This week has been so heavy. I don't want to deal with a suicidal client again. ... Her feelings were so intense. But at least she didn't vomit as she thought she might. I feel very inadequate and I'm scared it might not always work out as well and something bad might happen.' (Diary, 14/12/94)

Now I am much more comfortable to accompany them into their terrifying inner world and assist them to express what is happening.

'Discussed client who felt a vortex of energy in her heart which threatened to engulf her. I gently encouraged her to keep breathing and to surrender to whatever this energy wanted to do and she literally vomited up her infanthood terror of annihilation. Then the energy transformed itself into a deep sense of peace. Later, there was an ache in her heart. She burst into tears and experienced intense grief as she

recognized that this unconscious terror had destroyed all her relationships and her chance of happiness for more than fifty years.' (College of Counselling Psychologists Logbook, 28/3/00)

As a consequence, the burnout and vicarious traumatization which I was prone to before the research

'I'm so stressed out. Maybe I've got burnout. I feel like I don't want to see another client again.' (Diary, 20/12/94)

seems noticeably absent now. In fact although I work as a trauma and abuse counsellor and can connect very deeply with their suffering, I can honestly say that it does not bother me.

'This week I saw two suicidal people, four depressed people, and five sexually abused people and it didn't bother me. ... vicarious traumatization ... seems almost like a non-issue now that my own wounding in that area has been fully re-experienced. I can't remember when I was last upset by a client – probably at least a couple of years ago now.' (College of Counselling Psychologists Logbook, 12/9/00)

As I analyzed my diaries and selected these quotations, I noticed that the recent ones expressed the very same humble attitudes which the 'exceptional' helper participants in this research have said are the characteristics of effective helpers, attitudes such as: anyone can be a helper and that the universal 'exceptional helper' does not exist; I can learn as much from a client as they can learn from me; I am not 'special', responsible for client change, or even need to know how change will happen; and because of the phenomenon of contagious proximity it is important for clients to keep good company.

As I analyzed my diaries and selected these quotations, I noticed that the recent ones expressed the very same humble attitudes which the 'exceptional' helper participants in this research have said are the characteristics of effective helpers, attitudes such as: anyone can be a helper and that the universal 'exceptional helper' does not exist; I can learn as much from a client as they can learn from me; I am not 'special', responsible for client change, or even need to know how change will happen

'Just sitting talking with [friend's name deleted], something that had been bothering her quite a bit suddenly shifted and she was grateful. She said I have a gift. I said it's there for everyone, that there's nothing special about me.' (Research Journal, 27/2/00)

'What I am not fully aware of in myself, I cannot be fully aware of in the client.

The client is a mirror to teach me what is in me.' (Research Journal, 10/11/99)

'The client ... would arrive looking glum and go out with a big grin on his face even though I hadn't done anything particularly that I was aware of that seemed to me to be helpful, and this went on for month after month. Clearly the one hour with me was not enough good company when he was spending the rest of the week with his unemployed and drug addicted friends. I would suggest meetings in good company from time to time and occasionally he would go and appear to get some small benefit. Then one day, I said, "I have the feeling that if you would do a week retreat in good company, that you would have a breakthrough."... He needed no more sessions... It seems that the company of people who were light hearted and didn't evaluate people in any way was all that he needed.' (College of Counselling Psychologists Logbook, 14/9/99)

As I see it, my subjectively selected 'exceptional helpers' inadvertently helped me (both professionally and personally) during the research process through their non-wavering non-judgment, unconditional acceptance and soul-nurturing presence which enabled me to feel safe to experience myself more and more deeply as I truly am. They also modelled a satisfying way of being in the world that I found contagious, and presented opportunities for me to confront fear, undergo corrective experiences, notice my progress and receive renewed motivation. This outcome is not entirely surprising given that Mahrer (1996) discovered how to help clients by investigating 'distinguished' psychotherapists.

In conclusion, narrative research methods (in which typical quotations are selected from attitude-revealing stories from diaries spanning different time periods) have been used to demonstrate that intuitively seeking out, interviewing and/or generally engaging with the subjectively determined best helpers available *can* facilitate significant and valued personal and professional change in the researcher. If these outcomes can be shown to apply to therapists other than myself, it can obviously be argued that the most useful research project for an aspiring counselling psychologist involves replicating the procedures in this research with their own unique selection of 'exceptional' therapists. Future research is needed to investigate whether counselling psychology students can be more effectively trained by requiring them to repeat my procedures.

1 This statement is referring to the relationship with the man who subsequently became my second husband.

Further Reading

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