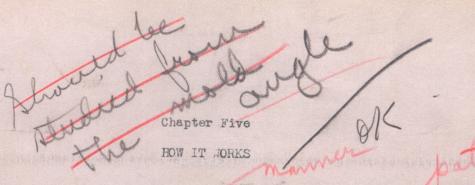
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Rarely have we seen a person fail who has thoroughly followed our discovers. Those who do not recover are people who cannot or will not completely give themselves to this simple program, usually men and women who are constitutionally incapable of being honest with themselves. There are such unfortunates. They are not at fault; they seem to have been born that way. They are naturally incapable of grasping and developing a may of life which demands rigorous honesty. Their chances are less than average. There are those, too, who suffer from grave emotional and mental disorders, but many of them do recover if they have the capacity to be honest.

Our stories disclose in a general way what we used to be like, what happened, and what we are like now. If you have decided you want what we have and are will ling to go to any length to get it -- then you are rendy to believe directions.

At some of these you may balk! You can find an easier, softer way. We doubt if you can. With all the earnestness at our command, we beg of you to be fearless and thorough from the very start. Some of us have tried to hold on to our old ideas and the result was nil until we let go absolutely.

Remember that for are dealing with alcohol -- cunning, baffling, powerful; Without help it is too much for But there is One who has all power -- That One is God. My You must find Him now! (?

Half measures will avail you nothing. You stand at the turning point. The asker yourself under His protection and care with complete abandon. When we were

How we think you can take it: Here are the steps we took, which are suggested as program of Recovery:

1. Admitted we were powerless over alcohol -- that our lives had become unmanageable.

2. Came to believe that a Power greater than ourselves could restore us to sanity.

3. Made a decision to turn our will and our lives over to the care and direction of God as we understood him.

4. Made a searching and fearless moral inventory of ourselves.

5. Admitted to God, to ourselves, and to another human being the exact nature of our wrongs.

6. Were entirely that God remove all these defects of character

7. Humbly, asked Him to remove our shortcoming a helding nothing beek

- 8. Made a list of all persons we had harmed, and became willing to make complete amends to them all.
- 9. Made direct amends to such people wherever possible, except when to do so would injure them or others.

  His Divine Consideration

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complaining of the sad state of the nation; the preschar who sighs over the sins of the twentieth century; politicians and reformers who are sure all would be Utopia if the rest of the world would only behave; the outlaw sare cracker who thinks society has wronged him; and the alcoholic who has lost all and is locked up. Whatever their protestations, are not these people mostly concerned with themselves, their resentments, or their self-pity?

Selfishness -- self-centeredness! That, we think, is the root of our troubles. Driven by a hundred forms of fear, self-delusion, self-seeking, and self-pity, we step on the toes of our fellows and they retaliate. Sometimes they hurt us, seemingly, without provocation, but we invariably find that at some time in the past we have made decisions based on self, which later placed us in a position to be

So our troubles, we think, are basically of our own making. They arise out of ourselves, and the alcoholic is almost the cost extreme example that could be found of self-will run riot, though he usually doesn't think so. Above everything, we alcoholics must be rid of this selfishness. We must, or it kills us: God makes that possible, gand there is no way of entirely getting rid of self without him. The have moral and philosophical convictions galore, but you can't live up to them even though on would like to. Neither can you reduce our selfcenteredness much by wishing or trying on your own power. You must have God's help.

This is the how and why of it. First of all, quit playing Gody yourself. It doesn't work. Next, decide that hereafter in this drama of life, God is going to by your Director. He is the Principal; you are to be His Ogenty. He is the Father, and you are His child. Get that simple relationship straight. Most good ideas are simple and this concept it to be the keystone of the new and triumphent arch through which you will pass to freedom.

When you sincerely take such a position, all sorts of remarkable things follow You have a new (mployer. Being all powerful, he must necessarily provided what you need, if you keep close to Him and perform his work yell. Established on such a footing you become less and less interested in yourself, your little plans and designs. More and more become interested in seeing what we can contribute to life. As the feel new power flow in, as the enjoy peace of mind, as the discover wou can face life successfully, as the become conscious of His presence, you begin to lose your fear of today, tomorrow or the hereafter. You will have been reborn.

Get down upon your knees and say to our Maker, as you understond Him: "God, I offer myself to Thee -- to build with me and to do with me as Thou wilt. Relieve me of the bondage of self, that I may better do Thy will. Take away my difficulties,

that victory over them may bear witness to those I would help of Thy Power, Thy Love, and Thy Way of life. May I do Thy will always!" Think well before taking this step.

Since for an ready; that for can at last abandon yourself utterly to Him.

It wery desirable that you make your decision with an understanding person.

It may be a will fear best friend, don's spiritual adviser, but remember it is better to meet God alone the with one who might misunderstand. You must decide the continual so. this compound The wording of your decision is, of course, quite optional so long as you express the idea, voicing it without reservation. This decree was only a beginning, though if honestly and humbly made, an effect, sometimes a very great one, will be felt at once.

Next we launch out on a course of vigorous action, the first step of which is a personal housecleaning, which fou have never in all probability attempted. Though your decision is a vital and crucial step, it can have little permanent effect unless at once followed by a strenuous effort to face, and to be rid of, the things

one ' said to

he und

Previously stated that basic causes were not known by anyone A Eliminate - basic

in fourself which have been blocking you. Your liquor is but a symptom. How swe one get down to land causes and conditions.

Therefore, you start upon a personal inventory. This is step four. A business which takes no regular inventory usually goes broke. Taking a commercial inventory is a fact-finding and a fact-facing process. It is an effort to discover the truth about the stock-in-trade. Its object is to disclose damaged or unsalable goods, to get rid of them promptly and without regret. If the owner of the business is to be successful, he cannot fool himself about values.

We do exactly the same thing with our lives. We take stock honestly. First, we search out the flaws in our make-up which have caused our failure. Being convinced that self. manifested in various ways, is what has defeated us, we consider its common manifestations.

Resentment is the "number one" offender. It destroys more alcoholics than anything else. From it stem all forms of spiritual disease, for we have been not only mentally and physically ill, we have been spiritually sick. When the spiritual malady is overcome, we straighten out mentally and physically. In dealing with resentments, we set them on paper. List people, institutions or principles with whom you are angry. Ask yourself why you are angry. In most cases it will be found that your self-esteem, your pocketbook, your ambitions, your personal relationships, (including sex) are hurt or threatened. So you are sore. You are "burned up."

On your grudge list set opposite each name your injuries. is it your selfesteem, your security, your ambitions, your personal, or your sex relations, which have been interfered with?

usually Be as definite as this example: \_

I'm resentful at:	The Cause	Affects my:
Mr. Brown	His attention to my wife.	Sex relations. Self-esteem (fear)
	Told my wife of my mistress.	Sex relations. Self-esteem (fear)
	Brown may get my job at the office.	Security. Self-esteem (fear)
Mrs. Jones	She's a nut she snubbed me. She committed her husband for	Personal relation-

drinking. He's my friend. She's

a gossip. Unreasonable -- Unjust -- Over-My employer bearing -- Threatens to fire me for drinking and tadding my expense account.

Self-esteem (fear) Security

Misunderstands and nags. Likes My wife Brown. Wants house put in her name.

and sex relations-Security (fear)

Pride -- Personal

ship. Self-esteem

(fear)

on through the list back through four lifetime. Nothing counts but thoroughness and honesty. When you are finished consider it carefully. The first thing apparent to you is that this world and its people are often quite wrong. To conclude

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that others wrong was far as most of us ever get. The usual outcome is that people continued to wrong wen and you stay sore. Sometimes, it we remorse and then you we sore at ourself. But the more you fight and try to have four way, the worse matters got. When that so? As in war, victor only seem to win. our moments of triumph are short-lived.

It is plain that a rey of life which includes deep resentment leads only to futility and unhappiness. To the precise extent that we permit these, do we squander the hours that might have been worth while. But with the alcoholic whose hope is the maintenance and growth of a spiritual experience, this business of resentment is infinitely grave. We find that it is fatal. For when harboring such feelings we shut ourselves off from the sunlight of the Spirit. The insanity of alcohol returns and we drink again. And with us, to drink is to die.

If we are to live, we must be free of anger. The grouch and the brainstorm are not for us. They may be the dubious luxury of normal men, but for alcoholics these things are poison.

Turn back to the list, for it holds the key to the future. You must be prepared to look at it from an entirely different angle. You will began to see that the world and its people really dominate you. In your present state, the wrong-doing of others, fancied or real, had power to actually kill. How shall you escape? You see that these resentments must be mastered, but how? You cannot wish them away any more than alcohol.

This be our course: Wrealize at once that the people who wrong you are spiritually sick. Though you doubt like their symptoms and the way these disturb you, they, like fourself, and sick, too. Ask God to help you show them the same tolerance, pity, and patience that the would cheerfully grant a friend, the hay can be helpful to him? God save me from being angry. Thy will be done."

Never argue. Never retaliate. You wouldn't treat sick people that way. If you do, you destroy four chance of being helpful. You cannot be helpful to all people, but at least God will show you how to take a kindly and tolerant view of each and every one.

done, resolutely look for our own mistakes. Where have you been selfish, dishonest, self-seeking and frightened? Though a situation may not be entirely our fault was regard the other person involved entirely. See where you have been to blame. This is our inventory, not the other man's. When you see four fault was the down on the list. See it before you in black and white. Admit our wrongs honestly and be willing to set these matters straight.

You will notice that the word fear is bracketed alongside the difficulties with Mr. Brown, Mrs. Jones, employer, and wife. This short word somehow touches about every aspect of our lives. It is an evil and corroding thread; the fabric of our existence is shot through with it. It sets in motion trains of circumstances which bring us misfortune we feel we don't deserve. But did not we, ourselves, set the ball rolling? Sometimes we think fear ought to be classed with stealing. It seems to cause more trouble.

Review four fears thoroughly. Put them on paper, even though you have no resentment in connection with them. Ask fourself why you have them. Isn't it because self-reliance has failed you? Self-reliance was good as far as it went, but it didn't go far enough. Some of us once had great self-confidence, but it didn't fully solve the fear problem, or any other. When it made us cocky, it was worse.

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Perhaps there is a better way -- we think so. For you are now to go on a different basis; the basis of trusting and relying upon God? You are to trust infinite God rather than four finite sell. More are in the world to play the role assigns. Just to the extent that you do as you think He would have you, and humbly rely on Him, does He enable you to match calamity with serenity.

You must never apologize to anyone for depending upon four Greator. For can laugh at those who think spirituality the way of weakness. Paradoxically, it is the way of strength. The verdict of the ages is that faith means courage. All men of faith have courage. They trust their God. Never apologize for God. Instead we let Him demonstrate, through you, what He on do. Ask Him to remove four fear and direct four attention to what He would have you be. At once, you will commence to outgrow fear.

Now about sex. You can probably stand an overhauling there. We needed it. But above all, let's be sensible on this question. It's so easy to get way off the track. Here we find human opinions running to extremes -- absurd extremes, perhaps. One set of voices cry that sex is a lust of our lower nature, a base necessity of procreation. Then we have the voices who cry for sex and more sex; who bewail the institution of marriage; who think that most of the troubles of the race are traceable to sex causes. They think we do not have enough of it, or that it isn't the right kind. They see its significance everywhere. One school would allow man no flavor for his fare and the other would have us all on a straight pepper diet. We want to stay out of this controversy. We do not want to be the arbiter of anyone's sex conduct. We all have sex problems. We'd hardly be human if we didn't.

Review your own conduct over the years past. Where have you been selfish, dishonest, or inconsiderate? Whom did you hurt? Did you unjustifiably arouse jealousy, suspicion or bitterness? Where you were at fault, what should you have done instead? Got this all down on paper and look at it.

In this way you can shape a same and sound ideal for your future sex life.

We Subject each relation to this test -- is it selfish or not? Wask God to movid your ideals and help you to live up to them. Whemender always that your sex powers are God-given, and therefore good, neither to be used lightly or selfishly nor to be despised and loathed.

Whatever your ideal may be, you must be willing to grow toward it. It must be willing to make amends where you have done harm, provided that you will not bring about still more harm in so doing. In other words, treat sex as you would any other problem. In meditation, ask God what you should do about each specific matter. The right answer will come, if it want it.

God alone can judge your sex situation. Counsel with persons is often desirable, but let God be the final judge. Paramber that some people are as fanatical about sex as others are loose. Wavoid hysterical thinking or advice.

Suppose you fall short of the chosen ideal and stumble. Does this mean you are going to get drunk? Some people tell you so, If the first tell so only a half-truth. It depends on you and your motive. If you are sorry for what you have done, and have the honest desire to let God take you to better things, you will be forgiven and will have learned your lesson. If you are not sorry, and your conduct continues to harm others, you are quite sure to drink. We are not theorizing. These are facts out of our experience.

To sum up about sex: earnestly pray for the right ideal, for guidance in each questionable situation, for sanity, and for the strength to do the right thing. If

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sex is very troublesome, throw fourself the harder into helping others. Think of their needs and work for them. This will take you out of fourselv. It will quiets

the imperious urge, when to yield would mean heartache.

If you have been thorough about your personal inventory, you have written down a lot by this time. You have listed and analyzed your resentments. You have begun to comprehend their futility and their fatality. We have commenced to see their terrible destructiveness. You have begun to learn tolerance, patience and good will toward all men, even four enemies, for you know them to be sick people.
You have listed the people you have hurt by four conduct, and you are willing to straighten out the past if you can. We could out viderstanding of faulth

In this book you read again and again that god did for us what we could not do for ourselves. We hope you are convinced now that he can remove the self will that has blocked you off from Him. You have made you decision. We have ade an inventory of the grosser handicaps you have. You have made a good beginning for you have swellowed and digested some big chunks of truth about yourselfo