trainties, you may recommend the Holy Communion, Mass or Eucharist, Penance or Confession, the simple gathering of loving Christian or Jewish people as sources of divine and human help for the future.

Even when the addict is unable to personalize God, the pastoral counselor may help him immeasurably by teaching him literally how to pray, how to size up each day and bring failures to God (or “power out there”) for forgiveness, and how to express gratitude to God for success. A.A. has a slogan, “Let go, let God.” Through it A.A. means to say, “Let God be God.” Let God have the failures as well as the successes. Let God have the day past and let God have the day present. Don’t fight the day all by yourself. “Take it easy.” You can’t control or manage the day or even the hours or the minutes. You can only act responsibly, as best as you can, and let God have the rest. The buck stops with God.

The alcoholic who recovers with the greatest satisfaction and serenity recovers with exactly this attitude toward daily life. He quite literally learns, in fact, the mood of Matthew 6: “Let the day’s own trouble be sufficient for the day.”

In my personal opinion, the pastoral counselor is best equipped to embody this truth for the recovering alcoholic. For this reason I strongly recommend that the chaplain or pastor assist persons working the A.A. program in meetings or in hospital treatment. Addicts in A.A. are usually no more familiar or at ease with religious experience than the proverbial man or woman on the streets. Hopefully we in the pastoral profession are.

If so, we must share our experiences with our addicted brothers and sisters who so desperately need our help for escape from a fate more damnable than death itself. We dare not pass the addict by on the other side—or neglect him when he is, more predictably, in our own backyard.