trust-full relationships are available for adolescents and adults in our culture. The person who is not a prealcoholic and who carries major deficiencies in the area of basic trust from his early life can find periodic reaffirmation of trust in religion. Erikson, in a discussion of "the sense of inner identity," states:

We must ask ourselves what the social institutions are which support the individual in the basic conflicts ... and which give him continuing collective reassurance when his personal development may have left a residue of insecurity. There can be no question but that it is organized religion which by way of ritual methods offers man a periodic collective restitution of basic trust which in adults ripens to a continuation of faith and realism. 27

This second chance at experience of trust is apparently relatively unavailable to the prealcoholic.

People shape their personal religion in terms of their inner needs. The alcoholic provides a vivid illustration of this general principle. His religious life tends to reflect his narcissism and his dependence-autonomy conflict. He often expects God to take care of him in infantile, magical ways. He tries to use God as an overprotective grandmother whose main function is to extricate him from alcoholic scrapes scot free. He makes impossible demands, expects a special set of rules—of-the-game, and then feels rejected when God does not "come through" according to his demands. His religion both reflects and enhances his narcissistic self-worship and his dependency conflict. Rather than allaying anxiety it increases it because it operates in the same manner as his neurosis. The underlying meaning of much alcoholic atheism seems to be, "All right, if you won't take care of me like a child, I'll show you! I'll destroy you by the magic of thought—by not believing in you!"

Blocked from finding normal dependency and trust-producing relationships, the alcoholic is left at the mercy of his neurotic and his existential anxieties. Between these two forms of anxiety there is a reciprocal relationship. As Tillich points out, a high degree of neurotic anxiety renders one hypersensitive to the threat of non-being and, conversely, "those who are empty of meaning are easy victims of neurotic anxiety." 28 As he puts it, neurotic anxiety may be seen as a way of avoiding non-being by avoiding being (or defending oneself against the fear of death by not being fully alive). As we have seen, the alcoholic's extreme dependency conflict makes him unable to form trustful relationships. He is too concerned with hiding his dependency, too angry with frustrating dependency objects. The effect is circular: the more he is cut off from trustful relationships, the more his dependency cravings

28 Tillich, Courage to Be, pp. 67 & 151.