

## The Twelve Steps of Heart t' Heart

- 1 We admitted we were powerless over compulsive addictive behaviors\* – that our lives had become unmanageable. (Mosiah 4:5; Alma 26:12)
- 2 Came to believe that a Power greater than ourselves could restore us to sanity. (Mosiah 4:9; Alma 26:12)
- 3 Made a decision to turn our will and our lives over to the care of God as we understood Him. (2 Ne. 10:24; Omni 1:26; Mosiah 3:19; 2 Nephi 4:34)
- 4 Made a searching and fearless moral inventory of ourselves. (Alma 15:17; Mosiah 4:2; Jacob 4:6–7; Ether 12:27)
- 5 Admitted to God, to ourselves, and to another human being the exact nature of our wrongs. (Mosiah 26:29; Alma 22:18)
- 6 Were entirely ready to have God remove all these defects of character. (Helaman 3:35; 2 Nephi 31:19; Mosiah 2:20–21)
- 7 Humbly asked Him to remove our shortcomings. (Alma 36:18; Alma 38:8; Moroni 10:32; Mosiah 5:2; Alma 34:15–16)
- 8 Made a list of all persons we had harmed and became willing to make amends to them all. (3 Nephi 12:9; 3 Nephi 12:24; 3 Nephi 12:44–45)
- 9 Made direct amends to such people wherever possible except when to do so would injure them or others. (Mosiah 27:35; 3 Nephi 12:25; Mosiah 26:30)
- 10 Continued to take personal inventory and when we were wrong promptly admitted it. (2 Nephi 4:18; 2 Nephi 10:20; Mosiah 26:30)
- 11 Sought through prayer and meditation to improve our conscious contact with God as we understood Him, praying only for knowledge of His will for us and the power to carry that out. (2 Nephi 32:3; Alma 37:37; Helaman 10:4)
- 12 Having had a spiritual awakening as the result of these steps, we tried to carry this message to others still suffering from the effects of compulsive behaviors and to practice these principles in all our affairs. (Alma 5:7; Mosiah 27:36–37; Moroni 7:3)

\*Any problem may be inserted here, in place of "compulsive addictive behaviors." Permission to use the Twelve Steps of Alcoholics Anonymous for adaptation granted by A.A. World Services, Inc.

Dearest Friends:

## My Testimony of Humility

My greatest desire in all this world is to extend to each of you the gift of my testimony—that there is, in the Restored Gospel of Jesus Christ the power and pathway to not just repent of our sins, but to experience a complete remission of sin. This gift comes through our trusting in Christ's goodness and mercy, rather than esteeming our own foolish choices or lack of perfection. Christ is more loving and kind and benevolent to receive us than we are humble enough to come to Him. I pray for the gift of humility to come to each of you through your personal study, prayerfully pondering the Gospel principles that will lead you into the depths of humility—and that will then give Him the ability to "open unto you" as spoken of in **2 Nephi 9:42**.

In keeping with this desire of my heart, I've gone back through my own journal entries over this month and gathered some thoughts on the subject of humility and how essential it is to put us in a preparation to hear "the word," and also to hear "the Word." In other words, to begin to receive and live by personal revelation from the Savior to us—each of us, individually. Only when we are willing to hear His revelations to us will we be able to have this amazing experience of remission from the effects of sin—one's own sin as well as the sins of others (parents, children, spouse, etc.).

I hope one or more of these thoughts will be of help, of blessing, of inspiration to you in your journey. God bless us all and may each of you sing the song of redeeming love this way in this new year:

**For unto [me] a child is born; unto [me] a son is given [the Son of God]; and the government [of my life] shall be upon His shoulders...[for He has become my] Wonderful Counselor, [my] Mighty God, [my] Everlasting Father [of my spiritual rebirth], [my] Prince of Peace!!**

November 27, 2002

**Humility—Our Proudful Resistance to Plainness, to Truth:**

*Mosiah 4: 5—“For behold, if the knowledge of the goodness of God at this time has awakened you to a sense of your nothingness, and your*

## Dearest Friends

Continued from page 1

*worthless and fallen state...*

This is what happens when someone has truly come into the presence of God. They are filled with the reality of their own state compared to His. They are filled with the reality that no matter how much they've tried, nothing they've done or could ever do could cross that distance between their fallen nature/state and His goodness. **(Romans 3:23.)** No matter how hard any of us try, even the best of us, none of us can come anywhere near the "goodness of God," or bring ourselves anywhere near being "worthy" to stand in His/Their presence again—either spiritually or, eventually, in physical body as well.

Nothing *we* do. That is the meaning of the "nothingness" in this statement. Nothing you do—no matter how much good you do (if you're the "good son"), no matter how much repenting you do (if you're the prodigal)—will bring you into a state of sinlessness and thus worthiness to come into the presence of God. It's all worthless. That 's the point the Savior was trying make in **Matthew 7:22-23:**

**Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?**

**And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.**

What a mean thing to say! "Ye that work iniquity." Iniquity? How

can He accuse those who have done so many good works and even "in his name," workers of iniquity? That's pretty harsh language, isn't it? Reminiscent of Benjamin's use of words like "nothingness" and "worthless." God, and His

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prophets, speaking without fear of (codependency on) their fellow mortals, can get pretty plain.

And our tendency is to stiffen our necks and harden our hearts and refuse to let the Truth teach us the truth. I'm reminded of a wonderfully true statement I heard recently. "The truth will definitely set you free, but first it will make you mad." There's that natural man tendency to self-sufficiency (pride in five syllables) again.

How can people—even good, well-meaning, righteous acting people—be referred to in terms of "nothingness," "worthless," "lost and fallen," and "workers of iniquity"? The answer is actually pretty simple, though eternally profound: They never allowed Him to know them. "I never knew you." Implying, also, that they never did whatever it took to know Him. And what would that be if it wasn't doing all kinds of good works?

I believe **2 Nephi 9:42** holds the key to that mystery:

**...and save they shall cast these things away, and consider themselves fools before God, and come down in the depths of humility, he will not open unto them.**

November 28, 2002

**Humility—To surrender our weaknesses and our needs to Christ, rather than only ask for His "help."**

That's what we must be willing to do; we must be willing to give away all our sins. Not just wrestle with them ourselves. We must be willing to give them to God. Not just ask for His help to overcome. Asking for His help to overcome my sins, myself, is the way I went at this business of changing for many years. And pride in the natural man is so subtle and always lurking, waiting for a slackening of my faith in Christ, that I have found myself, even after experiencing a genuine awakening to God, slipping back into the lie of self-sufficiency—of just asking for His help rather than giving my sins to Him.

King Lamoni's father experienced such an instant change because he was willing to give away all his sins. Not just continue to wrestle with them himself. I spent so many years trying to get rid of my own shortcomings and foolishness and weakness. I will do this, I insisted. Trying over and over again the same attempt and getting the same results. God respects such determination, so much so that He cannot interfere with it.

November 27, 2002

**Humility—The most essential**

Continued on page 3

## Dearest Friends

Continued from page 2

### requirement of ABSTINENCE.

Just yesterday, pride got me again—snuck up on me and crippled me again. I was struggling with the urge to use one of my more socially acceptable compulsive/

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addictive behaviors—the ingestion of a substance that is highly addictive to my body and highly disruptive of my healthiest functions—mentally and physically. And what did I do? Rather than going to the Savior with my latest attack from the Liar, from the Spoiler, the Adversary of all that is good and healthy, I tried to “tough it out” turning to half-measures—that are all good as far as they go. Making phone calls to others, reading some literature, etc. But all the time resisting going down on my knees, being humbled to “the earth” before my Heavenly Father and His Son. Even in my mind I obeyed the enticement to turn away from “looking to Christ.” And of course, none of those half-measures, divorced from conscious contact with Him, were enough to cast out the temptation I was having to “do dirt” to myself, yet again—and I slipped.

As of this morning, this hour, this day—so far, at least—I can honestly call yesterday a slip, not a relapse. A limited, foolish return to

self-sufficiency. This morning, I have returned to the truth of He who is the Truth. I have returned to the Word of God—both in the scriptures and in my own mind and heart and I feel His mercy and willingness to take me back, yet again.

**As often as my people repent, I will forgive them. (Mosiah 26:30.)**

November 28, 2002

**Humility—We must be humble enough to use our agency to ask for Christ’s remission of sin.**

**Mosiah 4:3 And it came to pass that after they had spoken these words the Spirit of the Lord came upon them, and they were filled with joy, having received a remission of their sins, and having peace of conscience, because of the exceeding faith which they had in Jesus Christ who should come, according to the words which king Benjamin had spoken unto them.**

Wow! Does the preeminence of agency cry out in this verse! Only after they had “spoken these words,” thus giving God’s Spirit permission to come upon them and enter into them and fill them with the joy of a remission of their sins, giving them peace of conscience, could it happen. This is that singular, personal “coming” of Christ that must happen for all of us, and can happen for all of us at any time we are ready—in other words, at any time we are humble, contrite enough to desire it more than we desire anything else. When we have finally put away all of our

seeking after other ways of finding joy and peace and relief from the sins of this world—our own and other’s—then we will be ready to receive His healing. But, even then, we will still have to be humble enough to ask. We will still have to be humble enough to cry out to God that the “atoning blood of Jesus Christ” be applied to us. And it will be perfectly appropriate and acceptable to the Father if we even cry out directly to His Son, our Savior as Alma the Younger did:

**Oh Jesus, Thou Son of God, have mercy on me... (Alma 36:18; Alma 38:8.)**

This is not the equivalent of having daily prayers to the Father in the manner and spirit that our Lord Jesus Christ modeled for us in **Matthew 6**. This is the cry of the fully repentant soul, coming directly to the Messiah, personally and sin-

**This singular, personal “coming” of Christ can happen for all of us at any time we are ready—**

gularly, for the power to heal that only He has been commissioned and authorized of the Father to administer. No other name, way or means will suffice—especially for Latter-day Saints who have entered into the waters of baptism and taken His name upon them. We will not find complete, heart-deep healing through any other means but Him. Not even the name of the Father will invoke salvation—without turning to His Beloved Son and “hearing Him.”

—Colleen H. □

# Repentance and the Atonement

Capturing has become such a wonderful gift for me, and this morning I had such a wonderful experience regarding the process of repentance. My biggest frustration these days is that I find words to be so inadequate to express how I feel, but here we go anyway.

I was capturing from Principle 7 in *He Did Deliver Me from Bondage* (older edition) under the heading “What Can We Do?”

Sister Harrison continues...

...Repent! Truly repent.

“But I have!” we cry. “Over and over again I make the resolve to stop this addiction, this sin, this destructive action...”

A noble effort, all those restarts—but *not true* repentance, as evidenced by the return to sin. (D&C58:43 [By this ye may know if a man repenteth of his sins—behold he will confess them and forsake them.]) True repentance is *not* merely turning away from sin. True repentance must also involve turning to God. It is exercising faith in His atoning power to redeem and repair us. It is internalizing and living by the very principles we have discussed so far. It is coming down to the depths of humility (2 Nephi 9:42); admitting our nothingness without God (Mosiah 4:5, Moses 1:10); acknowledging that He has *all* power both in heaven *and* on earth (Mosiah 4:9); and being

humble and “in a preparation to hear the word” (Alma 32:6). (pg. 72; 2001 printing)

This is what I believe King Lamoni’s father really meant when he said in Alma 22:18 “...and I will give away all my sins to know thee.” I have felt some confusion

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about this scripture, but as time goes on it becomes clearer and clearer—I think Sister Harrison has described the depth of feeling behind this statement. This man is coming from a place of true humility. He has already told us he will give up all he possesses, and he will forsake his kingdom. He has heard the truth—he is “in a preparation to hear the word”—whatever the word, as long as it is from God. I can hear in this statement an acknowledgment of his nothingness without God. He is willing to descend to any level, to give up anything, to know God.

I sometimes feel that when we say the word “repentance” we should sit a little straighter, and a hush should come over the room.

Repentance to me, has become something very different than it once was. Any process of turning to God is so sacred and absolutely life changing that it should not be a word that simply falls off our tongues—but a word that falls into our hearts, with a deep reverence and acknowledgment of gratitude for the loving, infinite and eternal Atonement of Jesus Christ, which has made repentance possible.

About a year ago I read an article in the *Ensign* written by Elder Neal A. Maxwell about the Atonement. I knew when I read it that there was something he was saying that I just couldn’t “hear.” I prayed that God would help me begin to understand the true significance of the Atonement, so that when I read or hear about it I can allow the significance to sink into my heart. Lately, I’ve been wondering when I would start that process of understanding. Today I think something has sunk down into my heart. God has blessed me with a heart deep comprehension of something that was so incomprehensible to me only months ago. I am so grateful!

Therefore, let me glory, yea, I will glory in the Lord; yea, I will rejoice, for my joy is full; yea, I will praise my God forever. Behold, who can glory too much in the Lord? Yea, who can say too much of His great power, and of His mercy, and of His long suffering towards the children of men? Behold, I say unto you, I cannot say the smallest part which I feel! (Alma 26:16, personalized).

— Mary S. □

# Take Time to Be Holy

This was the title of the Harold B. Lee lesson we had in Relief Society this week just past. What a wonderful lesson!

In our class the question was asked, "What are some of our enemies that keep us from taking time to be Holy?"

We all gave the usual answers: too busy, distractions, T.V., you know the list.

It came to my mind as I was listening to these answers (and I believe this was the Spirit and not my own thoughts), that my true enemy is within my own heart! I felt a sense of freedom when I realized this. My true enemy is not

food or any one of my other addictions, but it is what is inside of me—my heart—that drives me to seek out addictive substances or addictive practices.

**My true enemy is not food or any one of my other addictions, but it is what is inside of me—my heart.**

The wonderful thing about this is that I can't control any of the things around me, or any of the people around me...but I can lay

my heart open to Christ and allow Him to make my enemy (my weaknesses) into my strength.

I so desperately need to take time to be Holy, because I desperately need that one-on-one, intimate, knowing relationship with Jesus Christ. Without Him I can't even control what goes in my mouth. And He is so great! He is my Wonderful, Counselor, my Mighty God, my Everlasting Father, my Prince of Peace, and I am so very grateful for the enemy within, as it has brought me to Him.

Words seem so inadequate sometimes! Thanks for listening.

— Mary S. □

# Lord, Make Me Willing to be Comforted and Healed

I have a friend, a young lady I've known for years. It's the most amazing thing to watch her life unfold. This morning, she checked in with me for a few minutes before she went to school.

School—that's one way to measure the miracle of this young woman. Only ten years ago, she went all the way through grade school in "Resource" classes because she was deemed deficient academically. Then it was discovered that her inability to concentrate and learn was the result of ongoing sexual abuse since she was a preschooler. Still, she's such a faithful, trusting, teachable personality. Willing to be reassured. Willing to entertain a positive attitude.

Willing. That's the key component. It is so plain to see, watching

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her recovery.

I know people who have supposedly only had one or two exposures to sexual abuse and have spent their life plagued by it. The last thing in the world they are willing to hear is that they've had any part in being so traumatized. I've been one of those people.

But this young lady's example is hard to ignore. It's hard to argue with the living example of someone

who has had multiple experiences with at least three perpetrators before she was 10—one of those her own father, another her brother—and she's able to let go of it.

When we hear a story like this, we instantly start trying to find the magical ingredient that enabled her to heal so miraculously: It was because she was believed; it was because she got good counseling; it was because this, because that.

But, you know, the most honest to goodness and God component of her being at peace and free and going on with her own life is that she chooses to be comforted and she chooses to be reassured and calmed and healed. She's willing to choose a positive interpretation of the past, present, and future. Like Joseph

*Continued on page 6*

# Watching Recovery Happen: Trusting God in All Things, Even in My Daughter's Choices

Over last evening and this morning, I watched recovery taking effect in my thinking as the following circumstances unfolded:

Last evening, I was talking to my daughter who's half-way through her senior year in high school, about what she was planning to do today—the lazy-day-after-Thanksgiving. She said she was going to put some solid time into studying for her ACT exam that's coming up in about a week.

Just now, though, the doorbell rang, and it was two friends from down the street. I sent them up to her bedroom to wake her up. (It's 9:30 a.m.) I've got a feeling she might not be getting too much studying done, depending on whether what they have to entice her with is something she chooses to be enticed by. (Notice that whether we are enticed by something—in other words tempted to the point we give in and go with the temptation—is really a choice we are making. **(Alma 39:4)**)

I guess we all get to go along and live out whatever path we choose for ourselves. For instance, in the case of my daughter, she can study for the ACT and possibly improve her score enough to influence her chances at a scholarship so she can go to a more expensive college of her choice... or she can choose to do the hang-out-with-friends, go-along-through-life, trusting-that-things-will-work-out-style of life, and go to a local school and work to pay her own way.

I will encourage her to remember and be prayerfully honest with herself about whether hanging out with her friends now is what she really wants, compared to her feelings about studying for the ACT. But, what I'll remind her of that is far more important is that if she chooses to follow her prayerful heart and spend this day with her friends, that doesn't define her as a failure. Instead, it may just as surely be a manifestation of a positive trait about her character—a willingness to find peace and joy in this day and trust that the truth of her heart from hour to hour will lead her in the path that's right, rather than the path that society or culture dictates to her. I'm so grateful that I'm learning to trust the Lord in all things, in my own life's choices and in the choices of my loved ones. I love to watch recovery take effect and sanity set in. — CH □

## Willing to Be Comforted...

*Continued from page 5*

who's family brutalized him and sold him into Egypt, she's willing to see the positive or, in other words, the purposes of the Lord in her life—even the victimization.

When I talk in faithful terms to her about life, she picks right up on the idea—willing to believe, to trust, to let go, to go on. I am so grateful for her. She's one of my heroes, my role models. □

## Let Go

- To "let go" does not mean to stop caring, it means I can't do it for someone else.
- To "let go" is not to cut myself off, it's the realization I can't control another.
- To "let go" is not to enable, but to allow learning from natural consequences.
- To "let go" is to admit powerlessness, which means the outcome is not in my hands.
- To "let go" is not to try to change or blame another, it's to make the most of myself.
- To "let go" is not to care for, but to care about.
- To "let go" is not to fix, but to be supportive.
- To "let go" is not to judge, but to allow another to be a human being.
- To "let go" is not to be in the middle arranging all the outcomes but to allow others to affect their own destinies.
- To "let go" is not to be protective, it's to permit another to face reality.
- To "let go" is not to deny, but to accept.
- To "let go" is not to nag, scold or argue, but instead to search out my own shortcomings and to correct them.
- To "let go" is not to adjust everything to my desires but to take each day as it comes, and to cherish myself in it.
- To "let go" is not to criticize and regulate anybody but to try to become what I dream I can be.
- To "let go" is to not regret the past, but to grow and to live for the future.
- To "let go" is to fear less and to love more.

# remember

## THE SEASON



*Happy Holidays  
from the  
Heart t' Heart  
General Service Board*

### New Meetings

NV-04 Carson City, NV—Wednesday, 12:00–1:00p.m.;  
call for meeting place. Book Study: He Did Deliver Me.  
Women only. Susan (775) 883-1387; sag55@charter.net

Please send meeting information changes to:  
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## Heartbeats

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We encourage reader contributions to Heartbeats. Ideas for articles:

- In-depth study/analysis of principles found in Steps or Traditions
- Personal experiences with the Steps, Traditions, Tools; how they work in your life
- Capturing from the scriptures, Big Book, He Did Deliver Me
- Open Sharing with positive recovery messages
- Program from the Prophets – quotations from modern prophets with a “recovery” message
- Short quotes, thoughts or one-liners

Send articles to: Heartbeats  
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## What’s inside this issue of Heartbeats...

- **Dearest Friends—My Testimony of Humility:** Examining humility from several angles, including the idea that pride resists truth; the difference between surrender and asking for help; as an essential element of abstinence; and using our agency to ask for a remission of sins.
- **Repentance and the Atonement:** Understanding the sacred and reverent nature of repentance, and the glory, grace and significance of the Atonement.
- **Taking the Time to Be Holy:** Recognizing our true enemy and letting God turn our weaknesses into strengths.
- **Lord, Make Me Willing to Be Comforted and Healed:** The miracle of choosing to be healed.
- **Watching Recovery Happen:** Trusting God in the lives of others can bring recovery and peace in your own life.
- **Let Go:** What “letting go” does and does not mean.

RETURN SERVICE REQUESTED

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