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“Me? An Addict?” Good News For Shame and Addiction

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GEORGE FOX UNIVERSITY

“ME? AN ADDICT?”

GOOD NEWS FOR SHAME AND ADDICTION

A DISSERTATION SUBMITTED TO
THE FACULTY OF PORTLAND SEMINARY
IN CANDIDACY FOR THE DEGREE OF
DOCTOR OF MINISTRY

BY

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CERTIFICATE OF APPROVAL

DMin Dissertation

This is to certify that the DMin Dissertation of

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the Dissertation Committee on January 22, 2019
for the degree of Doctor of Ministry in Leadership and Spiritual Formation.

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DEDICATION

To those who believed in me when I did not believe in myself.

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I am grateful for the love and support of my family and friends throughout this dissertation process. In particular, I thank my husband, David, for his support of my calling and willingness to fund the process; my son, Danny, for his belief in me and for answering my endless technical questions and website issues; my daughter, Maggie, the utmost care to listen to my fears and encourage me in the process; and my parents, Dan and Marlene Jensen, for their ceaseless prayers and support.

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EPIGRAPH

Shame is the most powerful force in the universe besides love.

Catherine Skurja

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PREFACE

My philosophy of life and who I am are grounded on two theological anchors: the Trinity and the Incarnation. The Trinity and the Incarnation shape my faith, guide my beliefs, and have become the interpretive lens for all other doctrines and scripture. These two theological anchors have practical and radical consequences for my convictions regarding addiction, shame, and recovery. To be clear, Trinitarian theology has to do with “Who,” more than “why” or “how.” Trinitarianism is inherently mysterious. It describes the mystery of God. It is revealed in Christ and the Spirit as the mystery of love. All of life (creation) is held and energized by the Trinity. Everything that is created is in the process of being restored. The Incarnation, the Word becoming flesh, is God’s incarnation in Jesus of Nazareth. Jesus of Nazareth is Jesus the Christ – the visible icon of the invisible God. Jesus discloses what it looks like and means to be fully personal, divine as well as human. I believe God’s incarnation in Christ reaches into the heart of material, biological, and social existence and even affects the darker sides of creation.

The Gospel, as well as the good news of the Gospel, grounds my theological anchors. The core of the gospel is two-fold. First, Jesus came to give us life. It is realized in a relationship with Jesus, experienced as freedom, healing, and belonging, and seen as a confident expectation and assurance by others.¹ Second, humanity are the sons and daughters of the Good and Loving God. The Gospel is available to all, results in a new way of living, and effects a restoration of relationship with God, self, and others. Gospel hope naturally flows out of the heart of the Good News. Gospel hope is based on the

¹ Galatians 5:1.

person of Jesus. Gospel hope is trusting in nothing other than God's character, which is loving, trustworthy, and reliable. It is a vision and a promise of transformation. A transformation of desires and habits and the restoration of relationships. It is an invitation to live differently, in an alternative reality of flourishing and shalom.

Life is messy and addiction is messy. The process of descent into addiction, be it substance or behavioral, is a turning over of the will to a destructive desire and results in distorted thinking. God's abundant love for humanity does not want any enslavement to prevent the experience of his love and freedom in every area of life. Humanity has been given a vision to explore and experience freedom and joy. I believe that no matter where someone finds themselves on the continuum toward wholeness (the integration and uniting of mind, heart, and body) and holiness (learning to live in relationship with Jesus and the reality of the Gospel), God is always present, loving, active, and restoring.

My approach to healing and recovery flows from my theological anchors. It is holistic, addressing the brokenness of life while focusing on the hope of the Gospel. It is grounded in three core convictions. First, a person's idea of God shapes everything about how they view and engage the world. I believe God is Christlike, supremely good, loving, and has only good intentions for humanity and the world. The Spirit of love is always reaching out and inviting humanity to a transformed way of living, free of addictions and shame. Second, each person is created in the image of God and therefore resembles and bears the marks of the Creator.² All humans have inherent worth, value, and dignity. No matter what life has brought and choices have been made, nothing is powerful enough to

² Genesis 1:26-27.

change one's value and worth. Last, life is a journey, filled with many winding paths and hilly sideroads. It is not uniform or straight. Rather, it is unique to each person and their life. I believe Christian faith is a foundational confidence or trust – God cares about what is happening right now. Faith guides what is done, how one lives, and affirms the love and reliability of God. It believes that freedom from addiction is available and desirable. Healing and recovery are possible by intentionally arranging one's life to experience the hope of the Gospel.

ABSTRACT

Addictions have penetrated all segments of society, including the Church. The problems addicts face is complicated, complex, and challenging for the church and ministry practitioners. Alongside the rising rate of addiction, society's shame-awareness has also risen. This is not coincidental or unimportant. While addictive behavior seeks bonding, shame resists bonding. It is the contrary and paradoxical nature of this problem that makes it confusing, mysterious, and perplexing.

Yet there is hope. When shame is addressed with the good news of the Gospel, addiction will lose its grasp and new recovery solutions will arise. This dissertation suggests that the inability to recognize the connection between shame and addiction prevents progress toward healing of all kinds. The relationship between shame and addiction is a complex relationship that I believe shame can be healed through the transformative power of the gospel.

This dissertation will offer a clear explanation of shame and addiction's current definitions, cultural and church understandings, and treatment solutions for shame and addiction. It engages Scripture, theology, ancient writings, psychology, and practices, while considering how the gospel frees people from shame and addiction. To facilitate the church with this relationship a new curriculum, "*Me? An Addict?*" *Good News for Addiction and Shame* has been created. The goal is to equip the church and faith-based organizations to effectively engage the complex relationship between shame and addiction. There is hope for humanity's experience of addiction and shame. The gospel invites all to find new ways of living in which the healing of shame and addiction are experienced.

SECTION 1:

“ME? AN ADDICT?”

Introduction

God simply keeps reaching down into the dirt of humanity and resurrecting
us from the graves we dig for ourselves through our violence,
our lies, our selfishness, our arrogance, and our addictions.
And God keeps loving us back to life over and over.
—Nadia Boltz Weber

As the day begins to swallow the waning night, Dan starts to stir. Susan, his wife of twelve years, sleeps soundly next to him. Down the hall, Robbie and little Macy are not yet awake. The birds are welcoming the spring day with a rising crescendo. A new day of promise and possibility await. A full day of teaching Sunday School, assisting with communion, an elders meeting, dinner with the in-laws, more church at night. Dan begins to dress. Goose bumps appear. He pauses. On the foggy edges of his mind, the computer's alluring images and promised relief whispers and calls. Faint, almost inaudible, yet so alluring. Dan feels himself stiffen. “No. This day is going to be different,” he says to himself ... again. How many years now? How many Sundays has he said, “This is going to be the day.” Years and years now. It all started so innocently. Just every now and then. But now. Every single night. Year after year. The only way to get through the day. “But, not today. This day will be different.” As the day folds into the night, and the birds have ended their song, Dan hears the voice of his beloved wife calling from the bedroom, “Dan, where are you?” A pause hangs in the air. “Are you still on the computer?” And the darkness consumes the night.

A respected leader in the community and an elder in his church, Dan was raised in a Christian home, yet fights a losing battle with pornography. As his addiction intensifies he becomes secretive and withdrawn, isolating himself more and more from his family and friends. Each Sunday he determines to quit. But by Sunday evening, he's back at it, wrestling with questions, "What would the elders think? My wife? My children? My boss?" He lives in fear and shame, isolation and loneliness. Every week more fear, more shame, and more isolation. He feels like a fraud, worthless and hopeless. Trapped and out of control. Dan begins to wonder about his faith and its claims. What about the promises of abundant life, deliverance, and freedom? Are they real? Why can't he stop?

Amy is a 46-year-old meth addict. She was introduced to cocaine by her uncle at the age of 10. Department of Social Services took custody of her children years ago. Her family lost track of her five years ago and Amy has not spoken to any of them for seven years now. She has been in rehab six times, half of them faith-based, and has always found herself relapsing shortly after. "What is wrong with me?" she asks. "Is this all life was meant to be?" After rehab, Amy continued to struggle, bouncing between shelters, the streets, and the benevolence of churches. She now finds herself desperate. Without hope, alone, cold, and hungry, still in active addiction. "God, are you real? Where the hell are you? This does *not* feel like love. What about the promises I heard in rehab? What about freedom? Love? Satisfaction?" She pauses. "This is all crap. You're just a cruel fake." The band tightens around Amy's small bicep. Whack. Whack. "There you are." She explodes, "Where's my needle? Where's my needle?"

Susan began drinking when she was fourteen. She had three DUIs (Driving under the influence) before she was twenty-one, the third one landing her in jail for six weeks. That was three decades ago, before meeting Jesus, enrolling in seminary, and becoming ordained. But, over the past five years, the wine began to flow again. A lot. Her children confronted her. Jim, her husband of twenty-five years, informed her that if the drinking did not stop, he and the kids were going to leave. “Why don’t I stop? Why can’t I stop?” She pauses. “I am such a lousy parent. I am a horrible wife ...

What.

Is.

Wrong.

With.

Me?”

And then, there is the issue of the church. Just how exactly could she tell her growing congregation? She invested her heart and soul for the past ten years. Her reputation. Her status. Her name. God’s name. Envisioning the humiliation causes her to pour another glass and another and another. The bottle is the only comfort. So many demands. So many expectations. So much pressure.

We live in a rapidly changing world. The Church and our culture are experiencing unprecedented change.³ Addictions have infiltrated all segments of society at an alarming

³ “Drug Abuse and Addiction: One of America’s Most Challenging Public Health Problems,” National Institute on Drug Abuse, June 2005, <https://archives.drugabuse.gov/about/welcome/aboutdrugabuse/magnitude>.

rate and relational brokenness is rapidly altering the landscape of the culture. The Harvard Mahoney Neuroscience Institute reports:

- Alcohol and drug abuse are associated with the majority of violent and property crimes.⁴
- Half of all college students binge drink or abuse prescription drugs.⁵
- Eighty percent of the nation's prison inmates commit their offense while high or stealing to buy drugs.⁶
- Ninety percent of the homeless population are alcoholics or abuse alcohol.⁷
- Seventy percent of abused and neglected children have parents who abuse alcohol or other drugs.⁸
- Americans consume 2/3 of the world's illegal drugs yet make up only 4 percent of total population.⁹

According to the latest report from the Substance Abuse and Mental Health Services Administration, illicit drug use in the United States has increased from an estimated 8.3 percent of the population in 2002 to its current level of 9.4 percent.¹⁰ The

⁴ Joseph A. Califano, Jr., "High Society: How Substance Abuse Ravages America and What to Do About It," *On The Brain: The Harvard Mahoney Neuroscience Institute Newsletter* 14, no. 3 (Fall 2008): 1, <https://hms.harvard.edu/sites/default/files/publications%20archive/OnTheBrain/OnTheBrainFall08.pdf>.

⁵ Ibid.

⁶ Ibid.

⁷ Ibid.

⁸ Ibid.

⁹ Ibid.

¹⁰ "DrugFacts - Nationwide Trends," NIDA Publications, last modified June 2015, <https://www.drugabuse.gov/publications/drugfacts/nationwide-trends>.

National Council on Alcoholism and Drug Dependence cites the following statistics for 2015:

- One in every 12 adults suffers from alcohol abuse or dependence.¹¹
- More than half of all adults have a family history of alcoholism.¹²
- Up to 40 percent of all hospital beds in the United States are being used to treat health conditions related to alcohol consumption.¹³

The increasing opioid crisis and the proliferation of recovery groups such as Alcoholics Anonymous, Al-Anon, Gamblers Anonymous, Porn Addicts Anonymous and others are apt illustrations of the changing cultural landscape.

The church is not immune to the effects and impact of addiction. *Christianity Today*'s latest Leadership Survey reported that 37 percent of pastors experience a cyber-pornography addiction and 57 percent of pastors say that addiction to pornography is the most sexually damaging issue in their congregation.¹⁴ Nearly 20 percent of pastors reported having struggled with an addiction to alcohol or prescription drugs; 25 percent of adults who attended church weekly in 2016 reported sometimes drinking too much.¹⁵ The rate of relapse and increasing addictive behavior is consistent across most Recovery

¹¹ "Facts About Alcohol," The National Council on Alcoholism and Drug Dependence, last modified July 25, 2015, <https://www.ncadd.org/about-addiction/alcohol/facts-about-alcohol>.

¹² Ibid.

¹³ Ibid.

¹⁴ "The Leadership Survey on Pastors and Internet Pornography," *Christianity Today*, Winter 2001, <http://www.christianitytoday.com/pastors/2001/winter/12.89.html>.

¹⁵ Sarah Eekhoff Zylstra, "How Perry Noble's Alcohol Firing by NewSpring Compares to Other Churches," *Christianity Today*, July 15, 2016, <http://www.christianitytoday.com/gleanings/2016/july/how-perry-noble-alcohol-firing-by-newspring-church-compares.html>.

and Treatment Models, as well Faith-based approaches.¹⁶ Yet there is little consensus regarding cause, treatment, or prognosis. Addiction is now being experienced at unheard-of levels, impacting people personally, relationally, and within all structures and aspects of society, including the church.

Alongside the increasingly addictive nature of society, the concept of shame is gaining increasing prominence in the consciousness of the culture and the church.¹⁷ The essence of shame is that it divides, separates, and isolates the human soul. Shame is complex and difficult to express. The stigmatizing and condemning nature of shame decreases people's ability to discuss and understand shame. The lack of clear, concise, and meaningful language enhances the impact of shame on individual lives and in society. The impact of shame inhibits people's capacity to bond and develop relationships.¹⁸

The word addiction comes from a Latin term that means to give oneself over to, or to surrender to.¹⁹ Addicts give themselves over and surrender to an object, person, idea, expectation, substance, or issue. With each conscious and subconscious act of

¹⁶ In particular, works by Linda Mercadante, Christianity Today Pastors publications, NIDA and NCAA publications, journal articles on society and addiction, S. Sussman and A.N. Sussman, and Richard Rohr have highlighted the increasing addictive nature of society, as well as the consistency of relapse across most recovery and treatment programs.

¹⁷ In particular, works by Brene Brown, John Forrester, Rob Moll, Stephen Pattison, Curt Thompson, and Robert Jewett have highlighted the concept of shame in the popular consciousness.

¹⁸ Catherine Skurja, "The Many Paradoxes of God," *Imago Dei Ministries*, August 23, 2016, 7, http://media.wix.com/ugd/0d9c11_2c895435de29415b82f9d97566dec770.pdf. Brené Brown, *I Thought It Was Just Me (But It Isn't): Telling the Truth About Perfectionism, Inadequacy, and Power* (New York: Gotham Books, 2008), 3.

¹⁹ Steve Sussman and Alan N. Sussman, "Considering the Definition of Addiction," *International Journal of Environmental Research and Public Health* 8 (2011): 4025, <https://www.mdpi.com/1660-4601/8/10/4025/htm>.

surrender, the addict will bond with the object of desire, enslaving themselves as they seek connection and relationship. Research has now begun to describe addiction through the lens of connection.²⁰

Human beings have an innate need for relationship. When people are unable to develop relationships with the people around them, they will bond with something that gives a sense of comfort or relief. The inability to bond can be the result of trauma, isolation, or life circumstances. Evidence suggests that a core part of addiction is the lack of meaningful relationships.²¹ New research is hypothesizing that the opposite of addiction is not sobriety, but social and relational connection.²²

Addictive behavior seeks bonding. Shame resists bonding. The nature of shame opposes engaging with others by encouraging hiding, pretending, and judging self and others. The human soul separates and divides, limiting relational connection. It is the contrary and paradoxical nature of this problem that makes it confusing, mysterious, and perplexing. When shame is addressed with the good news of the Gospel, addiction will lose its grasp and new recovery solutions will arise. This dissertation suggests that the inability to recognize the connection between addiction and shame prevents progress toward healing of all kinds. The relationship between shame and addiction is a complexity that I believe can be healed through the transformative power of the gospel.

²⁰ Johann Hari, “Everything You Think You Know About Addiction is Wrong,” TEDTalk, July 2015, 14:43, https://www.ted.com/talks/johann_hari_everything_you_think_you_know_about_addiction_is_wrong?language=en.

²¹ Ibid.

²² Ibid.

There is hope for Dan, Amy, and Susan's experience of addiction and shame. The gospel invites all to find new ways of living in which the healing of shame and addiction are experienced.

I undertook this research as a response to my life experiences, and the difficult, personal work with shame. The journey exposing and transforming my own shame, coincided with my work as a volunteer counselor and teacher at a faith-based addiction treatment program. During the six years that I volunteered, I steadily became more involved with the clients and leadership team. In 2017, I temporarily filled the position of a counselor. I became the primary counselor for clients with weekly counseling sessions for three to four months. I also began teaching more classes at every level. During this experience, questions about shame and the relationship to addiction began to emerge. The program utilizes a holistic approach. There are classes with homework addressing boundaries, relapse prevention, triggers, family dynamics, Christian doctrine, and identity, all using a Christ-centered lens. There are also seminars on job coaching, interviewing, resume writing, and life skills. Behavioral therapy and contingency management are done in the context of a tightly controlled community. Individual and group counseling addresses fears, motivation, life stories, and guilt. Bible study, daily devotions, and Christian lifestyle are taught and modeled by staff. However, I noticed within the curriculum, therapeutic approaches, and even the Twelve Step model, shame is not addressed or introduced. While filling the role as a counselor, I took the initiative to introduce shame to my clients and the community. During counseling, I developed assignments addressing the clients' shame. I also began including shame in the classes on boundaries and the Bible studies I was responsible for. In the past, many had relapsed,

but through this process, they have testified to the importance and value of working with their shame for sustained recovery.

What is Addiction?

Over the course of history, culture's view of addiction has changed. "At its origin, addiction simply referred to 'giving over' or being highly devoted to a person or activity, or engaging in a behavior habitually, which could have positive or negative implications."²³ Over the past 400 years, addiction began to be framed without reference to the habit or activity, but rather as strong, overpowering urges coming from within, resulting in negative behavior and consequences. In the last two hundred years, the idea of addiction has moved away from being inner urges, to include disease-like connotations. The American Psychology Association describes addiction as, "a complex condition, a chronic brain disease that is manifested by compulsive substance use despite harmful consequence. Brain imaging studies show changes in the areas of the brain that relate to judgment, decision making, learning, memory, and behavior control."²⁴ Science has greatly advanced the understanding regarding the impact of drugs on the brain, however, these definitions tend to have a narrow view, reducing addiction to the domain of the body and brain.²⁵

²³ Sussman and Sussman, 4025.

²⁴ Ranna Parekh, "On Addiction," *The American Psychology Association*, July 2015, <https://www.psychiatry.org/patients-families/addiction/what-is-addiction>.

²⁵ Deanne Dunbar, Howard I. Kushner, and Scott Vrecko, "Drugs, Addiction and Society," *BioSocieties* 5, no.1 (2010): 2, <https://doi.org/10.1057/biosoc.2009>.

Cultural researchers have provided additional insight regarding a multitude of factors related to the development of addiction. Howard Kushner, a behavioral scientist specializing in the field of addiction, asserts,

Historians, sociologists, and anthropologists of addiction have suggested that the classification of certain substances as illicit or licit tell us more about social norms and power relationships than about the psychopharmacological prosperities of the substance themselves. Addiction should be situated in the context of wider cultural and environmental frames.²⁶

Social scientist Caroline Ackers argues that addiction is a social problem, widespread throughout geographic areas characterized by poverty, isolation, unemployment, and a lack of resources.²⁷ The causes of addiction produce negative effects in multiple areas of society. The annual economic impact from the misuse of prescription drugs, illicit drugs, or alcohol is more than 400 billion dollars each year.²⁸ For the purposes of this dissertation, a definition of addiction must include a full assessment of the human person including biological, social, religious, institutional, and political components.

Depending on the field of research, the definition and focus of addiction changes, resulting in an overall lack of consensus about cause, cures, and treatment modalities. With little agreement about these components, the developments made in each specific

²⁶ Howard I. Kushner, "Toward a Cultural Biology of Addiction," *BioSocieties* 5, no. 1 (2010): 8, <https://doi.org/10.1057/biosoc.2009>.

²⁷ Caroline J. Acker, "How Crack Found a Niche in the American Ghetto: The Historical Epidemiology of Drug-related Harm," *BioSocieties* 5, no. 1 (2010): 70, <https://doi.org/10.1057/biosoc.2009>.

²⁸ Vivek Murthy, "Facing Addiction in America: The Surgeon General's Report on Alcohol, Drugs, and Health," (Washington, DC: HHS, November 2016), 12. <https://addiction.surgeongeneral.gov/sites/default/files/surgeon-generals-report.pdf>.

area are not well known to medical personal or to the population at large. In addition, addiction affects other realms besides the bodily domain. There are cultural variables and interconnected relationships that should not be ignored. A biology-culture dualism currently exists because humanists, social scientists, and neuroscientists have rarely engaged in interdisciplinary dialogue.²⁹ The lack of shared knowledge leads to a disjointed understanding and limits the awareness of addiction. However, given the unprecedented rate of addiction and its impact on society, researchers have begun proposing a hybrid approach, seeking to understand the complex set of forces that are at play.³⁰ Rejecting a single factor model for addiction, researchers are beginning to engage in open dialogue across disciplines. By joining this conversation, the church may discover opportunities to bring theological components to the fields of science and culture.

The church is also in a state of flux with respect to addiction. Segments of the church understand addiction as either a personal failure of willpower or a disease.³¹ In some religious quarters, addiction is seen as demonic activity or possession.³² Others within the church advocate for a definition of addiction including principals of theology, psychology, sociology, and biology. Christian and neuropsychologist Edward T. Welch uses both scripture and theology to argue that the impulses, feelings, and desires of

²⁹ Dunbar, Kushner, and Vrecko, 2.

³⁰ Ibid., 5.

³¹ Linda A. Mercadante, *Victims and Sinners: Spiritual Roots of Addiction and Recovery* (Louisville, KY: Westminster John Knox Press, 1996), 5.

³² Stephen Hunt, "Managing the Demonic: Some Aspects of the Neo-Pentecostal Deliverance Ministry," *Journal of Contemporary Religion* 13, no. 2 (2008): 216, <https://doi.org/10.1080/13537909808580831>.

addiction are found in every human heart. He describes addiction as the “human experience.”³³ Welch’s interpretation focuses on what drives addiction rather than centralizing attention on the specific drug or habit.³⁴ Franciscan priest and author Richard Rohr has gained respect among Catholics and Protestants. He is a scholar of scripture, psychology, and sociology and grounds his theology and writings about addiction in four assumptions:

1. We are all addicts.³⁵
2. Stinkin’ thinking is the universal addiction.³⁶
3. All societies are addicted to themselves and create deep codependency.³⁷
4. Some form of alternative consciousness is the only freedom.³⁸

In these statements, Rohr broadens the scope of addiction to include behavioral and emotional addiction. Psychologist and theologian Gerald May weaves together spirituality, theology, and psychology, defining addiction as “any compulsive behavior that limits the freedom of human desire.”³⁹ May identifies a lack of freedom as a primary consequence of addiction. Welch, Rohr, and May believe that the process and pathway

³³ Edward T. Welch, *Addictions: A Banquet in the Grave: Resources for Changing Lives* (Phillipsburg, NJ: P & R Pub., 2001), 13.

³⁴ Ibid.

³⁵ Richard Rohr, *Breathing Under Water: Spirituality and the Twelve Steps* (Cincinnati, OH: St. Anthony Messenger Press, 2011), xxii.

³⁶ Ibid.

³⁷ Ibid.

³⁸ Ibid.

³⁹ Gerald G. May, *Addiction and Grace: Love and Spirituality in the Healing of Addictions* (San Francisco: HarperOne, 2006), 24.

responsible for chemical addiction is the same for all forms of addiction. Addicts surrender themselves in obedience to some object, person, idea, expectation, or substance, such as power, prestige, materialism, or work.

Not only is the church confused about addiction, it also has difficulty with addicts themselves. Theologian and minister Linda Mercadante explores direct theological connections to addiction while working to bridge theology and therapy. She observes, “alcoholics and addicts are often not welcome in the church and [are] frequently sent to addiction-recovery groups. This has left a vacuum that recovery groups are filling for many, including church members.”⁴⁰ When alcoholics and addicts are sent to recovery groups the church is not seen as a safe place for honesty, relationships, and change. The church may be beginning to realize that a limited understanding of addiction often minimizes transformation and presents a truncated view of the life and hope of the gospel.

What is Shame?

Shame is best defined as “the intensely painful feeling or experience of believing we are flawed and therefore unworthy of acceptance and belonging.”⁴¹ It is described as a judgment against self, which results in a loss of identity and belonging. Shame demeans and tears down any sense of goodness within one’s self. It eats away at one’s dignity. Although it is not uniformly experienced and processed by all people, shame is the

⁴⁰ Mercadante, *Victims and Sinners*, 9.

⁴¹ Brown, *I Thought It Was Just Me*, 5.

experience of seeing one's self as defective and unlovable. The essence of shame is that it divides, separates, and isolates people from God and others. Yet, each person's experience with shame is unique and distinctive. It is relegated to dark and hidden areas of one's soul where it festers and grows, affecting individual identity and worthiness.⁴²

The nature of shame also makes it elusive and difficult to recognize, and therefore also difficult to assess. Shame creates a profound disconnection and precipitates distorted and unconnected relationships. Western culture has developed a propensity to suppress and conceal shame which means that shame is often disguised in social dialogue and national conversation.⁴³ The complexity, nature, and nuance of shame, as well as societal norms, add to the difficulty of understanding its consequences and effects. To prevent the cycle of shame from hindering future generations, the central role shame plays in perpetuating alienation and disconnection in all areas of our relationships must be understood.

Relationship Between Shame and Addiction

You have made us for yourself, O Lord,
our heart is restless until it finds it rest in you.
— Augustine of Hippo

The spiritual journey is described in Saint Augustine's simple prayer. Intuitively, we know we need something beyond ourselves to address the restlessness within. To

⁴² See Appendix C for various Shame Theories and Models.

⁴³ Shelly A Wiechelt, "The Specter of Shame in Substance Misuse," *Substance Use & Misuse* 42, no. 2-3 (January 15, 2007): 400, SPORTDiscus with Full Text.

direct and manage the unease and anxiety within, people seek to connect with something outside of themselves. When people seek relief or satisfaction with power, wealth, or chemicals – anything other than God – their heart remains restless and dissatisfied. Current research reveals that addiction is nothing more than the result of humanity's pursuit to connect and bond with something and its inability to find the desired connection and satisfaction.⁴⁴ Saint Augustine's prayer not only describes the problem of people's addicted condition, it describes the end goal. Subjective experience and common sense both acknowledge a role for shame in addictive behavior.

Psychological Connections

A common assumption is that those who engage in addictive behavior subsequently develop a sense of shame.⁴⁵ This is not altogether unfounded. Researchers have discovered that addicts have higher levels of shame than the general population.⁴⁶ However, people often fail to recognize the role of shame in catalyzing addiction, which is more significant than its role as a secondary consequence of addiction.

Shame-proneness is associated with the emergence and relapse of substance abuse. A study in 2002 found that fifth-graders with a greater sense of shame were more prone to addictive behaviors.⁴⁷ A 2013 study by researchers Daniel Randles and Jessica Tracy showed that shame is associated with a wide range of hard-to-control behaviors,

⁴⁴ Hari.

⁴⁵ Wiechelt, 399.

⁴⁶ Ibid., 403.

⁴⁷ Ibid.

such as drug abuse, eating disorders, criminality, anxiety, chronic anger, depression, and recidivism.⁴⁸ Given that shame is related to a wide range of difficult-to-control behaviors it has been suggested “that shame may be more harmful than previously assumed for individuals coping with intransigent behavioral problems or addictions.”⁴⁹ In fact, Randles and Tracy conclude that shame is a core emotion undergirding addiction.⁵⁰

Shame is connected to human intrapsychic and interpersonal relational behavior, blowing like a bellows on the fires of desire. It becomes both a contributor to the development of addictive behavior and an effect of addiction. The psychological interdependence between shame and addiction is cyclical in nature. Addiction seeks a substance, activity, or behavior that will bring relief by sedating pain or enhancing pleasure. The addictive behavior reinforces itself, making it more likely to become habitual. Addiction develops, which increases shame and disgust at one’s own lack of control.⁵¹ This influences more relief-seeking activity and more shame; round and round and round it goes. Even the main curing agent for addictions may contribute to shame. Recovery communities such as AA, Al-Anon, OA, etc. are shrouded in anonymity. In these groups, addiction behavior is kept behind closed doors, isolated, and hidden. The complexity, nature, and nuance of both shame and addiction, as well as societal norms, add to the difficulty of discovering the interdependence and connection between them.

⁴⁸ Daniel Randles and Jessica L. Tracy, “Nonverbal Displays of Shame Predict Relapse and Declining Health in Recovering Alcoholics,” *Clinical Psychological Science* 1, no. 2 (February 2013):149, <https://doi.org/10.1177%2F2167702612470645>.

⁴⁹ Ibid., 153.

⁵⁰ Ibid.

⁵¹ May, 58-60.

The psychological role that shame plays in the mind and the body has deep relevance for individuals struggling with addiction, as well as for therapists, clinicians, and practitioners as they seek to minister to those caught in the grip of addiction. The cyclical relationship between shame and addiction and shame's primary emotional role in the development and maintenance of addictive behavior can profoundly affect the recovery and health of individuals and perhaps society as a whole.

Biblical Connections

Scripture is primarily the story of God's self-revelation, humanity's responses to God, and God's activity throughout redemptive history.⁵² Beginning as far back as the Garden of Eden, people forsake God, pursue their own desires, and relentlessly search for satisfaction. God responds differently. He searches to find Adam and Eve, even when they hide in their shame and pursue their own desires. God's response to people's abandonment suggests that his desire is to be with us in relationship, even when we pursue our own desires.

Idolatry is a key image and metaphor in scripture. Idolatry occurs when people forsake God and sink into shameful desires and ignorance (Romans 1:21-25). The stories of idolatry described in the Bible portray the human condition and experiences of addiction.⁵³ The primeval couple are naked and unashamed, free and in an unfettered relationship with the Creator. Adam and Eve desire to be like God and gain self-

⁵² David P. Teague, *Understand the Bible: The Biblical Metanarrative Approach* (CreateSpace Independent Publishing Platform, 2016), 6.

⁵³ Welch, 47.

autonomy and control. When the first couple turns toward their own desires, the original relationship with the Creator changes. The relationship is broken, and idolatry follows. Within a few generations, nearly every person is following their own desires and wickedness is rampaging throughout the earth. God's heart becomes hurt and grieving (Genesis 6:5-6). Subsequent stories reveal the capacity of the human heart to seek after that which will not satisfy. People pursue false images of the Creator rather than the Creator. The history of God's people reveals many shapes and forms of idol worship: a golden calf in the desert (Exodus 32), two golden calves during the reign of Jeroboam (I Kings 12 -14), along with Baal (Judges), Marduk (Jeremiah 50:2, and Judges), Dagon (I Samuel), and Asherah worship (during Solomon's reign). Toward the end of the divided monarchy, idolatry was so widespread that Jeremiah declared that every town and all families were tainted and infected (Jeremiah 2:28, 7:18, 11:13). Scripture also names other idols within the narrative: intermarriage (I Kings 11:2-4), materialism (Deuteronomy 31:20), subjugating other nations (II Chronicles 25:14), and political persuasion (I Kings 12) to name a few. The Old Testament is a descriptive account of people who find idolatry irresistible.

In the Old Testament, people did not hide their idols. They were visible and plain to see. The New Testament broadens the definition by uncovering the human desires controlling and governing idolatry. Consider the advice at the end of I John: "Children, guard yourself from idols" (5:21NASB). Throughout John's letter, there is no mention of physical idols, rather, he speaks of "the desires of the flesh, the desires of the eyes, and the pride of life" – none of this is of the Father (2:16 ESV). John is concerned about the idols constructed in the heart more so than the ones created by hands. Desires can become

idols when the heart seeks to find satisfaction, joy, and fulfillment by bonding and attaching to things other than God. Today, idols can be subtle and hidden as God's gifts become idols. The gift of children, marriage, the bible, material goods, or even money can become idols when a person seeks to find satisfaction or identity in them. Peoples' desires can be natural and good, or idolatrous, and there is a bias toward desires becoming all-consuming (James 1:15). As desires grow, they coalesce and become more powerful (Ephesians 4:19, James 4:1, I Peter 2:11, Romans 7:23). When people's desires are aimed away from God, they begin seeking things which do not satisfy. The desire for pleasure, relief, power, love, respect, freedom – anything that draws the heart away from and replaces God – becomes a source of worship. When people choose an idol, they worship the idol rather than God and the heart remains anxious and dissatisfied. Idolatry includes all things we worship that are other than God, whether they be made by hands or by the heart.⁵⁴

Addiction is a common way that idolatry manifests itself. Drunkenness is considered a prototype of all addictions.⁵⁵ The relationship with God becomes distorted and blocked as alcohol becomes the substitute for God. People pursue their restlessness in hopes it will be satisfied.⁵⁶ Idolatrous addictions can become “the refuge and strength, a very present help in trouble” (Psalm 46:1) as God is replaced as the source of worship.

⁵⁴ Rick Renner, *Sparkling Gems from the Greek: 365 Greek Word Studies for Every Day of the Year to Sharpen Your Understanding of God's Word* (Tulsa, OK: Teach All Nations, 2003), 514.

⁵⁵ Denise McLain Massey, “Addiction and Spirituality,” *Review & Expositor* 91, no. 1 (1994): 10, ATLASerials, Religion Collection.

⁵⁶ Welch, 48.

Stories of people experiencing shame are also described throughout Scripture. Like the stories of idol worship, stories of the experience of shame reach back to the Garden of Eden. The relationship between God and humanity is established at creation. “Then God said, ‘Let us make mankind in our image, in our likeness’ ... so God created mankind in his own image, in the image of God he created them; male and female he created them” (Genesis 1:26a, 27 NIV). From the beginning, humans are given a form of divinity described as the *imago Dei*. The image of God in each person is always there. A person’s worth and value never changes. At the completion of creation God looked at everything and declared it very good. This declaration supports the intrinsic value and dignity of each human at the source.⁵⁷ When Adam and Eve desire to be like God and control their own life, they move from being naked and unashamed, enjoying the opportunity to abide in a safe, predictable space, to being naked and ashamed (Genesis 3). Adam and Eve’s immediate affective response to being naked was shame. The text directly reports the first consequence of eating from the tree of life was a new attitude towards their nakedness. Shame is not due to nakedness. The couple’s awareness of their nakedness was not the result of a new awareness of their genderedness, but of a new attitude towards those facts. Old Testament scholar and Hebrew professor Mark Biddle summarizes that “before consuming the fruit, ‘they recognized one another as man and woman’ (2:23) and ‘they knew they were naked’ (2:25).”⁵⁸ The first pair’s shame at their

⁵⁷ Sally Nash, “Landscapes of Shame in the Church: A Typology to Inform Ministerial Praxis,” (PhD diss., University of Birmingham, AL, 2015), 44, http://etheses.bham.ac.uk/6494/1/Nash16PhD_Redacted.pdf

⁵⁸ Mark E. Biddle, “Genesis 3: Sin, Shame and Self-esteem,” *Review & Expositor* 103, no. 2 (2006): 361, <https://doi.org/10.1177/003463730610300207>

nakedness typifies the essence of shame: discomfort at the complete exposure of one's creatureliness.⁵⁹ They are exposed to one another, themselves, and to God.⁶⁰ The knowledge they understand only as shame, is a recognition of their exposure, and the resulting alienation.⁶¹ Fearing the exposure of their behavior, the first couple responds by hiding themselves from God by blaming God and each other, and by denying reality (Genesis 3). Instead of experiencing an unbroken relationship of freedom and vulnerability with the Creator, Adam and Eve experience fear and shame.⁶² The relationship with the Creator changes when Adam and Eve desire self-autonomy and control. The free and unfettered nature of the relationship is broken and a barrier of shame is experienced between God and people.⁶³

The Old Testament includes many words for shame which convey the ideas of “reviling, taunting, and disgrace.”⁶⁴ Shameful acts included idolatry (Isa. 44:9; Jer. 10:14; Jer. 50:2) and nakedness (Jer. 13:26; Nah. 3:5).⁶⁵ Shame in the New Testament is different. It most often relates to people's actions (Eph. 5:12; Phil. 3:19) and the

⁵⁹ Ibid., 362.

⁶⁰ James E. Faulconer, “Adam and Eve – Community: Reading Genesis 2-3,” *Journal of Philosophy and Scripture* 1, no.1 (Fall 2003): 10, <http://www.philosophyandscripture.org/JamesFaulconer.pdf>.

⁶¹ Ibid.

⁶² Roland Muller, *Honor and Shame: Unlocking the Door* (Birmingham, UK: Xlibris Corp., 2000), 21.

⁶³ Don Williams, *Jesus and Addiction: A Prescription to Transform the Dysfunctional Church and Recover Authentic Christianity* (San Diego: Recovery Publications, 1993), 35.

⁶⁴ Ludwig Koehler, Walter Baumgartner, M. E. J. Richardson, J. J. Stamm, *The Hebrew and Aramaic Lexicon of the Old Testament* (Leiden, NY: E. J. Brill, 1999), 457-458.

⁶⁵ Ibid.

discovery of the shameful acts (Col. 2:15; Matt. 1:19).⁶⁶ Shame seeks to cover and hide inappropriate actions and the discovery of them. The Apostle Paul illustrates the nature of shame when he describes two different ways of living: living in the Spirit or living in the flesh (Romans 7-8, Ephesians 2, Galatians 4-6). Living in the Spirit is living free and in a securely connected relationship – naked and unashamed – with the Creator. Living in the flesh is living in pursuit of self-autonomy and control. When a person lives animated by the flesh, they become attached to and controlled by the way they view themselves rather than the way God sees them.⁶⁷ Shame shapes the way those living in the flesh view themselves. It says, “You are not worthy. You are no good. You are not enough.”

Attachments can be described as healthy or unhealthy. Healthy attachments include attaching and detaching when appropriate, the ability to foresee relational dangers, and employing appropriate boundaries.⁶⁸ There are also beliefs, conditions, and objects that facilitate an intimate relationship with the Creator. Unhealthy attachments include attaching and detaching inappropriately often leading to inappropriate boundaries and harmful relationships. There are also beliefs, conditions, and objects that impair or block a relationship with the Creator. The patterns of attachments are important to identify because they reveal the presence of addictive and/or shame-filled behaviors. Attachment patterns are also the means by which God creates connections and establishes

⁶⁶ Aaron Scott Thompson, “A Biblical Theology of Honor and Shame,” (MDiv paper, Greenville, SC, April 2015), 7, <http://www.thompsonstojapan.com/forms/HonorAndShame.pdf>.

⁶⁷ May, 99-100.

⁶⁸ Louis J. Cozolino, *The Neuroscience of Human Relationships: Attachment and the Developing Social Brain* (New York: W.W. Norton & Company, 2014), 14.

a restored relationship with people.⁶⁹ Describing the self-images people acquire when living in the flesh is also important. These images are broken and distorted caricatures, incongruent with the *imago Dei*, contradicting people's intrinsic worth and value.

The biblical relationship between shame and addiction is told in the stories of Scripture. Idolatry is an especially prominent theme in Scripture that sheds new light on the problems of addiction and shame. The relationship between the two is co-dependent and interwoven. However, the greater importance is revealed in people's responses to shame and addiction-inducing activity. When Adam and Eve pursue their own desires and hide in their shame, God seeks them out and finds them. Shame and addiction turn us away from God, ourselves, and others.⁷⁰

Neurological Connections

The brain is commonly referred to as the part of the body that resides in the skull, contains billions of cells, and plays a key role in translating the content of the mind. It is part of the body associated with the mind and conscious awareness. Dan Siegel, a clinical professor of psychology, defines the brain as the embodied mechanism of the energy and flow of information in the body.⁷¹

⁶⁹ Curt Thompson, *Anatomy of the Soul: Surprising Connections between Neuroscience and Spiritual Practices That Can Transform Your Life and Relationships* (Carol Stream, IL: SaltRiver, 2010), 134.

⁷⁰ Ibid., 167.

⁷¹ Daniel J. Siegel, *Pocket Guide to Interpersonal Neurobiology: An Integrative Handbook of the Mind* (New York: W.W. Norton, 2012), 3-2.

The mind is closely linked with this understanding, as a “relational and embodied process whose task it is to regulate the flow of energy and information.”⁷² The mind relates to our inner subjective experiences and the process of being conscious or aware. It regulates the flow of energy and information within our bodies and relationships, giving rise to our mental activities such as thoughts, feelings, attitudes, beliefs, memories, and imagination.⁷³ The mind is embodied and is therefore dependent on the body to function. Being relational, the mind is ever flowing, not static nor fixed. The connection between the mind and the brain is complex. Although a thorough review of this complexity is beyond this document’s scope, it is significant for the purposes of this paper. The importance of the relationship is found in the brains’ role as translator. The brain converts and transcribes the subjective experiences of thoughts, feelings, attitudes, beliefs, and imaginations of shame and addiction into complex patterns of feedback loops, nerve cell firings, and chemical releases. The complex patterns that are established intimately affect the physiology and biochemistry of the brain.

The Addicted Brain

Neuroplasticity is the brain’s capacity to learn, grow, change, and develop.⁷⁴ The human brain has the capacity to modify and re-wire its neurological pathways. It is God’s creative design for continual learning and adapting to the environment. This means that people have the capacity to learn, grow, and develop, as well as to experience shame and

⁷² Daniel J. Siegel, *Mindsight: The New Science of Personal Transformation* (New York: Bantam Books, 2010), 53.

⁷³ Siegel, *Pocket Guide*, 1-1.

⁷⁴ Siegel, *Mindsight*, 38-40.

addiction. The neurological pathway of addiction takes advantage of the design of the brain. The brain changes with people's experiences and it changes more quickly and more completely in response to experiences with high motivational impact. Every experience, repeated enough times because of its motivational appeal, will change the patterns of the feedback loop, nerve cell firing, and chemical release.⁷⁵ As an addictive behavior repeats itself, accelerates, and is continued, neuroplasticity is lost, the brain process becomes routinized, and its future learning is negatively impacted.⁷⁶ Repeated behaviors become automatic responses. Addiction is a repeated behavior that has become a learned response. In all learning, feedback loops develop neural pathways, gaining in dominance, efficiency, and stability with continued repetition.

Each part of the brain has a different function. Integration refers to the growth and maturation of each part in its ability to do what it is designed to do, while simultaneously linking with other domains. As addicts pursue the same rewards day after day, problematic changes occur within the patterns of the neural networks. The brain loses the ability to send signals from one part of the brain to another, hindering its capacity to regulate and translate the energy and information of the mind. For example, as addicts pursue destructive rewards, they can no longer rely on reflective judgment to curtail the feelings and behaviors they have grown accustomed to.⁷⁷ Without integration, holistic

⁷⁵ Marc Lewis, "Addiction and the Brain: Development, Not Disease," *Neuroethics* 10, no. 1, (2017): 11, <https://doi.org/10.1007/s12152-016-9293-4>.

⁷⁶ *Ibid.*, 14.

⁷⁷ *Ibid.*, 13.

living, well-being, and relationality are impaired while chaos and rigidity become the Yes norm.⁷⁸

The Shame Brain

Neurologically, the relationship between shame and addiction is complex and multilayered. The brain's ability to change and grow includes the potential for shame and addiction, but also for healing, hope, and life. Learned behavior patterns are established as feedback loops become reinforced neural networks. When children and adolescents have repeated experiences of shame, neural feedback loops are developed which become reinforced in wounded neural networks. Subsequent patterns and practices of addictive behavior can be reinforced or extended by developmental patterns of shame already set in motion during childhood.⁷⁹ Addiction is “not simply a newcomer who happened to show up one day.”⁸⁰ Shame and addiction form a co-dependent, symbiotic, and malicious relationship, creating a neurologically toxic brain.⁸¹

How the brain reacts to shame is important for two reasons. First, when people experience shame, the Autonomic Nervous System (ANS) is activated. The ANS regulates the processes in the body that humans cannot consciously influence. It is constantly active, modulating breathing, metabolic processes, and heartbeat. It also plays

⁷⁸ Seigel, *Interpersonal Neurobiology*, 40.

⁷⁹ Marc D. Lewis, *The Biology of Desire: Why Addiction Is Not a Disease* (New York: BBS/Public Affairs, 2016), 34.

⁸⁰ Ibid.

⁸¹ Cozolino, 235.

a major role in emotional experiences and expression. The ANS has two divisions: Parasympathetic (PSN) and Sympathetic (SNS). The PSN affects rational thinking, positive relational and social engagement, and a shared affinity for others, whereas the SNS activates the flight or fight response. Neuroscientist and theologian Curt Thompson discovered that when people experience shame, the PSN is interrupted, and the brain activates the SNS in a flight or fight response.⁸² This is a deep-rooted, involuntary response to fear or pain when the body subconsciously goes into survival mode. Because the job of the SNS is to shut things down – such as emotions, judgments, abstract thought and consciousness – the person’s behavior becomes fixed and compulsive, limiting their capacity to deal with other aspects of life in a holistic and healthy way.⁸³

Second, when people experience shame, the circuits in the right hemisphere and temporal lobes are activated. These circuits are responsible for the perception of emotion. Therefore, people experience shame most “powerfully in glances, tones and body language, rather than through literal word.”⁸⁴ As shame activates the SNS, rational and emotional thought are inhibited. People turn inward toward themselves, away from others, and become disengaged.⁸⁵ Shame paralyzes people. It makes it difficult for them to move out of fear and isolation, hindering healthy holistic living. Because the brain

⁸² Curt Thompson, *The Soul of Shame: Retelling the Stories We Believe About Ourselves* (Downers Grove, IL: InterVarsity Press, 2015), 44.

⁸³ Ibid., 46.

⁸⁴ Thompson, *Anatomy of the Soul*, 193.

⁸⁵ Ibid.

helps people to feel, interact with others, and perceive situations, potential pathways for integration, healing, and wholeness become diminished and detached.

Summary

In this section, the psychological, biblical, and neurological relationships between shame and addiction are clearly established. The relationship between shame and addiction is tangled, multi-layered, and complex. It is described as co-dependent, interwoven, symbiotic, malicious, and cyclical. To prevent the cycle of shame and addiction from hindering future generations, the central role shame plays in perpetuating alienation and disconnection in all areas of our relationships must be understood and addressed. The inability to recognize the connection between addiction and shame prevents progress toward healing of all kinds. When shame is addressed with the good news of the Gospel, addiction will lose its grasp and new recovery solutions will arise. These new solutions provide faith-based organizations a means proclaim the transformative power of the Gospel in relationship to humanity's struggle with addiction.

Since the time of the Enlightenment, the mind has become the arbiter of truth. The deep entrenchment of an overly-intellectualized anthropology has swept society and the church.⁸⁶ Even theological education and curriculum development have followed suit.⁸⁷ It is believed that people change through learning things. The gospel stands in stark

⁸⁶ James K. A. Smith, *You Are What You Love: The Spiritual Power of Habit* (Grand Rapids, MI: Brazos Press, 2016): 3-4.

⁸⁷ Perry Shaw, "The Hidden Curriculum of Seminary Education," *Journal of Asian Mission* 8, no. 1-2 (2006): 39, <http://theologicaleducation.net/articles/download.php?file=Hidden+Curriculum+JAM+article+for+8.1-2.pdf>.

contrast. The Christian understanding of truth is rooted in the person of Jesus Christ. Right thinking about God is necessary but is not sufficient for transformative change. Transformative change is expressed through a holistically oriented command to love the Lord your God with all your mind, heart, soul, strength.⁸⁸ Orthodoxy, orthopraxy, and orthopathy become necessary components of transformative change.

The gospel is a vision and a promise of transformation. The transformation of habits. The restoration of relationships. The gospel is a transformation of heart, mind, and body and a freedom from a life of shame and addiction. A recalibration of behavioral practices, emotional patterns, and thought templates recognizable as God's image within us. There is hope for humanity's experience of addiction and shame. The gospel invites all to an abundant life of purpose, meaning, and restored relationships with God, self, and others. People like Dan, Amy, and Susan can find new ways of living in which the healing of shame and addiction are experienced.

Utilizing a scriptural lens, this dissertation describes how the gospel can free people from shame and addiction, restoring belonging, purpose, and connection. The next section will consider historical and contemporary recovery solutions, while the third section will engage Scripture, theology, ancient writings, psychology, and practices to consider how the gospel frees people from shame and addiction. This research has led to a pedagogy, model, and method for practitioners and churches to engage the complex relationship between shame and addiction in light of the good news of the gospel.

⁸⁸ Ibid. See Mark 12:29-30.

SECTION 2:

ALTERNATIVE AND HISTORICAL RECOVERY MODELS AND METHODS

The concept of addiction recovery dates back to ancient civilizations, yet the definition and understanding continues to be shaped by social factors, different research disciplines, and the historical pendulum swings of cultural attitudes.⁸⁹ There is no widely accepted definition of recovery. Some people interpret recovery simply as abstinence or remaining sober; others believe the term is comparable to remission; for others it is more complex and multi-dimensional, involving emotions, family, experiences, life patterns, and economics; and some believe it is a program for living, a form of spirituality, an ethic, and a way to deal with life's problems. Historically, there has been a progression of different definitions of recovery over time.⁹⁰ A consistent, uniform, widely accepted definition of recovery remains difficult to establish, relinquishing competency and outcomes according to specific treatment models. This section focuses on historical and contemporary treatment solutions for both addiction and shame. It also includes a review of treatment modalities, recovery definitions and evaluations, and treatment recovery tools.

⁸⁹ Marc-Antoine Crocq, "Historical and Cultural Aspects of Man's Relationship with Addictive Drugs," *Dialogues in Clinical Neuroscience* 9, no. 4 (2007): 360, <http://www.ncbi.nlm.nih.gov/pmc/articles/PMC3202501/>.

⁹⁰ John Francis Kelly and Bettina Hoepfner, "A Biaxial Formulation of the Recovery Construct," *Addiction Research & Theory* 23, no. 1 (2015): 6, <https://doi.org/10.3109/16066359.2014.930132>.

Addiction Recovery Definitions

Individuals in recovery know what recovery means to them and the importance for their lives. They need no stipulated definition or specific evaluation. However, as the rate of addiction rises, the concept of recovery has reached a new level of significance among the health care community and general public. Governmental entities are now enacting laws, making policies, developing programs, and allocating new funds to address the current addiction crisis. The increasing value and importance of the concept of recovery is reported by the Substance Abuse and Mental Health Services Administration (SAMHSA). In the most recent study SAMHSA reports an increase in the availability of treatment for opioid use disorder, particularly in response to the current opioid crisis.⁹¹ SAMHSA also reports an increase of over 1000 monthly calls to the Helpline from 2017 to 2018.⁹²

In 2010, SAMHSA began meeting with healthcare professionals who were leaders in behavioral health fields along with people in recovery. They met to explore the development of a unified definition of recovery. Prior to these conversations, SAMHSA had separate definitions of recovery for different conditions.⁹³ The different definitions,

⁹¹ The Substance Abuse and Mental Health Services Administration (SAMHSA) is the agency within the U.S. Department of Health and Human Services that leads public health efforts to advance the behavioral health of the nation. SAMHSA's mission is to reduce the impact of substance abuse and mental illness on America's communities.) Opioids are drugs that act on the nervous system to relieve pain. They come in tablets, caplets, or liquid.
https://www.samhsa.gov/data/sites/default/files/report_3192/ShortReport-3192.pdf.

⁹² "SAMHSA's National Help Line," *SAMHSA*, last updated April 9, 2018, <https://www.samhsa.gov/find-help/national-helpline>.

⁹³ "SAMHSA Announces a Working Definition of 'Recovery' from Mental Disorders and Substance Use Disorders," *SAMHSA*, December 22, 2011, <https://www.samhsa.gov/newsroom/press-announcements/201112220300>.

along with other government agency definitions complicated the recovery discussion. In particular, it complicated the efforts to expand health insurance coverage for treatment and recovery support services, competency, and outcomes. In 2011, SAMHSA proposed a consolidated working definition of recovery:

Recovery is “a process of change through which individuals improve their health and wellness, live a self-directed life, and strive to reach their full potential.”⁹⁴

SAMHSA’s working definition of recovery also includes the following Guiding Principles of Recovery:

- “Recovery is person-driven;
- Recovery occurs via many pathways;
- Recovery is holistic;
- Recovery is supported by peers and allies;
- Recovery is supported through relationships and social networks;
- Recovery is culturally-based and influenced;
- Recovery is supported by addressing trauma;
- Recovery involves individual, family, and community strengths and responsibility;
- Recovery is based on respect; and
- Recovery emerges from hope.”⁹⁵

⁹⁴ Ibid.

⁹⁵ Ibid.

SAMHSA's working definition of recovery has not changed since its development in 2011. Recovery involves a complex and dynamic process incorporating physical and emotional health, on-going and healthy relationships with others, purposeful engagement, and a place to live.

The church is now starting to understand and address addiction and recovery. However, the church struggles to define a consistent, uniform, widely accepted definition of recovery. Some churches might define recovery as a move from bondage to freedom in Christ, self-reliance to faith in Christ, or a movement towards wholeness. For some, it is recovery from sin. And for others, recovery is woven into the gospel message of how God is restoring what has been lost, corrupted, or misused. Due to the lack of an accepted definition of recovery within church or denominational organizations, there is often an inadequate understanding of and attention to recovery. The church has failed to guide people to think theologically about everyday life, as well broader cultural, political, and social issues, especially addiction and recovery.⁹⁶ When the church neglects the embodied reality of the gospel, its transformative power is surrendered.

Addiction Recovery Solutions

Models and Methods

Addiction research reveals two primary models of recovery: abstinence and non-abstinence. The abstinence model views addiction as a chronic disease, meaning addicts will never be cured. The foundation of this program is that complete abstinence from the

⁹⁶ Mercadante, *Victims and Sinners*, 9.

addictive substance is the only means to prevent the negative consequences of addiction.⁹⁷ The non-abstinence model differs significantly. Non-abstinence models emphasize community integration, quality of life, and engagement in life pursuits.⁹⁸ Programs and methods for this model are developed using four components: recovery is personal, stability is a foundation for recovery, recovery is a process, and the recovery process is not linear.⁹⁹ The addict learns adaptive ways to cope with, rather than succumb to, the dysfunction of addiction.

The National Institute of Health identifies five treatment approaches used by both abstinence and non-abstinence models:

- long-term residential treatment,
- short-term residential treatment
- non-residential treatment programs,
- individualized drug counseling,
- and group counseling.¹⁰⁰

Both abstinence and non-abstinence models have expanded and grown into multiple versions. Greenville, SC, for example, has an estimated population of 68,219¹⁰¹

⁹⁷ Dennis Watson and Angela Rollins, “The Meaning of Recovery from Co-Occurring Disorder: Views from Consumers and Staff Members Living and Working in Housing First Programming,” *International Journal of Mental Health and Addiction* 13, no. 5 (2015): 636, <https://link-springer-com.georgefox.idm.oclc.org/article/10.1007/s11469-015-9549-y>.

⁹⁸ Ibid., 637.

⁹⁹ Ibid., 640.

¹⁰⁰ “Principles of Drug Addiction Treatment: A Research-Based Guide,” NIDA Publication, last modified January 2018, 28-32, <https://www.drugabuse.gov/publications/principles-drug-addiction-treatment-research-based-guide-third-edition>.

¹⁰¹ “SC Cities,” Census Bureau, <https://www.census.gov/quickfacts/fact/table/sc/PST045217>.

and has at least twenty Addiction Recovery Programs. Each program has a different approach and version of either an abstinence or non-abstinence model. As individual programs continue to evolve and diversify, it is important to note that some of the contemporary iterations do not fit neatly into traditional approaches or categories.

Historical and Contemporary Solutions

Physical methods to treat for alcoholism have existed from the earliest periods of recorded history. Archeologists have uncovered early images of slaves using massage, purgatives, and potions to treat their addiction to alcohol.¹⁰² The earliest interventions for substance abuse treatment were grassroot interventions. Ancient Egyptian records reveal that alcoholics were cared for in private homes by people who provided the treatment. Three centuries later, Greek and Roman sources report that alcoholics received treatment in public or private asylums.¹⁰³

Addiction treatment in America existed in the 1700's within various Native American tribes. By the early 1800s sobriety Circles were formed which evolved into abstinence-based Native American cultural revitalization movements and temperance organizations. During colonial times alcohol was an integral part of the culture.¹⁰⁴ By the late eighteen and early nineteenth century alcoholics were frequently incarcerated, put in asylums or hospitals. However, jails, asylums, or hospitals failed to provide any treatment

¹⁰² William L. White, "A Lost World of Addiction Treatment," *Counselor* 17, no. 2 (1999): 8, <http://www.williamwhitepapers.com/pr/19992000HistoryofAddictionTreatmentSeries.pdf>.

¹⁰³ Alana Henninger and Hung-En Sung, "History of Substance Abuse Treatment," in *Encyclopedia of Criminology and Criminal Justice*, ed. G. D. Weisburd. (New York: Springer, 2014): 2257, https://doi.org/10.1007/978-1-4614-5690-2_278.

¹⁰⁴ Ibid.

for the addiction.¹⁰⁵ The temperance movement began in 1808 and considered alcohol to be a moral affliction. The goal of the movement was to reduce alcohol consumption.¹⁰⁶ In 1810, Dr. Benjamin Rush, a prominent physician, called for creation of a “Sober House” for the care of the confirmed alcoholic through medical treatment, and religious and moral instruction.¹⁰⁷ Sober Houses were the first coordinated effort to counter the negative health and social consequences of alcoholism. Sober Houses combined a non-abstinence model with religious overtones.¹⁰⁸ By 1840 the goal of the temperance movement shifted from non-abstinence to abstinence.¹⁰⁹ The shift in goals was a result of the recognition that alcoholism could not be treated through will power alone.

During the early 1840’s a group of six artisans and working men formed the “Washingtonian Total Abstinence Society.” They recognized that only pledging abstinence was insufficient for recovery.¹¹⁰ The Washingtonians, as they were later referred to, shaped and revolutionized future recovery solutions with the introduction of new treatment methods and practices. The Washingtonians, or most of them, “believed that social camaraderie was sufficient to sustain sobriety and that a religious component would only discourage drinkers from joining.”¹¹¹ They established the practice of sharing

¹⁰⁵ Ibid., 2258.

¹⁰⁶ Ibid., 2259.

¹⁰⁷ Ibid.

¹⁰⁸ Ibid.

¹⁰⁹ Ibid.

¹¹⁰ Ibid.

¹¹¹ William L. White, *Slaying the Dragon: the History of Addiction Treatment and Recovery in America*, 2nd ed. (Bloomington, IL: Chestnut Health Systems, 2014), 13.

experiences at meetings. They were the first to hold closed, alcoholics-only meetings. The Washingtonians also were the first to recruit former alcoholics as sponsors, pioneering the concept of sponsorship and service as methods of addiction recovery. Sobriety was maintained through weekly meetings, the involvement of family members, and the establishment of sober living communities. They removed preachers and physicians and replaced the religious framework and vernacular of recovery with:

1. public confession of one's addiction
2. a signed pledge of abstinence
3. visits to younger members
4. economic assistance to new members
5. experience-sharing meetings
6. outreach to the suffering drunkard
7. sober entertainment and fellowship.¹¹²

However, the Washingtonians had no central authority and were disorganized. By the late 1800s the group had disintegrated, but their substantive legacy continues today.

During the second half of the nineteenth century, other treatment models were being developed. Medically-oriented inebriated asylums were established in 1864.¹¹³ A growing number of inebriated asylums began treating other drugs such as opium, morphine, choral, and chloroform, marking a growing shift in other drug related

¹¹² William White and Martin Nicolaus, "Styles of Secular Recovery," *Counselor* 6, no. 4 (2005): 1, <http://www.williamwhitepapers.com/pr/2005Stylesofsecularrecovery.pdf>.

¹¹³ White, "A Lost World of Addiction Treatment," 9.

addictions.¹¹⁴ By 1900, the number of inebriated asylums had grown to one hundred in the United States. However, by 1920 asylums had disappeared or been sold to correctional or psychiatric institutions due to a lack of funding, professionalization, and a growing suspicion related to the efficacy of treatment. After 1920, substance abuse treatment options disappeared for many Americans.¹¹⁵

There have been three important, relevant developments in recovery solutions since 1920. First, the reintroduction of spirituality, then a holistic and multidisciplinary approach, and lastly, an expanded recognition of addiction beyond substance related issues. First, in 1935, Alcoholics Anonymous (AA) reintroduced spirituality into addiction treatment programs. They revitalized substance abuse treatment and shaped the future of recovery programs. Originally, AA was part of the Oxford Group, a Christian-based organization of people who believed in the idea of God, or a higher power, as a “transcendental Christian entity.”¹¹⁶ The Oxford Group emphasized “new birth through a conviction of sin, complete surrender to the will of God, confession of sins to one or more people, and making amends and restitution when possible. And one could only remain truly Christian by changing others.”¹¹⁷ Christian principles and practices provided the foundation for AA and led to the development of the Twelve Step Program and the

¹¹⁴ Henninger, 2259.

¹¹⁵ White, *Slaying the Dragon*, 4.

¹¹⁶ Geoffrey B. Lyons, Frank P. Deane, and Peter J. Kelly, “Forgiveness and Purpose in Life as Spiritual Mechanisms of Recovery from Substance Use Disorders,” *Addiction Research & Theory* 18, no. 5 (2010): 529, <http://dx.doi.org/10.3109/16066351003660619>.

¹¹⁷ Williams, 112.

Twelve Steps.¹¹⁸ Over time, explicit Christian language was removed as more people from different faith traditions were drawn to the program.

The Twelve Steps of AA are:

1. We 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 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 ready to have God remove all these defects of character.
7. Humbly asked Him to remove our shortcomings.
8. Made a list of all persons we had harmed and became willing to make amends to them all.
9. Made direct amends to such people wherever possible, except when to do so would injure them or others.
10. Continued to take personal inventory and when we were wrong promptly admitted it.
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.
12. Having had a spiritual awakening as the result of these steps, we tried to carry this message to alcoholics, and to practice these principles in all our affairs.¹¹⁹

¹¹⁸ Wendy Dossett, “Addiction, Spirituality and 12-step Programmes,” *International Social Work* 56, no. 3 (2013): 370, <https://doi.org/10.1177/0020872813475689>.

¹¹⁹ “The Twelve Steps of Alcoholics Anonymous,” *Alcoholics Anonymous World Service*, revised August 2016, https://www.aa.org/assets/en_US/smf-121_en.pdf. See Appendix A the Twelve Traditions.

The Twelve Steps form the foundation of AA. They are expressed in three defining characteristics: group meetings, sponsorship, and the Big Book. Meetings are conducted in small groups. Frequency of attendance is chosen by the alcoholic. The only requirement for membership is a desire to stop drinking. There is no cost to participate. Meetings take place in a wide variety of locations, from church basements to government offices, and happen on all days of the year. Times also vary from early morning to late evening. AA literature explains that the purpose of AA meetings is to help the participant and other alcoholics stay sober.¹²⁰ The primary benefit of attendance is mutual support and encouragement as alcoholics interact with and learn from others who are also struggling.

Sponsorship is described in AA literature as the Twelfth Step.¹²¹ Sponsorship involves one recovering addict companioning another through the Twelve Steps and helping them remain sober. Each member of AA is encouraged to seek a sponsor. There are no rules or training, however it is recommended that sponsors have two years of sobriety prior to being a sponsor.

The Big Book, officially known as *Alcoholics Anonymous*, is the textbook for AA.¹²² The text is digitally available at [aa.org](https://www.aa.org).¹²³ Written by founder Bill Wilson along

¹²⁰ “Online Intergroup – About,” Alcoholics Anonymous World Service, <https://aa-intergroup.org/aboutaa.php>.

¹²¹ “Questions and Answers on Sponsorship,” Alcoholics Anonymous World Service, https://www.aa.org/assets/en_US/p-15_Q&AonSpon.pdf.

¹²² “AA Literature,” Alcoholics Anonymous World Service, https://www.aa.org/assets/en_US/aa-literature/b-1-alcoholics-anonymous.

¹²³ “AA The Blue Book,” Alcoholics Anonymous World Service, https://www.aa.org/pages/en_US/alcoholics-anonymous.

with the first one hundred members, the purpose of the Big Book is to show other alcoholics precisely how they can recover. The Big Book is divided into two parts. The first part explains the Twelve Step program and how it is used to recover from the effects of alcoholism. The second part contains stories of personal experiences with alcoholism and recovery.¹²⁴ AA claims to have a worldwide membership of at least two million members.¹²⁵ With the approval of AA, the steps have also been slightly modified, to address other substances such as narcotics (NA), cocaine (CA), gambling (GA), overeating (OA), and sexual behaviors (SAA).

Programs with a Religious Component

Margot Davis, a Senior Research Associate at the Institute for Behavioral Health, is involved in the field of addictions as both a clinician and researcher. Her work describes how spirituality has been used to shape different treatment approaches. Some programs introduce religious practices but separate them from other treatment activities, while others regard religious practices as essential to recovery, and require participation in religious observance.¹²⁶ Explicit faith-based programs are yet another way that spirituality has influenced recovery solutions. These programs typically develop and adapt a Twelve Step approach by using the resources of a relevant religious tradition

¹²⁴ I have worked with addicts for years and attended numerous AA meetings. The Big Book is regarded by some with the same esteem and reverence as the Bible. Some believe that it was divinely inspired.

¹²⁵ "Great Britain, Membership," Alcoholics Anonymous World Service, <https://www.alcoholics-anonymous.org.uk/About-AA/Membership>.

¹²⁶ Margot T. Davis, "Religious and Non-religious Components in Substance Abuse Treatment: A Comparative Analysis of Faith-Based and Secular Interventions," *Journal of Social Work*, 14, no. 3 (2014): 247, <https://doiorg.georgefox.idm.oclc.org/10.1177/1468017313476589>.

more directly. Faith-based programs should not, however, be confused with Twelve Step programs practiced in anonymous fellowships or as adapted for non-religious treatment programs.

The Hazelden Foundation was the second historic innovator in Addiction Recovery. With the closing of most treatment asylums in 1920, alcoholics were often committed to a state mental ward, spent years in prison, or became homeless. Hazelden began with the idea of creating a humane, therapeutic community for alcoholics and addicts. In 1949 the Hazelden Foundation started a “guest house” concept for alcoholic men.¹²⁷ This marked a historic change in addiction recovery, as alcoholics and their families were given a new alternative. The Hazelden Foundation adopted the Minnesota Model as the treatment methodology for addiction recovery. The Minnesota Model was developed in the 1950’s by two men who worked in a state mental hospital with alcoholics. They established the first multidisciplinary and holistic approach. Medical treatment was to be provided by doctors and nurses, counseling by psychologists and social workers, and spiritual guidance by clergy.¹²⁸ The key component of this recovery approach was the blending of professional psychiatrists and trained nonprofessional (recovery) staff around the Twelve Steps of Alcoholics Anonymous.¹²⁹ Originally there was an individualized treatment plan with active family involvement in a 28-day inpatient

¹²⁷ “The Minnesota Model,” Hazelton Betty Ford Foundation Publications, last modified June 24, 2016, <https://www.hazeldenbettyford.org/articles/the-minnesota-model>.

¹²⁸ Henninger, 2264.

¹²⁹ Daniel J. Anderson, John P. McGovern, and Robert L. Dupont, “The Origins of the Minnesota Model of Addiction Treatment—A First Person Account,” *Journal of Addictive Diseases* 18, no. 1 (1999):107, https://doi.org/10.1300/J069v18n01_10.

setting. The Minnesota Model has been adapted and expanded over the years. However, the focus on changing addictive behavior through psychological support in a professional setting remains. The combination of a therapeutic community and psychological support in a professional setting evolved into what is now referred to as the Minnesota Model.¹³⁰ Clinics adopting this model have no uniform treatment plan. Rather, the clinical team develops a specialized treatment plan for the addict and the family. Treatment plans utilize inpatient treatment, out-patient treatment, a detox process, follow-up care, as well as a variety of treatment therapies as previous outlined.

Celebrate Recovery was the third revolutionary development in addiction treatment. Celebrate Recovery (CR) started at Saddleback church in Southern California in 1991. It was developed by John Baker, a member of Saddleback and an alcoholic who found recovery in AA yet felt restricted in his ability to discuss his Christian beliefs within the AA context.¹³¹ He continues to be the primary author of the *Celebrate Recovery* (CR) curriculum and materials. CR has grown to be one of the largest explicitly faith-based programs to incorporate the Twelve Steps and one of the seven largest addiction recovery support group programs.¹³² CR does not focus exclusively on substance related issues. Rather, it promotes a Christ-centered, Twelve Step recovery program for anyone struggling with hurt, pain, or addiction of any kind. It welcomes all who are struggling with any problematic and troubling patterns of behavior. CR's tagline

¹³⁰ Ibid.

¹³¹ John Kelly and William White, "Broadening the Base of Addiction Recovery Mutual Aid," *Journal of Groups in Addiction & Recovery* 7 no. 2-4 (2012): 90, <https://doi.org/10.1080/1556035X.2012.705646>.

¹³² Ibid., 2.

is for those healing from hurts, habits, and hang-ups. CR follows a curriculum framed by eight recovery principles. The eight recovery principles are based on the Matthean Beatitudes and correlated to the Twelve Steps of AA. They are based on the Bible to define a Christ-centered, Christian interpretation of the higher power. The recovery principals spell out the acronym RECOVERY:

1. **Realize** I'm not God; I admit that I am powerless to control my tendency to do the wrong thing and that my life is unmanageable. (AA Step 1)
"Happy are those who know that they are spiritually poor." Matt. 5:3a TEV
2. **Earnestly** believe that God exists, that I matter to Him and that He has the power to help me recover. (AA Step 2)
"Happy are those who mourn, for they shall be comforted." Matt. 5:4 TEV, NIV
3. **Consciously** choose to commit all my life and will to Christ's care and control. (AA Step 3)
"Happy are the meek." Matt. 5:5a TEV
4. **Openly** examine and confess my faults to myself, to God, and to someone I trust. (AA Steps 4 and 5)
"Happy are the pure in heart." Matt. 5:8a TEV
5. **Voluntarily** submit to any and all changes God wants to make in my life and humbly ask Him to remove my character defects. (AA Steps 6 and 7)
"Happy are those whose greatest desire is to do what God requires" Matt. 5:6a TEV
6. **Evaluate** all my relationships. Offer forgiveness to those who have hurt me and make amends for harm I've done to others when possible, except when to do so would harm them or others. (AA Steps 8 and 9)
"Happy are the merciful." "Happy are the peacemakers" Matt. 5:7a, 9 TEV
7. **Reserve** a daily time with God for self-examination, Bible reading, and prayer in order to know God and His will for my life and to gain the power to follow His will. (AA Steps 10 and 11)
8. **Yield** myself to God to be used to bring this Good News to others, both by my example and my words. (AA Step 12)

“Happy are those who are persecuted because they do what God requires.” Matt. 5:10 TEV¹³³

CR’s core components are a non-specific group gathering, mentoring, and small groups of accountability partners who all have the same problem and can support one another.¹³⁴ Typical CR meetings begin in a single, large group then break into smaller groups. The smaller groups are organized according to gender and a specific hurt, habit, or hang-up. Similar to AA, there is no cost to participate. A distinguishing characteristic of CR is identity formation. Members self-identify by who they are in Christ – “I’m _____, a Christian who struggles with ...,” in contrast to AA members, who self-identify referring to their particular problem – “I’m _____ and I’m an alcoholic.”¹³⁵ Intentional Christ-centered identity formation is noteworthy, as it is critical to spiritual health and growth. Mentoring in CR is similar to AA sponsorship. CR mentors fulfill the same role as an AA sponsor, however, the focus is on spiritual growth and prayer. Accountability partners are another distinguishing characteristic of CR. They are described as at “least three to four people who are at the same stage of recovery and who share the same challenge as the focal member.”¹³⁶ Accountability partners support and pray for one another creating solidarity and universality and reducing isolation and shame.

The variety and number of treatment programs are multiplying. Most programs are developed with elements of spirituality, a therapeutic community, and psychological

¹³³ “Celebrate Recovery’s Eight Recovery Principles,” <https://www.celebraterecovery.com/resources/cr-tools/8principles>.

¹³⁴ Kelly and White, 9.

¹³⁵ Ibid.

¹³⁶ Ibid.

support for both substance and behavioral addictions. A detailed and in-depth analysis of current recovery solutions is beyond the scope of this dissertation. However, two examples, FAVOR Greenville and Miracle Hill Ministries, will highlight the diverse nature of recovery programs available.

FAVOR Greenville began in 1999 when a small group of individuals began meeting to find ways to help more individuals and families find a path to recovery from addiction, in Upstate, SC.¹³⁷ In 2004, they incorporated as an independent not-for-profit entity and in 2010 they began an extensive three-year planning process culminating on July 1, 2013 with the opening of Upstate's "Welcome Center to Recovery." Since its opening, 20,000 individuals and family members have experienced FAVOR's many services and programs. It is supported primarily by gifts from private individuals and foundations and receives less than 5% from government funding.¹³⁸

The mission of FAVOR Greenville is to "promote long-term recovery from substance use disorders through education, advocacy, and recovery support services, resulting in healthier individuals, families, and communities."¹³⁹ Its vision is to "put a 'face on recovery' to reduce stigma and discrimination; to support individuals and

¹³⁷ The Upstate is the region in the westernmost part of South Carolina, United States, and includes the ten counties of the in the northwest corner of South Carolina.

¹³⁸ "FAQ's," FAVOR Greenville Publications, last modified 2018, <https://favorgreenville.org/about/faqs/>.

¹³⁹ "Vision, Mission, & Beliefs," FAVOR Greenville, last modified 2018, <https://favorgreenville.org/about/favor-greenville/>.

families in sustaining a personal path to recovery; and to create innovative ways to address addiction - our nation's #1 public health problem.”¹⁴⁰

A defining distinctive of FAVOR is that there are many paths to recovery and that one size does not fit all. There are no prescribed programs to follow, rather, an emphasis on what is “right” with the participant, not what is wrong. Participants start and sustain a process of change based on their vision of how their lives can be different in recovery. Programs and services are offered at no cost, so that people do not face financial barriers to participation. The programs and services offered are recovery meetings, recovery coaching, telephone support, and referrals. FAVOR Greenville has 16 recovery meetings available each week and the participant chooses which one(s) and how many to attend. Recovery coaches are trained by FAVOR to help develop and follow a recovery plan directly related to the participants’ own recovery. They offer a person-centered, strengths-based approach to recovery planning and support, but do not diagnose, provide therapy, or help the participant to work the Twelve-Steps. Each participant is offered a recovery coach. The participant decides how often, if at all, they will attend. FAVOR believes that addiction is a chronic disease and recovery is a lifelong process. Since there is no discharge from the program, recovery coaches are available for as long as the participant deems necessary. Some participants continue to meet with their recovery coach on a regular basis, years into their recovery.¹⁴¹

¹⁴⁰ “Vision,” Recovery Brochure, FAVOR Greenville, last modified 2018, 3, <https://favorgreenville.org/wp-content/uploads/2018/07/FAVOR-General-Brochure.pdf>.

¹⁴¹ Interview with an anonymous FAVOR participant on September 24, 2018 who has been living sober for 20 months.

Miracle Hill Ministries is another existing treatment program. The Great Depression was a catalyst for the creation of Miracle Hill Ministries. In 1937 a physician, an attorney, and a local business person of Greenville, SC responded to needs of the community by creating a soup kitchen and small mission. In 1948, a lodge was built with 12 beds for homeless men on the first floor and women and children on the second floor. Miracle Hill Ministries Renewal Center and Overcomers is the name of the abstinence-based, residential programs that were developed from this ministry. The Renewal Center is a six-month program for women, Overcomers is a seven-month program for men. Both use a Biblical adaptation of the Twelve Step model and seek to facilitate a conversion to Christianity as the primary means of recovery for substance abuse. Intensive counseling, mentoring, structure, accountability, practical strategies, and biblical principles are taught to assist the person to develop a personal relationship with Jesus Christ.¹⁴² The program separates the 12-step model into four blocks referred to as levels.

Overcomers and the Renewal Center both use a holistic approach. There are classes and homework addressing boundaries, relapse prevention, triggers, family dynamics, Christian doctrine, and identity, all using a Christ-centered lens. There are also seminars on job coaching, interviewing, resume writing, parenting, and life skills. The Renewal Center and Overcomers both incorporate a wide variety of therapeutic approaches, done in the context of a tightly controlled community. Individual and group counseling sessions address fears, motivation, life stories, and guilt. However, within the

¹⁴² “Renewal for Women,” Miracle Hill Ministries, <https://miraclehill.org/how-we-help/addiction-recovery/miracle-hill-renewal-program/> and personal experience.

written curriculum, class outlines, homework, seminars, therapeutic approaches, and even the Biblical adaptation of the Twelve Step model, shame is not addressed or introduced.

Integrating Recovery Models into a Church Ministry Structure

Some churches have adapted the faith-based models described in the previous section, other churches have integrated a recovery approach to addiction directly into their ministry structure. Recovery Church, located in St. Paul, MN, is one example of the latter. It is a 600-member congregation where 95 percent of the attendees participate in a 12-step recovery group.¹⁴³

Grace Church, a multi-site United Methodist congregation in Southwest Florida, is another example. The guiding principle behind Grace Church's philosophy is that "not that everyone needs Celebrate Recovery but that everybody needs recovery. Everyone's in recovery from sin."¹⁴⁴ Grace Church seeks to create a congregation that, in Pastor Acevedo's words, is "a safe place for the dangerous message of Jesus."¹⁴⁵ The leadership of Grace Church believes that the dangerous message of Jesus is the promise of transformation from chemical and behavioral addictions by the power of the cross. The church's practices are shaped through a lens of everyone's need for recovery from whatever is in the way of their relationship with God. Programs connect people and help them to work through the steps toward recovery.

¹⁴³ Stan Friedman, "Church in Recovery: Sanctuary for the Addicted," *The Christian Century* 124, no. 23 (2007): 26, <https://www.christiancentury.org/article/2007-11/church-recovery>.

¹⁴⁴ Brandon O'Brien, "Road To Recovery," *Christianity Today* (Winter 2012), <https://www.christianitytoday.com/pastors/2012/winter/roadrecovery.html>.

¹⁴⁵ Ibid.

Another approach is used at Triune Mercy Center in Greenville, SC. Triune is a congregation of about 300 members, including the homeless, the affluent, and those in between, who worship and serve together. About a quarter of the congregation are homeless, another quarter are working poor, and half are middle and upper class. Triune is known for the network of services it offers the addicted, homeless, and working poor. They employ two social workers, a mental health counselor, a full-time drug rehabilitation specialist, a recovery advocate, and a restoration advocate. Triune also has a dozen recovery meetings every week, serves four hot meals a week, provides job assistance, legal counsel, housing assistance, and more. Triune brings a holistic approach in word and deed to addiction and recovery.

Problematic Church Responses

Recovery is personal and communal; not standard, uniform, quick, or programmable. The diverse nature of the path to recovery can lead to confusion, tension, and judgment within churches and among denominations. The church often has difficulty living out its beliefs with regularity, consistency, and ethical practices, especially in relationship to addiction. Mercadante notes that “alcoholics and addicts are often not welcome in the church and sent to addiction-recovery groups with little subsequent oversight.”¹⁴⁶ The marginalization of recovery ministry in many churches means that people in recovery are viewed as “other,” people with special problems, not one of “us.” For the addicted, the church is not seen as safe, authentic, or where real life can happen.

¹⁴⁶ Mercadante, *Victims and Sinners*, 9.

Dale Ryan, associate professor of Recovery Ministry at Fuller Theological Seminary, notes,

... there are many congregations where the dominant response to any kind of real-life struggle is still “If you really trusted God enough, you’d be better by now.” The difficult struggles of recovery are all too often dismissed with platitudes such as “Have you prayed about it?” or “If you are not feeling close to God, guess who moved?”¹⁴⁷

Blaming and shaming those who seek help communicates that the church is not safe. The lack of safety has created a relational and recovery void that is being filled by other local, non-faith-based addiction-recovery groups.

Shame Solutions

The current analysis, evaluation, and ongoing research on shame has been catalyzed by the research of social worker, Brené Brown. Brown, a pioneer and groundbreaking shame researcher, employs an academic approach and research process to argue that shame cannot be overcome or resisted.¹⁴⁸ She uses empirically gathered research to explain shame and has developed a shame resilience theory to assist with shame recovery.¹⁴⁹ Her research demonstrates that shame resilience emerges from empathy and has four elements:

1. recognizing shame and understanding personal triggers,
2. practicing critical awareness,

¹⁴⁷ Dale Ryan, “Church in Recovery,” *National Association of Christian Recovery*, 2018, <http://www.nacr.org/center-for-recovery-at-church/recovery-at-church>.

¹⁴⁸ Brown, *I Thought It Was Just Me*, 31-32.

¹⁴⁹ Ibid., 33.

3. reaching out,
4. speaking shame.¹⁵⁰

Brown has created tools to cultivate shame resilience. She has also developed a 12-session psychoeducational shame-resilience curriculum called *Connections*, which integrates her research findings.¹⁵¹ Curt Thompson, a Christian psychologist, also reached Brown's same conclusion. He integrates biology, psychology, and theology to argue that shame cannot be executed or excised. He proposes rather, a changed response to shame.¹⁵² A changed response to shame requires the difficult and counter-cultural practice of vulnerability.¹⁵³

Jeffery VanVonderen, a Christian and a Certified Intervention Professional in the field of addiction and recovery, also believes that shame cannot be removed. However, he proposes a different solution. By means of renewing the mind and fighting the fight, the effects of shame can be removed.¹⁵⁴ Renewal of the mind is defined as "accepting our acceptance" as new creations in Christ.¹⁵⁵ It is characterized by the belief of being loved,

¹⁵⁰ Ibid, xxvi.

¹⁵¹ Brené Brown, *Connections: A 12-Session Psychoeducational Shame-Resilience Curriculum*, rev. and exp. ed. (Center City, MN: Hazelden, 2009), 3-4.

¹⁵² Thompson, *The Soul of Shame*, 36.

¹⁵³ Ibid., 121-2.

¹⁵⁴ Jeffrey VanVonderen, *Tired of Trying to Measure Up: Getting Free from the Demands, Expectations, and Intimidation of Well-Meaning People* (Minneapolis, MN: Bethany House, 2008), 109. The effects of shame are described as unworthiness, unlovable, not measuring up, and unacceptable.

¹⁵⁵ Ibid., 116.

accepted, and forgiven.¹⁵⁶ The fight of faith is theologically and behaviorally described as the ongoing process of the Christian life.¹⁵⁷

In 1993, Ronald Potter-Efron, clinical psychologist and practitioner, and Donald Efron, a clinical practitioner and collaborator with Madame Vanier Children's Service, synthesized a literature review of different shame models and its relevance to the addictive and recovery process. Although the study is dated, it is the most current literature review of its kind. The research revealed three models to help explain shame as well as the methods associated with each model: self-psychology, emotional, and family systems.¹⁵⁸ The study's authors concluded that none of these models explains shame, the relationship to addiction, and the appropriate healing methods necessary to alleviate shame.¹⁵⁹

John Bradshaw, a counselor, philosopher, and theologian, proposes a very different solution. He argues that shame can be transformed and experienced as a healthy emotion. He believes that healthy shame is essential to recovery.¹⁶⁰ He uses a 12-step process, modeled after AA's Twelve Step program. Bradshaw argues that toxic shame can be transformed into healthy shame, an essential component to recovery. Catherine

¹⁵⁶ Ibid.

¹⁵⁷ Ibid., 178-9.

¹⁵⁸ Ronald T. Potter-Efron and Donald E. Efron, "Three Models of Shame and Their Relation to the Addictive Process," *Alcoholism Treatment Quarterly*, vol. 10 (August 1993): 24, https://doi.org/10.1300/J020V10N01_02.

¹⁵⁹ Ibid., 25.

¹⁶⁰ John Bradshaw, *Healing the Shame That Binds You* (Deerfield Beach, FL: Health Communications, Inc., 2005), 151. Bradshaw believes shame is not bad and is a normal human emotion. It is necessary to be truly human. He proposes that shame tells us of our limits, keeps us in our human boundaries, and tells us we are not God. Healthy shame is the source of spirituality (xvii).

Skurja argues for yet another model and method. In her approach, shame is brought into the presence of God, becoming the catalyst for healing and transforming shame. Paradox prayer along with uncovering and embracing one's true identity in Christ become the methods for bringing shame into God's presence.¹⁶¹ And lastly, John Forrester, a theologian and pastor, argues that the restoration of the *imago Dei* will deliver from shame.¹⁶² He defines a restored *imago Dei* as a relationship with Jesus Christ, yet lacks clear methods and means of how this occurs.

The literature reviewed reveals limited analysis and quality evaluation on humanity's experience with shame. The research has led to a variety of conclusions and no accepted consensus for practical solutions. Each of the shame solutions presented offers elements of promise and hope, however, there remains a vacuum in the analysis of the role of shame and the relationship to addiction and recovery.

Evaluating Addiction and Shame Solutions

As previously noted, I undertook this research as a response to my life experiences, and my difficult, personal work with shame. While recovery models and methods exist for both addiction and shame, little work has been done to develop models of recovery addressing the relationship and impact between the two. This may be due to

¹⁶¹ Catherine Skurja and Jen Johnson, *Paradox Lost: Uncovering Your True Identity in Christ* (North Plains, OR: Imago Dei Ministries, 2012), 249. Skurja defines paradox prayer as a way to simultaneously acknowledge our deepest fears and make a statement of faith. It is both a neurological and spiritual exercise, forcibly connecting the pre-frontal cortex with the limbic system. Scripture examples include Psalm 23:4, Psalms 42:6, and Habakkuk 3:17-18.

¹⁶² John Arnold Forrester, *Grace for Shame: The Forgotten Gospel* (Toronto, ON: Pastor, 2010), 128.

several factors. First, shame as a field of study and research is fairly recent. The body of knowledge is small but growing. Second, the Twelve Step model has become the standard method of recovery for many abstinence and non-abstinence programs as well as faith-based and church sponsored programs. Twelve Step programs do have substantiated validity, credibility, and success seen in the large and growing number of programs available. However, the entrenched and established nature of the Twelve Step program may reduce the possibility and imagination for it to expand to encompass something beyond its current form. Third, the current lack of unity in society and the Church about recovery and shame makes meaningful discussion and visioning difficult, as common ground and shared vernacular are lacking.

Summary

In this section, historical and contemporary recovery solutions for addiction and shame were reviewed. Recovery definitions and treatment tools were described. The two primary models of recovery – abstinence and non-abstinence – were also described and defined. Alcoholics Anonymous, the Minnesota Model, and Celebrate Recovery are identified as three essential innovations in recovery solutions. Alcoholics Anonymous reintroduced spirituality into recovery programs. The Minnesota Model developed holistic and multidisciplinary approach. And Celebrate Recovery included both substance and behavioral addictions. FAVOR Greenville and Miracle Hill Ministries were contemporary examples of an abstinence and a non-abstinence treatment program.

The review of solutions for humanity's experience with shame revealed inconsistent results and limited analysis. Both addiction and shame recovery solutions have principles of value and offer elements of hope. However, more significant research

that reflects and incorporates an understanding of the relationship between addiction and shame is needed. None of the research reviewed addresses how shame, addiction, and recovery interface. There is great potential in the development of new recovery models that recognize the connection between addiction and shame in light of the gospel. The gospel offers freedom and liberation from enslavement, including addiction and shame. The next section will engage with and re-frame the gospel in a way that frees people from addiction and shame, restoring belonging, purpose, and connection.

SECTION 3:

THE GOOD NEWS

There are many complex layers in the relationship and intersection between shame and addiction. However, the nation's addiction crisis presents an urgent need and timely opportunity for the Church. The gospel is necessary, not only to address the immediate issues, but also to prevent the cycle of shame and addiction from hindering future generations. As has been presented in this dissertation, the Church has a confused theology and praxis related to addiction. While some churches have begun to develop a contemporary understanding of addiction, much remains to be learned. Churches continue to struggle to connect the hope and healing of the gospel with the reality of addiction.

One factor inhibiting the Church is a limited awareness and knowledge regarding the relationships between shame and addiction. Rarely does the Church consider how the gospel can transform humanity's experience of addiction and shame. The task is not to replicate the work done. What is needed is a re-examination of the gospel with an increased effort toward understanding the central role that shame and addiction play in perpetuating alienation and disconnection. Offering a creative and re-examined vision of the gospel is as risky as it is necessary. Offering a vision does not mean throwing out everything that already exists; rather, it requires drawing on foundational elements while asking new questions. An exploration of the gospel with respect to addiction and shame is needed and necessary and should lead to the transformative work where the gospel is experienced.

The Church needs a process that will help it shift in thinking to a different paradigm around these issues. Tina Lynn Seelig is a neuroscientist, design engineer, award winning entrepreneur, and professor. She argues that “imagination is envisioning things that don’t exist. Creativity is applying imagination to address a challenge. Innovation is applying creativity to generate unique solutions. Entrepreneurship is applying innovations [and] scaling the ideas by inspiring others’ imagination.”¹⁶³ She offers three techniques for reframing a challenge: rethinking the question, brain storming bad ideas, and unpacking assumptions.¹⁶⁴ Applying Seelig’s techniques might help the Church rethink the gospel in light of addiction and shame.

The gospel restores belonging, purpose, and connection and begins a healing process. The gospel is a vision and a promise of transformation: the transformation of habits and the restoration of relationships. Christian hope is an invitation to live differently, in an alternative reality of flourishing, freedom, and shalom. It is hope against the present patterns of shame and fear, practices of greed and violence, and the assumptions of being in control; it is a new order of freedom, how to live well, and how to become a fully human being. Gospel hope is a transformation of heart, mind, and body. A liberation from addiction and shame. A recalibration of behavioral practices, emotional patterns, and thought templates recognizable as God’s image within us. To that end, this section engages scripture, theology, ancient writings, psychology, and spiritual

¹⁶³ Tina Lynn Seelig, *Insight Out: Get Ideas Out of Your Head and Into the World* (New York, NY: HarperOne, 2015), 8.

¹⁶⁴ Ibid.

practices to consider how the Gospel frees people from addiction and shame. Further, practices for healing shame will be identified and recommendations will be made.

Theological Analysis

A theological understanding of shame requires a return to the opening chapters of Genesis. The creation narratives provide insight into God's character, an understanding of humanity, and the origin of shame. Caution and humility are required in this process, as the narrative cannot be reduced to a one-dimensional or oversimplified understanding. To understand shame and its origin, consider the sixth day of creation in Genesis 1:26-27. Humanity is distinct from the rest of creation by several characteristics. Human creation is introduced by a preamble, created in the image of God, and given to rule over the rest of creation.¹⁶⁵ The preamble highlights the relationality of God and his response.¹⁶⁶ Relationships already exist between the triune God, and then extend from God to humanity. From the beginning, humans have a form that is connected to divinity. At the completion of creation, God looks at everything and declares it very good. This declaration affirms the intrinsic value and dignity of each person.¹⁶⁷

Adam and Eve are described as being naked and without shame. In their primal form, humanity has no experience or knowledge of shame. However, shame becomes part of the human experience as Adam and Eve eat from the forbidden tree and acquire

¹⁶⁵ Genesis 1.

¹⁶⁶ Faulconer, 3.

¹⁶⁷ Nash, 44.

the knowledge of good and evil.¹⁶⁸ The Serpent proposes a façade by comparing humanity's worth to God's worth. Asa Sphar, a psychologist, theologian, and counselor, claims that the purpose of this strategic comparison is clear when seen in the context of shame. The comparison was meant to cast a disparaging light on the human condition. When Adam and Eve choose to agree with the Serpent, they question God's trustworthiness and the goodness of their condition.¹⁶⁹ By these actions, they grasp for completion apart from the Creator rather than trusting God.¹⁷⁰ Pastor and martyr Dietrich Bonhoeffer claims that Genesis 3 is a falling away from God's origin and purpose. He states, "the knowledge of good and evil was not new knowledge. What was new was knowing apart from God, thus the attempt to establish a new origin."¹⁷¹ Alienation resulted.

Consider how shame leads to relational fallout and alienation from God, self, others, and creation. In *Jesus: A Theography*, authors Leonard Sweet and Frank Viola, summarize the relational fallout,

¹⁶⁸ See Genesis 2:25 - 3:5.

¹⁶⁹ Asa Sphar, "A Theology of Shame as Revealed in the Creation Story," *The Theological Educator* 55, (1977): 76, ProQuest.

¹⁷⁰ Ibid.

¹⁷¹ Dietrich Bonhoeffer, *Ethics* (New York, NY: Simon & Schuster, 1995), 20.

“Where are you?” “We’re hiding.” First broken relationship with God. “Why are you hiding?” Second broken relationship with themselves. “Who told you you were naked? Why did you eat of that tree? I gave you thousands of trees and said, ‘Eat freely. Go there.’ Only one tree I said, ‘Don’t go there.’ Why did you disobey Me?” Adam replied, “The woman You gave me made me do it.” Eve replied, “The serpent made me do it.” Third broken relationship with each other and the animals God gave. Then God banished them from the garden. The fourth broken relationship with creation.¹⁷²

Central to the creation story is this division in relationships. By hiding from God, Adam and Eve experience an acute alienation from the one with whom they had walked and communed. Alienation from the Creator collapses all other forms and types of relationships.¹⁷³ Reading the Genesis narrative as a story of human development also points to the phenomenological aspects of shame, such as the sense of exposure, vulnerability, the resultant hiding, and blaming behaviors.¹⁷⁴ The text identifies how the lived experience of shame manifests a breach in relationships. Part of God’s creative purpose is that God’s creatures would be in relationship to God and to one another.¹⁷⁵

The shame Adam and Eve experienced was not just a private emotion but also a public and social reality. Western theological writing traditionally focuses the interpretation of Genesis 1 – 3 and subsequent salvation, on guilt, offense, and forgiveness, alongside the terms fall and original sin.¹⁷⁶ Missiologist Jayson Georges argues that Western theology’s emphasis on guilt over shame falsely communicates that

¹⁷² Leonard I. Sweet and Frank Viola, *Jesus: A Theography* (Nashville, TN: Thomas Nelson, 2012), 50.

¹⁷³ Rebecca Thomas and Stephen Parker, “Toward a Theological Understanding of Shame,” *Journal of Philosophy and Scripture* 23, no. 2 (2004): 179, ATLASerials, Religion Collection.

¹⁷⁴ Ibid.

¹⁷⁵ Ibid.

¹⁷⁶ Ibid.

guilt is the primary theological problem people experience apart from Christ. Shame becomes just a social anxiety which can be fixed by psychology.¹⁷⁷ Biblically, shame has both objective and subjective dimensions like guilt. Georges differentiates and defines objective and subjective shame, as well as objective and subjective guilt,

“Objective shame comes from the fact that we have failed to maintain God’s relational expectations to glorify him. Subjective shame is the subsequent personal emotions of negative self-assessment. This subjective shame with other human problems is rooted in the fundamental disunion with God. Objective guilt occurs when a person is “culpable,” deserving blame for something wrong. Subjective guilt refers to the affective “remorse” one senses internally.”¹⁷⁸

When Adam and Eve ate the fruit, their status before the rest of creation was lost.¹⁷⁹ They became associated with lowly dust and to eventually return to lowly dust.¹⁸⁰ Sin becomes humanity’s shame. Their actions bring shame and dishonor upon God’s name.¹⁸¹ Shame is a theological problem and an integral aspect of humanity’s broken relationships with God, self, others, and creation.¹⁸²

Origin of Shame

Theologians and researchers that have developed at least three theories regarding the origin of shame. The first theorizes that shame was part of creation’s design,

¹⁷⁷ Jayson Georges, *The 3d Gospel: Ministry in Guilt, Shame, and Fear Cultures* (San Bernardino, CA: HonorShame.com, 2014), 69.

¹⁷⁸ Jayson Georges, *Ministering in Honor-Shame Cultures: Biblical Foundations and Practical Essentials* (Downers Grove, IL: IVP Academic, 2016), 267.

¹⁷⁹ Ibid., 68.

¹⁸⁰ Ibid.

¹⁸¹ Jackson Wu, “An Objective View of Shame,” HonorShame.com, October 5, 2015, <http://honorshame.com/an-objective-view-of-shame/>. Also see Romans 1:21-23; Romans 2:23-24.

¹⁸² Georges, *Ministering in Honor-Shame Cultures*, 69.

necessary and integral to human development. The second dismisses the relevance of shame theologically. The third argues that after the Fall, shame became a part of humanity's core experience.

Irenaeus, the Early Church Fathers, Sally Nash, Rebecca Thomas, Stephen Parker, and Mark Biddle argue that shame's origin is part of human development and self-emergence. Adam and Eve are portrayed as growing and maturing, with the capacity to choose. The capacity to decide prepares them for living outside the Garden.¹⁸³ Humanity was brought into a world by design, to prompt and give rise to the development of spirituality. Psychologists Rebecca Thomas and Stephen Parker argue that the capacity to grow and develop is inherent because humanity is less than the Creator.¹⁸⁴ Professor and theologian, Mark Biddle, also believes that the origin of shame is inherent in the fabric of creation. He claims that the actions of Adam and Eve give evidence to an incipient sense of shame even before their consumption of the fruit.¹⁸⁵ Before the couple eat the fruit in Genesis 3, their behaviors mirror several major characteristics of the shame experience as catalogued by social scientists. First, Eve's willingness to accept the serpent's claim that God has withheld some of the truth expresses a "distrust in the nature of things and a measure of scorn for the self."¹⁸⁶ Second, Adam's and Eve's actions express a dissatisfaction with the goodness of bearing God's image. Biddle argues that "in their shame, they (Adam and Eve) become self-focused on their own individuality and

¹⁸³ Nash, 40.

¹⁸⁴ Thomas and Parker, 178.

¹⁸⁵ Biddle, 361.

¹⁸⁶ Ibid., 362.

isolation, and painfully aware of their creatureliness, and of the incongruity in the creature-Creator relationship.”¹⁸⁷ In this theory, shame is part of creation and the created order. Shame is a necessary component for self-awareness, a capacity to choose, and to distinguish between good and evil. The first theory of the origin of shame focuses on individuation and the maturing of humanity.¹⁸⁸

The second group of theologians overlook shame and its relevance within the creation narratives. Augustine, the Reformers, and many Western Evangelical theologians define salvation within a legal framework of guilt, punishment, and forgiveness. A legal framework highlights sin as the heart and center of salvation and uses it as the lens for biblical interpretation.¹⁸⁹ In this model, shame is a forgotten, dismissed, non-essential aspect of theology and biblical interpretation.

The third theory postulates that the primary meaning within the creation narrative is the point at which Adam and Eve become aware of their separation from God.¹⁹⁰ James Faulconer, Catherine Skurja, and Asa Spar, argue that the narratives pivot around shame rather than sin. Scripture shows the broken relationship with God being restored first. The couple is unable to remedy their situation without God’s intervention. The Creator seeks first to re-establish contact and relationship with the exposed and hiding couple. God offers a covering for Adam and Eve’s exposure and vulnerability. Clothing becomes the covering for Adam and Eve’s nakedness and a path from hiding. God addresses the

¹⁸⁷ Ibid.

¹⁸⁸ Ibid.

¹⁸⁹ Georges, *Ministering in Honor-Shame Cultures*, 163.

¹⁹⁰ Nash, 70.

couple's felt experience of the shame by initiating a relational bridge restoring and reconciling the relationship.¹⁹¹ God withholds addressing the behavior, or sin, until he restores the broken relationship. Faulconer contends that Adam and Eve are unable to remove their shame themselves and their exposure can only be covered by the Divine.¹⁹² Humanity cannot simply overcome alienation and separation from God. Alienation, exposure, and separation can only be cured by the Creator. The first couple become aware how they are mortal rather than divine and consequently become ashamed.¹⁹³

The theological consensus regarding the origin of shame is inconclusive. When and how shame enters the human experience differs, yet the primary role and function of shame regarding identity, purpose, and connection are found in the first and third theory. It is interesting to note that neuroplasticity, God's creative design for continual learning and adapting to the environment, supports the first theory. Westerns culture's broken society is an apt result of dismissing shame's importance as in the second theory. The third theory draws upon the character and action of God, demonstrates the necessity of a relational bridge, and describes the human condition, offering the best theological understanding of shame from the Genesis narrative.

Image of God, Identity, and the Shame Experience

What people think about God is the most important thought they think; beliefs about God affect behavior, self-awareness, and relationships with the Divine, self, and

¹⁹¹ Ibid.

¹⁹² Faulconer, 13.

¹⁹³ Ibid.

others.¹⁹⁴ Humanity's image of God is formed and shape by parents, friends, experiences, culture, and church representatives.¹⁹⁵ A dysfunctional image and distorted understanding of God expresses itself in a dysfunctional and distorted way of living. These distortions alter human identity, relational connectedness, and cultural expression. Individuals, communities, and cultures become like the God/god that is adored and worshipped.¹⁹⁶ Values and behaviors become signposts and endorsements, pointing to the gods that are revered. Our image of God can be restored if it is seen in the light of God's relational loving nature.

John Calvin's *Institute of the Christian Religion*, the seminal work of systematic Protestant theology, was published in 1536. In the opening of Chapter 1, Calvin articulated a foundational tenet of Christian faith and spirituality: "It is not possible to know God without knowing yourself. It is not possible to know yourself without knowing God."¹⁹⁷ According to Calvin, they are reciprocal in nature and dependent upon each other. Psychologist, professor, and spiritual guide, David Benner developed and re-framed Calvin's theological premise. He calls this 'double knowledge' and identifies it as the descriptor of Christian faith and spirituality, a needed component to address shame.¹⁹⁸

¹⁹⁴ Trevor Hudson, *Discovering Our Spiritual Identity: Practices for God's Beloved*, (Downers Grove, IL: IVP Books, 2010), 13-14.

¹⁹⁵ Ibid.

¹⁹⁶ Dennis Linn, Sheila Fabricant Linn, and Matthew Linn, *Good Goats: Healing Our Image of God* (Mahwah, NJ: Paulist Press, 1994), 7.

¹⁹⁷ John Calvin, *Institutes of the Christian Religion*, <http://www.reformed.org/master/index.html?mainframe=/books/institutes/index.html>.

¹⁹⁸ David G. Benner, *The Gift of Being Yourself: The Sacred Call to Self-Discovery* (Downers Grove, IL: InterVarsity Press, 2004), 23.

Christian spirituality involves a transformation of the self that occurs only when God and self are both deeply known. Both, therefore, have an important place in Christian spirituality. There is no deep knowing of God without a deep knowing of self, and no deep knowing of self with a deep knowing of God. Leaving the self out of Christian spirituality results in a spirituality that is not grounded in experience. It is, therefore, not well grounded in reality.

Knowing God is one side of the double knowledge coin. During the Age of Enlightenment in the 18th century, a powerful cultural shift toward rationalism, intellectualism, and reason occurred alongside an increased skepticism about religious authority and orthodoxy. Consequently, the Church has slowly shifted from experiential knowledge to doctrinal correctness and external manifestation. As a result of this shift, self-knowledge and self-awareness has largely been lost by contemporary Evangelicalism.¹⁹⁹ True knowing is always relational, moving beyond the rational, the doctrinal wrangling, beyond simply knowing about, to the experiential.²⁰⁰

Christianity claims that God “became flesh and dwelt among us,” stepping into human history in the person of Jesus of Nazareth.²⁰¹ God became visibly present in the material world to help humanity overcome the experience of disconnection and relational brokenness. The paradoxical mystery of the Triune God who took on a human body uniquely separates Christianity from all other religions. Jesus is the face and character of

¹⁹⁹ Ibid.

²⁰⁰ Richard Rohr, *The Naked Now: Learning to See as the Mystics See* (New York: Crossroad Publishing, 2009), 34, 54.

²⁰¹ Hudson, 16. See John 1:14 ESV.

God, revealing how human-to-human and human-to-divine relationships are to look. Jesus, being fully divine *and* fully human, is the primary and essential guide and teacher in the pursuit of double knowledge. He provides a path for relational reconciliation, as well as the re-imaging of a dysfunctional and distorted picture of God and self.

Christianity also claims that “God created human beings in his image, in the image of God he created them; male and female he created them.”²⁰² Humanity’s image-bearing is referred to as *imago dei*. Within each person is the created, unique potential to express God’s infinite, creative, and loving nature.²⁰³ Human identity cannot be understood or realized without accepting the truth of the *imago dei*. Jesus’ humanity reveals what a human created in the image of God looks like and provides a model for restoring and reconciling our true identity.

In contemporary culture, most people assume they know themselves. People often do not question how or why they see the world as they do, whether their lens is distorted, or even if it is true.²⁰⁴ The impact and effect of their worldview on their lives is blindly accepted. Benner reasons, “Lack of awareness is the ground of our dis-ease and brokenness ... Choosing awareness opens up to finding God amid our present realities ... Awareness is the key to so much. That is why it is, in my opinion, the single most important spiritual practice.”²⁰⁵ The absence of self-awareness perpetuates a state of

²⁰² Genesis 1:27 NLT.

²⁰³ Skurja and Johnson, 36.

²⁰⁴ Ian Morgan Cron, *The Road Back to You: An Enneagram Journey to Self-Discovery* (Downers Grove, IL: IVP Books, 2016), 14.

²⁰⁵ David Benner, “Brokenness and Wholeness,” drdavidgbrenner.ca, June 3, 2016, <http://www.drdavidgbrenner.ca/brokenness-and-wholeness/>.

disconnection and shame, manifested in denial, hiding, rationalization, ignorance, and coma-like existence. Experientially knowing God and knowing oneself is a spiritual journey of waking up. A process of encountering the depth of God's love and our brokenness and belovedness in the light of God's love.

The Enneagram

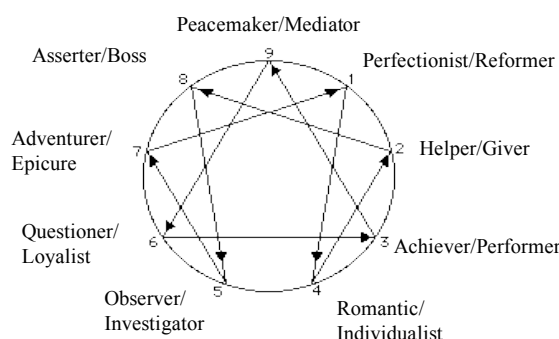
The Enneagram is an ancient spiritual typology exploring the intersection between spirituality and personality. An understanding of the Enneagram can reveal motivations, uncover blind spots, and shed a light on why humanity acts and feels as it does. The wisdom and language of the Enneagram has the capacity to influence identity, relational connectedness, and manner of living, thereby transforming and healing shame.

The Enneagram is a peculiar looking circle with crisscrossing and intersecting arrows. It has a mysterious and unknown origin. The Enneagram symbol has been lost to history; therefore, no faith tradition can claim ownership.²⁰⁶ Throughout much of history, the wisdom of the Enneagram was passed down through an oral tradition adding to the complexity, mystery, and confusion in the variety of perspectives surrounding the Enneagram.²⁰⁷

²⁰⁶ Alice Fryling, *Mirror for the Soul: A Christian Guide to the Enneagram* (Downers Grove, IL: InterVarsity Press, 2017), 8.

²⁰⁷ Joseph Benton Howell, *Becoming Conscious: The Enneagram's Forgotten Passageway* (Bloomington, IN, Balboa Press, 2012), xviii.

Enneagram Types



The Enneagram is a symbol consisting of a circle, a triangle, and a hexad. The nine points on the outer edge of the circle are fixed, non-gendered, and correlate to nine Enneagram types. Diane Tolomeo, an academic and retreat speaker focusing on biblical literature, archetypes, and Christian meditation notes, “it is not on the points but in the spaces between them, and the variety of possible movements between the numbers where we untimely locate our transformational growth.”²⁰⁸ Spiritual guides, theologians, Christian psychologists, and spiritual directors have described the Enneagram as a mirror: the nine ways humanity gets lost and the nine ways to come home to the True Self. It assists in developing self-awareness, learning to recognize and dis-identify with the parts of ourselves that are limiting, and offers “an invitation to look deeply into the mystery of

²⁰⁸ Diane Tolomeo, Remi J. De Roo, and Pearl Gervais, *Biblical Characters and the Enneagram: Images of Transformation* (Victoria, CA: Newport Bay Pub., 2002), 24.

our true identity.”²⁰⁹ No Enneagram type is better or worse than the other. Each type has strengths, weaknesses, a basic fear, passion, holy idea, desire, and invitation for spiritual growth and transformation.²¹⁰

The Enneagram is like a mirror, looking behind the various ways of behaving revealing the attitudes, perspectives, instincts, and motivations for each type.²¹¹ Type-specific attitudes and motivations will uncover and expose spiritual blind spots. Alice Fryling is a spiritual director, author, and seasoned Enneagram teacher. She notes, “spiritual blind spots are not just a matter of stumbling and bruising our soul. Our blind spots keep us from knowing the love of God.”²¹² A restorative and reconciling path on which to develop and grow is created as blind spots are uncovered, motivations are exposed, and fears, defenses, and ingrained habits are revealed. Hence, self-awareness and experiential knowing of oneself and God can flourish.

Author and priest, Robert Nogosek, has found that Jesus can be discovered within each of the Enneagram numbers. He argues,

²⁰⁹ Fryling, 9. These ideas are also found in Christopher L. Heuertz, *The Sacred Enneagram: Finding Your Unique Path to Spiritual Growth* (Grand Rapids, MI: Zondervan, 2017), 28. Don Richard Riso and Russ Hudson, *The Wisdom of the Enneagram: The Complete Guide to Psychological and Spiritual Growth for the Nine Personality Types* (New York: Bantam Books, 1999), 17. Ian Morgan Cron, *The Road Back to You: An Enneagram Journey to Self-Discovery* (Downers Grove, IL: IVP Books, 2016), 24.

²¹⁰ Riso, 27-48. The scope and limitations of this dissertation prohibit further descriptions of each type. A more detailed resource of each type and subsequent characteristics can be found at: <https://www.accessministries.org.au/sitebuilder/chaplain/knowledge/asset/files/153/masterclass-margloftus-booklet-ninefacesofthesoul.pdf>.

²¹¹ Fryling, 32.

²¹² Ibid., 20.

I submit the study of the enneagram elucidates in a new way what Jesus assumed in his human nature, and thus saved in us. The enneagram system demonstrates that there are nine different ways of expressing what it is to be human. Since Jesus came to save all of us by becoming as we are, each of us should be able to discover in him our own way of becoming human. All nine types together are the perfect expression of humanness. And we conclude that his personality spontaneously expressed all nine types.²¹³

Scripture reveals that “Jesus is the image of the invisible God. For in Him all the fullness of God was pleased to dwell” (Colossians 1:15,19). Theologian John Vernon Taylor, Bishop of Windsor, contends, “God is Christ-like and in Him is no un-Christlikeness.”²¹⁴ Jesus reveals who God is and what he is like. Therefore, not only can Jesus be discovered within the Enneagram, God can also be found.

A dysfunctional or distorted image of God exacerbates the shame experience. A person’s shame experience perpetuates alienation and feeds the sense of disconnection in relationships. The experiential knowledge of both God and self can be encountered in the fully divine, fully human, person of Jesus. The beauty and wisdom of the Enneagram invites an experience with the loving God and reveals a path for deeper self-awareness. A dysfunctional image of God can be healed, opening pathways to transform addictive behaviors and shame filled experiences. Shame and sin patterns are brought into the light of God’s relational love and nature and transformed. When the Enneagram is used as a lens of discovery, Jesus becomes an entrance into transformative healing.

²¹³ Robert J. Nogosek, *Nine Portraits of Jesus: Discovering Jesus through the Enneagram* (Denville, NJ: Dimension Books, 1987), 4.

²¹⁴ John Vernon Taylor, *The Christlike God*, 2nd ed. (London, UK: SCM, 2004), 100.

Paths of Transformative Healing

An on-going experiential encounter with the Divine and the True Self opens a pathway to restore and reconcile humanity's relational brokenness and disconnection.²¹⁵ David Benner contends that knowing ourselves begins by knowing the self that is known by God.²¹⁶ Self-awareness, self-knowledge, and self-acceptance are deeply interconnected. To foster a growing capacity for self-awareness, self-knowledge, and self-acceptance, there are two unlikely and difficult paths: vulnerability and forgiveness.

Vulnerability

Vulnerability is commonly understood as weakness; something to be avoided, judged, and criticized. Brené Brown, a contemporary shame researcher, debunks the myth of weakness by defining vulnerability as “uncertainty, risk, and emotional exposure. It is not good or bad. Vulnerability is the birthplace of love, belonging, joy, courage, empathy, and creativity. It is the source of hope, empathy, accountability, and authenticity, ... the core of shame, the struggle for identity, and all emotions and feelings.”²¹⁷ Author and theologian, Thomas Reynolds, compellingly argues that vulnerability is the human condition itself; it is what we have in common with each other as well as the means to live together and flourish.²¹⁸ As one becomes vulnerable to

²¹⁵ True Self, *imago dei*, and self, are all used interchangeably.

²¹⁶ Benner, 53.

²¹⁷ Brené Brown, *Daring Greatly: How the Courage to Be Vulnerable Transforms the Way We Live, Love, Parent, and Lead*, Reprint ed. (New York: Avery, 2015), 2, 33-34.

²¹⁸ Thomas E. Reynolds, *Vulnerable Communion: A Theology of Disability and Hospitality* (Grand Rapids, MI: Brazos Press, 2008), 105-6.

another, this not only becomes a catalyst to discover who we are, but a way to open and uncover what it means to be human and to develop compassion.²¹⁹ The relationship between vulnerability and shame is counterintuitive: the experience of shame should lead to the practice of vulnerability. Vulnerability and shame together open a place within, where the power of shame dissipates, and healing follows.²²⁰

Jesus models a life of vulnerability. He comes as a suffering God, not distant and removed from human suffering, but immersing himself in the suffering of humanity. The image of Christ on the cross is an image of vulnerability and risk.²²¹ Christ embodies human suffering and pain, rejects domination and hierarchy, and expresses a mutuality in life-giving relationships. Mutuality becomes an essential component of vulnerability. The cross is a point of identification and shared mutuality with humanity. It is an invitation and an opening, offering a place of vulnerability for humanity's participation. Jesus' death on the cross incarnates a place of vulnerability to process shame, abuse, and pain. The cross is a path of redemptive suffering and personal transformation.²²² When Jesus presented his wounds as the resurrected Savior he took on and affirmed wounded

²¹⁹ Wayne Morris, "Transforming Able-Bodied Normativity: The Wounded Christ and Human Vulnerability," *Irish Theological Quarterly* 78, no. 3 (August 2013): 240, <https://doi.org/10.1177/0021140013484428>.

²²⁰ Brown, "The Power of Vulnerability," TED Talk, June 2010, https://www.ted.com/talks/brene_brown_on_vulnerability.

²²¹ Jan Berry, "A Safe Space for Healing: Boundaries, Power and Vulnerability in Pastoral Care," *Theology & Sexuality* 20, no.3 (2014): 208, <https://doi.org/10.1179/1355835815Z.00000000050>.

²²² Steven Tracy, "Abuse and Shame: How the Cross Transforms Shame," Paper presented at Honor-Shame Conference, Wheaton, IL, June 20, 2017, <https://mendingthesoul.org/wpcontent/uploads/SAShameHonorPaperRevdocx.pdf>.

humanity. The vulnerability demonstrated by Jesus is emblematic, a place to enter into deep relationship with others and self.²²³

The totality of Jesus' life is a witness and testament to vulnerability. Not only did Jesus demonstrate vulnerability in his death and post-resurrection encounters, his life was marked by vulnerability: unprotected and susceptible to the forces of evil and power. Jesus entered this world wrapped in vulnerability (Luke 1:1-6), housed for nine-months in the womb of an unwed teen (Luke 1:39-42), welcomed and worshipped by status and power deficient shepherds (Luke 2:8-20), raised by a step-father and in a blended family (Matthew 1:18-25), fled the regime of a brutal dictator, taking the status of refugee (Matthew 2:18-25), homely in appearance (Isaiah 53:2-3), marginalized and rejected by the religious establishment, betrayed not only by a confidant, but also his inner circle (Luke 22:1-5, John 18:13-27), and finally, executed by the government (detailed in all four Gospels). The life of Jesus is a shared mutuality of human vulnerability, an individual place of entrance and identification into each person's own life and human condition of vulnerability. Relational connectedness and reconciliation of relationships requires vulnerability that allows self to be seen and known, which may feel like unbearable vulnerability. Jesus presents humanity with an icon of absolute vulnerability and a guide to relational restoration and the healing of shame.

²²³ Morris, 238. See John 20:27.

Forgiveness

The deeply interconnected aspects of self-awareness and self-acceptance are catalytic to the interwoven relationship of knowing God and self. Forgiveness, along with its sibling, vulnerability, are critical components of human relatedness, connection, and the healing of shame.²²⁴ Resistance, misunderstanding, and confusion surround culture's understanding of forgiveness: "I don't want to ever forget what he did. That's why I don't forgive." "I am not going to let him get away with it. What he did was wrong." "I am tired of always being the victim." "I still hurt. How can I forgive?" "Ya, he killed my mom. But I forgave him yesterday. I'm done with that." "I'll give him one more chance then I'm done."²²⁵ Counselor and author Kay Bruner describes society's resistance and confusion surrounding forgiveness by identifying six common misunderstandings, forgiveness:

1. is quick and easy,
2. makes the person seeking forgiveness a victim,
3. condones abuse,
4. negates the ability to confront,
5. restores the relationship automatically, and
6. requires restoration.²²⁶

²²⁴ Dennis Linn, Sheila Fabricant Linn, and Matthew Linn, *Don't Forgive Too Soon, Extending the Two Hands That Heal* (New York: Paulist Press, 1997), 5.

²²⁵ Conversations during counseling, teaching, and prayer sessions at Miracle Hill Renewal Center. April, 2016 – September, 2016.

²²⁶ Kay Bruner, *Debunking the Myths of Forgive-and-Forget* (CreateSpace Independent Publishing, 2015), 5-64.

She argues that real forgiveness is a restorative process in the context of a relationship with God that provides safety no matter what. A process that can be potentially painful, yet healing. A process that discerns what wise trust looks like and an ability to choose reconciliation or release in relationships. Forgiveness requires good theology, good psychology, and good discernment in order to combat misguided cultural and religious understandings and practices.

Philip Jamieson, a pastor and theologian, uses the insight and wisdom of renowned theologian T.F. Torrance to argue,

To offer ourselves forgiveness or others forgiveness, we cannot start with the human experience, but with the activity of the Triune God. Forgiveness has priority because none of us could stand before Jesus in the full manifestation of his power. Forgiveness then becomes essential for any further manifestation of God's power for without it we would be undone before him.²²⁷

There is no other starting point for self-awareness and self-acceptance than an on-going experience of God's loving forgiveness. Self-awareness and self-acceptance open a space for shame and sin patterns to be brought into the light of God's relational love and healed.

Matthew's account of the Lord's Prayer models and reinforces the reciprocal nature of forgiveness. "But if you refuse to forgive others, your Father will not forgive your sins" (Matthew 6:14 NLT). This is not to a quid pro quo transaction, rather it is a description of the human heart. Biblical theologian and New Testament scholar, N.T. Wright notes, "the heart that will not open to forgive others will remain closed when

²²⁷ Philip D. Jamieson, *The Face of Forgiveness: A Pastoral Theology of Shame and Redemption* (Downers Grove, IL: InterVarsity Press, 2016), 38-39.

God's own forgiveness is offered."²²⁸ The process of forgiving others opens a heart to receive God's forgiveness and allows a person to be seen and known. Otherwise, hearts remain closed and self-awareness and self-acceptance are limited. Jesus models a life of forgiveness, guiding humanity to a restored relationship with God, self, and others. The healing effects of forgiveness opens the imagination and provide a picture of God's reconciliation and restoration now and in the future.²²⁹

Tara Brach, a psychologist and author, argues that forgiveness is a matter of consent, cultivating an open heart and body.²³⁰ Forgiveness is an act of letting go of self-protection, releasing bitterness and hatred, creating a capacity to move on, and making choices grounded in strength rather than victimization, self-pity, or blame. Anger and hurt evolve into resentment, and left unchecked, resentment turns into bitterness.²³¹ Hearts become hard, cold, and small when wounds and hurts are not dealt with. The transformative process of forgiveness opens a space for healing and freedom, moving to a place of self-healing and acceptance.²³² Forgiveness seeks to acknowledge and face the damage, so the wounds no longer characterize a person's life or identity.

²²⁸ N T. Wright, *Matthew for Everyone*, 2nd ed., New Testament for Everyone (London, UK: SPCK, 2004), 60.

²²⁹ Brandon J. Griffin, Caroline R. Lavelock, and Everett L. Worthington, "On Earth as It Is in Heaven: Healing through Forgiveness," *Journal of Psychology & Theology* 42, no. 3 (September 2014): 254, EBSCOHost.

²³⁰ Tara Brach, *True Refuge: Finding Peace and Freedom in Your Own Awakened Heart* (New York: Bantam, 2016), 184-7.

²³¹ Edye Burrell, *Getting Over It God's Way* (Bloomington, IN: WestBow Press, 2010), 5-6.

²³² Lewis B. Smedes, *Forgive and Forget: Healing the Hurts We Don't Deserve* (New York: HarperOne, 2007), 143.

Gospel Intersection and Reexamination

Christ was before all things and
in Him all things hold together.
—Colossians 1:17 (NIV)

To look through a gospel-lens at the intersection of shame and addiction requires creativity and imagination. It engages Scripture, theology, ancient writings, psychology, and spiritual practices to re-examine the ways that the gospel frees people from shame and addiction. Engagement of this nature cannot be attempted without humility, a surrender of expectations, and courage. Western theology has reduced the Christian faith and the gospel message to individual sin, within a framework based on legality and the language of the courtroom.²³³ Shroyer argues,

The Christian faith cannot be boiled down to sin and repentance without losing the depth and beauty of a full relationship with God. The hope of the gospel is not a story of us being separated by sin from God. It is the story of a God who is so faithfully *for* us and intent on being *with* us that God became human to help us embody the wholeness and fullness of life we are made for.²³⁴

Faith guides what we do and how we live, but it does not ask us to diminish or vilify humanity in the process. The gospel cannot be reduced to a solution for our sin problem. The gospel is a declaration of life! It is an invitation to wholeness and the fullness of abundant life. The gospel opens the way for humanity to participate in the life that Jesus offers, invites, and promises. Scripture emphasizes the fact that God fully and wholeheartedly embraces humanity, with all its limitations and functions. Human nature is not an obstacle to a relationship with the divine. Human limitation, human

²³³ Georges, *Ministering in Honor-Shame Cultures*, 23.

²³⁴ Shroyer, x.

interdependence, human dependence on God, human imperfection – none of these are shameful.²³⁵ The gospel can be re-framed and re-imagined using metaphors of invitation, participation, and life. In this way, they bestow identity, purpose, and power on those struggling with addiction and shame and become catalytic for recovery.

The gospel reaches back to the origin of the created world. The creation story arrives at its beautiful climax with the vision of the gospel and the creation of mankind. Creator God breathes forth blessing, vision, and hope using the words of image, likeness, and ‘very good.’²³⁶ God’s blessing on the created order establishes who God is, his character, and human identity in the imago dei.²³⁷ God’s blessing is an unqualified, exuberant declaration of life as God has chosen to be faithful to his creation. The hope of the gospel invites and woos people to the love and faithfulness of God. God’s love and faithfulness restores humanity’s belonging, identity, and connection. An ongoing experience of belonging, identity, and restored connection opens a path for the healing of shame and addiction. Healing is the great reversal, affirming the vision and blessing of God’s character along with humanity’s identity. Relational brokenness, alienation, and disconnection are inverted into belonging, purpose, and connection as humanity is restored and reconciled.

When Adam and Eve pursued their own desires and hid in their shame, God sought them out and found them. God came to earth as Jesus incarnate, to be with us in

²³⁵ Ibid.

²³⁶ Lisa Sharon Harper, *The Very Good Gospel: How Everything Wrong Can Be Made Right* (Colorado Springs, CO: WaterBrook, 2016), 24.

²³⁷ Danielle Shroyer, *Original Blessing: Putting Sin in Its Rightful Place* (Minneapolis, MN: Fortress Press, 2016), 17.

our shame and idolatrous addictions. God desires to be with us even when we choose our own desires over him. Shame and addiction turn us away from God, ourselves, and others, rather than moving us toward God and each other. The Bible describes how God responds to shame and addiction by drawing people out of isolation and into community with him first and then others. A way then is made for a restored relationship, new life, and healing.

Scripture also reveals that God is present in his fullness in the person of Jesus, God incarnate. At his baptism, Jesus is recognized as the God-authorized presence in whom “all things hold together.” Jesus has all authority and power to end a governance that has restricted and precluded well-being.²³⁸ In holding “all things together” Christ gathers all the separated, detached, and isolated pieces back together and reconciles, transforms, and restores them. In a world that is indeed ravaged by shame and addiction, humanity is invited into Christ’s authority, his reconciling truth, and presence. Humanity can be “held together” and healed, psychologically, neurologically, and relationally as hearts find rest in Him.

Summary

In this section the gospel was re-examined using Scripture, theology, ancient writings, psychology, and spiritual practices. A theological analysis was employed with a concentrated emphasis on the origin of shame. The image of God, human identity, and the shame experience were explored. The enneagram was used as lens of self-discovery

²³⁸ Walter Brueggemann, *Gift and Task: A Year of Daily Readings and Reflections* (Louisville, KY: Westminster John Knox Press, 2017), 1.

that can lead to transformative healing. Vulnerability and forgiveness were identified as two paths to this transformative healing. And finally, the gospel was reframed to describe how it frees people from shame and addiction and restores belonging, purpose, and connection.

There is good news for humanity's experience of addiction and shame. The gospel invites all to an abundant life of purpose, meaning, and restored relationships with God, self, and others. People like Dan, Amy, and Susan can find new ways of living in which the healing of shame and addiction are experienced. The good news of the gospel is Jesus. It is realized in a relationship with Jesus. A relationship with Jesus gives rise to an experience of deliverance, freedom, healing, and belonging. To put hope and trust in the gospel is to believe, despite evidence to the contrary, that the way of Jesus will ultimately prevail over human shame and addiction. The gospel gives shape to these wild hopes. Faith-based organizations and churches must begin to communicate this truth.

In many ways, this intentional effort to ponder and reexamine the Gospel may uncover the practitioner's own shame and addiction. When a practitioner comes face to face with their own shame and addiction it is both shameful and frightening. However, this experience is also a grace and a gift for the practitioner. Practitioners cannot call forth in the world something they personally do not embody. Processing and dealing with personal shame and addiction are essential in gaining capacity for assisting others. A hurdle for practitioners is to do the work of dealing with their own shame and addictions.

The following sections will present a curriculum to equip churches and faith-based organizations and ministry practitioners to more effectively engage the complex

relationship between addiction and shame. The gospel invites all to find new ways of living in which the healing of shame and addiction are experienced.

SECTION 4:

ARTIFACT DESCRIPTION

I undertook this research as a response to my life experiences, the difficult, personal work with shame, and my work at the addiction treatment program. This dissertation suggests that the inability to recognize the connection between addiction and shame prevents progress toward healing of all kinds. The relationship between addiction and shame is a complexity that I believe can be healed through the transformative power of the gospel.

This artifact is designed with two primary goals. First, to raise awareness about the complex relationship between shame and addiction. Second, to equip the church and faith-based organizations to effectively engage and address the complex relationship between shame and addiction. This is by no means a recovery program. It is also not complete or all that is necessary. Many unanswered questions await addiction and shame researchers. The Church must also participate in this effort: reimagining the Gospel in light of the far-reaching impact of addiction on society, alongside the relationship between addiction and shame. The artifact is simply a small way to raise awareness and begin the conversation among ministry practitioners.

The medium chosen for this ministry need is a curriculum. The practical application of this specialized curriculum would begin to fulfill that pressing need. It is called *“Me? An Addict?” Good News for Shame and Addiction*. The course consists of eight weeks. Each week which takes approximately 1.5 – 2 hours of group instruction and interaction, and 1 – 2 hours of personal application and reflective interaction of the week’s content. The curriculum’s design provides a framework to unite learning about

addiction and shame with a person's heart, mind, and soul. The heart, mind, and soul are engaged in using information and ideas, experience, and reflective dialogue. The curriculum is presented in two modalities. It is published in the form of an electronic book for churches and faith-based organizations. An online class for ministry practitioners is also available. This class uses the curriculum to strengthen practitioners' capacity for ministering to those trapped in shame and addiction.

The personal uniqueness of shame, and the diversity of the expression of addiction both present unavoidable complications for the development of an artifact. Shame is not uniformly experienced and processed. Each person's experience with shame is unique and distinctive. Relational restoration, reconciliation, and healing do not follow a linear path. Nor do they fit into a linear framework where individuals progress from one stage to another in sequential order. The diverse nature of addiction also complicates the interpretive lens. A plethora of behavioral and chemical addictions have infiltrated church and society. Each person's experience with addiction is different. Healing and recovery from addiction is personal, yet necessarily requires connection to community. Recovery is also personal which prevents standardization, uniformity, speed, or programmability in developing resources. However, there are identifiable patterns and paths of restoration, relational reconciliation, and healing.

The weekly sessions are laid out as follows:

Week 1: What are Shame and Addiction?

Week 2: Shame and Addiction's *Webbed* Relationship

Week 3: Stories of Shame and Addiction in the Bible and the Importance of Breath

Week 4: What the Bible says about Shame and the Good News of the Gospel

Week 5: Personal Shame and Life's Hidden Addictions

Week 6: Welcome the Awkwardness (Part 1)

Week 7: Welcome the Awkwardness (Part 2)

Week 8: Tools for the Tool belt

Each week includes an introduction, identifiable goals, objectives and outcomes, weekly keynote presentations, facilitators content, discussion questions, journal reflections, video links, and options for interactive teaching options are included. The curriculum offers a process of experientially engaging shame and addiction and giving specific tools and practices for healing shame.

Summary

The primary hypothesis framing this dissertation is that when shame is addressed with the good news of the Gospel, addiction will lose its grasp and new recovery solutions will arise. This dissertation suggests that the inability to recognize the connection between addiction and shame prevents progress toward healing of all kinds. The relationship between shame and addiction is a complexity that I believe can be healed through the transformative power of the gospel. To facilitate the church with this relationship a new curriculum, *"Me? An Addict?" Good News for Shame and Addiction* was created to equip the church and faith-based organizations to effectively engage and address the complex relationship between shame and addiction.

SECTION 5:

ARTIFACT SPECIFICATION

Goals

The goal of “*Me? An addict?*” *Good News for Shame and Addiction* is to raise awareness and begin the conversation about shame and addiction among ministry practitioners and faith-based organizations. The specific goal is to provide an equipping and spiritually formative resource for ministry practitioners and churches to address addiction, shame, and recovery theologically, spiritually, and psychologically. The curriculum offers a process of experientially engaging shame and addiction and giving specific tools and practices for healing shame. It must be understood that recovery, healing, and liberation are uniquely individual and a lifelong process. As such, “*Me? An addict?*” provides structure and guidance into the world of shame and addiction, helps participants identify shame, be it their own or others, and gives them specific tools and practices for healing the healing process.

The learning outcomes of the curriculum are four-fold:

1. The learners will understand and be able to articulate the complex nature of shame and its definition.
2. The learners will analyze and synthesize the theological implications of shame, explain the theology of shame, and interpret the hope and healing of the Gospel through the lens of shame.
3. The learners will become self-aware of personal and professional shame issues in order to practice effectively and ethically with those they serve and minister among.
4. The learners will be able to demonstrate competency in tools and practices for the healing of shame.

Audience

The curriculum is appropriately designed for churches, faith-based rehabilitation centers, lay-people, and ministry practitioners. Ministry practitioners is defined as pastors, ministers, Sunday School teachers, Bible Study teachers, youth ministers, etc. and those in helping and companioning ministries such as Spiritual Direction and Mentoring. The audience will be diverse in faith traditions, life experiences, expectations, education, race, social class, and gender. The primary characteristic of the audience is a willingness to explore their own shame and addictions, which not all churches, faith-based organization, or people are willing to do.

Scope and Content

“Me? An Addict?” Good News for Shame and Addiction is a gospel approach for humanity’s addictions and relational brokenness. What the participants will be able to do, think, and value shaped each week’s goals and objectives. What follows is an outline of each weeks Goals and Learning Outcomes.

Week 1 Learning Outcomes (write this for each week and remove LO before each number):

Goal: Increase learner’s knowledge and awareness of addiction and shame.

LO1: Define shame and addiction.

LO2: Demonstrate greater self-awareness of personal shame and addictions.

LO3: Begin to evaluate shame and addictive behavior in others.

Week 2:

Goal 1: Introduce learners to the complex relationship between the neurological, psychological, and social aspects of shame and addiction.

Goal 2: Define and describe shame awareness and value of Enneagram.

LO1: Introduce the complex relationship between the neurological, psychological, and social aspects of shame and addiction.

LO2: Define and describe shame awareness and the value of the Enneagram.

Week 3:

Goal 1: Summarize the Biblical narratives of shame and addiction.

Goal 2: Introduce the value and importance of Breath

LO1: Identify examples and stories of shame and addiction in the Scripture.

LO2: Summarize the origin of shame.

LO3: Construct a biblical narrative of shame and addiction.

LO4: Develop a Breath Practice.

LO5: Experience how a Breath Practice brings healing for shame

Week 4:

Goal 1: Develop a theology of shame.

Goal 2: Develop a greater understanding of the Gospel in light of the narrative of Scripture.

LO1: Analyze and synthesize theological implications of shame and addiction.

LO2: Connect the good news of the Gospel with humanity's experience with shame and addiction.

LO3: Reframe the understanding of the Gospel based on insights gathered from the Bible about shame and addiction.

Week 5:

Goal and Objective: Analyze how shame and addiction influences leadership.

LO1: Analyze the emotional, spiritual, relational, and leadership impact of their addictions.

LO2: Synthesize how shame and addiction impacts their leadership and those in their community of influence.

Week 6:

Goal and Objective: Practice and demonstrate vulnerability and shame resilience.

LO1: Comprehend the impact of practicing vulnerability and developing shame resilience in healing shame.

LO2: Create personal shame resilience practices and exercises based on insights from Enneagram.

Week 7:

Goal and Objective: Practice and demonstrate forgiveness and healing prayer.

LO1: Comprehend the impact of forgiveness and prayer in healing shame.

LO2: Develop a practice of forgiveness.

LO3: Create healing prayer practices for ministry context.

Week 8:

Goal 1: Create a personal “tool belt” of practices for the healing of shame and addictions.

Goal 2: Create a ministry “tool belt” for serving and ministering among people trapped in shame and addiction.

LO1: Create a personal tool belt of tools, practices, and exercises related to their experience of shame and addiction based on insights gathered from culture, neurobiology, psychology, Enneagram, Scripture, and theology.

LO2: Create a contextual ministry tool belt of tools, practices, and exercises related to clients or parishioners experience of shame and addiction, based on insights gathered from culture, neurobiology, psychology, Enneagram, Scripture, and theology.

To get a clear picture of the content, practices, experiences, reflections, and methods of engagement and interaction, A PDF of the iBook is presented [here](https://drive.google.com/open?id=1sJDxDjISaHiSY4vuNt8T7M2q-JmLfpL6) (https://drive.google.com/open?id=1sJDxDjISaHiSY4vuNt8T7M2q-JmLfpL6).

Budget

The iBook template was downloaded for free. The curriculum will be available through the iBook application and as a PDF. “*Who me. An addict?*” *Gospel Hope for Shame and Addiction* is published for free at the iBooks Store. At this time, there are no plans for print publication. If the need arises a copywriter would need to be hired to address publishing concerns.

Post-Graduation Considerations

As previously stated, the development of the artifact is a small step to raise awareness and provide a resource for ministry practitioners and churches. It is meant to provide a starting point for further research into the relationship between shame and addiction. Next steps include:

1. Beta-testing of the on-line class “*Gospel Hope for Shame and Addiction*” in early fall 2019 at Cascadeministries.org.
2. To write two journal articles within two years. First, to present the research and implications of the relationship between shame and addiction. Second, to lay out a theology of shame and addiction.
3. Develop an evaluation tool to assess the effectiveness of the curriculum.

4. Consider two revisions of curriculum. A lengthened curriculum for faith-based rehabilitation centers and churches, possibly 12 – 16 weeks. A shortened curriculum for ministry practitioners, possibly six weeks.
5. Develop a two-pronged marketing strategy. First, for curriculum distribution to faith-based rehabilitation centers and churches. Second, for ministry practitioners regarding the need, value, and availability of the interactive class.

Standards of Publication

There are two ways to engage “*Me? An Addict?*” First, it can be viewed through the iBooks application.²³⁹ It can also be viewed through the click provided above. Second, at Cascade Ministries: <https://cascadeministries.org/classes/> and click on “*Me? An Addict?*” The passcode is dminprivateproject. There will be a page with links to the Introduction and Weeks 1 - 8. Each week has 5 or 6 different links / pages (Goals and objectives, facilitator content, online forum, PPT, handouts, and reflection). Each week follows the iBook very closely.²⁴⁰

Summary

The good news of the Gospel is a vision and a promise of transformation. The transformation of habits. The restoration of relationships. Christian hope is an invitation to live differently, in an alternative reality of flourishing, freedom, and shalom. It is hope is against the present patterns of shame and fear, practices of greed and violence, and the assumptions of being in control; it is for a new order of freedom, how to live well, and

²⁴⁰ See Appendix B for artifact samples.

how to become a human being. The Gospel offers a transformation of heart, mind, and body. A recalibration of behavioral practices, emotional patterns, and thought templates recognizable as God's image within us. A liberation from addiction and shame.

SECTION 6:

POSTSCRIPT

During the course of the doctoral journey, I have been researching the relationship between shame, addiction, and recovery. It has become my passion and my goal to cast a Biblical vision and create a resource addressing the complex nature of these topics. Since I began this research, I have received questions, opposition, and categorical dismissal regarding my claim that shame and addiction are connected, the role shame plays in the addiction process, and how the Gospel makes sense in midst of my claim. People did not express interest in *how* shame and addiction were healed, rather they questioned and doubted the validity of the connection, and the relationship between them. I welcomed the questions as it pushed me further and deeper into the research. In light of the confusion and pushback, I sought to vigorously and robustly explore the intersection of shame and addiction by examining biblical relationships, discovering psychological interdependence, and investigating neurological links. Holding my hands open to the possibility my claim was not valid and the dissertation process was for naught was humbling and difficult for me.

Hindsight, feedback, and perspective bring clarity, wisdom, and insight. I became painfully aware of my implicit bias²⁴¹ and the difficulty and often overwhelming complexity of this task. The lack of available research impacted the insights, tempering

²⁴¹ I am a 58-year-old white female. Wife of a physician, a mother, and a Christ-follower. I live in the South, am highly educated, and wealthy. I have been shaped by loving parents and a church community who provided a path to Jesus. I was raised in a traditional, evangelical, Baptist tradition but no longer worship as such.

my conclusions. I am still not sure what to think of this. I discovered wrapping clear and insightful language around concepts, ideas, and conclusions ran headlong into my capacities and limitations.

This dissertation and artifact are the culmination of my research and the learning process so far. The relationships between the Gospel, shame, and addiction are uniquely distinctive and sets my research apart from others, be it in the field of shame or addiction. The curriculum was developed to be thorough, yet adaptable to enable faith-based organizations to contextualize according to audience needs. I realized there was a possibility that churches, organizations, or Rehab Centers might utilize a portion, a section, or a small part of the curriculum to augment what is already in place. The curriculum was developed to work together as a whole, yet each week's content stands alone if needed.

In this process I also became aware that a hurdle for practitioners is to do the work of dealing with their own shame. Processing and dealing with personal shame and addiction is essential to gain capacity in assisting others in their work. The need for practitioners to do their own shame work led to the development of an on-line class for faith-based practitioners. The class uses the curriculum to strengthen practitioners' capacity for ministering to those trapped in shame and addiction. There are many steps before I will know if my hypothesis is true. I do not know yet the efficacy of this curriculum or the chosen means of delivery. Evaluation tools are needed to determine the effectiveness and improve its value. As previously noted, this is by no means complete or all that is necessary.

This dissertation and artifact represent a first. In the literature reviewed, treatment programs evaluated, and research done nothing of this nature was discovered. In fact, one of the primary challenges was the lack of available research, writing, and practices which examined the relationship between shame and addiction. Accessible and clear language also presented a difficulty. The language for addiction is most often narrowly understood to include only chemical addiction. The language around sin is polarizing and divisive, as well as its meaning and interpretation. Whereas, the language surrounding shame is hidden and often ignored. Trying to create new metaphors and images were more difficult than I expected. Another obstacle was developing the curriculum to be thorough and robust, yet adaptable and accessible for different contexts, as well as ministry practitioners doing their own shame work.

There is much opportunity for future research and application. Cultural differences in dealing with shame exist but are not the focus of this dissertation. creating abundant opportunity for research and application. In an academic context it would be exciting to see future seminaries and DMIN programs incorporate the concept of shame, not only theologically but personally, into the curriculum. I would like to see the relationship between shame and addiction taught and studied to prepare ministry practitioners for an increasing addicted society. I would also like to partner with churches and faith-based Rehabilitation Centers to train the leadership for implantation of the curriculum. The creation of evaluation tools is a high priority. There is much work remaining as meaningful outcomes are measured. Just becoming aware of the relationship between shame and addiction it does not relieve us from doing our own shame work. Nor does it mitigate the need to confront our own addictions. It is my prayer that the

curriculum can open spaces in which we may be more aware of our own shame and addictions.

APPENDIX A:

THE TWELVE TRADITIONS

Our A.A. experience has taught us that:

1. Each member of Alcoholics Anonymous is but a small part of a great whole. A.A. must continue to live or most of us will surely die. Hence our common welfare comes first. But individual welfare follows close afterward.
2. For our group purpose there is but one ultimate authority — a loving God as He may express Himself in our group conscience.
3. Our membership ought to include all who suffer from alcoholism. Hence, we may refuse none who wish to recover. Nor ought A.A. membership ever depend upon money or conformity. Any two or three alcoholics gathered together for sobriety may call themselves an A.A. group, provided that, as a group, they have no other affiliation.
4. With respect to its own affairs, each A.A. group should be responsible to no other authority than its own conscience. But when its plans concern the welfare of neighboring groups also, those groups ought to be consulted. And no group, regional committee, or individual should ever take any action that might greatly affect A.A. as a whole without conferring with the trustees of the General Service Board. On such issues our common welfare is paramount.
5. Each Alcoholics Anonymous group ought to be a spiritual entity having but one primary purpose — that of carrying its message to the alcoholic who still suffers.
6. Problems of money, property, and authority may easily divert us from our primary spiritual aim. We think, therefore, that any considerable property of genuine use to A.A. should be separately incorporated and managed, thus dividing the material from the spiritual. An A.A. group, as such, should never go into business. Secondary aids to A.A., such as clubs or hospitals which require much property or administration, ought to be incorporated and so set apart that, if necessary, they can be freely discarded by the groups. Hence such facilities ought not to use the A.A. name. Their management should be the sole responsibility of those people who financially support them. For clubs, A.A. managers are usually preferred. But hospitals, as well as other places of recuperation, ought to be well outside A.A. — and medically supervised. While an A.A. group may cooperate with anyone, such cooperation ought never go so far as affiliation or endorsement, actual or implied. An A.A. group can bind itself to no one.
7. The A.A. groups themselves ought to be fully supported by the voluntary contributions of their own members. We think that each group should soon achieve this ideal; that any public solicitation of funds using the name of

Alcoholics Anonymous is highly dangerous, whether by groups, clubs, hospitals, or other outside agencies; that acceptance of large gifts from any source, or of contributions carrying any obligation whatever, is unwise. Then too, we view with much concern those A.A. treasuries which continue, beyond prudent reserves, to accumulate funds for no stated A.A. purpose. Experience has often warned us that nothing can so surely destroy our spiritual heritage as futile disputes over property, money, and authority.

8. Alcoholics Anonymous should remain forever non-professional. We define professionalism as the occupation of counseling alcoholics for fees or hire. But we may employ alcoholics where they are going to perform those services for which we may otherwise have to engage nonalcoholics. Such special services may be well recompensed. But our usual A.A. "12 Step" work is never to be paid for.
9. Each A.A. group needs the least possible organization. Rotating leadership is the best. The small group may elect its secretary, the large group its rotating committee, and the groups of a large metropolitan area their central or intergroup committee, which often employs a full-time secretary. The trustees of the General Service Board are, in effect, our A.A. General Service Committee. They are the custodians of our A.A. Tradition and the receivers of voluntary A.A. contributions by which we maintain our A.A. General Service Office at New York. They are authorized by the groups to handle our over-all public relations and they guarantee the integrity of our principal newspaper, the A.A. Grapevine. All such representatives are to be guided in the spirit of service, for true leaders in A.A. are but trusted and experienced servants of the whole. They derive no real authority from their titles; they do not govern. Universal respect is the key to their usefulness.
10. No A.A. group or member should ever, in such a way as to implicate A.A., express any opinion on outside controversial issues — particularly those of politics, alcohol reform, or sectarian religion. The Alcoholics Anonymous groups oppose no one. Concerning such matters, they can express no views whatever.
11. Our relations with the general public should be characterized by personal anonymity. We think A.A. ought to avoid sensational advertising. Our names and pictures as A.A. members ought not be broadcast, filmed, or publicly printed. Our public relations should be guided by the principle of attraction rather than promotion. There is never need to praise ourselves. We feel it better to let our friends recommend us.
12. And finally, we of Alcoholics Anonymous believe that the principle of anonymity has an immense spiritual significance. It reminds us that we are to place principles before personalities; that we are actually to practice a genuine humility. This to the end that our great blessings may never spoil us; that we shall forever live in thankful contemplation of Him who presides over us all.

APPENDIX B
ARTIFACT EXAMPLES

“Me? An Addict?”: Good News for Shame and Addiction (iBook)

Cover Screenshot:

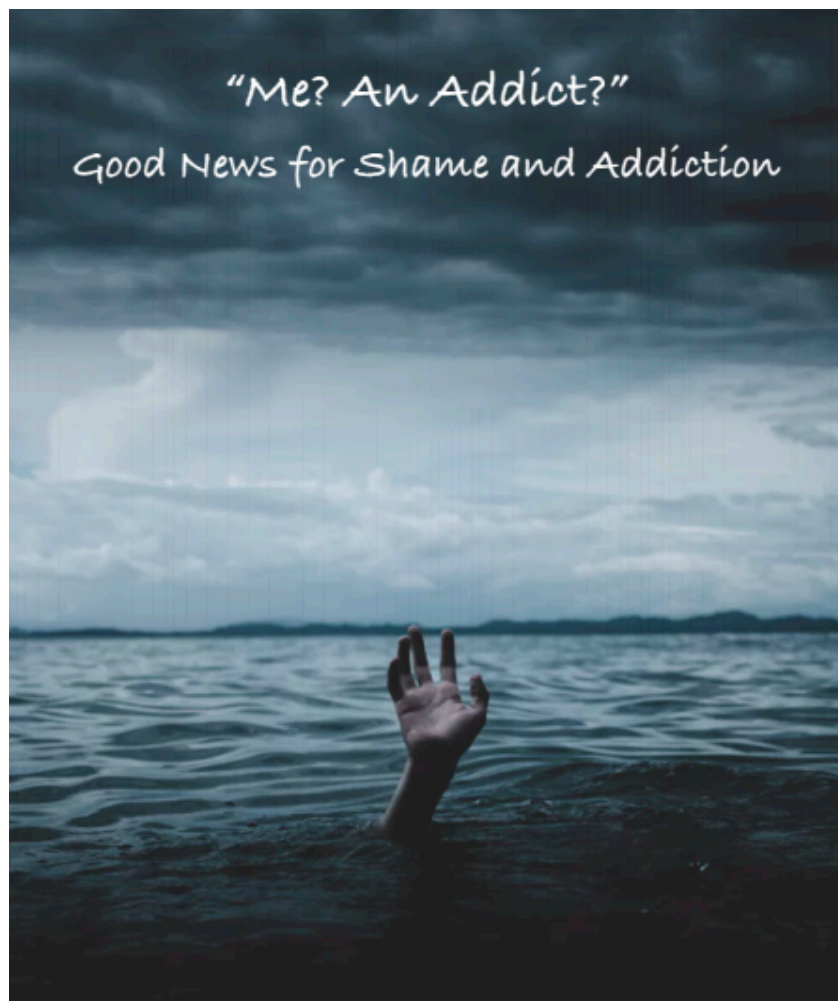


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The Enneagram

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²⁴² Weekly Keynote Presentations closely follows the weeks content material.

Type Five—“The need to perceive.”

Type Five—“The need to perceive.”

Type Six—“The need for security.”

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- Watch: Brené Brown Ted talk on The Power of Vulnerability
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60 – Minute Activity

Group Activity

Details of the Group Discussion

Group Discussion:

- what was your experience with the Breath Practices you tried last week?
- how might a Breath Practice bring healing for shame and develop a deeper awareness of your shame?
- what questions do you have?

Opening Meditation:

By that time, they had reached Jericho; as they passed through the town, a crowd of people followed along. They came to a blind beggar, Bartimaeus, the son of Timaeus, who sat beside the main road. When he was told that Jesus of Nazareth was passing in that throng, he called out in a loud voice.

Bartimaeus: Jesus, Son of David, take pity on me and help me!

Disgusted by the blind man's public display, others in the crowd tried to silence him until the Master passed. *Some of the Crowd*: Be quiet. Shush.

Bartimaeus (still louder): Jesus, Son of David, have pity on me!

Jesus stopped where He stood. The crowd stopped with Him. He told those near the front of the crowd to call the blind man forward.

Some of the Crowd (to Bartimaeus): Good news! Jesus has heard you. Listen—He calls for you. Get up and go to Him.

Bartimaeus cast aside his beggar's robe and stepped forward, feeling his way toward Jesus.

Jesus: What do you want from Me? (Mark 10:46-51 VOICE)

When have you been 'shushed' and silenced in your life? What has your response been?

Imagine Jesus looking at you and asking "What do you want from Me?" How would you answer?

Course Content:

What the Bible says about Shame

The Bible tells us a lot about shame. To develop an understanding of shame we return to the opening chapters of Genesis. The creation narratives in Genesis 1 - 3 provide insight into God's character, humanity, and the origin of shame. To understand shame and its origin, we begin with the sixth day of creation in Genesis 1:26-29.

Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth." 27 God created man in His own image, in the image of God He created him; male and female He created them. 28 God blessed them; and God said to them, "Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth." (Genesis 1:26-27 NASB).

Significance:

1. God is a relational God. Relationships already exist between the Triune God and then between God and humanity. The basic template of reality is Trinitarian, it's relational.
2. Humans are the only part of creation introduced by a preamble, created in the image of God, and given to rule over the rest of creation.
3. From the beginning, humans have a form: that of divinity. When creation was complete, Creator God looks at everything and declares it very good. *God saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day (Genesis 1:29 NASB).* This declaration supports the intrinsic value and dignity of each person.

Adam and Eve are described as being naked and without shame. Shame becomes part of our human experience as Adam and Eve eat from the forbidden tree and acquire the knowledge of good and evil.

And the man and his wife were both naked and were not ashamed. Now the serpent was more crafty than any beast of the field which the Lord God had made. And he said to the woman, "Indeed, has God said, 'You shall not eat from any tree of the garden'?" The woman said to the serpent, "From the fruit of the trees of the garden we may eat; 3 but from the fruit of the tree which is in the middle of the garden, God has said, 'You shall not eat from it or touch it, or you will die.'" The serpent said to the woman, "You surely will not die! For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil (Genesis 2:25-3:5)."

The Serpent suggests a comparison - humanity's worth to God's worth. The purpose of this strategic comparison becomes clear when seen in the context of shame.

The comparison was meant to cast a disparaging light on the human condition (Sphar, 1977).

Significance: By choosing to agree with the Serpent, Adam and Eve question God's trustworthiness, and the goodness of their condition. They seek fulfillment and satisfaction apart from the Creator rather than trusting God.

Dietrich Bonhoeffer, a pastor, anti-Nazi dissident, and martyr believed Genesis 3 is a falling away or a turning from God's origin and purpose. He states that "the knowledge of good and evil was not new knowledge. What was new was known apart from God, thus the attempt to establish a new origin (Bonhoeffer, 1995)."

Significance: Alienation resulted.

The garden experience was very satisfying and fulfilling for Adam and Eve. Not only was there an abundance of material goods, but all the relationships were undefiled and harmonious. Part of God's creative purpose is that we would be in relationship to God and to one another. In the Garden a harmony existed between God and humans, human and human, human and self, human and creation. As Adam and Eve experienced shame, a relational fallout and alienation from God, Self, Others, and Creation resulted. The story also describes Adam and Eve's experience of shame as the sense of exposure, vulnerability, hiding, and blaming behaviors.

"Where are you?" "We're hiding." First broken relationship with God.

"Why are you hiding?" Second broken relationship with themselves.

"Who told you you were naked? Why did you eat of that tree? I gave you thousands of trees and said, 'Eat freely. Go there.' Only one tree I said, 'Don't go there.' Why did you disobey Me?" Adam replied, "The woman You gave me made me do it." Eve replied, "The serpent made me do it." Third broken relationship with each other and the animals God gave. Then God banished them from the garden. The fourth broken relationship with creation (Sweet, 2012).

Significance: Central to the creation story is the breaking of fellowship with God, Self, Others, and Creation. By hiding from God, Adam and Eve experience separation and isolation from the Creator with whom they had walked and lived in fellowship. Separation and alienation from the Creator collapse all other forms and types of relationships (Thomas and Parker, 2004).

Western theology traditionally focuses the meaning of Genesis 1 – 3 and subsequent salvation, on guilt, offense, and forgiveness, alongside the terms fall and original sin. The emphasis on guilt over shame falsely communicates that guilt is the primary problem people experience apart from Christ.

Significance: Shame becomes just a social anxiety fixed by psychology (Georges, 2014).

The Bible describes both shame and guilt objectively and subjectively: *Objective shame* comes from the fact that we have failed to maintain God's relational expectations to glorify him. *Subjective shame* is rooted in the relational disunion and separation with God. It manifests in personal emotions of negative self-assessment. *Objective guilt* occurs when a person is responsible and deserving blame for doing something wrong. *Subjective guilt* refers to the feeling of remorse one senses internally (Georges, 2016).

Conclusion: Shame is a theological and human problem; an essential aspect of our broken relationships with God, Self, Others, and Creation.

The Source and Origin of Shame:

There are at least three theories regarding the origin of shame:

1. Shame is part of human development and self-emergence. Adam and Eve are portrayed as growing and maturing with the capacity to choose. It is a necessary component for self-awareness, a capacity to choose, and to distinguish between good and evil. Shame is part of our humanity and part of creation.

Significance: The first theory focuses on our growth and maturation as humans (Thomas and Parker, 2004, 178).

2. Shame is a non-essential part of understanding the biblical meaning. Rather, sin is at the heart and center of salvation, and the lens for biblical interpretation (Georges, 2016, 163).

Significance: The second theory overlooks and disregards shame and its relevance within the story of creation.

3. Shame rather than sin is the primary meaning of the creation story and pivots at the point at which Adam and Eve become aware of their separation from God (Nash, 2015). The story shows the broken relationship with God being restored first. The couple is unable to remedy their situation without God's intervention. The Creator seeks first to re-establish contact and relationship with the exposed and hiding couple. God offers a covering for Adam and Eve's exposure and vulnerability. Clothing becomes the covering for Adam and Eve's nakedness and a path from hiding. God addresses the couple's felt experience of the shame by initiating a relational bridge restoring and reconciling the relationship (Nash, 2015).

Significance: God withholds addressing the behavior, or sin until he restores the broken relationship. Adam and Eve are unable to remove their shame themselves and their exposure can only be covered by the Divine (Faulconer, 2003). Humanity cannot simply overcome alienation and separation from God. Alienation, exposure, and separation can only be cured by the Creator. The first couple becomes aware of how they are mortal rather than divine and consequently become ashamed (Faulconer, 2003). Adam and Eve

become self-focused on their own individuality and isolation, and painfully aware of their creatureliness, and of the incongruity in the creature-Creator relationship (Biddle, 2006).”

Conclusion: The theological consensus regarding the origin of shame is inconclusive. When and how shame enters the human experience differs, yet the primary role and function of shame regarding identity, purpose, and connection are found in the first and third theory. It is interesting to note that neuroplasticity, God’s creative design for continual learning and adapting to the environment, supports the first theory. Westerns culture’s broken society is an apt result of dismissing shame’s importance as in the second theory. The third theory draws upon the character and action of God, demonstrates the necessity of a relational bridge, and describes the human condition, offering the best theological understanding of shame from the Genesis narrative.

Image of God, Identity, and the Shame Experience

A broken and divided understanding of God leads
to a broken understanding of self and
broken relationships with others.
—Katie Skurja

What we think about God is the most important thought we think! It impacts behavior, self-awareness, and relationships with God, self, and others (Hudson, 2010). Our image of God is formed and shaped by parents, friends, experiences, culture, and church representatives. A dysfunctional image and distorted understanding of God expresses itself in a dysfunctional and distorted way of living; impacting identity, relational connectedness, and cultural expression. Individuals, communities, and cultures become like the God/god that is adored and worshipped.

Significance: Our values and behaviors become like signposts and endorsements, giving insight and awareness into the gods we worship.

Our image of God can be restored as it is seen in the light of God's relational love and nature, otherwise understood as double knowledge. Foundational to our Christian faith and spirituality is the reciprocal and dependent nature of the knowledge of God and the knowledge of self: "It is not possible to know God without knowing yourself. It is not possible to know yourself without knowing God." This is often, referred to as double knowledge.

Significance: The mutual and reliant nature of our knowledge God and of self is not only a description of the Christian faith and spirituality, but it is also, a needed component to address shame (Benner, 2004).

Christian spirituality involves a transformation of ourselves that occurs only when God and self are both deeply known. There is no deep knowing of God without a deep knowing of self and no deep knowing of self with a deep knowing of God.

Significance: Leaving the self out of Christian spirituality results in a spirituality that is not grounded in experience or reality.

Knowing God is one side of the double knowledge coin. During the Age of Enlightenment in the 18th century, a powerful cultural shift toward rationalism, intellectualism, and reason occurred alongside an increased skepticism of religious authority and orthodoxy. Consequently, the Church has slowly been moving the center and focus of religion from experiential knowledge to doctrinal correctness and external manifestations.

Significance: As a result of this shift, self-knowledge and self-awareness has largely been lost and overlooked by the contemporary Church. True knowing is always relational, moving beyond the rational, the doctrinal wrangling, beyond simply knowing about, to the experiential (Rohr, 2009).

Christianity claims that God “became flesh and dwelt among us,” stepping into human history in the person of Jesus of Nazareth. God became visibly present in our material world to help us overcome the illusion of disconnection and relational brokenness.

Significance: The paradoxical mystery of the Triune God taking on a human body, uniquely separates Christianity from all other religions and spirituality.

Jesus is the face and character of God, revealing how human-to-human and human-to-divine relationships are to look. Jesus, being fully divine and fully human becomes the primary and essential guide and teacher in the pursuit of double knowledge.

Significance: Jesus provides a path for our relational reconciliation, as well as the re-imaging of a dysfunctional and distorted picture of God and self.

Christianity also claims that “God created human beings in his image, in the image of God he created them; male and female he created them (Genesis 1:27 NLT).” Our capacity to bear God’s image is referred to as the imago Dei. Each of us has the unique potential to express God’s infinite, creative, and loving nature (Skurja and Jen Johnson, 2012).

Significance: Our identity cannot be understood or realized without accepting the truth of the imago Dei. Jesus, being fully human, reveals what a human created in the image of God looks like, and provides a model for restoring and reconciling our true identity.

Most of us assume we know ourselves. Often we do not question how or why they see the world as we do, whether our lens is distorted, or even if it is true. The impact and effect on our lives are blindly accepted. A lack of awareness is the ground of our dis-ease and brokenness. Choosing awareness gives us the capacity to find God amid our present realities. Awareness is the key to so much and most likely the single most important spiritual practice (Benner, 2016).

Significance: The absence of self-awareness perpetuates a state of disconnection and shame, and will be manifested in our denial, hiding, rationalization, ignorance, and coma-like existence.

Conclusion: Experientially knowing God and knowing ourselves is the spiritual journey of waking up. It is a process of encountering the depth of God's love, and our brokenness and belovedness in the light of God's love.

The Good News

God does not love you if and when you change,
 God loves you so that you can change.
 This is the true story of the gospel.
 —Anonymous

The Gospel reaches back to the beginning of the created world. The creation story arrives at its beautiful climax with the vision of the Gospel and creation of mankind. Creator God breathes forth blessing, vision, and hope, using the words of image, likeness, and very good (Harper, 2016). God's blessing on the created order establishes who God is, His character, and our identity in the imago Dei. God's blessing is an unqualified, exuberant declaration of life as God has chosen to be faithful to his creation. The Gospel invites and woos us to the love and faithfulness of God. God's love and faithfulness restore our belonging, identity, and connection.

Significance: An ongoing experience of belonging, identity, and restored connection opens a path for the healing of shame and addictions.

Healing is the great reversal. Healing affirms the vision and blessing of God's character and our identity as humans. Relational brokenness, alienation, and disconnection are inverted as belonging, purpose, and connection is restored and reconciled. When Adam and Eve pursued their own desires and hid in their shame, God sought them out and found them. God came to earth as Jesus incarnate, to be with us in our shame and idolatrous addictions. God desires to be with us even when we choose our own desires over him. Shame and addiction turn us away from God, ourselves, and others, rather than moving us toward God and each other.

Significance: The Bible describes how God responds to our shame and addiction by drawing people out of isolation and into community with him first and then others. A way is made for a restored relationship, new life, and healing.

Scripture also reveals that God is present in his fullness in the person of Jesus, God incarnate. At his baptism, Jesus is recognized as the God-authorized presence in whom “all things hold together.” Jesus has immense authority and power to end a governance that has restricted and precluded well-being (Brueggemann, 2017). In holding “all things together” Christ gathers all the separated, detached, and isolated pieces back together and reconciles, transforms, and restores them. In our world that is indeed ravaged by shame and addiction, we are invited into Christ’s authority, his reconciling truth, and presence.

Significance: We can be “held together” and healed, psychologically, neurologically, and relationally as our hearts find rest in Him.

The good news of the gospel restores our belonging, purpose, and connection, and begins healing our shame and addiction. It is a vision and a promise of transformation. The transformation of habits. The restoration of relationships. The good news of the gospel is an invitation to live differently, in an alternative reality of flourishing, freedom, and shalom. It is hope against the present patterns of shame and fear, practices of greed and violence, and the assumptions of being in control; it is for a new order of freedom, how to live well, and how to become a human being.

Conclusion: The Gospel offers a transformation of heart, mind, and body. A liberation from addiction and shame. A recalibration of behavioral practices, emotional patterns, and thought templates recognizable as God’s image within us.

The Gospel re-framed and re-imagined:

Faith guides what we do and how we live, but it does not ask us to diminish or vilify our humanity in the process. The good news of the gospel cannot be reduced to a solution for our sin problem. The Gospel is a declaration of life! It is an invitation to wholeness and the fullness of abundant life. The Gospel opens the way for us to participate in the life that Jesus offers, invites, and promises. Scripture emphasizes the fact that God fully and wholeheartedly embraces humanity, with all of our limitations and functions. Our human nature is not an obstacle to a relationship with the divine.

Significance: Our human limitation, human interdependence, human dependence on God, human imperfection – none of these are shameful (Shroyer, 2016).

Conclusion: The good news of the gospel can be re-framed and re-imagined using metaphors of invitation, participation, and life. In this way, they bestow identity, purpose, and power on those struggling with addiction and shame and become catalytic for recovery.

What you think about God is the most important thought you think!

There is a picture of God drawn inside each of our hearts and minds. This picture is formed over the years through various influences significantly shaping the way you live. As you reflect on your ideas about God, you are invited to enter a re-drawing process in which you gain a clearer view of who God truly is (Hudson, 2010). A broken and divided understanding of God leads to a broken understanding of ourselves and broken relationships with others.

Some people believe God is like a vending machine in the sky, say the right prayer, press the right buttons, and ... voila ... it magically appears. For some, God is like a Santa Claus, always checking to see if I am naughty or nice. For others, he is like an angry Judge always rendering a harsh judgment. Or maybe, he is distant and aloof, no longer relevant. Some believe the Father is where the real action is but Jesus is the means to get there. Some people believe that Jesus is significantly different than the Father – less-powerful, one who is kind but has no authority. The Son pick up the attributes that the Father does not have. Often people see Jesus as someone they can relate to – but lacking power and creativity. The Spirit is usually the least understood. Sometimes like the crazy uncle at the Thanksgiving table, sometimes vague and ambiguous, sometimes creative and comforting but not in a relational way.

Another telling sign of a broken view of God is a reference to God as God, Jesus, and the Holy Spirit. This equates God with only the Father, not the Son or the Spirit, implying that Jesus and the Spirit are separate from, less than, or different from.

A distorted view of God makes it tough to figure out how to represent God to others. When your faith and relationship with God is not life-giving to you, you do not have life-giving ways to share it.

Journal Prompts:

Day 1: Write the word God in your journal. For the next 15 minutes record all your responses; words, ideas, sketches – whatever comes to your mind.

Day 2: On another page in your journal write the word Father. For the next 15 minutes record all your responses; words, ideas, sketches – whatever comes to your mind.

Day 3: On another page in your journal write the word Jesus. For the next 15 minutes record all your responses; words, ideas, sketches – whatever comes to your mind.

Day 4: On another page in your journal write the word Spirit. For the next 15 minutes record all your responses; words, ideas, sketches – whatever comes to your mind.

Day 5: Compare the words, ideas, and pictures and pray over them. What do you notice about your picture of God? What is God's invitation to you?

Meditation Experience:

In what ways might your picture of God be broken or dysfunctional? In what ways is your picture of God expressing itself in a dysfunctional way of living? Ask the Spirit to show you and guide you into Truth.

Ground and center yourself by focusing on your breath. With each inhale, breath in the Breath Life that God breathed into Adam and the Breath of Peace that the resurrected Jesus breathed on the disciples. The Life and Peace are available in each breath you take. With each exhale, exhale all those things that no longer serve you well at this time. Inhale and exhale, inhale and exhale.

Luke 15:11 – 31

11-12 Then he said, “There was once a man who had two sons. The younger said to his father, ‘Father, I want right now what’s coming to me.’”

12-16 “So the father divided the property between them. It wasn’t long before the younger son packed his bags and left for a distant country. There, undisciplined and dissipated, he wasted everything he had. After he had gone through all his money, there was a bad famine all through that country and he began to hurt. He signed on with a citizen there who assigned him to his fields to slop the pigs. He was so hungry he would have eaten the corncobs in the pig slop, but no one would give him any.

17-20 “That brought him to his senses. He said, ‘All those farmhands working for my father sit down to three meals a day, and here I am starving to death. I’m going back to my father. I’ll say to him, Father, I’ve sinned against God, I’ve sinned before you; I don’t deserve to be called your son. Take me on as a hired hand.’ He got right up and went home to his father.

20-21 “When he was still a long way off, his father saw him. His heart pounding, he ran out, embraced him, and kissed him. The son started his speech: ‘Father, I’ve sinned against God, I’ve sinned before you; I don’t deserve to be called your son ever again.’

22-24 “But the father wasn’t listening. He was calling to the servants, ‘Quick. Bring a clean set of clothes and dress him. Put the family ring on his finger and sandals on his feet. Then get a grain-fed heifer and roast it. We’re going to feast! We’re going to have a wonderful time! My son is here—given up for dead and now alive! Given up for lost and now found!’ And they began to have a wonderful time.

25-27 “All this time his older son was out in the field. When the day’s work was done he came in. As he approached the house, he heard the music and dancing. Calling over one of the houseboys, he asked what was going on. He told him, ‘Your brother came home. Your father has ordered a *feast—barbecued beef!—because he has him home safe and sound.*’

28-30 “*The older brother stalked off in an angry sulk and refused to join in. His father came out and tried to talk to him, but he wouldn’t listen. The son said, ‘Look how many years I’ve stayed here serving you, never giving you one moment of grief, but have you ever thrown a party for me and my friends? Then this son of yours who has thrown away your money on whores shows up and you go all out with a feast!’*

31-32 “*His father said, ‘Son, you don’t understand. You’re with me all the time, and everything that is mine is yours—but this is a wonderful time, and we had to celebrate. This brother of yours was dead, and he’s alive! He was lost, and he’s found!’*”

Read the Scripture 4 times with a period of silence between:

The first time read the passage aloud. Read slowly and distinctly with pauses.

Become familiar with the words and what they say. Be silent and still for 1 – 2 minutes.

In the silence simply notice a word or short phrase that sticks in my mind or shimmers at the margins.

The second time goes a little bit deeper. Read the passage out loud again. Be

silent and still for 1 – 2 minutes. In the silence consider how the passage makes you feel.

What attracts my attention? Where is the word or phrase touching your life today?

The third time goes a bit deeper. Read the passage out loud again. Be silent and

still for 1 – 2 minutes. In the silence consider: What is the invitation you hear from

Christ? Am I being called to an action? A shift in my own attitude?

Read the passage out loud again. Be silent and still for 5 minutes. In the silence

let go of the words, feelings, invitation and reflections. Give God a place and a space for

God to speak – in His language to you. Simply rest in adoration and peace with no expectations.

Journal your experience and what you noticed.

Personal Reflection and Processing:

In what ways have you discovered your picture of God to be broken or dysfunctional? In what ways is your picture of God expressing itself in a dysfunctional way of living?

In what ways is God re-drawing the picture of Himself?

What does the picture look like today?

How is God drawing me into a newness of Life?

What am I learning?

What is the most valuable tool or experience this week and why?

What have I applied that has opened a deeper sense of myself and God's love for me?

When was I challenged?

What questions surfaced?

APPENDIX C

SHAME THEORIES

This dissertation explores shame through the lens of addiction. There are various theories of shame, but not necessarily relevant to addiction. The various shame theories described are not exhaustive, rather represent a variety of proposed theories.

Good Shame and Bad Shame

Is shame all ‘bad’? Is there ‘good shame’? These questions divide researchers into two camps. Brené Brown takes a very strong stance against the notion of good shame:

We live in a world where most people still subscribe to the belief that shame is a good tool for keeping people in line. Not only is this wrong, but it’s dangerous. Shame is highly correlated with addiction, violence, aggression, depression, eating disorders, and bullying. Researchers don’t find shame correlated with positive outcomes at all – there are no data to support that shame is a helpful compass for good behavior.²⁴³

Other researchers do not agree with Brown. Stephen Pattison and John Forrester believe that shame has specific societal and individual functions. Socially, shame acts as a societal control, preventing individuals from acting upon impulses that might prove dangerous.²⁴⁴ Individually, the experience of shame returns people to their own sense of

²⁴³ Brené Brown, *Daring Greatly*, 63.

²⁴⁴ Pattison, 79.

subjectivity and individuality, guarding the boundaries of the self, functioning as a means of self-knowledge and identity.²⁴⁵

Healthy Shame and Toxic Shame

John Bradshaw argues for a form of shame called healthy shame. He defines healthy shame as a normal human emotion. It is not bad. Healthy shame is a part of what it means to be human. It signals people's limitations and motivates one to meet their basic needs. By knowing one's limits and finding ways to use energy more effectively, healthy shame can give a sense of personal power. He believes that shame is the "emotion that gives us permission to be human."²⁴⁶ Bradshaw theorizes that healthy shame reinforces our sense of self and worthiness, allowing us to acknowledge and defend our boundaries, to feel happiness and pleasure in life.²⁴⁷

Bradshaw also argues for a form of shame called toxic shame. Toxic shame develops when healthy shame is transformed into a state of being. His theory of shame proposes that once shame becomes a state of being it takes over one's whole identity. When shame becomes an identity, it becomes toxic and dehumanizing.²⁴⁸ It causes people to believe they are flawed and defective. Toxic shame also necessitates a cover up and the creation of a false self.²⁴⁹

²⁴⁵ Ibid.

²⁴⁶ Bradshaw, xvii.

²⁴⁷ Ibid., 154.

²⁴⁸ Ibid., xvii.

Vernon Kelly and Mary C. Lamia likewise propose a theory of Healthy Shame. They believe shame motivates learning, growth, and a desire to change the self. It also prompts one to reconnect with another when something precludes emotional intimacy.²⁵⁰ Healthy shame maintains necessary social order.²⁵¹ They also maintain that shame has a primary role in personality development and an important evolutionary purpose.²⁵²

Image Shame and Moral Shame

Researchers Jesse Allpress, Rupert Brown, Roger Giner-Sorolla, Julien Deonna, and Fabrice Teroni developed a theory describing Image Shame and Moral Shame. Image Shame is characterized by a threatened social image. Moral Shame is characterized by a threatened moral essence.²⁵³ The researchers define Image Shame as feeling of shame which arise from the perception that one's social image has been undermined. The default preference for this type of shame "reflects an image maintenance strategy characterized by avoidance and cover-up."²⁵⁴ Moral shame is defined as a feeling of shame that arises

²⁴⁹ Ibid. The creation of a false self that is not defective and flawed.

²⁵⁰ Vernon C. Kelly, Jr., and Mary C. Lamia, *The Upside of Shame: Therapeutic Interventions Using the Positive Aspects of a "Negative" Emotion*, (New York - London: W. W. Norton and Company, 2018), xi.

²⁵¹ Ibid.

²⁵² Ibid., xxii.

²⁵³ Allpress, Jesse A., Brown, Rupert, Giner-Sorolla, Roger, Deonna, Julien A., and Teroni, Fabrice, "Two Faces of Group-based Shame: Moral Shame and Image Shame Differentially Predict Positive and Negative Orientations to Ingroup Wrongdoing," *Personality & Social Psychology Bulletin* 40, no. 10 (2014), 1270, <http://www.doi.org/10.1177/0146167214540724>.

²⁵⁴ Ibid., 1272-3.

when one's moral standing has been undermined. Moral shame is linked to one's social identity as a member of a particular group. The group's properties and morals become one's identity, regardless of any personal responsibility for its actions.²⁵⁵

The research study concluded that shame arising from a threatened social image is associated with negative outcomes, such as avoidance, anger, cover-up, and victim blame and likely to have negative effects on intergroup relations.²⁵⁶ Shame arising from a threatened moral standing is associated with positive outcomes such as positive patterns of responses and likely to have positive effects on intergroup relations.²⁵⁷

Hiding Shame and Concealing Shame

Claudia Welz proposes two forms of shame: hiding shame and concealing shame. She describes shame as feelings of being small and defective. When one experiences shame it is as if all eyes are upon them and they begin to observe themselves from the outside. Consequently, when experiencing shame, people seek to hide, avoiding the reflection that mirrors itself. The self then feels the need to become concealed.²⁵⁸

Welz has an interesting hypothesis. She argues that if shame occurs in the context of love it can regulate and protect the boundaries of the self.²⁵⁹ Shame becomes a marker

²⁵⁵ Ibid., 1273.

²⁵⁶ Ibid., 1282.

²⁵⁷ Ibid.

²⁵⁸ Claudia Welz, "Shame and the Hiding Self," *Passions in Context II*, no. 1, (2011): 67, https://www.passionsincontext.de/uploads/media/04_Welz.pdf.

²⁵⁹ Ibid., 84. She describes the borders between I and Thou, Mine and Yours.

of relatedness without which the privacy borders of others would be invaded. Secrets would be unable to be kept and respect for others would be forfeited.²⁶⁰

This theory asserts that shame is an emotion of conflict as it confronts people with questions of identity. Questions related to “who we are, who we wish to become, and how we wish to be seen.”²⁶¹ When in shame, one fluctuates between manifesting and hiding. The one in shame is physically present yet tries to escape from presenting itself.²⁶² The ‘hiding self’ experiences shame because it acknowledges that its identity is with the hidden self, and therefore conceals itself.²⁶³

Good Shame, Bad Shame, and Ugly Shame

Karen Hulstrand qualitatively researches three forms of shame: Good Shame, Ugly Shame, and Bad Shame. She explores *how* people rebound from shame. She interviews practicing psychotherapists regarding issues surrounding shame as they present in psychotherapy utilizing the categories of good shame, bad shame, and ugly shame.

The findings prove interesting. None of the clinical psychotherapists discussed any benefits of shame. Good shame was not present in their clinical cases, nor was it used in treatment modalities. No adaptive benefits of shame that were considered beneficial or

²⁶⁰ Ibid.

²⁶¹ Ibid., 86.

²⁶² Ibid.

²⁶³ Ibid.

therapeutic.²⁶⁴ Bad Shame, defined as negative issues from shame, were remarkably common. The primary way shame presents are with self-critical identity issues. Perfectionism is the most frequent cover clients use for shame.²⁶⁵ Ugly Shame was defined using two categories: psychobiological effects and clinical presentation. Psychobiological effects are numerous and varied. They include indicators such as increases in cortisol, proinflammatory cytokines and cardiovascular parameters such as heart rate and blood pressure. Clinical presentations were in the forms of depression, bipolar disorder, anxiety, post-traumatic stress disorder, substance abuse, eating disorders, violent behavior, domestic abuse, personality disorders, and suicidal ideation.²⁶⁶ One therapist noted, “I don’t think I have had one client who has not had some shame stuff.”²⁶⁷

²⁶⁴ Karen L. Hulstrand, “Shame --- the Good, the Bad and the Ugly: Therapist Perspectives,” (Master of Social Work Clinical Research Papers, St. Catherine University, 2015), 49, retrieved from Sophia, the St. Catherine University repository website: https://sophia.stkate.edu/msw_papers/459.

²⁶⁵ Ibid., 50.

²⁶⁶ Ibid., 51.

²⁶⁷ Ibid.

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