

Religion, Spirituality and Addiction Recovery in America

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Presentation Goals

1. Summarize the roles religion and spirituality have played in addiction recovery in America over the past 275 years
2. Honor some of the religious/spiritual leaders who have played a role in addressing AOD problems within the church and the larger community
3. Highlight themes and lessons drawn from this history

Perspective

- Personal recovery & 35+ years working in addiction treatment field
- Last 20 years working in addictions research institute
- Treatment & recovery historian

Primary Sources

Slaying the Dragon: The History of Addiction Treatment and Recovery in America

Published articles in *Counselor, Alcoholism Treatment Quarterly, Addiction, & IN SESSION: Journal of Clinical Psychology*

White & Kurtz Monograph: *The Varieties of Recovery Experience*

Alcohol Problems in Native America

Native America

Pre-contact and early contact

Rise of alcohol problems & "Firewater Myths"

Resistance and Recovery

New Resource: *Alcohol Problems in Native America: The Untold Story of Resistance and Recovery* (Coyhis & White, 2006)

The Handsome Lake Movement



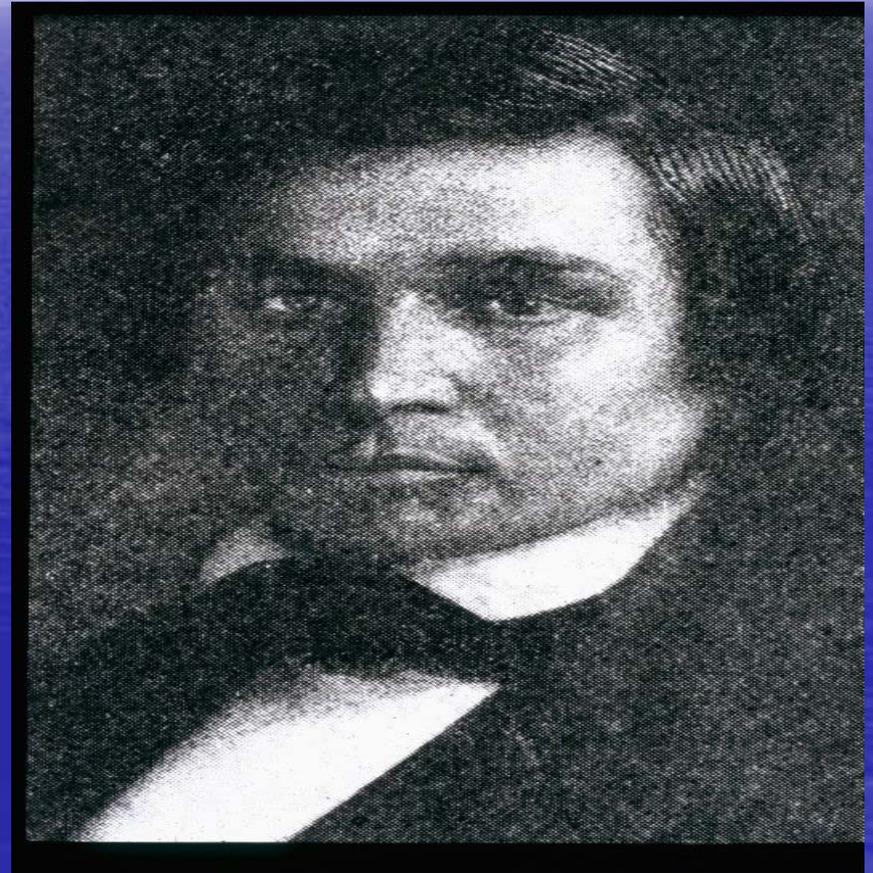
- Handsome Lake's conversion (1799)
- The Code of Handsome Lake
- The rejection of alcohol
- The Longhouse Religion

Other Abstinence-based Religious Revitalization Movements



- The Shawnee Prophet
- The Kickapoo Prophet
- The Indian Shaker Church
- The Native American Church (Quanah Parker)

Indian Temperance Missionaries W. Appes & G. Copway



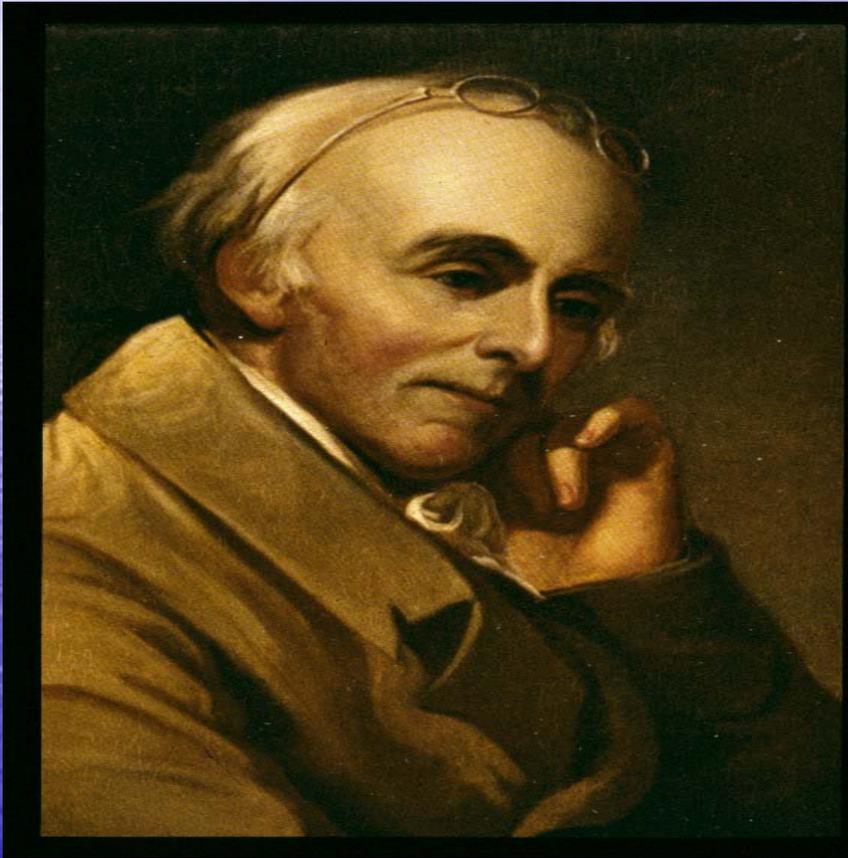
Alcohol Problems in Colonial America

Pervasiveness of Drinking in Colonial America

High Risk Occupations
--Clergy, physicians

Binge of a New Republic (1780-1830)

Dr. Benjamin Rush (1784)



- Chronic drunkenness is a “disease induced by vice”
- Acknowledged religion as a pathway to recovery

The American Temperance Movement

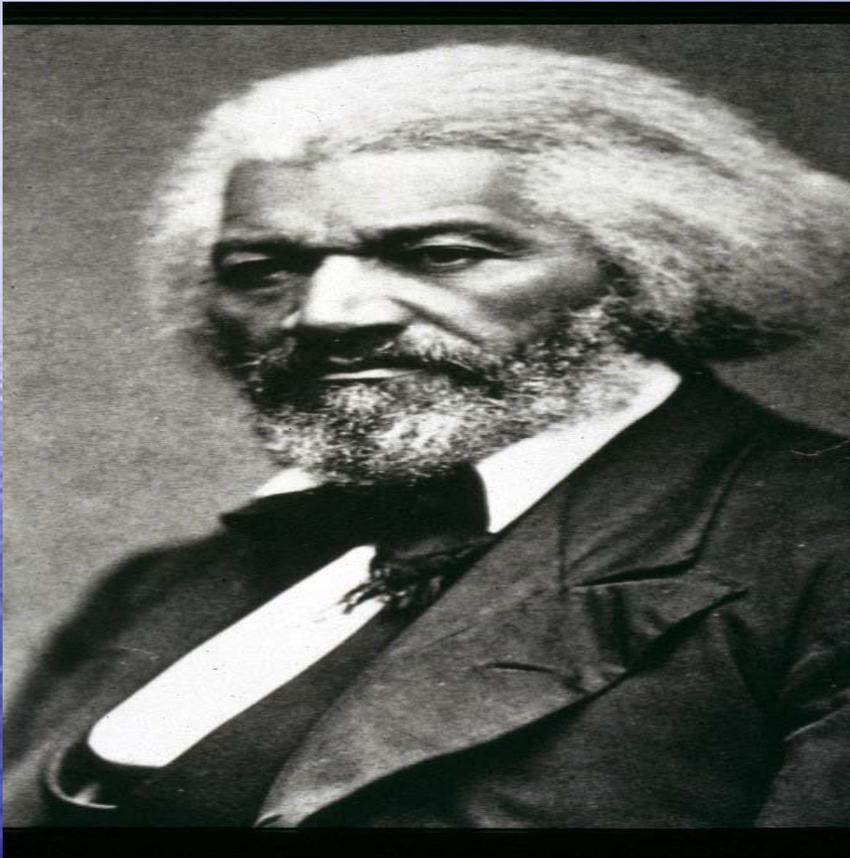
Religious Leaders & the Therapeutic Temperance Movement

- * Rescue work with drunkards
- * Support for families
- * Call for Inebriate Homes and Colonies
- * Reform Societies

Father Matthew, Catholic Temperance Societies & Matt Talbot (the patron saint of alcoholics)



Father Matthew & the Colored Temperance Movement



- Douglass pledge in 1845
- Black Temperance Societies
- Role of the Black Church in addressing alcohol problems

Religion & Recovery Mutual Aid Societies: A Controversial Issue

Washingtonians

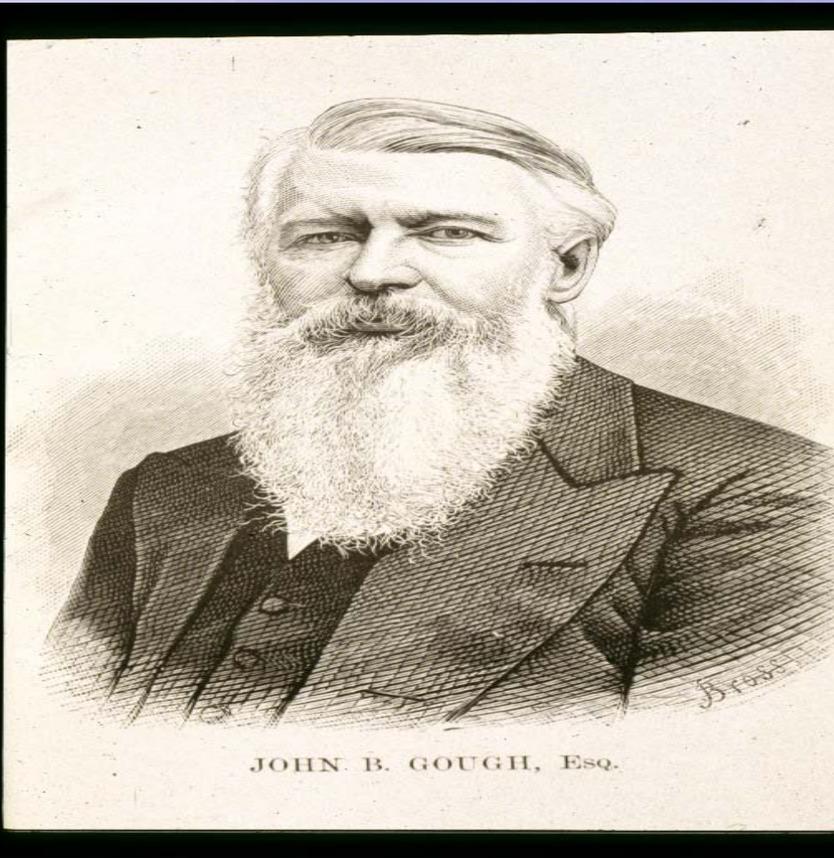
Fraternal Temperance Societies

Ribbon Reform Clubs

Moderation Societies

Institutional Support Groups, e.g., Keeley Leagues, Godwin Association

Religious Conflict in the Washingtonians



**“Unassisted human strength is utterly unable to afford adequate support in the hour of weakness. We are only safe when we depend on a mightier arm than our own for support.”
1845**

The Ribbon Reform Clubs

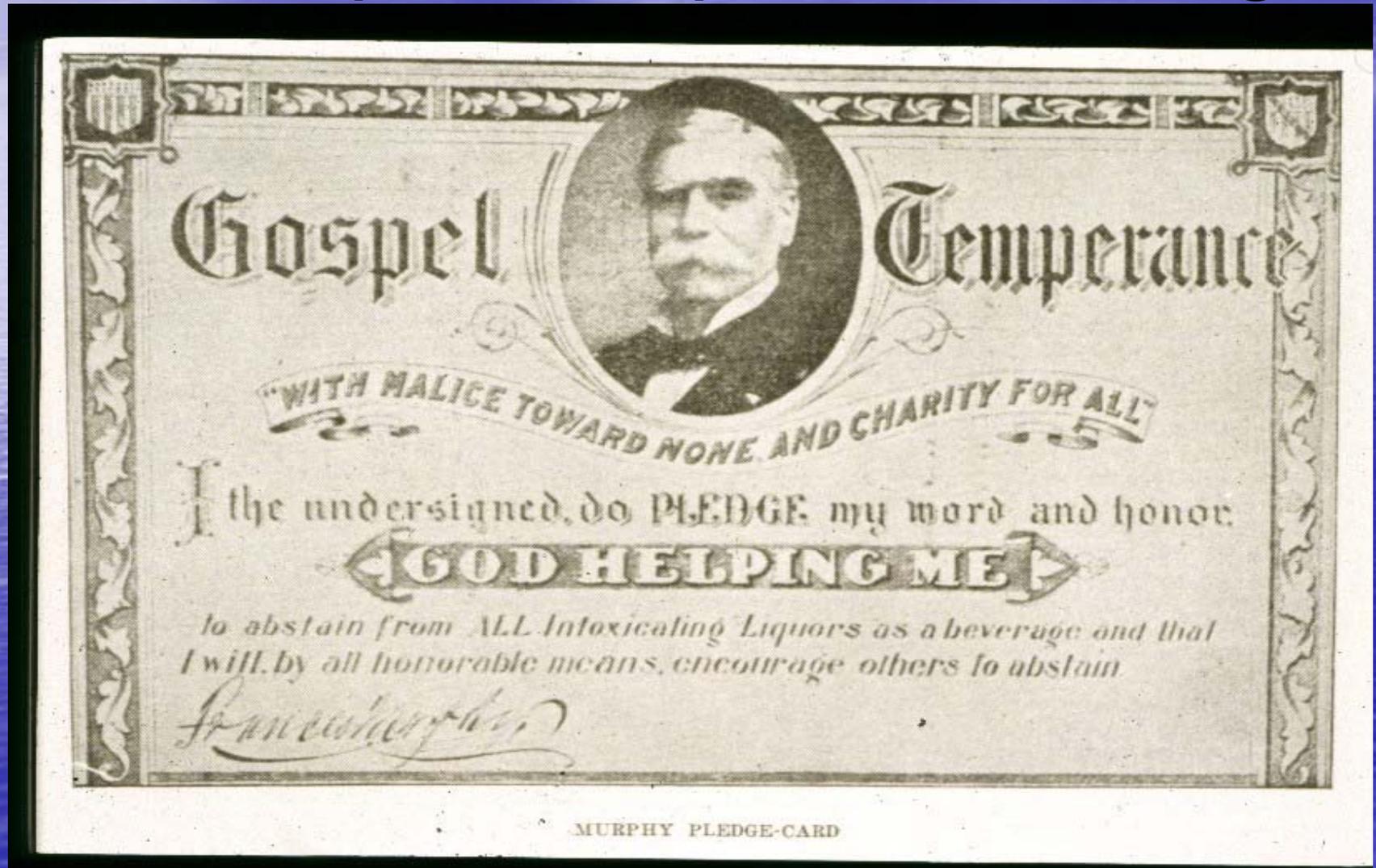


DR. HENRY A. REYNOLDS.



FRANCIS MURPHY.

The Gospel Temperance Pledge



Early Treatment

- Inebriate Homes & Asylums
- Addiction Cure Institutes
- Bottled Home Cures
- Urban Missions and Rural Inebriate Colonies
- Vibrancy during 1880s and 1890s



THE NEW YORK STATE INEBRIATE ASYLUM.





THE LAW MUST RECOGNIZE A LEADING FACT,
MEDICAL NOT PENAL TREATMENT
REFORMS THE DRUNKARD.



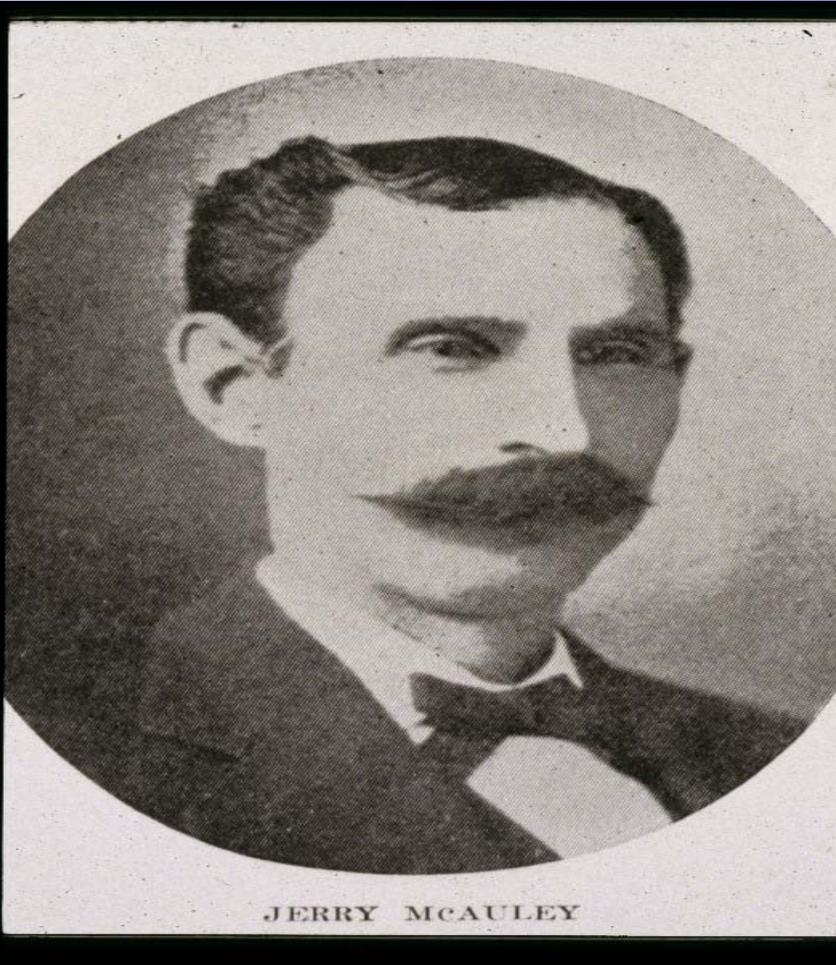
KEELEY LEAGUE NO. 1, DWIGHT, ILLINOIS, IN OPEN AIR SESSION.

Early Faith-Based Recovery Institutions

Jerry McAuley's Water Street Mission

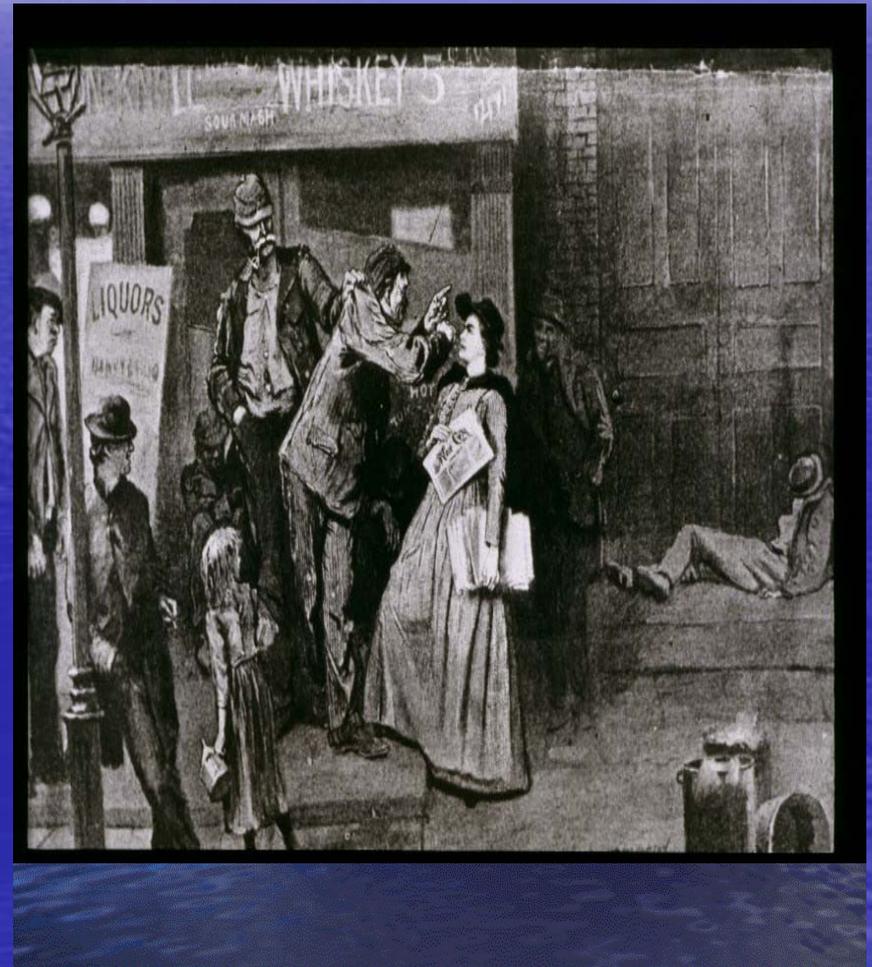
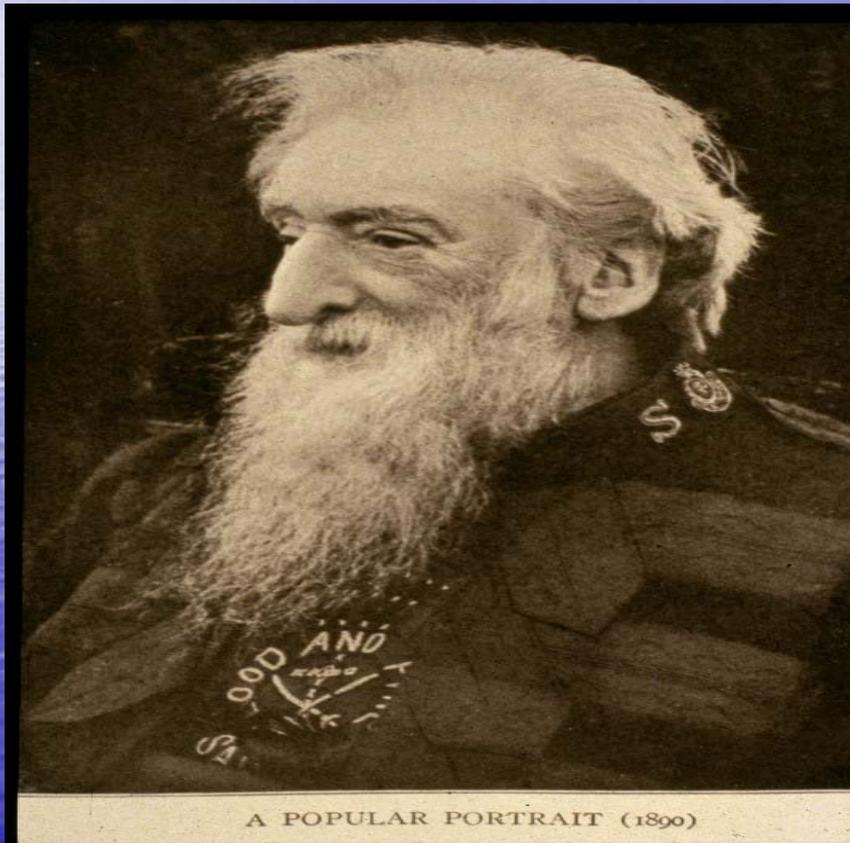
The Salvation Army

Alcoholism & The Urban Mission Movement

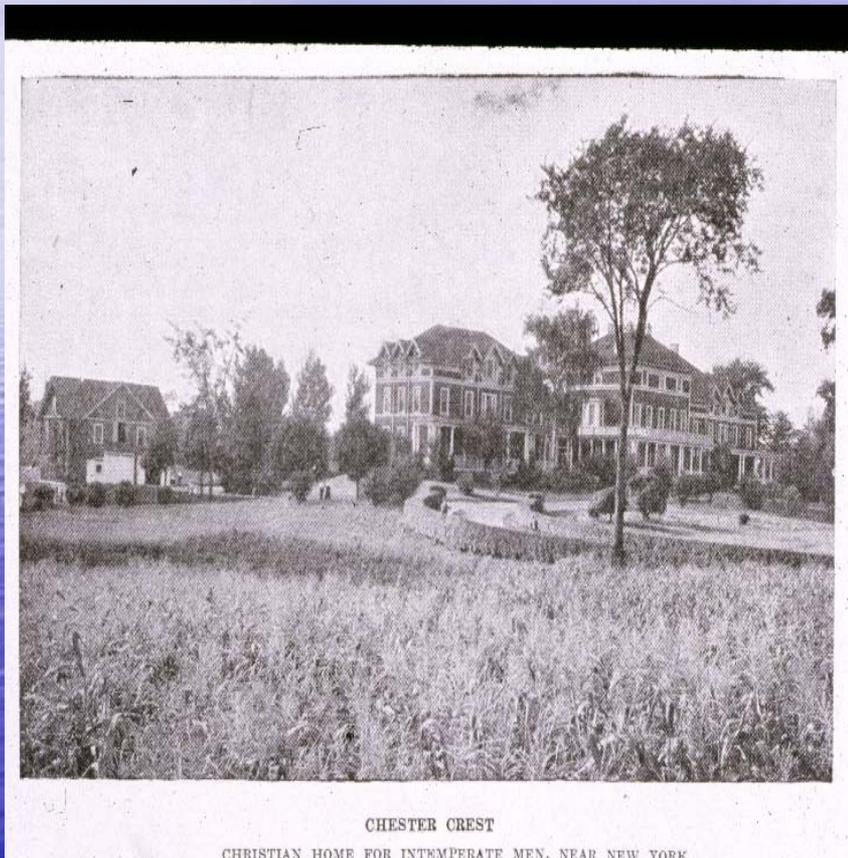


- Jerry & Maria McAuley
- Water Street Mission (1872)
- "Everyone welcome, especially drunkards"
- United Order of Ex-Boozers
- Boozer's Brigade
- Drunkard's Club

The Salvation Army's Alcoholism Ministry

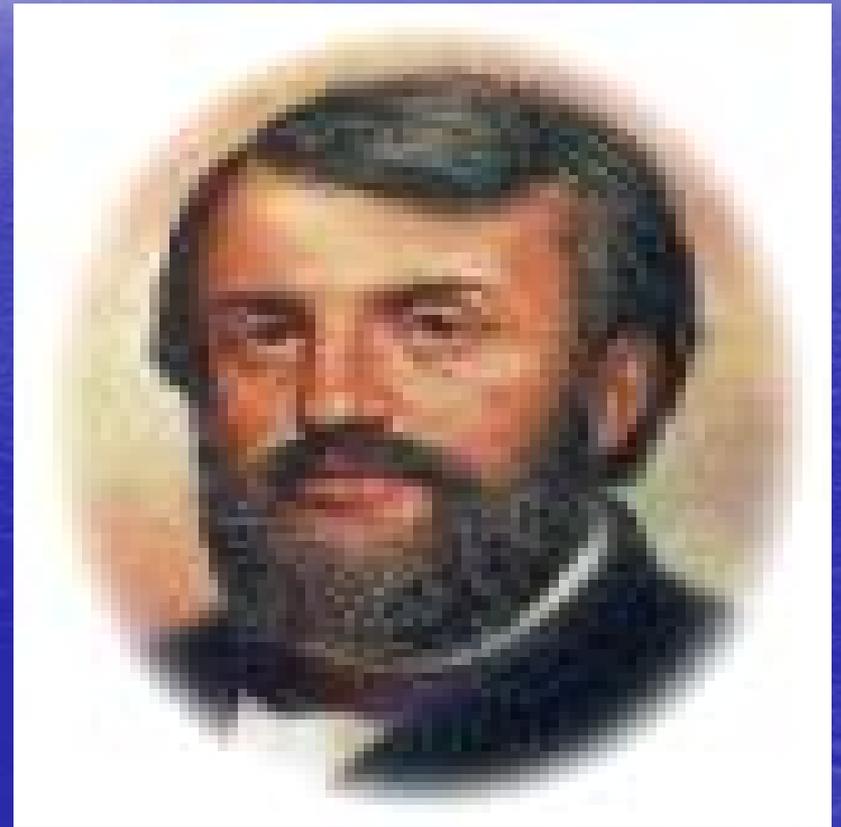
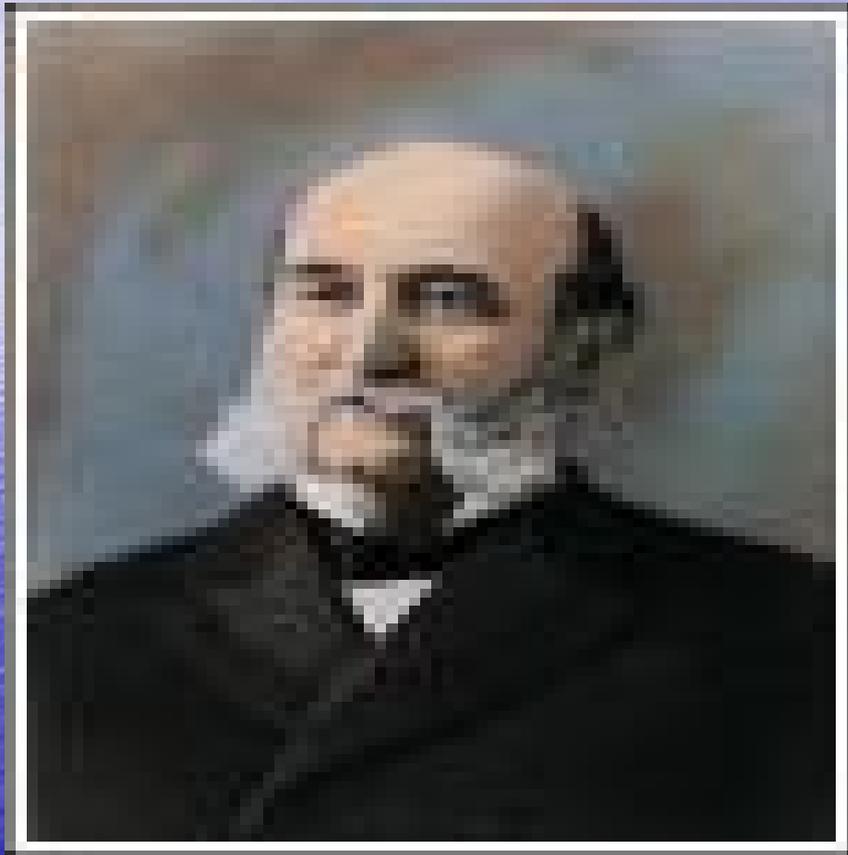


Faith-based Inebriate Homes & Inebriate Colonies



- Chester Crest: Christian Home for Intemperate Men (1876) NY
- Keswick Colony of Mercy (1897) NJ

Ira Sankey & Dwight Moody



Psychological Studies of the Conversion Experience

- Edwin Starbuck's *The Psychology of Religion* (1901)
- G. Cutten's *The Psychology of Alcoholism* (1907)
- Harriet Monroe's *Twice-born Men in America* (1914)

William James

Varieties of Religious Experience



“The only cure
for dipsomania
is
religiomania.”

The Collapse of Treatment

Ideological Splits in Field

Lack of Science-grounded Treatments

Ethical Abuses

Aging Leadership

Economic Depressions

Lost Cultural Faith in Recovery

A Shameful Regression

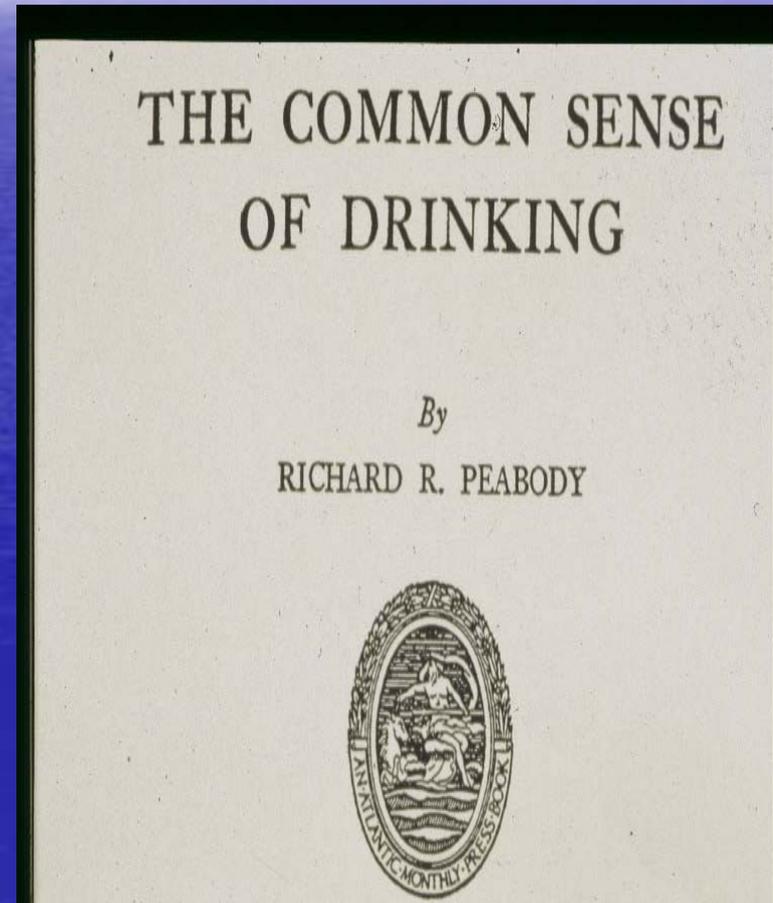
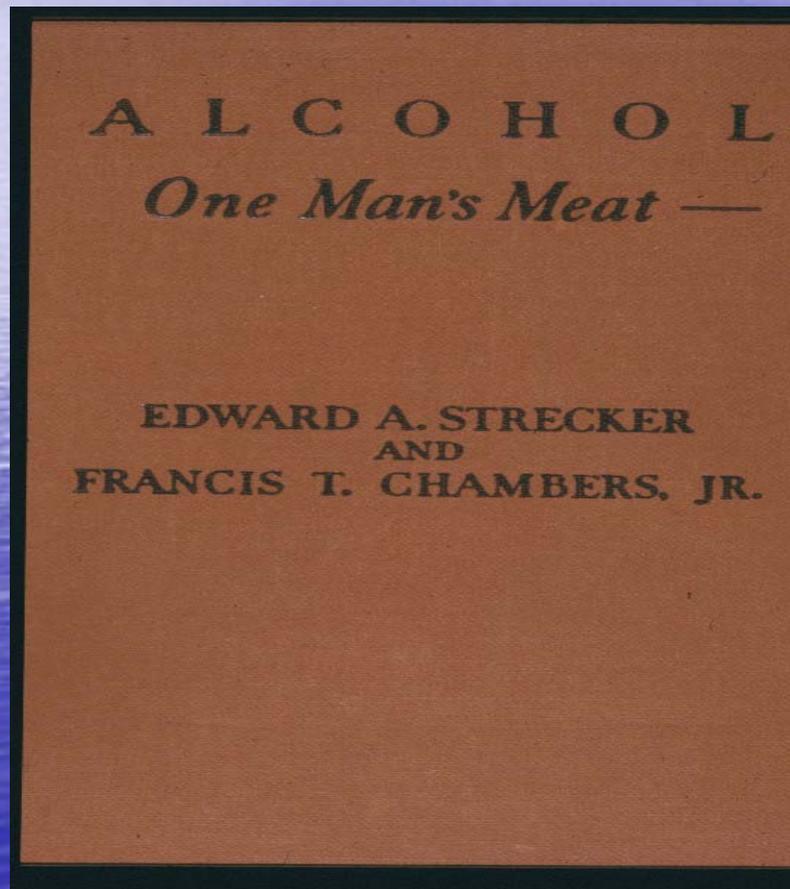


Transition Period

Recovery Mutual Aid

- Harlem Club of Former Alcoholic Degenerates
- Emmanuel Movement & Jacoby Club
- Oxford Group

The Secularization of the Lay Therapy Movement



Modern Alcoholism Movement

Alcoholics Anonymous & Al-Anon

Research Council on Problems of Alcohol

Yale Center of Alcohol Studies

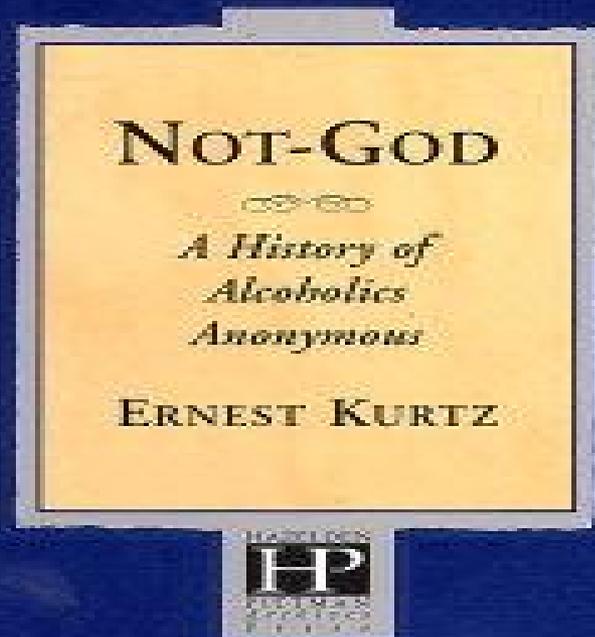
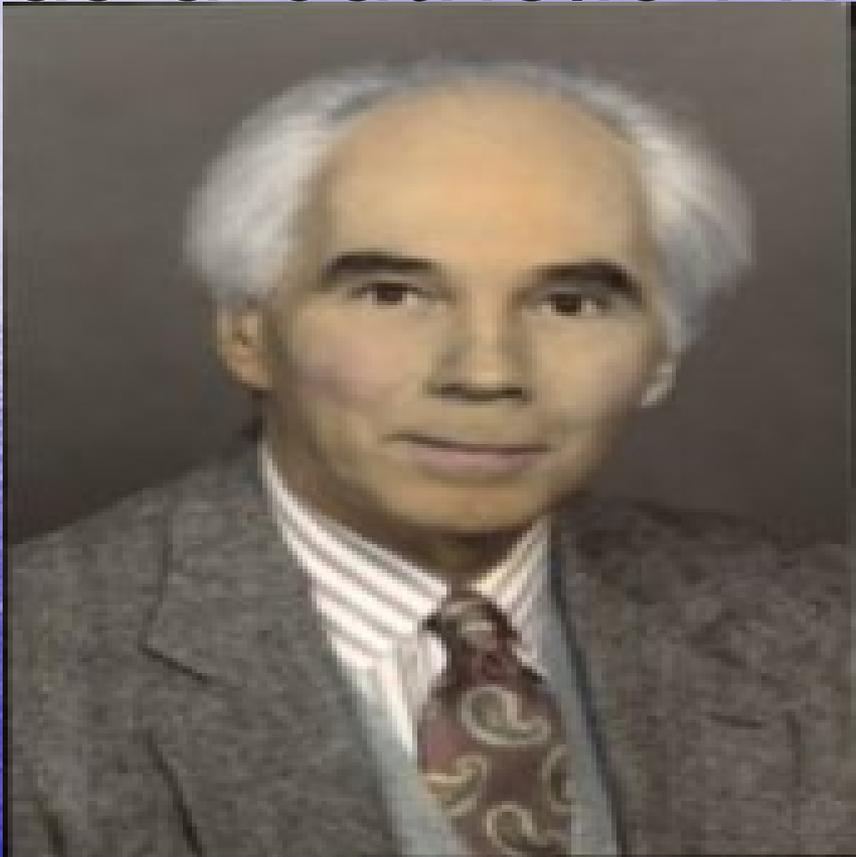
National Committee for Education on
Alcoholism



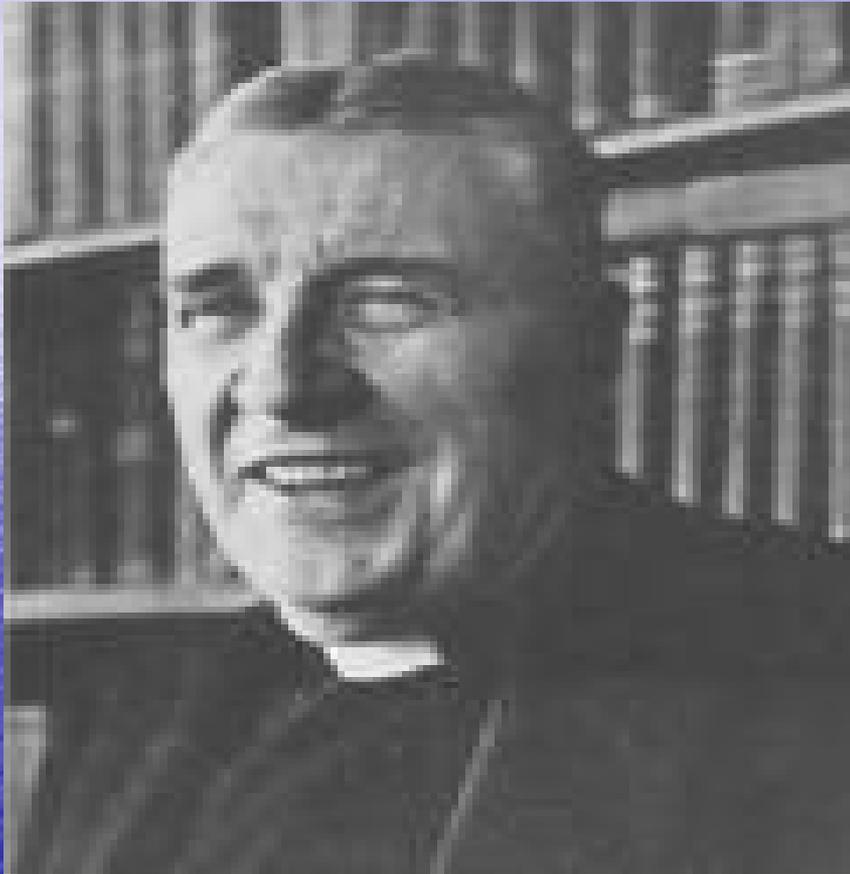
Three of A.A.'s Historical Innovations

1. Emancipated spirituality from its roots in religious institutions
2. Legitimized varieties of spiritual experiences in recovery
3. Separated antidotes for guilt from religion: self-inventory, confession, acts of restitution, acts of service

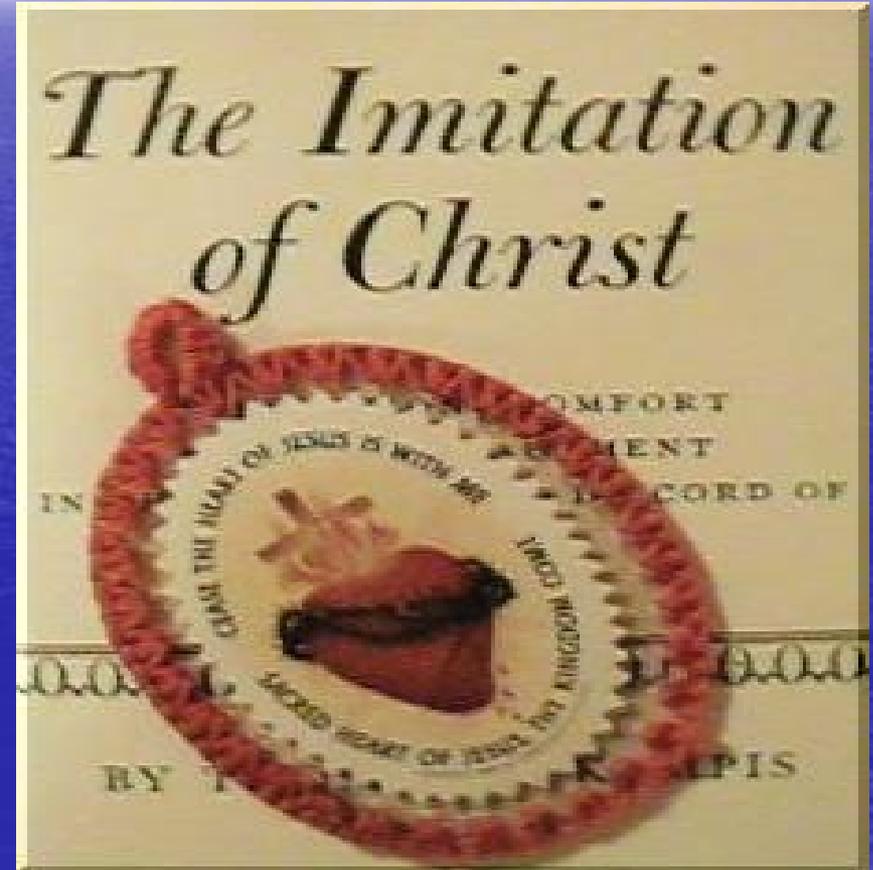
Understanding AA Spirituality: Dr. Ernest Kurtz (early training as a Catholic Priest)



The Clergy & AA: Rev. Walter Tunks, Rev. Sam Shoemaker, Father Ed Dowling & Father John Ford



Sister Ignatia: The "Angel of Alcoholics Anonymous"



AA, Religion & the Evolution of Recovery Mutual Aid Societies

Eleventh Step Groups

- Matt Talbot Retreat Movement (1941)

Calix Society (1947)

Christ-Centered Twelve Step Programs

- Alcoholics Victorious (1948)
- Overcomers Outreach (1977)
- Liantamers Anonymous (1980)

Extension of Twelve Steps to

- JACS (1979)
- Millati Islami



Kinetic Ideas: 1944-1970

1. Alcoholism is a disease.
2. The alcoholic, therefore, is a sick person.
3. The alcoholic can be helped.
4. The alcoholic is worth helping.
5. Alcoholism is our number 4 public health problem, and our public responsibility.

(Role of Yvelin Gardner, Episcopal Minister)

Ministering to Alcoholics in the Church and in the Community



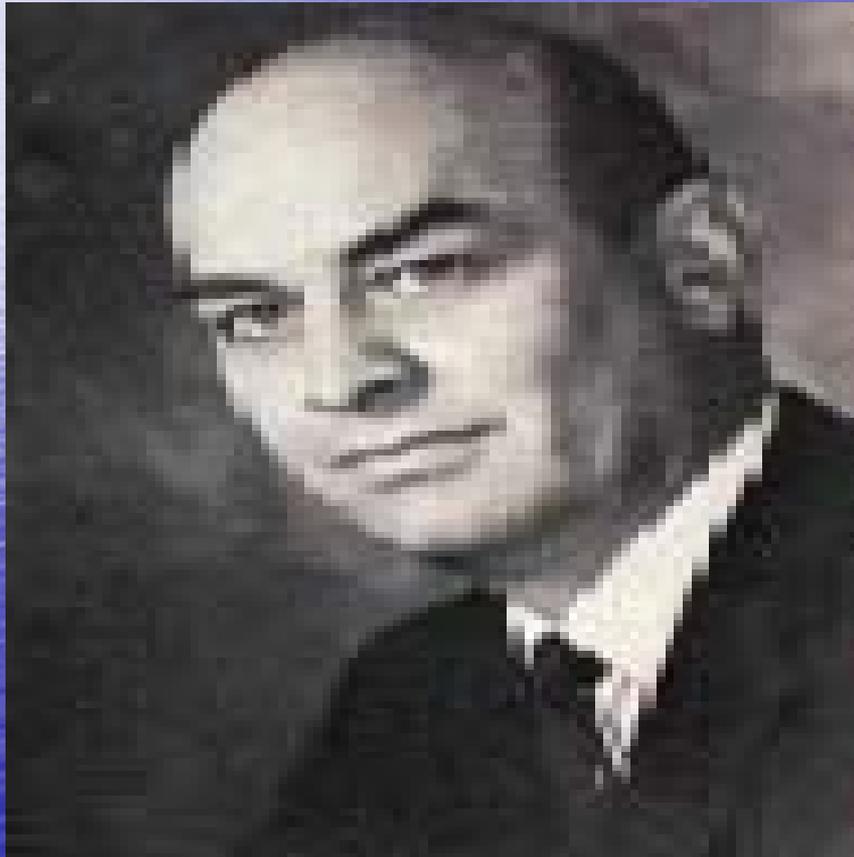
- **Father Pfau & Founding of NCCA (1949)**
- **Reverend David Works & founding of North Conway Institute (1951)**
- **National Council of Churches policy statement on alcoholism (1958)**

Integrating Spirituality and Professional Treatment



- Pioneer House, Hazelden, Willmar State Hospital
- Minnesota Model
- From Hazelden to Lutheran General / Parkside & the world

Pastoral Counseling and Alcoholism Recovery: John Keller & Gordon Grimm



Austin Ripley's Legacy



A Split Vision

- Tx for Professionals
--Hazelden
- Tx for priests
--Guest House

The Church Tackles Rising Narcotic Addiction (1950s/1960s)

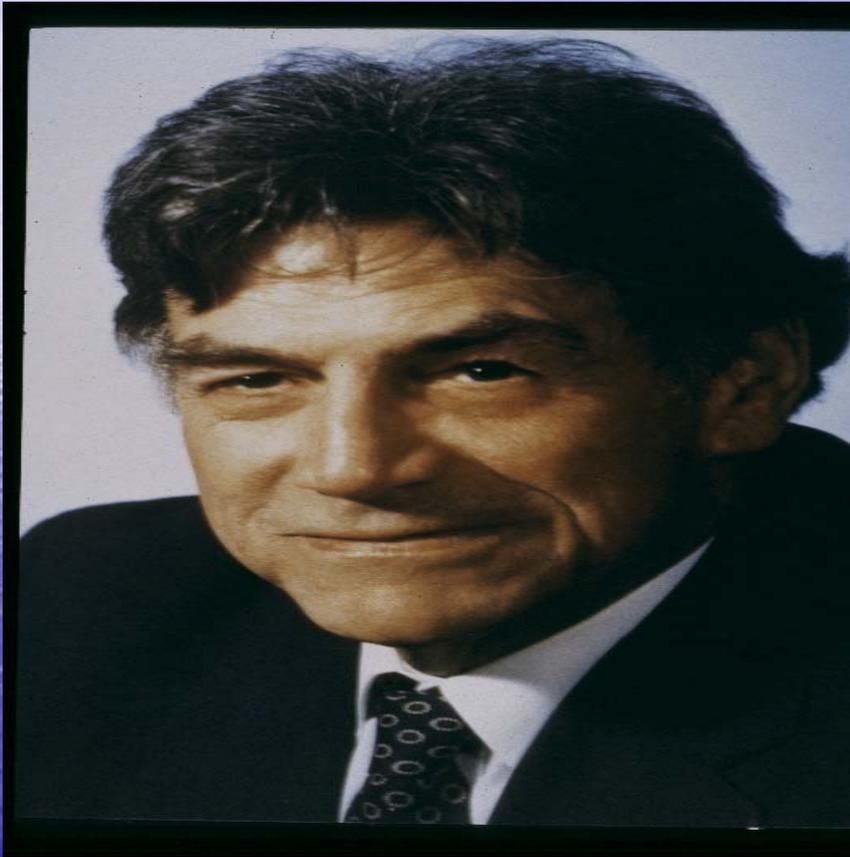
- Father Daniel Egan (the "Junkie Priest")
- Saint Mark's Clinic in Chicago (1954)
- Addict's Rehabilitation Center in Manhattan (1957)
- Samaritan Halfway Society (1958)
- Exodus House (1958)
- Teen Challenge (1961)
- Village Haven (1962)

Islam & Addiction Recovery



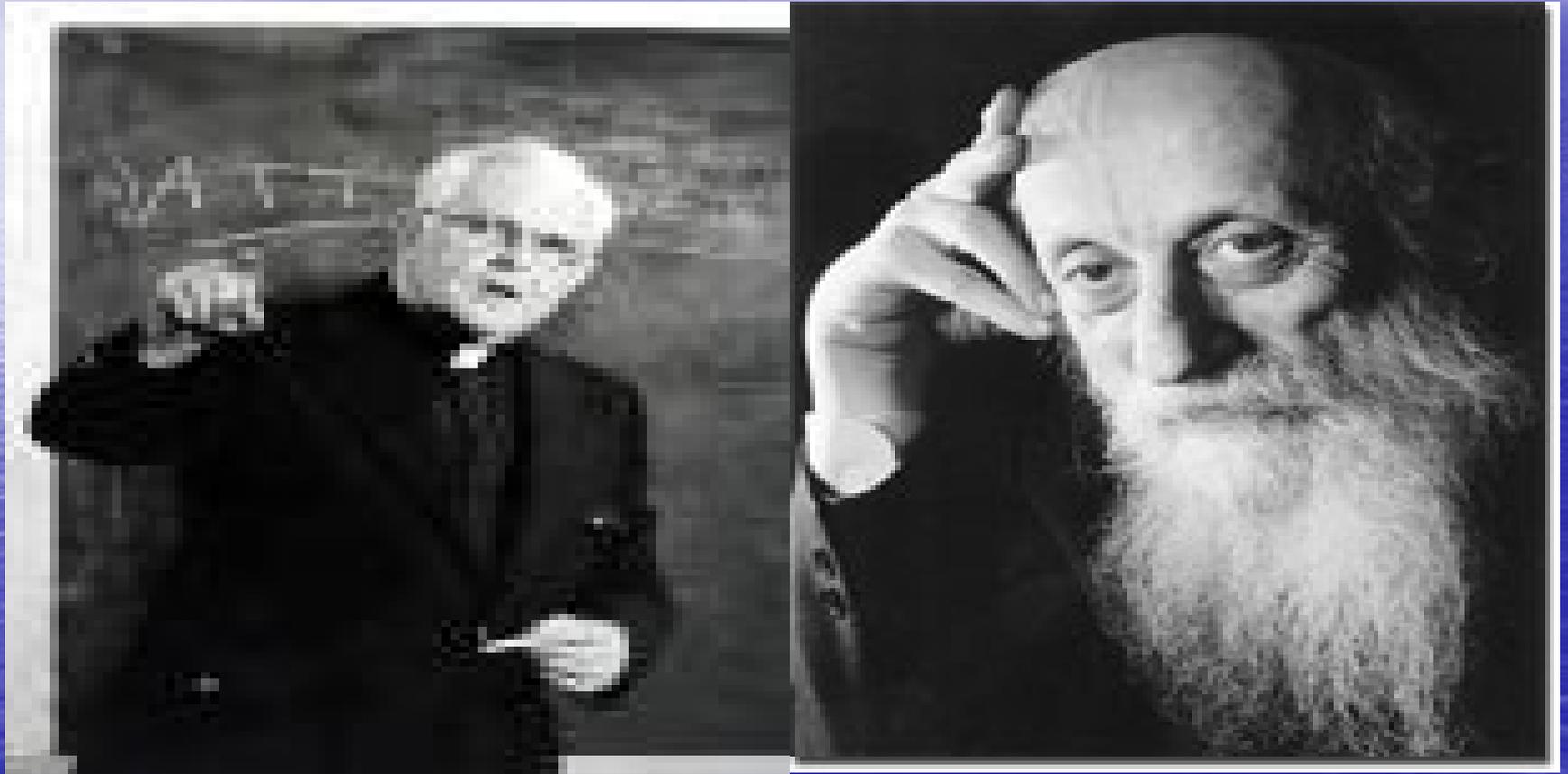
- From Malcolm Little to "Detroit Red" to "Satan"
- Conversion in a jail cell (1947)
- Becoming Minister Malcolm X
- Reaching out to addicts ("fishing for the dead")
- Second conversion & assassination (1965)

The Birth of Modern Addiction Treatment



- Landmark Legislation
- NIAAA & NIDA

Religious Leaders in the Alcoholism Movement: Father Joseph Martin & Rabbi Abraham Twerski



The Church & Coming of Age of Modern Alcoholism Movement

- Howard Clinebell's *Understanding and Counseling the Alcoholic through Religion and Psychology* (1956)
- Congregation Assistance Programs
- Sister Therese Golden and Rev. Jerry Wagenknecht / Lutheran General- Parkside
- Congregation covenants promising "God's loving grace to all who are wounded by alcohol and drug addiction."

Retreat through the 1980s and early 1990s

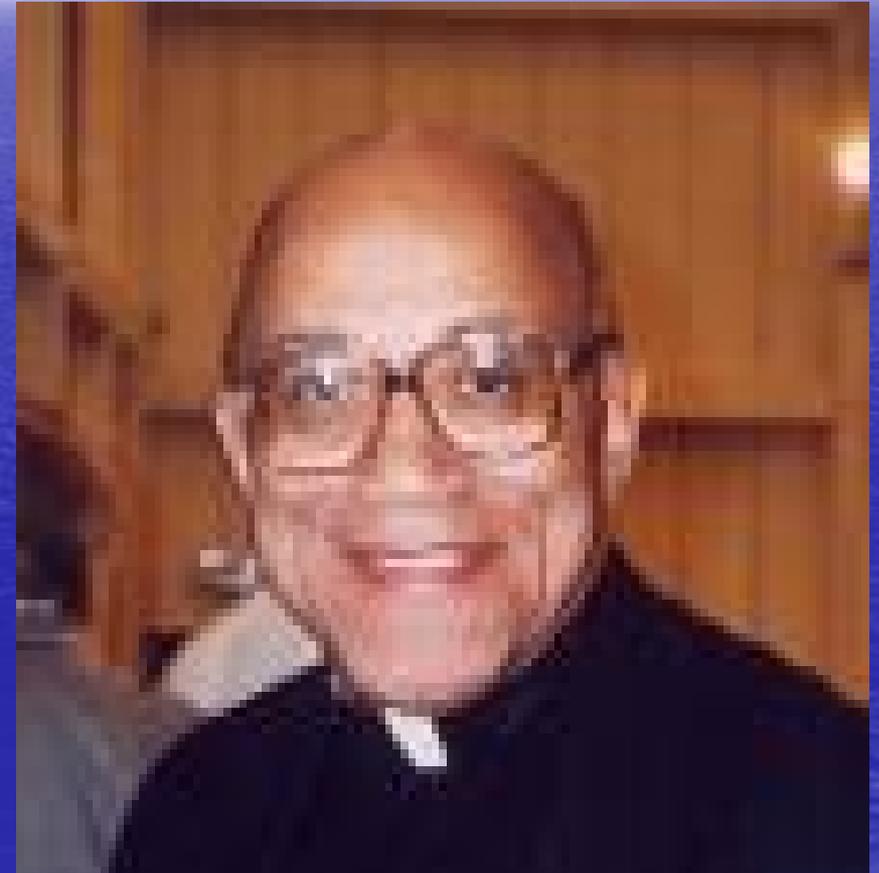
Cultural and policy shifts (Zero Tolerance)

- Restigmatization
- Demedicalization
- Recriminalization

Renewal of Recovery Advocacy and Growing Recovery Activism in the Church (1990s)

- New recovery advocacy organizations
- New faith-based ministries
- New federal initiatives & the church
 - CSAT's Recovery Community Support Program
 - White House initiated Access to Recovery Program

Advocacy Pioneers: Rev. Cecil Williams & Father Clements



New Faith-based Recovery Support Structures

- Free N' One
- Victorious Lady
- Celebrate Recovery

Renewed Interest in Conversion and Recovery

James Loder's *The Transforming Moment* (1989) & William Miller & Janet C'de Baca's studies of *Quantum change* (2001)

Research interest in "transformative change" that is vivid, unplanned, positive and permanent.

Religion & Recovery: The Critics

1. Religious conversion as a vehicle of recovery is open only to a small percentage of people with AOD problems.
2. Engagement of addicts in church-based programs diverts them from medical institutions where they could be more effectively treated.

Religion & Recovery: The Critics

3. Religious conversion could actually harm the alcoholic (by replacing alcohol addiction with religious fanaticism).
4. Promoting religion as a method of curing alcoholism secularizes religion by turning it into a product of the marketplace.

Thematic Summary

1. Transformative religious & spiritual experience constitutes a legitimate catalyst of addiction recovery
2. Living in a community of shared experience, strength and hope heightens the quality and stability of addiction recovery.

Thematic Summary

3. Recovery is something more than the removal of alcohol & drugs from an otherwise unchanged life, e.g., reconstruction of one's relationship with God, with others and with oneself.
4. Recovery often involves the embrace of core spiritual values, e.g., release, gratitude, humility, tolerance and forgiveness

Thematic Summary

5. There is a long tradition of “wounded healers” in the addictions arena—people who use their own healing as a platform to help others
6. There is a long tradition of integrating religion, psychology and medicine in the treatment of addictive disorders.
7. The historical import of a single life can be enormous.