

ADDICTION and **GRACE**

Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988),

CHAPTER 1. DISIRE: ADDICTION and FREEDOM

Longing for God

All human beings have an inborn desire for God. Whether we are consciously religious or not, this desire is our deepest longing and our most precious treasure. It give us meaning. Some of us have repressed this desire, burying it beneath so many other interests that we are completely unaware of it. Or we may experience it in different ways - as a longing for wholeness, completion, or fulfillment. Regardless of how we describe it, it is a long for love. It is a hunger to love, to be loved, and to move closer to the Source of love. This yearning is the essence of the human spirit; it is the origin of our highest hopes and most noble dreams.

Modern theology describes this desire as God given. In an outpouring of love, God creates us and plants the seeds of this desire within us. Then, throughout our lives, God nourishes this desire, drawing us toward fulfillment of the two great commandments: "Thou shall love thy God with all thy heart, and thy neighbor as thyself." If we could claim our longing for love as the true treasure of our hearts, we would, with God's grace, be able to live these commandments.¹

[Born to be good 을 인용. Born to be loved 찬양을 인용할 것]

But something gets in the way. Not only we are unable to fulfill the commandments; we often even ignore our desire to do so. The longing at the center of our hearts repeatedly disappears from our awareness, and its energy is usurped (강탈하다. 침해하다) by forces that are not all loving. Our desires are captured, and we give ourselves over to things that, in our deepest honesty, we really do not want.²

There are times when each of us can easily identify with the words of the Apostle Paul in Romans 7: 14-18: "----I am of the flesh, sold into slavery under sin.^{*15} I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. Now if I do what I do not want, it is no longer I that do it, but sin that dwells within me."

Paul was talking about sin. Theologically, sin is what turns us away from love - away from love for ourselves, away from love for one another, and away from love for God. When I look at this problem psychologically, two forces are responsible: repression and addiction from which we suffer.³

Repression:

We frequently repress our desire for love because love makes us vulnerable to being hurt. The word *passion*, which is used to express strong loving desire, comes from Latin root *passus*, which means "suffered." All of us know that, along with bringing joy, love can make us suffer. Often we repress our desire to love to minimize this suffering. This happens after someone spurns out love; we stifle our desire, and it make take us a long time before we are ready to love again. It is a normal human response; we repress our longing when they hurt us too much. We do the same with our deepest loving for god. God does not always come to us in the pleasant ways we might expect, and so we repress our desire for God. When we repress our desire, we try to keep it out of our awareness. We try to keep our focus on safer things. Psychology calls this *displacement*. But something that has been repressed does not really go away; it remains within us, skirting the edges our consciousness but it keep haunting us.⁴

¹ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 1.

² Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 1.

³ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 2.

⁴ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 2.

Addiction

Addiction is self-defeating force that abuses our freedom and make us do things we really do not want to do.

While repression stifles (질식시키다. 억제하다. 억압하다) desire, addiction attaches desire, bonds and enslaves the energy of desire to certain specific behaviors, things or people. These objects of attachment then become preoccupations and obsessions; they come to rule our lives.⁵

The same processes that are responsible for addiction to alcohol and narcotics are also responsible for addictions to ideas, work, relationships, power, moods, fantasies and an endless variety of other things. We are all addicted every sense of the word.⁶

I realized that for both myself and other people, addictions are not limited to substances. I was also addicted to work, performance, responsibility, intimacy, being like, helping others, and an almost endless list of other behaviors.⁷ I also learned that all people are addicts, and that addiction to alcohol and other drugs are simply more obvious and tragic addictions than others have. To be alive is to be addicted.⁸

Adam and Eve's behavior is usually interpreted as symbolizing humanity's ongoing willful rebelliousness against God. God creates us with free will, and we responded by trying to be gods. We want to be the masters of our own destiny. We keep trying to substitute our own will for God's will, but our pride always brings us to a fall and thrusts us even further away from an Eden we had hoped to recapture on our own terms. I certainly think this human portrayal of human willfulness is accurate.⁹

Surely they are responsible for what they do, but they do not really seem like hostile rebels; instead they seem innocent and gullible (속기쉬운, 잘넘어가는), almost like little children. They ate fruits not because it was forbidden, but because it was "enticing to look at and good to eat" and because the serpent told them they could become like gods if they ate it. It seems to me their real problem was not rebelliousness but foolishness. Their lack of wisdom made them exceedingly vulnerable to temptation. Once they gave into that temptation, their freedom was invaded by attachment. They experienced the need for more. God knew that then they would not - could not - stop with just the one tree. "They must not be allowed to stretch out their hands and pick from the tree of life." So God made a set of clothes for each of them and sent them out of garden. In this powerful story, the basic elements of addiction and grace are distilled ; freedom, willfulness, desire, temptation, attachment, and of course, the fall.. It seems to me that each of our addictions reenacts Eve and Adam's story. The story of Eden is not over.¹⁰

Addiction and Freedom

God creates us out of love. Scripture proclaims that this love, from which and for which we are created, is perfect. It draws us toward itself by means of our own deepest desires. This love wants us to have free will. We are intended to make free choices. Psychologically, we are not completely determined by our conditioning ; we are not puppets or autonomous. Spiritually, our freedom allows us to choose as we wish for or against God, life, and love. The love that creates us may be haunting (좀처럼 잊을 수 없는), but it is not enslaving; it is eternally present, yet endlessly open. (Is. 43:4: 54:7-10; I John 4:7-21).¹¹

Is. 43:4: Because you are precious in my sight, and honored, and I love you, I give people in return for you, nations in exchange for your life.

⁵ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 3.

⁶ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 3.

⁷ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 9.

⁸ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 11.

⁹ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 12.

¹⁰ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 12.

¹¹ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 13.

Is: 54: 7-10: ⁷ For a brief moment I abandoned you, but with great compassion I will gather you. ⁸ In overflowing wrath for a moment I hid my face from you, but with everlasting love I will have compassion on you, says the LORD, your Redeemer.

⁹ This is like the days of Noah to me: Just as I swore that the waters of Noah would never again go over the earth, so I have sworn that I will not be angry with you and will not rebuke you. ¹⁰ For the mountains may depart and the hills be removed, but my steadfast love shall not depart from you, and my covenant of peace shall not be removed, says the LORD, who has compassion on you.

1 John 4:7-21 : ⁷ Beloved, let us love one another, because love is from God; everyone who loves is born of God and knows God.⁸Whoever does not love does not know God, for God is love.⁹God’s love was revealed among us in this way: God sent his only Son into the world so that we might live through him.¹⁰In this is love, not that we loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins.¹¹Beloved, since God loved us so much, we also ought to love one another.¹²No one has ever seen God; if we love one another, God lives in us, and his love is perfected in us. ¹³ By this we know that we abide in him and he in us, because he has given us of his Spirit.¹⁴And we have seen and do testify that the Father has sent his Son as the Savior of the world.¹⁵God abides in those who confess that Jesus is the Son of God, and they abide in God.¹⁶So we have known and believe the love that God has for us. God is love, and those who abide in love abide in God, and God abides in them.¹⁷Love has been perfected among us in this: that we may have boldness on the day of judgment, because as he is, so are we in this world.¹⁸There is no fear in love, but perfect love casts out fear; for fear has to do with punishment, and whoever fears has not reached perfection in love.¹⁹We love because he first loved us.²⁰Those who say, ‘I love God’, and hate their brothers or sisters, are liars; for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen.²¹The commandment we have from him is this: those who love God must love their brothers and sisters also.

It seems that free will is given to us for a purpose: so that we may choose freely, without coercion or manipulation, to love God in return, and to love one another in a similarly perfect way. This is the deepest desire of our hearts. In other words, our creation is by love, in love, and for love. It is both our birthrights and our authentic destiny to participate fully in this creative loving, and freedom of will is essential for our participation to occur. ¹²

1 John 4:19: ¹⁹We love because he first loved us.

John 8:32-36: ³²and you will know the truth, and the truth will make you free.³³They answered him, ‘We are descendants of Abraham and have never been slaves to anyone. What do you mean by saying, “You will be made free”?’ ³⁴ Jesus answered them, ‘Very truly, I tell you, everyone who commits sin is a slave to sin.’³⁵The slave does not have a permanent place in the household; the son has a place there for ever.³⁶So if the Son makes you free, you will be free indeed.

John 15:16-17: ¹⁶You did not choose me but I chose you. And I appointed you to go and bear fruit, fruit that will last, so that the Father will give you whatever you ask him in my name.¹⁷I am giving you these commands so that you may love one another.

John 17: 17-21: ²¹that they may all be one. As you, Father, are in me and I am in you, may they also be in us,* so that the world may believe that you have sent me.²²The glory that you have given me I have given them, so that they may be one, as we are one.²³I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me.²⁴Father, I desire that those also, whom you have given me, may be with me where I am, to see my glory, which you have given me because you loved me before the foundation of the world. ²⁵ ‘Righteous Father, the world does not know you, but I know you; and these know that you have sent me.²⁶I made your name known to them, and I will make it known, so that the love with which you have loved me may be in them, and I in them.’

Acts 17:25-27: ²⁵nor is he served by human hands, as though he needed anything, since he himself gives to all mortals life and breath and all things.²⁶From one ancestor* he made all nations to inhabit the whole earth, and he allotted the times of their existence and the boundaries of the places where they would live,²⁷so that they would search for God* and perhaps grope for him and find him—though indeed he is not far from each one of us.

¹² Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 13.

But our freedom is not complete. Working against it is the powerful force of addiction. **Psychologically**, addiction *uses up* desire. It is like a psychic malignancy, sucking our life energy into specific obsessions and compulsion, leaving less and less energy available for other people and other pursuits. **Spiritually**, addiction is a deep-seated form of idolatry. The object of our addictions become our false gods. These are what we worship, what we attend to, where we give our time and energy, *instead of love*. Addiction, then, displaces (추방시키다) and supplants (대체하다. 빼앗다) God's love as the source and object of our deepest true desire.¹³

Attachment and Detachment

Addiction is a *state* of compulsion, obsession, or preoccupation that enslaves a persons' will and desire. **Addiction** sidetracks and eclipses the energy of our deepest, truest desire for love and goodness. We succumb because the energy of our desire becomes attached, nailed, to specific behaviors, objects, or people. **Attachment**, then, is the process that enslaves desire and creates the state of addiction. Whatever it wishes to get, it purchases at the cost of soul. The core tenets of Buddhism are the Four Noble Truths: (1) suffering is a fact of life; (2) suffering is caused by attachment; (3) liberation from suffering and the reinstatement of human freedom can happen only through **detachment**; and (4) human effort toward detachment must involve all aspects of one's life in a deeply spiritual way.¹⁴

Detachment devalues neither desire nor the objects of desire. Instead, it "aims at correcting one's own anxious grasping in order to free oneself for committed relationship to God." **Detachment** "enkindles (타오르게 하다) the heart, awakens the spirit, stimulates our longings, and shows us where God is. **Detachment** uncovers our basic desire for God and sets it free. With freedom of desire comes the capacity to love, and love is the goal of the spiritual life. It seeks a liberation of desire, an enhancement of passion, the freedom to love with all one's being, and the willingness to bear the pain such love can bring.¹⁵

Grace

It is the addiction that keeps our love for God and neighbor incomplete. It is addiction that creates other gods for us. Because of our addictions, we will always be storing up treasures somewhere other than heaven, and these treasures will kidnap our hearts and soul and strength... Because of our addictions, we simply cannot - on our own - keep the great commandments. Most of us tried, again and again, and failed... It is in failure and helplessness that we can most honestly and completely turn to grace. **Grace** is our only hope for dealing with addiction, the only power that can truly vanquish its destructiveness. **Grace** is the invisible advocate of freedom and the absolute expression of perfect love.¹⁶

For Christians, **grace** is the dynamic outpouring of God's loving nature that flows into and through creation in an endless self-offering of healing, love, illumination, and reconciliation. It is a gift that we are free to ignore, reject, ask for, or simply accept. And it is a gift that is often given in spite of our intentions and errors. At such times, when grace is so clearly given unrequested, uninvited, even undeserved, there can be no authentic response but gratitude and awe. **Grace** itself cannot be possessed; it is eternally free, and like the Spirit that gives it, it blows where it will. We can see it and try to be open to it, but we cannot control it. Similarly, grace seeks us but will not control us. **Saint Augustine** once said that God is always trying to give good things to us, but our hands are too full to receive them. Our hands are full of the things to which we are addicted. And also our hearts, minds, and attention are clogged with addiction. Our addictions fill up the space within us, spaces where grace might flow. It is most important to remember, however, that it is not the objects of our addictions that are to blame for filling up our hands and hearts; it is our clinging to these objects, grasping for them, becoming obsessed with them. This will and desire, this clinging and grasping, is attachment.¹⁷

¹³ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 13.

¹⁴ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 14.

¹⁵ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 15.

¹⁶ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 16.

¹⁷ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 17.

Hope

We are dependent upon grace for liberation from our addictions, but those very addictions impair our receptivity to grace. But [hope is that] addiction may oppress our desire, erode our wills, confound (혼동하다) our motivations, and contaminate our judgment, but its bondage is never absolute. Because God's continuing love, the human spirit can never be completely obliterated (제거하다. 지우다). No matter how oppressed we are, by other people and circumstances or by our internal addictions, some small capacity for choice remains unvanquished... The bare edge of freedom is insured and preserved inside us by God, and no matter what forces oppress us from without or within, it is indestructible.¹⁸

There is always some level at which we can choose, freely, to return to God or to turn away from God, to seek grace or avoid it, to be willing for our attachments to be lightened or to hold on to them..... It is precisely our most powerful addictions that cause us to defeat ourselves, that bring to us the rock bottom realization that we cannot finally master everything. Thus, although in one sense addiction is the enemy of grace, it can also be a powerful channel for the flow of grace. Addiction can be, and often is, the thing that brings us to our knees.¹⁹ At the point, when we have exhausted all the available false repositories (진열소, 저장실) for our hope, it is possible that we will turn to God with a true sense of who we are, with an integrity that is both humble and confident, with a dignity that knows itself because it has met its limits. Like freedom, hope is a child of grace, and grace cannot be stopped. As St. Paul said, "*Hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us (Rom. 5:5).*"²⁰

¹⁸ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 18.

¹⁹ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 19.

²⁰ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 20.

CHAPTER 2: EXPERIENCE: The Qualities of Addiction

"The distortion of ultimate concern" - another word for it is idolatry. Whether we are conscious of it or not, for however long a particular addiction controls our attention, it has become a god for us. However short-lived or minor our concern for something other than God may be, when we give it more priority than we give our concern for God and God's will, we commit idolatry. Thus we all commit idolatry countless times every day. ²¹

While claiming to be loving God, we are in fact living our addictions. Too often, sermons on idolatry, simply leave people feeling guilty. But to stop there is to assume we can eradicate our attachments through willpower alone, and simply cannot. But it is not easy. But it achieves nothing heap guilt upon ourselves; it only makes us even more self-preoccupied. ²²

First, although God calls us all toward more perfect life, we cannot personally achieve the state of perfection. We can and should do our very best to move in that direction, struggling with every resource we have, but we must also accept the reality of our incompleteness. Second, we need to recognize that the incomplete within us, our personal insufficiency, does not make us unacceptable in God's eyes. Far from it; our incompleteness is the empty side of our longing for God and for love. It is what draws us toward God and one another. If we do not fill our minds with guilt and self-recriminations, we will recognize our incompleteness as a kind of spaciousness into which we can welcome the flow of grace. We can think of our inadequacies as terrible defects, if we want, and hate ourselves. But we can also think of them affirmatively, as doorways through which the power of grace can enter our lives. Then we may begin to appreciate our inherent, God-given loveliness. ²³

계속해서 읽을 것

In our culture, the three gods we do trust for security are possessions, power, and human relationships. To a greater or lesser extent, all of us worship this false trinity. ²⁴

In the realm of possessions, we try to acquire and hold on to sufficient income and property; we can call it financial security, and we hope it will eventually provide us and our heirs with freedom and peace of mind. But most often the acquisition of money and possessions leads to less freedom and more worry. When we can see our freedom impaired, we should consider the presence of addiction. ²⁵

In the area of power,

²¹ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 30.

²² Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 30.

²³ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 31.

²⁴ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 32.

²⁵ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 32.

CHAPTER 3: MIND: The Psychological Nature of Addiction

Addiction attacks every part of what Freud called our "mental apparatus." Subjectively, however, the attacks seem focused on two primary areas: the will, which is our capacity to choose and direct our behavior, and self-esteem, which is the respect and value with which we view ourselves. Addiction splits the will in two, one part desiring freedom and the other desiring only to continue the addictive behavior. This internal inconsistency begins to erode self-esteem. The greatest damage to self-esteem, however, comes from repeated failures at trying to change addictive behavior.²⁶

Self-Deception

Mind tricks in chemical addiction have a single purpose, that is to keep the addictive behavior going, repeating themselves in a vicious cycle of self-deceit.

Denial and Repression: During the early stages of the development of chemical addiction, the conscious mind ignores or rejects any signs of increasing use of the substance. Not only does the person not recognize that a problem exists, she doesn't want to think about it. This is denial.

Evidence for addiction may be perfectly obvious to other people, but it is as if the addicted person is either completely blind to it or always looking in another direction. As evidence mounts, however, the addicted person must use increasing psychological energy to keep the truth out of his awareness. This is the beginning of repression. Somewhere deep inside, the person now recognizes that addiction exists, but he keeps the knowledge unconscious. It means the person cannot be comfortable with himself.²⁷ Addicted person cannot meditate. Chemically addicted person seem to have trouble settling down and being wakefully present.... This pattern of denial and repression breeds a sense of alienation from oneself. One will do almost anything to avoid being present to oneself. He will experience a real fear of having nothing to do, a phobia of boredom, a dread of being alone with nothing to occupy one's attention.²⁸

Jean's note: One of our member always says 'hell no, I haven't been drinking for a few months now.' But everyone in the groups knows he has been drinking every day.

Rationalization: Wherever denial and repression fail, the addicted person realizes some kind of problem exists. The realization calls forth a new defensive maneuver, which is to rationalize, to make excuses in an attempt to justify the addictive behavior. These rationalizations are not intentional lies; the person actually tries to convince herself that they are true. "I need a drink because I feel depressed." "I desire a drink to celebrate." "I have to have these pills to help me sleep." "Life is short, why not enjoy it?" The very occurrence of such rationalization is irrefutable evidence that addiction is present, for if there were no addiction, there would be no reason to make excuses.²⁹

Hiding: At some point, it becomes impossible to continue avoiding the truth. Denial, repression, and rationalization do not necessarily stop; they simply fail to keep the truth hidden. The mechanisms continue and take on even more unrealistic proportions. But since hiding the truth from oneself is no longer as effective, it becomes increasingly important to hide it from other people. Now the addictive behavior become more secretive; the person may hide bottles and consciously lie. He experiences *growing isolation* from other people. Although self-esteem has been being subtly eroded all along in this process, now a depressive, guilty, self-disparaging atmosphere pervades nearly everything the person does. To compensate, the addicted person may put on masks of competence, lightheartedness, and good humor. He can fool others, but internally they only intensify feelings of inadequacy and lack of integrity.³⁰

²⁶ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 42.

²⁷ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 43.

²⁸ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 44.

²⁹ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 45.

³⁰ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 45-46.

Delaying Tactics: The addicted person decides to quit. But he keeps delaying it looking for ideal time to stop.....tomorrow I will quit. If the person makes it through these deceptions to the point of authentically deciding to quit, a profound sense of terror will arise at the prospect of relinquishing the addicted behavior. On the surface, the fear will seem reasonable; the addiction has become so much a part of the person's life that its relinquishment feels like death. But it is just another mind trick, another delaying tactic. The truth, of course, is that the person survived quite well before the addiction and could do so again.³¹

"I Can't Handle It:" Repeatedly failed resolutions eventually lead to depression and to some kind of admission of defeat. Failure may take either a passive or an aggressive form, both of which help to continue the addiction. In a passive response to defeat, the addicted person is besieged with feelings of shame, remorse, and guilt. This self-hatred may lead to suicidal impulses, but more often the persons simply surrenders to the addiction - accept the addiction and go on drinking.³² In a more aggressive response to the repeated failure says, "To hell with it." "Who cares? What difference does it make?" "It's not worth it. I'm going to do whatever I want because nothing really matters anyway." When performed with finesse, such negativity can convince rhetoric or philosophical nihilism. But just like the passive response, it is simply another ploy to continue the addiction.³³

"I Can Handle It:" But not handling it.

Breakdown: The fall is tragic, an abject crashing down after the pinnacles of pride have been attained. Once recognized, it brings guilt, remorse, and shame in a bitter proportion to the pride that preceded it. Self-respect disappears. Suicide is considered. Without even the will to resist, the use of the chemical increases dramatically, further impairing judgment. A critically dangerous situation results. .. Desperately seeking a way out, unrealistic schemes are hatched. into psychotic thinking. Not all major chemical addictions progress to this degree of devastations. But all of our addictions, even our non-substance addictions, share similar dynamics. Addictions to power, money, or relationships can drive people to distort just as much as can addiction to alcohol or narcotics.

³⁴

Collusion (공모, 결탁)

Addictions are contagious. Addiction is never a completely individual thing. From the very first stages of the attachment process, other people are involved. Friends, family, coworkers, and even professional helpers affect and are affected by the changes happening within the addicted person. Nearly always, some of their involvement helps to support the addiction. This is called codependency. Professional medical or psychological helpers are by no means immune to this problem. Physicians may prescribe other drugs to help people quit the primary chemical, thus producing multiple chemical addictions. Psychotherapeutic help may prolong the addictive behavior while therapist and client spend months or years trying to uncover nonexistent childhood experiences to explain the addiction. There is only one dedicated action that really counteracts addiction, and that is to stop the addictive behavior. When the community surrounding an addicted person tries to help any way that does not support ending the addiction, it will wind up supporting the addiction instead. [must stop]³⁵

Psychoanalytic Insights

Freud, Jung, and other psychoanalysts proposed that all mental activity was fueled by a psychic energy they called libido. Both agreed that psychic energy is invested in the activities, things, or persons that are especially important to an individual at a given time. The Greek word for this investment of energy is cathexis, literally meaning "holding" or "being occupied with."³⁶

Freud felt that our cathexes were determined by the pleasure principle and the reality principle. He saw

³¹ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 47.

³² Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 47.

³³ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 48.

³⁴ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 49-50.

³⁵ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 50-51.

³⁶ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 52.

pleasure principle motivations as seeking quick pleasure or immediate relief from distress: "I want what I want when I want it." In contrast, he felt decisions based on the reality principle required postponement of gratification in favor of more long range or altruistic endeavors.³⁷

The Myth of Addictive Personality

Usually blame for early life experience and bad relationship with parents. It only delay quitting addiction. But some people had become addicted as a result of seeking chemical relief from anxiety, depression, or other physical and emotional distress. Most seemed to have led relatively normal lives before the addiction started. They had been capable of authentic respect for themselves, and in their dealings with others they had demonstrated compassion, honesty, and straightforwardness. The symptoms of addictive personality were caused by the addiction, not the cause of it.³⁸

Behavioral Insights

In contrast to psychoanalysis, behavioral psychology restricts itself to objectively observable behavior; it avoids considering interior, subjective experience. It focuses on dynamic of learning and habit formation which have been somewhat ignored by psychoanalysis.³⁹ In behavioral psychology, *the law of effect* replaces what Freud called the pleasure principle. The law of effect simply says that if behavior is associated with an effect of pleasure or relief from pain, that behavior tends to occur more frequently. This is a component of learning called *positive reinforcement*. Conversely, if a behavior is associated with pain or removal of pleasure, it will tend to occur less frequently (*negative reinforcement*). Repeated experiences of association between behaviors and their effects constitute the form of leaning known as conditioning. Simply stated, if I do something that makes me feel good, I am likely to do it again. If I keep doing it, and it keeps making me feel good, I will probably make a habit of it, it becomes important to me and I will miss it if it is taken away. In other words, I have become attached to it. The most important behavioral insight into addiction, then, is that attachment takes place through a process of *learning*. ... The process takes place automatically at a deep physical level. In fact, most such learning never do reach conscious awareness until they are already well entrenched, and many may never come into awareness at all. Because habits and attachments formed through this conditioning process are so deep and automatic, they can be extremely powerful and difficult to break. To spiritually sensitive people, behavioral psychology sometimes seems cold, austere, unresponsive to the subtle feelings of the human heart. It is true that behaviorists try to base their observation on objective, measureable phenomena; they feel rightly, that science requires precision.⁴⁰

How Attachment Happens:

we can understand the attachment process as occurring in three stages, which is called *learning, habit formation, and struggle*.

Stage One - Learning: The learning stage is characterized by associating a specific behavior with a feeling of pleasure or relief from pain. It might be any behavior, intentional or unintentional, from taking a drug to counting my money, from biting my nails to thinking of God in a certain way. When I first perform this particular activity, I experience a feeling of pleasure or relief from distress. My brain automatically associates these effects with the behavior. If the pleasurable effect is immediate and powerful, my brain will make a strong association between the behavior and its effect in this simple experience, and already it will be pushing to repeat the behavior. If the feelings are weaker or less immediate, it make take many reenactments of the behavior for my brain to solidify the association and start to request repeat performances. Either way, each time the behavior occurs, the association is *reinforced*, making me more likely to repeat it. Thus, certain attachments can develop almost instantaneously, while others may take a long time. This form of leaning is known as conditioning; it is the primary way we "learn" to be addicted, and it can happen altogether unconsciously.⁴¹

³⁷ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 53.

³⁸ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 54 -55.

³⁹ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 55-56.

⁴⁰ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 56.

⁴¹ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 58.

Stage Two - Habit Formation: When the conditioned pattern becomes associated with other experiences, I will become more active in repeating the behavior. A particular behavior helps cope with stress or discomfort we will actively seek it as a reaction to stress or discomfort in other areas of life. This is the primary effect of Stage Two: *increased frequency of the behavior*. The second state involves actively *seeking the effect* of the behavior in a variety of life situations. Doing the behavior for its effect seems much more intentional than the automatic repetitions of State One, but it can still happen completely outside of consciousness. In most cases, I will be totally unaware that I am using the behavior in this way until Stage Three, when something prevents me from performing the behavior, or when it starts to cause problems.⁴²

Stage Three - Struggle: [Withdrawal symptoms and battle]. I am now becoming dependent upon it, needing it, and wanting more and more of it. This is the becoming of *tolerance*. With increasing need and frequency of *tolerance* something is bound to interfere with my habit sooner or later. Such interference may occur in any number of ways. If my behavior involves a drug, food, money, or some other substance, I may have trouble keeping myself supplied. If it involves another person, any change in the relationship will threaten my attachment. Or perhaps someone points out my growing dependency, or I become aware of it on my own and decide to quit or moderate it. In this last case, I myself become the source of the interference. Regardless how such interferences arise, the behavior that I have become accustomed to is blocked and I react with distress. In other words, the habit has now become its own source of stress. In addition, the blocking of the behavior produces backlash feelings that are the opposite of those that first caused the conditioning; instead of pleasure, I feel pain. Depending on the nature of the behavior, this distress and pain may range from mild uneasiness to true agony. Either way, the circle of attachment is completed with withdrawal symptoms.⁴³

For several reasons, interference actually reinforces rather than lightens my attachment. First, my attempt to quit continually increases my desire to continue. Second, *intermittent* (일시적으로) *gratification* is a powerful means of conditioning. A habit is more strongly reinforced when the positive effects of the behavior occur intermittently than when they are constant. This is one reason gambling, fishing, hunting, and other behaviors that have intermittent and unpredictable payoff are so addictive.⁴⁴

The implication is clear. The only effective way of ending an addictive behavior is to stop it because I am fully at war with myself. My attachment has become like quicksand; the more I struggle and fail about with my willpower, the more mired down I become. All the mind tricks and self-deception we have spoken of now come into play - rationalizations and denials and the seductiveness of "I can handle it." My self-esteem crumbles as I sense how truly out of control I am. I am in the clutches of the enemy, and the enemy is dearly myself.⁴⁵

The Development of Aversion (혐오, 반감) Addictions

The dynamics of aversion addictions are mirror images of those of attraction addictions. The power of aversion attachment is invested in blocking a specific behavior, avoiding a particular experience. It does this through negative reinforcement. An initial association is made between the behavior and unpleasant effects of pain and distress. This is the basis of *aversive conditioning*. Repeated aversive conditionings and associations with other aspects of life cause one to actively avoid the experience and its effects. This leads to *intolerance*, the opposite of tolerance, in which even the smallest taste of the experience is repulsive. A good example would be getting food poisoning from a particular food; for months or years afterwards even smell of that food can be repugnant (불쾌한, 싫은). If the experience cannot be avoided, one undergoes approach symptoms; repulsion, panic, anxiety not at all unlike the withdrawal symptoms of attraction attachment.⁴⁶ [I cannot eat sushi, which was my favorite food, any more after several food poisonings].

⁴² Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 58.

⁴³ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 59.

⁴⁴ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 60.

⁴⁵ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 60.

⁴⁶ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 61.

Summary

Author recognizes the fact that he hasn't done justice to the impact of genetic inheritance, early childhood conditioning, or social and cultural forces, all of which exert powerful determining effects upon the kind of addictions a given person develops. He added that a propensity for alcohol addiction can be genetically inherited. It is reasonable to assume that other such specific proclivities are also a part of our genetic makeup. Our basic humanity means we will be addicted, but our individual heredities have much to say about the specific forms our worst addictions may take.⁴⁷

Finally, [according to the author] the dynamics the author described are based on solely on psychological observations and theories; they reveal very little of what is really going on in the brain. Some authorities began to think of the brain as a "*black box*." Psychoanalytically, we can listen to a person's subjective account of what is going on in that black box. Behaviorally, we can observe the external results of those mysterious interior happenings. From these accounts and observations, we create theories about what might be actually gone on in the box.⁴⁸

Scripture text:

Romans 7: 14-18:

14 For we know that the law is spiritual; but I am of the flesh, sold into slavery under sin.*¹⁵I do not understand my own actions. For I do not do what I want, but I do the very thing I hate.¹⁶Now if I do what I do not want, I agree that the law is good.¹⁷But in fact it is no longer I that do it, but sin that dwells within me.¹⁸For I know that nothing good dwells within me, that is, in my flesh. I can will what is right, but I cannot do it.¹⁹For I do not do the good I want, but the evil I do not want is what I do.²⁰Now if I do what I do not want, it is no longer I that do it, but sin that dwells within me.

⁴⁷ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 62.

⁴⁸ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 62.

CHAPTER 4: **BODY: The Neurological Nature of Addiction**

The Cells of the Brain (66)

Human brain is made of cells. There are many kinds of cells in the brain, but the most significant are nerve cells or neurons. Each neuron can be considered a living being in its own right, with its own unique life and experience. Each has its own energies, activities, rhythms of sleep and wakefulness, even its own initiatives. Early in its life, each neuron is capable of movement and reproduction. Each consumes nutrients, and responds to the activities of other cells and to substances in its environment. During its lifetime a neuron is born, matures, learns, ages, and eventually dies. Neurons both initiate and respond to a wide variety of electrical, magnetic, and chemical, and vibratory stimuli. The brain as a whole can be seen as a "colony" in which billions of these tiny cells live. Within this great community of cells, neurons form complex "societies" according to their location and function. The key to any brain activity is the way thousands or millions of these cells interact in *local groups* and *functional systems*.⁴⁹

Synapses(신경세포의 연결), Neurotransmitters, and Neuroreceptors (68)

In order to work together, nerve cells need to communicate. They send messages through connections called synapses. An average neuron has twenty thousand of these connections with other cells; some have as many as two hundred thousand. At each synapse, communication takes place when the axon of one cell releases a chemical called *neurotransmitter*. This chemical passes across the tiny synaptic cleft between the cells and is received by a chemical structure called a neuroreceptor on the next cell.⁵⁰

Neuroreceptors are also sensitive to chemicals such as hormones that are produced elsewhere in the body and circulate through the bloodstream. Foreign chemicals such as caffeine, nicotine, narcotics, and other drugs also reach neuroreceptors through the bloodstream and can exert powerful influence on the neurons.⁵¹

The Complexity of the Brain (69)

Neurons [in the brain] are literally uncountable. The best estimates range from ten billion to one trillion.⁵² Out of this vast array of interactions, human experience and behavior arise. All thoughts and feelings, all sensations and memories are mediated by the transmission of electrochemical energies along the bodies and fibers of nerve cells and across synapses. The unique patterns of each mental function are determined by which nerve cells and synapses are active, in what sequence, and what neurotransmitter chemicals are released and received... Complex activities requiring thought, judgment, and action require millions or billions of connections, along with multiple neurotransmitter chemicals in an orchestration so intricate we could never hope to decipher it completely.⁵³

Equilibrium of Stress (72)

Like human beings, nerve cells can never act in complete isolation from one another. Their interconnections are so extensive that anything happening anywhere within the nervous system is bound to have effects elsewhere. A change in one cell shifts the balance of its local group and of all its functional systems. These changes, in turn, effect the larger systems of the brain, and these then causes changes in the other systems of the body. The great "ecological system" that is the person is altered.⁵⁴

If the system of the body are going to work at all, they must work together in harmony. When equilibrium is thrown off balance, the result is *stress*. By definition, stress is the body's reaction to disequilibrium. Stress includes both the alarm responses that signal imbalance and the coping mechanisms that seek restoration of equilibrium. Within the nervous system, cells cope with imbalances by means of three basic responses: feedback, habituation, and

⁴⁹ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 66-67.

⁵⁰ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 68.

⁵¹ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 69.

⁵² Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 70.

⁵³ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 71.

⁵⁴ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 72.

adaptation. These three mechanisms are also neurological dynamics of attachment. Progressively, like three stair steps descending into slavery, feedback, habituation, and adaptation lead to addiction.⁵⁵

Feedback: Feedback is the first line of defense against stress, the initial reaction to imbalance. Feedback can occur in one of three ways: cells that are overactive many be inhibited; cells that are underactive may be stimulated; and cells that are doing well may be facilitated.⁵⁶ The vast majority of feedback that naturally occurs in the brain is inhibitory.⁵⁷

Habituation: Habituation can be a misleading term; it does *not* mean forming a habit. Habituation is the neurological cause of tolerance, but technically it refers only to the process by which nerve cells become less sensitive and responsive to repeated stimuli. Habituation can occur in two ways, depending on how long the stress persists.

The first kind of habituation occurs when cells continue to receive repetitive stimuli over a short period of time, perhaps only minutes or hours. The cells actually restrict the transmission of the incoming impulses by inhibiting their own receptors and by actively suppressing the conduction of those impulses by the sending cells. The receiving cells are no longer simply informing the sending cells of their excessive activity; now they are using brute force to restrict the conduction of impulses along the axons of the sending cells. We use a similar kind of suppression when we are paying attention to or concentrating on one thing and trying to shut out distractions. It is also a way of psychological repression happens, keeping unwanted internal sensations from entering consciousness. It can take a lot of work to suppress the transmission of internal and external stimuli, especially if the unwanted sensations are strong. Because of the effort receiving cells must use to suppress the transmission of unwanted stimuli, they would become exhausted - depleted or neurotransmitter and energy source - if they kept it up for too long. Therefore, a different technique is necessary to handle stimuli that go on for more than a few hours.⁵⁸

In this second form of habituation the nerve cells begin to undergo actual physical changes. They start to destroy their own neuroreceptors and even sever their synaptic connections with the sending cells. The physical changes establish a long-lasting system of defense to protect the equilibrium of the larger system. This is real meaning of habituation. Both feedback and habituation are ways of trying to keep new stimuli from too strongly affecting the normal equilibrium of ongoing systems. Feedback simply communicates a "quiet down" message. When neither feedback nor habituation is effective, the repeated messages move in and disturb the natural balance of the systems. The new balance must be created. A new normality must be established. This is *adaptation*. Another word for it is *attachment*.⁵⁹

Adaptation: If all attempts at habituation have failed, the receiving cells will increase their responsiveness; they will "join in" rather than trying to "tune out." As a result, the normal interaction among cells is thrown out of balance. Once again, the process produces stress. If this change is prolonged, the rest of the system must adapt to it.⁶⁰

Adaptations occur through physical changes in the cells of the nervous system; synapses formed and dissolved, connections established and broken, neurotransmitters changed in kind and amount, neuroreceptors altered in number and responsiveness. Adapting to change, then, means going through the stress of withdrawal from the old normality and finding relief when a new normality is established. At this most basic level of human functioning, attachment has made its appearance. I am attached to whatever makes things normal for me. I don't let that normality change without a struggle... As every attachment forms, a new normality is born. With each new normality, addiction exists.⁶¹

⁵⁵ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 73.

⁵⁶ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 73.

⁵⁷ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 73.

⁵⁸ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 75.

⁵⁹ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 76.

⁶⁰ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 77.

⁶¹ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 78.

Nerve Cells Attachment (78)

How attachment actually happens to the brain cells, how the brain becomes addicted. ...Cell A and B exchange information: When we are upset and our agitation rises higher than normal, cell A sends more signals all day long, and it keeps on sending them after bedtime. You have trouble getting to sleep. Cell B also sends inhibitory feedback to cell A, trying to get it to slow down. Cell A will get the message. If you have relaxed as much as possible and allowed this process to take place naturally, sleep will come. A normal equilibrium will have been reestablished. But if you choose to handle your insomnia in a more unnatural way, by taking a sleeping pill. The sedative interferes with cell A's ability to send its neurotransmitter chemical to cell B, noticing a less than normal amount of chemical, sends stimulatory feedback, trying to get cell A to become more active. Cell A may answer weakly by releasing a little more neurotransmitter, but the sedative prevents it from fully responding. The sedative has overwhelmed the normal process, feedback has not helped, and sleep comes. If you take sleeping pills only one or two nights, your cells can usually reestablish their normal balance of functioning without much difficulty. The first night or two without the sedative many be more restless as the cells readjust, but things are then likely return to normal quite quickly. If you continue to take the pills, however, you will surely become addicted.⁶²

When the sedatives first appeared on the scene, they immediately forced cell A to quiet down. But if their presence continues for more than a day or two, cell A begins to habituate to them. By changing its own physical structures, it becomes less sensitive and responsive to the sedative's effects. Soon you notice that the original amount of sedative no longer works. You have to take more in order to get to sleep. In this way habituation causes *tolerance*:⁶³

Let's assume that you decide to quit the pills; your stress is over and you think you can get back to normal on your own. Or perhaps you run out of pills and cannot get a refill. Either way, the sedatives disappear from your brain. Cell A, now completely accustomed to large amount of the sedative, quite literally goes crazy when it experiences none at all. It *rebounds* by firing up to an extreme degree, manufacturing and releasing great quantities of the wake-up neurotransmitter. .. All the millions of other neurons that had so dutifully adapted to their new normality are now screaming that something is terribly wrong, and you are experiencing both the backlash and the stress that constitute *withdrawal* symptoms:⁶⁴

Your agitation increases dramatically. Stress signals are sent into body control centers deep in the center of your brain; your heart beats faster, your temperature rises, your muscle tighten and twitch, your thoughts raise. Countless other systems of cells that have also become accustomed to the presence of sedative start reacting to the stress shouting "Take some more! Take some more!" The battle of the will has begun. Different functional systems that used to be balanced are now contradicting one another, producing mixed motivations. Some of them are trying to stop and others are fighting desperately to keep the addiction doing. Chemicals like sedatives can be very addictive because they affect the brain directly. Some substances even have chemical components identical to the body's own natural neurotransmitter chemicals. Such substances are extremely addictive because receptors for their chemicals already exist on cells in the brain. For example, the body creates natural pain-relieving neurotransmitter chemicals called *endorphins* and *enkephalins*. When substance like morphine that has the same kind of chemical structure is taken into the body, it joins with these receptors immediately, and its effects are extreme. Similar natural receptors exist for certain stimulants and tranquilizers. Chemicals like morphine and amphetamines, which create sensations of pleasure and relief from pain along with directly affecting natural neuroreceptors, are the most additive of all known substances.⁶⁵

⁶² Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 81.

⁶³ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 81.

⁶⁴ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 82.

⁶⁵ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 83.

Non-substance Addictions (83)

The same kind of cellular (세포의) dynamics (역학, 성장형, 원동력) to nonsubstance addictions; addiction to money, power, relationships, images of ourselves, or of God. The patterns of feedback, habituation, and adaptation would be essentially the same.⁶⁶ Apparently "minor" addictions often influence so many other systems that they wind up involving more cells than some chemical addictions do. Therefore, a person who becomes temporarily addicted to narcotic painkillers in the hospital may be able to withdraw from the drug more quickly and with much greater serenity than another person can withdraw from the loss of a job, or a loved one. The first person's addiction has not had time to influence such larger systems of cells as those having to do with the meaning of life, self-image, and basic security. In the case of losing a job or a loved one, great existential systems are deeply affected by withdrawal, even though the direct impact on any given synapse may not be so great. Thus the brief chemical addiction [such as pain pills after surgery] can be seen as a temporary and primarily physical discomfort, but the nonsubstance addiction digs deeply into the ground of the person's sense of meaning and selfhood.⁶⁷ [this is me]

[1) I can relate to the addiction to work.

(2) As a mother, I can relate to the addiction to the loved one. Parents are possessive and addicted to our children. Therefore, the loss of your child means you lose yourself, or part of yourself. This withdrawal from the addiction of a child often destroys a mother much more severely than one night morphine shot and two days pain killers in the hospital and subsequent month at home. Some mothers lose themselves and never can recover from such a withdrawal.]

Multisystem Involvement

In prolonged addictions, what may initially have involved a rather simple change in a few million synapses has progressively expanded to affect billions of cells in countless other functional systems. It also involve multiple other systems that have been affected by it. Addiction are never single problems. It will become a way of life. Because of multisystem involvement, breaking an addiction usually requires changes in many different areas of life.⁶⁸

Stress Addiction

The body naturally creates adrenaline, noradrenaline, and other chemicals that are important in responding to stressful situations. In addition, some of the body's natural opiates, such as the endorphins and enkephalins, are often released in times of stress. All these stress chemicals act as neurotransmitters. They may be generated by nerve cells and act as message carriers across synapses, or they may be released elsewhere in the body and travel through the bloodstream as hormones.⁶⁹

Normally the body is accustomed to a low level of stress chemicals in the circulation, with intermittent burst of higher amounts during times of crisis. Most normal stresses are of relatively short duration, and the brain's natural responses cope with them quickly. In our hectic modern society, however, many individuals find themselves in prolonged stressful situations. Many jobs today are geared to continually high stress levels, and some professionals even pride themselves on the amount of stress they habitually live with. The effects of such protracted (연장된) stress have been well demonstrated in terms of heart disease, ulcers, and the like. Jogging and other exercise programs, by stressing the body physically, help accustom the body to coping with high stress levels so it more readily handles them as normal. With all of this, stress becomes a habit.⁷⁰

In responding naturally to a stressful situation, the body increases its production of stress chemicals. The chemicals have their expected effects on the cells that receive them, and things return to normal when the stress passes. But if the stress continues, the receiving cells must cope with. They try their feedback mechanisms to achieve

⁶⁶ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 83.

⁶⁷ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 84.

⁶⁸ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 85

⁶⁹ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 87.

⁷⁰ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 87.

a low level of stress chemicals, and, if this doesn't work, they habituate and adapt. Their adaptations establish a new normality that includes an excessive quantity of stress chemicals.⁷¹

When the stress-addicted person tries to relax or slow down or goes to vacation, the neuron, having adapted to high levels of stress chemicals, now reacts as if something were wrong. They send signals, ironically, of stress to the rest of the body, trying to get things going again. Thus the person who is trying to settle down may find herself becoming increasingly anxious, looking around for something to do, and not at all experiencing the rest and relaxation she had hoped for.⁷² [this is me]

Other cells that have become habituated to stress chemicals may go through a backlash withdrawal and "crash"; they become lethargic in what now seems to them a virtual absence of stimulation. Thus in addition to agitation, the person may also feel great fatigue and sleepiness. The choice is limited: either a crashlike sleep or just getting back to doing something demanding and stressful [this is me]. A severely stress-addicted person can thus be in a completely no-win situation, become increasingly fatigued but at the same time increasingly uncomfortable with any situation that might offer rest [it is me; even in relaxing trip I take work to do].⁷³

I had a friend who escaped from Korea from political persecution. He was tortured and incarcerated for long time in a small prison cell. He came to U.S. and stayed with us for 6 months. We offered him a bedroom to stay in. He could not sleep on bed in wide open room all by himself. He came down to the floor and slept in a corner all curled up in fetal position. He was adapted to a small space and large space became a stress to him.

Permanence

One aspect of addiction is permanent. Thus we never completely overcome our attachments. Because staying away from addictive behavior is an ongoing business, people in AA call themselves "recovering alcoholics" rather than "recovered alcoholics." We may control our behavior in response to our addictions, and we may, with grace, be delivered from bondage to them. Then, as time passes, their pull becomes less intense. But throughout our lives, their potential for reactivation continues to exist within us. The brain does not forget.

From the standpoint of psychology, this means we can never become so well adjusted that we can stop being vigilant (방심).

From the neurological viewpoint, it means the cells of our best-intentioned systems can never eradicate (박멸) the countless other systems that have been addicted.

From a spiritual perspective, it means that no matter how much grace God has blessed us with, we forever remain dependent upon its continuing flow.⁷⁴

We know people who are addicted to power and money they almost become inhuman in order to grab money or power.

Scripture texts:

Isaiah 56:11: The dogs have a mighty appetite; they never have enough.

Habakkuk 2: 5: Moreover, wealth is treacherous; the arrogant do not endure. They open their throats wide as Sheol; like Death they never have enough. They gather all nations for themselves, and collect all peoples as their own*

⁷¹ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 87.

⁷² Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 88.

⁷³ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 88.

⁷⁴ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 90.

CHAPTER 5: SPIRIT: The Theological Nature of Addiction

We all come "from freedom" originally, and we are meant *for freedom*. But addictions holds us back from our rightful destiny; it makes us prisoners of our own impulses and slaves to our own selfish idols. This is our condition. God creates each one of us uniquely, and, as the psalmist affirms, our creation is good; "It was you who created my inmost self, and put me together in my mother's wombI thank you for the wonder of myself, for the wonder of your works" (Ps. 139:13-14). God created us out of love and loves our goodness: "*I have called you by name and you are mind. ... You are precious in my eyes, and honored and I love you*" (Is. 43:4). God lovingly creates us for a life of fullness and freedom: "I know the plans I have in mind for you ... plans for peace, not disaster, reserving a future full of hope for you." Finally, God creates us *for* love; the call of our creation is for us to love God, one another, and ourselves: "You shall have no gods except me;" *You shall love God with all your heart, with all your soul, with all your strength*"; *you must love your neighbor as yourself*" (Mark 12: 30-31).⁷⁵

God's freedom: God refuses to be an object for attachment because God desires full love, not addiction. Love born of true freedom, love free from attachment, requires that we search for a deepening awareness of God, just as God freely reaches out to us.⁷⁶

Sin is not just ignorance or moral staying, but a kind of bondage or slavery from which one must be delivered into freedom.⁷⁷ Freedom is possible through a mysterious, incarnational synthesis of human intention and divine grace. For Christ, the way to abundant grace and forgiveness is through himself, away from all possible objects of attachment. "I am the way;" "Follow me;" "I am the bread of life;" "I will give you the living water;" "Whoever comes to me will never hunger;" "Come unto me all you who labor "⁷⁸

Jesus was the profound love gift of God entering the world to effect a reconciliation of humanity with God, to restore a right relationship to those who were unfree, who had aligned themselves away from God, who had been crippled in their love. He came for the sinners who had missed the mark of responding to God's love. To put it bluntly, God became incarnate to save the addicted, and that includes all of us.⁷⁹

Grace is much more than a static possibility of love. It is an outpouring, a boundless burning offering of God's self to us, suffering with us, overflowing with tenderness. Grace is God's passion (Rev. 22:17).⁸⁰

⁷⁵ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 91.

⁷⁶ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 94.

⁷⁷ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 114.

⁷⁸ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 114.

⁷⁹ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 115.

⁸⁰ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 118.

CHAPTER 6: GRACE: The Qualities of Mercy

[In the Bible], water, especially freshly flowing "living" water, became a prominent image of God's grace. The living water of God's Spirit could cause love to grow within the most parched and willful souls. In the Psalms, the would thirst for God "as a deer yearns for running waters," like a dry and weary land." And in Isaiah, God promises grace; "Let the desert rejoice ...For waters shall break forth in the thirsty ground ... The wasteland will be turned into an Eden ...You will become like a watered garden." Ps. 42: 1-2; 63: 1; Is. 35:6-7; 41-18- 20: 51; 3:58:11).⁸¹

Eden, as a garden, becomes symbolic of humanity's rightful relationship with God's grace. It represents both our birthplace and our destiny, our home and our promised land, where we rely upon grace as our ultimate security. Addiction's empty and idolatrous wasteland is transformed by grace into a garden of freedom and love.⁸²

God's love and Grace: Grace is the active expression of God's love. God's love is the root of grace; grace itself is the dynamic flowering of this love; Grace is love so abundant, so selfless, so endlessly overflowing as to surpass description. Jesus spoke of God as being our intimate, loving parent, and he wished for us to receive God's love like little children....It is very difficult to understand a mother's love; she loves her baby, finally, just because he is her baby. God's love for us may be something like this. We are God's children, so we are simply loved. Ideally, an infant does not earn her parents' love; they love the baby first. Because of this preexisting love, the parents care for their child. God's "grace" is in similar ways. ... God spontaneously give us beauty and breath and touches of love, just as parents give their children food and warmth naturally, almost automatically. And there is grace in the steady self-giving of God that protects our freedom and keeps us yearning... There is also flowering of grace that seem more eventual and surprising as when children find unexpected presents for no special reason or receive extra hugs at times of failure and frustration. God attends to us in this way too, surprising us with undeserved, unexpected goodness and empowering us when all seems lost. ... There is also grace in the rougher side of things, as in weaning or when parents allow their children to struggle toward identity without constantly being taken care . In a similar way, God lets us make our own decisions, even at times when we would much prefer to be taken care of, God blesses us with responsibility and the dignity it contains.⁸³ [Spong 의 하나님의 사랑을 인용할 것).

Responsive grace: There is a particular dimension of grace that is interactive, in which God and person respond mutually to each other's love. Responsive grace is somewhat like a child desiring to please her mother, and the mother responding with special tenderness. The mother responds not to the child's actual behavior, but to the simple love that prompted the behavior. This is the most tender flowering of love.⁸⁴

The parent-child metaphor also is inadequate when we consider the control parents upon exert upon their children, especially through punishment and restriction. To some extent, human parents control their children's behavior as a means of protecting and training. God does not act in precisely this way. Although the Old Testament includes many references to God's punishment of humankind, and the New Testament in no way belittles the reality of judgment, God's activity with persons is not controlling. Without exception, God preserves and protects our precious edge of human freedom. Without this imperative for final love and freedom, God explains, "The spirit would give way before me, and the very souls I have made (Is. 57:16)." *For I will not continually accuse, nor will I always be angry; for then the spirits would grow faint before me, even the souls that I have made.*" "내가 영원히는 다투지 아니하며 내가 장구히는 노하지 아니할 것은 나의 지은 그 영광 혼이 내 앞에서 곤비할까 함이니." Thus God calls us, invites us, and even commands us, but God does not control our response. We alone bear responsibility for the choices we make.⁸⁵

The immanent God in us becomes wounded with us, suffers, struggles, hopes, and creates with us, shares every drop of our anger and sadness and joy. The reality of God is intimate as to be experientially inseparable from our own hearts. But that very same God is at once transcendent, the creating, sustaining, and redeeming Power over and above all things.

⁸¹ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 119.

⁸² Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 119.

⁸³ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 120.

⁸⁴ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 121.

⁸⁵ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 122.

We should be dismayed that God's being surpasses understanding, for it is precisely through this mystery that God incarnate can both lovingly share our conditions and powerfully deliver us from it. It is through this mystery that grace remains absolute, permanent, and victorious.⁸⁶

The eighteen-century evangelist, John Newton, speaks simply of the protection and guidance of grace for individuals and of the glory of grace in the community. It is the most famous folk hymn of modern times, "Amazing Grace."⁸⁷

Living into Grace: Grace is not earned. It is not accomplished or achieved. It is not extracted through manipulation or seduction. It is just given. Nothing in our conditioning prepares us for this radical reality.... We all have trouble accepting the radical giftedness of God's grace, no matter what our childhood experience. God's grace is simply not part of our conditioning. Nor can we make it so, because grace will not become an object of attachment. Because grace is a pure gift, the most meaningful of our encounters with it will probably come at unintended times, when we are caught off-guard, when our manipulative systems are at rest or otherwise occupied. But still we can pray for grace, actively seek it, and try to relax our hands to receive it. Prayer for a true gift is a very simple thing - just expressing our desire with no making of deals, no marketing, no manipulation. As the giver of grace, God deserves a straightforward request. As children of God, we have the right to make that request. We can also search for grace, in both obvious and hidden place.⁸⁸

If I try to live in accord with grace, then I will be relinquishing the gods I have made my attachments. Grace threatens all my normalities. In defense, I am likely to try to distort what I know about the facts of grace or forget them entirely. Thus I must make conscious efforts of will; I must struggle with myself if I am going to act in accord with those facts. Living into grace requires taking risks of faith.⁸⁹

Freedom becomes most pure when our addictions have so confused and defeated us that we sense no choice left at all. Here, where we feel absolutely powerless, we have the most real power. Nothing is left in us to force us to choose one way or another. Our choice, then, is a true act of faith. We may put our faith in ourselves or in our attachments or in God. It is that simple.⁹⁰

Desert and Garden
Out of Slavery
Through the Desert
Toward Home
The Desert Experience of Jesus

CHAPTER 7: EMPOWERMENT: Grace and Will in Overcoming Addiction

Deliverance and grace

Grace's empowerment is present in all true healings, in deliverance of all kinds, and in any movement toward wholeness and love and freedom, however great or small. It is present in physical and psychological healing, in social and political reconciliation, in cultural and scientific breakthrough, in spiritual deliverance from evil, in religious repentance and conversion, and in the ongoing process of spiritual growth. It is present wherever love really grows. In every such situation, grace enables us to make necessary initial changes and to continue, over time, to nurture those changes in creative, constructive ways.⁹¹

God does not flash into our lives to work a piece of magic upon us and then disappear...Instead, God's grace is always present intimately within us, inviting and empowering us toward more full, more free exercise of will and responsibility... Grace is not a pill we are given or a method applied to us so that we can simply go on about our business. Grace always

⁸⁶ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 124.

⁸⁷ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 125.

⁸⁸ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 126.

⁸⁹ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 127.

⁹⁰ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 127.

⁹¹ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 154.

invites us forward. Every liberation requires continued attention, every healing demands continued care, every deliverance demands follow-up and every conversion requires faithful deepening.

If we do not respond to these ongoing calls, if we deny our empowerments for continued growth in freedom and responsibility, our healings may well be stillborn.⁹²

I have repeatedly emphasized the role of human will in deliverance because it is all too easy to see deliverance as entirely God's business. Similarly, I have emphasized the role of grace in asceticism and reformation because we can be tempted to see them as depending entirely on human effort. Every authentic movement toward freedom involves both grace and will, but it is impossible to describe just how grace and will interact. If we were to look only at God's transcendence, we could develop an explanation based on God's actions and our responses. Similarly, if we concentrated only on God's immanence, we could develop a psychological explanation based on our journey toward individuation and discovery of the True Self.⁹³

CHAPTER 8: HOMECOMING: Discernment and the Consecrated Life

Discernment is [good] judgment and sensitivity [to issues]

Consecration is sanctification which is freeing somebody from [addiction and] sin.

⁹² Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 155.

⁹³ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 155.

Five qualities and characteristics of consecration are honesty, dignity, community, responsibility, and simplicity. These are guideposts through the desert. [He is talking about these] in the context of addiction. The journey homeward is one of increasing freedom from attachment.⁹⁴

1. HONESTY

Honesty means acceptance. We must begin by accepting the fact of our addictedness. It means to admit it, to acknowledge that it is really exists. In religious language it is confession. In the context of a specific addiction, acceptance means acknowledging that a problem exists. In the context of consecration, it means recognizing that our attachments are our idols, that they eclipse God. We are bound to feel guilty when we recognize how attached we are. This is good, solid guilt. It marks the beginning of repentance, the turning back toward our true hearts' desire. [Not just keep feeling guilty doing nothing about it]. It means trying to avoid repeating those behaviors with God's help [because most of us cannot stop the addiction on our own.]⁹⁵

2. DIGNITY

Honesty risks that God is good. Dignity risks that we ourselves are good. Dignity is acting as if we believe the facts of our creation are true: that we are indeed in God's image, that we are created out of love, that we are good because God created us, and that we have the goodness of God within us. Dignity is risking that, as the popular saying goes, "God doesn't make junk."⁹⁶

3. COMMUNITY

[Most of us cannot handle our own addiction issue on our own]. Major destructive addictions demand assistance from professionals. More interior idolatries require spiritual companionship and accountability. Whatever form, involvement of other people is an essential component of a consecrated life. There is no authentic way around it. It is not easy to bring others into one's struggle with attachment [issues]. The thing that makes most difficult is the very thing that makes it most helpful: Attachment makes us fool ourselves, and it makes us feel like fools in the eyes of others. Yet, other's eyes are essential, for our eyes see only what they want.⁹⁷

God's grace through community involves something far greater than other people's support and perspective. The power of grace is nowhere as brilliant nor as mystical as in communities of faith. Its power includes not just love that comes from people and through people, but love pours forth among people, as if through the very spaces between one person and the next. Just to be in such an atmosphere is to be bathed in healing power.⁹⁸

Loving power does not just happen in any random gathering. Power exists in all groups of people, but that power may or may not be gracious. Mobs have power. Armies have power. Political groups have power. Churches have power. Families have power. Like individuals, these and all other groups have addictions. They have mixed motivations. They become codependent together. They are subject to mind tricks, pride, and willfulness. They will often think they can handle it, and their attempts to do so can be far more destructive than those of individuals.⁹⁹

But like individuals, groups can become consecrated. With grace, they can become dedicated to their shared heart's desire for God, committed to the holy spaciousness through which grace shines most brilliantly. They can admit their collective temptations to fill the space with some object of attachment, to make an idol of a cause or of a charismatic leader or of a frozen image of God. When the members of a group consecrate themselves to God above these and all other idolatries, even above the idolatry of their own togetherness, they become a community of faith. Consecration does not

⁹⁴ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 164.

⁹⁵ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 165.

⁹⁶ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 169.

⁹⁷ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 172.

⁹⁸ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 173.

⁹⁹ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 173.

make the community perfect, any more than our own consecration makes us perfect as individuals. But it claims the community's desire for perfection and, more important, its willingness to be transformed.¹⁰⁰

One of the powers of the faith community is its capacity to provide a lasting steadiness through all the waverings of its of its

individual members.¹⁰¹ For some, an even greater power comes through sacramental rites of the faith community. Sacraments such as baptism and communion represent a corporate acknowledgement and reaffirmation of the community's consecration. [Our meal is communion with Jesus. Our reading confession and affirmation together gives us power]. 여기에 다 healing dinner 에 대한 글을

4. **RESPONSIBILITY**

We are part of larger system whether we want to be or not, and if our journey is consecrated we must recognize our responsibility for participating in the lovingness of those systems. Responsibility means respecting ourselves and those around us. In the nature of systems, all our addictive behaviors affect other people. Some behaviors really hurt others. We have a responsibility to try to identify and restrain those behaviors. We must listen to what other people are telling us, notice what effects we are having on them, and be willing to try to change.¹⁰² [we have responsibility in the system of family and even such place as our dinner]. Responsibility requires taking action: We need to seek grace, reach out for it, and act in accord with it.

If we respond authentically to God's love, we will seek nothing less than fulfillment of the great commandments. We will do all that is in our power to love God with all our strength. We will act with kindness towards others, seeking the image of God that lives within them. And we will be as gentle and compassionate with ourselves as we possibly can. We will try to forgive others, and we will try to forgive ourselves.¹⁰³

Responsibility is the real living out of consecration. Our hearts have said yes to God, our minds have claimed the assent, and now our action must reflect consecration to the best of our ability. So we live prayerfully, attempting to turn to God at all times for guidance and being willing at all times to follow that guidance as completely as we possibly can. Here, finally, is the proper place of will power in the spiritual life. We bring our intention, our effort, our strength, and all else that we can muster to the cause of love.¹⁰⁴

We will certainly fail where we try to do it autonomously. There is no way to engineer our own salvation, to get ourselves into God's power, because we are already there. [It is like we don't give the birth of our own life. Our parents did. We don't bring ourselves into the hearts of our parents because we are in them since our birth]. We cannot fashion love with our own hands, because it has already been giving. Neither can we sit on our hands, waiting with absolute passivity for God to work miracles upon us. God is in us, we are in God, we are in one another, and we are very much ourselves. [Therefore, we are responsible human being.]¹⁰⁵

We are called to faithfulness, not success. We can do only what we can do. It means having the courage to act in accord with our best judgments, even though we know those judgments are not perfect. Authentic responsibility means acting with our best prayerful judgment, acting without complete sureness, acting in faith, but acting.¹⁰⁶

5. **SIMPLICITY**

In the context of addiction, it all comes down to quitting it, not engaging in the next addictive behavior, not indulging in the next temptation. If a person is addicted to powerful chemicals that have dangerous potentials for backlash,

¹⁰⁰ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 173.

¹⁰¹ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 173.

¹⁰² Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 174.

¹⁰³ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 175.

¹⁰⁴ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 175.

¹⁰⁵ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 175.

¹⁰⁶ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 176.

medically supervised tapering is required. Decreasing use may prolong the quitting process for a few days or weeks, but it is still just quitting... Stopping addictive behavior boils down to this: don't do it, refuse to do it, and keep refusing to do it. It is so simple, and it seems so impossible. Yet it was possible [for many people.] These people [who quit] did so with simplicity. They simply did not entertain the next temptation. They saw that temptation coming but neither fought it off nor turned away from it toward something else. Simply, briefly, they chose not to hop on board with it. What did they do instead? Nothing.¹⁰⁷

This fundamental simplicity is a consistent sign among people who have overcome addictions. It is also signs of authentic spiritual growth. K.I.S.S. - "Keep It Simple, Stupid." ... The simplicity of addiction is not to do the next addictive behavior. The simplicity of the spiritual life is living with love.¹⁰⁸

LOVING OUR LONGING

[Dr. May] did not include surrender as part of a consecrated struggle with addiction because we cannot do our own surrender. Try to turn it over to God prematurely would only be another mind trick, a way of trying to escape responsibility, testing rather than trusting. But indeed God is in it with us all along, and wherever our choices are enabled to remain simple and our intent remains solid, seeking simplicity... empowerment comes through grace. There is little else we can do except to keep on trying, and looking for God's invitation and seeking simplicity.¹⁰⁹ We can claim our longing for God.

The authentic struggle with attachment must involve deprivation. We have to go hungry and unsatisfied; we have to ache for something. It hurts. Withdrawal symptoms are real, and, one of or another, they will be experienced. If we can both accept and expect this pain, we will be much better prepared to face struggles with specific attachments. We might even come to see it as birth pain, heralding the process of our delivery from slavery to freedom. If we expect comfort or anesthesia, however, we will feel more distressed when the pain of deprivation comes; we will feel like something is wrong. We will become confused and far more vulnerable to self-deception.¹¹⁰

In our society, we have come to believe that discomfort always means something is wrong. We are conditioned to believe that feelings of distress, pain, deprivation, yearning, and longing mean something is wrong with the way we are living our lives. Conversely, we are convicted that a rightly lived life give us serenity, completion, and fulfillment. Comfort means "right" and distress means "wrong." The influence of such convictions is stifling (숨막히는) to the human spirit. Individually and collectively, we must somehow recover the truth. The truth is, we were never meant to be completely satisfied.¹¹¹

If God creates us in love, of love, and to love, then we are meant for a life of joy and freedom, not endless suffering and pain. But if God also creates us with an inborn loving for God, then human life is also meant to contain yearning, incompleteness, and lack of fulfillment. To live as a child of God is to live with love and hope and growth, but it is also to live with longing, with aching for a fullness of love that is never quite within our grasp.¹¹²

Authentic spiritual wholeness, by its very nature, is open-ended. It is always in the process of becoming, always incomplete. Thus we ourselves must also be always incomplete. If it were otherwise, we could never exercise our God-given right to participate in ongoing creation. The course of our lives is precisely as Saint Augustine indicated; our hearts will never rest, nor are they *meant* to rest, until they rest in God.¹¹³ .. Our fundamental dis-ease, then, is at once a precise neurological phenomenon and a most precious gift from God. It is not a sign of something wrong, but of something more profoundly right than we could ever dream of. It is not a problem to be solved, no pathology to be treated, no disease to be

¹⁰⁷ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 177.

¹⁰⁸ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 178.

¹⁰⁹ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 178.

¹¹⁰ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 179.

¹¹¹ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 179.

¹¹² Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 179.

¹¹³ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 180.

cured. It is our true treasure, the most precious thing we have. It is God's song of love in our soul.¹¹⁴ It is simultaneously the expression of Christ-with-and Spirit-in us, sharing our suffering and restlessness, crating and empowering and living in and through the very cells that make us up, preserving our freedom with endless intimate love in everything we do and are. And, always, leaving us unsatisfied, calling. To claim our rightful place in destiny, we must not only accept and claim the sweetly painful incompleteness within ourselves, but also affirm it with all our hearts. Somehow we must come to fall in love with it.¹¹⁵

I have quoted Paul on this before, but let us listen once again: The Holy Spirit and our spirit together bear witness that we are children of God. And if we are children we are heirs as well: heirs of God and coheirs with Christ, sharing his sufferings so as to share his glory.¹¹⁶

The specific struggles we undergo with our addictions are reflections of a blessed pain. To be deprived of a simple object of attachment is to taste the deep, holy deprivation of our souls. To struggle to transcend any idols is to touch the sacred hunger God has given us. In such a light, what we have called asceticism is no longer a way of dealing with attachment, but an act of love. It is a willing, wanting, aching venture into the desert of our nature, loving the emptiness of that desert because of the sure knowledge that

God's rain will fall and the certainty that we are both heirs and cocreator of the wonder that is now and of the Eden that is yet to be.¹¹⁷

¹¹⁴ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 180.

¹¹⁵ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 180.

¹¹⁶ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 180.

¹¹⁷ Gerald G. May, M.D., *Addiction and Grace* (New York: HarperCollins Publisher, 1988), 181.