NAME THIS CHILD: FOR ME

Fr. MARCUS GILFORD LASHLEY, SSC

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Advisors: The Rev. Ann Akers, M.Div.
Dr. Philip Miller, P.hD.

DEDICATION

This body of work is dedicated to the loving memory

of

CLARENCE MAYERS and PHILIP BACON.

Clarence Mayers was a Barbadian and my father's best friend, who like my father, spent a decade and a half working in the United States of America. He converted to Judaism from Christianity while in the USA. In a conversation with him, he intimated that had I been born in the USA while they lived here, he would have sent me to a Jewish school; in a providential way, God granted him this wish, though posthumously.

Philip Bacon (1944-2002) was an English Lay Preacher in the Methodist church. After marrying a Barbadian, he spent many years as the manager of the local Christian Literature Crusade (CLC) bookstore. A lover of good music, dynamic preaching and fine foods, it was a joy to share fellowship with him and his wife Harriet and to housesit while they were away. During my teenage years he became a mentor and spiritual father. He died while this project was being completed.

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Chapter One

" A man's name is not like a mantle which merely hangs about him and which perchance men may safely twitch and pull, but a perfectly fitting garment which like the skin, has grown over him." – Johann Wolfgang von Goethe, 1749-1832

"What's in a name?" These words were immortalized by William Shakespeare when this question was asked in the play 'Romeo and Juliet' over three hundred and eighty-six years ago. Names form an indispensable part of human interaction and communication. "Names and naming activities are central to human symbolic and communicative processes. To be human is to name, and be named, and thereby to possess full being and the ability to relate to the world in meaningful ways" (The Encyclopedia of Religion, Vol. 10. p. 300). Names help us to distinguish one person or thing from another, one activity or location from another. Without names we would be confined to a solitary existence devoid of direction and expression.

From pre-historic times to the present, man has been able to share ideas, goals and intention by identifying specifically what was being referred to through the use of names. Tools, animals, places and people were identified first by drawings then specifically by some formal designation, a name. Over time, several elaborate ceremonies have developed around the naming process and with these have come some associated beliefs or superstitions.

What really is in a name? When we substitute one name for another in general conversation, the result is often confusion or miscommunication. In translating a document from one language to another, one of the greatest difficulties is in accurately representing the names of things present in one culture but absent in the other. This is particularly true because often associated with names are specific images. Without the

name the image does not appear. This linking of image and name may be aptly demonstrated here within the Caribbean region as we interact with people of other islands. In Barbados, what is referred to as an "ackee" is a different fruit when the same word is used in Jamaica. When the same word is used in Trinidad and Tobago it refers to yet another fruit totally different from what it is in the other two islands.

When a new ship is launched, there is often a naming ceremony which precedes the actual launch. We name buildings, games, food, awards and people. Some persons try to perpetuate their memory or life's work by attaching their names to a building or place which is expected to last for centuries. Names of people get linked or associated with their inventions or creations. The name Bell is linked for all time to the telephone just as the name Hitler is negatively linked to the practice of genocide. The word Champagne -in its proper use- will forever be linked to the Champagne region in France.

Names conjure up powerful images that are universal. Mother Theresa is associated with kindness and charity. Other names have their associations; Aster with 'old money', Kennedy with politics, Grantley Adams with a West Indies Federation, Martin Luther King Jr. with civil rights / social reform and Ghandi with passive resistance. In the Caribbean, some names are regionally known and require no explanation. For example, Derrick Walcott, the St. Lucian Nobel laureate, is known for his literary work; Bob Marley for his revolutionary contribution to Reggae and Sir Garfield Sobers the greatest cricketer of all time. These names, and others, need no explanation nor commentary when used in this region.

Titles also carry associated images or feelings. Queen and King are associated to royalty, Commander with obedience, Bishop with pastoral leadership, Shepherd with care

and safety and Executioner with a feeling of fear and images of death. In all of these titles and names there is an instant recognition and commonality to the experience no matter where in the world the title or name is uttered.

Some names are not assumed by the individual but are given either by the community or by another person. In primary schools several years ago, the slowest learner was forced to wear a cap or hat with the word "dunce." This was a source of tremendous embarrassment and social disgrace. This practice of demeaning persons served to ensure that they were reminded of their social standing. First year students in college are addressed as "freshmen." One is also informed that in the U.S.A, Freshmen were once required to wear hats that designated them as such. This ensures adherence to the traditional stratification in the educational system and a restricting of persons to designated groupings. Unfortunately, some persons never outlive nor recover from the social stigma or disgrace of these names.

In some ceremonies especially religious ones, a new name is assumed by the individual going through that ritual or life cycle event. Confirmation candidates can assume a new name, a religious name which signifies a new beginning or direction in their spiritual journey. The same practice obtains for monks and nuns as they become wedded to the church and take their final vows or life profession. In many Western cultures, brides traditionally change their names and assume the surname of their husbands. This practice has in recent times changed slightly as professional women seek to retain their surnames for business purposes. On being elected by the Sacred College of Cardinals, each new Pope assumes a new name or several names to define his pontificate. Pope John Paul II, assumed the names of John XXIII and Paul VI as did his short-lived

predecessor. These new names convey to the world a desire to be perceived in a new light and to follow the example of the life of that saint whose name was chosen.

In the Caribbean, it is common to know a person for all of his / her life and not know that person's official name until the time of death or during the funeral service. Some village or community names are the sole means of greeting people. In my village of Edge Cliff, when someone speaks of "Stow Away" everyone knows that the person being referred to is Mr. Charles Russell. Other nick-names are commonly used like "Hooka" used to refer to a man who was born with a foot deformity, the result of polio. "Pumpkin" is the name given to another young man, possibly because of the shape or size of his head. "Coke" is the name given to Eustace because, as village folklore had it, he was very well endowed by either his father or The Creator.

Sometimes, the village name is either a prefix or suffix to the person's given Christian name. "John Wee Wee" is the children's friend and tractor driver on the plantation. His real name is John Clarke. In Barbados, everyone referred to the father of our nation's independence, Mr. Errol Walton Barrow as "Dipper Barrow." It was enough to say "the Dipper is coming." No-one turned to another and asked who was coming? He was the Father of our independence and first Prime Minister. Similarly, in St. Vincent, everyone knows Prime Minister Mitchell as "Son Mitchell." There is only one such person. These village names or terms of endearment function to cement communities and singularly preserve aspects of our common life and oral tradition.

In the Caribbean, which is a melting pot of people of diverse heritages, some names over time, have become linked to specific ethnic communities or regions. The prefix "Mc" in names such as McClean or McGregor would indicate Scottish

Foreparents. At this point, it is worth noting that the name Fitzgerald, which has the prefix "Fitz" would have meant 'the illegitimate son' of Gerald. Maharaj and Singh suggest East Indian linkages while Matalon and Hadeed suggest Syrian connections. Names such as Chen and Lee indicate a definite Chinese bloodline. Persons carrying the surname Cumberbatch or Hoyte are likely to be from Barbados, Maryshaw from Grenada, Hart from Jamaica and Jagan from Guyana.

In other parts of the world, names ending in a vowel often get associated with Italians such as the name Julliani or Montini. The name Niamoja is easily identified as an African name. This name comes from North Africa and means "one purpose." Jewish names are also easily identifiable. Goldstein, Borowitz and Liebermann are easily identified as Jewish and as being associated with specific geographical areas. It is obvious that here in the West, some names were derived from the occupation of the holder and then became family names. The name "Baker" from that profession, similarly, Mason, Cook or Butcher. The name "Turnbull" is derived from an event; tradition has it that a peasant rescued someone from injury or worse, by 'turning a bull' away from the person being attacked.

It is precisely for this reason that, traditionally, many families changed their names after they were forced to flee their native lands as a result of persecution. Many Irish dropped letters or in some way contracted their names when they arrived in the U.S.A. The name Johnstone became Johnston.

Many of our black Caribbean ancestors who were brought from Africa as slaves and survived the holocaust of the Middle Passage, were further raped and stripped of

their identity by being forced to assume foreign, European names. Slave owners frequently forced slaves to assume their Anglo and French names which were either easier to pronounce or spell. This action was also to make new slaves more amenable. In other cases, an "S" was added to the name of the plantation owner and then given to the slave to denote ownership; for example Collins, Williams and Mullins. In a few instances, the "S" was dropped and the slave was allowed to use the name of the owner outright, an example of this is the large number of "Codringtons" who are descendents of slaves who lived on the plantation of Christopher Codrington. This property is now the site of the oldest Anglican seminary in the Western hemisphere.

In the celebrated novel of the seventies, "Roots", Kunta Kinte was beaten within an inch of his life until he reluctantly accepted his imposed name of Toby. That final act of removing every vestige of his African heritage was clearly intended to make him accept his fate and make him more amenable. This is also indicative of the fact that the slave masters recognized how much a person's core identity is tied up in a name.

It is therefore very significant that since the Seventies, there has been a conscious and most deliberate effort on the part of many Caribbean descendents of slaves to reassert their African identity. This has manifested itself most clearly in the choosing of African names for their children. Unfortunately, with the passage of time and not enough research, names were chosen without any awareness of their meanings. Sometimes, only the sound of the name was important. What is even more lamentable is that the pronunciation is often wrong, thus making a mockery of the process.

This practice of choosing an African name also had two other underlying reasons. Firstly, it was a period in which there was societal reaction to the overuse and

proliferation of some Anglo names such as John and Mary. Parents wanted desperately what they called "uncommon" names. Unfortunately, some of the names chosen were so difficult that even the grandparents could not pronounce them. Further complications arose when, in school, teachers encountered children with the same name but vastly different spellings. The legal fallout from this is still being experienced today as numerous children grew up spelling their names in a different way from what was recorded on government birth registration documents.

This latter complication was not uncommon in Barbados, but for a different reason. For most of our history, the Baptismal certificate was not just a religious document, it was also a legal document. The strong association between church and state meant that several official documents were shared and used interchangeably. Some priests frequently either changed the names submitted by the parents or used their own spelling. At a time when the national literacy rate was way below its current 98%, few working class parents were capable of checking the information themselves.

Secondly, a major reason for the upsurge in African names in the seventies, was a desire to forge a greater link with Africa. An African name asserted the African ancestry of the child as well as some Afro centric consciousness on the part of parents. This country has therefore gone through several cycles in the naming process because of sociocultural and sociopolitical influences.

In the 1950's names like Elizabeth, William and Anne, reflected the traditional British names. Since its possession by the British in 1625, Barbados never changed hands and has remained very British in many aspects of its culture. Many other islands of the region such as Grenada, St. Lucia and Jamaica were ruled by European nations at

different periods. In the sixties, with the upsurge and spread of the "Black Power Movement," a consciousness of one's blackness also meant a consciousness of European and colonial vestiges. Names that were chosen at that time such as Kwame, Martin and Malcolm reflected major black civil rights and Black Power leaders. In the seventies, with the advent of television and movies, the names can be easily linked to pop stars and movie personalities. Several children were called Ryan or Betty.

In the 1980's another shift took place. Parents began to give children one "pop" name and one African name. An example of this would be the name Malcolm Jamal Gibson. By the time we reached the 1990's another shift emerged at the end of that decade which has continued. Parents were creating their own names for their children rather than accepting established African or pop names. If the name of the mother was Nicole and the father Shawn, then the child was called Shawnique; an amalgamation or combination of the father's and mother's names. Unfortunately, this practice results in names without meanings - in the traditional sense - and history. The pattern seems to be firmly established.

All of this has occurred without the influence of the Christian Church. The church complained but did not create nor provide effective models that could be used in the various decades. The Caribbean society therefore, was and is bereft of established cultural and ancestral models for naming children. This important task is given little consideration by church leaders.

In the parish setting, this becomes a problem at many levels. Firstly, the sacrament of baptism has moved from what in practice was a semi-private ceremony to part of corporate worship. Recent liturgical changes in the Church of the Province of the

West Indies, has encouraged the officient to celebrate this Sacrament in the context of the principal eucharistic service. This results in the involvement of the entire parish family in vowing to take responsibility for the Christian rearing and development of the newly baptized. The members of the congregation actively participate in the ceremony by vowing to support the child and its family. In the sacrament of Holy Baptism the entire congregation joins in renewing their baptismal commitment. The liturgy ends with the welcoming of the newly baptized with these words: "We welcome you into the Lord's family. We are members together of Christ, children of the same heavenly Father and inheritors together of His Kingdom" (The Book of Common Prayer, CPWI, p.280).

This parish involvement comes with some investment. The parish family feels a connection to both the child and his family. The child becomes a member of the parish family and part of their responsibility. This liturgical shift however, carries within itself a number of problems.

Firstly, the history of the Sacrament of Holy Baptism in the Caribbean is by practice administered on mass as a matter of tradition rather then a commitment in faith. Parents believe that children sleep better after baptism and it acts as a protection from evil spirits. Children are baptized not as a reflection of spiritual commitment, but more as a matter of social tradition and convention. Children were not allowed to attend Primary school without having a name and a name was given at baptism and not only through Government registration. It was and is uncommon to discover in Barbados children who are not baptized or who have not undergone some form of naming ritual. The exceptions would include all Non-Christian groups as well as atheists.

The result is that a number of children are brought for the sacrament of Baptism whose parents and godparents have no formal connection with a parish family or whose connection is very tenuous. At present, the majority of the children who are presented still come from families which are not 'members in good standing', but through a relative or by virtue of confirmation, consider themselves members of that parish. In the Church of the Province of the West Indies, Anglican clergy may not refuse to administer the sacrament of Holy Baptism to anyone; membership of the parents in not to be a prerequisite. However, the church reserves the right to make pre-baptismal counselling a component of the process.

The first problem therefore is that the regular parish family is being asked in the baptism service to vow and demonstrate some form of commitment to children whose parents do not demonstrate the same level of commitment and dedication to the church. This results in a subtle resentment towards these parents and Godparents. The latter represents a special and unique challenge but is outside the scope of this project. Where there is a lack of prior relationship, it cannot be forged in a single ceremony.

The second problem pertinent to this study is the reaction by congregants in the ceremony to the choice of names given by parents. The names sometimes reflect such a departure from conventional names that there may be an unmistakable whisper or snigger which sweeps through the congregation when the child's name is called aloud for the first time. This is sometimes accompanied by questioning as to "What was that?" or "Where dey get dat from?" The result is some embarrassment to the family.

The third problem which arises is the lack of connection with the parents before and after the baptism ceremony. Few churches have established a pre-baptismal

counselling program which is effective and consistent. Parents are left to arrive at a name for the child without the support or guidance of church. In fact, with the advent of the present cultural trend, of a large number of children being born out of wedlock, there is a distancing of young parents from the church. At the same time, Caribbean Governments have tried to address this issue by enacting legislation on the status of children (e.g. CAP 220 of the Laws of Barbados). These laws seek to remove the legal differences between children born in and out of wedlock. Unwed mothers can now give their children the surnames of the putative father without the father being present and consenting at the time of registration.

In response to numerous concerns expressed over a decade by parishioners, this project therefore seeks to examine some of the shortcoming in our religious practice of admitting candidates into the family of Christ and giving them a Christian name as a sign of that membership.

Chapter Two

*Good name in man or woman is the immediate jewel of their souls; who steals my purse
Steals trash, but he that filches from me any good name, robs me of that which enriches
not him and makes me poor indeed" -- Shakespeare*

The Early Church placed baptism at the foundation of Christian Initiation. When

converts embraced this novel faith, two things were required: firstly, a change in

behaviour was expected as a sign of conversion and secondly, the candidate had to

undergo baptism as an outward sign of this new state of grace. Hence the definition of a

sacrament: "an outward and a visible sign of an inward and spiritual grace" (Book of

Common Prayer, p.409).

Coming out of a Jewish ethos and history, many of the ritual practices of the Early

Church had Jewish underpinnings. The Old Testament is replete with cases of change

either in the state of the individual (See story of Ruth) or community, which was

demonstrated by the conferral of a name or the assumption of a descriptive title. These

followed very clearly defined and prescribed culturally regulated patterns.

Possibly the first encounter we have with the importance of a name in Holy

Scripture is to be found in the 'book of beginnings' otherwise called Genesis. In this text

God is portrayed not only as the principal source of all life but as the one who initiates

the naming process. In the second account of creation, God creates the first man called

Adam, positions him over all of the then created world and puts him "in the garden of

Eden to dress it and to keep it" (Gen. 2:15, RSV). The words of the first account of

creation are even stronger; God instructed man to "have dominion over the fish of the

sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every

creeping thing that creepeth upon the earth" (Gen. 1: 26). This dominion status conferred

power upon man to "replenish the earth, and subdue it" (Gen. 1:28).

One of the most theologically important acts demonstrating this power is seen in

the divinely conferred right to name all the beasts of the field and the fowl of the air. "In

the Bible, God is said to have brought all the newly created animals to the first human, to

see what he would call them" (The Encyclopedia of Religion, Vol. 10, p.300). This

power is further extended by Adam's even naming his partner. Adam called her

"Woman" because she was taken out of man. This is a key passage because when his

helpmeet was created it caused a change in him and in his name. The Chronicles of

Jerahmeel, p18 (6:16) expand on this theme: "While he was yet alone he was Adam. R.

Joshua b. Karhah said that his name was Adam on account of the flesh and blood (of

which he was composed). God said to him, 'thou art Adam.' But when a helpmeet was

made for him he was called a Living Being, i.e., Fiery Being (Heb. אֵשׁ). God then

added two letters of His name to it and made the name of man to be אִישׁ, and the name of

woman אִשָּׁה, saying, "If they walk in My ways and observe My commandments, behold

My name will abide with them and deliver them from all trouble; but if not behold I will

take away My name from them, so that their names will become again

אֵשׁוֹ אֵשׁ, i.e., [אֵשׁ אֵשׁ] a consuming fire" (Chronicles of Jerahmeel, p.18).

There is also the belief that it was Adam who conceived the name of God. Aboth

d'Rabbi Nathan (T.S.2, 260) suggests that if we use the aforementioned text "And

whatsoever Adam would call every living creature, that was his name (hu sh'mo)."

Adam called him "Lord" and thus it is written, "the Lord is a man of war, 'the Lord' is

His name – hu sh'mo. Thus, "the Lord" is the name given to Him by Adam.

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One of the foremost personalities in the Old Testament is Moses, that great liberator and leader of his people. Moses comes on the scene at a critical time in the life of the Jewish people as their Egyptian oppressors increased the hardship imposed on their captives. There is therefore an impressive birth-narrative and, implanted in this, a tradition surrounding his name. Holy scripture informs us that after his mother was charged to be his nanny; "The child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name (Mosheh) Moses: and she said, Because I drew him out of the water" (Ex. 2:10). What is missing from the text however, is some naming ceremony, but it is likely that there was an elaborate ceremony surrounding his naming and rank as the grandson of the Pharaoh. While some controversy still exits over the naming of this great leader, with both Egyptian and Hebrew camps claiming to be the more credible source. The Egyptian meaning of Moses is "child" or possibly "one born." However, the Hebrew verb "mesa" [msh] which means "to draw forth" is closer to the wording of the text, if we accept the "she" speaking as Moses' biological mother and nanny. The text has introduced the first example of what may be considered a scholarly power struggle over a naming of a child.

Another important naming event is the conversion of the name of Jacob to Israel. The text tells us (Gen 32) that Jacob and Esau were about to meet each other after many years apart. Jacob on learning that Esau was advancing in his direction became very afraid. He was not sure that the breach between them had healed; he was not sure that Esau had forgiven him. In response, Jacob "divided the people that were with him, and the flocks, and herds, and the camels, into two bands and said, 'If Esau come to the one company, and smite it, then the other company which is left shall escape (Gen 32:7-8).'

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In the prayer which he says after this, the gravity of his fear is felt, "Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother of my children (Gen 32: 11)." These two actions seem not to have been enough to make Jacob mentally comfortable. He takes a further step by presenting a substantial gift to his brother. He sends this offering ahead of himself with these words "And say ye moreover, Behold, thy servant Jacob is behind us, For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me (Gen 32:20)." Jacob also takes another precautionary measure, he sends his family over the ford Jabbok, while he spent the night alone on the other side of the brook. It was there that he has a special and mysterious encounter with a heavenly being.

This is one of the most powerful of encounters between a human and a celestial being. Tradition suggests that that the angel did not at first reveal himself as an angel, but rather presented himself as a man; one tradition says a shepherd another a brigand. One rabbinic tradition says "He appeared to him in the guise of a brigand: each had flocks and each had camels, and he proposed to him: 'do you take mine across and I will take yours.' The angel then transported Jacob's in the twinkling of an eye, whereas Jacob took some across, returned, and found more [and so on]. 'You are a sorcerer,' he exclaimed. R. Phinehas said: Our ancestor Jacob took a tuft of wool and stuffed it in his [the angel's] throat, exclaiming: 'You sorcerer, you sorcerer! Magicians do not succeed at night!' R. Huna said: Eventually he [the angel] said to himself: Shall I not inform him with whom he is engaged? What did he do? He put his finger on the earth, whereupon the earth began spouting fire. Said Jacob to him: 'Would you terrify me with

that! Why, I am altogether of that stuff!' Thus it is written, *And the house of Jacob shall be a fire, etc"* (Obad. 1: 18).

As the struggle continues, Jacob repeatedly asks the angel to state his name. In so doing, the angel would also be expressing his mission. Further, to know the name of angel would be to have power over him. "There is power in names, because they both participate in the reality named and give definition and identity to that reality" (The Encyclopedia of Religion, Vol. 10, p.300). The text goes on to indicate that the struggle continued all night. Rabbinic tradition also informs us that the angel could not reveal his mission or God's secret plan, for to do so would mean being banished from the precincts of the heavenly court for a hundred and thirty-eight years.

The angel however said to Jacob, "let me go, for day breaketh" (Gen 32:26). Here again Rabbinic tradition aids us. It was believed that Elohim every morning created a new band of angels to sing his praises; only the Archangels remain unchanged and unrenewed. But Jacob responded "I will not let thee go, except thou bless me" (Gen. 32: 26). The angel then asked Jacob what was his name? To this question Jacob replied correctly; the angel then renamed Jacob: "thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed." (Gen. 32:28).

The richness of the naming tradition in the Old Testament extends beyond the naming or renaming of individuals at pivotal moments in their lives. In the encounter just mentioned, Jacob acknowledged the specialness of the event and the fact that he should have died. He then called the name of that place Peniel because "I have seen God face to face, and my life has been preserved" (Gen 32: 30).

In Judges chapter 13, (See also Lk.1) there is recorded a special encounter between an angel and a man of Zorah and his wife Manoah, who was barren. Much like the annunciation, this messenger from God appeared to this woman and told her that despite her medical state, she would conceive and bear a son. He added that this child would follow the Nazirite Code and from that moment, she was prohibited form using any "strong drink" and told not to "eat nothing unclean." As was the case with Our Blessed Lady, this announcement was made while this woman was alone.

After informing her husband of the event, he prayed that the angel would visit again and his prayer was herd by God. The angel repeated the promise to Manoah who then offered a burnt offering. "And Manoah said to the angel of the lord, 'What is your name, so that, when your words come true, we may honor you?'" In reply the angel said "Why do you ask my name, seeing it is wonderful?" The text does not suggest that in any way the angel grants the request of Manoah. However, the angel's prediction comes true "and the woman bore a son, and called his name Samson; and the boy grew, and the Lord blessed him." In this text, prior to birth, the child is blessed by God and a promise is made that he will be great.

It is unthinkable to explore the naming and renaming traditions without examination of the Abraham story. Though this work does not afford the opportunity to deal with the complexity of the renaming process in depth, some factors are worth mentioning. In Genesis 17, God establishes a covenant with Abram. This first patriarch of Israel was the son of Terah and the brother of Nahor and Haran. God first reveals Himself to Abram by a new name; 'El Shaddai' said to Abram that He has made him the father of many nations. With this promise, Abram is also given a change of name to

Abraham. So profound was this experience, and so life altering, that Abraham's wife's name was also changed from Sarai to Sarah. Though there was not a real change in meaning, there was a change in language or dialect.

Israel followed the custom prevalent in other cultures and gave various names to her deity. These names came into existence as the people had different experiences of Him and as He progressively revealed himself to them. Some of the names give to God were: El roi 'the god who sees me' (Gen. 16:13); El elyon 'God most high' and El berith 'God of the covenant.' In an essay entitled "God of Many Names" by Dr. John Holder, the thirteenth Bishop of Barbados, this scholar argues that with the passage of time, one name emerged as the dominant name for God, 'Yahweh.' He added that Moses was the first person to know and use that name. "By the time of Jesus however, the name Yahweh was believed to be so sacred that it was never mentioned. The term "adoni' which means "Lord" was used instead. (John Holder,2001).

In general, "Jews have traditionally employed biblical names, which in turn were derived from many sources: Kinship (e.g., Yehoshu'a ben Nun, "Joshua the son of Nun"), animals (e.g., Rahel of Rachel, "ewe"), plants (e.g., Tamar, palm), personal characteristics (e.g., Ya'aqov of Jacob, "he who takes by the heel"), and relationship to God (e.g., 'Ovadyah or Obadiah, "servant of Yahveh"). In biblical times, the Hebrews practised name changing because of status changes or special circumstances" (The Encyclopedia of Religion, Vol. 10, p. 304). Some other significant examples of changes in the names of persons due to circumstances include: Sarai to Sarah (Gen. 17:15) and Naomi to Mara (Ruth 1:20).

The renaming tradition does not end in the Old Testament and there are significant passages in the New Testament where this custom is cited. The dramatic conversion of Saul was accompanied by a change in name to reflect a change in his spiritual state. This young, well-educated and zealous Jew having dual citizenship, was preoccupied with the purity of Jewish theology and worship. The new group called Christians, was a threat to all that he believed and held dear. After the death of Stephen, "a great persecution arose in the church in Jerusalem." The passage in Acts chapter eight continues "Devout men buried Stephen, and made a great lament over him. But Saul was ravaging the church, and entering house after house, he dragged off men and women and committed them to prison." In this passage Saul is seen as ruthless and systematic in his ruthlessness.

While on a mission to seek out and persecute Christians in Damascus, Saul is struck down in his tracks and had an encounter with God which resulted in a complete change of life. He becomes a member of the same community he was persecuting and after a period of adjustment is given the name Paul. We are told that after his own conversion, Paul was baptized (Acts 9:18). However, we are told neither the formula used in this ritual nor the name of the baptizer. We may assume that Ananias was the person but it could also have been done by the church of Damascus acting independently. If this community, which seems to have had one foot in Judaism and one in the new sect called "the way", did baptize him, did they change his name as part of the baptism formulae? Another tradition asserts that Paul and Saul were simply his Greek and Hebrew names respectively.

The new and radical movement which emerged out of Judaism after the death and resurrection of Jesus also experienced a change in name. For some time those attracted to this new teaching were called members of "the way" (Acts 24: 14); these disciples were for the first time called "Christians" at Antioch (Acts 11: 26). There is no reason given for the change in name, but what is more important is that whether imposed or internally derived, it has stuck to that body of believers to this day.

In St. Matthew chapter sixteen, Jesus makes a pun on the name Peter and at the same time, gives this disciple a great commission. He said "And I tell you, you are Peter (Petros) [the stone / pebble] and upon this rock (Petra) [boulder / sure foundation] I will build my church, and the powers of death shall not prevail against it." (St. Matthew 16:18). From that time, the name of Peter has been associated with the term "rock."

For this project, it is important to note that early Pauline theology has little room for infant baptism. Much of Paul's work was in establishing clusters of Christian churches and responding to pastoral and administrative issues. Paul admits to baptizing only Crispus, Gaius, and the household of Stephanas." (1Cor. 1:14-16); for him, baptism is the task of apostles like Peter (Matt 28:19; Acts 2:38;14:7,15;16:10; 17:18; 20:24) and Philip (8:36,38), but the title of apostle is not applied to Paul and Barnabas (except 14:4,14).

For Paul, there is the question as to whether baptism has taken the place of circumcision in early Pauline thought. James Dunn says, "The argument is to the effect that the child is a part of the household of faith (even if only one parent believes), and so the child should be baptized on the basis of the believing parent's faith. However, the line of argument is muddled. On the one hand it continues the un-Pauline assumption hat

baptism has taken the place of circumcision. But on the other, there is the further assumption that baptism is somehow necessary to secure the child's status within the household of faith. In contrast, the text itself seems to imply that the child's status is already secure, by virtue of being the child of a believer."

In his paper entitled "Transferring a Ritual: Paul's Interpretation of Baptism in Romans 6" Hans Dieter Betz argues that "If we look at the rather complicated picture regarding baptism in 1 Corinthians, Paul's own baptism theology is not easy to discern. My thesis is that he did not fully develop it before Romans. What he develops in Romans, however, is based on the older formula of Gal. 3:26-28." This passage reads "for in Christ Jesus you are all sons of God, through faith. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus."

This is an extremely important passage in understanding the theology of St. Paul on baptism, which centers on the "putting on of Christ" and the change in state which arises out of this ritual act. A number of other characteristics are taken on in baptism, Betz continues his argument as follows, "In the case of Romans, the three stages [Using a three stage model of salvation which begins at baptism] are of course stated in terms of Paul's theology of the death and resurrection of Christ, and the Christian participation in it – Change from sinfulness to new Christian ethos; transition from the old to the new life; membership in the church and finally the eschatological union with Christ."

Along with the strong imagery used in this passage, and others, of baptism as a washing, anointing, sealing [with the Holy Spirit], and a putting on of new clothes, Paul's words have also been misused as an authoritative source to justify the iniquitous practice

of West Indian slavery and by extension, master / slave relations. Even those who were baptized Christians were reminded of part of Paul's injunction "Everyone should remain in the state in which he was called. Were you a slave when called? Never mind" (1 Cor. 7:21). This played havoc upon the psyche of new Christians who might have thought that through baptism, they were now one with their slave masters. Being made clean was an acceptable image, but seeing oneself as equal to whites was something completely different.

Even though it may be argued that Christian Baptism has its origin in Jewish baptism, it was radically different. It was neither a ritual washing nor a method of only washing away sin. It is also important to note that there is no uniform practice of this ritual in the early church.

There is no evidence to suggest that as Christianity spread, and new converts were made in new lands, there was any requirement for converts to change their names at baptism. The names with which they entered the faith were retained as their new Christian names. An examination of the names of many of the early church saints and those who were persecuted for the faith confirms this position. As Christianity grew, converts were made but without any imposition of a change of name tradition. "In the New Testament there are many names of converts derived from those of pagan gods or Greco-Roman cult. This fact is further borne out by the Christian names discovered on inscriptions found in the catacombs and cemeteries of Rome and elsewhere, down to the 4th and 5th centuries, and is true likewise of the martyrs, confessors, and bishops mentioned in early church history. The first certain evidence of a change of name inspired by Christian belief is supplied by Ignatius of Antioch (d.c.110), who refers to

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himself as "also called Theophorus," or the God-bearer (Catholic Encyclopedia, Vol. 10. p. 201). Eusebius testifies to the fact that in Palestine five Egyptian Martyrs rejected their pagan names out of hatred for idolatry and called themselves Elia, Jeremia, Isaia, Samuel, and Daniel (De mart. Palest.11.8). Cyprian of Carthage added Caecilianus to his name in honour of the priest who converted him. What is noteworthy is that "John Chrysostom at the close of the 4th century complained that Christians were giving their children names haphazardly, and suggested that they consider giving them names of illustrious men and women who had earned credit with God" (Catholic Encyclopedia, Vol. 10. p. 201). In this same chapter, Theodoret of Cry witnessed to the fact that people gave children the names of martyrs to "provide them with protectors."

In the chapter on Christian names, the Catholic Encyclopedia informs us that, gradually, names were connected with doctrines of faith; for example, Athanasius (faith / immortality), Anastasius (resurrection) and Soteris (salvation). Names were also taken from Christian ideas, such as Quodvultdeus (God's will), Deusdona (God's gift) and Spes (hope). Other names also emerged from Christian Attitudes such as Irene (peace), Victor and Felicissimus. Even with this wave of deliberately choosing Christian names, when one takes a look at the list of bishops attending early synods and councils, there are many "pagan" names which may be identified.

By the fifth century, changing of names on conversion was relatively common. However, by the fourteenth century, there was an insistence on giving a Christian name at baptism. Biblical names became very common in Europe, including the names of Jesus and Christ. "The Roman catechism of the Council and the Roman Ritual (1614) strongly urged priests not to allow parents to give their children strange, laughable, obscene or

idolatrous names. Contemporary discipline in this matter instructed the parish priest to persuade people to give children a saint's name and, if they refused, to enter both the given name and that of a saint in the baptism register (Catholic Encyclopedia, Vol. 10. p. 203).

As mentioned in the previous chapter, new names were and are adopted by "religious" as they are elevated or deepen their level of association with a religious community. Monks and nuns frequently take on a new name on making their "life profession." There is also an ancient Catholic tradition of allowing children and adults to choose and adopt a new name at Confirmation. Bishops also have the right to impose a new name on a confirmand. "There is no evidence for the change of name on the part of a new pope before John II (533-535), whose original name was Mercurius. After that, it became the custom for the pope to take a new name, although Adrian VI (1522-23) and Marcellus II (1555), retained their original names (Catholic Encyclopedia, Vol. 10. p. 203).

Surnames only became evident in French documents towards the close of the tenth century. Names were used to identify the bearer firstly, in relation to parentage, secondly by occupation, status or nationality and thirdly some personal characteristics.

"The term baptism is derived from the Greek word *baptein* which means to immerse or wash with water. The Hebrew verb *tabal*, which the Septuagint (LXX) regularly translates *bapto*, means 'to dip' into a liquid, e.g., a morsel into wine (Ruth 2:14), the feet into the river (Joshua 3:15), and ritually defiled objects into water" (Catholic Encyclopedia, Vol. 1, p.54). In the Torah baths were prescribed for the removal of various kinds of ritual impurities. The once ill person had to bathe after being

cured of leprosy (Lv. 14:8-9). Baths were also required of those who had contracted some form of personal uncleanness (Lev. 15:11, 13,16, 18 & 27) and after touching the body of the deceased (Num. 19:19).

Other cultures had their own ritual washing requirements. "In Babylonia, according to the 'Tablets of Makul,' water was important in the cult of Enki, lord of Eridu. In Egypt, the 'Book of Going Forth by Day' (17) contains a treatise on the baptism of newborn children, which is performed to purify them from blemishes acquired in the womb" (The Encyclopedia of Religion, Vol. 2. p. 59). This same source indicates that water from the Nile, which is very cold, was believed to have regenerative powers and was used to baptize the dead. The ritual assured the dead of an afterlife and prevented blemishes being taken into the other world.

The liturgical use of water was common in many Jewish ceremonies. The Law of Moses required ritual bathing by religious officials and others before entering sacred places; some of these are recorded in Numbers 19:1-22 and Leviticus 14, 15 and 16: 26-28. One of the Jewish fringe groups, the Essenes, linked the pouring of the divine life into man to the purification by baptism in flowing water. This group "practiced a baptism of initiation that brought the neophyte into the community at Qumran after a year's probation. However, the rite did not produce any magical effects, for, as the 'manual of discipline' asserts, a pure heart was necessary for the bath to be effective, and an impure man who receives it merely soils the sanctified water (The Encyclopedia of Religion, Vol. 2, p. 60).

Close to the beginning of the Christian era, Jews began the practice of admitting seekers or proselytes, through a ritual baptism in flowing water, seven days after their

circumcision. A detailed and thorough examination was also conducted to determine the real intentions of the novice. The Mandaeans, a Gnostic sect, also practised baptism which was followed by a sacred meal in which bread, and water mixed with wine, were first blessed before they were distributed. The newly baptized were then clothed in a white garment, symbolic not just of purity but also of the flowing baptismal waters.

The immediate antecedent of Christian baptism was the one practised by John the Baptist. This baptism had an explicitly moral character; it marked an outward sign of a change of heart and a desire to repent of one's sins. The word 'metanoia' commonly translated 'repentance', encapsulates the state the penitent needed to be in to be ready for the end of time delineated by the coming of the Messiah. "Repent, for the kingdom of heaven is at hand" (Matt. 3:1). This very public act attracted as much attention as the mode of dress and diet of the preacher John. St. Matthew tells us that on one occasion he had a candidate for baptism who was unlike any other and that John, on seeing him, became aware of his identity. John tried to prevent him from being baptized but in order to be identified with his people, Jesus said, "let it be so now; for thus it is fitting for us to fulfill all righteousness" (Matt. 3: 15). Though Jesus was sharing in the rite of baptism, he was not doing so for the forgiveness of sin, but "The baptism of Jesus points forward to the cross, in which alone all baptism will find its fulfillment" (Catholic Encyclopedia, Vol. 1. p.56)..

In the early church, the rite of baptism became the single rite required by all to enter into the new and growing community. "Baptism was a universal practice in apostolic Christianity, but the interpretation of it was not uniform. Five basic motifs in baptism receive individually more or less emphasis according to author or locale: (1)

remission of sin; (2) sealing with the name of Jesus Christ; (3) conferral of the Spirit; (4) participation in the death and resurrection of Christ; and (5) rebirth or recreation, a new being" (The Westminster Dictionary of Church History, p.82).

What was paramount and inescapable in the early church was the period of preparation for baptism. All candidates had to undergo a period of intense instruction which lasted, in many cases, for a period of one to three years. "During this time, the initiate, known as the "catechumen," was expected to change his or her life by withdrawing from all non-Christian relationships and abandoning certain professions abhorred by the Christian community. (Catherine Bell,1997, p.213). The candidate was examined and prepared for the rite / sacrament by prayer and fasting; then on Holy Saturday night in the Easter vigil, the baptism was performed. The ceremony was in the early centuries quite elaborate and complex. The Holy Spirit was petitioned to come upon the baptismal waters; the candidate renounced Satan and his angels by means of three questions and answers and then was anointed with oil (the oil of catechumens). Following this anointing with the oil of exorcism to banish evil spirits, the candidate was allowed to enter the water and confessed his faith in each person of the Trinity [Trinitarian baptism as opposed to Paul's baptism done in the name of Jesus Christ]. A three-fold immersion followed, once after each confession. A second anointing with the laying on of hands ensued, as soon as the new convert came out of the water; this was done with the oil of chrism. A new white garment, symbolic of purity and the flowing pure waters was given to the convert to vest himself. Those present then gave him a kiss of peace and together they proceeded to the baptismal Eucharist. "A special practice, which lasted for but a few centuries, was the offering of a drink of milk and honey to the

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newly baptized before the reception of the chalice in the first celebration of the Eucharist on the part of the neophyte" (Catholic Encyclopedia, Vol.1. p. 60).

With the passage of time, and concerns for the spiritual welfare of children because of high infant mortality rates, infants were admitted to baptism. Even though New Testament evidence for such a practice is sketchy and dubious (Mk 10:13-16), by the middle of the third century it had become the norm. "From the sixth century on at least, the Catholic church permitted the baptism of children. The custom of baptizing infants soon after birth became popular in the tenth or eleventh century and was generally accepted by the thirteenth" (The Encyclopedia of Religion, Vol. 2, p. 62).

In faithful obedience to the command of Jesus to go into all the world and baptize persons, the apostles worked tirelessly to spread the gospel. As the church grew the formulae were changed and simplified; the laying on of hands occurred later due to the limited number of apostles / bishops. Baptisteries were built in churches since winter precluded using rivers and streams. One notable practice which came into being was baptism for the dead. "A supposed ceremony in the Apostolic Church, the existence of which is deduced from 1Cor. 15:29: 'Else what shall they who do who receive Baptism for the dead?' If the dead do not rise at all, why then do people receive Baptism for them?" (Catholic Encyclopedia, Vol.1, p. 68). This practice saw Christians being baptized for friends and relatives who had died before being baptized. The Pauline passage cited was misunderstood but is now clearer when read in conjunction with Romans 6: 3-4: Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death,

so that as Christ was raised from the dead by the glory of the father, we too might walk in newness on life."

The principal text around which this project revolves is to be found in the Gospel according to St.Luke, Chapter one, verses fifty-seven to sixty-six. The text says: "Now the time came for Elizabeth to be delivered, and she gave birth to a son. And her neighbours and kinsfolk heard that the Lord had shown great mercy to her, and they rejoiced with her. And on the eighth day they came to circumcise the child; and they would have named him Zechariah after his father, but his mother said, 'Not so; he shall be called John.' And they said to her, 'None on your kindred is called by this name.' And they made signs to his father, inquiring what he would have him called. And he asked for a writing tablet, and wrote, 'His name is John.' And they all marveled. And immediately his mouth was opened and his tongue loosed, and he spoke, blessing God. And fear came on all their neighbors. And all these things were talked about throughout all the hill country of Judea; and all who heard them laid them up in their hearts, saying, 'What then will this child be?' For the hand of the Lord was with him."

There are several theological and sociological principles which are worth lifting up and reflecting upon; this passage is a reflection of its time, the level of social cohesion and accountability as well as divine investment in this everyday human experience. Firstly, the passage affirms that the birth of a child is a time of rejoicing, but especially so when the birth is unusual, unexpected or in some way difficult or risky. The community recognized the difficulty surrounding having a child beyond a certain age and genuinely seemed to share the joy of this elderly couple. Secondly, this couple was of deep religious and moral conviction. This couple who lived not in Jerusalem but well outside

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of the city, were strongly Jewish both by birth and practice. They opted to keep the commandment handed down to them concerning the ritual practices to be executed if the child is a male; "And on the eighth day the flesh of his foreskin shall be circumcised" (Lev. 12: 3). The bris ceremony may have had political origins, but in this period, was of deep religious significance. Thirdly, the passage strongly suggests that there was a naming tradition firmly established in the community. Names were kept in the family and children were named for either ancestors or some important religious figure. It was later considered improper to name children for parents who were alive, but one could honor ancestors by having a child named for one or more of them. Fourthly, the text is clear in expressing the right of friends and neighbours to express an opinion in the naming of the child. When his mother gave the name they instantly and publicly objected and gave sound cultural reasons for their objections. These persons from the community exercised what they considered to be their right in this matter. There seems to be no consideration of the way in which the parents could have responded to such a seemingly clear intrusion into what other cultures might consider a private matter. The social cohesion and religious affiliation gave them licence to respond in the strong way in which they did. Fifthly, this passage is about obedience to God in the face of tradition, reason and social pressure. The parents of John, though old, were aware of the necessity to honour and fear God before responding in like manner to men. The name was important to God and so obeying Him was of primary importance to the new first-time parents. They were aware that God was acting in their lives and was about to use this ordinary event to do extraordinary things in the life of this child. Finally, this passage is also about how obedience leads to God having a free hand to mould the life of this child

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because the parents had first given to him an example of obedience. He therefore had God's protection and guidance over his destiny.

It would be academically improper to discuss the psychology of naming without first examining the psychosocial underpinnings which have influenced identity formation in post slavery Barbados. The holocaust of slavery which lasted in this island for over two hundred years, disrupted or completely wiped out a large number of African families. The journey to this "New World" saw the death of many more persons than can be calculated. Totally disoriented and in an attempt to swim back to safety, some slaves jumped overboard and eventually drowned. Others died on the journey and were thrown overboard. On reaching land, those who survived the perils of disease, starvation and cramped conditions, had every last vestige of their identity removed. They were not allowed to practise their religion, speak their native language or display other aspects of their culture.

In 1834, when Emancipation came, the ex-slaves were not trusted to enter into freedom on their own. In Barbados as in many other territories, a period of apprenticeship, which lasted for another four years, replaced the domination of slavery. Suddenly, former slaves were becoming citizens of the state. For registration purposes, a name was required. It is worth noting that slave registers of this period and earlier indicate that some slaves did have a surname and not just a first name. One of the more well known slaves, London Bourne, went on to own property and managed a thriving business in what has now become the capital city, Bridgetown (Fraser, 1990).

Baptism records also show that when slaves were baptized, they were not given new names but retained the names they had prior to baptism. These names also included

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their status as slaves and indicated their owners. After full Emancipation (1838), some slaves naturally chose the names of their former owners as their surnames. Other slaves used the location of their plantations as the guiding instruments to establish a new identity. Many of these names still exist and can easily be identified.

The relation between church and ex-slave was one which had a dubious connection. Slaves wanted to identify with the church to gain a sense of respectability. Since baptism was a symbol of entry into this group, many slaves voluntarily underwent baptism. The Moravian and Methodist churches had done a considerable amount of work in educating these persons and had gained their trust. The established church, the Anglican Church, was slow in affirming the dignity of these persons, although the records also suggest that with the coming of the first bishop, there was a flurry of baptisms being done in 1780.

Since in psychology we argue that identity formation is an essential component of ego strength, then anything which builds identity will result in the person developing a stronger personality. A person with a strong sense of self is able to respond positively to the challenges of negative situations. This capability begins from childhood. When children suffer depressive episodes, once a biological etiology is eliminated, then an emotional and psychological explanation is the next option in arriving at a cause. Positive reinforcement is essential for both children and adults to maintain a healthy state of mind. Names can give that affirmation and reinforcement especially when the meaning is shared with the child. Depression comes when there is what is called an object-loss but it can also come from environmental factors as well. Peter Lewinsohn argues that "in a substantial number of depressed patients, the depression can be shown to

have begun after environmental events." For children, this could be teasing over their names or other forms of bullying.

Since many names carry meanings and meaning attach value to an object, a child whose name is explained would learn that there is a quality or value being conveyed. Lewinsohn continues this argument: "Self-value, then, and objects, are inseparable from a drama of life significance. Meaning is the elaboration of an increasingly intricate ground plan of broad relationships and ramifications. It is the establishment of dependable cause-and-effect sequences which permit ego-mastery and action."

Another aspect of identity formation is a sense of belonging. Man is a social being and seeks community. Community reinforces a sense of belonging and bolsters identity formation. As suggested above, it is a cyclic relationship. Prior to recent laws being passed in Barbados, many children suffered from an identity crisis because they could not legitimately take on the name of their father if their parents were not married. There was therefore a sense of rejection and feeling of not being fully accepted or wanted.

Ackerman (1961) has pointed out that "identity has various aspects: one has identity as an individual, a member of various family subsystems, and as a member of the family as a whole." It is common to refer to the parish or worshiping community as a family. This is a reflection of an awareness that like as a biological family, there are power struggles and attempts at control in order to protect the unity of the group. When congregants protest against the names given to children, this comes from what is perceived as a right because of the relationship which exists among members. Boundaries are crossed because members feel that they have a right to do so. In a small

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community this is particularly true as bonds extend well beyond the maze of biological connections and associations.

Children can at times become "bullies" and display aggressive behaviour. "Although aggressive behaviour is more frequently seen in males than females (Herbert, 1987), almost all children display aggressive behaviour to some degree at some point in their development" (James H. Johnson, et al). The level of intensity also varies from case to case; when this behaviour becomes severe however, parents, teachers and other adults find it necessary to intervene. Childhood aggression may lead to other forms of maladaptive behaviour if left unchecked. This behaviour may also be a sign of a more insidious problem of a psychological or a sociological nature. "Classical psychoanalytic views tend to regard aggression as resulting from a dynamic interplay of life and death instincts and as a result of biologically based instinctual drives" (J. H. Johnson, et al).

Aggressive acts may be divided into two categories: 'hostile aggression' and 'instrumental aggression'. In a person's major intention is to injure the other by his or her behaviour then this qualifies as hostile aggression. By contrast, if the situation is such that one person injures another but as a means to a nonaggressive end, then this may be considered as an act of instrumental aggression. Motive is therefore the determining factor. Some children inflict pain and hurt upon another but only as a means to be accepted by peers and not to be intentionally malicious toward the other child. Children are often caught in this kind of ethical situation especially in juvenile acts such as name calling.

Kenneth H. Rubin in his examination of peer childhood relationships notes that "the most commonly cited correlate of peer rejection is aggression" (Rubin et al, 1999).

He added that "Instrumental aggression is directed at others for the purose of obtaining desired objects, territories, or privilege. Bullying is directed toward the harming (or the threatening), either physically or verbally, of particular intimidated victims (Rubin)."

Work done by attachment theorists such as Koonenberg, Goldberg and Frenkel, suggest that the nature of the early attachment patterns of children impacts upon bonding and attachment patterns later in life. This suggests that children who did not receive sensitive and affirming parental care, can develop insecure attachments and aggressive behavioral patterns. In simple terms, children cannot give what they never experience in their developmental world from their primary care givers.

Children are in part, the products of their home environment. "Numerous investigations have suggested a link between family variables and delinquent behaviour. For example, in a now classic study, Glueck and Glueck (1950) sought to deliniate differences between 500 male delinquents and 500 nondelinquents from high-delinquency areas. As a group, parents of delinquents were found to more often display serious physical problems as well as emotional, intellectual, and behavioral disturbances" (James H. Johnson et al, 2001). This research suggests that children inculcate the behaviour of their parents. Sometimes, this aggression seen by children has its origin in the inability of parents to develop a non-threatening decision making model.

Theodore Lidz in a study done in 1956, for the first time, systematic explored the ways in which fathers impacted upon the behaviour of children in a process he called schizmogenesis. "In some cases, he found the parents to be distant and hostile toward each other (the condition he labled "schism") In others there was a tendency for the mother to become domineering in a destructive way (the condition he labeled "skew").

He felt that the first condition was harder on male children and the second on females"
(Lidz et al, 1957b). It is evident therefore, that where there is a power differential
between parents, children suffer significantly. In many families, one or the other parent
is dominant and the non-dominant parent yields to the wishes of the other for numerous
reasons. In this region where single parenting is common, children see a dominant
mother and a less dominant, sometimes delinquent father throughout their formative
years. Where the presence of the father is felt, it is more frequently devoid of intimacy
and tenderness.

Family dynamics is such that, the birth of a first child impacts significantly upon
the nature and quality of a couple. A child causes the libidinal energies which were once
focused on the male to be largely shifted to the dependent child. Some males become
jealous of the child and can also develop a degree of resentment toward the child and
simultaneously a hostile posture toward their female partner. Minuchin argues this well
when he said "A new level of family formation is reached with the birth of the first child.
The spouse subsystem in an intact family must now differentiate to perform the tasks of
socializing a child without losing the mutual support that should characterize the spouse
subsystem. A boundary must be drawn which allows the child access to both parents
while excluding him from spouse functions. Some couples who do well as a group of
two are never able t make a satisfactory transition to the interactions of a group of three"
(Minuchin, 1974).

Parents, Grandparents and others often become very invested in different aspects
of the new child entering the family system. Sometimes this is as a result of longstanding
power struggles, at other times, this investment is motivated by selfish desires, wishes

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and fantasies. Narcissism is described as an exaggerated concern or love for self. It is the result of an inability to enter into healthy and meaningful relationships with others. In the naming process, one parent may insist that the child takes be given his / her name or the name of a relative on their side of the family. Since Narcissistic Neurosis may be understood as having its origin in the pre-genital stage, then it may be understood that this is a primary ego state to which the person regresses.

Classical analysis practitioners saw narcissism as "concerned with self-representation and its integration, continuity and valuation" (Stolorow, 1975). In naming a child after himself / herself, the parent is meeting a need for self perpetuation and validation; this need is primary and may not be conscious. When this becomes pathological, the child is seen as an extension of the parent and is at times, not allowed to be differentiated from that parent. Where the child for example, is a "Junior" or one in a long succession line, then that child has a strong 'heritage' to bolster identity.

Narcissism also has a component of fear and loss. Where a child is lost through death or some other permanent form of separation and that child was named for some relative, then the 'replacement child' is given the same name as the one no longer there. The psychological impact on the new child is often significant.

One of the critical components to a successful marriage which must be mastered, is conflict. Since the dyadic relationship has elements of power, narcissism and subconscious needs, having a conflict resolution model which works is important. It is only a matter of time before a couple is struggling to overcome or resolve one conflict or another through communication. "communication skills also predict later marital satisfaction" (Markman, 1981). The capacity for adaptability, growing together, and

managing external forces are other skills couples need to deal with many of the common issues faced in marriage.

Observing couples in a public, especially group setting, gives one the opportunity to recognize, roles, identity issues, power struggles and personality traits. Bion's work has led others to become aware of the fact that in groups, participants have personal agendas, common and narrow identities and object relational stances. Leaders emerge and are allowed by the group to emerge in order to stave off anxiety. Even though persons may have prior ties to members of a group, in the group setting new alliances are forged and power shifts. Amy Holtzworth-Munroe argues that persons marry "because of both the provision of benefits and rewards;" They join groups and take up roles in the group for the same intrapsychic reasons.

Chapter Three

"A good name is to be chosen rather than great riches" – Proverbs 22:1

To fully appreciate the methodology chosen in undertaking this project, one must have an appreciation of the sociocultural context of the territory in which it is being executed. Careful consideration was taken not simply to apply findings from extra-regional studies to but respond to this issue in as culturally sensitive a way as possible.

The Barbados Family Planning Association has had tremendous success over the past forty-eight years and this is reflected in our ability to reduce the birth rate per female from 2.1 in 1980 to 1.7 in ten years. The direct consequence of this is fewer children being born each year and therefore fewer baptisms being performed in the parish setting. It was not uncommon just about twenty years ago (1980-83) to have six or seven families presenting children for the sacrament of Holy Baptism. Today, parishes of similar size now have only three or four families presenting children. Most parishes still perform monthly baptisms.

If a child is in danger of death, then the parents are encouraged not to wait for the scheduled time, but to seek what is called 'Clinical Baptism'. This option is often exercised on the advice of medical personnel who monitor the health of children at delivery and post delivery stages. Some children are born with congenital complications which potentially limit the lifespan of the children. Nurses, doctors and anyone baptized are charged with the mandate to see that no child dies without the grace of this sacrament and such a person may legitimately perform the sacrament if a priest is not immediately available. This baptism is then officially recorded and the child - if it survives - is then

received into a specific congregational family when it is strong enough to undergo the ritual.

Since the number of candidates coming to baptism is now three or four per month, for this exercise a representative number of four couples was chosen to participate. Some parishes are larger and may have as many as six babies being baptized per month. In general however, the decrease is both measurable and visibly noticeable.

The role of baptism has also changed over the years and this has had a significant impact upon the number of candidates being presented. Until quite recently the church's baptism certificate had equal standing and weight to that of the government issued birth certificate, and one could often be used to verify the authenticity of the information on the other or as a valid source for making corrections. Today, only the birth certificate may be used as a legal instrument and, as a result, fewer children are baptized in Anglican and equally prominent churches which issue formal certificates. Notwithstanding all that has been said, some parents who have no church affiliation as well as some from other denominations, still request infant baptism. There is the perception that to have a child baptized in the Anglican, Roman Catholic, Methodist and Moravian churches, is to have the ceremony "done right". The issue of validity therefore comes into play and carries significant weight.

Another important factor which impinges upon this understanding derives from the perspective of the church. When a priest is installed in a parish – with clearly defined geographical boundaries – he is being given responsibility for the cure of all of the souls in that area. This means that anyone, whether Anglican or not, may request his pastoral / sacramental ministration and expect to receive it. The scope of rituals he is

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called upon to administer extends from baptism to the right of Christian burial. It also means, that as is sometimes the case, parents who have membership in another church may ask the parish priest to baptize their child. On one occasion the wife of a pastor in another denomination came to the parish priest and asked to have her child baptized. The Anglican minister, knowing her husband, enquired as to why she did not want the child baptized in their church by her husband. In typical "Bajan" language, the mother responded "Rector, baptism is a serious thing you know!"

In recognition of these sociological changes, and the complexity of the scope of ministry of an Anglican priest, this project will include parents of other faiths and what we refer to as mixed couples. Though the doctrinal teaching may differ from church to church on this subject, as priests we have to minister to all who live within our ecclesiastical jurisdiction, and that without prejudice. In simple terms, we cannot chose the recipients of the church's sacraments nor discriminate against those upon whom God chooses to bestow his grace.

The persons participating in this project will also reflect another cultural reality, they will be young parents. The economic fortunes of the country have allowed many young persons to be able to afford many of the material possessions which their parents took longer to acquire. Some of these persons have therefore invested in homes and have established family units at a relatively young age. We also have a significant number of unwed mothers, either by choice or by circumstance. It is now common for three out of every four parents coming to present children for baptism to be unmarried. In a few cases, the father is out of the life of the pregnant mother soon after conception. The sample in this study is reflective of this social reality.

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One final factor which has influenced the design of this project is the catchment area from which participants will come. It would have been natural to choose the participants from the parish in which I served, but since I am not a parish priest, that was not feasible.

The island diocese of Barbados is divided into four units called rural deaneries. I currently reside in and have a private practice in psychology in the Christ Church Deanery. At one of the deanery meetings I informed the clergy of my work and invited them to suggest names of persons from their parish who they think qualified for participation in the project. Persons to be considered should be adults, may be single or married and not too close to delivery. This last stipulation was made because persons close to delivery, would possibly have already chosen the names of the child. No one responded. Couples were therefore selected through personal invitation and the recommendation of friends. Rather than coming from a single congregational unit, the participants will be taken from throughout the Christ Church Deanery area.

The dates for the two meetings will be established from the beginning of the project and one week will be given to the participants so as to allow early planning around the agreed times and dates. The first group meeting will be scheduled for Sunday January 13th 2002 at my office, Worthing Medical Centre. This location was chosen because it proved to be central to most persons and provide a secure and comfortable meeting space. To allow for other Sunday activities, the first session will be scheduled for 6:00 pm in the evening. The time chosen will also guarantee that we would be at that location well after closing time and it would therefore eliminate the possibility of interruption from the normal functions of the office.

Should this first meeting not take place for any reason, the participants will be contacted and meetings set up with each couple at a convenient location. At this first meeting, the nature of the project will again be stated after an opening prayer. To obtain some basic information, a form will be given to the couple requesting them to state their full names, ages, number of children, contact telephone numbers, church affiliation and marital status. This same procedure will be followed in the clinic should the meeting take place at that location with all of the couples being present.

After a brief introduction of all present, a discussion period will follow with specific pre-determined questions being asked of all of the participants. It will be important to indicate to the participants that they were selected because they had either applied for the baptism of their child or were known to be interested in the process. Care will also be taken to explain that they will not be 'research subjects' as in a scientific study, but participating in an exercise which will be responding to concerns raised by parishioners over the years on the naming of children. All participants will be told of my school's requirements concerning this project and that their participation is totally voluntary.

These questions for the first session will be as follows:

1).   What is the significance of naming a child?

2)   Do you like your names?

3)   Do you know how you got your names and what they mean?

4)   What are the influences / principles which will guide you in your naming process?

5)   Are there any cultural / religious practices or superstitions you can think of

        that have impacted or will impact upon the naming process?

6)   What is your impression of and reaction to the names you hear at baptism

        services?

        These questions are intended to focus the minds of those present on the

entire naming process and the sources and kinds of influences which impinge

upon their task. It will also allow those present to hear each other and know that

they are not alone in this exercise; some bonding is therefore anticipated as a

result. Finally, the commonalities and differences in approach will become

evident.

        In order to keep track of the salient points, issues raised and significant

behavioural observations, the session will be audio taped and notes taken.

Permission will be sought for this before the session begins. If anyone objects to

the taping for whatever reason, only written notes will be used to record this

event.

        At the end of this discussion period the take-home exercise will be

explained in great detail. Copies for both partners will be handed out prior to the

explanation being given so that they may follow in their own copy as instructions

are given. The document will contain its own set of instructions but it will be

important to highlight some important points of the exercise. Firstly, the reading

should be done as a couple and questions one to four may be answered as a couple

after some discussion. However, individual responses are required as this would

allow for greater diversity of opinion in the responses. No suggestion or limitation will be placed on the translation used for the passage from St. Luke's Gospel.

The final set of instructions pertain to the involvement of a third member of the family. The couple may do this in two ways, whichever is the more convenient should be employed. They can choose a significant member of their family of origin or jointly select one family member to discuss how names were chosen in the past. The couples will have the option of discussing their consideration of a name for their current child, but no obligation will be placed on them to do so.

The primary objectives of the first session will be:

- To stimulate introspection and encourage reflection on the naming process.
- To promote inter-generational dialogue on this subject thus strengthening the family bond and allowing couples to benefit from the wisdom of the elders.
- To allow couples to enter into meaningful dialogue and reflection using Holy Scripture as a stimulus.

In the second session, the objectives will be:

- To share individual reflections with other couples.
- To dialogue with persons sharing a similar experience.
- To reflect on the role of the Church and God in the process of naming a child.
- To pray with and for fellow Christians in the same state of grace.

The questionnaires will be returned at the time of the joint final session. The questionnaire to be presented is given below.

Naming of Children Research Project

Dear Participant,

Thank you for agreeing to share in this exercise. As you know, most children in Barbados are given names at the time of registration. There is often a Christian ritual, Holy Baptism, which takes place soon after the legal formality is complied with.

In an effort to make the church more relevant to the current times, please set aside about an hour to complete this exercise.

Instructions:

Please find a quiet place and a convenient time for all concerned. Begin with a prayer either from a set liturgy or from your heart. Find a time to discuss this naming process with a significant senior member of the family.

Read St. Luke Chapter 1 verses 57 to 66

Answer the following questions as completely as possible.

Q1   What is the significance of this passage?

_____

_____

_____

_____

_____

_____

Q2   Are there any lessons we can learn about this text?

_____

_____

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_____

_____

Q3   Does one's community have a right to an opinion on the name of your child? Why or Why not?

_____

_____

_____

_____

_____

_____

_____

Q4   Are there any rules for naming children and if so, why should we observe them?

_____

_____

_____

_____

General Questions:

Q5   Who should have the final say in naming a child? Why?

_____

_____

_____

_____

Q6   Is it important to keep names in a family? Why?

_____

_____

_____

_____

Q7   What is a Christian name and is it important to give a child one?

_____

_____

_____

_____

Q8   What can / should the Church do to help parents choose a name for their child?

_____

_____

_____

_____

What was said by the significant, senior member of the family about the naming process:

Relation: _____

(Suggested Questions, how was it done in the past? Old stories, family information regarding existing names)

Session two is scheduled for Monday January 21st at 5:30 pm. at Worthing Medical Centre's lobby. This is a public holiday (Errol Barrow Day) and will allow greater flexibility in terms of time. The clinic is in a central location and even with major construction in the area, is still easily accessible.

In this final meeting of the couples, the time limit set for the encounter is an hour and a half. The session will begin with an introduction to allow those who had not met

other participants in the first session to actually feel at ease with the new faces. The session will formally begin with prayer by me and the prayer will include thanks for the couples and the experience which we would have shared. As with the first session, the encounter will be audio taped and notes taken throughout the session.

As with the first session, some general questions will be used to stimulate and guide the discussion to take place. The intention will be to allow couples to hear each other and recognise the similarities and differences in the way in which they responded to this exercise. The size of the group will allow all to feely participate while at the same time preventing anyone from to hiding behind other participants.

At the end of the discussion period, couples will be invited to complete an evaluation form. This was designed to capture the opinion of each participant independent of his / her partner's prompting. It will cover the entire project and participants to make recommendations for the future. After this is done, we will enter into a closing exercise.

This closing exercise will comprise my reaction to the experience and then a closing session of prayer. I will begin and then invite the fathers to share in a blessing of their unborn child. The fathers will place one hand on the abdomen of their partner and either silently or aloud say a blessing over the child, the mother and their union. The session will close with a benediction by me.

The questionnaire and final session guiding questions are found below.

Interactive Naming Workshop Evaluation

Dear Parent,

Thank you for the time and energy you have devoted to this project and these sessions. In order to measure the impact which this module has had on your naming experience, please answer the following questions as completely as possible.

INSTRUCTIONS:

On a scale of one to eight, please rate the following. One being the lowest score possible. Circle your response.

1) Before these sessions, the naming process was at a "X" in importance to me. 1 2 3 4 5 6 7 8

2) Having shared in this exercise, the naming of my child has become a "X" in importance. 1 2 3 4 5 6 7 8

On a scale of one to five please rate your agreement or disagreement with these statements.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

1) I would have preferred a larger number of couples for the final session. 1 2 3 4 5

2) This exercise was too difficult and time consuming. 1 2 3 4 5

3) This exercise was beneficial. 1 2 3 4 5

4) My church should have a similar exercise for couples. 1 2 3 4 5

5) More scripture should have been used. 1 2 3 4 5

6) Couples who have shared in this exercise should join with new couples for future sessions. 1 2 3 4 5

7) I learnt a lot about myself from this exercise. 1 2 3 4 5

8) I learnt a lot about my partner from this exercise. 1 2 3 4 5

9) I am re-considering / re-examining the names I had in mind for my child. 1 2 3 4 5

Final Session Questions

1) What were the homework exercises like for you?

2) What difficulties, if any, did you experience in this exercise?

3) What place is there for God / faith in this naming process?

4) What would you like to say to the other couples about the naming process?

5) How should we respond to parents who do not have as strong a faith or connection with the church as you do?

Chapter Four

I was made a Christian
When my name was given,
One of God's dear Children,
And an heir of heaven.
In the name of Christian
I will glory now
Evermore remember
My baptismal vow. -- *# 726, Hymns Ancient &*
Modern (Standard Ed.)

The results of this project differ greatly in some cases from what had been expected. For several months the design had been very clearly developed, however, one is not always in total control of the outcome in such a project.

One of the most difficult sections was the selection process. Initially, it had been decided that only Anglican parents would be used. It was only on reviewing the parish reality that it was discovered that this was far from a realistic approach. Since the Anglican Church was for a long time the State church, many of the vestiges from that recent past still have an impact on how ministry is exercised. Some consideration was also given to using only couples as the participants in this project, but this had to be changed. Many single parents struggle to raise children, often with the help of their parents and grandparents. There is much debate in the society as to the status of men in relationships. Many young men are impregnating their partners and disappearing soon afterwards. Consequently, there is a large number of males incarcerated for nonpayment of child support. At all levels in society, from our tertiary institutions to the gathering of young men "liming" on the blocks, male development has become an matter of social concern. The term "males in crisis" is now fully in currency.

It was disappointing to experience the lack of response of my brother clergy in this matter. With each parish having over three hundred persons attending church each Sunday, finding six couples from the nine-church grouping seemed a simple matter. This represents less than one couple per parish. It is unfortunately a common experience for clergy not to respond to issues like this unless it has some direct benefit or impact upon their parish. Also, as few pastors have done post graduate work, there is little or no interest in research or parish development of this nature. Being supportive to other clergy is one of the major deficiencies of our current system. If one is honest, one must also admit that there is always likely to be a tinge of jealousy at work under the surface.

In this light, one major surprise was the sources from which real and meaningful help came. Persons who were not parish priests made suggestions as to co-workers, relatives and friends who could possibly share in this project and they did only because they wanted to be helpful and considered this work to be both interesting and beneficial. One person with whom I had not been in contact for several months, proved to be of enormous help and support.

It should be noted that the first contact was with the female partner. This was not planned but resulted in the men having to be asked to participate either by their female partners or by the researcher after contact had been made with their significant others. It was clear from early that the level of emotional involvement of the fathers differed greatly from couple to couple. More will be said about this later in the evaluation section of the project.

Once the initial contact was made, an explanation was given as to what was the nature and purpose of the demonstration project and a brief statement was made about the

trends which had been observed over time regarding the naming process. All of the participants readily agreed to share in the study and the exercises. Some of these contacts were made over the telephone and so the respondents had no idea what this researcher looked like. Initially, consideration was given to involving five couples, but at the last minute one of the couples indicated that it was no longer convenient to participate. The full extent of the commitment of time and energy on the part of the participants was explained to them from the initial conversation. This was done with all of the couples.

Session one did not go as had been anticipated in model proposed. This researcher waited at the clinic with only one of the three couples who had indicated that this time was convenient. It seemed as if there had been a major communication problem for the couples indicated that even though they had been given them the location and a proposed time, one had not gotten back to them to confirm the arrangement. It should be noted that the two couples in question were also absent from the final session as well. The explanations for absenteeism from the second session will be given later. In response, the couples that did show were met with privately and on an individual basis.

In this session, Nicholas and his wife Raquel remained very excited and undaunted by the absence of the other couples and this quickly helped to relieve my anxiety and embarrassment. The session followed the model as stated in the proposal. They consented to have the session taped and shared their opinions freely. Nicholas works in one of my offices and so there was no need for a lengthy introduction. Nicholas was also the first person approached about this project and he immediately responded in the affirmative.

The first question which was asked of this young couple received an interesting response; they had taken a religious course some time previously and they learnt the power of words and the significance of names. In Nicholas' own words, "there is spiritual power in what we say." Since the name is something which is going to be attached to the child for the rest of his life, the he wanted to speak a life-long blessing over his child by the choice of the name. A teacher in college had also warned him of the importance of choosing an appropriate name for any child he might have.

Raquel had a very different approach to this topic. She considered herself to be far more family oriented and wanted to perpetuate certain names within the family, for example Lori was common throughout the generations. Sentiment was more important to her in the choice of a name. She also considered using her mother's name or that of Nicholas should the child be a girl. It was also interesting to note that all males in Nicholas' family for at least three generations carry the name "John." For example, Nicholas' full name is John Nicholas. All of the males use the second given or Christian name in everyday exchanges.

Philip and Julia shared similar sentiments. Philip was keenly aware of the fact that a name is given and kept for life and could be either a positive or negative influence on the life of the person. He believed that it is important to have a "strong" name. Julia attached the formation of identity to the naming process in her words "everything has a name." Of primary importance to them as a couple was the selection of a Biblical name or something close. This was a deliberate choice. Julia had done some theological studies and was aware of the power and purpose of names. She was equally conscious that names had developed out of specific events and circumstances. For example she

cited the name "Jabez" because this person was born in great pain. For her first child, who was from a previous marriage, she chose Dominic because it meant "of the Lord." She was able to convey the meaning behind this name to her son when he was old enough. Again the perpetuation of names is evident, for the child's middle name is the same as that of both his grandfather and great-grandfather. This she did to honor her father, in her words "grandparents love that" heritage. Her sister did a similar thing in naming all of her girl children with their grandmother's name, Patricia, as their middle name. This has prompted this couple to consider honoring Philip's mother by giving the child her name as a middle name should this child be a girl. To date they have agreed on Christina as the name for a girl. Christina they said, means "the Christian one" and they wanted to affirm by name and nature "Lord, this is your child."

One question raised by this couple which was not raised by any of the others was "Why have more than one name at all?" Julia's only explanation was the easing of confusion should two children at school and in the same class have the same name. This was my experience where two of my secondary school class mates had the same names. The only difference was that in one case the surname was Miller and the other Millar. Both are pronunciations are so similar that a distinction is difficult to convey easily.

Philip then raised an interesting issue which must be addressed in homes where two members have the same name. Both he and his father are Philip Arthur Blackman. In primary school, he was called Arthur. When he went to Secondary school he made a change and called himself Philip. The result is that he is known by different groups of friends by two different names. The benefit of this is that he is immediately able to

identify the time period at which the friendship began by the way in which he is addressed. This change was a deliberate attempt to assert his identity and manhood.

All of the participants loved their names. Raquel liked hers because, while growing up, there were very few persons with that name and it made her feel special. Her second name Crystal, she said, is derived from Christine and she also liked the uniqueness of the name. Nicholas preferred the way in which he is now addressed. He is more often called "Nicki" and likes this contraction. Phillip associates his name with that of H.R.H. Prince Philip, in his words, it is a name "with stature." It is stately, while Arthur conjures up associations with King Arthur and the legends associated with him. At this point I played devil's advocate and drew to his attention that they were all "white men." He retorted that for him colour did not matter.

Yolanda was particularly proud of her name because she was named after a prominent local psychiatrist, Dr. Yolande Bannister, of blessed memory. Yolanda's mother was fond of this physician and gave this name to her daughter, along with an extra "a" for good measure. As for Sharon, she liked her name and wanted to pass it on to her child if the child was female. She found a reference to "the rose of Sharon" in the Bible and has hung on to that as a source of pride, she would often say, "no matter what you say, I am a rose."

Several factors seemed to guide the participants in the choice of name they wanted to give to their child. This ranged from an awareness of experiences from their past to some of the prominent influences in their current life. For Philip and Julia, the selection of a Biblical name was most important. They wanted to give expression to the importance of their Christianity to their lives by the kind of name they gave to their child.

The name had to come from, or be a derivative of, some Biblical character or experience. For Nicholas and Raquel having a biblical name was also important.

Yolanda and Sharon had more of the psychological impact in mind when choosing a name. They were preoccupied with finding a name which would not cause the child to be teased or laughed at. Sometimes, when a name is shortened, it can be the source of tremendous childhood "ragging." For example, if a child is called Benjamin, a good Biblical name, it would be natural to shorten it to Benji. This comes too close in pronunciation to the name of a popular pain relieving cream or the popular choice of name for a dog. Similarly, some names can cause a child to be mocked if someone emerges who is seen in a negative light within the community. Children can often be cruel, and they possess an almost intuitively ability to make up haunting rhymes based on the victimized child's name. This can have a negative and lasting psychological impact upon the child and can damage its fragile ego.

Care was also taken by the couples not to choose a name which could be considered demonic in any way. Two of the couples deliberately chose not to consider the name Damien as a possibility because of a character in the once popular film "the Omen." On checking the meaning of this name, one source suggests that it is of Greek origin and may be interpreted as "a tamer of men." In essence, any name which had a connection to anything even remotely connected to evil was shunned. It is important to note the impact of television on the decision making process of parents but there is also another aspect of this influence. In parish ministry, it is easy to identify what was the popular soap opera or sports star at any given period by looking at a register of names. For example, there were several Ryans in the seventies when the series "Days of our

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Lives" started. The medium of television remains a powerful source of information but also contributes to cultural penetration and psychological brainwashing.

An increasingly common practice in the naming process is what may be termed the combining of names syndrome. Parents like Sharon have chosen to combine pieces of the names of both father and mother to generate an entirely unique name for the child. Sharon's reasoning for considering this option is clear. For her, a child is the product of both father and mother, and choosing this option is symbolically emphasizing this reality. It also achieves and facilitates a feature which has always had some attraction in Barbados, uniqueness. Many parents are attracted to names which are in Bajan parlance "uncommon." It must be remembered that in a small and closed society the advantage of uniqueness carries considerable weight and psychological advantage. Underlying the various waves of naming through which we have passed, during the last thirty-four years since independence, is a desire for uniqueness of identity both individually and collectively. The two drives are and will be symbiotically connected; the drive for a unique name and that for a distinct identity.

The process which one describes as concatenation i.e. the joining of the names of the parents to create the child's name, is worth examining. Since this has no precedence, new rules have to be developed. While one must be quick to admit that some homes were named through this process, the practice was never generally adopted for the naming of children. After Sharon and her partner Michael had arrived at the derived name of 'Sharel', it still sounded too feminine for her to accept it for her son. To remedy the situation, she added an "n" to "give it a masculine sound." This is noteworthy, because the society has had and accepted males with traditionally "female" names. For

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example, Shirley and Jean have been used by both males and females for well over sixty years in this country. Some other names have been used in a similar way but with a slight alteration in the spelling; an example of this would be "Toni" for females and "Tony" for males.

Sharon again raises a common factor found in the Bajan naming practice, that is, the importance of the "sound" of the name. She added that for the second name of the child, if a male, she did not like the sound of the first name when sounded with the second one. She also had a preoccupation with the number of syllables in the name. Again, a piece of ingenuity settle the issue for her. In this instance she added "Mac" to the name to arrive at the desired sound. In all too many cases, when a parent, usually a mother is asked why a particular name was chosen for the child, the frequent response is "I just like how it sounds."

One minor factor which the couples shared as a source of influence was the mental association of a name with a specific person. If they disliked someone from their past, they would not then choose that person's name as a possible option. The converse is also true, indicating the hope that the child would take on the characteristics of that individual. This seems to have been the intention of the church in encouraging persons to take the names of saints.

One of the most moving moments in this first session came as Yolanda was relating how she named her first child, a girl. Yolanda was always very chose to her sister but the sister lived in another country. In order to strengthen the bond between herself and this sister, Yolanda invited her to name her first child so that she would "be a part of" her daughter. Quite unexpectedly, Yolanda began to cry. She added, "I miss her

a lot." This process continued with Yolanda inviting all of those who would have some "responsibility" for her daughter to have a say in choosing her name. Consequently, her father gave one name and her Godparents gave another.

With this child, Yolanda chose to allow only the parents to choose the names but still submitted them for her sister's approval. Yolanda and Paul are not married, but Paul was insisting that the child carry his surname and a power struggle ensued. Yolanda firmly made the pronouncement that the child would not carry the father's surname until she was able to carry it also. In other words, marry me and your child can have your name. The impending birth of this child has given her some political leverage. If the father feels strongly enough about his request, it would be accommodated, but at a price. Sharon shared this sentiment fully. This issue was pushed even further. Yolanda indicated that Paul had been born out of wedlock and had not assumed his father's name until sometime later when his parents were married. She then asked him: "How could you want this for your child knowing what you yourself went through?"

The only cultural factor which influenced Yolanda was a desire for what she described as "black sounding names." Whether that name was African or not, she wanted a name that would "sound" black. To emphasize the point both she and Sharon agreed that if the name did not match people's preconception of the child, questions might be asked about the child's identity. Yolanda was adamant that she would not name her child "Graham" or "Dean." To her they are "white" names. She reiterated that she wanted an African sounding name, and like Philip, she said that she wanted a "strong" sounding name.

A central factor under-girding this project was the assumption that at baptism there is usually a "reaction" to some of the current names selected by parents. All the couples were asked specifically to respond to the issue just mentioned and give their reaction. Yolanda said that she was simply "shocked" at times, since it seems that some people tried to make the name as difficult as possible just to different. For example, normally Corey is spelt in this way while others may spell it "Korie" just to be different. Yolanda added that she believes that not a lot of thought goes into the naming of the children. For her it seemed as if parents chose a name that is the latest one, or the most popular, or the most difficult though not the most appropriate. Again Sharon defended her choice of name by saying that a unique name would inspire the child to be unique and not simply follow the crowd.

Sharon added that at baptism services, even as an adult she has difficulty in determining how some of the names given should be spelt. The other reaction which she says she has is that on hearing the names she asks: "When will they stop?" i.e. how many names was this child given? Yolanda added that her name is relatively simple and she gets upset when persons either mispronounce or misspell it. "You could only imagine the trouble people would have with spelling and pronouncing some of the current names of children, but you could not apportion blame to the person trying to spell it." Sharon made the interesting point that sometimes the spelling raises a question in one's mind. On hearing a name recently, she tried to spell it and the spelling given by the person was "NAKED." She was then forced to ask the question, "who in their right mind would call a child 'Naked'." Yolanda shared a similar experience with the spelling of the person's name as "FEMLAE." It was clear to both these participants that in choosing such names

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the parents would be setting up the child for ridicule. What is more, the child might also later resent the parents for this action. Yolanda cited the example of her own daughter questioning the wisdom of the parents of one of her school friends. The name of the child is "Ebony" but in teasing her, her peers call her "E-bony." In this culture, a "bony" person is one who appears malnourished.

Julia related the story of Philip being so annoyed on hearing, at baptism, the name of a child whose name had been created by combining his father's and his mother's name, that he wanted to pay the parents to change the name. On hearing some of the names, Philip said that he exclaims "not again" or he simply cringes and "feels" for the child. Philip and Julia are prominent in their congregations and encounter these names and the difficulty in both pronouncing and spelling them. In Julia's words: "People go through enough (in life) without having to deal with complications and difficulties surrounding their names." Julia added that sometimes, simple names could be a source of potential humor. Philip chimed in and added that as a child he was often teased by the other boys would say to him "fill-up ... my cup with oil?"

In response to the question about how superstitions have influenced their naming process, Philip and Julia said that they had tried to keep the name of their child a secret. In her words, "it was like a protection." They had been trying for conception for some time and were having some difficulty. They were cautious and wanted to wait until they had visited the doctor to confirm their suspicions. Today, they frequently call the child by her name, Christine, because they are "believing God for a girl." Julia said that "God said ask and ye shall receive" she had asked God for a boy and got one.

I was surprised that no one mentioned an ancient cultural practice of placing a Bible opened to the Psalms above the head of the child between birth and Baptism. This practice was to ward off evil spirits from harming the child before his "ownership" is clearly defined.

This project in its design had three parts, of which part two was a take home exercise. In this exercise the participants were asked to devote a specific period of time to respond to the questionnaire. The instructions asked them to focus their thoughts by beginning the exercise with prayer. They were to then read John the Baptist's birth narrative using whatever translation they found convenient. For questions one to four, participants were allowed to give joint responses, but for the other four questions individual responses were required.

The responses will be presented in summary form:

Q1.   Significance of the passage.

It was clear that participants reached different conclusions from the reading of this passage. A common theme was that God chose John's name and that names are important to God. One participant added that the passage showed that you do not have to follow tradition blindly, "as long as both parents agree on a name, that should suffice." Another person said that the passage showed the reward of obedience no matter what other people may say.

Q2.   Lessons learnt from the text.

One of the most prominent themes was that names are important to God so he specifically chose John's. Other respondents said that family traditions were an important factor in Jewish culture and naming practices.

The community had some influence in the naming of children even though father and mother had a part to play. In this regard, one response was particularly poignant. The respondent said, "There are times when people around us will try to take over leadership, …especially when we have been told by the Lord what to do. It shows also that Christians must be strong in our faith, not easily shifted and that strength will be passed on to our children."

Q3. Rights of the community.

In response to this question the respondents were divided. Half said yes, the community does have a right to express an opinion on the name of the child. Those saying "yes" did so based on the connection the parents might have with a worshiping community. Pastors should give guidance and parishes should establish a resource bank so that parents can see a list of names and their meanings. The community also has a right and duty to correct parents who may be about to make a serious error in the naming of their child. An example of a serious error would be to give a child the name of someone notoriously evil. However, they are unified in agreeing that the final choice must rest with the parents.

Those responding negatively to this question are not unified in their opinion. One person argued that society has changed and that neighbours are in some areas strangers. The other argument is that naming a child is "a personal task for parents as this is how they individualize and recognize their child."

Q4.   Should the rules be observed?

Here is one question to which there was some uniformity in response. Parents either said that there were definitely no rules or that they did not know of any. One should however seek God's guidance and pick names which edify and are strong in meaning. One respondent said that should they exist, it would not be wrong to observe them but "they should never come between you and God. God is first, therefore should not be overshadowed by rules and tradition."

Q5.   Who has the final say?

Again, there was a unanimous response, the parents. The primary reason given was that it was their responsibility. Two exceptions were made. If the parents felt that God was leading them in a direction which differed from their preference, then God should have the final say. Secondly, if the parents should be killed before naming the child, then the naming right and privilege should pass to the pastor or the grandparents.

Q6.   Importance of Family Names.

Only one person said "yes" categorically. Others said that it was a "nice" thing but it depended on the meaning. Parents should not pass on names with negative meanings. However by passing on a name parents can bring a sense of honour to the person after whom the child is being named. One argument advanced against this practice was that when too many family members had the same name, unfair comparisons might be made. Each child is a unique person and should be allowed to develop its own identity.

Q7.   What is a Christian Name?

This proved to be the most difficult question of all. Five of the parents struggled

with the differentiation between a Christian name and the concept of a "first given"

name. Are the two simply interchangeable terms and nothing more. The closest unified

response was that such a name identifies the child as a Christian.

Q8.   How can churches help?

In response to this question, there were some clear and positive responses:

- Educate parents about the importance of naming from a biblical tradition.

- Provide guidance and pray with / for couples in the naming process.

- Provide an exhaustive resource list of names and meanings for parents.

- Encourage parents to research the meanings of names before selecting them for
  a child.

- Provide information about the history and importance of naming from God's
  point of view.

- Encourage parents to choose names which would bless, praise, edify and
  strengthen the child.

- Pastors should make themselves available to couples going through the naming
  process.

To encourage inter-generational dialogue about this process, parents were

individually asked to choose a senior family member and to discuss the naming traditions

and practices in existence during that person's time.

It is significant to note that of the five persons who responded to this section of the homework, four chose their mother, only one person chose his father. They had only one week to complete this task. Some of the interviews were done in person others were done over the telephone.

The responses to this question will be presented by participant.

Philip B.   Relative Chosen: Father

Philip's dad was unable to recall exactly how names were chosen in his time. However, he said that in choosing Philip's name, he simply gave him all of his names because he was his first-born son and his heir.

Philip's sister, Michelle, was named after one of his father's cousins of whom he was particularly fond. Roberta was the second name she was given after his favourite singer, Roberta Flack. The last sister was given her name without any specific reference to another person.

Commentary: In this naming process, the concept of the first-born male as heir is very strong. Few men make the same assumptions with the birth of a female child. Only recently has this kind of thinking begun to change. There was therefore a clear gender bias in the community.

Raquel M.   Relatives Chosen: Mother and Father

Raquel said that her first name was chosen by her grandmother after Raquel Welch. Her parents liked it and accepted it. It was, as she said, "also unique like Lilianna," her sister's name.

Her parents were careful not to choose names that people could make fun of. Conscious of this, her name was changed from Raquel Alisa Seale because of the possible acronym RAS. In this culture this is often a greeting extended to both male and female Rastafarians. Her name was therefore changed to Raquel Christina and her sister became Lilianna Alisa.

In her parents' generation, names were chosen because of the novelty of film and prominent stars seen in movies shown here. She added that as a rule, names were carried on from generation to generation. The name Keith had been carried on in her families for several generations. Girl children have been given the name Laurie for three generations. Meanings were never a central issue for this family.

Commentary: It is important to note again a clear principle of retaining certain family names and honouring ancestors. The influence of film has had an impact upon the naming process in the community.

Yolanda Y.   Relative Chosen: Mother

This respondent was told that in her mother's generation the Godparents played a significant role in the naming and life of the child. They were very much like parents and

had considerable power and authority over the child, freely giving advice and expressing an opinion on matters relevant to every aspect of the life of the child.

Sometimes Godparents would name children after themselves. Yolanda's mother added that parents also looked to the Bible for names. Many of the children therefore had Biblical names such as Peter, Paul, Mary and Elizabeth.

Commentary: The importance and influence of Godparents has diminished over time. Anglican children are still required to have on average, three Godparents, two males for a boy and two females for a girl all of whom must be adult members of the church.

Julia B.   Relative Chosen: Mother

Julia was told by her mother that in the past parents were not always present at the baptism service. "A Godparent, grandparent or even an old person in the village took the child for baptism and gave the names to the priest. This resulted in children being given different names from that recorded in the national registry. Many children grew up using one name only to discover later that, on checking the record, they had another officially registered name."

Julia's eldest sister was named by her mother for her paternal grandmother who was kind and dear to her. Julia's eldest sister was given their mother's middle name as her second name. The child between Julia and this sister was given a name which was taken from a book but close to her mother's maiden name. In choosing Julia's name, her

mother wanted a simple but strong name, rich in meaning. Family names played no part in the naming process.

Commentary: The response suggests that in the past not only did the Godparents change the names parents had given to their child prior to baptism but in some cases the priest deliberately changed the names prior to recording them. Few persons were literate at this time in our history and this practice was common and widespread. It is believed that there was also some racial motivation on the part of ministers for changing the names. Possibly, they did not want black children having the same names as their children or of other white children.

There is the humorous folk story of a village elder, taking a child for baptism in the place of the parent. The parent had pinned the name of the child unto the clothing of the child. When the time for the baptism came, the elder was asked the name of the child and she loudly and proudly said "pin pun she."

Nicholas M.   Relative Chosen: Mother

During Nicholas' mother's time, names were to be simple, not distorted if shortened, and strong. His mother said that she chose his name because it was a "strong" one. His older brother was named Paul because it was a simple name and could not be shortened nor distorted.

His mother also added that his father was not particularly interested in the naming process, she picked the names and he approved or disapproved of them. His own father had only insisted on the first name "John" to continue the family tradition.

She added that her own name "Marianna" was hard for people to spell and remember and this was a major consideration for her in the naming exercise. The meaning of the name was not a major factor for her.

Commentary: Those who suffered psychologically as a result of difficulties surrounding their name are acutely aware of the inherent pain and danger in giving their child a complex name.

The final session was intended to be a joint session with all the couples present. A time was set and unlike the first session, there was no communication problem either in terms of a confirmed time or location. However, Murphy's Law intervened in the very well laid plans.

This final session was intended to bring together all the couples who had shared in this exercise. Initially, the date for this session had been set for the day before - Sunday - but one of the couples requested a change in day and time to allow them to attend. The original date had also clashed with their regular service time so in order to be flexible and allow maximum participation, I acceded to their request. There would have been three couples and one mother without her partner who had refused to attend the sessions or participate in the homework.

Minutes before the session was due to begin, Sharon indicated that she was not feeling well and would be unable to attend. Within five minutes, the news got worse. She indicated that apart from transportation difficulties, (her partner had the car) she had

just broken up with him that afternoon and was in no frame of mind to participate in the final session.

Much to my shame, but important to chronicle and analyze, was my initial thought which was "but can you still come?" The second thought was "Oh no this will totally mess up my project data." Fortunately, I did not express these selfish sentiments but was able to focus on these persons and express my regret for their difficulties and promise to be in contact with them very soon.

The two remaining couples were introduced and they sat facing each other. The room was arranged in such a way that seating was in a horse-shoe shape. I sat in a chair at the open end of the room. After introductions I began the session with prayer which was welcomed by the couples. They were very affirmative to my petitions and prayers ended with a hearty, Amen.

The first question evoked a hearty laugh from all. Philip began by chuckling as he said that the homework task had taken him back to school and it was strange since he had left school so long before. He added that he had thought his homework days were over but was forced to think as he went through the exercises. In his words "it was interesting, it did tax the brain a little bit", but he laughed again then looked at his wife and said "she went ahead without me." Julia chimed in at this point by adding that she had forgotten the instruction to complete section one together. After composing herself she said that after reading the passage prescribed, it reinforced some of the things that she had felt.

Nicholas' response was that apart from reading the text, what was more interesting was to hear what Raquel had gotten from it, and he added that he had learnt a

lot. This couple also forgot the instruction to do the first part together and she therefore completed the exercise before her husband. Raquel did some further research on the text and helped Nicholas to see some of the concepts more clearly and this enriched his understanding. He described the question as "thought provoking" as was the task of speaking with his mother on naming practices.

Philip quickly concurred and when asked why he chose his father as his response person, he admitted that he was just stuck and simply called his father; his mother was overseas and his father was the only alternative. Unfortunately his father could not remember the customs about naming, and most of the memories he had and reasons for choosing the names he gave to the children had already been stated.

I intervened at this point and suggested that naming is easier for women than men because they "walk around with names they like in their head from childhood." After I had "put my foot in it" Nicholas came to my rescue. He boldly said that "Women are thinking about marriage and children long before men." At this point, Raquel made a startling comment. Well she said, "Girls have to name their dollies you know." This comment was followed by another important point by Julia, who countered that she had found that some of the names she liked as a child and had thought about, she did not like them any more. She was right because names do have a "shelf-life"; they go out of fashion and lose currency.

The most difficult question for them was the one on rules. Most of the participants were stumped by this question. The only rule, said Philip, was that of following divine direction. After praying about the name and looking over the ones which seemed favourable, one should follow God's leading. Here Julia elaborated on the

point she had made in her written response. She said that names either came from God directly or in response to a situation. She added that both John's and Jesus' names came from God via an angel. A name in the Bible could be either positive or negative depending upon the circumstances surrounding the birth of the child.

Raquel said that she was a little confused about this question and was unsure as to whether rules meant tradition. When asked how she would answer if it meant tradition, she quickly said that tradition should not take the place of God. Philip said that tradition could be bad and that if the child was named based on tradition then whatever was associated with that name, whether a blessing or a curse, would come right down upon the child. In looking at the naming of John, Raquel noted that the friends of the family were caught up in the prevailing tradition and expressed an objection because of tradition. She also said that the passage seemed to indicate that the culture had a strong naming tradition.

Raquel made the point that the exercise caused her to understand how important it was for us to honour God in the naming of children. In so doing we have to seek His guidance. One source cited to bolster her argument was the renaming of Saul to Paul. For her, this change in name emphasized that a name is important. Julia concurred and gave an explanation for the name Jacob and the importance of the change to Israel. I then cited the play by Jesus on the name of Peter and the commissioning which was interwoven with that. One person said that naming is so important an exercise that God also gave himself a name. The name is unknown but there are other relational names by which God is known.

In addressing the thorny issue of responding to persons without a church base or strong faith the group was clear on one thing parents should not be forced to participate in any pre-baptism counseling but should be strongly encouraged to do so. When this question was raised with Yolanda and Sharon, they said that it could be a part of preparation for baptism, but not mandatory.

Parents who are not practising Christians have to be handled gently. It should be more an educational process than an imposition. Julia said it best when she asserted that "You can guide and direct persons but you cannot force them." The choice will still be theirs; its their child and that is that. Then Philip stated what has been a central assumption in this work. He said that on hearing some of the names given in baptism, "You can almost die." He remembered saying to himself "I am so glad my mother did not name me that." Julia said that if parents refuse to listen to the advice of the minister, then he has the right to refuse to baptize the child.

This statement was more significant than she knew. There are two distinct schools of thought on this issue in the diocese. One school says that the priest does not have the right to refuse children by virtue of name, race or the religious affiliation of the parents. The other believes that pouring water over the head of the child is never enough, one should also have a strong family to influence you as you grow, and it is this which is more important and lasting.

One final suggestion made was that this model of coaching / mentoring should be replicated. In all churches, the minister knows those parents who would like to have their child baptized several days in advance of the ceremony. That is to say, couples do not simply turn up on the day with the child and no fore-warning. Julia added that the

preparatory session could be less intense, but some pastoral guidance in often needed by couples. The minister, she continued, should also be aware of the fact that some persons who request to have their child baptized will not be members. These persons will need additional assistance but, equally, must be handled with greater care.

I invited the couples to share any closing remarks with me or the other couple. Philip spoke first and informed us that he and his wife were at the stage of having settled for the first name of the child but were still working on the second name. Julia reiterated her point that this exercise had reinforced the importance of having God approve the name they wanted to give to their child. The passage chosen for the homework exercise also acted as confirmation that they were on the right track. For her the name Christina was a gift from Him. Philip was quick to add that if they had a girl it would be a challenge. Earlier, they had indicated that they were "believing God for girl." If a boy does come, then the names to be considered would be Christopher or Philip. If Philip is conferred then he would be Philip the third. Julia immediately raised the question, "So what would we call him?" Philip is already being called by two names depending on the person addressing him and having a son at home with the same names would pose a unique challenge.

Raquel then shared the story of her father, who is also Philip, being called Flip. Everyone uses this name; even in the directory, beside his first given name is the "pet" name. She postulated that this could have started by persons calling his name quickly, thus the distortion.

Nicholas and Raquel had shared in this session of closing comments but did not have anything new to add to the discussion. It should be noted that Raquel is only ten

weeks along in her pregnancy. She was the most recently pregnant of the females and so was still adjusting to the process.

An integral part of this second session was the closing liturgy of prayers and blessing. After expressing thanks to the couples for their time and participation, I invited the couples to pray for their partner and the other couple. This was a particularly moving exercise with each couple affirming the prayers of the other. There was "complete agreement" in the prayers and for the first time, without question the presence of God in the room blessing all of us could be felt. When we came to the blessing liturgy, each father placed a hand on the abdomen of his wife and said a special blessing over their unborn child. This was a most powerful experience. Earlier, someone had said that they had heard of a pastor who, under the guidance of the Holy Spirit, had prayed for the gift of healing hands for his unborn child. The child later possessed this gift and became a very powerful witness for Christ. In this prayer session, the fathers were not in any way selfish and prayed for the other couple's child as well.

I thought that I would end the session with a closing benediction, which I did but then something quite unplanned and unexpected happened. Julia asked if she could also say a prayer for me. I am accustomed to praying for others but not accustomed to being in the presence of someone who was praying for me. It was a most powerful prayer which extended from asking God's blessing upon the project to a blessing upon my life and "this year" granting a special need of my heart. At that moment I broke into tears and experienced what could only be described as a "Eureka Moment."

At the end of the session, I thanked Julia and explained that, to date, I was not quire sure what the full significance of the project was. Yes, I was fulfilling an academic

requirement, but it was much more, it was the taking hold of a link from the past and simultaneously, in faith, uniting it with link from the future. I suddenly remembered the liturgy I had written for Rabbi Dryfus and saw how it connected to this project. Julia's father is the pastor of a small assembly and she had intended sharing this exercise with him so that he could use it with his congregation. The links were beginning to be formed.

As a result of the unavailability of Yolanda and Sharon on this occasion, their session was held at their office in the conference room three days later. Much of their input has already been stated. However some issues raised are worth reflecting on and understanding.

Yolanda said that in choosing the name for her child, the father was not particularly concerned about meaning, rather he was more preoccupied with a name which would be close to his in sound. She has found a name from the Bible which is close to his. If it is a girl, she would have to search for one quickly but it would come from the Bible and her mother would help her to search for one.

For both of these women, this task had unique difficulties. Yolanda had initially received a positive response from her partner regarding participation. In the space of one week, she and her partner had parted. This was not the first time in which they had experienced difficulty and a separation. Sharon's partner had bluntly refused from the beginning. He was asked to complete the questionnaire and asked questions about it before putting it down. He never got back to it. Sharon was annoyed but knew well enough that if something was not directly connected to him or produced some direct benefit for him, then he would not participate.

Even though Yolanda had heard the John the Baptist story, it was the first time she had heard many of the details of the text. Reading it for herself afforded her the opportunity to delve into the text and experience it at a different level. She also did not know that Mary had also spent some significant time with her cousin Elizabeth prior to giving birth. In her words, "When you don't read the Bible for yourself and just hear sermons, there is a lot that you miss." When someone preaches, you simply hear the texts but need to make the connection between the passages. In her words, "There is so much more you can get from reading two lines before and two lines after."

The most difficult aspect of the project was to get partners to participate. Paul said had "Yes" but kept putting it off day after day. After Sharon's partner, Michael, he did not consider participating. Even though he took the document from her and read it, he asked what it was and then handed it back to her and said "You handle that." Sharon added, "Even though you know that they are not going to be interested, there is something in you which makes you still want to ask."

Yolanda said that she chose her mother to answer the last section of the homework because she and her mother are still "extremely close." Her mother has functioned all her life as a friend and confidante. Even though this is true, one major source of conflict between them stems form the fact that Yolanda does not always follow all of her mother's opinions or advice. In her words, I do not ask your opinion so you can tell me what to do, just to help me make up my mind.

For both women, this exercise would have been more beneficial if they could have had the participation of their partners. For them communication is key, and this project opened up a way for them to have communicated.

In advising as to what should be done with those who do not have a parish or faith community, these participants said that this service should still be offered to them. "They may be surprised by what they discover and learn a lot from it." If it is imposed, then it may scare them away and they would find another church where it is not an imposition. If it is part of a larger package, it might be more acceptable.

The responses to the statements in the final questionnaire which was completed before all of the participants left the second session are recorded in graphical form below.

Importance of the Naming Process

Pre and Post Intervention

Name of Participant
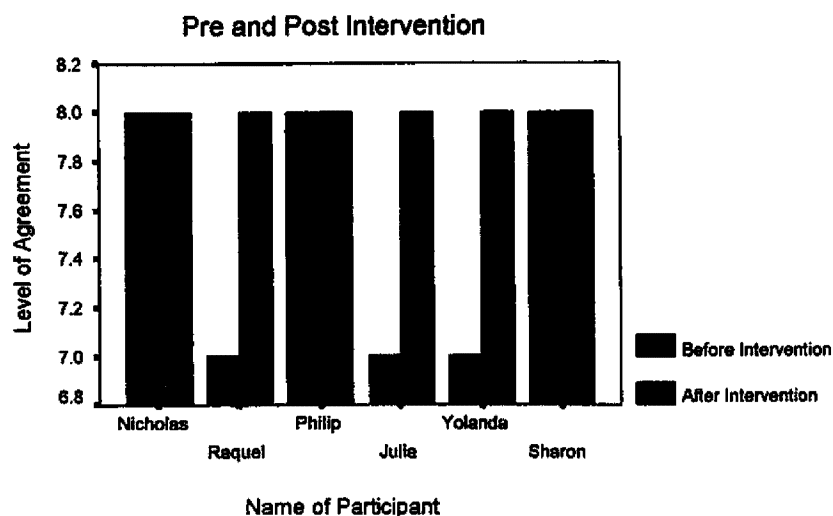
This graph shows that half of the participants experienced a 12.5 % change in the level of importance of the naming process to them. It is significant that only females experienced a change, and two of the three were married.
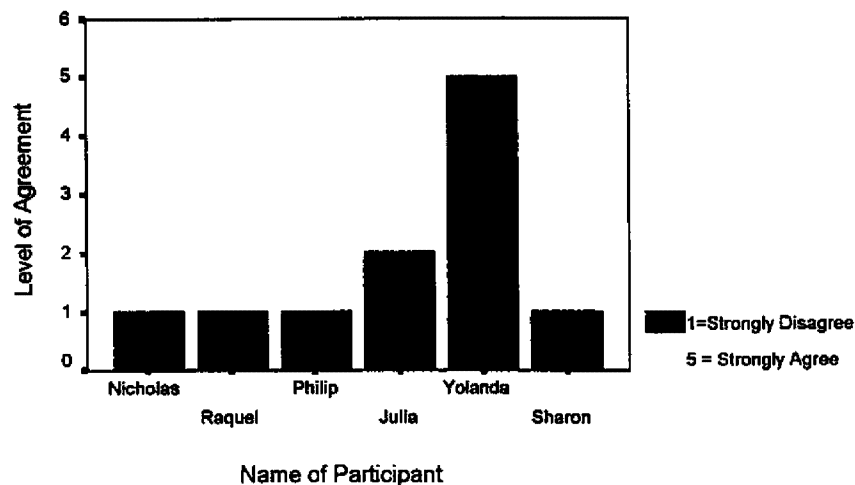
Responses to Question One

I would have preferred larger number in final session

Name of Participant
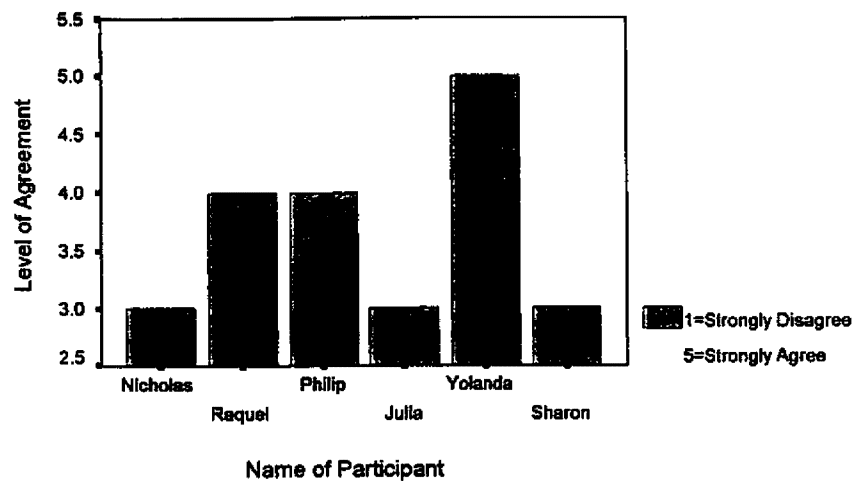
Only one person expressed a strong preference for a larger number of couples to have participated in the final session. This matter seemed not to have been a major issue.
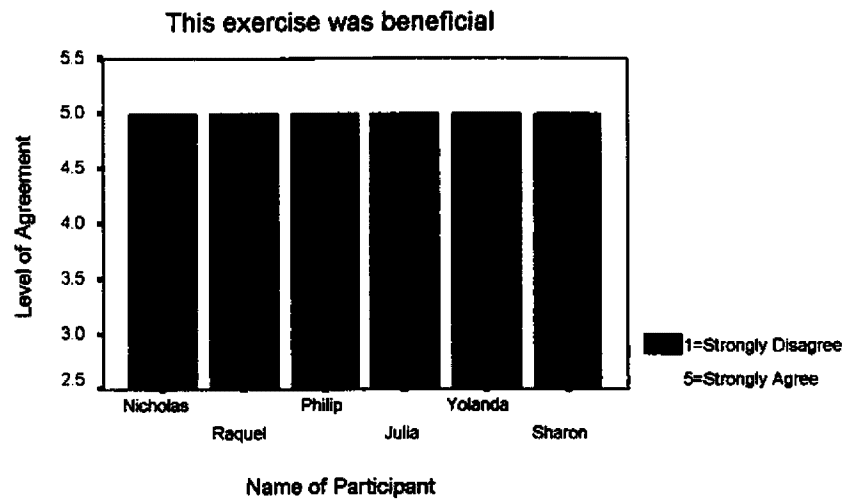
Responses to Question Two

This exercise was too difficult and time consuming.


Name of Participant

Only one person agreed with this statement. Only on question six was there this level of agreement on any of the nine statements made in the second half of the questionnaire.

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Responses to Question Three

This exercise was beneficial

An equal number of respondents was in strong agreement as neutral on this matter

This was the only statement on which there was complete agreement. The questionnaire however, fails to measure the 'nature' of the benefit to those participating in this exercise.
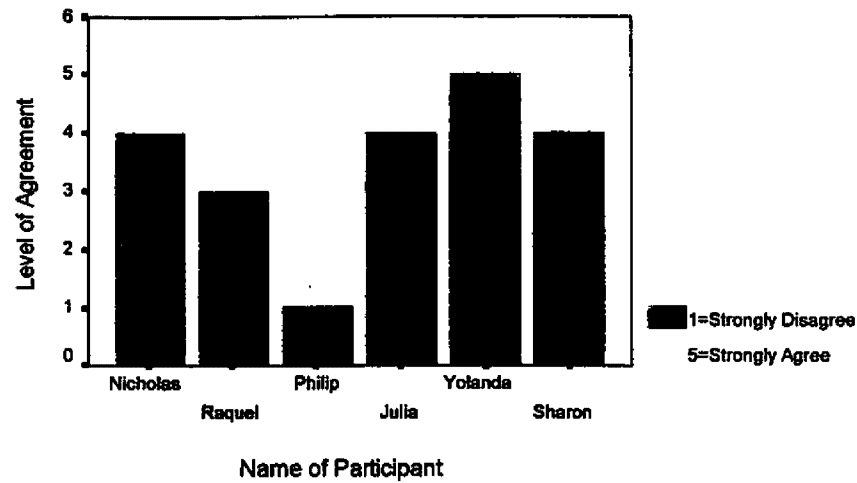
Responses to Question Four

My church should have a similar exercise for coupes
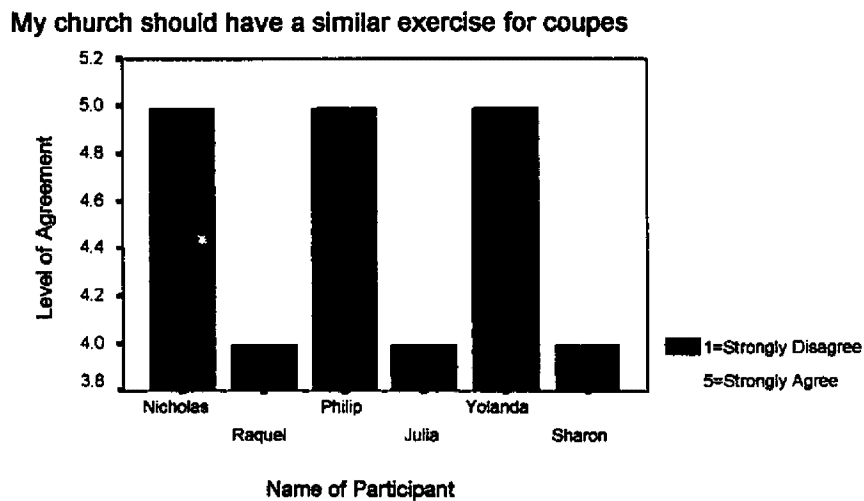
An equal number of respondents was in strong agreement as neutral on this matter
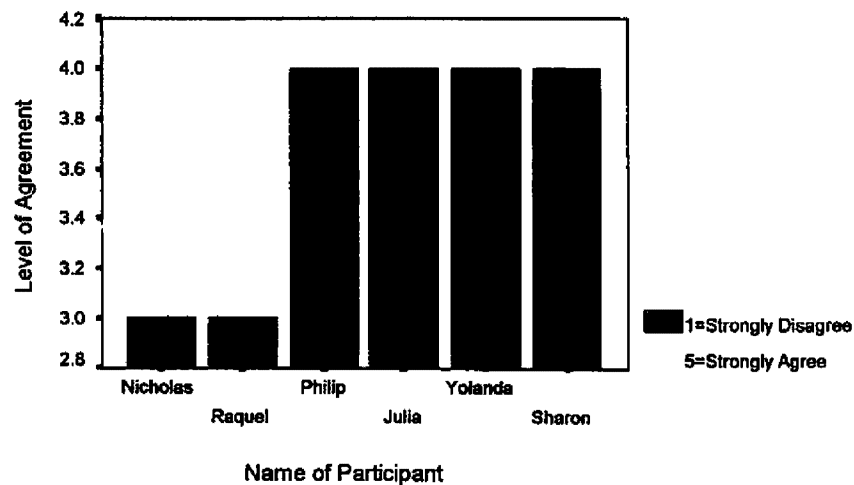
Responses to Question Five

More scripture should have been used.

Four of the six participants expressed some level of agreement with this statement.

Responses to Question Six

Couples from this session should join future sessions


To this statement most of the participants were in strong agreement. It is significant that the only strong objectors were Nicholas and his wife Raqual.

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Responses to Question Seven

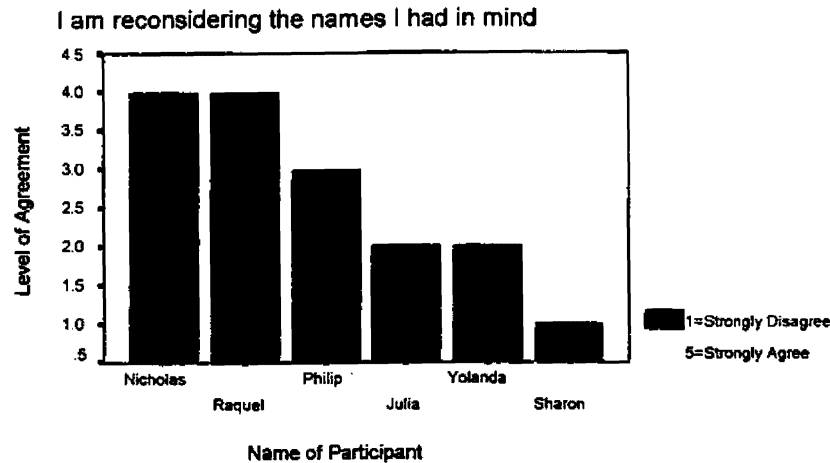**I learnt a lot about myself from this exercise**
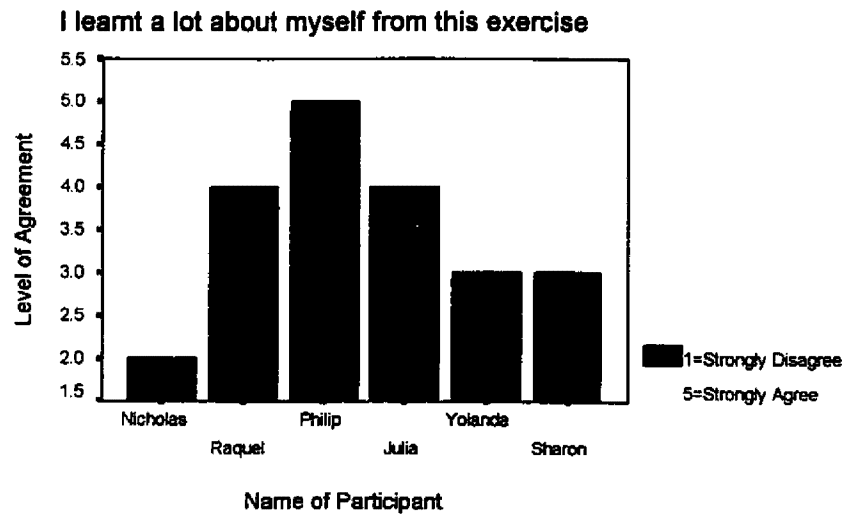
Only one person strongly disagreed with this statement; the others were either neutral or in agreement to one level or another.

Responses to Question Eight
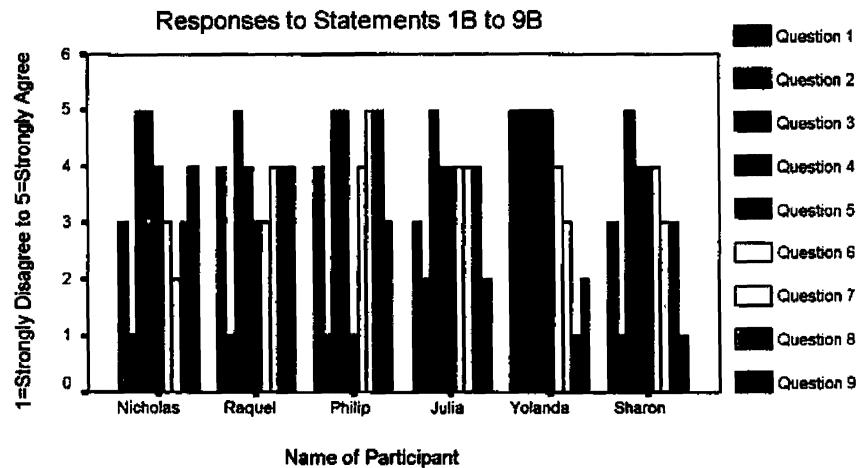
I learnt a lot about my partner from this exercise
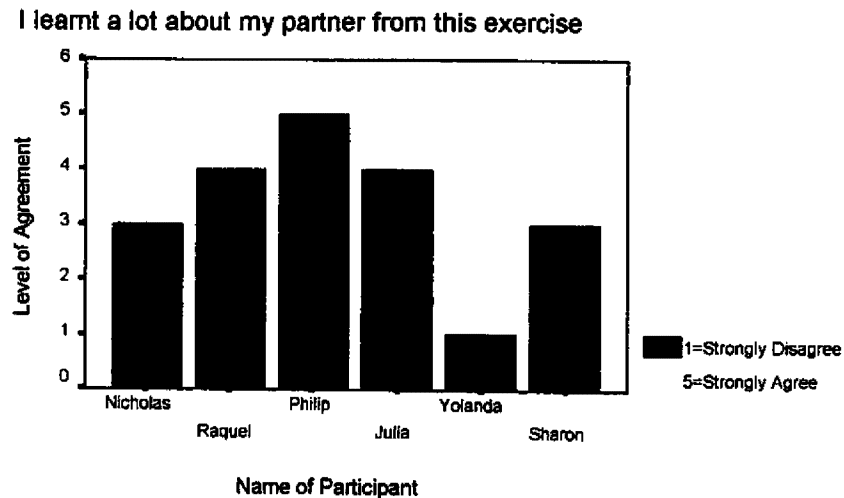
Those who learnt about themselves in this exercise also leant a lot about their partner. The two married females learnt as much about their partners in this exercise as they learnt about themselves. Of the six participants, Philip seems to have gained the most knowledge of himself and his partner.

Responses to Question Nine

I am reconsidering the names I had in mind

Level of Agreement — Name of Participant
(Nicholas, Raquel, Philip, Julia, Yolanda, Sharon)
1=Strongly Disagree
5=Strongly Agree

Nicholas and Raquel seem on the way to making a change in the name they were considering for their child, as a result of this exercise. Philip and Julia are showing some disagreement as to where they are on this subject. Sharon and Yolanda are unmoved.

Graph of Relative Responses

Responses to Statements 1B to 9B

1=Strongly Disagree to 5=Strongly Agree — Name of Participant
(Nicholas, Raquel, Philip, Julia, Yolanda, Sharon)

Question 1
Question 2
Question 3
Question 4
Question 5
Question 6
Question 7
Question 8
Question 9

Participants clearly expressed their mind on the subjects raised and responded without consultation with anyone else in the room. The responses appear to be individualistic and non-uniform in nature. Couples were not of the same mind on every subject.

Chapter Five

"Man proposes, but God disposes" – Bajan Proverb

This maxim aptly describes this Demonstration Project, which has been both a spiritual journey and an exercise in humility. It was only in the final session that one discovered that there has been some continuity in thought and intention. Several years earlier Rabbi Stanley Dryfus invited his students to develop and write a liturgy which did not exist, but for which there was a need. The charge was that the liturgy should also have its origin in some aspect of the student's past, but be relevant to ministry today. After deep consideration, one was eventually able to develop a liturgy entitled "The welcoming of a first-born male into a Christian home."

In preparing for this new liturgy one was forced to delve into one's past, culture and faith. Developing this Demonstration Project has taken this author along a similar path but with greater emotional and intellectual intensity. The two have complemented each other perfectly in composing and developing two important components of what one hopes will become a four part mosaic of pre-baptismal counselling and celebration of this foundational liturgy.

In executing this project, respect for the participating couples was paramount. Even though at times they went against my schedule and plan, accommodating the needs of the couples had to be constantly kept in focus. When Yolanda and her partner broke up, the model had to be changed in order to minister to her. A call was placed to her later that evening in order to listen to her concerns. An offer was also made to her for her and her partner to have two free sessions at my clinic, these sessions being offered *pro bono*. This was to compensate her for the hours she had invested in the project. Shifting the

second session for Philip and his wife was also prompted by a desire to put person above project.

My concern about the naming process was justified by the information shared during the sessions. Even young people seem to be concerned about the trend in naming and the difficulties being created by the absence of societal models. While the choice of parents must always be respected, the need for guidance cannot be ignored. Children are unique and having a unique name is highly desirable. A unique name could inspire a child to perceive himself as being special and important, but it could just as easily be the source of ridicule and life-long psychological discomfort. Parents act as the true guardians of their children's emotional and healthy psychological development. When a name is given which has some special religious significance, then Christian formation can start from the cradle as the child is guided to honour God by living up to the name it bears proudly.

The power of names cannot be underestimated. Names can shape the destiny of a child in either a positive or negative direction. The current return to using Biblical names is worth closer scrutiny by the churches. The question which becomes fundamental is What are parents seeking to achieve by returning to Biblical names? What is the internal struggle which is propelling them in this direction? What are they rejecting or embracing as they do this?

Names can also mark a change in status or development. For example, Philip was very clear that he made a deliberate choice to use his middle name when he made a life-cycle change. The change in name, therefore, was used to reinforce a change in status and identity. In some cases names also help to limit the degree to which one lets others

into one's private life. As indicated by Philip's experience, such persons can identify the period from which friends entered their lives, depending on the name used.

The one question to which this Demonstration Project has failed to produce an answer is, what is a Christian Name? Is it nothing more than just an alternative to the term first given name? The two factors which the participants could affirm were that names were important, even to God, and that names were powerful instruments for the honouring of family and identity formation. What was also evident and a true refection of the community was that white families are generally, more concerned about lineage and keeping certain names in the family than are black families. These names are deliberately passed down from generation to generation.

With respect to gender, where the relationship is not stable, especially with unmarried young couples, there is a clear gender disparity over the importance of many issues related to the pregnancy. The mothers whose partners did not participate, were constantly fighting an uphill battle with their partners for recognition and a sharing of the partners in many activities. Not least on this list is the issue of pre-baptismal counselling. This model invites couples to talk at a meaningful level on the issue of naming and also allows them to reflect on Holy Scripture which acts as a unifying entity.

This project also showed that it has some built-in limitations. Like many of the existing Church's liturgies, the assumption of intact families was subconsciously being conveyed. The closing liturgy of the laying on of hands and blessing assumed the presence of a father to perform this act. Some modification is needed if those single mothers who share in this kind of exercise are not made to feel left out or ostracized in

some way. One possible modification could be that the minister or person conducting the session does the laying on of hands in the place of the biological father.

Another limitation is that no consideration was given for alternative family units. The assumption here was that the parents would be male and female. As has been the case, though to a very limited degree, lesbian couples have only used a male as a sperm donor but have made the decision that the biological father would have no further contact with the child or the couple. This is very new to the church and requires considerable theological reflection and pastoral empathy.

One outcome which could not be measured was the way in which this project will be developed, reused and reshaped. It was not anticipated that one of the couples would be prominent members of their congregation and able to implement this in their parish setting immediately. It was also not envisaged that the father of one of the participants would himself be a minister and therefore have the power and authority to adopt this model for use with his congregants. One of the great benefits however, is that this model can be translated across denominational boundaries. It is also devoid of doctrinal and dogmatic theology limitations, thus making it easy for most Christian groups to incorporate it without compromising their doctrinal integrity and autonomy.

This project has also demonstrated the low level of involvement of many fathers in the lives of their children. What was seen in the way in which the fathers related to their unborn child is very typical of the nature and quality of the relationship after birth in many cases. Fathers are and have been failing to be the spiritual heads of their homes for some time. It is possible that the instability demonstrated in the relationship by two of the couples may be a reaction or response to larger communication difficulties. Even

though the closing liturgy was intended to unify the couples and strengthen the bonding process, the father must first be emotionally and physically present before this can take place.

After over twelve years of ordained ministry, this author has become aware that the times when a pastor can best touch and transform the life of a congregant is during some life-cycle event. This model presents a unique opportunity for the church to have an impact on the quality of spiritual life of the parishioner. What is also possible is that as the minister touches the life of the member, he will also be touched in the process.

This society stands just one hundred and sixty years or about three generations removed from slavery; this is a very short time to develop an independent identity as an emerging people. For over a hundred years, the British influence has been so strong that we earned the pretentious title "Little England." In recent times we have shifted to North American countries to help define our identity. We are still a people who are searching for a cultural identity which we can call our own, independent of foreign influences. This is most evident in the constant shifting from one naming model to another because we do not as yet have one which we can call our own. Dr. Marcia Burrowes, in response to this thesis, has argued that we do have a model, just that it is one which keeps changing i.e. the model is in the change not the homogeneity nor stability.

The nation of Barbados is living through what may be termed a limenal experience. We have neither completely shaken the shackles of the past nor assumed the new robe of the future. This is particularly true of the churches in general and the Anglican Church in particular. While standing on the limen or under the lintel may be the safest place in a moment of danger or crisis such as an earthquake, at other times it

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takes on the negative connotations of indecision, uncertainty and stagnation. This experience manifests itself in many ways: the call for a move toward republican status, a desire for liturgical reform and a need to strengthen one of the basic units of society, the family. Strong religious families would in turn produce strong communities and a strong nation. However, one of the weaknesses of Christianity - unlike Judaism - is that many of the liturgies celebrated in the worship setting are not translated and given visible life and expression in the home. The model presented in this body of work, if used, would take us one step closer to redressing this deficiency and moving us from simply standing on the limen.

It is possibly propitious that this work is being produced in the three hundred and seventy-fifth year of the landing of the first settlers in Holetown, and the three hundred and fiftieth year of the signing of the Treaty of Oistins, a form of Magna Carta, giving local inhabitants a greater degree of self governance and political autonomy. This latter event we are commemorating was not totally a positive experience for those of African descent. Mr. Robert "Bobby" Morris, historian and Union leader said in a recent lecture, "The Oistins Charter which supported freedom of worship but never prevented the persecution of those outside the mainstream religion and under which the religion of Africans was destroyed, must be seen for what it was." Two Thousand and Two also marks the three hundred and seventy-fifth year of Anglican presence and witness in Barbados. If we argue that Baptism is the cornerstone of Christian identity, then the need for a model for naming which we can call our own in helping to develop this identity, is long overdue.

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