

**RELIGIOUS FAITH AND ADOLESCENT ADDICTION:
WITH REFERENCE TO BLACK AMERICAN MALES**

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Adolescent as a philosopher:

Those whose exterior semblance doth believe

Thy Soul's immensity;

Thou best Philosopher

Thou little child, yet glorious in the might

Of heaven-born freedom on thy Being's height,

Why with such earnest pains dost thou provoke,

The years to bring the inevitable yoke?

Thus blindly with thy blessedness at strife?

Full soon thy Soul shall have her earthly freight,

And customs lie upon thee with a weight

Heavy as frost, and deep almost as life!

The thought of our past years in me doth breed

Perpetual benediction; not indeed

For that which is most worthy to be blest;

Delight and liberty, the simple creed of childhood...

But for those obstinate questionings

Of sense and outward things;

Fallings from us, vanishings;

Blank misgivings of a creature

Moving about in worlds not realized,

High instincts before which our mortal Nature

Did tremble like a guilty thing surprised:

— Wordsworth, Intimations of Immortality

The choice of this topic is not random, but borne out of my experience working and observing inmates in an adolescent correction home. I felt comfortable using my experience there for my

generates in them, among other things the ability to establish boundaries and know how to accept limitations. It is also an opportunity to help them know how to establish steady object representation to whom they would resort to, for cathexis. This is the reason I titled my project "Religious Faith and Adolescent Addiction". Finally, I spend four hours every week with the boys. I have been with them for two years. The impact and the result of this relationship would be shown later in the project.

INTRODUCTION

For more than a decade, a common concern among parents, community leaders and religious groups has been the sad fact that many of the Black American youths languish in jail or correctional institutions. One of the effects of this ugly situation is many black families end up being headed by single parents, most often female single parents.

Many of these teens have never been under any care of their male parent. The various reasons: father is unknown, parents divorcing and going their separate ways or, simply dysfunctional parents. Poverty and the welfare system, also have a role to play in this problem.

Many of these adolescents do not have any other adult male role model either within or outside their families. The potential for deeper questioning by the adolescent is implied by

final project write up. I hope that this presentation of my experience there would be of help to anyone in the future who would work in a similar situation.

A Brief Description of Lincoln Hall Correction Home

Lincoln Hall Correction Home is a correctional institution that houses boys between 12 and 16 years of age. Boys sent to LHCH have been involved in criminal misdemeanors, minor felonies or non-violent crimes. Boys are admitted to LHCH for rehabilitation, training and education. Many of the inmates are voluntarily sent to LHCH by their parents as a last resort in attempting to correct their son's behavior. Parents who are unable to control their son can seek help from LHCH. There is an application and screening process before such a boy is admitted at LHCH.

The institution is run by a private agency with board members from various levels of the community. The Archbishop of New York Catholic Diocese is one of board members and the overall Spiritual Director of the institution. The institution is headed by a director and aided by other two supervisors. The current director of the institution holds a doctorate in education. He was a high school principal before he took the appointment to head the institution. There are supervisors in charge of various cottages. The cottages are the buildings where the inmates live. These cottages contain small offices and some indoor facilities for games, kitchen, dining places and rooms for the boys. There are approximately eight cottages each houses between 25 and 30 inmates. The estimated total number of the inmates is between 240 and 245.

Lincoln Hall Correction Home is along route 202 and its intersection with route 139 in Lincolndale, New York Northern Westchester County. The institution has all the necessary

recreational facilities such as a gymnasium for indoor games, swimming pools and all types of athletic fields for outdoor games.

Teachers, psychologists and, social workers, staff Lincoln Hall Correction Home. The teachers conduct high school level courses for the inmates. The psychologists see to the mental condition of the inmates. Social workers from the welfare department handle cases that have to do with law enforcement agencies. The inmates are boys who have begun high school before they were admitted and, those who have not started high school before they were admitted. In general, the maximum time any inmate can spend in the home is two years. Within this time, the boys are coached to complete their high school studies and obtain their certificate. The inmates are mostly Blacks and Hispanics. There are also few Whites, Koreans and Filipinos. Lincoln Hall Correction Home is located in the parish where I live and, Priests from this parish have always been chaplains of this institution.

My duty at Lincoln Hall Correction Home as a chaplain who has done formal graduate courses in Religious Education and post graduate courses in Mental Health Education, is to understand the complexity of being a chaplain in this kind of institution. Being a chaplain to this type of institution defies the traditional way of doing this job. I say this because of the following reason: The inmates of this institution are adolescents who are emotionally challenged. Most of them have not established any basic trust upon which any faith might build. So the task I have is to figure out how to establish this basic trust in them to bring them to the realization of this missing

link in their life. It is only when this is done that any meaningful and healthy object relationship can be established.

Margaret Mahler, the famous child developmental psychologist views adolescence in its totality as a second individuation process. The first one having been completed toward the end of the third year of life with the attainment of object constancy. Both periods of individuation have in common a heightened vulnerability of the personality organization. Both periods share the urgency for changes in psychic structure in consonance with the maturation surge forward. Last but not the least Mahler goes on to say that both periods should they miscarry, are followed by a specific deviant development (psychopathology) that embodies the respective failures of individuation. What is in infancy a "hatching from the symbiotic membrane to become an individual toddler" (Mahler, 1963) becomes in adolescence the shedding of family dependencies, the loosening of infantile object ties in order to become a member of society at large or, simply, of the adult world. In meta-psychological terms, they would acquire stability and firm boundaries, i.e., they become resistant to cathectic shift. So my perceived as well as real task is to help these adolescents who have experienced this failure to develop their psychic structure and to work toward the resolution of the conflict.

I do this helping them to reestablish a reliable and steady object representation they have lost or establish one they have not been able to realize. That reliable object representation is no other than God. To help them acquire this stability and boundaries, which is to become resistant to cathectic shift is my goal. For me, this opens the road for these adolescents to religious faith that

identity conflict central to Erik Erikson's psychosocial stage of adolescence. It is the philosophic doubting about truth, goodness, and reality implied by J. Piaget's epistemological stage theory of adolescence (Lawrence Kohlberg and Carol Gilligan). This general rebellion of adolescents becomes more severe among those who have been placed in Lincoln Hall Correction Home. None is seriously convinced of any religion, any higher ideal like faith in the community and, subsequently not even in themselves. This questioning and search for self has been seen as the product of the adolescent's marginal care received during childhood. It is true that some of the adolescents born to welfare parents have the good luck of getting better education and thereby escaping the cycle of poverty. Many were born to welfare beneficiaries who themselves were caught by the plague of drug and substance abuse and therefore were unable to take care of themselves and their children.

Given this situation, children were raised by a single parent without any moral support from the community or the Church makes the problem of raising them tougher. Coupled with the fact that some of these women are caught up in drug addiction and related problems that plague the society, there arise un-surmountable obstacles to the upbringing of children from such families. With the above backdrop, this project will explore the possible ways these adolescents can be helped to overcome these problems in their developmental process. Some struggle very hard to become responsible adults, others go through correction facilities while others end up serving long prison sentences. Through correction facilities like Lincoln Hall, many are able to pick up the pieces of their lives and move on to better achievements. My project will explore the possible

causes, the phenomenon and the possible remedy to the problems of these adolescents that hinge on lack of ego strength and personal responsibility.

This project aims, at finding ways to help adolescents overcome their traumatic experiences and the sense of despair they confront in Lincoln Hall Correction Home. My goal is to help them

acquire the strength needed to avoid falling into the same traps they fell into prior to being put into institutional care.

. It is also to explore with them the best way to make sense of their stay in the facility as long as their stay there lasts. The ultimate goal is for each adolescent to learn as much as they can and to be able to go back into society and become fully integrated good citizens who would help to build up their communities.

This work is also aimed at adolescents in the communities who are not confined or regimented like those who live in Lincoln Hall Correction Home. I would like to help the adolescents realize the value of their God given freedom and avoid those things that can endanger that freedom. To help them realize that to be free is not equivalent to doing anything one wants to do without consideration for others. If an adolescent does not realize that he is there to protect society as well as be protected by society, society always knows how to preserve itself, which in this case is putting them away into confinement, at Lincoln Hall Correction Home. They must realize that the community will always find ways to protect itself from undesirable elements. Society does this by removing disruptive individuals and placing them in such facilities that will help them to learn how to behave properly. So the project aims at helping adolescents who are confined for running afoul of the law learn from their experience in Lincoln Hall correction facility that law is made to safeguard the society. It also aims at parents, community leaders and teachers to help adolescents during this period of developmental crisis to experience a less traumatic transition to adulthood

CHAPTER 1

RELIGIOUS PRINCIPLES

Adolescents are still in their formation period. The Scriptures, both Hebrew and, Christian, have lots of example of how children are to be brought up so that they will become responsible adults in the society. The onus of raising children falls on the family, the society, and the faith community.

As a pastoral counselor my personal Theology has always been that found in the teaching of Christ about children. " But Jesus said, Let the Children come to me, and do not prevent them; for the Kingdom of heaven belongs to such as these" (Math. 19: 14). The importance of this teaching of Jesus is evident by the fact that all three Gospel writers record this command and wish (Mk. 10: 13, Lk. 18: 18). For me this means a relationship that is open, trusting, and ready for surprise in everyone that comes to me. What I mean here is that each person brings with him a unique experience. Bringing this to bear on the work I do with adolescents in Lincoln Hall Correction Home, I always try as much as I can to show openness, non-judgmental approach and firmness in my dealing with them.

In a similar vein, The Book of Exodus demands from adolescents the part they have to play in order to attract all the positive forces from God through their loyalty to parents. "Honor your mother and father, that you may have a long life in the land which the Lord, your God is giving

you" (Ex. 20: 12). Deuteronomy 5: 6-7 addresses the parents about their duties toward their children. "Take to heart these words which I enjoin on you today, drill them into your children. Speak of them at home and abroad, whether you are busy or at rest". These two passages speak about the conversation that should exist between parents and children. Dealing with adolescents in general that tend to discard parental influence of their early life, one knows that if this conversation has been there, they have begun to shade or become suspicious of them. To make the matter more problematic most adolescents in Lincoln Hall Correction Home did not have this opportunity of dialoguing with parents. There is need to establish this dialogue where it was not started during the early childhood or, to reestablish it when it has been discarded and lost. As the chaplain at LHCH of my background, by that I mean as pastoral counselor, my duty is to bring to bear my knowledge of mental health in order to be effective in role modeling.

Other relevant passages from the Scriptures that speak of children's upbringing and welfare are seen in Psalm 34: 12 that invites children with the following words: "Come children and hear me and I will teach you the fear of the Lord. Which of you desire life, and takes delight in prosperous days?". Psalm 119, from verse nine on, make it clear that young people can remain faultless only by keeping God's words. It is also true that it is only by hearing the words that one can keep them. "And how can they believe in him of whom they have not heard? And how can they hear without someone to preach" (Rom. 10: 14). The following passages underscore the importance of the young ones to pay attention to the call of faith in God and, the necessity for making the work and teaching of faith accessible to adolescents.

The book of Proverbs offer other invitations to adolescents to pay attention to the teachings God gives through their father, mother as well as cultural, moral or religious teachers. Through these agents, God speaks to them. "Hear, O children, a father's instruction, be attentive that you may gain understanding" (Prov. 4:1). My Son keep my words, and treasure my commands. Keep my commands and live, my teaching as the apple of your eye" (Prov. 7:1-2).

How can the young man be faultless in his way?

By keeping to your words.

With all my heart I seek you;

Let me not stray from your commands.

Within my heart I treasure your promise,

that I may not sin against you.

Bless are you, O Lord;

teach me your statutes.

(Psalm 119: 9-12).

The Second Vatican Council, on *The Church in the Modern World*, arts. 29, 30, and 31 discusses the need to transcend individualistic morality, essential for, social justice and responsibility. It further states that participation is essential work tools for the adolescents for their benefit and that of the community.

The document also states that all human are endowed with a rational soul and are created in God's image; they have the same nature and origin and, being redeemed by Christ, they enjoy the

same divine calling and destiny. There is here a basic equality between all people and it must be given ever, greater recognition.

Undoubtedly not all individuals are alike as regards physical capacity and intellectual and moral powers. But forms of social or cultural discrimination in basic personal rights on the grounds of sex, race, color, social conditions, language or religion,, must be curbed and eradicated as incompatible with God's design.

Let everyone consider it his or her sacred duty to count social obligations among humanity's chief duties today and observe them as such. For the more closely the world comes together, the more widely people's obligations transcend particular groups and gradually extend to the whole world. This will be realized if individuals and groups practice moral and social virtues and foster them in social living. Then under the necessary help of divine grace, there will arise a generation of new people, the molders of new humanity.

To achieve a greater fulfillment of their duties of conscience as individuals towards themselves and towards the various groups to which they belong, people have to be fully educated to a higher degree of culture through the employment of the immense resources available today in human communities. Above all we must undertake the training of youth from all social backgrounds if we are to produce the kind of men and women so desperately needed by our age, not only men and women of great culture but of great personality as well.

Sense of responsibility does not come unless circumstances are such as to allow people to be conscious of their dignity and to rise to their destiny in the service of God and of humanity. For

freedom is often crippled by extreme destitution just as it can wither in an ivory-tower isolation brought on by overindulgence in the good things of life. It can, however be strengthened by accepting the inevitable constraints of social life, by service to community at large.

According to The Catechism of the Catholic Church, the desire for God is written in human heart, because man is created by God and God never ceases to draw man to himself. Only in God will he find the truth and happiness he never stops searching for (C.C.C. n.27).

The dignity of man rests above all on the fact that he is called to communion with God. This invitation to converse with God is addressed to man as soon as he comes into being. For if man exists himself, it is because God has created him through love, and through love continues to hold him in existence. He cannot live according to truth unless he freely acknowledges that love and entrusts himself to his creator.

(Vat Council 11, GS 19,1).

In many ways, throughout history down to the present day, human beings have given expression to their quest for God in their religious beliefs and behavior: in their prayers, rituals, meditations and so forth. These forms of religious expression, despite the ambiguities they often bring with them, are so universal that one may well call any man or woman a religious being. Quoting Acts of the Apostles the Catechism continues by saying that: From one ancestor, {God} made all nations to inhabit the whole earth, and he allotted times of their existence and the boundaries of the places where they would live. So that they would search for God and perhaps grope for him

and find him- though indeed he is not far from each one of us. For "in him we live and move and have our being" (Acts 17: 26-28).

But this "intimate and vital bond of man" (GS 19, 1) can be forgotten, overlooked, or even explicitly rejected by man. Such attitudes can have different causes: revolt against evil in the world, religious ignorance or indifference. The cares and riches of this world, the scandal of bad example on the part of believers, currents of thought hostile to religion and finally that attitude of sinful man which makes him hide from God out of fear and flee his call. (cf. GS 19-21; Mt. 13: 22; Gen. 3:8-10; Jon 1:3).

From one ancestor (God) made all nations to inhabit the
Whole earth, and he allotted the times of their existence and
the boundaries of the places where they would live, so that
they would search for God and perhaps grope for him and find him.
though indeed he is not far from each one of us.
For "in him we live and have our being". (C.C.C. 28).

"Let the hearts of those who seek the Lord rejoice" (Ps. 105: 3)

Although man can forget God or reject Him, He never ceases to call every man to seek Him, so as to find life and happiness. But this search for God demands of man every effort of intellect, a sound will, "an upright heart", as well as, the witness of others who teach him to seek God.

Proposition 3 of the African Synod speaks about Evangelization. Before I talk of Evangelization, it is good to remind the reader that this Synod was a gathering of African Bishops in Rome with other Church authorities of all learning to discourse the method of approach to evangelization during the third Millennium. This proposition states that to evangelize is to proclaim by word and witness of life the Good News of Jesus Christ, crucified, died and risen, the Way, the Truth and Life. Witness of life has a strong persuasive force in proclaiming the Gospel especially in places where explicit proclamation of Jesus Christ is not possible.

Evangelization touches society and human beings in every aspect of their existence. It is therefore expressed in manifold activities, and in a particular manner in those activities, which the Synod chose as fields of action. These are, proclamation, inculturation, dialogue, justice and peace, and the means of social communication.

In Proposition 6, the Synod document goes on to state that the revealed Word of God in Sacred Scripture is owed special reverence and has a primary role in awakening faith. In the first place it has been entrusted to the Church. Therefore as far as the Bible, the written word is concerned it is not the individual but the Church that has determined its books and oversees its authentic interpretation.

In continuing the Synod document states that the mission of the Church in Africa is to better proclaim the Living God and the Person of Jesus Christ. The Synod recommended as part of Christian formation, that efforts be intensified to allow proper access to the Word of God in the

Scriptures (Dei Verbum, 22) through; a) Bible translations into local languages (in collaboration with other Christian churches where possible);

b) putting the Bible into the hands of all the faithful and from their earliest years;

c) indept biblical formation of the clergy, religious, and catechists as well as the laity in general.

d) the provision of all parts of the Bible with study- guides for use in prayer, family and community study, etc for the faithful;

e) well- prepared celebrations of the Word, Bible exhibits, etc

f) Reactivation of the biblical center for Africa and Madagascar (SECAM) and the creation of similar structures at all levels for the promotion and coordination of the biblical apostolate.

Since the revelation of Jesus as Christ is given to us in the Bible that has been entrusted to the Church and is interpreted by her, it should be the point of reference for evangelization. This does not make superfluous catechisms based on the Bible, rethought according to each culture and produced in conformity with the Catechism of the Catholic Church, (The African Synod, p. 88 & 89).

The task of evangelization must be carried out by the order of Bishops, under the leadership of Peter's successor and with the prayers and cooperation of the whole Church, is one and the same everywhere and in all situation. Although because of circumstances, it may not always be exercised in the same way. The differences that must be recognized in this activity of the Church do not flow from the inner nature of the mission itself, but from the circumstances in which it is exercised.

These circumstances depend, either on the Church itself or on the peoples, classes or men to whom its mission is directed. Although the Church possesses in itself the totality and the fullness of the means of salvation, it does not always, in fact cannot, use every one of them immediately, but it has to make beginnings and work by slow stages to give effect to God's plan. Sometimes after a successful start it has cause to mourn a setback, or it may linger in a state of semi-fulfillment and sufficiency. With regard to peoples, classes and men it is only by degrees that it touches and penetrates them and so raises them to a catholic perfection.(Vat. 11 AG, no 6).

Human activity proceeds from man: it is also ordered to him. When he works, not only does he transform matter and society but, he fulfils himself. He learns, he develops his faculties, and he emerges from and transcends himself. Rightly understood, this kind of growth is more precious than any kind of wealth that can be amassed. It is what a man is, rather than what he has, that counts. Technological progress is of less value than advances toward greater justice, wider brotherhood, and a more humane social environment. Technical progress may supply the material for human advancement but it is powerless to actualize it.

Here then is the norm for human activity – to harmonize with the authentic interests of the human race, in accordance with God's will and design, and to men as individuals and as members of society to pursue and fulfil their total vocation (Vat. 11 LG, no. 35).

There seem to some apprehension today that a close association between human activity and religion will endanger the autonomy of man, of organization, and of science. If by the autonomy

of earthly affairs is meant the gradual discovery, exploitation, and ordering of the laws and values of matter and society, then the demand for autonomy is perfectly in order: it is at once the claim of modern man and the desire of the creator. By the very nature of creation, material being is endowed with its own stability, truth and excellence, its own order and laws. These, man must respect as he recognizes the methods proper to every science and technique. Consequently, methodical research in all branches of knowledge, provided it is carried out in a truly scientific manner and does not override moral laws, can never conflict with the faith, because the things of the world and the things of faith derive from the same God. The humble and persevering investigator of the secrets of nature is being led, as it were, by the hand of God in spite of himself, for it is God, the conservator of all things, who made them what they are. We cannot but deplore certain attitudes (not unknown among Christians) deriving from a shortsighted view of the rightful autonomy of science; they have occasioned conflict and controversy and have misled many into opposing faith and science.

However, if by the term "autonomy of earthly affairs" is meant that material being does not depend on God and that man can use it as if it had no relation to its creator, then the falsity of such a claim will be obvious to anyone who believes in God. Without a creator there can be no creature. In any case, believers, no matter what their religion, have always recognized the voice and the revelation of God in the language of creature lost sight of as well. (Vat 11 LG, no, 36).

Create in me a clean heart O God,
and renew a right spirit within me

Cast me not away from your presence,
and take not thy Holy Spirit from me.
(Psalm 51: 10-11)

When I reflect on what 'clean heart' means in the above quote I tend to believe it means a heart free of conflicts and any mental condition that prevents us from living a fulfilled and happy life. That is why I am inclined to agree with Wyckoff and Richter when they say that creativity is more than divine spark within human nature. This divine spark I understand to be God image in human being. The creative process is God at work within human history to transform lives and to give meaning and purpose to existence. Continuing they say that creativity is our heart, our theonomous connection, that puts us in touch with what the Holy Spirit is doing in the world to make and keep life human. The process is not limited to awareness of religious men and women, but permeates all developmental stages and growing experiences of lives. God's love is creating, redeeming, and sustaining human life in spite of our hardness of heart.

It does make all the difference in the world, however, whether or not a person perceives this existence in light of what God is doing. It is the difference between living the life for which we were formed and to which we are called, or partly living- living life without a center and never really experiencing who we are meant to be. There is serious need to bring some meaning to the lives of the adolescents I counsel whose center has been derailed or not founded. The best way to do this is to expose them to the reality and need of religious faith that is the quest for the realization of the creative process, which is God.

(Wyckoff and Richter p. 208).

In another very important vein, the African Synod talks of the importance of recovering the lost sense of the family of God that humanity is.

The document goes on to state that envy, jealousy, and the deceit of the devil have driven the human Family to racism, ethnic exclusivism, and to hidden violence of all forms. They have led to war, to the division of human race into first, second, third, and fourth worlds. They have led to placing more value on wealth than on life of a brother, to the provocation of interminable conflicts and wars for the purpose of maintaining power and for self-enrichment through the death of brother. Christ has come to restore the world to unity, a single human Family in the image of the Trinitarian Family. We are the family of God: this is the Good News! The same blood flows in our veins, and it is the blood of Jesus Christ. The same Spirit gives us life, and it is the Holy Spirit, the infinite fruitfulness of divine love. But for such a church to exist, we must have priests who live their priesthood as a vocation to spiritual paternity, Christian families that are authentic, domestic churches, and ecclesial communities that are truly living. For that reason the Synod spent a long time considering the qualities needed by pastoral agents and their formation. It makes a first appeal to the diocesan priests, the primary collaborators of the bishops in evangelization.

The Synod advises the priests that by their priestly ordination they have been made representatives of Christ, the Pastor and Spouse of the Church. The Synod that had dwelt on the

mystery of the Church gave thanks to God for the great gift that the priests represent. The Synod expresses thanks to the priests for having accepted with generosity to dedicate their life to the Church-as -Family. The Synod therefore invites the priests to keep in mind the grace that they have received and, to allow it to be dynamic within them. Furthermore, the priests are called to reproduce in themselves together with Christ the perfect humanity of the Father, whose all-powerful and creative love is faithful, patient, merciful, and the gracious source of plenty. They are called in the Son to respond to every work of the Father in the particular situation of their parish community in which there should be no distinction of persons. In fact the parish is the concrete place where priests serve the universal mission, in which some of them already take part as priests of *Fidei Donum*. Mindful of the communion of the priestly fraternity, they will support and take care of their brothers in the priesthood, realizing that they too are cared for and often supported. The Synod urges the priests to lead a life of profound pastoral charity, filled with care for all. (African Synod p. 77).

CHAPTER 11

CLINICAL PRINCIPLES

My work with the inmates of Lincoln Hall where boys from 12 to 16 are admitted as a result of various offences, gives me ample knowledge of their problems and perhaps of their causes. In cases of more severe personality disorder and psychotic individuals, there seems to be no time limit on their period of stay. Due to the mental disposition, similar symptoms I observe in the behavior pattern of most of the boys especially the more severe ones, I use three types of clinical techniques. The first is group dynamics, the second is interactive sermon and the other is individual counseling. In group dynamics there is an open forum and free flow of discussion. Interactive sermon is the style I use to test the interest and listening ability of the boys. In individual counseling, I listen to individuals with empathy. This three pronged method helps me to attempt to understand the inner world of these inmates who at this stage of their lives have run afoul of the law. Since most of the inmates were caught either directly selling drugs or committing crime related to drug addiction, my effort is to explore their problems as a possible result from abuses including substance and alcohol.

Environmental agents may become involved in psychopathic patterns of behavior, and their secondary effects may strongly influence the resulting clinical picture. The most common examples are alcoholism and drug addiction.

The addicted personality tries to recreate an early ego stage that is associated with security, freedom from anxiety and time bliss (MacKinnon and Michels, 1971).

In addition to psychodynamic theories of addiction, there are other theories, such as, spiritual, psychological, and neurochemical that purport to account for alcoholism and other addictions. They help to illuminate some aspect of the inner world experience of an addict. Some of these theories range from Carl Jung's spiritual account to conflict theories, learning theories and others. These complex theories are sometime competing and other time complementary, this array of primary psychological theory is fascinating and each of them contribute to my understanding the adolescents (J.D. Levin, p.167).

According to Peter Hartocollis, the use of alcohol is to bolster defenses, namely denial, which the addict sees as a repudiation of the need for help. He postulates that this denial originates in a disturbed mother and infant relationship. He draws on Mahler's hypothesis that during the process by which infants evolve out of a symbiosis with the mother into autonomous person with unique sense of self, the toddler need to know that he or she can safely regress to symbiosis. By the middle of the second year of life, the infant has become a toddler. He now becomes more aware, and makes greater and greater use of his awareness of physical separateness. Yet, side by side with the growth of his cognitive faculties and the increasing differentiation of his emotional life, there is a noticeable waning of his previous imperviousness to frustration, as well as of his relative obliviousness to the mother's presence. Increased separation anxiety can be observed—a fear of object loss inferred from the fact that when he hurts himself he discovers, to his perplexity, that his mother is not automatically at hand. The relative lack of concern about

mother's presence that was characteristic of the practicing subphase is replaced by active approached behavior, and by a seemingly constant concern with the mother's whereabouts. As the toddler's awareness of separateness grows- stimulated by his cognitive growth- he now seems to have an increased need and wish for his mother to share with him every new acquisition on his part of skill and experience. We call this subphase of separation and individuation, therefore, the period of rapprochement.

Mahler calls the child's gesture rapprochement because the earlier 'refueling' type of contact with mother, which the baby sought intermittently, is now replaced by a quest for constant interaction of the toddler with the mother (Mahler p. 337). If the mother either cannot permit separation or rejects rapprochement, the stage is set for borderline personality disorder, which in turn can predispose to any type of addiction. No wonder then, that my clients most of who come from dysfunctional families exhibit this characteristic forms of behavior.

Margaret Mahler clearly pointed this situation out in her discuss in the Second Individuation Process. She says that what is in infancy a "hatching from the symbiotic membrane to become an individual toddler" (Mahler, 1963) becomes in adolescence the shedding of family dependencies, the loosening of infantile object ties in order to become a member of society at large or, simply, of the adult world. In meta-psychological terms, it would be said that, not until the termination of adolescence do self and object representations acquire stability and firm boundaries, i.e., they become resistant to cathectic shifts. During this time of letting go and holding on, the Oedipal superego in contrast to the archaic superego looses its rigidity and power, while the narcissistic,

institution of the ego ideal acquires a more pervasive and prominent influence. The maintenance of the narcissistic balance is thus further internalized. These structural changes render the constancy of self-esteem and mood increasingly independent from external sources or, at best, dependent on external sources of one's own choosing. Here lies the kernel of the problem, am I a dependable external choice or not? If I am, how am I going to apply me to perform this duty well? Mahler goes on to say that the disintegration from internalized object-love and hate objects opens the way in adolescence to finding of external and extra-familial love and hate objects. The reverse was true in early childhood during the separation individuation phase, when the child gained psychological separateness from a concrete object, the mother. If this phenomenon of experience applies to childhood and adolescence from functional parental environments, what then is the effect of this unavoidable experience on children and adolescents from dysfunctional parents?

Mahler provides us with some clues. She says that the progress from symbiotic oneness of child and mother to that of separateness from her is marked by the formation of internal regulatory faculties that are assisted and promoted by maturation- especially motor, perpetual, verbal, and cognitive advances. The process is at best a pendulum one, as we observe again in the second individuation process of adolescence. Regressive and progressive moments alternate in shorter or longer intervals, easily giving the casual observer of the child a lopsided maturational impression. Only observation over a period of time enables us to judge the behavior of toddler or of the average adolescent as to its normal or deviant nature. Mahler goes on to say that they recognize in the adolescent's wholesale rejection of his family and, his past, the frantic circumvention of

painful disengagement process. Such avoidance is usually transient and the delays are self-liquidating. They may, however, assume ominous forms. We are familiar with the adolescent who runs away, drives off in a stolen cars, leaves school, "burns" his way to nowhere, takes to promiscuity and drugs.

Mahler's theory of object relations is also important in this work. This theory has to do with what takes place during the restructuring of the psychic character in adolescence. This is the time when the shift of object libido brings about ego alterations which, in turn, gives rise to the process of object losing and object finding ("pushing away and holding on"). It is not only of a greater urgency but it is a broader adaptive scope. This circular response has normally diminished by the close of adolescence with the result that the ego has acquired a distinct and definite organization. With this organization there remains a wide scope for elaboration during adult life. The ego ideal affects these elaboration decisively. Mahler discusses the course individuation follows during adolescence. She goes on to say that they have studied the process and learned much about those adolescents who sidestep the transformation of the psychic structure. As they do this, they replace the disengagement from internal object by a polarization of them. In such cases social role and behavior, values, and morality are determined by being demonstratively different or, simply the opposite of internalized images. Ego disturbances, apparent in acting out, learning disorders, lack of purpose, procrastination, moodiness and negativism, are frequently the symptomatic signs of crisis or failure in the disengagement from infantile objects and, consequently, they represent a derailment of the process itself.

Fowler in his part says that puberty brings with it a revolution in physical and emotional life. That the adolescent needs mirrors- mirrors to keep tabs on this week's growth, to become accustomed to the angularity of face and to the new curves or reach of a body. I should add here how sad it can be for adolescents to lack these mirrors, or when the mirrors are distorted images of reality. Going on, Fowler said that in a qualitative new way the young person also looks for another sort of mirror. He or she needs the eyes and ears of few trusted others in which to see the image of personality emerging and to get hearing for the new feelings, insights anxieties and commitments that are forming and seeking expression (Fowler 1995 p. 150).

The following vignette confirms this observation. This interview took place with fifteen year old George, an inmate at Lincoln Hall Correction Home. As a way of establishing some continuation from the group meeting to individual counseling relationship, I usually invite individuals who would want to talk to me to do so at the end of group dynamics. George followed me to the dressing room for a private meeting.

Interviewer: Yes George, when did you come to Lincoln Hall Correction Home?

George: I was admitted two weeks ago.

Interviewer: How do find life here, is everything alright?

George: Yes, at least it is better than having to be chased around by cops

Interviewer: What do mean by being chased around?

George: I ran away from home and was living with my friends in another state.

My parents reported the case and the cops began to search for me.

Interviewer: What were your feelings when you realized the police were searching for you?

George: I was ashamed, angry and afraid of the whole situation.

Interviewer: Was there any reason for you to run away from home? Were your parents not nice to you?

George: No, I have nice parents.

Interviewer: What then was your reason for running away from home?

George: It was just being stupid, but now I have learned my lesson.

Interviewer: I am glad you have learned your lesson. Can you name some of the lessons, you have learned?

George: I have learned that it was wrong for me to have done what I did. Like dropping out from school, hanging out with the wrong boys, and doing drugs.

For many adolescents this violent rupture constitutes a respite, a holding position, until progressive development is rekindled. For many however, it becomes a way of life which sooner or later leads back to what, at the outset, was to be avoided, namely regression. By forcing a physical, geographic, moral, and ideological distance from family or locale of childhood, this type of adolescent renders an internal separation dispensable. Generally speaking this description fits the mental condition of inmates of Lincoln Hall correction home. When there is no family to

fall back to, no culture to tap in to, and no religious faith to lean on to, the ego does not receive any positive and gainful service in the process of regression.

Social causes of delinquency

As technological advances put more time between early school life and the young person's final access to specialized work, the stage of adollescng becomes an even more marked and conscious period. It has always been this way in some cultures in some sense, almost a way of life between childhood and adulthood. Thus in the later school years young people beset with the physiological revolution of their genital maturation and the uncertainty of adult roles ahead seem much concerned with faddish attempts at establishing an adolescent subculture with what looks like a final rather a transitory or, in fact, initial identity formation. They are sometimes morbidly, often curiously, preoccupied with what they appear to be in the eyes of others as compared with what they feel they are, and with the question of how to connect to roles and skills cultivated earlier with the ideal prototype of the day. In their search of a new sense of continuity and sameness, which must now include sexual maturity, some adolescents have to come to grips again with ideals as guardians of a final identity. They need, above all, a moratorium for the integration of the identity elements ascribed in the foregoing to the childhood stages: only that now a larger unit, vague in its demands, replaces the childhood milieu- "society". A review of these elements is also a list of adolescent problems.

If the earlier stage bequeathed to the identity crisis an important need for trust in oneself and in others, then clearly the adolescent looks most fervently for people and ideas to have faith in. This

also means men or women and ideas in whose service it would seem worth while to prove oneself trustworthy. At the same time, however, the adolescent fears a foolish, all too trusting commitment, and will, paradoxically, express his need for faith in loud and cynical mistrust.

If the second stage established the necessity of being defined by what one can will freely, then the adolescent now looks for an opportunity to decide with free accent on one of available or unavoidable avenues of duty and service. At the same time he is mortally afraid of being forced into activities in which he would feel exposed to ridicule or self-doubt. This, too, can lead to a paradox, namely, that the adolescent would rather act shamelessly in the eyes of his or her elders, out of choice, than be forced into activities which would be shameful in his own eyes or in those of his peers.

The ongoing description shows the adolescent making use of his valid defense mechanism of resistance. This open-end resistance in adolescence looks forward to some values nascent in the adolescent that seeks identification and direction. Idealizing and mirroring become necessary in the life of adolescent and the idealized object. This idealized object who is relating to the adolescent must be the type open to the adolescent's shortcomings and at the same time help the adolescent find a correct path of life. To do this is to build a strong self-esteem into the adolescent so that he or she would not feel stupid before their peer group when he behaves in the ways their trusted value system has taught them through the medium of their role-model.

If an unlimited imagination as to what one might become is the heritage of identity, then the adolescent's willingness to pit his trust in those peers, leading, or misleading, elders who will

give imaginative, if not illusory, scope to his aspirations is only too obvious. By the same token he objects violently to all "pedantic" limitations of his self-image and will be ready to settle by loud accusation all his guiltiness over the excessiveness of his ambition.

In Erikson's Eight Ages and Epigenetic method that deals with psychosocial development of individuals, the fifth stage falls into the period of adolescence. This stage is that of Identity versus Role Confusion. Erikson says that it is the reason why autobiographies of individuals are one source of insight into the development of identity. In order to describe the universal genetics of identity, one would wish to be able to trace its development through the life of "ordinary" individuals. Talking of this role confusion that can become prevalent in adolescents, examples abound in my experience with some inmates of Lincoln Hall Correction Home. A fifteen-year-old inmate who was brought to the institution for drug peddling told me that he sold drugs in order to support his family. When asked the nature of the support, he said he sold drugs in order to get money to buy what he needed like, clothes and shoes. He also said that he bought things like clothing and shoes for his siblings. When I asked him how often he bought things for his brothers, his answer was as often as they asked him to, provided there is money in his pocket. This fifteen-year-old is supposed to be dependent on his parents for support, at this stage of his life he is supposed to be finishing his primary school or have begun his high school. I know that a normal boy of his age could earn money by doing some part-time job or, in exceptional cases through their talents. What is at stake here is role confusion. This role confusion is either as a result of individual's psychosexual underpinnings or lack proper object relation.

Psychoanalysis assumes that the early process of differentiation between inside and outside individual's world is the origin of projection and introjection, which remain some of our deepest and most dangerous defense mechanisms. In introjection we feel and act as if outer goodness had an inner certainty. In projection, we experience an inner harm as an outer one: we endow significant people with the evil that is actually in us. These two mechanisms, projection and introjection, are assumed to be modeled after whatever goes on in the infants when they would like to externalize pain and internalize pleasure. The reason for this shift is to yield to the testimony of the maturing senses and ultimately of reason.

The firm establishment of enduring patterns for the solution of nuclear conflict of basic trust and mistrust is the first task of the ego. This task is first of all a task for maternal care whose presence is reassuring. But let it be said that the amount of trust derived from earliest infantile experience does not seem to depend on absolute quantities of, or demonstration of love, but rather on the quality of maternal relationship. Mothers create a sense of trust in their children by that kind of administration that is in its quality, combines sensitive care of the baby's individual needs and firm sense of personal trustworthiness within the trusted framework of their culture's life style.

In his discussion about Synthetic-Conventional Faith, Fowler among other things said that puberty brings with it a revolution in physical and emotional life. The adolescent needs mirrors – mirrors to keep tabs on his week's growth, to become accustomed to new angularity of a face and to the new curves or reach of a body. But in qualitatively new way the young person also looks for mirrors of another sort. He or she needs the eyes and ears of few trusted others in which to see

the image of personality emerging and to get a hearing for the new feelings, insights, anxieties and commitments that are forming and seeking expression. Fowler quoted Harry Sack Sullivan who speaks of "chum" relationship. This "chum" relationship Harry goes on to say, is the first experience of adolescent intimacy outside the family. In the chum- of either the same or opposite sex, a youth finds another person's time and parallel gifts and needs.

In their endless talking, scheming, fantasizing and worrying, each gives the other a mirror with which to help focus the new explosiveness and many-ness of his or her inner life. In the assured regard and idealizing affections of the new love, one gathers and falls in love with a forming personal myth of self.

A key to both the forming of personal myth and, to the dynamics of "chum-ship" or, first love is the emergence of interpersonal perspective taking. With the formal operational ability to construct the hypothetical, there can emerge the complex ability to compose hypothetical image of self as others see me. This, of course, is the mechanism by which the friend or first love becomes a mirror for us. This new burden of "self-consciousness" that the realization of this capacity brings, is part of adolescent version of egocentrism. The youth believes that everyone is looking at him or her and may feel either a narcissistic inflation or self-questioning deflection regarding "the me I think you see". Part of what helps to moderate this self-consciousness and, overcome the usually temporary excess of egocentrism is, the functional realization of the reciprocal of our earlier couplet.

For soon one begins to recognize that,

You see you according to me:

You see, the you, you think I see.

The rational situation described by these two couplets is what Fowler calls mutual interpersonal perspective taking.

The following clinicians' principles and insights have helped me much to understand the psychodynamic as well as psychopathological underpinnings in the life of the inmates of Lincoln Hall Correction Home.

Mahler's Separation Individuation Process: This process implies that the growing person takes increasing responsibility for what he or she does and what he is, rather than depositing this responsibility on the shoulders of other people. In our time, there exists a pervasive attitude of the more sophisticated adolescent to blame his or her parents or society (the culture) for the shortcomings and disappointment of his youth on transcendental scale. Whether this was the idea of Mahler or her interpreter one thing is certain because of my own background. If one accepts the reality of religion, culture or even political and ethical principles, these realities help to mold individuals and thereby influence the core of their lives. So for me it is not totally wrong for the adolescents to blame those unavoidable negative influences in their life as the reason for their failure.

Some also see in their plight, the uncontrollable powers of nature, instinct, fate, and similar generalities as the ultimate and absolute forces that govern their life. It appears senseless to the adolescent who has taken such a position to rise against these forces; rather, he declares that an

attitude of resigned purposelessness is the true hallmark of maturity. For me fatalism is either a result of systemic problem or lack of religious faith that generates strong hope for a change, and the ability to work for the change. The latter is the psychic environment of most of the inmates in the correction home.

The Second Clinical Principle is the epigenetic principle of development of Erikson. Erikson borrows from embryology that states "that everything that grows has a ground plan, and that out of this ground plan the parts arise, each part having its time of special ascendancy, until all parts have risen to form a functional whole" (Erikson 1968: 92). In the epigenetic model the basic ground plan of beginning with "Trust versus Mistrust" shows the developmental sequence of the well known eight stages of man. Movement upward along the diagonal axis represents development, and shows the successive differentiation of the originally undifferentiated structure, and thus represents increasingly more mature levels of functioning. The psychosocial development of the child starts from the first stage of Trust versus Mistrust, during the oral stage of a child's development to the stage of Identity versus Role Confusion. Adolescents fall under this stage and are therefore, the focus of this discussion. Trust versus Mistrust of mother, self, and society is the mental disposition of the inmates in general.

The third clinical method examined as a tool for this work is that of Fowler. In his book Stages of Faith James W. Fowler explains the psychology of human development and the quest for meaning. Fowler proposes six stages of individual's faith development. He placed adolescents in the third stage of this development. This stage he calls Synthetic-Conventional stage of faith. At

this stage the individual becomes self-conscious. This self-consciousness according to Fowler can result to egocentric behavior in adolescents. The possibility to mirror others and in turn be mirrored becomes stronger. The difference in the result of this mirroring lies on the type of the mirrored object. Here Mahler's understanding of object relations becomes of great importance. It is true that faith as discussed by Fowler is not limited to religious faith, but faith as faith. Faith is a person's way leaning on to, and a way to make sense of life. Religious Faith that is the focus of this work includes all the elements that hold life together. As Fowler says, faith is more of verb than noun, it is the dynamic system of images, values, and commitments that guide one's life. It is universal: everyone who chooses to go on living operates by some basic faith (Fowler, 1981).

CHAPTER 111

PROJECT METHOD

I have worked with the inmates of Lincoln Hall Correction Home for more than two years. My experience and contact with them over these years has gone a long way to take care of some initial transference and counter-transference that greeted our initial meetings. I do not mean that these transference feelings have all disappeared. As Dr. Georgia, one of my mentors, observed in her evaluation that my understanding of transference and its possible role in my counseling is still limited. The reason for this she goes on to say is partly due to having few continuing cases that might demonstrate this and make learning expand. Her comment is correct. The population of the inmates in Lincoln Hall Correction Home is always in flux. The inmates' life is regimented and controlled to avoid any form of misconduct. This as well as any other short period of pastoral counseling does not allow the complete unfolding and identification of all types of transference. Another reason, as my mentor pointed out is my double role as a priest as well as a counselor. There is always some tension and anxious feeling in my attempt to balance these two roles.

The above observation and comments notwithstanding there would not have been any way for me to work with them as smoothly as I have done if there has not been counseling alliance. Once I establish this alliance with them there became a free flow of information about each other.

My approach is three pronged. 1) interactive teaching, or instruction method, 2) individual counseling, and 3) group dynamic. Since individual counseling and group dynamic are clinical method I shall limit my discussion on them.

Individual Counseling

As the inmates are young boys whose experience of father figure or role model has been rocky or never existed, making time to listen to them is the beginning of their healing. Individual counseling helps them to resolve certain superego conflicts that play a great role in their mental situation. The conflicts with parental figures, the hatred for cops so deep in the minds of some of them has reached a state of paranoia and pathological dimension. It needs a lot of attention and empathic understanding in order to help the individual to heal. Individual counseling is also my effective way of establishing trust and a strong transitional object relationship. I call this relationship transitional because it will eventually lead the individual to establish a strong and lasting relationship with God that I regard as the permanent object relationship. Through one on one encounter I am able to pry into the psychodynamics of the individual adolescent, know the reason he does what he does and become aware of the psychic structure of the individual. By this individual encounter the adolescent as I have observed sees an adult whose interaction with him differs from that of the cops whom he sees as agents of suppression and intimidation and of whom he is therefore resentful. On the other side is the drug dealer who pretends to be friend and uses him to distribute and sell his drug. In this way the adolescent is made the scapegoat of the society.

In dealing with the inmates of Lincoln Hall Correction Home, the contribution made by Edward F. Shafranske is of paramount importance and most valuable for me. Shafranske among other things says that short-term and time-limited approaches to treatment have their origins in clinical observation that many clients derive significant benefits from brief experience of psychotherapy. According to him, Alexander and French (1946) built on the insights of Ferenczi and Rank who

were the first to systematically examine the assumptions inherent in long-term, open-end psychoanalytic treatment and to offer an alternative psychodynamic model. Emphasizing the role of the "corrective emotional experience", they advocated an active role for the therapist in conducting brief, focal therapy. Although criticized during its day, this seminal work set the stage for not only an appreciation for shorter forms of treatment but more important, for the investigation of specific aspects of clinical process which promotes personality and behavioral changes.

The works of Balint (1957 ; Balint et al. 1972) and Malan (1963, 1979) marked the commencement of the contemporary study of focal psychotherapy. Balint demonstrated the efficacy of establishing a therapeutic focus and elucidated the role of the activity of the therapist in providing counteroffers to the client's projections. In his treatment approach Balint stressed the dynamic interaction of the client and the therapist and the function of the therapist's activity in the reactivation and resolution of psychological conflicts. Further, through his workshops Balint encouraged the systematic investigation of clinical case process that has become the hallmark for research in short-term and time-limited psychotherapies. Malan further established the utility of applying the psychoanalytic paradigm within short-term treatment. Through the active interventions of the therapist the patient is put "in touch with as much of his true feelings as he can bear", that brings out the core psychological conflicts (Malan 1979, p. 74). Through the emergence of genetic and transference material the client accomplishes an insight into his or her current difficulties and works through the neurotic compromise. In keeping with psychoanalytic principles, Malan stresses the analysis of defenses and the transference in leading to a successful

treatment outcome. His innovation is found in his emphasis on activity rather than passivity as a counteroffer to the patient's resistance.

In keeping with the contributions of Balint and Malan, a number of prominent analysts, for example, Davanloo, Horowitz, Mann, Sifneos, and Strupp, have developed systems of short-term or time-limited psychotherapy. Each uniquely emphasizes the importance of establishing a focus for the psychotherapeutic inquiry and proposes techniques which the therapist enlists in confronting and interpreting the client's conflictual compromises.

- As an introduction to the ongoing discussion of specific techniques, it is timely to note the short-term approaches to psychoanalysis or psychoanalytic psychotherapy. These approaches are unique in their specificity of technique and process. Freud (1913, p. 123) used the metaphor of chess in describing the procedures guiding the practice of psychoanalysis. He suggested that there are rules for defining the opening and closing phases of this interaction, but few rules and myriad possibilities in between. The contributions of short-term psychotherapies are particularly relevant as they provide important direction to all phases of the treatment process.

The relevance of short-term and time-limited method in this work

To sit down with an inmate of Lincoln Hall Correction Home in a counseling encounter generates in me some urgency of action. This feeling makes me to go for a "quick fix" in my approach. This feeling is partly because adolescents are still in the process of formation. To dictate the

aspect of formation that is needed most by such group and apply it is a necessary aspect of the intervention and help for the individual to resolve his conflicts. The other urgent feeling I have is due to the fact, that the inmates have limited time to stay in the institution therefore to apply any means that are helpful is necessary for me.

The establishment of the therapeutic focus is of paramount importance in short-term psychotherapy. The selection of a central theme or focus is crucial in that all interventions are aimed at the elucidation and working through of this identified focal conflict. This is particularly the case in certain short-term psychotherapy orientations in which deviations from the identified focus are systematically confronted as resistance or in time-limited treatments in which the termination date rapidly approaches. According to Mann and Goldman, an appropriate therapeutic focus is one that embodies the patient's privately felt, rarely verbalized, present and chronically endured pain and psychodynamic conflict (Mann and Goldman 1982, p. 21). Mann and Goldman's (1982, p. 23) definition articulates the understanding of the therapeutic focus common to psychodynamic practitioners working within short-term models:

The statement of the central issue in terms of the present and chronically endured pain reverberates from the deepest levels of the unconscious, through the layers of ego defenses, and in the patient's conscious experience of himself in the present. It spans the patient's experience of time from remote past to the immediate present to the expectable future. It speaks with exquisite poignancy with which each person privately experiences his being. (Wicks and Parsons p. 105).

The above fact comes alive in one of my client who as a child witnessed the killing of his grandfather by his grandmother. As it is common with many of the inmates, they were more often than not raised by their grand parents because of absent or dysfunctional parents. This particular inmate, a psychopath, very often behaves in a psychotic manner. When asked why he was angry with his roommate, his answer was that his roommate was jealous because he appears more handsome than the roommate. In another instance, he talked of the amount of wealth his father left for him which he looks forward enjoying with his wife. This fifteen- year old talks of his wife and child that he looks forward to seeing when he goes home on weekend visits. The fact is that he is often locked in and denied weekend visits home due to his misbehavior.

The following case study is necessary to corroborate what Wicks and Parson say above. Angel came to my office after I had finished celebrating the liturgy with the group. During the liturgy I understood that I had said something that had provoked his unconscious feelings. I knew this when he interrupted me during my short sermon and said, "we have come here to learn about Jesus and not that "stuff". The "stuff" I remember was when I was trying to bring the group to talk about the recent event that is 9.11, as a way of finding some understanding and healing. My feeling at this remark was intense as a result of my counter-transference. I however began to appreciate and empathize with this client as my encounter with him developed and grew. This was the interaction that took place between us as our counseling alliance developed.

Interviewer: Angel, I noticed that you were angry because of the question I asked during our previous meeting.

Angel: I was not mad at you.

Interviewer: But you were opposing me and did not want to listen to what I was saying.

Angel: I was afraid because I do not want America to go to war.

Interviewer: No I was asking if you would agree to be drafted into the army if you are qualified and if there is need.

Angel: Oh! Yes I will. I thought you were talking of America going to war with Afghanistan. I do not want to stay here and die. I want to die with my family.

Interviewer: What makes you feel that way Angel?

Angel: Because I am afraid for the safety of my family.

Interviewer: Where is your family?

Angel: They live in Manhattan.

Interviewer: What makes you feel the way you are feeling about your family is any thing happening?

Angel: Yes.

Interviewer: Do you want to tell me what really is going on in your mind.

Angel: My grandfather always threatened my grandmother with gun for he was often drunk. For fear that she might one day be killed, she one day shot and killed my grand father.

The ongoing insight from the life of Angel reminds me of what Wicks and Parsons discovered of effectiveness or non-effectiveness of short-term therapy. According to them, short-term psychotherapy requires that therapeutic alliance be formed at the outset of the treatment process.

The work is collaborative as the client and therapist determine the therapeutic focus, actively confront resistances, and uncover and work through the psychodynamics underlying the person's

difficulties. Although the focus of treatment may concern the client's conflicts in relationships, short-term psychotherapy is not well suited to treat individuals for whom deficits in their ability to relate to others constitute their life circumstance. Persons suffering from such ego and object relation deficits, particularly those diagnostically within the borderline spectrum that assumes the ability to develop a reciprocal interpersonal relationship benefit from short-term therapy.

The level of object relatedness can usually be gleaned through a careful taking of history, by the nature and presentation of interpersonal relations and difficulties, and by paying attention to the dynamics within the therapeutic relationship.

Clients who present histories of unstable and intense interpersonal relationship, marked shifts in affective response to the therapist and others, confusion in self identity and object representations are generally considered to be inappropriate candidate for this approach to treatment. The treatment they require is of longer duration and will focus on the vicissitudes of forming a stable interpersonal relationship with the therapist. Short-term treatment assumes that such ability exists; it is the prerequisite upon which a stable therapeutic alliance will be formed. Persons presenting a history of current and past meaningful, reciprocal relationships are best suited for short-term psychotherapy.

Group therapy

In Group dynamics, I use two methods. Faith based group experience and psycho-interactive group experience. As it is often the case, the break through did not come easily. After establishing a certain level of trust and therapeutic alliance the boys were able to talk publicly that is, in the

presence of other members of the group the reason why they were brought to the correctional home. During these interactions, the boys themselves very often help one another to overcome some anger they carried in their mind as a result of their various experiences both with cops and with authorities in the correction home.

Through group therapy I help them to compare and contrast their plight in relation to one another. There is one common fear and expression. Fatalism is the general feeling. The boys feel that as long as they would go back to the same environment and society they are afraid that they were going to fall back to the same habit.

Formulation of Goals

In *Group Psychotherapy* by Irvin D. Yalom, the question of goal is emphasized. According to Yalom, the therapist has to have a clear view of the clinical facts of life of the group, number of patients, length of therapy, duration and frequency of group meetings. He talks of the type and severity of pathology, availability of co-leadership and the construction of a reasonable set of clinical goals.

To continue, Yalom says that one may not like the clinical situation, you may feel hampered by the many intrinsic restraints that prevent you from leading the group, but do not wear yourself out by protesting an immutable situation. (Better to light a candle than to curse the darkness). With proper modification of goals and technique, one is always able to offer some form of help. He goes on to say that he could never overemphasize the importance of setting appropriate goals

since it might be the most important step to make in therapeutic work one can undertake. Nothing will inevitably ensure failure as the presence of inappropriate goals.

As my goals have been most importantly to strengthen the object relation of the inmates my concern has at all time been to bring back their trust.

Discussing of God-Representation in Adolescence, Mark Banschick affirms the position originally, conceptualized by Winnicott (1951). The theory says that God experience in object relations theory, is generally considered to be among the various types of transitional phenomena.

In the transitional experience, a person suspends strict reality testing in order to create a meaningful working- through of an important conflict. According to Banschick, for a child struggling with fears of maternal abandonment, for instance, a blanket can become a satisfactory replacement for mother, serving the child's developmental demand to be self-soothed while the mother is out of the room. When the experience of blanket as a transitional object becomes internalized, the child has succeeded in his or her struggle toward autonomy. Other arenas of transitional experience in normative development include play, art, dance, creativity, and the experience of God. However, unlike other transitional objects- a blanket or a favorite toy-which a healthy youngster eventually abandons and mourns, the God experience as a transitional phenomenon, is never really abandoned and therefore never mourned. Certainly, one may lose meaningful interest in God at any point in development, either as a child or as an adult, but rarely because of the experience of his "death" or "loss".

The ultimate other is an object that by its very nature can be rehabilitated, rejected, or engaged whenever a person's internal emotional circumstances require it. This leads to a most interesting conclusion, which has been convincingly argued by Ana-Maria Rizzuto (1979). God remains a transitional object that is available to a person at all points of life, as the person needs God and needs God to be.

Continuing, Mark says that the experience of God can therefore be extremely functional in developing person. God can be a safe place like, Winnicott's notion of a "holding environment," in which the adolescent can experiment with a variety of self-other relationships while not threatening the more highly charged parallel experience with his or her family. The God-representation can be rejected, devalued, or done without- in healthy youngsters- serious retribution, while the growing teen-anger works through similar feelings with parental figures. The opposite can also occur, with God (sometimes the priest or rabbi as well) becoming idealized and parents moderately devalued as the youngster separates successfully from parental dependency by becoming more devout.

Banschick observes that the most common God-representation can be found in the lives of both normal and seriously disturbed children. It reaches back developmentally to another concept introduced by Erikson (1959), namely basic trust. The experience of God can evoke the earliest memories of basic trust a comforting feeling that the world is basically a safe place to be in, like being held by mother. For normal people, this sense of trust is part of day-to-day world, but for disturbed adolescent, the experience of God in prayer may be the only place where such safety

can be found. For the relatively healthy young person, art, music, relationships, or faith may all be helpful in re-experiencing basic trust during moments of confusion or anxiety. A neurotically impaired adolescent, for instance, can find a variety of ways to self-soothe when tense; listening to music or writing poetry can serve this purpose well in such people. The more severely disturbed adolescent often has much fewer resources for self-soothing when under stress (thus, the high incidence of drug abuse).

Building on the above fact and for the exact reason that many of the boys in Lincoln Hall Correction Home are neurotically impaired adolescents I found faith based group experience as ways to re-establish their basic trust. As it is often the case, the breakthrough did not come easily. After establishing a certain level of trust and therapeutic alliance, the boys were able to talk publicly in the presence of other members of the group about the reasons they were brought to the correction home.

It is clear according to analysts that the amount of trust derived from infantile experience does not seem to depend on absolute quantities or demonstration of love, but rather on the quality of the maternal relationship. The same can be said of adolescents. That it is not the number of laws and

its enforcement that attracts the adolescent but love and relationship from whatever object that has replaced the maternal relationship. Mothers create a sense of trust in their children by the kind of administration which in its quality combines sensitive care of the individual needs and firm sense of personal trustworthiness with the trusted framework of their culture's life style.

Furthermore, if this earlier stage bequeathed to the identity crisis an important need for trust in oneself and others, then clearly the adolescent looks most fervently from men and ideas to have faith in. This also means men or women and ideas in whose service it would seem worth while to prove oneself trustworthy.

CHAPTER 1V

PROJECT OUTCOME

As a chaplain of this institution, I found out that I have by necessity to play a double role in my dealings with the inmates. This role which revolves in my being their pastor as well as their therapist did not easily blend. The reason for this is because as juveniles who are grappling with authority issue and other neurotic problems the beginning was very tough. The inter-play of transference and counter transference was very huge.

At the beginning they were almost dragged to the church hall because they hated the idea of coming to church. Some were so angry that they openly told me that they did not believe in God.

Since I know the psychological underpinning I was not very surprised. The problem of trust and mistrust that was the mind- set has to be dealt with head-on. I started from where they were that is, for some not believing in God and, for others their mistrust of the society that has affected their faith in God. I did that at the beginning by reading and discussing with them passages from the Scriptures that can appeal to their situation and age. For those that said that they did not believe in God, my answer was, fine but I can also help you to learn some life strategies you could make use of when you finally live the institution. With this appeal they began to come in larger number than at the beginning. After many sessions many became curious by asking me the days for the meetings. With this response, I increased the number of periods. We agreed that Fridays would be for psychodynamic interaction-group and individual counseling, and Saturdays would be for interactive liturgy and individual counseling if any. The reason for this arrangement is for me to set a goal on which to direct my attention. Since according to Yalom, the setting out of some goal to be achieved is very necessary for any short term counseling relationship. As I have said before, one of the compelling goals I very much desired to reach was to re-establish the basic trust in these adolescents who have lost it because of the events in their lives or have never had it because of the same life experience. The other very important goal that I set up for me to reach was to establish in the adolescents a strong object relation. A place to be and remain confident and consoled as one is invited in the following passage from the Scripture, "Oh that you may suck fully of the milk of her comfort. That you may delight in her abundant breasts! For thus says the Lord: Lo, I will spread prosperity over her like a river, and the wealth of nations like a torrent. As nurslings, you shall be carried in her arms, and fondled in her lap; As a mother

comforts her child so will I comfort you" (Is. 66: 10-14). If these words ordinarily can elicit strong emotion on the normal person that hears them, more so will they make great impact upon these adolescents that long for some comfort. This comfort they unfortunately seek in drugs and other addictive behaviors. To invite them to have this type of experience is like indulging in a self-soothing- experience even for those of them who did not experience any motherly care. Just as addiction is a sign of some inner lack of freedom, regimentation of the adolescents in Lincoln Hall correction home or any type of incarceration is an external lack of freedom. This situation of double jeopardy caused anger and resentment in the adolescents that as a result our initial encounter was not very cordial.

This type of feeling found in these adolescents is the result of not living the life for which they are formed and to which they are called. It is rather partly living- living life without a center and never really experiencing who they are meant to be. (Wycloff , and Richter p. 208). On several occasions some of the boys openly declared that they did not believe in God. Some other time the question came as a total dismissal of my whole intention and what I was saying. I was regarded as someone echoing another person's deceptive idea. I was asked several times whether Jesus was black or white as they looked at the paintings of the Last Supper of Jesus and his Apostles.

Knowing their mental situation and where they were at this time I did not waste time in my effort to try to reestablish the basic trust which I know they have lost or never had. Banschick, in his class handout observed that the most common God-representation can be found in the lives of both normal and seriously disturbed children. He goes on to say that this mental state reaches

back developmentally to another concept introduced by Erickson (1959), namely basic trust.

According to Erickson, the experience of God can evoke the earliest memories of basic trust, a comforting feeling that the world is basically a safe place to be. In the same line of thought, Mahler in her hypothesis said that during the process, by which infants evolve out of symbiosis with the mother into autonomous person with unique sense of self, the toddler needs to know that he or she can safely regress to symbiosis. This very idea of safety can exist only when a child has this basic trust first of all in the mother and later as adolescent in authority be, it religious and temporal. My clients' mistrust of both can be said to be from initial confusing signals they experienced during the separation-individuation period of their earliest period. One has to bear in mind the fact that most of these adolescents come from dysfunctional parents. This forms the foundation of borderline and psychopathic behavior. This fact lays credence to what Mahler said that if the mother either cannot permit separation or rejects rapprochement, the stage is set for borderline personality disorder. This condition can be a predisposition to any type of addiction (Mahler p. 337).

To find out the degree of the basic trust and self-soothing ability they had acquired, I asked a group of nine at the end of a session to draw a picture of God and, explain who God was for them. Unfortunately, I cannot include the sketches because they were made on big cardboard papers and I cannot reproduce them. The following are the answers from five among the nine that participated.

J drew a sketch of a big cross and wrote on both sides of the cross.

God expects me to pray and ask pardon for my sins. He expects me to read his word in the Bible.

He expects me to treat others with respect.

God is my father. I expect God to answer my prayers and to bless me. For him to stop me from doing something bad and, deliver me from evil.

M drew a net work of roads inside a circle. Beside this sketch he drew a big cross with a single rose flower inside the cross. He wrote, God helps me when I am in trouble. God is my father. I thank you father for waking me up every day. God is my father. Thank you my father for helping me to change my life. God is my father I give you 10090 percent respect. God is my father thanks for helping my family. God is my father, love you father.

With no name, this individual drew a sketch of a huge cross with beams of light around it. A sketch of a man with dread locks and fearful look. He wrote "God" to me is my father. I believe that God is my Father because he never leaves me no matter what I do. He always forgives my sins and loves me no matter what I do. God wants me to live a long and good life. No matter how many people give up on me, he is the only one who will never give up on me. He forgives me for my sins and never disowns me.

Also without name, another inmate drew a sketch of a man fully dressed like a bishop with the following statements: God is my father. I thank you for forgiving me my sins. If it is not you

there will be no me. You are my lover forever. I will always love you. You will always be my savior. I give you 100 percent respect. I will always love big God for ever- peace in the world.

This inmate drew a sketch of a person with stretched arms. On the chest of the man he wrote- Spirit. Below the chest he wrote, Faith. On each of the stretched arms he wrote-Son on one side and holy on the other side.

In all of these, God-representation remains a safe place according to Winnicott and a holding environment. Like the omnipotent mother of the early childhood these adolescents have idealized God who in many ways has replaced the parents that they have devalued.

My analysis of the sketches can be grouped into two. The first group is of those who are less disturbed in their mental state of mind. Their mental sketch of God in many ways, correspond to the real explanation they gave of who God is for them. In the second group who are more challenged and are farther along in the spectrum, there is obvious confusion both in their sketches and their explanation. For example, the one who drew a network of roads that are surrounded by either hills or water seems to portray hopelessness and no escape route. This confirms what Banschick observes when he said that the adolescent's experience of God often may serve as a reflection of his or her internal state as well as a response to it.

Another topical issue discussed was that if any of them becomes a policeman or a community leader any day what would be their priorities. The total number in the group was twelve. The

number was divided into three subgroups, each with four inmates while I remained the coordinator. At the end all the groups presented their answers. What their answers depicted was the ambivalent nature of human experience and expectation. It also showed the negative feelings that result from the mechanism of introjection. Here, what happens in the inside is mistaken for what goes on outside oneself.

All four groups finally came together for a summary of what they proposed. All came out with similar ideas which are: 1. I will make sure that kids are safe. They intend to make the safety and development of the community their priority. 2. They would do this by establishing youth centers for recreation and youthful activities. 3. They would establish recreational places such as parks and theatres. The question then remains that if these adolescents have these ideals and see them as necessary for the cohesion of the society, why do they resist the efforts of those who do these works. Here, the problem of the basic trust and mistrust of Erickson comes true. Psychoanalysis assumes that the firm establishment of enduring patterns for the solution of the nuclear conflict of basic trust versus mistrust in mere existence is the first task of the ego. This task is first of all a task for maternal care. Then in this process, when adolescent repudiate maternal care it becomes very urgent to replace this vacuum in order to avoid conflict, and adolescent crisis. Here the saying that nature does not allow a vacuum is a truism not a hypothesis. This position is supported by the Scriptures, in the story of "the return of the unclean spirit". In this story Luke talks about the incident of a person possessed by an evil spirit. When this evil spirit was cast out from this person, the person's soul became clean and empty. The evil spirit hovers around without finding any place. When it could not find a fresh place, it decided to come back "I shall

return to my home from which I came". The evil spirit was afraid to enter the empty soul that is now waiting to be filled. Because the soul was not filled with something else, the evil spirit came back with the help of others like it and occupied the empty soul (Luke 11:24-26). The point being made here is that the repudiation of the omnipotent power of parents for a child that does no longer work for the adolescent should be replaced by the omnipotent power of religious faith.

If the above reply and intention are the psychic map that exists in adolescents, one wonders why these ideas are never translated into action by them. In this vein one can easily compare trust and mistrust in adolescents with the same dilemma that exists in adults life that St. Paul laments. "We know that the law is spiritual; but I am carnal, sold into slavery by sin. What I do, I do not understand. For I do not do what I want, but I do what I hate" (Rom. 7: 14-15). As a part of the process I validated their wonderful insight and wishes.

When I asked why they were not willing to obey the cops who go about in their community to enforce the law for the safety of the community that all of them agreed were necessary. Their reason ranged from the fact that they did not trust the cops to their allegations that they were deliberately setup by the cops. Nevertheless, whether their feeling is real or imagined, whether their mistrust is from their intra- psychic conflict or from external factor is the crux of their problem. My effort is to let them understand the paradox of human existence, take responsibility and realize that they have contributed to their plight in life.

I used the psychosocial perspective of Erikson to explore the amount of trust the inmates have, both in themselves and authorities within the institution and their community. Given the fact that many of the boys would not tolerate the presence of the police and openly disregard the ethical principles that make for social coherence. We discussed this in a number of our group dynamics, the possibilities and, the (ifs).

SURPRISES

With this psychic environment and mental disposition, the beginning of my journey with the inmates was filled with anxiety and confusion. I was anxious because of the unpredictability of the behavior of this type of individuals and, confused for the lack of exact method I was going to apply. Will it be as a chaplain in the traditional catholic understanding or, as a pastoral counselor, and what does it mean for me in this situation? The application of interdisciplinary method of pedagogy and counseling becomes the best option. It is often true that these two methods do not easily go together because of their different procedures and intended result, but I consider them the best tool for this type of situation and group of people. In teaching as well as in counseling, mirroring is very essential as the saying goes, "example is better than precepts". According to Fowler, puberty brings with it a revolution in psychic and emotional life. He went on to say that adolescents need mirrors to keep tabs on this week's growth, to become accustomed to the angularity of face and, the new curves of each of the body. Continuing he says that in a qualitative new way the person also looks for mirrors of another sort. He or she needs the eyes and ears of a few trusted others in which to see the image of personality emerging and to get

hearing for new feelings, insights, anxieties and commitments that are forming and seeking expression (Fowler, 1995 p. 150). Through my interactive sermon in which we together examined the Word of God from the Scriptures, I was able to bring to their awareness the reality of that ultimate mirror which both them and me have to keep tabs with. Through counseling that emphasized object relation, I was able to reestablish some basic trust in them. This basic trust would begin from their realization that they are created in God's image and, that there is to be a conscious and deliberate effort to remind ourselves of that fact. The group dynamic helped them to see one another beyond the ways they had done it before. For example, members of the same gang always saw those outside of their group as enemies. Those that heard me or understood me more had to offer more explicit explanation to those that did not. The case at hand was when we were discussing about receiving Holy Communion, who is to receive, when and how to receive it. A member of the group went further to explain to the group the disposition of the person who can receive. In this situation he went some steps ahead of what I intended. He told the group that even if they have made first communion, "they have to go to confession if you have committed any sin before you go to communion". This doctrinal and moralistic position could not have better come from a better source than from the group itself. The way this positive contribution was taken in by the group indicated the level we had reached. As a result, the number and the period of our meeting increased and the boys became interested and wanted more time, which was not possible because of the nature and the time- table of the institution.

As a pastoral counselor and a chaplain of this type of institution I had to apply my general knowledge of religious education as well as an interdisciplinary approach. By this I mean

that I devised methods that were intended to accommodate everyone without losing sight of those who were Catholic among them. This resulted in the enrolment of a substantial number of inmates who wanted to receive various sacraments. The number that registered for the sacrament of baptism and first communion was 15 and those that registered for confirmation was 16.

Just as every human action can sometimes become unpredictable, much of the unpredictability and surprise began to appear. The first was the reduction of the number that attended meetings. Whether this reduction was a deliberate device of the authorities due to the nature of the institution or from the boys themselves I am not sure but expected with such group. The most remarkable and surprising experience was from one of those who had registered for confirmation. During the regular meetings, we used the vesting room as a meeting place for group dynamics. This gave the boys the opportunity to explore the place and know where both altar bread and wine are kept. This experience as well as trying moment for me came one day as I was celebrating mass for the group. During the celebration I noticed that two among the group went behind toward the vesting room and the bathroom. I thought they had gone to the bathroom. Their movement and behavior was odd as they walk in and out of the church hall as the mass was going on. My first guess was perhaps that they were experiencing some mood swing or psychotic episode. The next place my thought went was perhaps they had become drunk by taking the mass wine in the vestry. At the end of the mass, I went straight to where I kept mass wine and noticed that a bottle was missing. It was then that I realized the cause of their erratic behavior. They had not stolen a bottle of altar wine. Angry and confused, I went to the dining hall where they were

already eating and reported the matter. The leaders began an instant investigation. At the end of the investigation, I learned that they found the empty bottle in the possession of the culprits.

After a couple of weeks, one the culprits and perhaps the one in whose possession the empty bottle of wine had been found attended mass. At the end of the celebration some of the boys came to me either to greet me or to ask some questions. When my attention reached this person, there was a sudden burst of anger and blame directed toward me. He said that he would not come to my Church any longer because I reported that he was the one that stole my wine. This individual had tried to push the blame to me without accepting any responsibility. After this incident there was a change in the ways both the leaders and myself dealt with the boys. On the part of the leaders more supervision on the boys in the church and, on my side an increase of my counter-transference. I must say that this shift in the dynamics effected changes that were both positive as well as negative.

CHAPTER FIVE

The project has aimed to develop if any the relationship between adolescents' addiction and the lack of faith in God or in any ultimate principle. Clinically speaking, the psychosexual and psychosocial foundation of any child affects his or her developmental outcome both mentally and

spiritually. Since these two aspects of mental development in many ways determine the type of person an individual is, it is pertinent to re-examine the thesis once more. The thesis is, whether the lack of religious faith which is, the belief in something higher than self can in any way provoke the quest for comfort and protection that religious faith seem to give to people. Does lack of religious faith generate mistrust and its corresponding result?

The work delved into investigating whether something went wrong during the period of separation - individuation process of these inmates. The lack of internalized object, the presence and the feeling of the omnipotent power of the mother image both when the mother was present and when the mother was absent.

I used as my guides, the Object Relation theory of Mahler as well as her Separation Individuation Process of child's development. I also consulted Erikson's theory of Trust versus Mistrust in his Epigenetic principles. The next clinical principle I applied in my investigation was Fowler's Faith Development theory.

If in Mahler's Separation Individuation process that was an experiment, conducted under normal mother child relation there existed developmental ambiguity, what can then happen in situations where the mother-child relationship was dysfunctional or never existed at all? Here, I am talking about my clients, the inmates of Lincoln Hall Correction Home. The two sub-phases where the danger signal of possible neurotic experience in a child comes are those of Practicing, and Rapprochement. As a child, through the maturation of loco-motor apparatus, begins to venture farther and farther away from the mother's feet. He or she is often so absorbed in his own activities that for long periods of time she appears to be oblivious of the mother's presence.

However, he or she returns periodically to the mother, seeming to need her physical proximity and refueling from time to time. It is not at all impossible that the elation of this sub-phase has to do not only with the exercise of the ego apparatuses, it also deals with the body feeling of locomotion in the upright position. Like the bipedal grown-up he dashes through the air, but also with the elation of escape from absorption into the orbit of the mother (Mahler, 336).

This practicing phase of a toddler can be compared to the feeling an ordinary person can have toward religion or any revered principle. As a toddler dashes through the air to escape absorption from the mother in one way, it nevertheless stays within the orbit and supervision of the mother in order to remain safe and satisfied. This can also apply to a normal person who despite his or her freedom, ability and power still feels the need of God.

“Where can I go from your spirit?

From your presence where can I flee?

If I go up to the heavens, you are present there.

If I take the winds of the dawn, if I settle at the farthest
limits of the sea,

Even there your hand shall guide me,

and your right hand hold me fast.

Truly you have formed my inmost being;

you knit me in my mother's womb.

I give you thanks that I am fearfully, wonderfully made.

Wonderful are your works” (Ps. 139: 11-14).

In the sub-phase of rapprochement, the earlier 'refueling' type of contact with mother, which the baby sought intermittently, is now replaced by a quest for constant interaction of the toddler with mother. This interaction can also be with the father or any familiar adult in a progressively higher level of symbolization. This type of interaction may mark the beginning of object relation period of the child's development.

The quality and measure of the wooing behavior of toddler during this sub-phase provide important clues to the assessment of the normality of the individuation process.

Incompatibilities and misunderstandings between mother and child can be observed even in the case of a normal mother and her normal toddler. This is in part specific to certain seeming contradictions of this sub-phase. In this third sub-phase, while individuation proceeds very rapidly and the child exercises it to the limit, he or she also becomes more and more aware of his separateness and employs all kinds of mechanisms to resist separation from the mother. The junior toddler gradually realizes that his love objects (his parents) are separate individuals with their own individual interests. He or she must gradually and painfully give up his delusion of his own grandeur, often with dramatic fights with mother –less so, it seemed to us with father. Here, in the rapprochement sub-phase, we feel is the mainstream of man's eternal struggle against both fusion and isolation (Mahler, 338). Since religious faith in general is openness toward the resolution of this delusion of grandiosity in people's behavior, to the acceptance of their dependence on God, the problem comes when the struggle against both fusion and isolation is not properly channeled. The possibility of psychological conflict sets in. One of these conflicts is addiction the subject of this work.

That is why Michael Casey, O.C.S.O, in The Dictionary of Catholic Spirituality said that if alienation is the antithesis of grace, if darkness contrasts with light, if darkness contrasts with light, if control undermines care, if disease contradicts wholeness, if self-obsession hinders concern for others, and if death stands opposite of life, then addiction represents the polar opposite of spirituality. Casey went on to say that, alienation, darkness, illusion, self-centeredness, and disease leading to death represents dynamics identified with addiction. Grace, light, truth, care, concern for others, and wholeness leading to life is spirituality. Whereas spirituality is grounded in truth, freedom, and detachment, addiction thrives on illusion, compulsion, and disordered attachments. Whereas spirituality ultimately represents a heart steeped in fidelity, courage, and dedication, addiction represents the opposite: a heart dominated by obsessive thinking, anxious feelings, and life that is unmanageable (Michael Casey, O.S.C.O. p.5).

Religion, in its institutional expression, can be the addictive substance one "needs" to alleviate pain or give more pleasure; in its operations it collectively can reveal addictive functioning. According to Ann Wilson Schaefer, the loss of spirituality leads to addictive functioning. Wilson goes on to say that an organization, especially, a religious organization, takes on the pattern of addiction, "it creates God in its own image and then distorts that image to suit its own purposes. This is an integral part of delusive nature of the system. That distortion further separates us from our spirituality and our awareness of ourselves as spiritual beings" (p.91). It is precisely in religion's functional role as moral legitimator for social conformity in society that it can become addictive (Casey p. 7).

The Fathers of the Church and Faith:

St. Cyril of Jerusalem in his "Instruction to Catechumens" said that 'faith' has two meanings. First of all it is concerned with doctrine and denotes the assent of the soul to some truth. Faith in this sense brings blessing and salvation to the soul. As the Lord said, 'he who hears my word and believes He, who sent me, has eternal life; he does not come into judgment'. He goes on to say that faith has a second meaning, this he said is a particular gift and grace of Christ. "To one is given through the Spirit the utterance of wisdom, and another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing".

Faith in this sense of a particular divine grace conferred by the Spirit is not primarily concerned with doctrine but with giving men powers that are quite beyond their capability (Divine Office vl.111. p.722). "On the Instruction to Catechumens by Cyril of Jerusalem".

According to Mahler's theory of object relations, during the period when the psychic restructuring in adolescents brings a shift in object libido, there can be an ego alteration. This process in turn results in object loosing and object finding. I have tried to link the mental condition of the inmates of Lincoln Hall Correction Home to the primitive quality of their object relations. This more developed object relation could have been the good parent who provided a place of holding during the time of crisis for their children, or adolescents, their family members or teachers. Side by side with these are the faith community and the culture. Since most of my clients have never passed through this developmental stage, a vacuum is created in their lives. A saying goes, that 'nature avoids a vacuum'. This vacuum which waits to be filled could be filled

with either good or bad material. That is why I proffer a link between lack of faith and the addictive behavior which I find in my clients.

Since religious faith hinges on the belief in the presence of an omnipotent God that no one sees, any ambivalent signal or lack of any signal pointing to the unseen but powerful mother in toddler determines the presence or lack of religious faith in a child. The same effect can be seen in adolescents during the time of pushing and holding. If they do not succeed in holding on to an object as good as the 'almighty parent' or mother figure, the result is the same. When there is no religious faith, there seem to be no belief in any ethical principles whose observance brings cohesion in the society. This lack of belief and obedient to anything higher than self provokes superego conflict whose resolution is so difficult for the individual wellbeing. The superego fixation of my clients has resulted to their seeking to feel what is lacking in their lives with drug and other addictions. I had already compared this condition with what I called 'the return of the evil spirit' in St. Luke's gospel. In this story there was no replacement of the evil spirit when it was cast out of the person it possessed, with something better or stronger (Lk. 11: 24ff). In the same way, there was no replacement of the relational object in the adolescents when they had done away with those of their good and bad parent with higher object relation which also is, sometimes good and at other time difficult to deal with.

In her recent speech as she was getting ready to retire, Sister Mary Rose who has been in charge of Covenant House an institution that helps runaway children, made the following observation. Among other things she said that the most important quality for her successor to have is an understanding of the kids who are served by Covenant House. Continuing she said that

"a street kid is a real challenge", some of them have been in trouble, some have had brushes of the law, some read on a fourth-grade level. Some are tough; they curse". Covenant House doesn't need a president who thinks it's possible "to put white shirts and neckties on kids fast". Furthermore, she said that a president needed, is, the one that accepts the kids as they are, and has "a deep spirit of faith" and sees that "this is God's work, and these are God's children in a very special way". To corroborate all these and the fact that children are to be afforded the opportunity to develop in a holistic manner, is what the book of Ecclesiastes says, "There is appointed time for everything, and a time for every affair under the heavens. A time to keep and a time to loose, a time to gather, and a time to cast away" (Eccl. 3: 1,6). Developmentally speaking normal effort is made to cast away those things that are not good for both the physical and mental health of individuals. This is the type of work I do with the inmates of Lincoln Hall correction home in all the various ways I interact with them. I am strongly inclined to believe that lack of religious faith or loss of it can result in unimaginable consequences. It can result in hatred both of self and others, the example of psychopathological and socio-pathological individuals that plague the society. These type of individuals during the time of Jesus as well as in current religious understanding are known to be operating under the influence of the devil. That is why in Jesus' healing ministry he always went beyond people's physical illness. He rather wanted first to heal their mental and spiritual illness to show the connection between them. In St. Mark's narration of one of Jesus' healing ministry, there was an incident when Jesus was preaching to a crowd of people. After sometime, some men brought a paralyzed man for him to heal. There is no doubt that these men had heard and believed in him before they decided to bring their sick one to Jesus.

Jesus told the sick man that because of the faith of those who brought him to be healed the sick man's sins were forgiven. Some people in the congregation that heard Jesus thought that Jesus had gone beyond his limitation by telling the person that his sins were forgiven (Mk.2: 1ff).

These people did not trust nor had faith in Jesus so they thought that what he was saying was a mere show of arrogance or as they put it blasphemy. They did not understand that Jesus was emphasizing the value of holistic healing of whole person.

This brings me back to another concept that appears in the work that seeks to seek the connection between lack of religious faith and adolescent addiction. That concept is Erikson's principle of Trust versus Mistrust. If trust is a firm belief in the truth and reliability of a person or thing, mistrust is the lack of firm belief in these mental and spiritual qualities.

According to Erickson, 'trust' means an essential trustfulness of others as well as a fundamental sense of one's own trustworthiness. As a conscious experience, trust is accessible to introspection. But it is also a way of behaving, observable to others; and it is, finally an inner state verifiable only by testing and psychoanalytic interpretation. As Trust versus Mistrust characterizes the mental process of the child from his or her early years, so does identity versus role confusion of adolescents. The prevalent mistrust found among my clients in Lincoln Hall Correction Home shows itself in their hatred of cops, and their attitude toward religion. There is also a spillover of this sense of mistrust into that of identity crisis in the adolescents. I recount one of the inmates who was 15 years, he sold drugs in order to buy costly shoes for his sibling, not necessarily when this sibling needed it but on request and, as far as the drug money still remains in his pocket. It is also this role confusion as a result of identity crisis that resulted in some of

these adolescents to father children at their age. Instead of going to school they prefer to sell drugs to get money and are eventually caught up in doing drugs themselves. The mistrust in the parents, society, and eventually God results in the adolescents taking the laws into their own hands. Very often, the responsibility and duty they ascribe to them are misguided, exaggerated and therefore backfires. According to Thomas Merton, life is learning to live one's own, spontaneous, freewheeling: to do this one must recognize what is one's own, be familiar and at home with oneself. This means basically learning who one is, and learning what one has to offer to the contemporary world, and then learning how to make that offering valid. Continuing, Merton said that the purpose of education is to show a person how to define himself authentically and spontaneously in relation to his world. It is not to impose a prefabricated definition of the world, still less an arbitrary definition of the individual self.

The world is made up of the people who are fully alive in it, that, have a living and fruitful relationship with each other (Merton Thomas, *Spiritual Master*, pg.358). The ongoing observation by Merton demonstrates that learning is very important because it helps one to become confident both in self and in the world around us. This self- confidence helps to nurture faith in self and in religious faith. I wish to conclude this chapter by observing that religious faith is necessary for adolescents. It does not mean that it is the remedy to all the addictions found in this group of individuals. Adolescents need religious faith, they need enabling environment in the nature of parenting, leadership both at the cultural level and the school. As I was watching some news program in the television, a certain adolescent was asked why he refrained from drinking alcohol with the rest in a party. His answer was that he did not want to offend his parents by

drinking because they had told him the harm caused by underage drinking. Though his answer sounded impersonal, but what is religious faith if not fear and reverence to an impersonal God that is also in relation to human beings as the parents of this adolescent is in relation to him. The ability to trust in the truthfulness of his parents' advice even when they are not there to watch him obey their instruction shows that he trusted in his parents. If adolescents are raised in such a way that they can trust and see themselves as trustworthy they would not engage in such destructive behavior that we see and here in the society today.

APPENDIX

CASE STUDIES

1.

Devon a 15- year- old inmate of Lincoln Hall correction home, was very restive and agitated during the liturgical celebration. He mimicked whatever move I made during the celebration. As I noticed that he was almost taking all the prayer postures and signs I was in a way distracted, but I quickly recollected. During my interactive sermon, I commented that some of them did not show some reverence in the way they comported themselves in the Church and the way they work to the altar for communion. I also reminded them that only those who were baptized and had made their first communion could come to receive. Devon indicated that he was not baptized but had received sometime and other like him had also done the same. When I asked why they did that, his answer was that they wanted to know how the communion tasted. I used that opportunity to explain to them what communion is for Christians and those eligible to receive.

One of them explained to him further and said that even if one is baptized, he or she makes the necessary preparation before making the first communion. These preparations include attending religious education classes and going to confession before receiving communion. As I affirmed what he said, I concluded the interaction by saying that since they have known now that it is wrong, they should desist. The following was the conversation that I had with Devon after the mass when he came to see me.

C = Client

P= Counselor

C 1 Fr. Can you pray for my grandmother?

P 1 Yes Devon, I will pray for your grandmother. Why are you so concerned about her, is she alright?

C 2 I want you to pray for her to be free from any danger.

P 2 Devon, it seems that you are very concerned for your grandmother. Tell me are you the one that provides for her?

C 3 No, but I was living with her and now that I am here I do not want any thing to happen to her.

P 3 I will pray for your grandmother's safety. But first of all, let me ask you, do you feel safe here?

C 4 I feel safe here, but sometimes I feel bad especially when I remember my grandmother. I fear for her safety.

P 4 Can you tell me some of the things you normally did while you were living with your grandmother. Were you going to school?

C 5 Yes I used to go to school. But often I was absent from school.

P 5 What did you normally do when you did not go to school?

C 6 I usually hang out with my friends or do some other stuff.

P 6 I know you must have enjoyed hanging out with your friends and the stuff you did. Can you remember some of the things you did as you were with your friends?

C 7 Sometimes we go out to rob people. I also lost my stuff sometime and I went out to recover it.

P 7 Do you mean to say that you and your friends stole from one another?

C 8 I do not know the people that stole my stuff. I only know that I was often robbed, and I in turn went out to steal from others.

P 8 Can you tell me, what exactly you did go out to steal from people?

C 9 We normally stole jewelry clothing materials and shoes.

P 9 You might have got a lot of stuff to enjoy your life with?

C 10 No, I usually sold the stuff and buy what I needed.

P 10 Perhaps some of those needs included doing drugs?

C 11 Yes I used the money to buy and sell drugs.

P 11 Probably you also do drugs?

C 12 Yes I smoke marijuana.

P 12 Did someone employ you to sell for him or you bought and sold for your needs.

C 13 I bought in order to sell and get money for my needs.

P 13 Were you using this money alone, or did you care for your grandmother from the money you made from the drug sell?

C 14 No I was not providing for my grandmother. I used the money for my own need only.

P 14 Since you people make a lot of money from the drug sell, what did you do with such big amount you made?

C 15 I used the money to buy whatever I needed.

P 15 Can you mention some of the things you bought with the money.

C 16 I bought some clothing and shoes and other stuff.

P 16 Okay Davon, we may stop here. I will see you another time, bye now.

2.

Ramos like every other inmate at Lincoln Hall correction home was brought there as a result of drug-related offence. As the place is meant to give them some training that include among other things character formation. Having been picked up from toxic environment, one expects that there would be some positive change from them after their stay in the correction home. This would help them in some ways to resist the pressures and attractions, the false perception the society and mostly their peer groups glamorize of drug taking. However, the frustrating reality for both individuals and the society is the fact that addiction of any kind, like good or bad habit is very hard to stop. Addiction of any kind weakens the ego and tears down the defense mechanism that helps individual maintain some limits in their behavior. An addict does not realize the damage his or behavior does to him as well as the society because of the loss of the sense of reality.

As I deal with the boys in the correction home, one question that constantly comes to mind is whether these boys can really become corrected in the way they perceive reality. Just as the AA group surrender to the higher power if they seek to come clean, so do I feel that these boys can also become corrected and freed from their addiction by the help of a higher power. This power is more powerful as well as soothing than the power addicts seek from drugs and alcohol. Ramos, one of the inmates of Lincoln Hall Correction Home went home for a visit to his family

on one of their weekend visits. This weekend visit was normally granted to those of them that show some signs of improvement in their behavior. Ramos overstayed the period of his visit. He was punished as a consequence. His struggle to deal with this was the subject of this conversation. He was not allowed to visit home to celebrate Thanksgiving with his family as a result of overstay during his former visit.

C = Client

P = Counselor

P 1 Hi! Ramos, how was your Thanksgiving Day celebration? (Hoping that he went like others).

C 1 It was not good at all, (depressed and guilt ridden).

P 2 What do you mean, did you not travel home for Thanksgiving to be with your family?

C 2 No I did not go home for the celebration.

P 3 Was anything wrong or you did not want to travel home this time?

C 3 I should have loved to go, but I could not because I am locked in.

P 4 Do you mean that you were not allowed to visit home during the celebration?

C 4 Yes I was not allowed to visit home this Thanksgiving Day celebration. I am even afraid that I may not be permitted to visit home during Christmas.

P 5 Why do say that? Have you committed any offence that, made them "ground" you?

C 5 Yes they said that I overstayed the time I was given when I visited home.

P 6 Did you really overstay? What was your reason, and how much longer did you stay at your home without permission?

C 6 I overstayed by nine days.

P 7 You stayed for extra nine days? What were you doing at home during these extra days?

C 7 My grandmother is sick and refuses to go to the hospital for a surgery.

P 8 I am sorry that your grandmother is sick. Did your stay at home in any way help your grandmother's illness. Were you able to convince her to go for the surgery?

C 8 No I was not able to persuade her because she has always said that she is afraid to have the surgery.

P 9 Did you call the Institution to let them know why you were not able to come back the day you were supposed to?

C 9 No I did not call because I forgot to do so.

P 10 That seems to be a serious offence if you did not call to explain the situation all those nine days. What was really going on?

C 10 I really did not think of that, nor did I remember that I should have called to explain the situation.

P 11 What about your mother? Does she live close to your grandmother, and what is her role in your grandmother's illness?

C 11 My mother lives close to my mother. She has tried but has not succeeded to persuade my grandmother to go for the surgery.

P 12 Ramos, should I really believe that you were trying to convince your grandmother to go for the surgery all those nine days? I guess that you might have been doing something else.

C 12 Yes I was hanging out with my friends.

P 13 May be you were also doing drugs with them too?

C 13 Yes, I did some drug with them also.

P 14 Ramos, I can't believe that you went home and stated to do the same thing for which you were arrested and brought into this institution. Do you want to say that your stay here is going to be a waste?

C 14 There are so many types of drugs there in the city and everywhere in the world. Some take them in tablet form, others take crack, but I only smoke marijuana.

P 15 Is marijuana no drug like every other drug. Do you think that its effect differs from that of other drugs. Is it not because of its use that you were brought into this place?

C 15 But doctors say that marijuana can be used for medical purposes.

P 16 Ramos, I think those who are proposing the use of marijuana for medical purposes are either users of it or they have some interest in the money that comes from drugs. In your own case, I do not think that any doctor has prescribed the use of marijuana for you. Is that not true?

C 16 I was not asked by any doctor to use marijuana.

P 17 Then why do you go on to take it? Can't you see that it may ruin your future if you do not quit from smoking it. Do you realize the trouble it has caused you already?

C 17 I smoke it because it gives me some temporary joy.

P 18 Tell me more about this feeling of joy you experience when you smoke.

C 18 I remember one time, when my friend and me after smoking went and opened the shower and stay for a long time birthing.

P 19 What happened when you came out from the shower room?

C 19 We felt very relaxed for sometime, but after that we became hungry and lost the good feeling we had at first.

P 20 I am glad you felt that way just to let you understand that smoking only gives you temporary feeling of joy and after that you return to where you were before. I guess, what you can do here is to try hard and acquire some knowledge and strength of character that would help you overcome the urge to smoke.

C 20 How am I to do that?

P 21 I do not know exactly. What I know is that if you follow the help and instructions you receive here from various quarters, you may become strong in character and acquire self-mastery and self-control. These qualities would empower you to improve the negative affect you seek to avoid whenever you do drug.

C 21 Thank you very much Father and pray for me.

P 22 I will always pray for you. Remember to attend mass every Saturday at 4pm and, group meeting on Fridays at 4pm. Did you hear me?

C 22 Yes I will try to attend, but try to call our cottage leaders so that they would bring us to Church.

3.

Harry is an inmate of Lincoln Hall correction home, like most of the boys in the home he is emotionally disturbed. He had many questions that have bothered him for a long time. One of the styles I apply is often to allow them to come openly and ask those questions that they have been seeking for their answer but have never been able to ask it of any one. If ever they have, they are still looking for some more satisfactory answer. With sympathetic listening and some possible insights I am able at times to alleviate their confusion and worries.

I am aware of the fact that most of these boys have never had any adult role model that has listened to them in order to guide them. As adolescents in this unique condition they need someone who would help them overcome some anxieties and confusion that have characterized their lives. The backdrop to the condition of these inmates is that most of them never had normal parenting that would have helped them sift through the information they receive in a healthy manner. In this way they would be able to swim safely through the tide of life.

Harry is one of such individuals in Lincoln Hall Correction Home. He was born in one of the Islands by a man who later migrated to New York, leaving him and his mother behind. He and his mother eventually migrated to New York too. His father has lived with several women and had

children with some of them. Harry, who now lives with his mother, has some contact with his father. The subject of this conversation is that Harry alleged that a lady who is a friend of his mother cast a spell on him. When I asked her how, his answer was based on some cultural belief. This woman, his mother's friend enters his room whenever she visited her mother. Harry said that he once saw this woman living his room with his dress hidden under her clothing. My guess is that either Harry is delusional or her mother's friend is obsessed with Harry.

C = Client

P = Counselor

While I was getting ready for the usual mass in the vesting room, Harry was desirous to see me. I told him to wait until the end of the mass.

P 1 Harry (as I was putting off my vestment), sit down and wait for me.

C 1 I need to talk to you about a certain problem that I have.

P 2 Very good, Harry, is it your first time of coming to mass? I cannot remember having seen you before.

C 2 I have been in the institution for up to two months but I have not been to Church.

P 3 Harry where do you come from?

C 3 I am from Brooklyn New York.

P 4 What area in Brooklyn?

C 4 We live in Church Avenue.

P 5 I lived at St. Catherine of Genoa Church. I know Church Avenue. Do you know St. Catherine of Genoa Church?

C 5 No I do not know the place.

P 6 Alright, now Harry, tell me why you wanted to talk to me.

C 6 It seems that someone has cast a spell on me.

P 7 Can you tell me more about this casting of spell on you?

C 7 There is a woman who usually visits my mother. I saw her on one occasion leaning our house with one of my clothing hidden under her dress.

P 8 What did you do when you saw her leaving the house with your clothing?

C 8 I did not know until I started to look for the particular shirt.

P 9 How did she get hold of this your shirt? Did she come into your room?

C 9 Our house is in apartment building, she can enter my room freely when she comes.

P 10 Is she really your mother's friend or your own friend, or both?

C 10 She is my mother's friend and not my own.

P 11 What does your mother say when she sees her enter your own room, and what do you usually do when she comes into your room.

C 11 You know the nature of rooms in apartment buildings. One can go from one room to the next because the doors are always open.

P 12 How does such situation make you feel?

C 12 It is very hard to live in such place. There is no boundary, no space for people that live in such conditions.

P 13 Have you ever thought of living that place to go and, may be live with your father since he still have some contact with you?

C 13 My father lives with another woman who seem to be controlling him. The woman would not want me in their house.

P 14 Does your father have a job, and what type of job is it? Do you think that she controls by him because she has more money and education than he.

C 14 My father is a police, he has his college degree.

P 15 If that is so, tell me what makes you think that he is being controlled by his girl friend?

C 15 My father said that this her girl friend never allowed him to send money to them when they were still in the Island.

P 16 Did your father tell you why she was not in favor of his sending money to you and your mother when you were still in the Island. If not, do you think that she had any reason to prevent your father from sending you money?

C 16 I guess that my father did not tell her that he was married and had children who live somewhere else.

P 17 Do you feel that your father lied to her then?

C 17 Yes I feel that my father told her lies about his previous marriage.

P 18 How does your father's behavior make you feel?

C 18 I feel very angry with my father. He has been in relation with several women, some of whom he had children with. He does not seem to be responsible for any of these children.

P 19 Harry, let us go back to the problem of casting of spell. Can you tell me more about it?

C 19 People can use your dress or anything of yours and give to medicine man or woman. This piece of clothing can be used by the medicine man to prepare the spell that they send to someone to harm him or her.

P 20 Now Harry, do you feel that some spell has been cast on you?

C 20 I do not know. But I feel that something is going on in my life I do not understand why.

P 21 Can you explain more to me such things that go on in your life you do not understand.

C 21 They are things like misbehaving and other stuff.

P 22 Now Harry, do you do drugs?

C 22 Yes I smoke marijuana.

P 23 Okay! Harry, we can stop here. I hope to talk you again.

C 23 Thank you very much. You are a nice guy. I will love to talk with next time.

4.

George is an inmate of Lincoln Hall correction home who was admitted about two weeks before I met him. As someone I saw for the first time, I was curious and I asked him the time he was admitted. After a short chat with him, we agreed to meet after the mass. When I asked about his feelings as a new person in the institution, he sounded positive unlike some others I had previously spoken with. The reason was that he had been for some time a wanted person because he ran away from home. He indicated that the institution is now a place for some respite because he was all the while been sought by the police.

His story is that he had run away from home and was living with his friends outside the state. George who is 15 appears like a 20 year- old- man. He looked relaxed and confident during the meeting and our conversation sounded positive in many ways.

P = Counselor

C = Client

P 1 Hi!, What is your name? It seems that this is my first time of seeing you.

C 1 My name is George.

P 2 Yes George, when were you admitted into the institution?

C 2 I was admitted two weeks ago.

P 3 How are finding life in this place? Is every thing aright with you?

C 3 Yes, at least it is better than having to be chased around by the law enforcement people.

P 4 What do you mean by being chased around?

C 4 I ran away from home and was living with friends in another state.

P 5 Is there any reason for you to run away from home? Were your parents not treating you well or what?

C 5 No I have nice parents.

P 6 What then made you run away from your home?

C 6 It is just being stupid, but now I have learned my lesson.

P 7 What lesson have really learned?

C 7 That it was wrong for me to have done what I did.

P 8 Can you really mention some of the things you did that was wrong?

C 8 Like skipping school and hanging around with my friends and other boys.

P 9 What were your feelings as you engaged with this type of behavior?

C 9 My feelings were to get away from home and do what I wanted to do.

P 10 Were you doing drugs also?

C 10 Yes I smoke marijuana, and also behaved badly before my parents.

P 11 Tell me George, how old are you?

C 11 I am 15 years old.

P 12 Did you finish your primary school?

C 12 No I drops out of school because of drug and the bad company I was keeping.

P 13 How do feel now you are in a different environment? Do you feel that you can gain anything from your stay here?

C 13 First of all I feel angry for the stupid things I did. However, I feel good here because I have some rest of mind for no one is wondering where I am, or looking for me every where.

P 14 From my own observation, I feel that here is a nice place for any one of you that takes serious his stay here.

C 14 I hope to try my best to make good of my stay here so that I would do better when I go back to my community.

P 15 I am glad that you have resolved to change your life during your stay here. I am ready to help you. So any time you feel to talk to me, feel free to let me know.

C 15 (At this juncture, another boy came in and told George that the cottage rider needed him).

The cottage rider needs you George.

P 16 What is the matter? Tell the rider that I also need George. However, I let us end the conversation.

C 16 Okay, I am coming. Bye Fr. Until next time.

P 17 Bye George, see you another day.

5. **Baptism : A Ritual of acceptance into the Community.**

The Dynamics of Liturgical Experience.

Baptism is the first among the seven Sacraments of the Catholic Church. It is also celebrated and accepted by other Christian denominations. It is the Christian rite of initiation through the means of bathing with water. Its Christian origin as well as non-Christian (Jewish and Pagan) is obscure. There is no account of its institution in the New Testament by Jesus Christ; rather, each time it is referred to, it is already taken for granted as a constituent element of Christian faith and life. Christ's words to Nicodemus, that "unless one is born of water and the Spirit, he cannot enter the Kingdom of God" (Jn. 3: 5), seem to presuppose baptism. Similarly, the command to "make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy

Spirit" (Mt. 28: 19), does not seem to be an act of instituting baptism. It is a commission to employ it in the World mission of the Church.

Christ was baptized by John the Baptist in the Jordan River (Mk. 1: 9). Before Christ's Baptism, John preached repentance and baptized people with water. John said that Christ who was coming after him would baptize with water and the Holy Spirit (Mk. 1: 8). John meant that Christ would baptize not only with water but also with the Holy Spirit, making Christ's baptism superior to any existing form of baptism including John's own. According to the Catechism of the Catholic Church, the sacrament is called baptism, after the central rite by which it is, carried out. To baptize (Greek Baptizein) means "plunge" or "immerse" into water symbolizes the catechumen's burial into Christ's death, from which he or she rises up by resurrecting with, as a "new creature". Holy Baptism is the basis of the whole Christian life, the gateway to life in the spirit, and the door that gives access to the other sacraments. Through Baptism we are freed from sin and reborn as children of God, we become members of Christ, are incorporated into the Church and sharers of her mission. "Baptism is the sacrament of regeneration through water in the word" (CCC 1213). Baptism is usually said to confer three benefits: the remission of sin, the infusion of grace and the incorporation into the Church. When it was administered as part of the process by which people renounce paganism and embrace Christianity, the remission it granted was related to the actual sins that the candidate had committed before his or her conversion. Baptism and repentance are therefore linked to the NT as a break with sinful past and a renunciation of the dominion of sin. With the advent of infant baptism as the general practice original sin becomes the focus. Indeed

the practice of infant baptism provided St. Cyprian and above all St. Augustine with powerful evidence for the doctrine of original sin. For if baptism did not effect remission, this could not apply to actual sin in the case of an infant but had to apply to all that the infant had inherited.

Born into the family and reborn into the Church family through baptism

The birth of a child is usually a joyful occasion not only of the parents but also the extended family and the community. As soon as the child is brought home from the maternity, the family, friends and neighbors would gather together, sing and make merry in honor of the new born baby.

The preparation for this moment has been a part of a long time plan in readiness to the arrival of the new baby. In the villages, the father of the new- born baby ushers in the baby and mother into the family with gun salute. The next birth ritual is the circumcision that normally took place after two market periods, that is after eight days. This took place during the time when children were born at home by local midwives. In the present era when most children are born in maternity homes, every male child is circumcised before he and mother return home. The rite of circumcision in some way prefigured baptismal ritual because it was the first community event after the birth of the child. This can rightly be an identification mark for any one born into the community and can be called an initiation ceremony just as baptism is, with the coming of Christianity.

Baptism as a sacramental ritual of the community

It depends on the need and convenience of parents when the child would receive the Church sacramental baptism. For some it can be one month after the birth of the child and for others three months. After the child's baptism comes the dedication and what some local Christians call naming ceremony. Friends and relations gather again after liturgical celebration, during which donations were made to help the parents buy some initial needs for the baby.

According to Vat. 11, when the Holy Spirit, who calls all men to Christ, arouses in their hearts the submission of faith by the seed of the word and, the preaching of the Gospel, brings those who believe in Christ to a new life through the womb of baptismal holy font. He gathers them into one people of God which is "chosen race, a royal priesthood, a holy nation, a purchased people" (1 Pet. 2: 9).

Therefore the document goes on, missionaries, the fellow workers of God (1 Cor. 3: 9), should raise up communities of the faithful, so that walking worthy of the calling to which they have been called (Eph. 4: 1), they might carry out the priestly, prophetic, and royal offices entrusted to them by God. In this way the Christian community will become a sign of God's presence in the world. Through the eucharistic sacrifice it goes continually to the Father with Christ, carefully nourished with the word of God it bears witness to Christ, it walks in charity and is enlivened by an apostolic spirit.

From the start the Christian Community should be so organized that it is able to provide for its own needs as far as possible. The community of the faithful, endowed with the cultural riches of its own nation, must be deeply rooted in the people. Families imbued with the spirit of the Gospel

should flourish and helped with suitable schools; groups and associations should be set up so that the spirit of the apostolate might pervade the whole society. Finally, let charity shine out between Catholics of different rites.

To see baptism as a communal ritual lay credence to what the African Synod of Bishops said.

Among other things, they said that the Triune God is the origin, model and purpose of the Church (Lumen Gentium 2; Gadium et Spes, 40), a mystery which finds suitable expression for Africa in the image of the Church-as-Family. For this image emphasizes care for the other, solidarity, warmth of relations acceptance, dialogue and trust. It shows also how authority is exercised as service of love. The above ideas are relevant and agree much with what pastoral counseling emphasizes. Such things like empathy, the breaking of barriers between counselor and counselee, the awareness and control of counter-transferences when dealing with people either as individuals or groups. Baptismal ritual and its symbols remind us of our relationship with one another. This relationship extends to all people and other creature of God. The Synod Bishops went on to say that baptism initiates one into the family of God and calls for conversion which overcomes all particularisms and excessive ethnocentrism, thus allowing the faithful to live with these differences in reconciliation and in true communion as brothers and sisters.

To this end, personnel and resources should be shared between particular churches; seminarians should be formed so as to be open to serve beyond the bounds of their diocese. It is earnestly desired that theologians in Africa elaborate the theology of the Church-as-Family with all the riches contained in this concept, showing its complementarity with other images of the

Church (such as People of God). Meanwhile, they want to encourage the development of an African ecclesiology based the Church-as-Family.

It is through the ritual of baptism that Christians are made one with God through Christ as the Blessed Isaac Stella said, that the faithful and spiritual members of Christ can truly say that they are what Christ is, even the son of God. But he is so by nature, they by sharing; he that is Christ of God's fullness, they by participation. In short, what the Son of God is by birth, his members are by adoption as sons, enabling us to cry, "Abba! Father!", by virtue of the Spirit he gave them power to become children of God, so that they are chosen to be brought by the one who is the first-born among many brethren to say: "Our Father, who art in Heaven".

In the Easter Vigil, during the blessing of the baptismal water, the Church solemnly commemorates the great events in salvation history that already prefigured the mystery of baptism. Every Easter, adults who have been prepared during the year for baptism, are baptized during this time when the Church celebrates the suffering, death and resurrection of Christ. Baptism symbolizes the Christian death with Christ as the candidate is dipped into the water. For three times the candidate is plunged into the water and each time he or she emerges from the water is likened to the three days Christ remained in the tomb and, the subsequent rising from the tomb. The prayer for blessing of the baptismal water traces God's saving power through water from the beginning of creation.

Father, you give us grace through sacramental signs,
which tell us the wonders of your unseen power.

In baptism we use your gift water,

which you have made a rich symbol
of the grace you give us in this sacrament.

Since the beginning of the world, water so humble and wonderful creature
has been the source of life and fruitfulness.

Sacred Scripture sees it as "overshadowed" by the Spirit of God.

At the very dawn of creation
your Spirit breathed on the waters,
making them the wellspring of holiness.

The Church has seen in Noah's ark a prefiguring of salvation by Baptism,
for by it "a few, that is eight persons, were saved through water".

The waters of the great flood
you made a sign of the waters of Baptism,
that make an end of sin and a new beginning of goodness.

If water springing up from the earth symbolizes life, the water of the sea
is a symbol of death and so can represent the mystery of the cross.

By this symbol Baptism signifies communion with Christ's death.

But above all, the crossing of the Red Sea, literally the liberation of Israel from
slavery of Egypt, announces the liberation wrought by baptism.

You freed the Children of Abraham from slavery of Pharaoh,
bringing them dry-shod through the waters of the Red Sea,
to be an image of the people set free in Baptism.

Finally, Baptism is prefigured in the crossing of the Jordan River by which the people of God received the gift of the land promised to Abraham's descendants, an image of eternal life.

The promise of this inheritance is fulfilled in the New Covenant.

The meaning and grace of Baptism are clearly seen in rites of its celebration. By following the gestures and words of this celebration with attention participation, the faithful are initiated into the riches the sacrament signifies and actually brings about in each newly baptized person. The rituals of baptism have both individual and communal aspects. For the individual, it introduces a person into the community of the Christian-Family of God. The community in turn takes care of the neophytes through every possible means as members of the family. So through Baptism one becomes a member of the mystical body of Christ.