

PHENOMENOLOGICAL CRIMINOLOGY AND
THE CATHOLIC CORRECTIONAL CHAPLAINCY

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by

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A THESIS

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ABSTRACT

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Purpose

The objectives of this paper were: (1) to develop a general theory of criminality that can be useful for any criminal justice worker to gain an accurate and essential understanding of criminal behavior; (2) to develop a Catholic correctional chaplaincy program based on this new understanding of criminal behavior.

Methods

The methodology was: (1) to approach criminality from a phenomenological perspective which observes criminal behavior without any preconceived ideas and uses insights from philosophy, theology, and the behavioral sciences; (2) to use Adrian van Kaam's phenomenological analysis of addiction as an explanation for all unauthentic living and apply it to criminality as one specific form; and (3) to apply the insights gained from this general theory of criminality for the study of the Catholic correctional chaplaincy.

Conclusions and Recommendations

1. The criminal is living an unfree, compulsive,

and addictive existence; he is addicted to crime as a means to obtain fulfillment and wholeness.

2. The criminal's addiction causes the passive dimension of his personality to be so exaggerated that the mastering active dimension is never realized.

3. The criminal, through his addiction, leaves the world of useful time, task, guilt, and responsibility, for a world of effortless, safe, pleasurable, and imaginary satiation.

4. The typical criminal lives in a state of self-alienation, weakness, and ignorance.

5. The typical criminal has a pathological personality, i.e., the inmate is basically self centered which has retarded the normal process of maturation.

6. Effective change and growth for a criminal is very slow and difficult; his life is the result of many years of self defeating behavioral patterns.

7. Although environment can contribute to dehumanization of criminals, anti-social behavior is considered to be inherent in the addictive personality.

8. The criminal craves for immediate gratification of his needs; the chaplain can help fulfill his real needs but in a trust building way.

9. As a spiritual leader, the chaplain must realize that God is the most powerful means to counter addiction in a criminal's life.

10. Although the chaplain-counselor is not usually a psychologist, nonetheless, he should have college courses dealing with personality theory, psychopathology, and counseling techniques.

11. The chaplain must be able to identify the difference between sinful acts and psychopathology.

12. The chaplain must retain his independence to be an effective liaison between the four factions of a correctional institution: custody, treatment, inmates, and administration.

13. The chaplain must be a liaison between the inmate and society during the period of incarceration and a facilitator for the reintegration of the inmate into his community.

Supervising Professor

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TABLE OF CONTENTS

	PAGE
ABSTRACT	iii
ACKNOWLEDGMENTS	vi
CHAPTER	
I. INTRODUCTION	1
Statement of the Problem	2
Purpose	3
Methodology	4
II. UNDERSTANDING THE CRIMINAL	6
Criminality: Addictive Presence in the World	6
Fundamental Meaning of Addiction	7
Essential Structures of Addiction ...	12
Emotional and Cognitive Constituents	16
Addictive Prone Personality	18
Addictive Satiation	20
Addictive Unsatiating	23
General Affects of Addiction	25
Outside Oneself	25
Weakness	26
Ignorance	28
III. THE CORRECTIONAL CHAPLAINCY	31
Spiritual Leader	31

	PAGE
Mass-Sacraments-Sacramentals	32
Religious Education	42
Retreats-Devotions	44
Vocations	46
Counselor	46
Predominant Problems	47
Individual-Group Counseling	49
Spiritual Direction	51
Liaison	54
Administration	54
Custody	56
Treatment	57
Society	60
Legal	62
Family	63
Employment	65
Church	66
Volunteers	68
IV. CONCLUSIONS	70
Conclusions	70
Recommendations	71
FOOTNOTES	76
BIBLIOGRAPHY	80
VITA	84

CHAPTER I

INTRODUCTION

Criminological theory as an academic discipline reflects the thinking of many different theorists. All of these theorists attempt to develop a theory that will help explain the dynamics of criminal behavior.

Sutherland¹ says that criminal behavior is learned the same way anything else is learned, and that it must be learned from others.

Mowrer² states that criminal behavior is in everyone and that one must learn not to become a criminal. A person does not learn criminal behavior but fails to learn inhibitory behavior.

Becker³ describes deviant behavior as any behavior so labeled. No act is intrinsically criminal. A person does not become criminal by violating the law, but by society's reaction in ascribing him a status.

Cloward⁴ states that the aim of delinquency is to gain wealth by illegitimate means. Delinquency is not a reaction to middle class standards but a desire for them in an illegitimate way.

Cohen⁵ claims that lower class socialization has trained the delinquent inadequately for achieving success. Criminal acts are committed to achieve prestige among peers and to hide the guilt of failure and inadequacy.

These few theories do not represent adequately each theorist nor do they represent the entire field of criminological theory. However, they are presented here to show the extreme diversity in criminological theory. As mentioned previously, a theory helps to explain a given phenomenon. More specifically, it is a set of interrelated constructs, definitions, and propositions that presents a systematic view of phenomena by specifying relations among variables, with the purpose of explaining and predicting the phenomena.⁶

In other words, the knowledge gained from a criminological theory should allow the observer to recognize a criminal, understand the behavior, and predict the behavior. The theory should also flow into a therapeutic application so that the understanding of the pathology dictates the methodology of correction. The theory should be simple, i.e., not unnecessarily complex, comprehensive, being able to explain many individuals' behavior in many situations, and heuristic, inspiring more research and further development of the theory.⁷

Statement of the Problem

There has been some speculation that criminology as a science lacks an adequate theory to explain the essential foundations of criminal behavior and its treatment.

Many theories are myopic. They study one symptom or type of crime and develop an etiology. It becomes true only for one type of behavior, class of society, or age group.

Other theories automatically exclude some dimension of the human world, e.g., the biological, psychological, sociological, philosophical, theological, and thus fail to become enriched by the other perspectives.

Another problem with criminal theories today is that the theorists fail to stand back from all the facts and look for a broadest common denominator. The question must be asked: "What is common to the criminal whether he is young or old, rich or poor, violent or nonviolent, black or white?"

Purpose

The primary purpose of this paper was to develop a general theory of criminality that may be useful for any criminal justice worker to gain an accurate and essential understanding of criminal behavior. A second purpose of this paper was to develop a Catholic correctional chaplaincy program based on this new understanding of criminal behavior.

This paper will attempt to show that the analysis of a criminal from a personal experiential perspective, which includes insights from philosophy, theology, and

the behavioral sciences, might be fruitful, accurate, and realistic. This analysis may be referred to as a phenomenological approach.

It is intended that the theory presented is comprehensive in that all criminal behavior can be explained no matter what the age, class, or type of crime. Additionally, it is intended that the theory will show a simple but deep understanding of criminal behavior by expressing many ideas under one theme. Lastly, it is hoped that this theory will generate interest to expand its formulation and to scientifically test its applicability.

Methodology

Phenomenology is a philosophical method of the twentieth century that calls theorists to look at reality as it is without any preconceived intellectual stance. One discovers the fundamental meaning of the reality under study by describing many of the perspectives and relationships until the essential structures of the reality emerge.

Adrian van Kaam⁸ has done a phenomenological analysis of the lived world and has discovered three essential structures: work, play, and addiction. Addiction to anything is an unauthentic mode of being-in-the-world and a freedomless existence.

In this paper, criminal behavior is analyzed as a form of addiction. The fundamental meaning of addiction

and its essential structures are applied to criminality in order to explain and understand the world of the criminal. The study of the criminal is then applied to a study of the Catholic correctional chaplaincy to show that this theory is open to the spiritual as well as the biological and psychological fields.

CHAPTER II

UNDERSTANDING THE CRIMINAL

Every inmate interviewed seems to have a drug or alcohol problem. So many say that they were under the influence when committing the crime or that they have developed a habit of doing crime.

The typical inmate will state that they have no choice in doing or not doing a crime. If the right cues or situations are present, then the crime is automatic. A typical statement is, "If only I could stay away from the drink, I could stay out of trouble."

Many inmates make good adjustments while in jail: they are sober and think clearly. They make promises, receive probation, but after a time on the streets they go back to their old habits. They come back to the jail for a new case or a probation violation. The problem is more than individual acts of crime, it is a way of life. It is living an addictive presence in the world.

Criminality: Addictive Presence in the World

Adrian van Kaam¹ has done a phenomenological analysis of the addictive personality. He has uncovered an essential structure of unauthentic being in the world that underlies the fundamental attitude of all specific concrete forms of addiction. He has touched on a

general concept that can be applied to a specific type, the criminal, which will bring out and uncover a deeper level of understanding of criminality. A criminal, inmate, alcoholic, drug addict, or whatever, lives an addictive presence in the world. A criminal is addicted to crime as a means to fulfillment and wholeness.

Fundamental Meaning of Addiction

The term addiction literally means to give oneself over, to surrender, and to give in. This refers to the passive aspect of man. It is true that every endeavor of man has a passive dimension to it, yet with an addict the passive dimension is exaggerated to the extreme that the mastering active dimension is never realized. Mastering takes patient endurance, effort, work, and tolerance of the pressures of useful time.² The world of labor is filled with responsibility and concern for everyday praxis. Useful projects, practical aims, and commitments are all realized in action for the attainment of progress for ourselves and others. All of this implies an attitude of seriousness, struggle, involvement, and decision making in a mode of working existence.

It is possible to enter the world of addiction by working too much and not being able to leave behind the daily worries of the day's projects. The result is a feeling of fleeing from activity. The other way to enter addiction is when a person finds work frustrating,

unrewarding, meaningless, and not worth the effort. This brings about the seeking of fulfillment in effortless activity. The majority of criminals are found in this second group. Both are freedom from movements expressed in passivity in contrast to freedom to movements of activity.³

For the man who works too much, play is needed that takes him out of the burdensome activity of labor by immersion into a carefree timeless world that refreshes and makes him ready for work again. Play is partly real and partly imaginary and is related to the surrounding world of daily life. Work is only experienced as real, but addiction is experienced as purely imaginary, timeless, no longer meaningful, and is not related to any reality surrounding one's life.⁴ Play is partly real in that it has limits and rules.

The addictive world is neither utilitarian nor a commitment to an ideal, but a life of passivity, or dependency, aimlessness, and devoid of orientation. The freedom from work or frustration becomes a compulsion, no longer a true freedom. The addictive world does not have rules or concern for progress. In this way satiation can cover up guilt experienced from failure to progress or to grow in maturity.

Play is timeless like addiction, yet it has limits. The realist understands and accepts that play will end and

it will be time to go back to the world of obligation. The one who lives in addiction does not accept constraints or limits, but craves for an eternal timelessness, a world free from all obligation. The realist understands that play is mixed with fact and fiction and he can separate them when necessary. The addict cannot perceive fact because he is grounded in unreality.⁵

A player has a responsibility to follow the rules like work, but it is a relaxed responsibility, knowing that if one loses the game it will not effect one's life. For the addict, responsibility, the ability to respond to reality, is nonexistent because it calls one to become fulfilled in work and task, and the addict experiences pain, frustration, and failure in reality. There are rules in the worlds of work and play but none in the world of addiction. This is why the criminal is anti-rules, anti-work, and anti-play in the creative sense as has been defined. One can only feel guilty when breaking rules, when one does not play fair or does not work wholeheartedly; but where there are no rules, like satiation, there is no guilt.⁶

The criminal, one who is addicted to crime and many other objects and passivities, transforms the worlds of labor and play into the world of addiction. In the world of labor, a world of self mastery, task, commitment, burdensome responsibility, and freedom to movement, the

criminal experiences impotence, inadequacy, despair, and worthlessness because of his lack of skills, motivation, education, and intelligence. This may be the result of physical, psychological, cultural deficiencies or it may be the result of his own choosing; but whatever the cause, it is present and experienced.⁷

For the world of play to be really play it must be chosen freely and planned as an intermission in the life of obligation. It also must be played fairly according to the rules and it is characterized as an "as if" his future depends on the outcome of the game in order for the game to be exciting.

When a criminal plays, it is a pseudo-playing because the "as if" quality of the game is changed into the seriousness of the world of real labor and he feels that if he loses he will be crushed and fail existentially. He may cheat and "cut corners" with the rules in order to win, for this game is a serious matter. The criminal doesn't experience the joy that comes from true play because these practical concerns destroy the world of play. The criminal does not freely choose to play; it is usually a response to boredom from not working. His endless activity that appears to be playing is really an addictive presence to the game devoid of rules and freedom and consequently devoid of a refreshing experience.

This description is not absolute, but must be seen

as a continuum from slight to extreme. This description is an extreme form when the criminal extracts the real from play which becomes pseudo-play which then becomes pure imagination and addiction. There are an infinite amount and degrees of addiction which will mix the worlds of play and work with corresponding reciprocal degrees.

The criminal, not finding satisfaction and fulfillment in the world of play and work which involves engagement, hungers for a wholeness and fulfillment in an activity without engagement which is really passivity, in a purer sense. This addictive mode of life will be a situation, object, or experience which promises him the deepest experience of fulfillment with the least necessity of mastery, decision, or commitment.⁸ The satiating object can be anything that brings him out of reality to a quasi-mystical experience: drugs, alcohol, even crime.

The addictive personality is in an habitual mode of existence which determines the person's encounters with all of reality in the form of compulsion and need. The addictive mode of existence is the central mode of life around which the whole personality is organized and every other mode of existence becomes subservient.⁹

The addictive mode of presence of the criminal is characterized by craving for objects that will make him passive and soften reality and transform it into imagination. His priorities and values are reversed and good

and evil becomes purely subjective good for him.

In or outside of prison, drugs, tobacco, and sex becomes more important than any type of vocational skill or religious exercise. An inmate will complain that he is not receiving mail and will ask the chaplain to write his home to find out why there is no mail. The chaplain discovers that the inmate has stationery, stamps, and the ability to write, but doesn't write because it is a task; yet he expects mail everyday. Inmates will want a passive sexual pleasure; either with themselves, with a member of either sex, with animals, with objects, or with pornography; it is the passive unreal pleasure world that is important and not a symbolic self-giving expression of love. An inmate will try to get on the medication list so that he can get Librium for his nerves.

All of these are examples of objects that take precedence over such things as jobs, work release, recreation, religious service, vocational skills, education, and books. The addictive mode of existence is passive, always ready to take in but never to give.¹⁰ Self-giving is a requisite for true work and play. Mastery and self-giving are not part of addiction.

Essential Structures of Addiction

The human personality is fundamentally a differential-integrative movement towards wholeness and maturity within an ever expanding and deepening matrix of meaning.¹¹

The differential movement breaks down reality into its elements and components. In human reality one may examine one's interpersonal relationships, intelligence, emotional constitution, physical health, and one's personal problems, and after accomplishing this self-analysis, one may feel fragmented and fractional. One sees all the trees but no forest, human elements but no human person. This differential dimension is needed for self-understanding. Each differential element is a new mode of presence to reality and enriches the personality by revealing a new meaning of the self.

One may study how he responds to stress, anger, joy, and gain much insight through the analysis, but in the end he will have to synthesize the elements into a whole self, a oneness, a self identity, and come to a realization that it is an "I" who is stressful, angry and joyful.¹² This is the complementary integrative movement which constantly aims at the integration of the various modes of self-understanding and their fragmentation into a sense of wholeness and fulfillment. Without this integrative movement, self-identity would not be achieved, and the self would be disintegrated into many unrelated parts, which would leave a person lost and disoriented.

When a person grows into maturity, the differential-integrative movement proceeds effectively in a dialogic, developmental, and dynamic way. It can be pictured as a

spiral moving around an axle upward 180 degrees to the right and then around to the left. The axle is the core of the personality in self-understanding meaning. One moves toward the differential right to learn many facts about oneself through active participation in reality and then moves around toward the left to dwell on the facts and receive the insights in a holistic vision. Living implies both complementary movements of active searching and mastering, and reception of reality as a gift.¹³

The criminal is one who distorts this spiral by trying to eliminate the differential movement of task, work, planning projects, analysis, conquest, responsibility, and practical duties. If he has found all of this frustrating throughout his life, he will try to stay on the integrative side of the spiral in order to experience wholeness and fulfillment. But when the criminal arrives at the integrative side he also finds it frustrating because the whole process demands a reality which includes the differential and is experienced in freedom of will.

Openness to reality is experienced in the will, choosing in freedom, which is the center of personality. This implies that if one is to be open to reality one must choose to receive and master reality. This form of reception is an activity, involved consciousness. A criminal looks for a passivity that is pure and without any frustration, but this type of receptivity is freedomless.

"In addition the will as receptivity is replaced by receptivity as compulsion."¹⁴

This free will receptivity enriches and deepens the personality as it goes back to the sources of the differential movement. As one goes back to a painting numerous times and each time leaves with a deeper understanding and experience of the painting, so does the wholesome receptivity go back to the active tasks. The free receptivity is an active involvement of consciousness which is centered in reality that demands by its nature at least a minimum of activity. Although this receptive activity is an activity, it is different from the activity of mastery.¹⁵

The criminal in his satiating addiction rejects the differential movement as frustrating, turns away from wholesome receptivity of the active involved consciousness of the integrative movement by clouding his consciousness in a non-involved compulsive receptivity. Such persons are less aggressive, less task oriented, and less analytic; they experience life as a present or gift instead of a challenge.

The criminal's aggressiveness is really a pseudo-aggression because it is an existential reaction to his helpless passivity. He will prey on the weak with great force because it is easy to overpower the weak in order to fulfill his need in an effortless manner. But when he is

up against a difficult opponent, task, or situation, he will respond in a passive mode with equal force. His over-active, agitated, and aggressive behavior is a reaction to his failure to develop freedom in mastering and receptive activity, and is experienced in existential anxiety and frustration.¹⁶

Emotional and Cognitive Constituents

Our industrial society places a high premium on productivity, efficiency, and achievement. This added cultural influence brings a secondary increase of frustration for the one who is already predisposed to receptivity from all his primary frustration of individual inadequacy. The little potential for mastery that he had is seen as more potential for frustration. As a result, he sees that this pure imaginary receptivity allows him to be secure and safe from all frustration. After many escapes into this world of safety, the personality organizes around this craving for effortless gratification which develops as emotional constitution.

This avidity could be described as a thirsting for gratification, rest, fulfillment as a mere gift to be received passively without a preparatory activity that would imply mastery.¹⁷

Once the criminal begins to become addicted to his criminal activities, he starts to become reckless, careless, cautionless, and fails to make plans and impulsively commits the act. He is so caught up in the object or activity

which fulfills his craving that the consequences are temporarily blotted out of mind. This compulsiveness of his criminal activities aids in the detection of his acts; his carelessness and blind craving leads him finally to make the "big mistake".

The mature personality normally has the emotional constitution under the control of an enlightened cognitive constitution. This doesn't mean that the person must deliberately think before acting or that the emotions are repressed. After much choosing and doing the good, he then can more spontaneously act good and feel good in return. The cognitive constituent leads the emotional constituent in freedom.

The criminal or inmate lives and behaves with the emotional constituent leading the cognitive constituent in compulsion. This avidity initiates an unconscious search for situations in which fulfillment will be a gift that overwhelms him without effort. This has a significant influence on his perception and thinking. He will develop a high degree of sensitivity for criminal cues that will lead him to a situation of fulfillment. The emotional avidity and its subsequent search leads to the formation of unfree, unreal, and restricted thinking. Since one who is receptive sees the world as a gift, it is very easy for him to think that the world owes him a living. Or his need and craving is so strong that he rationalizes

his fear away by thinking he will never get caught. Many of the violent types will explain that the person they hurt deserved it because they wouldn't cooperate. Addiction is pure unreality in both feelings and thinking.

Addictive Prone Personality

The addictive prone personality refers to those who are in the process of becoming addicted. It is a developmental process which takes time to habituate its behavior and set up its structures before the actual mode of addiction solidifies. To those whose addictive object is crime, they would be considered pre-criminal and to those whose addictive object is alcohol, they would be called pre-alcoholics.¹⁸

In this mode of pre-addiction, the dominant fear is failure. He attempted to succeed in school, but failed. He attempted to succeed in the world of employment, but failed. To work everyday for ten or twenty years for a house or a car is getting nowhere in too much time.

This mastering activity is fundamental in order to become successful and to develop a wholesome personality. Since he has experienced continual failure in these mastering activities, he consequently experiences anxiety that he may lose his life in useless, ineffectual attempts at differentiation. More tasks, more schooling, more jobs, for him means more failure. The result of this fear is a decrease in the ability to will, to commit himself to the

spiral movement of differentiation and integration which develops maturity, self-determination, and freedom. Consequently, his willing is half-hearted, deficient, ambivalent, and is manifested in his lack of stability in all human endeavors.

When one observes a pre-criminal doing a simple task, he appears to be not all there and is easily distracted. It seems that he lives in a semi-presence to the world around him. He lacks inner force or energy, conviction, and vitality. Such a semi-presence evokes feelings of boredom, impotence, and disgust. He is constantly doubting his ability to function in a task oriented society.

The emotional life of the addictive prone person moves in a circle.¹⁹ His craving for fulfillment is intensified in proportion to the degree of failure and lack of fulfillment experienced. This increased dissatisfaction heightens the state of want. The self defeat and disgust of his lethargic life becomes unbearable. He believes that any further attempts to mastery are useless and the only useful endeavor is to escape by means of one or more forms of overwhelming passive fulfillment "activities."

The escape begins in a state of restless agitation. He can't sit still for a moment, he starts running. He may go from party to party or from one pleasurable event to another seeking rest from the torment experienced inside.

He craves for an experience that will give him meaning and fulfillment without effort and pain, that will redeem him from unbearable anxiety and boredom no matter what the social, moral or personal consequences. Destruction of self, others, and things is of no importance at this moment, but only the destruction of the raging inner compulsion.

The stage is set for addiction and satiation. He may come upon an object, situation, or some activity, by accident or by preference that will redeem him. At this point he can only surrender to it because the emotional constituent is predominantly operative. Once he experiences how this object satiates his craving and redeems him from the world of responsibility and mastery he cannot but defy this means of redemption.²⁰ Since this addictive mode can be generalized with ease, the criminal may be addicted to many objects.

Addictive Satiation

For the criminal, satiation is both similar and different than the experience of satiation of the drug addict or alcoholic. The criminal may feel a deep pleasure and fulfillment when he kills, steals, or rapes someone. He may also see his crime as only a means to a greater pleasure, for example, one who robs a bank in order to travel around the world or buy heroin. Nevertheless, the criminal does seek a state of satiation and what

is said in the following analysis of satiation is also valid for the criminal.

In the state of satiation, the time dimension is changed from useful, project, and progress to a cyclic time of eternity, timelessness, or time standing still. The criminal does not want to experience the past or future. The past will remind him of his failures and he will be confronted with two types of guilt.²¹ The first guilt is existential; he failed to develop his freedom and to become an interdependent productive member of a community. The second guilt is moral; he failed to seek the good for himself and for others. He also does not want to look for a future; he does not see any goals or projects to be achieved. The criminal or the addict does want to experience a present, but it is different from the present time of the non-addicted personality. The criminal's present time is timeless.

Time is limited, it is measured and it runs out. One can only do so much in a specific time period, and the person who has a task to be finished perceives time as precious. For the criminal, the time is an enemy; he tries to kill it with unproductive activity. The realist experiences the limits of time for he knows he can only work and play so much. This implicit awareness of the limits of time deepens one's feeling of responsibility for the present. The satiated addict or criminal loses his

concern for the anxious past and future, for the limits of his lifetime, and for progress and project. He lives in an eternal present that has lost its urgency and human responsibility. Nothing has to be accomplished or conquered in an eternal present; he is lifted beyond time and beyond guilt and responsibility.²²

Man by his nature is a lived body, a spiritual body, which is one complete unit. Since he is a unity, what affects the mind will affect the body in a seen or unseen dimension. The body is so in tune with the life situation that it changes its modes of presence physically. When a person is ready to fight or to make love, the body changes its mode through the biochemical and physiological processes to adapt to the correct attitude or situation. The more intense the involvement in the situation, the more difficult it will be to change from one type of situation to another. One will find it difficult to do his homework after an hour of heated arguments. The body resists this sudden withdrawal from the former situation.²³

So it is with the addictive situation; his body is in tune with the situation of being beyond time and responsibility, lifted out of daily reality. When the addict or criminal comes back to his daily existence in reality, he suddenly experiences a withdrawal from his unearthly situation. The criminal might not have the physical changes of an alcoholic or drug addict, but he will

still experience withdrawal symptoms. If a criminal is addicted to stealing as a source of income, and if he is in need of money, he will experience a craving to steal. He may work temporarily if there is no opportunity to steal, but as soon as the opportunity is open, he will leave the reality of work and will steal for satiation or to get satiated.

Addictive Unsatiation

Reality is greater than man himself, but unreality is a distortion of reality that is created only by man. In the realm of the meta-scientific, transcendence calls man back to reality in order to uncover, discover, and disclose its meaning for everyone. The criminal or addict does not find true meaning of fulfillment in his creation of unreality of satiation. Transcendence throws him back into the daily life of past, present, and future of progress, task, and responsibility.²⁴

In regards to the future, he is invited once again to the world of mastery; aware of his emasculation, he feels hopeless that the future will never become truly fulfilling. The future does offer him the possibility for the satiation of his addiction that would temporarily grant him redemption from his guilt and anxiety. The future of satiation stands before him as a liberation from futile commitment and useless agitation.

Driven out of the world of forgetfulness, he becomes

aware again of a past full of failure. He also experiences a rejecting community because he failed to participate in their conquest of reality. Again, he craves to return to that state of forgetfulness, bliss, and oblivion.²⁵

The awareness of his past and future is experienced in the present. Again, his feeling of impotence and inferiority makes him feel unfit to answer the call of reality.

This call of transcendence and encounter of reality becomes an overwhelming pain for the criminal or addict. After repeated escapes from reality and always ending up again with reality, he becomes aware that there is no real escape. This brings him to the realization that his redemption will always be a disgusting redemption. He feels that the suffering experienced from the unbearable world of impotence and failure is worse than the suffering experienced from the world of disgusting salvation. This belief gives the object of addiction its excessive strength and its stubborn resistance to counter influence.²⁶ And if he should experience both worlds as more than he can take, he may commit suicide.

The success of a person in breaking out of his addictive presence in the world will depend on how many addictive objects he possesses, how long he has been addicted, the nature of the addictive object, the strength

of the addiction, and how strong is the person's inherent constitution.

General Affects of Addiction

This section will briefly discuss the general affects of addiction upon the human person as seen in a phenomenological approach. After studying the essential structures of addiction and its fundamental meaning, it seems that the perceptual data clusters around three general areas: outside oneself, weakness, and ignorance.

Outside Oneself

Whether one is a criminal or a drug addict, it appears that the person is not in touch with himself.²⁷ The addictive presence in the world is a form of self alienation, a feeling that the person doesn't belong to this world or to this present moment. That he is outside himself or beside himself. There is a certain stare about the addict that says he is not present or all here, that he has placed a protective vacuum between himself and reality.

This being outside oneself affects the emotional life of a person in a harmful way. Instead of having his center of action in the center of his person, the will in freedom, he has his center outside himself in the addictive object. This going out and after the object leaves him empty inside and the attempt to fill this vacuum by

satiating himself increases the emptiness because the addictive object continues his presence outside himself. This continuous attempt to satisfy himself with that which cannot satisfy him leaves him in a state of restless fatigue. It is like having a thirst from a fever that increases as the fever increases no matter how much water one drinks. The person grows tired, he feels oppressed and burdened. Nothing pleases him, for he is like the child that plays with twenty different toys and still will not stop crying and rest with one.²⁸

The addictive presence in the world leaves him in a state of agitation, he is easily disturbed, and is always ready to fight. Anyone who would make a demand of him will only increase his burdens and he will become overloaded to the point of collapse. Yet he will inflict his load on anyone and will expect no failure. His heart is like a stormy sea and every wave is another need to be immediately met. He has no patience in waiting for his needs to be satisfied and if they are not immediately met, he feels tortured, afflicted, wounded, and persecuted. The intensity of the suffering and pain is in proportion to the strength of the addiction.

Weakness

Every human person has a certain limit to his physical and psychological strength. It takes much strength for a person to become existentially an interdependent, free,

self-determinant, productive human being, and essentially to choose the good for self and others. This commitment to growth demands work, perseverance, and the ability to freely choose the one project for life. It is a daily task that demands a never ending struggle in strength.²⁹

The addictive mode of presence in the world is basically surrender. When one gives up, he allows the enemy to take over. He no longer experiences freedom or self-determination. He becomes dependent on the enemy for all his needs. In this captivity, he cannot do anything on his own, he loses his motivation, he lays around waiting for the enemy to make the next move. This inactivity brings about weakness.

Another dimension of addiction is that its object acts like a leech toward man. What is pitiful is that man latches on to the leech-like object in his surrender. The leech then sucks the man of his strength and robs him of what he already had. He is left with no strength for his daily task of becoming human. The leech or addictive object can only do one thing, that is, take and take, which leaves the man with nothing to give. He becomes dependent on others for strength, and when the others give him support and strength it flows through the addict to the leech or his addiction. It is like trying to fill a leaky bucket.

Weakness as a general disvalue brings about many specific disvalues, for example, cowardice, inconstancy,

timidness, fears, lukewarmness, worry, and distrust.³⁰ A criminal or addict will rarely take a positive stand for something of value. If he is for something it is usually negative, and if he is challenged, he will follow the majority or quickly change his position. He will appear bold in his criticism, and yet, if one asks him for a plan of action, he will respond as a lamb. Not even realizing his own inconstancy and failure, he projects it on to others, and thus will not believe or trust them. This distrust in himself and others brings a fear of reality as uncontrollable, hostile, and inconsistent. He is in constant worry about what is the next thing going to happen to him. He has no control over reality; he can only rely on fate.

Ignorance

A third general affect of addiction on the human personality is ignorance. The addict or criminal lives on a lower level of objectivity, the prescientific. He goes through life believing everything he hears especially from his peers. He would rather believe a boy friend than his teacher. His self-understanding is based on the opinions of others; he changes his feelings about himself as the others change their attitudes toward him. He never reached the scientific attitude of critical thinking. His whole stock of knowledge is based on a "taken-for-granted" world. If he meets a dishonest policeman or judge, they are all

that way. He will pass judgment quickly and stereotype everyone with only first impression evidence. Hearsay and gossip are absolute truth and wisdom.³¹

Prejudgment is not necessarily false if it is founded on facts and correct intersubjective interpretation. The criminal prejudices without critical facts. He tries to take advantage of others through deceit and manipulation, yet he himself is used by his peers, and is gullible and naive.

The law recognizes that premeditation is more reasonable than a fit of passion. The addict or criminal is driven by his passions for the addictive object and thus can be considered unreasonable. The reasonable man is one who is unpassionate yet emotional, cool and calm yet forceful. He thinks clearly and freely. He is driven by truth and transcendence. The unreasonable man is lead by passion; reason is subservient. Passion is blind, and when a blind man leads a man who has eyes, they both will be lost. The criminal thinks in the context of compulsive need. The compulsive need predetermines what the result of his thinking will be.

The criminal has never reached a higher level of objectivity, the metascientific. The world of the meaningful is grounded in transcendence which is always beyond oneself. His preoccupation with the addictive object brings him always back to himself in need. The whole world

of meaning is interpreted in the matrix of whether he will be satisfied and secure his desired object. In this state, the man cannot encounter wisdom or shed light on Being in order to transform it into the meaningful. His whole life becomes an existence without meaning which is absurd and nonsense. His addiction condemns him to a life of irrationality, unreality, and confusion.³²

CHAPTER III

THE CORRECTIONAL CHAPLAINCY

As was noted in the last chapter, the correctional resident has a special pathology unique to all other types of people walking in and out of society's institutions. It is around him that the whole chaplain's program is centered. Whatever theological, philosophical, or psychological stance one takes, it must adapt, conform, and develop always in the context of what will facilitate the prisoner's growth to emotional and spiritual maturity. If the general problem of an inmate is addiction, self-alienation, weakness, and ignorance, then the chaplain's goal is to develop processes within his program that will offer freedom, self-identity, strength, and wisdom.

The purpose of this chapter is to discuss the many dimensions of a chaplaincy program in the context of said pathology and therapy. It will take for granted a knowledge of the ministerial topics and will immediately discuss the practical adaptation problems in a correctional setting.

Spiritual Leader

In today's culture with its heavy emphasis on clinically trained chaplains and social workers; psychosis and neurosis instead of sin and evil, there exists a need for a spiritual leader in the correctional setting. One

must see the jail or prison as a community of sinners and filled with the powers of hatred and godlessness. The prison is not just filled with the poor or those who have broken a law but the very manifestation of evil. Sin can and does reinforce the inmate's addictive presence in the world.

Mass-Sacraments-Sacramentals

The chaplain's role of spiritual leader becomes most explicit at the Mass. He is the leader, unifier and reconciler of the correctional community. The community at prayer works wonders; no other program religious or secular in the treatment department is as effective as this grace filled event. By their singing, worshipping, and praying together, the inmates become closer friends with each other and of course with God. This small community of believers affects the larger jail population.

The numbers that attend Mass will vary depending on the type of institution (jail, prison, maximum security), what is offered (coffee, tobacco, or just prayer), accessibility of chapel, type of inmate (young, recidivist), and scheduling (if there is any other activity going on).

In a large prison where there are many religious services offered on a Sunday, the Catholic chaplain will have mostly Catholics present. In a jail setting where a Catholic chaplain may be the only chaplain present on Sunday, he will have every kind of religious faith present.

In this case the men are eager for a religious service and the Catholic chaplain should encourage and welcome all faiths.

The first part of the Mass, the Liturgy of the Word, is an excellent service for the non-Catholic faiths. The Liturgy of the Eucharist is for the Catholics only unless the 1967 Directory of the Secretariate for Christian Unity concerning intercommunion is applicable.¹ It seems that distribution of communion to all present is not what the Secretariate meant. First of all, the Catholics in jail barely know their faith, and the non-Catholics have no idea what is happening at the Eucharist. Secondly, the Catholics who are not able to receive communion because of a bad marriage get confused or angry about seeing their jail friend receiving communion and knowing he lives in a common law marriage.

The distribution of communion under the form of wine even by intinction is to be discouraged. The men live an impulsive existence and many are alcoholics, and some would come to the service only because they hear that wine is being shared. It would cause many of the undesirables to get into the communion line.

The best way of avoiding this difficulty is to announce at the preparation of the gifts, "How many Catholics are ready for communion? Raise your hand." Out of thirty, usually around five will receive. (The

sacrament of Penance should be offered before the Mass). The non-Catholics do not feel left out; they understand quite well and will not come to communion if asked not to come. If a non-Catholic asks for communion, and understands the meaning of the Eucharist, and all other conditions are met, then you can give him permission to receive. In this way it will cut down the abuses.

Ideally each prison or jail should have its own chapel to be used only as a chapel. If such is not available then the chaplain will just have to celebrate the Eucharist in the recreation room, diner, or visiting room, or any place he can get the men together.

The chaplain normally does not need a guard at the service, but if a man starts talking or does something to disrupt the service, the chaplain must show firmness and control by asking the person to be quiet. Normally the men do obey, but if not then a guard must be called.

The liturgy should be adapted to a prison setting in which there is less formality. This means that the liturgy is more catechetical. The parts of the Mass should be explained by a short introduction. The missalette is excellent to teach the celebration of the Eucharist and its sequence. The men feel more secure if they can follow along especially for the readings. Many of the Catholic inmates have not attended Church on the outside and must relearn the Mass again. The chaplain will find that he

will have to announce page by page to keep them following and to keep their attention.

The hymns must be simple, easy to sing and at a low pitch. Musical instruments add to the service. The singing of the inmates sounds cacophonous and raspy because of heavy smoking and drinking and because of a lack of singing experience. However, this singing must be encouraged because it raises the spirits of the inmates.

The homily is the most important part of the Mass for the inmate, subjectively speaking. He is a dry sponge who needs to hear God's Word and Good News. The inmates are literally a captive audience; they are bored and will even go to church just to get out of their cells or dorms. But once at the service, they respond well. A chaplain can preach ten to twenty minutes easily because they are in real need of instruction. The content of the homily should explain the Scriptures read, and always bring in repentance, conversion, and God's love for their return. It should be exciting, motivational, and inspirational. The chaplain should be well acquainted with their street culture, their problems, without over-identifying or speaking like them. The chaplain should give witness to the fact that God is the solution to all of their problems but this must be experienced differently in each of their lives.

The homily is the chance for the chaplain to speak

personally to the greatest number of men about his message and the good things of God. The chaplain must not be afraid to expose their delusions and false hopes but he must always do this in the context of God's desire for them to be truly happy.

It is not recommended to bring young girls or very attractive women to help with the service in an all-male group. These men have a pornographic view of women and the presence of women does not change their attitude. They immediately become distracted and lose all desire to worship God. Because of their lack of maturity, it is better to reduce all distractions and teach them how to become more sensitive morally and religiously.

If it is possible, the chaplain may serve coffee and donuts after Mass or distribute other needed articles. This technique attracts many more inmates to church for a selfish motive but it is a beginning which could develop into a more perfect motive -- to love and worship God.

The two most needed sacraments in the correctional setting are the Eucharist and the sacrament of Penance. Communal Penance is one of the best ways to celebrate the sacrament in a correctional setting. For this service to be effective, the chaplain needs at least one assistant who can lead the discussion and singing. The chaplain should begin with an explanation of what is going to happen

and mention that the non-Catholics can confess, too, and receive absolution so long as they declare a faith in this sacrament in harmony with that of the Church and are rightly disposed. The service continues with a song, a penitential rite, a liturgy of the Word, and a homily.

In the homily, the chaplain should explain the need of confession and the theology of conversion, grace, and God's love. It is therapeutic to teach the inmates how selfish behavior brings unhappiness, loneliness, pain, and suffering through examples like the experience of an alcoholic. Since the inmate suffers from at least one form of addiction, one should always emphasize the power of God to give freedom to do good.

After homily, the priest invites those who want to confess to go into the next room or to the back of the chapel. Provisions must be made so that the penitent may choose "face to face" confession or anonymous confession, but in either case a confessional box should not be used since inmates fear possible "bugging" devices. When the confessions begin, the assistant assumes the leadership role by starting a discussion on religious themes. If this discussion is not started, the inmates will turn this part of the service into a recreation period. In thirty minutes or less the confessions should be finished and the priest returns to conclude the rite.

The chaplain must explain that the sacrament, at this service, is only for confession of sins and not for counseling or for making requests. At another time or after the service the other needs can be met.

The communal form of Penance is very effective in developing community and for teaching catechism. Time also must be given during the week for an individual celebration of Penance connected with counseling, a service which has its advantages.

For the correctional inmate, general absolution is to be discouraged. One of the problems of the inmate is his refusing to admit his guilt or fault. He usually has some excuse, and does not see his inner selfishness. Confessing allows him to face his guilt, verbalize it, make it real, "own up to it," and ask God for forgiveness. Confession can be the most therapeutic event in his life.

Just as some inmates will seek the sacrament of Penance, others will seek Baptism. Extreme caution must be exercised in ascertaining the motivation of the candidate for Baptism. He must be properly instructed and must be entering into the Church of God for good and proper reasons. A personal attachment or confidence in the Catholic chaplain certainly is not the proper motivation for the reception of the sacrament. It must be remembered that the confined experience is an essentially lonely and restricted one. It is not difficult to

understand that an individual may for one reason or another feel so strongly drawn to the chaplain by reason of personality, etc., that in his anxiety to reciprocate interest and concern he may feel that joining the Church is the ideal method.²

If a resident has not been Baptized, and this fact is independently verified, he should, after an expression of his desire, be provided with every opportunity for the instructions essential to the reception of this sacrament. If the resident is scheduled for release shortly, he should be encouraged to receive the sacrament in the parish in which he will be living after release. If the resident is a "long term" then the chaplain may baptize him within the institution with great solemnity at the Sunday liturgy. It may be possible to get the warden's permission for the resident to visit the local parish. But the ideal is to wait until the person has been permanently released and then he can receive Baptism at his home parish so that the normal Christian community may nourish his new vocation.

The same norms apply for Confirmation in a short term institution. Inmates should be encouraged to receive the sacrament at their parish. For a "long term," the priest may confirm the one he baptizes or receives into the Church. Again, for the "long term" Catholic, the chaplain should conduct Confirmation classes and invite

the local Bishop once a year for the celebration of the sacrament. In the danger of death, the priest may also confirm.

No marriage or validation is to be performed in the correctional setting. Certain special arguments for marriage or the validation, e.g., financial aid for children, name for an unborn child, legitimization and heredity rights, can be solved in other ways. One example of such an alternative solution is an affidavit of paternity.³

Initiation of an attempt to validate a marriage should be made in the parish of the spouse prior to the release of the resident. Residents who are parties to marriages which may be validated may receive the sacraments upon the establishment of moral certitude that the marriage will be validated upon release and prior to the return of the spouse.

If an institution has conjugal visits, for example, once a month for a weekend, and a Catholic resident requests a marriage to his girl friend, it should be denied. If he is ready for the responsibilities of marriage, then he is ready for parole. The chaplain could help him receive parole.

The sacrament of the Anointing of the Sick has been revised and its theology has been developed. One who has a serious illness can benefit from the Church's

prayers for the healing of the whole person.

The chaplain must make regular visits to the institutional hospital, including the mental and segregation facilities to determine the propriety of celebrating the sacrament.

It is true that some types of mental illness are considered today to be of a serious nature. It has been advised to anoint the serious cases and to repeat the anointing whenever there is a serious relapse. Since alcoholism and drug addiction can be fatal illnesses, these addicted persons may also be anointed so that they may experience the healing of the whole person. Serious sins which have physical or psychological illnesses as contributing factors may need the healing power of the Anointing of the Sick because of the danger of destroying the whole person. These would include: homosexual behavior, prostitution, chronic masturbation, suicidal persons, and again the alcoholic, drug addict, and those suffering serious mental illness.

The recidivist or "hard core" sinner may need something more than Penance, a real healing of a past and present illness. If he really believes in the healing powers of the sacrament, it may be very effective.

Sacramentals are a great aid in developing a religious atmosphere which is so needed in a correctional setting. The cement, steel, noise, and foul language does

not remind the resident of God. Holy pictures, rosaries, the Bible, a crucifix, or a religious medal can remind him of the Lord's presence within his cell.

In distribution of religious articles, the chaplain should assure himself that such items do not become commodities of exchange or assume the nature of a status symbol. Also, one may have to educate the inmates about the purpose of religious articles so that such articles do not become matters of superstition, or serve non-sacramental purposes. If the chaplain is to distribute such materials he must have an adequate and uniform supply on hand to meet his requirements.⁴

Religious Education

It is essential that the chaplain recognize the importance of his teaching function, second only to his sacramental activities. If there is one area that has been neglected, it is this one. Most chaplains restrict their ministry to sacraments and counseling.

Most inmates either have a grade school education or are high school drop-outs. Their religious educational level is much lower. Many of their beliefs and ideas are still at the childhood level and are mixed with much superstition and error learned from the streets. They do not attend church when outside of the institution.

There are three general areas of instruction determined by a natural division of the group which the

chaplain serves: (1) those who are already Catholic and need enrichment; (2) those interested in knowing about the Catholic faith, inquiry classes; (3) those in all other faiths who desire formal religion classes. It may be difficult to separate the three groups because of the size of institution or the time available. The Catholic chaplain could combine the first and second groups because in most cases the Catholics are truly beginners. The Protestant chaplain can take the third group.

The chaplain should use all modern teaching aids such as, the library, records, films, film strips, tapes, and other audio-visual material. Since many men have reading problems and lack attention at lectures, visual aids are invaluable. If the chaplain can cooperate with a Catholic high school or a diocesan C.C.D. program, he will have a ready source of material.

The publication of the Sunday bulletin can also be an effective communications media. These bulletins should not be limited to announcements of religious events, but should serve as an educational device.

Magazines and periodicals are particularly helpful in conveying timely topics in religious education. The diocesan newspaper can serve the resident's needs for local church news and also instructional themes. Paper-back editions and a pamphlet rack near the chaplain's

office will be well received. The men have many hours that can be easily wasted and are eager for reading material. Also, the religious material helps counter the pornographic materials that adds to their de-humanization.

A Catholic library should be established. The books in this library should not be outdated theology texts that are beyond the intellectual capacity of the inmates. Rather, they should be current editions on the grade school and high school levels.

Many residents like to enroll in correspondence courses. The Knights of Columbus and many Protestant groups have excellent courses and a reference list of available courses should be made available.

The use of C.C.D., C.F.M., seminarians, sisters, catechists in a team ministry approach can help to establish a dynamic and effective religious educational program.

Retreats-Devotions

Many persons have been away from God so long that they develop a psychological block which precludes any true conversion. A day-long retreat can offer the right amount of pressure and religious atmosphere that may break through the callous heart.

The retreat is more effective if the chaplain can have a segregated facility where the residents can stay

the whole day without interruptions including the distraction of returning to the central dining area for meals. The chaplain can hire a team from the Better World Movement, Cursillos, or any group that conducts retreats. A team is more effective than a one-man approach because of the variety of talks and techniques that a team will bring to the retreat. Having a retreat every three or four months would be an ideal.

One theme suggested is the inmates' poor self-image and resultant self-pity that prevents them from actualizing their talents. The need for the power of prayer and community support within the context of their particular church is imperative for survival in society.

Devotional practices are very helpful and necessary to sustain the religious presence throughout the week. For Catholics the rosary can be a simple but effective means to this goal. Since most of them do not know how to pray the rosary, instruction is necessary. They have much time on their hands and the rosary can help use that time to a spiritual advantage.

Bible reading is another devotion helpful in keeping their minds active and alert within a religious context. Prayer books are helpful for reading at night before retiring and this encourages them to pray at night.

Visits to the chapel promote meditation and healthy solitude.

Vocations

Correctional institutions are not usually considered seedbeds for priestly and religious vocations. However, the serving of a sentence does not rule out the possibility of God's call to Orders or the religious life. Generally, two years of living outside of an institution, complete release from supervision of a probation or parole agency, and a successful exercise of his baptismal priesthood would be recommended before considering an application to the religious life or to the seminary.⁵

Caution should be exercised lest interest is motivated by a desire to sublimate a personality defect or by some other non-acceptable motive. Many inmates have an unreal, grandiose self-image in evaluating their real talents and needs. The real test will be the living of a normal Christian life in the world with all of its average responsibilities. Without discouraging him, one can point out the many possibilities a lay person can fulfill in the Church.

Counselor

The correctional inmate often lives in an unreal world of make believe to protect himself from the painful experiences of the real world. He also accepts without

question the many unfounded mythologies of unredeemed society. Consequently, he is in need of truth and reality. The chaplain, hopefully, can be the source of fulfilling this real need. As a counselor, he can be a change agent for the health of the inmate's whole personhood especially his emotional, intellectual, and spiritual dimensions.

Predominant Problems

The first impression one gets from an inmate's problems and requests is that they are quite superficial and infantile. But some of their needs that we take for granted are basic to them. Some of those needs are: soap, tobacco, matches, toothpaste, and all the toiletries, stationery, stamps, phone calls, personal contacts, sacramentals, etc. At times they ask the chaplain to talk to their lawyers, pastors, family, friends, etc. At other times, they want the chaplain to make referrals to treatment facilities.

The inmate presents his needs to the chaplain more often than to anyone else because he knows that the chaplain is conscientious enough to follow through. It is important that the chaplain fulfills these needs for the inmate because it could be the beginning of a personal relationship based on charity. The chaplain must be firm and exercise caution, however, so that the inmate does not take advantage of him and manipulate him. The inmate

commonly uses his family and society in a selfish, dependent way. Thus the chaplain is of greater service by not only fulfilling needs but also by making demands on the inmate. He will ask the inmate to show some effort in reforming his life and taking upon himself the responsibility of working towards maturity and interdependence. Before he can help the inmate in any significant way, the chaplain must see that the natural needs of the inmate are fulfilled. In this way, the inmate will not be preoccupied with such worries as cigarettes and clothing and will thus be more attentive to deeper problems. The chaplain can then concentrate on helping the inmate to see how his actions and thoughts have caused the general affects of addiction: self-alienation, weakness, and ignorance.

Most inmates can be seen in the context of the addiction psychology model. The psychopath or sociopath is a special case which the chaplain must be very familiar with and be able to identify immediately. He will seem very intelligent and be able to give a detailed story of how he has been wronged. The chaplain should listen intently, get the facts, and later consult with outside parties. One may discover facts contrary to those already received. The best approach is to call the man in and present the truth. This approach helps somewhat but the prognosis is poor and a psychiatric cure for the psychopath

is not known.

Individual-Group Counseling

Most of the time, for the inmate, the first interview consists in asking for many things to be done. It is usually in the second interview that the counselor-chaplain can start to ask questions concerning the inmate's personal life. During this second interview, the counselor can take a more direct approach in asking questions and discussing attitudes with the inmate.

It is helpful to know what crime the inmate is charged with or convicted of in order to determine the type and seriousness of the problem. It seems better if the inmate verbalizes what he did rather than merely to counsel him without going into the main issue. The problem may be different from the offense but it seems useful to discuss the offense as a matter of introduction. Besides, the offense may be a symptom of the real problem.

The chaplain should check the man's record before getting too deeply into the counseling process. Without stereotyping or labeling, one can use the historical information as a key to what is the major struggle in his life. With that in mind, one can cut through the rationalizations and confront the real problem.

It seems that the inmate knows the problem and answer but fails to confront, accept, and take action. Therefore, the self-revelation of the problem is not the

solution. It seems that the counselor's role is to keep the inmate from evading the issue. For instance, most inmates have a difficulty with stability and commitment. During encounters, therefore, one should emphasize the necessary value of being able to work eight hours a day all year long. If he brings up an excuse not to work, the counselor can come back with a counter argument. It seems that much repetition is needed to break through the rationalizations.

Many times the chaplain will reach an impasse; the inmate does not want to be convinced that he is at fault. This is when group counseling is more effective.

In forming a group, one may mix the drug addicts with the alcoholics because of the similar addictive psychopathology. The group session is much more helpful when a few of the men have already acknowledged and accepted the wrongfulness and harmfulness of addiction. In this way, they attack and counter the false thinking of those inmates who will not admit the destructiveness of addiction. Such criticism from their peers is probably more effective than if it comes from the chaplain.

If one has a group consisting entirely of confirmed addicts, then the leader will have a battle to fight. Sometimes he has no choice and must fight the battle alone with good arguments. It seems less effective than the mixed-group approach, but it has to be done. At times the

fighting can be avoided by role playing. One inmate can play the father trying to convince the other inmate playing his son not to use drugs.

The leader should be firm and single minded because the inmates will try to turn the group into a bull session. Also he should discourage mere reminiscing of past addictions for this is a source of proud bragging and for gaining vicarious pleasure.

Spiritual Direction

A chaplain has as his main concern spiritual direction. The inmate may have many psychological problems, yet God is still speaking to him. This means that he does have a spiritual life even though it is difficult to identify where he is spiritually. In his own little way he is trying to seek God. It is the job of the chaplain to be a guide for him on this journey.

There are some inmates, a small minority, who have a deep faith and love in God. Many of the old timers, the alcoholics who have been in and out of jail for twenty years, have this love, yet they also have the sickness. These men will always come to the church services and help the chaplain.

The others, the majority, are only beginners in the spiritual life. They will come to praise God if there is something material to be given or a benefit to be received for their presence. Some motives are: getting

out early on parole, receiving tobacco from the chaplain after mass, getting relief from a boring cell, or just doing something. These are imperfect motivations for Mass attendance, but they are attending and now is the time to perfect their motivations based on the love of God. At this point, one emphasizes all the good things that the Lord wants to give the resident: peace, love, strength, freedom, etc. If the chaplain can offer these gifts of God in a one hour service, so that the men can personally experience at least some rest, then the men may begin to desire more of God's gifts.

The beginners do not distinguish between God's gifts and the Giver. They are still drinking spiritual milk and feeling good about God's gifts. This is necessary to get them started in religion again. The difficulty comes when the Lord asks them to go through the sufferings of changing their heart and seeking God no matter what the feeling or without His gifts. One must slowly bring them to the realization that spiritual manhood is a love for God in faithfulness and the metal of one's heart must be purified from alloy through the furnace of suffering.

Many believe that religion is for children, old people, and the weak. The chaplain may point out to them that true weakness and cowardice is quitting work, giving in to all of their desires, and imitating their peers out

of fear of rejection. In order to live a good life, it takes a strength and power greater than themselves; and that power is God. And the only way to receive the power of God is through prayer.

Some men do not pray; they do not take an active role toward God. The chaplain must convince them that constant prayer, asking God for help to do good, is the only way to health. It is the strong that are in Church and the weak that have rationalized themselves out of coming.

Some inmates get caught up in superstition or devil worship. Religion to them is just a game or a challenge to be overcome. It seems that some discussion is necessary, but the doing of favors wins them over and disarms their hostility.

Since many of the inmates come from poor environments and inadequate families, they have never developed deep personal relationships. They have been treated as impersonal objects and consequently they treat others the same way. They see God as a judge who is only concerned with taking away their freedom and fun. They fail to see God as a personal being who desires their good and their love. It is very important for spiritual directors to teach them what real love is and what the human and divine heart is all about.

The chaplain's main theme in spiritual direction

of the inmate is conversion: the return to the Lord the source of life and the change from a heart of stone into a human heart of love. This is a radical message. In a subtle way the chaplain hints at its radical imperative: "Give up anything and everything that is turning you away from God." The most difficult problem that the chaplain faces when he speaks about conversion is that many inmates believe that they can serve two masters. This is their source of failure; they hold tight to their old ways and cannot open their fists to receive God's gifts.

Liaison

A man in jail or prison is to a certain degree, depending on the institution, excommunicated from society. Isolated from friends, he finds a need to restore some means of communication in order to promote his case and his welfare. The normal means is by visitation, letter, phone, or through the chaplain. Many times the chaplain is asked to make calls, write letters, contact visitors, when the normal means of communication is slowed down, burdensome, or disrupted. The chaplain is also asked to be the liaison between the inmate and the staff and vice versa.

Administration

The attitude and approach of the chaplain in his

primary role toward the staff should be the same as that of a pastor in the community. He should also promote their religious welfare. This should be accomplished in cooperation with, not in place of, the local pastor.⁶

The chaplain is also a member of the staff. His activities effect other correctional services and in turn are affected by them. The chaplain must work with all phases of the correctional administration. He must be able to see the actuality of confinement from both viewpoints, one of the keeper and the other, the kept. His priestly role plays an important part here, reconciler and unifier.

It would be well for the chaplain to familiarize himself with the organizational chart of his institution and to begin his ministry with a series of discussions with the officials. It is not under whom he functions, but how he functions, that will have the greatest effect on his success.⁷

Basically, because of the nature of his work which has ramifications in all departments, it would seem that the chaplain should be directly responsible to the warden or superintendent, and not identified with any one department.

It is not good for the chaplain to over-identify with either the inmates or the staff. If one becomes pro-inmate, he will alienate himself from the staff and will not be able to get favors for the inmate. The staff

will make it difficult for the functioning of the chaplaincy programs. If the chaplain becomes pro-staff, the inmates will not attend his programs or place their trust in him. One must be pro-everyone and take a stance for the person who is right no matter who he is.

Custody. In terms of the internal organizational structure of a correctional institution, custody is a line function. The chaplain's function is staff and is purely advisory in this area.⁸

The chaplain must be careful to avoid any words or actions that might cause him to be overly identified with custody. This does not mean that he should be anti-custody or custody ignorant. He should know and understand the need for custody as well as being cooperative with the personnel in this area.

The chaplain must be sensitive to the correctional officer's needs too. The officer has the responsibility to protect the inmate, staff, and society. He must enforce all rules even though he did not make them. The correctional officers do not want to be considered as the villains of the penal institution. Some feel that because of the way they are treated by the treatment people and the public it is they who have committed the crime.

The majority of correctional officers are good people who are trying to do their job; many even go out of their way to help the inmates, but they are the last to

receive any credit from the inmate or staff because of their position. The few officers that are unjust should be spoken to personally and/or reported to the proper authority.

The chaplain must never take any part whatsoever in the action of a disciplinary board. Such participation would place him in a very difficult position. Participation implies accountability for board action and the severity of that action. It contributes nothing to the welfare of the individual or the prestige of the chaplaincy.

All programs within an institution are worked out within the context of security. The chaplain must be very familiar with all the functions and problems of custody. He must not ask for a movement in his program that would cause extreme difficulty for the functioning of custody. He also must realize the difficulty custody has in preventing escapes, physical injury, or passing of contraband during such movements in the chaplain's program.

Treatment. Today most institutions place the chaplaincy program under the heading of treatment. Treatment within the institution involves various internal organizational areas: classification, education, recreation, medical and psychiatric, and social services. The chaplain should familiarize himself with the function and personnel of each department in order to make effective referrals. Good rapport with these departments will complement his own

activities and facilitate his task.

Historically, the chaplain fulfilled all the treatment programs. Today with the advent of the human sciences, the chaplain is freer to fulfill his primary spiritual functions.

The classification committee places the inmate in a particular program that matches his basic needs. The decision is made on the basis of psychological testing, court records, interviews, etc. The chaplain can gain valuable information about his clients by sitting in on the committee discussions or by using its files. Background information is necessary for accurate counseling. He can also save time in uncovering an untrue story by a manipulative inmate.

Depending on the institution, the education department can vary from teaching someone how to read to finishing college on a walk out study program. In his counseling relationship, the chaplain should be able to point out certain opportunities which may be available and at the same time encourage the inmates to avail themselves of the course most profitable for them to follow. Due to their past failure in school work, the chaplain may have to help them overcome built-in fears and constantly encourage them not to quit.

Recreation in a jail setting is more of a problem than in a prison setting. In prison the men have been

sentenced for longer terms and therefore, they have more freedom of movement in a larger complex which allows them to form teams and keep regular hours of recreation.

In a jail the majority of men are waiting for trial, sentencing, or release. The primary function of a jail is detention. Security problems revolving around the movement of men are much greater in a jail than in a prison: unlike the prison, the jail is housed in a smaller building with a resultant high population density.

The newer jails have day rooms on each floor so that all the men can recreate in smaller groups. Recreation is very important in jails because the men do not have work assignments or jobs to keep them busy. As a result, they simply sit around and worry about the outcome of their case, which causes anxiety. Recreation can reduce this anxiety by keeping their minds busy and by releasing tension through physical activity.

Frequent visits to the hospital area will keep the chaplain in touch with many men who need his assistance. He should make arrangements with the medical officer to be notified immediately if someone is placed on the serious condition list. These visits can often be more productive at this time than any other time of an individual's incarceration. It will assist the chaplain in his work if he consults with the psychiatrist in those cases which have emotional and psychological implications.

The consolations of the Faith should be made available to all medical and psychiatric patients. The chaplain should visit these patients regularly to give them encouragement and spiritual direction.⁹

The chaplain will find that he will be performing social services at the same time that he does his pastoral counseling. These spiritual and temporal needs are interwoven. The chaplain will find that the inmate is both spiritually poor and in need of socialization. Contacting judges, lawyers, and family is social work but the chaplain brings Christ into the center of this activity. Sometimes the chaplain can refer this work to the institutional social worker, but at times it becomes part of the work of the chaplain in order to bring the Christian dimension to a family or some other activity.

Fulfilling an inmate's social service needs can help develop a rapport for a later acceptance of the spiritual. The chaplain should use social agencies and Catholic Charity organizations to help him so that he can devote most of his time to the spiritual needs of the men.

Society

The family is the primary learning system of society. It is in the family that the individual learns or fails to learn the difference between good and evil. The individual reinforces what he has learned in the

family by his actual choices. The family situation may have been so unhealthy that the inmate's guilt is diminished. His guilt to a certain degree does exist, however, because God's law is written in every man's heart.

Hopefully the majority of families in society are choosing the good and thus society's political, educational, religious, and legal systems are expressing the good for mankind. If an individual is choosing evil and hurting the good of society whatever the degree of personal guilt, he must be stopped by society. This happens by removing the individual from the social life of the community. Once the welfare of the community is thus safeguarded, it can try to re-influence the individual through its educational resources to unlearn evil patterns of action and learn good patterns of action.

The chaplain at times must remind society of its responsibility for sending its re-influencing representatives to these individuals. There is a tendency to forget this second phase once society is safe. If the re-influencing is still unsuccessful, one must remember that the fault may be in the quality and quantity of the re-influencing representatives or the inmate's freedom to refuse the good or a combination of the two.

It would be better if the prisons were located closer to the community so that these influencing factors

would be more readily available to those who need them. But the community would rather not see its problems. It is up to the chaplain to be a good influence himself and to facilitate the increase of quantity and quality of influencing factors on the inmate.

Legal. The chaplain must have a basic knowledge of law to be an effective counselor. Again, although he knows that his religious presence is primary, the inmate does not make this distinction. There are many administrations by the court and by the jail system that can be done without a paid lawyer. If the chaplain has a half-way house referral, he can go directly to the judge and obtain a re-sentencing. If the chaplain has a good relationship with the judges, he can get "time cuts" or probation or some other arrangement in a low risk program to benefit his client.

A similar good relationship with lawyers can also be beneficial. He may find himself calling an inmate's lawyer asking him to expedite the filing of a motion. Also the chaplain can ask lawyers to do small legal favors for an inmate without cost.

The chaplain should also know constitutional or federal law, which is the source of inmate rights. If the chaplain cannot get the administration of the jail to resolve any violations of constitutional rights, then he can prompt the federal court to act.

In a jail, the inmate's primary concern is his legal case. In a prison, the legal issue is already resolved, but family problems begin. The chaplain has to use the legal problem as a way to get the inmate to pray and come back to his religion. If the chaplain accompanies the inmate to court, he does not plead his innocence but only offers a program if he thinks it will help. If the inmate pleads guilty, however, and prison seems inevitable, then it helps the inmate if the chaplain is present to reassure the inmate that their relationship can continue by letter writing.

Since most jail inmates are guilty, they will make a "deal" with the prosecutor and plead guilty to a lesser offense. It is at this point that the chaplain, if he has a program, can propose it.

Family. In a prison setting, the chaplain is concerned with helping the family in visitation information. He may visit with the families spending a little time with each. If there is an obvious neglect on the part of parents or relatives, the chaplain may find it necessary to remind them in a letter of their duty to give support and encouragement. A letter from home to an inmate is like gold to a prospector.

A chief hope for the inmate's success comes from maintaining his family relationships. If he loses contact with outside help, his parole plans become more difficult

to develop.

Letters from the family announcing some serious matter are generally forwarded through the chaplain's office so that he may interpret the message in a more consoling manner.

In a jail setting, the use of a phone may be limited to one call to a lawyer when the inmate is first brought in. Even if the inmate is allowed one call every week, he often asks the chaplain to call his family and deliver a message. The messages are usually: "Please come to visit this Sunday for fifteen minutes between one and five." "Please send money to commissary." "What did the lawyer say?" "Did you get the bond money?" etc. The chaplain shouldn't get discouraged if he calls and finds out someone else on the staff has already called. The inmate may ask many persons to call to make sure that the message is received. The chaplain must use caution in making these phone calls. It is advisable not to call an inmate's girl friend if she is a minor and living at her parents' home. One should also refuse to help the inmate win over his wife who may be leaving him: the chaplain doesn't have all the facts.

When the chaplain visits a family of an inmate, he may find that they are also in trouble. The chaplain cannot counsel everyone, so a referral to a social agency is in order. The chaplain will find that most of his

work is done with the inmates; family visitation will be at a minimum. There are many other agencies that can handle that aspect of the problem.

Employment. In the jail situation, there are only a few jobs available, e.g., laundry, kitchen duty, and cleaning. Most of the men are merely waiting for some type of court action. In the prison situation, there are a greater diversity and number of jobs, but this is offset by the larger number of men in the prison. As a result, many men do not have jobs and many others can only work two hours a day. Most institutions have a work release program, but this is limited to about fifty trusted men.

Many employers will not hire an ex-prisoner. The chaplain will seldom receive a call asking for future laborers. When an inmate requests the chaplain to get him a job when he is ready to leave the institution, the usual answer is: "There are only the usual unskilled jobs left." It is hard for a person with a record to get a job: with seven percent of the nation's work force unemployed, employers have plenty of people with a clean record to choose from.

Then there is the other problem with employment of the ex-inmate: many who earned big money in crime will not settle for a one hundred dollar a week unskilled job. Why should he work all week when he can steal once

a day and make seven times more?

Many men have distorted self-ideals and think they should be executives. One should show them that they have to be content with starting at the bottom just to learn some good work habits. Later they can learn a skill and work themselves upward. They do not seem to realize that self-improvement in employment takes a lot of effort and time.

Most employment problems can be referred to the social services department or the governmental agencies that process employment requests. The chaplain's role is in the field of motivation. He must convince the inmate that work is important in itself. It can help him learn discipline, keep him busy and off the streets, and provide money which will enable him to experience some degree of independence. Promotions, job skills, wealth, all these things must come later. Hopefully, job skills will be taught at the correctional institution. If he does not receive any training, then he will have to accept anything for a beginning.

Some inmates have only worked the equivalent of a few years in their whole lives. This seems to be the major problem. They must actually, believe it or not, practice getting up in the morning, working eight hours a day six days a week, and going to bed at night.

Church. Most inmates have lost their relationship

with their church and pastor. Many of them "get" religion. But it was an experience while it lasted, and God works in strange ways, so they may in the future "run" into religion again. The exposure is profitable because they now have some religious experience to revert to in the future.

It is the chaplain's role to encourage them to go back to their churches. One should tell them that they need a power greater than themselves to succeed or even just to stay out of jail. They need a support community to reintegrate them into society. The chaplain may offer to introduce them to their pastor: a step that they might not take on their own initiative.

The chaplain should encourage the pastor to visit his lost sheep and to write to them. He should get interested parishioners to also write and visit. The pastor can also visit the inmate's family to see if they will need parish assistance.

Most pastors seem to be of good will but fear to make jail visits because they feel unprepared to deal with an inmate or the jail system. The chaplain should aid the pastor by being present at the institution, and by enlightening the pastors in the area about clergy visitations, the inmates, and the correctional system. Keeping the pastors informed as to who the chaplain is and giving them the needed information will help them

become more comfortable in this unique situation.

Volunteers. Volunteers have been very helpful in assisting residents in their reintegration into the local community by securing employment or just expressing concern during a crucial and important period in the offenders' lives. Correctional institutions, which for years have isolated themselves, are also beginning to realize that they can be much more effective by utilizing community resources in strengthening their treatment programs.

The citizen volunteer, offering his friendship, his time, and himself, can provide the personal relationship through which the offender can be helped to find his way back to the community. A volunteer program needs people with various skills and talents, e.g., vocational and academic teachers, counselors, and disciplined friends. The volunteer must be able to relate well with others and utilize his background and experience in order to add understanding and sincerity to the relationship. It does the offender no good if the volunteer is a passive do-gooder who reinforces the inmate's immaturity. The volunteer must be a mature person who knows the human heart and will be firm with the inmate in a disciplined love.

The chaplain can use volunteers at the religious service who can provide music, singing, prayer, and

support. After the service, they can offer friendship and conversation. The chaplain is in need of supplies like clothing and toiletries for the inmates. Volunteer organizations can aid in this area. The Man to Man program utilizes volunteers to visit one person during his incarceration and they stay with him during his transition into society. The Probation Friends program does the same thing but with probationers.

A volunteer can vote for candidates who promise prison reform. He can press for political action to increase funding for correctional institutions so that the staff and the programs can be improved. He can assist the family of the offender in his neighborhood. He can offer to share his special skills (art, auto repair, woodworking, remedial reading, etc.) with the local jail inmates. He can help them find jobs and housing upon release. He can encourage businessmen to consider hiring ex-offenders.

CHAPTER IV

CONCLUSIONS AND RECOMMENDATIONS

These conclusions and recommendations that are stated are not exhaustive, i.e., many more could be drawn. These are stated to show the theory's utility.

First, a set of conclusions will be presented which were drawn from the proposed criminal theory itself. Second, a set of recommendations will be presented. These recommendations are concerned with the Catholic correctional chaplaincy and are fundamentally based upon a chaplain's subjective experience.

Conclusions

The first conclusion is that the criminal is living an unfree, compulsive, and addictive existence. The criminal's addiction to crime is the same as any other type of addiction; it follows the same laws, but the objects are merely different. The criminal is usually addicted to many objects.

The second conclusion is that the criminal's addiction causes the passive dimension of his personality to be so exaggerated that the mastering active dimension is never realized. The result is that the person is unable to choose freely and rationally in self-determination and independence.

The third conclusion is that the criminal, through his addictive object, leaves the world of useful time, task, guilt, and responsibility, for a world of effortless, safe, pleasurable, and imaginary world of satiation. The criminal cannot commit himself to a life-long project or goal.

The fourth conclusion is that the typical criminal lives in a state of self-alienation, weakness, and ignorance. The first is characterized by restless fatigue, emptiness, and agitation. The second is characterized by cowardice, inconstancy, and distrust. The third is characterized by being prescientific, using hearsay, and stereotyping.

Every human being is unfree and addictive to a certain extent. But as soon as the addictive objective dictates one's life, one becomes an addict. When one's addiction violates society's laws, one becomes a criminal. A criminal is one who is addicted to crime.

Recommendations

The first recommendation is that the chaplain must realize that the typical inmate has a pathological personality, i.e., the inmate is basically self-centered and this self-centeredness has retarded the normal process of maturation. In other words, even though the inmate has reached the age of adulthood, he thinks like a sixteen

year old. Therefore, the chaplain must always remember this insight in all of his encounters with an inmate.

A second recommendation deals with the rate of progress that a chaplain might expect from an inmate. A priest who was formerly assigned to a parish and who had experienced rapid growth in some of his parishioners may be disappointed in the rate of growth of the inmate. He must realize that whereas the growth of his parishioners was facilitated by a healthy personality aided by proper advice and insight, the growth of the inmate will be hindered by many years of self-defeating behavioral patterns. Therefore, the chaplain must be prepared to spend months or even years to effect the smallest of changes in the attitude or behavior of an inmate.

A third recommendation is that neither the institution nor the chaplain should be held fully responsible for the many anti-social characteristics that the inmates exhibit: their inability to help one another, their readiness to inflict harm on anyone, and their claim that the correctional institution dehumanizes them. Although the author admits that insensitive treatment in a correctional institution can trigger anti-social behavior in an inmate, he contends that these anti-social behaviors are inherent in the addictive criminal personality.

A fourth recommendation is that the chaplain must not let the inmate's impulsive demands dictate his daily

schedule. Because the inmate has not learned how to postpone gratifications, he may demand that the chaplain fulfill his demands immediately. The chaplain must realize that the inmate's anxiety is based on his inability to have faith in the outcome of future tasks and that to fulfill his wishes immediately will not teach him how to cope with the future.

A fifth recommendation is that the chaplain, as a spiritual leader, must realize that the sacraments are the most powerful means available to counter evil and addiction in an inmate's life. God's grace is the interior solution that can offer the inmate strength, fortitude, and stability in the Lord to be able to change his life and face his problems. In God alone will the inmate find complete satisfaction for his cravings for fulfillment, success, and wholeness.

The sixth recommendation is that the most powerful advice that the chaplain can give to an inmate is that which is based on the Word of God. This spiritual advice of the chaplain can offer the inmate the Truth that will set him free. The inmate can learn how to discern the spirit and be able to recognize the evil spirit that leads him away from God and from right living. He can learn from the Truth how to stop hurting and judging himself and others, and how to be forgiving to all who wrong him.

A seventh recommendation is that although the chaplain-counselor is not usually a professional psychologist, nonetheless, he should have college courses dealing with personality theory, psychopathology, and counseling techniques. A large percentage of inmates have severe mental problems and the confinement of incarceration causes them to surface. Many times the correctional staff will summon the chaplain to calm down an agitated inmate. At other times, the chaplain may have to use counseling techniques when an inmate becomes psychotic at the chaplain's services.

An eighth recommendation is that the chaplain-spiritual director must accept the inmate on his own level. This does not mean the chaplain will condone the inmate's wrong going or excuse him from all responsibility. It means that the chaplain must overlook many childish motivations and immature behavioral patterns as character disorders and not necessarily to be judged as sinful acts. The chaplain should help the inmate become more self-aware of himself and thus increase his responsibility for his actions.

A ninth recommendation is that the chaplain must retain his independence to be an effective liaison between the three factions of a correctional institution: custody, treatment, and inmates. Any over-identification with one faction will work to the detriment of the chaplain's

role as reconciler of the correctional community. The chaplain is to offer his healing powers of the Lord to all three of the groups in order to establish a cooperative and unified community.

A tenth recommendation is that the chaplain must be a liaison between the inmate and society during the period of incarceration and a facilitator for the reintegration of the inmate into his community as he prepares to re-enter society. The chaplain's efforts along these lines, which are necessarily limited by time and by resources, should be gradually assumed by agencies which are funded by local, state, and federal funds. The chaplain should promote the establishment of these agencies both by personal contact with government officials and by working with groups who lobby for funding of these programs.

FOOTNOTES

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