Nazareth Formation House
RESIDENCY AND REINTEGRATION PROGRAM
The Center began caring for priests and religious in 2001. Since then, the center has been a partner of several dioceses and congregations both local and international in helping their wounded priests, deacons, seminarians and religious brothers and sisters. The program is a family ministry of the Garon’s to help in the recovery of the wounded priests and religious.
History

The program is founded on the teachings of the Therapeutic Community but in terms of the approach, the program is eclectic. The program is holistic in its development as it focuses on psychotherapy, psycho-education, behavioral modification and spirituality as major aspects of recovery.
Some Statistics…

We have worked with:

- 77 DIOCESAN PRIESTS
- 36 RELIGIOUS PRIESTS
- 21 PROFESSED BROTHERS AND RELIGIOUS
- 8 Religious Sisters
- 21 DEACONS
- 134 Seminarians

► **TOTAL = 297** (as of April 10, 2018)
Some Statistics...

And we have worked with:

- 38 BISHOPS
- 25 RELIGIOUS SUPERIORS
- 7 SUPERIOR GENERALS OR THEIR REPRESENTATIVE/S

**TOTAL = 70**
Some Statistics...

- We have also processed a number of Novices, Postulants, and Seminarians from various seminaries,

...and a number of nuns from various religious congregations
What is a Therapeutic Community?

The TC is largely a self-help model that emphasizes the therapeutic role of peer interactions in helping shape behavior, address psychological problems, challenge and modify faulty cognition and acquire effective social and coping skills.
What is a Therapeutic Community?

In the TC, brotherhood and community living is heavily fostered among the residents. We follow the concept of “Helping man help himself”.
Therapeutic Community

Priests and Religious Program

- Assessment Phase
  - 1 to 2 months

- Processing/Immersion
  - 6 to 8 months

- Open-ended Program
Part I. Residency Phase

Assessment

It is the first phase in the Residency process. This is where we gather data through series of interviews, write-ups and use of standardized tests and self-reports.
### Part I. Residency Phase

#### Assessment

Some of the Standardized tests and Self-reports

<table>
<thead>
<tr>
<th>Assessment Tools</th>
<th>Purpose</th>
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<tbody>
<tr>
<td>1. Ravens Progressive Matrixes</td>
<td>Measures the general intelligence</td>
</tr>
<tr>
<td>2. K10</td>
<td>Level of distress</td>
</tr>
<tr>
<td>3. Orientation to Life Test</td>
<td>Severity of Co-dependency</td>
</tr>
<tr>
<td>4. BEM Sex Role Inventory</td>
<td>Identification of Sex role</td>
</tr>
<tr>
<td>5. Narcissism Scale</td>
<td>Presence of narcissistic tendencies</td>
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<tr>
<td>6. Child Trauma Questionnaire</td>
<td>Severity of Abuse as a child</td>
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<tr>
<td>7. Sex Addiction Screening Test</td>
<td>Presence of sexual problems</td>
</tr>
<tr>
<td>8. Internet Addiction Test</td>
<td>Severity of Internet Addiction</td>
</tr>
</tbody>
</table>
Part I. Residency Phase

Assessment

Inner House

Inner house is a tool that focuses on the initial disclosure of significant childhood experiences of a person in order to discover the predominant patterns of behaviour in his life.
Part I. Residency Phase

Assessment

Write-ups

The write-ups are given in order to gather additional data from the person. He writes about the specific topics that are given to him/her.
Part I. Residency Phase

Psychotherapy is used in identifying and deconstructing the distorted thinking patterns and behavioral patterns that are present in the priests and religious in the center.
Part I. Residency Phase

- Psychotherapy

  Journey Writing and Synthesis
  Role Play (emotional catharsis)
  Counseling (one-on-one)
  Group therapy (sessions)
  Hypnotherapy (Spiritual Journeys)
Part I. Residency Phase

Psycho-education

It is important that the person in recovery is educated about his/her sickness. The psycho-education includes various topics that deals with the psychology of human behavior and of the mind.
Part I. Residency Phase

Psycho-education include topics about:

- Science of Addiction
- Human Sexuality
- Effects of Childhood Trauma
Part I. Residency Phase

Behavioral Modification Tools

The tools used in this aspect of treatment are based on the teachings of the Therapeutic Community. These tools help refine the behavior of the priests and religious in the program.
Part I. Residency Phase

Spirituality

As the Nazareth Code of Honor states “God is the center of our recovery”, spirituality is heart of the program.
Part I. Residency Phase

Spirituality

Some of the Spiritual Activities:

- Spiritual Assessment
- Daily Liturgical Celebrations
- Monthly Retreat and Recollections
- Individual Prayers and Community Prayers
- Individual Spiritual Counselling
- Sessions on Spirituality
Part II. Reintegration Phase

It is the stage of transition from the life inside Nazareth into the life outside. The people in this stage are seen to have developed human maturity and protective spirituality that would help them in facing the real battles in life.
Part II. Reintegration Phase

- Preparation for Reintegration

  Self - evaluation
  Risk assessment
  Triggers and Conditional Response
  Challenging of TCR
  Relapse Prevention Seminar
  Orientation on Paper Works
    (CSMBGOS, Itinerary, Journals)
Part II. Reintegration Phase

Reintegration Phases

Pre – reintegration Phase

Exposures outside of the Center. At this stage they are exposed to parish, hospital and school ministry.
Part II. Reintegration Phase

Reintegration Phases

Acclimatization in the ministry. The focus is on the self and his responses to the triggers he is meeting outside of the center.
Part II. Reintegration Phase

Reintegration Phases

Mid – reintegration

The focus is his life-direction. He is expected to have firm resolve and conviction that he wants the sober and holy life.
Part II. Reintegration Phase

Reintegration Phases

Full reintegration
After care
He continues his quest for the maintenance of his sobriety.
IN SUMMARY

The Nazareth Priests and Religious program has been existing for almost two decades.
The program aims to help the wounded priests and religious in restoring and recapturing the ideals of the priesthood and religious life.
IN SUMMARY

The program offers an after care for the priests and religious in continuing their quest for sobriety and holiness.
We are encouraged by the word of St. Paul to the Romans. Who said,

“I urge you therefore, brothers, by the mercies of God, to offer your bodies as a living sacrifice, holy and pleasing to God, your spiritual worship. Do not conform yourselves to this age but be transformed by the renewal of your mind, that you may discern what is the will of God, what is good, and pleasing and perfect.”

(Romans 12: 1-2)