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A Study of Selected Social and Economic Factors in the Formation of a Religious Vocation

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A STUDY OF SELECTED SOCIAL AND ECONOMIC FACTORS
IN THE FORMATION OF A RELIGIOUS VOCATION

by

Jerome Francis Bowman, S.J.

A Thesis Submitted to the Faculty of the Graduate School
of Loyola University in Partial Fulfillment of
the Requirements for the Degree of
Master of Arts

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1958

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CHAPTER I

LIMITATIONS OF THE STUDY

Anyone doing research in the field of religious sociology will do well to steel himself in advance for a good deal of frustration. The proper objects of his study, being religious phenomena as well as sociological, will show the influence of causes which are outside the scope of the social sciences. Even the existence of these causes is not subject to proof by natural reason. To appeal to these causes and to their operations for an explanation of sociological phenomena would be to leave the area proper to the sociologist and enter that of the theologian. And yet, a sociologist who has certitude concerning the operation of these factors from some source other than sociology would be foolish to close his eyes to their existence. His best approach seems to be to go ahead and use the tools available to his discipline, while at the same time remembering that some of the facts which his research will uncover may prove to be not only unexpected, but also unexplainable.

This approach seems to be especially appropriate to the study of religious vocations. When we try to explain why it is that one person decides to follow the way of life of a priest or religious while another person does not, we come face-to-face with some very unexpected data. People whose exterior conduct certainly would

would never cause one to label them as likely candidates for a seminary will suddenly announce that they are departing for the novitiate. Then others, whose obvious piety leads many to conclude that they eventually will be studying for the priesthood, follow some other way of life. These unexpected and almost paradoxical events have lead many an investigator to resort to the Deus ex machina explanation that "God's ways are not men's ways." He senses the operation of other than natural causes and despairs of uncovering any truth about the object of his study.

It is because of these causes too that many people object to anything smacking of a scientific investigation of a religious vocation. The sociologist who would attempt to discover natural factors which might contribute to the formation or development of a religious vocation is accused of trying to "measure the Holy Spirit."¹ Others quote St. Paul when they say "the world's wisdom is stupidity in God's estimate."² This is taken to mean that the sociologist is doomed to failure in his attempts to gain more knowledge of the formation of the vocation. Other opponents of sociological investigation say that God's grace is operative in the case of religious vocations and that this factor cannot be measured by human standards.

¹R. Mols, "Croissance et limites de la sociologie religieuse", Nouvelle Revue Theologique, LXX (February 1955), 156-157

²First Corinthians 3:19

These and similar objections are made to all forms of investigation that the sociology of religion might take. They have a certain amount of validity to them and must be faced and answered. In an article of a few years back, Father R. Mols, the French sociologist, had this to say as a general rebuttal to these objections:

One must not forget that God, the author of the supernatural, is also the author of the natural order and of all its laws. God, having willed the free cooperation of man in the growth of His Kingdom, respects the intelligent action of man or the lack of it . . . Neither should one forget that the holiness needed in the apostolate to further the growth of the Kingdom of God must include a strong effort to discern the laws by which Providence governs the world, and the effort to adapt one's actions to them.³

The words of the Vatican Council too, it seems can be applied here. The Council points out the utility of investigating even the most profound mysteries and recommends further and deeper study. If the supreme legislative body of the Church sees fit to recommend study and investigation of such truths as the Trinity and the Incarnation, we can certainly make the transfer of this recommendation to the subject of religious vocations and proceed with confidence, and the hope of some success. The fact that here too there is a mystery involved should not dissuade us.

In addition to the encouragement given implicitly by the Vatican Council, we can also get hope for success from the very nature of a religious vocation itself. Father Francis Xavier Wernz, S.J.,

³Mols, 156

former general of the Society of Jesus had the following to say: "The inspiring force of a vocation is twofold; one is God Himself, the principal inspiration; the other is man, a secondary cause and the instrument of God."⁴ It is this secondary cause, the influence of men and events, that the sociologist investigates, and there is no reason why he cannot arrive at a reasonably complete knowledge of how these influences operate.

For quite some time now, religious orders have realized that there is more to a vocation than the call from Almighty God. Realizing this, they have given their attention to the secondary cause, the influence of men. They have correctly concluded that if there is a shortage of vocations, the fault or blame cannot be laid at the primary source, because the inspiration of God is never wanting. They further conclude that there must be something wrong with the way men go about finding and preserving vocations.

Today every religious order and most dioceses have men appointed whose main task is the recruiting of vocations. For the most part, these men have taken advantage of the scientific data available on whence vocations come. They have realized that "personal opinion on this matter as well as subjective evaluations are not scientific expressions of the actual conditions."⁵

⁴Wernz, S.J., Francis Xavier, "Letter to the Italian Assistancy", Acta Romana Jesuita, III, 138

⁵Joseph H. Fichter, S.J., Social Relations in the Urban Parish (Chicago 1954), 242

The big question facing these recruiters is, "How do we get more boys and girls interested in the Service of God?" More should be done. Some say "Advertise!" Others say "Instruct!" Another group says "Persuade!"⁶ No matter what the approach followed, the same problem is common to all. It is the problem of knowing just where to focus the recruiting campaign. What is the area most likely to produce results? Where will there be the greatest sales receptivity? In industrial sales campaigns, sales analysts study all possible areas or regions in which their product can be marketed. They decide which locality or class of customer is most likely to purchase their product and then they slant their advertising and focus their campaign in this direction. If the "children of this world" find this approach productive, why cannot the "children of light" follow suit?⁷ If it is discovered that a certain type of family produces vocations, why can't we focus our attention on this type of family. A second reaction to such a discovery might also be the encouragement of other families to develop within their group the virtues and practices which are found to be present in our hypothetical vocation-producing family. Before we

⁶Godfrey Poage, C.P., For More Vocations (Milwaukee, 1954), p. vii

⁷John Fitzsimons, "Progress in Religious Sociology", Clergy Review, XLI (October 1956), p. 584. Here we have another argument in favor of the use of sociological tools in the furthering of supernatural goals, i.e. the "children of this world" use them in their work. This is admittedly not a strong argument, but it could have utility in certain quarters.

can do this, however, we must first find out what some of the characteristics of this family are. This will be one of the primary objectives of this study.

Besides the family, other areas and social institutions will be given some attention. What kind of school does the priesthood candidate attend? What are his extracurricular interests and occupations? These are only a sample of the type of information that has been sought for concerning candidates for the Roman Catholic priesthood in the United States.

A particular group of these candidates has been selected, and for this reason any conclusions arrived at will claim validity for only a limited segment of the clergy. The group selected is composed of all those who entered and persevered in the Society of Jesus during the five year period, 1949-1953. The study is further limited to those who entered the Chicago and Detroit Provinces of this religious order. A word or two about the Society of Jesus and these two Provinces will certainly give the reader a clearer picture of the limitations of this study.

The Society of Jesus, or as it is more commonly known, the Jesuit order, is an order of the Roman Catholic Church whose members lead a vowed life of poverty, chastity, and obedience. The order was founded in 1540 at Rome by the Basque former soldier, St. Ignatius Loyola. At the beginning of 1957 this society numbered 33,732 members laboring in all parts of the world. In the United States there are 8,156 Jesuits, whose main efforts are

directed toward the conducting of twenty-eight colleges and universities and forty-one secondary schools. Besides the conducting of schools, the order has many parishes and retreat houses under its direction. For purposes of administration, the United States has been divided into ten geographical divisions called provinces. The subjects of this study are all destined for employment in the mid-western part of the country. The two provinces of Chicago and Detroit encompass the states of Michigan, Ohio, Illinois, Indiana, and Kentucky. The usual annual number of entrants is in the neighborhood of forty for the two provinces.

The men covered in this study are in either of two stages of their training. They are in what is called the Juniorate period, which is a name given to the third and fourth years of the usual course that the candidates follow, or they are in the Philosophate period, which includes the fifth, sixth, and seventh years of the course of training. In other words, no respondent has been in the Society of Jesus more than seven years nor less than two years. They are all men who have completed the period of highest mortality, the first two Novitiate years. For the most part, they can be expected to complete their full course or training and to persevere to ultimate ordination.

The method of obtaining the desired data was the questionnaire. This was chosen in preference to the personal interview because the dispersion of the respondents in different houses of the Society of Jesus throughout the midwest made contact by mail the

only workable method. The advanced educational level of all the respondents and the foreseen willingness of most to cooperate insured fulfillment of the requisites for effective use of a questionnaire. "The questionnaire is effective only when the respondent is able and willing to express his reactions clearly."⁸ At the time the questionnaire was administered, these five years of training, the two of Juniorate, and the three of Philosophate, had 134 men on their rolls. Of these, 120 responded with completed questionnaires. This remarkably high degree of responsiveness can be accounted for by two factors: 1) the author too is a member of the Society of Jesus and was accorded the quality of cooperation usually given to a brother or to the member of one's own family, and 2) all of the respondents are at present, or will soon be, doing research on the graduate level and so sympathize with others who are similarly occupied.

It is the author's hope that information gathered from his research will be helpful to vocation directors, masters of novices, family counselors, teachers, and anyone interested in the encouragement and fostering of religious vocations. The utility of the information can have both a positive and a negative side. Positively, certain prevalent and common familial practices can be pointed to as having been present in these homes from which vocations have come. It is true that no definite causal connection

⁸William J. Goode and Paul K. Hatt, Methods in Social Research (New York, 1952), p. 171

can be shown between the vocation and the familial practice in question, nevertheless the repeated concurrence of the two phenomena in the same type of home will indicate more than mere coincidence. Negatively, the preponderance of one type of family as the producer of vocations to the priesthood along with the absence of other types can give us cause for wonder. Why is this? Why should the candidates for the priesthood come largely from a certain ethnic stock or from certain income brackets? Is this imbalance to be accounted for by a failure on the part of those encouraging vocations to tap certain possible sources? In short, if this work can point the way to either the intensification of effort along lines which are presently proving successful, or the inception of efforts along lines which are presently being ignored, the author's labors will be rewarded.

CHAPTER II

RESULTS OF THE QUESTIONNAIRE

The questionnaire was divided into three parts, each covering a different area of influence on the Jesuit's life prior to his entrance into religion. The first part deals with his home and family life and contains thirty-one questions. Part two deals with his school and parish activities and there are fifteen questions in this section. Part three deals with other areas of influence, such as work and recreation. In all there are fourteen questions in the third part. Four of these are open-ended questions which give the respondent an opportunity to make personal observations on factors which, in his estimation, impeded or aided him in making his ultimate decision to enter the religious life.

In reporting the results of this study, each question will be taken separately. The question will be written out in full, just as it appeared on the questionnaire. Following this will be a brief commentary on the data. This will include comparisons with other studies, interpretations, and explanations, along with possible implications of the results. When helpful, a table or some other appropriate means of clearly presenting the data will be used. A copy of the complete questionnaire will be found in the

appendix. The results of the questionnaire follow.

PART ONE: HOME AND FAMILY

1. WERE YOUR FATHER AND MOTHER LIVING AT THE TIME YOU ENTERED THE SOCIETY? FATHER?_____ MOTHER?_____ IF NOT, HOW OLD WERE YOU AT THE TIME OF THEIR DEATHS? FATHER?_____ MOTHER?_____

The fathers of fourteen of the one hundred and twenty respondents were deceased at the time of entrance into the Society. This represents 11.6 per cent of all fathers. The mothers of eight of the respondents were deceased. This is 6.6 per cent of all the mothers. This question was asked because its answer was expected to contribute considerably to the picture of the homelife of the respondent. It also might indicate possible explanations for other data which would be revealed later. For example, the death of one's parent at an early age with the consequent obligations toward younger brothers and sisters could well explain a late-in-life decision to enter religion. In only two cases were both the mother and father of the respondent dead at the time of his entrance. Eight of the fourteen whose fathers were dead were thirteen or older at the time of his death, so only six were reared in homes from which the father was missing because of death. Four of the eight whose mothers were dead lost their mothers when they were four years old or less.

2. HOW OLD WERE YOU AT THE TIME THAT YOU ENTERED THE SOCIETY?

All one hundred and twenty respondents answered this question. The results show the average age of entrance to be eighteen and

and nine-tenths years. The median and modal age are both shown to be eighteen years. There is a disagreement shown here with the results of the Gaspar Mission Society survey of 1951 and 1952. This society is the affiliated Catholic Student Mission Crusade unit at St. Charles Seminar at Carthage, Ohio. They conducted a survey which covered 6314 students in ninety-four of the 146 major seminaries of the United States. Comparisons will be made with the results of this study throughout the present report. In the future it will be referred to as the "Gaspar Survey."

The Gaspar Survey showed 11 per cent entering at thirteen years of age or under. It also showed a modal age of fourteen years and only 30 per cent beginning studies at the combined ages of seventeen and eighteen years. As mentioned above, this disagreement is understandable because in this country a high school diploma is required of all those entering the Jesuit order, while other orders and diocesan seminaries make provision for this stage of the candidates' education within the seminary itself. For this reason, it is to be expected that the entrance age of a Jesuit will be higher than that of other priests.

A rather surprising concurrence is found in the proportion of total candidates who enter after twenty years of age. In both the Gaspar survey and in this study, the exact same percentage was discovered to fall in this category - 23 per cent. This would tend to belie the opinion held by some that older men shun the Jesuits because of the extraordinarily long period of training.

TABLE ONE
AGE AT TIME OF ENTRANCE

Entrance Age	Number	Per cent
17 years	21	17.5
18 years	55	45.8
19 years	16	13.3
20 years	9	7.5
21 years	4	3.3
22 years	6	5.0
23 years	3	2.5
24 years	2	1.6
25 years	2	1.6
26 years	1	0.8
27 years	0	---
28 years	<u>1</u>	<u>0.8</u>
	120	99.7

3. WHAT WERE YOUR BROTHERS' AGES AT THE TIME YOU ENTERED THE SOCIETY? _____ YOUR SISTERS' AGES? _____

The number and age of the respondent's brothers and sisters was requested in order to determine not only the size of the family but also his position in it. This latter could be arrived at easily by an inspection of his answer to the previous question. The only positions that were considered meaningful were those of oldest or youngest. The size of the family from which the Jesuit seminarian comes is slightly less than that of the seminarian responding to the Gaspar survey. In this latter, 66.1 per cent were found to come from families of four or more children. Forty-four per cent of the Jesuit respondents come from families of four or more children.

Worthy of note is the number of Jesuit seminarians who fall into the "oldest-youngest-only" category. Seventy-six of one hundred and twenty or 63 per cent were either the oldest or youngest child in their respective families. Of these seventy-six, sixteen were only children. This is not as high, however, as the percentage discovered by Fortune magazine in a study made of twenty outstanding young scientists.¹ Ninety per cent of these young men, ten of whom were taken from industry and ten from universities, were either the oldest, youngest, or only child in their families. Psychologist Ann Roe holds that younger brothers have more

¹Francis Bello, "The Young Scientists", Fortune, X (June 1954) p. 148

difficulty attaining prominence or prestige than do older brothers. She bases her hypothesis on the stiff competition that usually exists between brothers and the repeated defeats suffered by the younger.²

Another fact noted about the composition of the family from which the Jesuit comes is that in one out of three of these families, there will be an only son. Forty-two or thirty-five per cent of the respondents were shown to be only sons. Three of the respondents had twins, two of whom were twin-brothers. Twenty-one were youngest and thirty-nine were oldest in the family. The average size of the family was three and five-tenths children. The modal family had two children. The median was a family of three children.

4. WERE YOUR PARENTS SEPARATED OR DIVORCED AT THE TIME OF YOUR ENTRANCE INTO THE SOCIETY? ____ IF SO, HOW OLD WERE YOU AT THE TIME OF THEIR SEPARATION? ____

Five of the 118 who responded to this question had parents who were separated or divorced. This is equal to a little over 4 per cent. Four of the five were marriages between two Catholics. A later question will show that 106 of the marriages of the parents of the respondents were between people who at the time of their son's entrance into religion were practicing their Catholic religion.³ From this we conclude that four out of 106, or 3.7 per cent

² Ann Roe, Making of a Scientist, (Toronto, 1954)

³ cf. infra, Question 20, Part One

TABLE II
SIZE OF FAMILY

Family Size	Respondents from this size family		Total children represented
	Number	Per cent	
One child	16	13.2	16
Two children	28	23.2	56
Three children	23	19.2	69
Four children	25	20.8	100
Five children	11	9.2	55
Six children	8	6.7	48
Seven children	4	3.3	28
Eight children	1	0.8	8
Nine children	1	0.8	9
Ten children	2	1.6	20
Twelve "	<u>1</u>	<u>0.8</u>	<u>12</u>
	120	100.6	421

of the marriages between Catholic parents of the subjects of the study ended in either divorce or separation. This is remarkably close to the figure discovered by H. Ashley Weeks in his analysis of 6,548 families of public and parochial school children in Spokane, Washington. He found 3.8 per cent of the marriages between Catholics to end in divorce or separation.⁴ It is appreciably less than that discovered by Judson T. Landis in his study of 4,108 families of college students in Michigan. Here the data indicated 4.4 per cent of the marriages between Catholics to have ended in divorce or separation.⁵

5. BY WHOM WERE YOU REARED DURING YOUR GRADE SCHOOL YEARS?

FATHER AND MOTHER _____ FATHER ONLY _____ MOTHER ONLY _____
RELATIVE _____ OTHER _____

The results of this question showed that 106 out of the 119 responding were reared by both father and mother. This is in agreement with the results of a study conducted at St. Louis University in 1954 by Rev. John W. Lasca, S.J. Here a questionnaire was administered to Jesuit scholastics of the Chicago and Detroit provinces of the Society of Jesus. Seventy-five questionnaires were filled out. The respondents represented a four year span of entrants, those entering during the years from 1942 to 1945. The

⁴H. Ashley Weeks, "Differential Divorce Rates by Occupation", Social Forces, XXI (March 1943), p. 336

⁵Judson Taylor Landis, "Marriages of Mixed and Non-Mixed Religious Faiths", The American Sociological Review, XIV (June 1949), pp. 401-406

questions asked numbered only twenty-eight. Many of them, however, were very similar to the ones asked in this study and will offer good points of comparison. Father Lasca discovered that 90 per cent of the men covered by his survey had been reared by both father and mother. Our figure of 106 represents 86 per cent of those responding. Ten of the respondents indicated that they had been reared in homes from which the father was absent. Four were reared by someone other than their mothers.

6. IN WHAT COUNTRY WAS YOUR FATHER BORN? _____ YOUR MOTHER? _____

The small number of immigrant parents found among the respondents to this question is in remarkable contrast with results of some of the other studies previously mentioned. The Gaspar Study showed 26 per cent of the fathers and 23 per cent of the mothers to be foreign-born. Donovan in 1951, in a study which included 139 seminarians discovered 42 per cent of the fathers and 36 per cent of the mothers to be immigrants.⁶ Sister M. Christina, I.H.M., in a study made of 204 sisters, found that 20 per cent of the fathers and 22 per cent of the mothers were born out of the United States.⁷ This would all tend to point out the fact that Jesuit seminarian, 14.2 per cent of whose fathers and only 10.8 per cent of whose mothers were foreign-born, is decidedly more "American" than the

⁶John D. Donovan, "The Catholic Priest: A Study in the Sociology of the Professions", Unpublished Doctoral Dissertation (Harvard University, 1951)

⁷Sister M. Christina, I.H.M., "Why So Few?", The Catholic Educator, XXIII (October 1952), pp. 106-109

TABLE III
PERSONS BY WHOM THE JESUIT WAS REARED
DURING GRADE SCHOOL YEARS

Reared by	Number
Father and Mother	106
Mother only	2
Father only	1
Relative	1
Mother and relative	2
Father and relative	2
Mother and step-father	1
Mother only from sixth grade on	2
Mother only from fourth grade on	1
Someone other than those indicated	<u>1</u>
Total	119

rest of the religious and clergy of the United States.

7. IF IN THE UNITED STATES, OF WHAT DESCENT IS YOUR FATHER?

YOUR MOTHER? _____

This question revealed that both mothers and fathers of Irish descent predominate, with one out of every three tracing their ancestry back to Ireland. One out of four of the fathers and a like fraction of the mothers were of German descent. Seventy-four and sixth-tenths per cent of the fathers had either Irish or German lineage or both. An even higher percentage of the mothers, 80.2 per cent, were in this category. Father Lasca⁸ states that 70 per cent of the Jesuits answering his questionnaire had parents of Irish or German ancestry. One could well ask the reason for this predominance of these two ethnic stocks. Why aren't there more Italians and Poles? Are the boys of ancestry other than Irish or German being made to feel unwelcome or are they being overlooked in the recruitment campaigns that might take place? It seems that those in charge of vocation recruiting might well examine themselves on this point.

8. THE PLACE WHERE YOU WERE REARED WAS (CHECK) A FARM _____

A COMMUNITY OF LESS THAN 25,000 _____ 25,000 to 100,000 _____

OVER 100,000 _____

As was expected, a large majority, ninety-six or 80.9 per cent, were reared in communities of more than twenty-five thousand. This

⁸cf. supra, p. 17

TABLE IV
BIRTHPLACE OF PARENTS

Father's Birthplace	Number	Per	Mother's Birthplace	Number	Per
USA	103	85.8	USA	107	89.2
Ireland	7	5.8	Ireland	5	4.2
Canada	2	1.6	Canada	2	1.6
Italy	2	1.6	Belgium	1	.8
Poland	2	1.6	Czechoslovakia	1	.8
Austria	1	0.8	Austria	1	0.8
Czechoslovakia	1	0.8	Holland	1	0.8
England	1	0.8	Poland	1	0.8
Serbia	<u>1</u>	<u>0.8</u>	Scotland	<u>1</u>	<u>0.8</u>
	120	99.6		120	99.8

TABLE V
ANCESTRY OF NATIVE-BORN PARENTS

	Father		mother	
	Number	Per cent	Number	Per cent
Irish	37	35.8	36	34.3
German	27	26.2	27	25.7
English	6	5.8	4	3.8
German-Irish	5	4.8	12	11.4
Polish	5	4.8	7	6.7
Scotch-Irish	3	2.9	-	---
Irish-English	2	1.9	3	2.9
Hungarian	2	1.9	2	1.9
Slovak	2	1.9	2	1.9
Slovenian	1	1.0	2	1.9
French	1	1.0	2	1.9
Italian	1	1.0	1	1.0
French-German	-	---	2	1.9
Belgian	1	1.0	-	---
Bohemian	1	1.0	-	---
Swedish	1	1.0	-	---
Swiss	1	1.0	-	---
Slav	1	1.0	-	---
Mixed	<u>5</u>	<u>4.8</u>	<u>7</u>	<u>6.7</u>
	103	100.0	107	100.0

was expected, because, as will be brought out later, most of the candidates for the Jesuit order attend Jesuit high schools and these are all located in large cities. This tendency to draw vocations from the cities, however, is not peculiar to the Jesuits. Sixty-one per cent of the sisters studied by Sister Christina came from communities of over one-hundred thousand. Monsignor Luigi Ligutti, former National Director of the Catholic Rural Life Conference, sees this more as a manifestation of the Church's weakness in rural areas. The Monsignor points out that 43.5 per cent of the total population of the United States is to be found in rural areas, while only 19.6 per cent of the Catholic population is found there.⁹ This predominance of vocations coming from the more densely populated areas might definitely indicate the need for more convert-making activity in rural areas, but until this has been undertaken, I would hesitate to urge vocation recruiters to increase their small-town campaigning. The resources of these recruiters are limited and should be directed toward targets most likely to produce results.

9. WERE YOU REARED IN AN OWNED HOUSE? _____ A RENTED HOUSE? _____
 AN APARTMENT HOUSE? _____ AN HOTEL? _____ A BOARDING HOUSE? _____
 OTHER? (SPECIFY) _____

With the Gaspar survey showing 73 per cent of the seminarians' families owning their own homes, and Father Lasca's study showing

TABLE VI
SIZE OF COMMUNITY IN WHICH REARED

	Number	Per cent
Over 100,000	86	72.5
25,000-100,000	10	8.4
Less than 25,000	19	16.0
A farm	<u>1</u>	<u>0.8</u>
	116*	97.6

* Two were reared partly in a community of over 100,000 and partly in one between 25,000 and 100,000.

One was reared partly on a farm, partly in a community of less than 25,000 and partly in in a community of over 100,000

--	--	--

70 per cent of his respondents owning their own homes, our results of 59.3 per cent home-owners do seem low. One explanation might be the fact that such a large number were reared in large cities where apartment dwellers and renters are much more common than in smaller communities. Then too, when we compare our figures with national statistics, our number of home-owners does not seem so low. Figures based on the population survey of 1947 showed that 54.7 per cent of all dwelling units were owner-occupied.¹⁰

TABLE VII

TYPE OF DWELLING IN WHICH RESPONDENT WAS REARED

	Number	Per cent
Owned house	70	59.3
Rented house	12	10.2
Apartment house	20	17.0
Partly in owned and partly in rented	10	8.5
Partly in rented house and partly in apartment	3	2.5
	—	—
	115	99.0

¹⁰Statistical Abstract of the United States, U. S. Department of Commerce, Bureau of the Census, LXX (Washington, 1950), Table Number 895

10. WHAT WAS YOUR FATHER'S APPROXIMATE INCOME AT THE TIME OF YOUR ENTRANCE INTO THE SOCIETY? _____ PER YEAR.

Only seventy-three responded to this question. One of the reasons for this poor response might be the natural reluctance that people feel about revealing their own financial status or that of their parents, even anonymously. Then too many other Jesuits have admitted privately to not knowing what their father's income was prior to their entrance into religion. It would be interesting to know just how many eighteen year old boys, just out of high school, do know very much about the financial status of their parents. Despite the comparatively poor response, however, we still do get an adequate picture of the income bracket of the parents. The mean average income for the seventy-three respondents is an amazingly high 8.1 thousand dollars per annum. The median income is 5.5 thousand dollars per annum. The Bureau of Census in 1948 showed a median income for families for the whole country of \$2,840.¹¹ Our modal income is five thousand dollars per annum and 76.6 per cent made over five thousand dollars per year. The same Bureau of Census report shows that only 12.5 per cent of the nation make over five thousand dollars annually.¹²

11. CHECK THE CATEGORY THAT BEST SEEMS TO DESCRIBE YOUR FATHER'S OCCUPATION. PROFESSIONAL MAN___ EXECUTIVE___ OWNED HIS OWN BUSINESS___ SALESMAN___ CLERICAL WORK___ SKILLED LABOR___ OTHER___

¹¹Ibid. Table number 323

¹²Ibid. Table number 321

TABLE VIII
FATHER'S ANNUAL INCOME

Thousands Per annum	Number	Thousands Per annum	Number
2.5	2	8.0	2
3.0	2	9.0	2
3.5	3	10.0	6
4.0	4	10.5	1
4.5	6	11.0	1
5.0	14	15.0	6
5.5	6	17.5	1
6.0	7	20.0	1
6.5	2	25.0	3
7.0	3	30.0	1

Occupation classification will always provide a problem in interpretation. One must provide so many different choices to the respondent in order to get really exact information, that their very multiplicity will cut down the number falling within a given group to the point of seriously reducing the significance of the data. The other extreme is to limit the choices to general but very clearly distinct categories. This would eliminate ambiguity or overlapping, but would not give a very clearcut picture of the factual situation. An effort was made in drawing up this question to provide the respondent with a number and type of occupational choices which were particular enough to give more than a hazy picture of the father's occupation, and also general enough to permit a preponderance of occupations of a particular type to show itself. With 40 per cent stating that their fathers were either executives or professional men, the indications given in the previous question seem to be verified. In the Gaspar survey, 80.3 per cent called their families "middle class". The occupational characteristics or type of work that the fathers did did not show a preference for any particular kind of work. It might be good at this point to recall that the Gaspar survey covered about two-thirds of all the major seminaries in the United States.¹³ A marked contrast between the Gaspar survey and this one is to be found in the number of priest-candidates coming from farming families. The Jesuits had

¹³ Infra., p. 12

one out of one-hundred and fifteen respondents whose father was a farmer, while the Gaspar survey showed that 8.1 per cent of its respondents' fathers earned their living by farming. Seven per cent of the fathers of the nuns responding to Sister Christina's questionnaire were professional men, while 19.1 per cent of the Jesuit respondents' fathers were in this category.

TABLE IX
FATHER'S OCCUPATION

	Number	Per cent
Executive	24	20.9
Professional	22	19.1
Skilled laborer	22	19.1
Salesman	18	15.7
Own Business	12	10.5
Clerical work	12	10.5
Semi skilled	2	1.8
Farmer	1	0.9
Unskilled	1	0.9
Govt. employee	1	0.9

12. DID YOUR FAMILY OWN A CAR? _____ MORE THAN ONE? _____

13. DID YOUR FAMILY GO AWAY FOR A PERIOD OF AT LEAST TWO WEEKS DURING THE SUMMER? _____ WERE ANY MEMBERS OF YOUR FAMILY ACCUSTOMED TO TAKING A WINTER VACATION _____ DID YOUR FAMILY OWN A SUMMER HOME?

14. WAS DOMESTIC HELP EMPLOYED IN YOUR HOME? _____

Questions twelve, thirteen and fourteen will be handled as a unit, not because there is any intrinsic connection or affinity between them, but because they were all asked for pretty much the same reason, i.e. to get a more complete picture of the affluence of the family. The ownership of one automobile indicates nothing conclusive about a family's material well-being, while the ownership of two automobiles is not very common and does set the family apart from those which are struggling to make ends meet. The same can be said about summer and winter vacations, and the employment of domestic help.

15. WAS YOUR MOTHER EMPLOYED IN ANY OCCUPATION WHICH KEPT HER AWAY FROM HOME DURING THE DAY FOR A PERIOD OF TWO OR MORE YEARS DURING YOUR EARLY CHILDHOOD? I.E., BEFORE YOUR WERE TEN YRS. OLD?

A rather surprisingly large number answered in the affirmative to this question. Of the one-hundred and sixteen responding, twelve, or 10.3 per cent said that their mothers had been away from home during this period of their lives. This fact should be remembered when one is tempted to make a blanket condemnation of all working mothers. Sometimes the mother's example of courage and industry could prove beneficial and inspiring.

TABLE X
FAMILIES OWNING AUTOMOBILES¹⁴

	Number	Per cent
Owning one car	102	86.4
Owning more than one	22	18.6

TABLE XI
VACATION PRACTICES¹⁵

	Number	Per cent
Two week summer vac.	57	47.8
Winter vacation	8	6.8
Own a summer home	2	1.7

TABLE XII
THE EMPLOYMENT OF DOMESTIC HELP IN THE HOME

	Number	Per cent
Yes	31	26.3
No	87	74.7

¹⁴118 respondents

¹⁵117 respondents

16. IS YOUR FATHER A PRACTICING CATHOLIC? _____ YOUR MOTHER? _____

This question taken by itself will not give us the information that we want, at least not all of it. It must be joined with the answer given to the next question to tell us just why the parents are or are not practicing the Catholic religion. The reason, of course, can only be one of two alternatives. Either the parent never had the faith, or else had it once and then lost it. By joining the answer given to this question to the answer given to the next question, we will not only find the reason for the parent's failure to practice his or her faith, but we will also find out who of those who are now practicing were converted.

It was decided to include only the parents who were living at the time the respondent entered religion in this question. The reason for this limitation is the slight confusion that resulted from a certain ambiguity found in this question. Some of the respondents whose fathers had already passed away when they entered the Society refrained from answering this question, presumably because they did not consider their fathers as actually "practicing" their faith. Others whose fathers had died did answer the question. So for the sake of consistency, all statistics on the parents' practice of religion, i.e. questions sixteen and seventeen, will deal only with the one hundred and twelve living mothers and the one hundred and six living fathers.

17. WAS YOUR FATHER BORN A CATHOLIC? _____ YOUR MOTHER? _____

Question number sixteen showed that ninety-four or 88.7 per

cent had fathers who were living and practicing Catholics. Then by comparing these with the answers given to number seventeen, it was learned that five, or 4.7 per cent of those practicing were converts. By a similar comparison, we learned that four of those who were no longer practicing their faith had been born Catholics. This means that 3.7 per cent of the fathers had fallen away.

Question number sixteen showed that one hundred and ten or 98.3 per cent of the one hundred and twelve living mothers were practicing the Catholic religion. Then taking a look at the answers given to question number seventeen, we find that eight of the nine mothers who had not been born in the Catholic faith were now Catholics. As there are only two who are not now practicing, we conclude that one is the ninth who was not converted, and one was born a Catholic and has since lost her faith.

18. IF YOUR FATHER OR MOTHER ARE CONVERTS, HOW OLD WERE YOU AT THE TIME OF THEIR CONVERSIONS? FATHER? _____ MOTHER? _____

As we know from our correlation of the above two questions, there were seven father-converts. The present question shows that three were converted before the Jesuit's birth; one when the Jesuit was six years old; one when the Jesuit was eight; one when the Jesuit was twenty (this is the exact age at which the respondent himself entered the Society); the seventh gave no information on his age at the time of his father's conversions.

Of the eight mother-converts, five were converted before the Jesuit's birth; one when he was three years old; one when the

Jesuit was four; one when he was five; and one when the Jesuit was nineteen, a year after his entrance into religion.

It was originally thought that the results of this question might show some connection, at least temporal, between the conversion of the parent and the Jesuit's entrance into the Society. This thesis was obviously disproved.

TABLE XIII

PARENTS PRACTICING CATHOLICS, BORN CATHOLICS,
CONVERTS AND APOSTATES

	Number	Per cent
Father a practicing Catholic	94	88.7
Mother a practicing Catholic	110	98.3
Father a born Catholic	93	87.8
Mother a born Catholic	103	92.0
Father a convert	5	4.7
Mother a convert	8	7.1
Father fallen away	4*	3.7
Mother fallen away	1	0.9

* One, whose father was not practicing, did not state whether or not his father had been born in the Church. If he was born in the Church, then the number of apostates would increase to five and the number of born Catholic fathers would increase to ninety-four. In either case, the formula, born Catholics less apostates equals practicing Catholics less converts would be satisfied.

$$BC - A = PC - C$$

$$93(94) - 4(5) = 94 - 5$$

19. DID YOUR FAMILY SAY GRACE REGULARLY AT MEALS? _____

One hundred and thirteen responded to this question and to many who may consider the saying of grace the least a prayerful family could do, the answer may come as a bit of a shock. This question is the first of many intimations that a pious homelife is not a sine qua non for the nurturing of a religious vocation. These intimations will be indicated in the future as they come to light. I repeat, they are only intimations and for the present the reader will be left to evaluate them himself. I would like to state at the outset, however, that if these intimations bespeak a real condition, and if there really is a lack of prayerfulness in the home, then the development of the vocation took place in spite of this lack and not because of it.¹⁶

Of the one hundred and thirteen responding to this question, fifty-six, or 49 per cent said grace regularly and fifty-seven, or 51 per cent did not. The bald conclusion to be drawn from this is that for every other novice standing at table before his first meal in the Society of Jesus, the saying of grace regularly at meals is a new experience.

20. DID YOUR FAMILY PRAY TOGETHER? (EXCLUDE THE SAYING OF GRACE) _____ WHAT PRAYERS DID THEY SAY TOGETHER? _____

There were one hundred and eleven responding to this question

¹⁶This statement is admittedly outside the scope and competence of the sociologist and is not submitted as sociological data or truth. It is an example of the kind of thing that the sociologist of religion must expect to meet.

thirty-eight or 34.2 per cent either said that they did pray together or else qualified their answer by saying "sometimes." Of the thirty-eight who did pray in a family group, thirty-six or 95 per cent said the Rosary. In a survey made by Father Nevins, M.M. in a large national seminary, it was discovered that thirty-two per cent of the families of the seminarians prayed together. This figure is remarkably close to the one discovered about Jesuits. Father Nevins also discovered that of the families that did pray together, 85 per cent said the Rosary.¹⁷ Of the Jesuits responding in the affirmative, 15.8 per cent listed the Mass as the prayer which they said together.

21. DID YOUR PARENTS EVER SPEAK OF THEIR DESIRE FOR YOU TO BECOME A PRIEST? OFTEN? ☐ OCCASIONALLY? ☐ NEVER? ☐

There were one hundred and thirteen responding to this question. Eighty or 70.8 per cent picked the final absolutely negative description of "never." Once more, as a sociologist, all that the author can justifiably do is point out the fact. It will be up to the ascetical theologian to draw the conclusion. Fortunata Caliri has pointed out that "At the present time the home is the last place where the religious life is ever mentioned."¹⁸ Her contention seems to be verified. Father Campbell in writing about this

¹⁷Albert J. Nevins, M.M., "A Questionnaire on Vocations", The Homiletic and Pastoral Review, XLVI, p. 502

¹⁸Fortunata Caliri, "Religious Vocations for Parents", The Catholic World, CLXXII, December 1950, pp. 208-212

very subject of discussing vocations in the home says the following "Parents should not maintain silence in this important matter under the pretext of affording their children absolute freedom of choice . . . An atmosphere conducive to the growth of a vocation results only when the subject is talked about many times during the year by parents and teachers."¹⁹ When 70 per cent of a group of men who have made their decision to follow a religious way of life state that they never heard their parents mention their desire to have their son become a priest, we wonder in what sense we are to take Father Campbell's advocacy of "much talk." Later on in the article Father Campbell makes a distinction that I think is in order. He points out the fact that the discussion of vocations need not be explicit, nor is it necessary that the young person be aware of the specific purpose of the discussion. Father Campbell advocates implicit direction through the relation of experiences and true-to-life stories, thus illustrating the young person's responsibility for the right use of the special talents which God has given him. It could be that such was the tactic actually followed, wittingly or otherwise, in the homes of the Jesuit subjects of this study.

22. WHEN YOUR FATHER FIRST LEARNED OF YOUR DESIRE TO BECOME A PRIEST, WAS HIS REACTION FAVORABLE? _____ INDIFFERENT? _____ OPPOSED?

23. WAS YOUR MOTHER'S ATTITUDE FAVORABLE? _____ INDIFFERENT? _____ OPPOSED? _____

¹⁹Paul E. Campbell, "Youth Needs the Goad of Counseling", The Homiletic and Pastoral Review, LII, (March 1952), p. 546

There were one-hundred and ten respondents to the question on fathers' reactions and one-hundred and thirteen to the question on mothers' reactions. Of the twenty-five parents who opposed their son's entering religion, two out of three were fathers. In other words, twice as much opposition came from the fathers as from the mothers. In Sister Christina's study of sister's vocations, no distinction was made between "father's reaction" and "mother's reaction." This would have been a most interesting point of comparison, i.e., to discover whether or not mothers would be more opposed to daughters taking the veil than to sons taking the cassock. In Sister Christina's study it is pointed out by seventeen and three tenths per cent of the respondents that "parental disapproval" was an obstacle to their vocation.

Of the twenty-five opposed parents, eighteen, or 72 per cent had been Catholic from birth; two were converts to Catholicism; two were fallen-away Catholics; and three were non-Catholics. Three of the seven non-Catholic fathers were opposed; As we learned in a previous question, fifteen of the parents were converts.²⁰ Of these two were opposed. The eighteen born-Catholics who were opposed represented 8.3 per cent of the total number of 216 born-Catholics parents. Of all of the parents opposed, eight were from the same family, i.e. in four families both mother and father

²⁰ of. supra, Question 18, p. 34

opposed their son's vocation. This represents one-thirtieth of all the families studied. Taking into consideration that fact, the total number of families in which there is opposition from either the father or the mother drops to twenty-one which is one-sixth of all the vocations studied.

TABLE XIV
FREQUENCY WITH WHICH PARENTS SPOKE OF
DESIRABILITY OF A VOCATION

	Number	Per cent
Often	1	0.9
Occasionally	32	28.3
Never	80	70.8

TABLE XV
PARENTAL REACTION TO VOCATION

	Father		Mother	
	Number	Per cent	Number	Per cent
Favorable	76	59.0	91	80.5
Indifferent	16	14.6	14	12.4
Opposed	17	15.4	8	7.1
"confused"	1	0.9		

24. IF EITHER OF YOUR PARENTS OPPOSED YOUR BECOMING A PRIEST, WHAT WAS THE REASON FOR THEIR OPPOSITION? _____

Except for one exception, any opposition exhibited was not based on a simple rejection of the priesthood. It rather stemmed from a concern for the son's well-being or happiness. In some cases it sprang from a seeming lack of confidence in the son's ability to know his own mind. Other objections are based on the protective instinct of the good parent which had been carried to an extreme. The twenty-five reasons for opposition will be given below. Those which were based on a lack of confidence in the boy will be grouped together as will those which flow from a concern for the boy's material well-being. All others will be merely listed in a miscellaneous classification.

Twenty per cent of the parents opposing were college graduates. As we will see later, twenty seven per cent of all the parents are college graduates. The mean average age of the respondents whose parents objected was eighteen and seven tenths years, slightly less than that of the whole group.

25. WERE ANY OF YOUR CLOSE RELATIVES PRIESTS OR RELIGIOUS? IF SO, GIVE THE RELATIONSHIP. _____

26. TO WHAT DEGREE DO YOU ATTRIBUTE YOUR VOCATION TO THE EXAMPLE SET BY THIS RELIGIOUS? A GREAT DEAL _____ PARTIALLY _____ NOT AT ALL _____

The presence of relatives in religion is thought by many to be quite influential in bringing young people into the religious

REASONS FOR PARENTAL OPPOSITION

Group 1: Lack of confidence in the boy - 32 per cent

1. "Too young --- wait a few more years and decide"
2. "They felt that I was being influenced by the Jesuits. Wait a few more years and then decide."
3. "Mother wanted me to be with her and thought that I was too young to decide."
4. "Father thought that the decision was too sudden and lacked mature thought."
5. "My immaturity."
6. "Dad thought that a year of college would: 1) mature my decision, and 2) get me away from the Jesuits for a while."
7. "Dad wanted me to be sure that I knew what I was doing."
8. "Father didn't think that I would be able to put up with the obedience and regularity."

Group 2: Desire for the boy's material well-being - 24 per cent.

1. "The vocation closed the way to a promising career"
2. "Father wanted me 1) in business with him, and 2) in a profession"
2. "Father not a Catholic and thought that I was throwing my life away."
4. "He wanted me to go to college."
5. "My father said that I would be throwing my life away."
6. "Father preferred I choose another profession."

Group 3: Miscellaneous - 36 per cent

1. "Father's insufficient knowledge of my vocation."
2. "Father's own happiness in the married state."
3. "Mother had many disagreeable experiences with priests."
4. "Father against the Church."
5. "No opposition to the fact of becoming a priest. The long years of training in the Society made them slightly unfavorable to the Society."
6. "My father --- did not want me to become a Trappist."
7. "Mother wanted me to be able to visit home."
8. "Father's faith was 'practical'. Do just as much as is necessary for a decent life."
9. "Lack of understanding of the religious life."

life. It is listed in the Gaspar survey as being one of the factors which is helpful to a vocation. As far as the number having first cousins or closer relatives in religion, the results of this study would seem to tend to back these theories up. Question number twenty-five showed that of the one-hundred and seventeen responding forty-eight or 41 per cent had first cousins or closer in religion. When we come to question number twenty-six, however, these aforementioned theories on the helpful influence of relatives seem to be denied quite conclusively. The results of this question speak for themselves.

TABLE XIV

INFLUENCE OF RELATIVE IN RELIGION ON VOCATION

	Number	Per cent
A great deal	4	8.3
Partially	17	35.5
Not at all	<u>27</u>	<u>56.2</u>
	48	100.0

31. HOW WOULD YOU DESCRIBE YOUR HOME? VERY HAPPY _____ HAPPY _____
 AVERAGE _____ UNHAPPY _____ VERY UNHAPPY _____

There were one hundred and seventeen respondents to this question. Father Lasca asked this same question in his study and found that 79 per cent had a home life that was either happy or very happy. This is in fairly close agreement with the findings of this study where we found that 77.8 per cent fell into either of these two classifications.

TABLE XIX
 EVALUATION OF HOME CONDITIONS

	Number	Per cent
Very happy	44	37.6
Happy	47	40.2
Average	16	13.7
Unhappy	8	6.8
Very Unhappy	2	1.7

PART TWO: SCHOOL AND PARISH

1. DID YOU GO TO A JESUIT HIGH SCHOOL AT ALL? _____ FOR HOW MANY YEARS? _____
2. FOR HOW MANY YEARS DID YOU ATTEND A PUBLIC HIGH SCHOOL? _____
3. FOR HOW MANY YEARS DID YOU ATTEND A JESUIT COLLEGE? _____
4. FOR HOW MANY YEARS DID YOU ATTEND A COLLEGE OTHER THAN A JESUIT COLLEGE? _____ WAS THIS A CATHOLIC COLLEGE? _____

5. FOR HOW MANY YEARS DID YOU ATTEND A CATHOLIC GRADE SCHOOL?

The sisters responding to Sister Christina's survey showed 90 per cent of their number attending parochial schools and 80 per cent attending both Catholic grade schools and high schools. The Gaspar survey used the specification "all or a major part" of the elementary education and only 75 per cent of the respondents fell into this category. The rather meaningless statement is also made in the same survey that "more than 50 per cent" of those who attended high school before entering the seminary, attended Catholic high schools.

Only two of the one-hundred and twenty Jesuits studied had no Catholic education on either the elementary or secondary levels. Four of those who had some college attended non-Catholic institutions, one for five years.

TABLE XX
EDUCATIONAL HISTORY OF RESPONDENTS

Schools attended	Number	Per cent
Catholic grade school attended for six or more years	109	91.0
Catholic grade school for eight years	97	80.8
No Catholic grade school	5	4.1
Catholic high school	114	95.0
Jesuit high school	92	77.3
College graduates	17	14.2
At least one year of college	49	40.8
Jesuit college graduate	13	10.8
At least one year of Jesuit college	31	25.8

6. DID YOU PLAY ON VARSITY TEAMS IN HIGH SCHOOL? ____ HOW MANY SPORTS? ____

7. DID YOU ATTEND SCHOOL ATHLETIC EVENTS? ALL? ____ MOST? ____ A FEW? ____ NONE? ____

8. DID YOU ATTEND SCHOOL DANCES? ____ ALL? ____ MOST? ____ A FEW? ____ NONE? ____

These questions were asked to determine two things: 1) the recreational habits of the respondents, and 2) their support of school sponsored events. It was and still is the author's opinion that support of school sponsored events, sometimes at a good deal of sacrifice, indicates a generosity that will be required of one making the sacrifices expected of a candidate to the priesthood. As 75.7 per cent of all the respondents attended all or most of the school athletic events, and 56.6 per cent attended all or most of the school sponsored dances, this thesis seems to be pretty well born out. Besides generosity, the attendance of school-sponsored events seems to point to an identification with and an interest in the undertakings of the group of which one is a member. This attitude too is of primary import for a priest whose primary function is to encourage and aid the growth of a larger group, the Catholic Church.

In a talk given to the Vocations Section of the National Catholic Educational Association, Father John A. Shocklee, co-principal of St. Thomas Aquinas High School in St. Louis, Missouri, stated that there was agreement among the principals of eighty-three

co-educational Catholic high schools that the boy-girl proximity had "little or no effect on religious vocations."²¹ He gathered this information and more which will be referred to later from a study he had made of twenty-seven co-educational Catholic High Schools which had been chosen from eighty-three such high schools covering twenty-five states. The reason he selected these particular schools was their high rate of vocations. The twenty-seven averaged about 4 per cent of the total enrollment going into religious life as against 3 per cent from the other schools. Our finding of a little better than one out of two candidates attending all or most of the school's dances would tend to corroborate the contention of Father Shocklee and the school principals concerning the boy-girl proximity and its effect on vocations.

Most of those participating in varsity sports were one-sport men. Seventy-three and four tenths per cent limited their competition to one season of the year. Only two respondents played in three varsity sports. Thirty-five or 29.2 per cent participated in at least one.

9. IN WHAT EXTRACURRICULAR ACTIVITIES DID YOU PARTICIPATE WHILE IN HIGH SCHOOL? _____

In reporting the results of the answers to this question, the

²¹John A. Shocklee, "Promoting Vocations in the Co-Ed School", a report given at the Fifty-Fourth Annual Convention of the National Catholic Educational Association in Milwaukee, Wisconsin.

TABLE XXI
ATTENDANCE AT SCHOOL-SPONSORED EVENTS

	Number	Per cent
All Athletic events	24	20.0
All school dances	31	25.8
Most athletic events	67	55.7
Most school dances	37	30.8
A few athletic events	27	22.5
A few school dances	37	30.8
No athletic events	2	1.6
No school dances	15	12.6

activities of Sodality, sports, and serving Mass have been deleted from the answers because these activities will be reported on in subsequent questions. Once more Father Shocklee's report²² is corroborated. Father Shocklee found that 87 per cent of those who entered religion had been active in school activities, religious, academic, athletic or social. In referring to those who are active Father Shocklee states, "These are the names the vocation director

²² cf. supra, p. 47

must have." Ninety-nine or 82.5 per cent of the respondents participated in one or more extracurricular activity exclusive of varsity sports, Sodality and serving Mass.

TABLE XXII
PARTICIPATION IN EXTRACURRICULAR ACTIVITIES
BY NUMBER OF ACTIVITIES

	Number	Per cent
One activity	31	25.8
Two activities	25	20.8
Three activities	31	25.8
Four activities	<u>12</u>	<u>10.0</u>
	99	82.4

BY TYPE OF ACTIVITY

Publications, art and camera clubs	69	57.5
Dramatics	29	24.1
Speech and debate	41	34.1
Choir and glee clubs	17	14.1
Band members	11	9.1
Athletic managers and cheerleaders	6	5.0
Classical club members	4	3.3

Only two participated in no activity at all while in high school.

10. TO WHAT OFFICES WERE YOU ELECTED OR APPOINTED WHILE IN HIGH SCHOOL? _____

TABLE XXIII

ELECTIVE OR APPOINTIVE OFFICES HELD IN HIGH SCHOOL

OFFICE HELD	NUMBER
Editors of publications	12
Presidents of clubs (Language, Debate, Mission, etc.)	12
Sodality prefects	11
Class presidents	8
Class vice-presidents	8
Assistant editors of publications	6
Sodality secretaries	5
Student council members	5
Class secretaries or treasurers	3
Captains of varsity sports	<u>3</u>
	75

The above named offices carry quite a bit of prestige with them in the high school set. These seventy-five positions were not held by different people, but were divided up among forty-six of the respondents. A number of other offices were eliminated from the tabulation because they seemed too minor to indicate any prestige^{OR} add anything to our picture of the respondent's activity

around the school.

11. DID YOU BELONG TO THE SODALITY? _____

In a study made in the New York and Maryland Provinces of the Society of Jesus in 1954 in which sixty-three Jesuit seminarians were questioned, the Sodality was named as a deterrent to the formation of a vocation.²³ This rather startling attitude was found to be the case with 33 per cent of the men questioned. In the words of one of the men polled, "The Sodality as it was conducted in my school was an organization fostering 'goody-goodness' and an almost obnoxious piety." This attitude, publicized as it was in a journal read by most Jesuits, did not help the Sodality movement grow in prestige. The results obtained from the answers to our question taken with comments to be made later on in this study should help the Sodality recover any of the good-will and reputation it might have lost as a result of the findings of the New York Maryland study. Eighty-eight or 75.3 per cent of those responding had been members of the sodality prior to their entrance into religion.

12. DID YOU SERVE MASS IN GRADE SCHOOL? _____ IN HIGH SCHOOL?

A surprisingly high percentage of respondents indicated that they had served Mass during grade school. For purposes of comparison, the answer to the first part of this question, i.e. grade

²³ Richard C. Braun, S.J. and Edward J. Fischer, S.J., "Jesuit Vocations in Our High Schools", The Jesuit Educational Quarterly, XVII, (January 1955), p. 155

school serving, has been considered as equivalent to "Did you ever serve Mass?". This, it seems can be done safely on the basis that few ever serve only on high school. The other studies with which we will compare our results only list percentages with regard to the serving of Mass in general and not for any particular period of the person's life. We found that 85 per cent of the Chicago-Detroit Province Jesuits did serve Mass. This is about the same as there were in the New York-Maryland survey where 84 per cent reported having served Mass. Father Nevins' survey showed 78 per cent serving with most having discontinued serving before entering the seminary. This latter fact would certainly not agree with our results of 67.3 per cent serving through high school. The Gaspar Mission Survey was considerably lower with its 67 per cent serving Mass more or less regularly.

13. WAS YOUR FAMILY ACTIVE AROUND THE PARISH? (DID THEY BELONG TO PARISH ACTIVITIES OR HELP OUT AT PARISH FUNCTIONS?) _____

The question of "activity" is admittedly prone to subjective interpretations. One person's concept of being active could well differ from another's. Yet it was hoped that a simple "yes or no" answer would suffice, especially with the parenthetical explanation added. The fact that five answered "yes and no" indicated that there was some difficulty in determining just what "activity" meant. Sixty-nine or 59.8 per cent said that their family was active. Seventy-one per cent of those answering Father Nevins' questionnaire said that they had not been active around the parish. The

New York-Maryland study showed the sixty-five per cent did not take a large part in parish activities. It should be pointed out that in both of these studies the question had to do with the seminarians' own activities, whereas in our survey the question dealt with the family.

14. DID YOU HAVE A REGULAR CONFESSOR DURING YOUR HIGH SCHOOL DAYS? _____

The New York-Maryland survey showed 42 per cent with regular confessors whereas the Chicago-Detroit Province scholastic was to be expected to have a regular confessor one out of four times. Twenty-five and six tenths per cent of those responding to this question said that they had a regular confessor during their high school days. The reason for this low percentage, it seems, should be investigated. Is it the fault of the school? Quite possibly some educational work should be done regarding the universally accepted fact of ascetical theology, that for growth in spiritual perfection, the help of a regular guide is necessary.

PART THREE: OTHER AREAS OF INFLUENCE

1. WHILE GOING TO SCHOOL DID YOU WORK AT SOME PART TIME JOB?

_____ HOW MANY HOURS PER WEEK? _____

2. WHILE GOING TO SCHOOL DID YOU PROVIDE YOUR OWN SPENDING MONEY? _____

3. DID YOU BUY YOUR OWN CLOTHES? _____

4. DID YOU OWN YOUR OWN CAR? _____ DID YOU BUY THE CAR? _____

These four questions represent an attempt to determine the financial independence of the respondent prior to entering religion. The author was well aware of the large number of high school students doing part time work, but he was quite surprised to find those who did work, did so for an average of fourteen hours per week. When we consider that the usual school day is of five hour duration and that in Jesuit high schools, the boy is expected to study at least two hours each night, we find that the boy who is working fourteen hours a week besides his school time is putting in fifty-nine hours at pursuits other than recreational, eating, and sleeping. There was a surprising disagreement between the number of those who worked and those who provided their own spending money. It was expected that these two figures would be just about the same. Why the number working should be greater than the number providing their own spending money is rather difficult to explain. Possible explanations are that the proceeds of their labor were used for other expenses, e.g. tuition, carfare, etc. Or it could be that the work they did was not financially

remunerative, such as chores around the home, etc.

The question on car-ownership was inserted for a secondary reason outside the field of high school finance. It is the author's contention that an automobile represents one of the most possessive of creatures. Entrance into religion demands that a person divest himself of many of the ordinary comforts and possessions. This demand is made on the basis that the more closely attached a man is to the things of this world, the less he will be taken up with interest in the things of God. Dependence on an automobile is something that becomes more a part of the warp and woof of a man's life than do most attachments. This ability to come and go as one wishes is the very antithesis of the obedience demanded of one entering religion. It must be admitted that the comparatively large number of those responding who did own their own cars came as a surprise to the author.

TABLE XXIV

FINANCIAL STATUS AND PURCHASING HABITS OF RESPONDENTS

	Number	Per cent
Part-time job while in high school	84	70.5
Provided own spending money	74	64.1
Bought own clothes	32	27.3
Owned an automobile	14	11.7
Paid for automobile	12	10.0

5. DID YOU PARTICIPATE IN ATHLETICS? ____ AS OFTEN AS POSSIBLE
 ____ OCCASIONALLY ____ NOT AT ALL ____

There were one-hundred and seventeen respondents to this question.

TABLE XXV

PARTICIPATION IN ATHLETICS

	Number	Per cent
As often as possible	53	45.3
Occasionally	44	37.6
Not at all	20	17.1

6. HOW OLD WERE YOU WHEN YOU FIRST SERIOUSLY CONSIDERED BECOMING A PRIEST? ____ WHEN YOU FIRST SERIOUSLY CONSIDERED BECOMING A JESUIT? ____

The answer to this question should be of great interest to people whose job it is to recruit vocations. If they could know the proper time at which to broach the subject of vocations to a boy or girl, they would find their task much easier. This question was asked with regard to the "age of consideration", rather than the "age of decision." The idea of "serious" consideration perhaps should have been stressed more in order to eliminate the early-age daydreams of "growing up and being a fireman, or an Indian, or a cowboy". The "age of consideration" seems to have more meaning

in terms of possible influence on the boys' ultimate decision than the "age of decision" itself. By the time that the decision has been made, one way or the other, any attempt to propagandize will be in vain. The findings of our study are pretty much in accord with what other people have discovered on this subject. Father Thomas Bowdern, S.J. found that the majority of boys began to think seriously about the priesthood around the ages of fourteen to sixteen years.²⁴ Father Nevins, in his previously mentioned study,²⁵ discovered that 65 per cent "decided" to enter the seminary between the ages of sixteen and twenty. From this he concludes correctly that the decision to enter is a semi-adult decision and that our vocational material should be prepared with this fact in mind. Brother Placidus Evans, C.F.X., in a study of three hundred and sixty teaching brothers and three hundred and eighty applicants for admission to the Novitiate of the Xaverian Brothers is somewhat at variance with our findings, inasmuch as he found that vocation thinking begins most frequently somewhere in the upper elementary grades.²⁶

²⁴Thomas S. Bowdern, S.J., "Environmental Factors Influencing Vocations", an unpublished Doctoral Dissertation done at St. Louis University

²⁵cf. supra, Part One, Question 20, p. 36

²⁶Placidus Evans, C.F.X., "An Investigation into the Origins of Vocations to the Teaching Brotherhoods", The Catholic Educational Review, XLIX (April 1951), p. 266

TABLE XXVI
AGE OF FIRST SERIOUS CONSIDERATION OF
1) THE PRIESTHOOD; 2) THE JESUITS

Age	Number considering Priesthood	Number Considering Jesuits
6 years	1	-
7 years	2	1
8 years	1	-
9 years	1	-
10 years	5	1
11 years	3	1
12 years	9	2
13 years	10	1
14 years	14	10
15 years	6	9
16 years	20	22
17 years	17	24
18 years	11	23
19 years	5	9
20 years	3	2
21 years	2	4
22 years	3	3
23 years	2	-
24 years	-	-
25 years	1	-
26 years	-	1
27 years	-	1

A final fact about the age at which the subjects of "priesthood" and "Jesuit" were first seriously considered is that 41 per cent of the respondents to the questionnaire were between the ages of sixteen and eighteen when they first considered the priesthood, and that 58.9 per cent were between these same ages when they first considered the Jesuits. Then too, a fact that might be of interest to someone studying the problems of high-school sophomores is the sharp decline in the number considering the priesthood at the age of fifteen. This age is usually that of a sophomore in high-school and it does not seem to be one at which vocational talks and literature would be received with the maximum of interest.

7. TO WHOM DID YOU FIRST ANNOUNCE YOUR INTENTION OF ENTERING THE SOCIETY? _____

The first time a young man considering becoming a priest mentions his desire to someone else is always a big moment. It seems reasonable to expect that he would make this announcement to someone who had been influential in bringing him to feel this desire. It will certainly be someone who will be most understanding and approving. A wide variety of answers was given and two classifications into which they fell more or less automatically, were those of lay and religious recipients of the news. Thirty-seven per cent of the young men made the announcement to lay people, i.e., parents, family, friends, and relatives. Sixty-three per cent chose to confide in priests or religious.

8. WHICH DO YOU THINK CONTRIBUTED MORE TO THE DEVELOPMENT OF YOUR VOCATION? HOME _____ SCHOOL _____ UNDECIDED _____

TABLE XXVII

HOME-SCHOOL CONTRIBUTION TO VOCATION

	Number	Per cent
Home contributed most	30	25.9
School contributed most	43	37.1
Undecided	39	33.7
Home-school	<u>4</u>	<u>3.4</u>
	116	100.1

9. WHAT WERE THE STRONGEST INFLUENCES (e.g. PERSONS, THINGS, TALKS, RETREATS, etc.) THAT CONTRIBUTED TO THE DEVELOPMENT OF YOUR VOCATION? (Be specific) _____

An attempt was made to simplify the answers given by making a division of the answers into "persons" and "things." In all there were one-hundred and ninety-seven different influences mentioned. Of these, one-hundred and thirty-one or 33.5 per cent were actions or events. In these, of course, the activity of some person was involved, but the direct influence of another person was not the thing attended to. The influence of Jesuit scholastics received top billing, being mentioned thirty-four times. This was closely followed by the influence of retreats which was mentioned

thirty-two times. "Jesuits in general" came third, getting picked twenty-eight times. As retreats are usually given by a Jesuit, we can say that the influence of Jesuits was named ninety-four times. This is 71 per cent of all the items mentioned. In the New York-Maryland survey²⁷, "the example of Jesuit priests and scholastics" was mentioned by 67 per cent of the respondents.

10. WHAT WERE THE INFLUENCES IN THE SCHOOL WHICH WERE DISCOURAGING TO YOUR OWN AND (IN YOUR OPINION) TO OTHERS' VOCATIONS? _____

Seventy-three of the respondents had something to say in response to this question and their answers covered quite a wide range of factors. The thing most often mentioned was the alleged bad example and personal failings of faculty members. Examples of these were "Favoritism", "unapproachability", "bickerings among themselves", etc. Too little talk about the religious life and a seeming unwillingness to talk about spiritual things was second. One man said, "Not enough said in class about Jesuit vocations; you had to ask about it, if you were interestdd." Another who attended a non-Jesuit school said, "Not enough information about the specific religious order that taught me. I never knew enough about it to be attracted." Another said, "Insufficient contact with priests and their lack of initiative in speaking of religious topics." The "diffidence that many faculty members displayed with regard to

²⁷ cf. supra, Part Two, Question 11, p. 51

discussing religious matters was mentioned by another as a deterring factor. This failure of the religious to be just that was mentioned by many girls in response to questions asked by Father Glenn Holdbrook in his study covering twelve hundred girls from eight high schools in North Eastern Ohio. These girls failed to see the interior life of holiness of the sisters who taught them. They regarded many of them as nothing more than "teachers, paper-correctors, and disciplinarians."²⁸

11. WHAT ELEMENTS DO YOU THINK WERE MISSING IN THE SCHOOL WHICH WOULD HAVE BEEN HELPFUL IN DECIDING YOUR VOCATION? _____

There were sixty-one responses given to this question. At first it appeared that the range of elements mentioned was too wide to permit any synthesis, but a brief study showed that such was not the case. The constant refrain of "more personal contact" soon made itself heard. This was expressed in several ways, but they all came to the same general complaint. "More guidance", "more interest", "more counseling" and similar needs were noted by twenty-five of the sixty-one responding. Right behind this was the need for "more information", "more presentation of the religious vocation as a way of life", and "more talks on vocations". Eighteen mentioned needs of this type. One of these wanted mention made of the fact that a vocation is a "challenge to a man's manhood and not just a lot of 'pious pap'". These two needs of "contact" and "information" were

²⁸ Glenn Holdbrook, Ursuline High School, Youngstown, Ohio, Master's thesis from Catholic University.

paramount. In a questionnaire administered to four hundred and seventy-five boys of Regis High School, New York City, Father Thomas A. Burke, S.J., found that the boys wanted more instruction on 1) what a vocation is and how one can be sure, and 2) the daily life in various orders. He was also informed by the boys that there was "no need for apologizing for talking about vocations, the information is needed." Another thing that he found lacking was "more personal interviews."²⁹ This information of Father Burke's seems to be in perfect accord with the findings of this study. The nuns responding to Sister Christina's study reported that in the opinion of forty-eight per cent of them, the reason for many lost vocations was that no one was interested in certain of the girls, "no one ran after them."³⁰ In the New York-Maryland survey, 82 per cent reported the "lack of information about vocation and the Society" as their greatest need before entering. In this same survey 58 per cent reported the need for more help and association with a student counselor.

12. WAS THERE ANY SINGLE EVENT THAT CAUSED YOU TO MAKE YOUR DECISION TO ENTER THE SOCIETY? _____ EXPLAIN _____

Fifty-two answered this question. Twenty named a retreat which they had made as the single event which clarified their thinking to the

²⁹Thomas A. Burke, S.J., Taken from the Proceedings of the 8th Annual Vocation Institute, 1954, Notre Dame, Indiana

³⁰cf. supra, Part One, Question 6, p. 18

point of enabling them to make their decision. The example given by others entering religion was mentioned by four of the respondents. Five mentioned what could be characterized as having arrived at "that time of life." In other words, for them events had progressed to the time when it was necessary for them to decide one way or the other. Two mentioned direct questions that had been posed, e.g. "Did you ever think of becoming a Jesuit?" Another mentioned being out with a girl on a date and suddenly being struck with the "futility of things around me." Others stated that there was no special event, but rather a gradual accumulation of experiences and ideas.

13. WAS THERE EITHER TOO LITTLE OR TOO MUCH TALK ABOUT VOCATIONS AROUND YOUR HIGH SCHOOL? TOO LITTLE ____ TOO MUCH ____ NO COMMENT ____

One hundred and ten responded to this question. The "no comment" choice was inserted in order to avoid forcing people into making a decision. People selecting this choice of answer can be considered to include those who thought things were "just right" as well as those who actually had no opinion. Father Burke's study showed no one thinking that there had been too much talk or discussion about religious vocations around Regis High School. He had a category which was not included in this study, that of a "bit too much." Twelve of his respondents chose this as best expressing their sentiments. This was 2.5 per cent of all of his respondents. Fifty-eight per cent of his respondents thought that the amount of talk was "about right" and 39 per cent said "too little." Eighty

two per cent of the sisters responding to Sister Christina's survey said that there had not been enough done to acquaint girls with the religious life before entering.

TABLE XXVIII

OPINION ON THE AMOUNT OF VOCATION TALK AROUND HIGH SCHOOL

	Number	Per cent
Too much	4	3.6
Too little	46	41.8
No comment	59	53.8
"OK"	1	0.9

14. DID YOUR GRAMMAR SCHOOL TEACHERS INFLUENCE YOUR VOCATION?

A GREAT DEAL ____ A MODERATE AMOUNT ____ NOT AT ALL ____

The answer to this question, as with many others above, will reflect a subjective evaluation on the part of the respondent at the time of answering and not necessarily a true objective accrediting of the elementary grade teachers' contribution. Yet, even as an opinion, it has much meaning and the large number who chose the extreme negative choice is a bit alarming. It seems reasonable to expect that the proportion of influence accorded to one's early grade teachers would at least be equal to the "moderate amount" classification. In the New York-Maryland survey, the question, "If you conceived of your vocation during the grammar school period, was it mainly influenced by the grammar school teachers?" was asked.

Sixteen per cent said "yes", while 73 per cent said that there had been no influence. So if we think that boys in the Midwest are lacking in gratitude, or that grade school teachers in the Midwest are not having an influence on the formation of vocations, we need only look to the Eastern part of this country for some little encouragement to be derived from the fact that "things are bad all over".

TABLE XXIX
INFLUENCE OF GRADE SCHOOL TEACHERS

	Number	Per cent
A great deal	21	18.0
A moderate amount	64	54.7
Not at all	31	26.5
Undecided	1	0.8

CHAPTER III

THE JESUIT VOCATION IN PROFILE

This chapter will be nothing more than a brief summation of what the previous chapter contained. Its purpose will be to give the reader a recounting of what he has read thus far and also to give someone lacking the time to go through the sixty-page second chapter a ready reference, brief and to the point.

We learned the following -

Ninety per cent of the fathers and 95 per cent of the mothers were living at the time the Jesuit entered the Society of Jesus.

The average age at the time of entrance was eighteen and nine-tenths years.

The average number of children in each family was three and five tenths.

The modal family had two children. Sixteen were only children. In families of more than one child, 17 per cent were the youngest and 32 per cent were the oldest.

Divorce or separation were found in 4.3 per cent of the families.

Eighty-five per cent of the fathers and 90 per cent of the mothers were native-born. Seventy-five per cent of the fathers who were native-born had some Irish or German ancestry or both. Eighty per cent of the mothers had some Irish or German ancestry or both.

Seventy-two per cent were reared in a community of over one hundred thousand people. Sixty per cent were reared in a house which their parents owned. Eighty-eight per cent were reared by both their father and their mother.

The average annual income of the father was a little over eight thousand dollars. The median annual income was five thousand five hundred dollars. Seventy-six and seven-tenths per cent made over five thousand dollars annually.

Nineteen per cent listed their father's occupation as being that of the professional man. Twenty-one per cent said that their fathers were executives. Nineteen per cent said that their fathers were skilled laborers.

Eighty-six per cent owned automobiles, while 18 per cent of the families had more than one car in their garage. Twenty-six per cent of the respondents came from families which employed domestic help.

Eighty-nine per cent of the fathers who were living at the time that the questionnaire was answered were practicing Catholics. Ninety-eight per cent of the mothers were practicing Catholics. Five per cent of the fathers and 7 per cent of the mothers were converts. Almost 4 per cent of the fathers and one per cent of the mothers had fallen away from the practice of their religion.

Forty-nine per cent of the families said grace before and after meals regularly. Thirty-four per cent of the families prayed together.

Seventy-one per cent of the parents never mentioned their

desire of having their son become a priest.

The reaction of 70 per cent of the fathers and 80 per cent of the mothers to their son's announcement of his intention to become a Jesuit was favorable.

Forty-one per cent of the respondents had close relatives in religion or in the secular clergy. Fifty-six per cent said that they did not attribute their vocation to the example of this relative to any degree at all.

Seventy per cent of the fathers and 71 per cent of the mothers were high school graduates. Eighteen per cent of the fathers had attended Jesuit high schools. Thirty-three per cent of the fathers were college graduates and so too were 21 per cent of the mothers. Fifty-four per cent of the fathers who had graduated from college had done so from a Jesuit institution.

Seventy-seven per cent of the respondents themselves were graduated from Jesuit high schools. Ninety-five per cent attended Catholic high schools. Twenty-five per cent had at least one year of Jesuit college training prior to their entrance into religion. Fourteen per cent had been graduated from college. Ten per cent were graduated from Jesuit colleges. Ninety-one per cent had attended a Catholic grade school for six or more years.

The great majority described their home as happy or very happy. This came to seventy-seven per cent. Eight per cent called their home unhappy or very unhappy.

Twenty-nine per cent of the respondents played in at least one

varsity sport while in high school. Seventy-five per cent were at least in attendance at most high school sponsored athletic events, and 55 per cent attended all or most of the school sponsored dances.

Eighty-two per cent participated in at least one extracurricular activity while in high school. This figure excludes participation in varsity sports, the Sodality, or the serving of Mass. Fifty-seven per cent were on the staff of some high school publication. Thirty-four per cent were in some speech or debate activity. Ten per cent had been editors of some publication, 10 per cent had been presidents of some club, and slightly less than 10 per cent had been Sodality prefects. Seventy-five per cent had been members of the Sodality while in high school or college. Eighty-five per cent served Mass at one time or another before entering.

Sixty per cent of the families had been active around their parishes.

Seventy-five per cent of the respondents had not had a regular confessor before entering religion.

Seventy per cent had a part-time job before entering and twenty-seven per cent bought their own clothes. Twelve per cent owned their own automobile.

Forty-five per cent participated in athletics as often as possible.

Forty-one per cent first seriously considered becoming a priest between the ages of sixteen and eighteen. Fifty-nine per cent first seriously considered becoming a Jesuit between the ages of sixteen

and eighteen.

Twenty-five per cent thought that their home had definitely contributed more to the development of their vocation than the school, while 37 per cent gave their vote to the influence of the school. Thirty-four per cent could not be certain which had contributed more.

Example, either good or bad, was named as the outstanding factor for good or evil effect, in the development of the respondent's vocation. Forty-one per cent said that there had been too little talk about vocations around their high school. Fifty-three per cent had no comment to offer.

Seventy-three per cent thought that their grade school teachers had had at least a moderate amount of influence on the development of their vocations. Twenty-six per cent said "none at all."

CHAPTER IV

UTILITY OF THE STUDY

As stated in Chapter I, the primary purpose of this study is to provide people interested in the recruitment and encouragement of religious vocations with information that will help them in their work. It was hoped that indications could be given as to where to look for prospective vocations as well as to what steps should be taken in order to make other areas more productive. If the recruiter knew where the most fertile soil was, it would be there that he could concentrate his efforts with the most profit. If the spiritual guide or family counselor knew what practices seemed to go hand-in-hand with the production of religious vocations, they could encourage the development of these practices in the families with which they come in contact. The purpose of this last chapter will be to make explicit many of the implied uses of the data as outlined in the previous two chapters. Many of these implications have already been hinted at and at times, even explicitly pointed out in reporting the data in Chapter II. These same applications will be repeated in this chapter. Other applications or recommended uses of this data will be added.

It should be pointed out here that what follows by no means is intended as an exhaustive listing of deductions to be drawn from

the study. The trained eye of the vocation recruiter himself will be able to detect meaning and application where that of the sociologist will only be able to see the fact. His experience with the recruitment of vocations, the direction that his own efforts have taken in the past, his recall of success or failure can all combine with the things discovered in this study to give these latter meaning that the sociologist could not discover on his own. What follows will take the form of musings and questions provoked by the data of the study. The purpose being to bring out the implications and to provide a stimulus for further speculation and study, even self-examination, on the part of the vocation recruiter himself.

First of all - does the fact that 32 per cent of those included in the study were the oldest child in their respective families have any meaning for the vocation recruiter? Maybe a campaign pointed at the oldest might bear unexpected results! For the spiritual counselor, maybe more attention should be paid to the nurturing of the desire for a vocation in those who are not the oldest. Here, as in any instance where one part of the population is more productive than the others, two courses recommend themselves. For the recruiter, or the person actively seeking the ready-to-harvest vocation, the recommended course is to go to that productive part for his bumper crop. For the spiritual guide, or the sower of the seed, whose task is more remote, the recommended course is to do something about the unproductive part of the population.

This two-fold recommendation will recur throughout the remainder of this chapter.

The average age of entrance , close to nineteen years, should alert recruiters to the fact that many boys come to the conclusion that the religious life is for them at a later age than is usually suspected. High school teachers should make an effort to keep in contact with boys after graduation. Just because a boy does not enter religion immediately after high school is no proof that he has rejected the priestly life. It may be this very period, the first year after graduation from high school, when the boy needs help and encouragement most.

The predominance of parents of Irish or German extraction should also occasion a reexamination of methods of recruitment. Why should there be so many of one ethnic group? Why are there not more of Polish and Italian ancestry? Is the mistaken impression being created that the Society of Jesus is for boys of Irish and German parentage and not others? It may be that a student counselor should go out of his way when dealing with a boy of other than Irish or German extraction to make it clear that they too are most welcome to enter.

Such things as exceptionally high income-bracket families and fathers' occupation being predominantly that of the professional man and executive also make one wonder whether or not the son of the less affluent or the laboring man is being given the impression that the Jesuits are not for him. One explanation for this

preponderance of boys from wealthier families is the fact that most of the Jesuit candidates come from Jesuit high schools where the tuition is more than average. There are, however, many boys on scholarships and others who are working their way through school. Figures are not available, but it seems quite certain that the high annual income of the parent is not a duplication or true reflection of conditions in the Jesuit high school. Some other factor is at work, and it behooves the recruiter to see to it that the attraction of a life in religion is felt by the poorer boy as well as the boy from more prosperous surroundings.

One of the most important facts uncovered in this study is, in the opinion of the author, that 70.8 per cent of the respondents never heard their parents speak of their desire for their son to become a priest. Still 69 per cent of the fathers and 80 per cent of the mothers reacted favorably to their son's revelation of his intention of becoming a priest. What an encomium for good example! It seems too that we can deduce from this a principle of adolescent psychology, namely, "Don't oversell virtue!" If the boy had been hounded and dunned with constant reminders of the advantages of the priestly life, maybe the result would have been revulsion rather than attraction. Parents should be made aware of this fact and become convinced of the efficacy of good example in the absence of verbal persuasion. It seems that this principle could be applied in all areas of parental-adolescent relationships.

Vocation directors too should make an all out effort at

interesting as many high-school students as possible in extra-curricular activities. The productivity of this factor can be explained by the contact with the priest-teacher or religious-teacher under pleasant and other-than-classroom circumstances. Here the boy can get to know the priest on much more personal terms and oftentimes when the priest or religious is at his or her best. I say "at his best", because he is relieved of the pressure of keeping order in the classroom and the more attractive facets of his personality and talents can be revealed when the mantle of the disciplinarian is dropped. Religious vocations are not abstract things, but are incarnated in the priests and brothers with whom boys come in contact. Their attractiveness must be emphasized and this can only be done by contact with pleasant, devoted, admirable, friendly priests. The extra-curricular activity provides an excellent opportunity for just such contact.

As a sort of secondary enlightenment from this study is the fact that only 75 per cent had had regular confessors during high school. This fact is called "secondary" because it is outside the realm of the vocation recruiter to remedy or do anything about. It does, however, indicate a defect in the school itself. Having a regular confessor is considered a necessity for spiritual progress. This study shows that only 25 per cent of those who can justifiably be presumed to be the cream of the crop did have a regular confessor. What about the others? The remainder of the student body, all those who did not enter religion, will certainly

show a much lower percentage of association with a regular confession than do those who did eventually enter religion. This is a situation that cries out for remedy, if true spiritual progress is ever to be the rule rather than the exception.

The age at which the larger number first seriously considered becoming priests is certainly of great interest to anyone trying to encourage or recruit vocations. The sixteen to eighteen year old period is the time for decision of 41 percent with regard to the priesthood and for 59 per cent with regard to the Jesuits. It is definitely the time for the most strenuous campaigning and educating. Sophomore year in high school seems to be no time at all for any serious effort. It is the last two years of high school when the boys are thinking seriously and it is then that they should be provided with information and motivation.

The final point to be made is that the old bugaboo of "too much vocation talk" driving boys away seems to have been given more credence than it deserves. Forty-one per cent made a plea for more talk and information. Many claimed that they didn't know enough about the history and aims of the order that taught them. At first this may seem to be in conflict with the previously mentioned discovery that the absence of talk about vocations in the home was a good thing. There is no conflict, because the requested talk and information would be more on the formal level, while the eschewed prodding on the part of the parents would be a more personal thing. Movies, slide lectures, well written pamphlets, and well presented

talks are the type of thing that is needed. Vocation directors are aware of this already, but the finding of this study should certainly make the fact even more cogent.

In closing, the author would like to reiterate the fact that this study only scratches the surface of a field that needs much study. Much more information is needed on the natural factors contributing to the formation of a vocation and much more research should be done. Of special interest would be more knowledge of why certain boys do not enter religious life. There are many other directions that future research could take. It is hoped that this study had made some small contribution to the filling of this need for more knowledge. If only one Levite is brought just a bit closer to the altar of God as a result of this research, the effort that went into it will be more than amply rewarded.

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VOCATION QUESTIONNAIRE

The attached questionnaire represents an effort to arrive at some sort of a general picture of the natural factors contributing to the modern Jesuit vocation. Scholastics who entered the Chicago and Detroit Provinces during the years 1949-1953 are being asked to respond to questions concerning their family life, school and parish activities, and recreational habits prior to entering the Society. It is hoped that the general information gained will prove of value to student counselors and others coming into contact with potential Jesuits.

In answering the questions, you are asked to observe the following:

1. If the question is multiple choice, indicate the choice applying to you with a check (✓)
2. If you are unable to answer a question because you can't recall or don't know the answer, JUST LEAVE THE SPACE BLANK.
3. If for some reason, you don't care to answer a particular question, DRAW A LINE THROUGH THE SPACE PROVIDED FOR THE ANSWER.
4. Don't sign your name.
5. All questions have to do with conditions at the TIME YOU ENTERED THE SOCIETY. Subsequent changes are of no significance.
6. Please fill out the questionnaire as soon as possible and return it to the one assigned in your house

Many thanks for your cooperation!

Part 1: HOME AND FAMILY

1. Were your father and mother living at the time you entered the Society? Father? ____ Mother? ____ If not, how old were you at the time of their deaths? Father? ____ Mother? ____
2. How old were you at the time that you entered the Society? ____
3. What were your brothers' ages at the time that you entered the Society? ____ Your sisters' ages? ____
4. Were your parents separated or divorced at the time of your entrance into the Society? ____ If so, how old were you at the time of their separation? ____
5. By whom were you reared during your grade school years? Father and Mother ____ Father only ____ Mother only ____ Relative ____ Other ____.
6. In what country was your father born? ____ Your Mother? ____
7. If in U.S., of what descent is your father? ____ Your mother? ____
8. The place where you were reared was (check) A farm ____; a community of less than 25,000 ____; 25,000-100,000 ____; over 100,000 ____.
9. Were you reared in an owned house ____ a rented house? ____ an apartment house? ____ a hotel? ____ a boarding house? ____ other?(specify) ____
10. What was your father's approximate income at the time that you entered the Society? ____ per year
11. Check the category that best seems to describe your father's occupation. Professional man ____; executive ____; owned his own business ____; salesman ____; clerical work ____; skilled laborer ____

Part 1: HOME AND FAMILY (cont.)

12. Did your family own a car?____More than one? _____

13. Did your family go away for a period of at least two weeks during the summer?____ Were any members of your family accustomed to taking a winter vacation?____ Did your family own a summer home? _____

14. Was domestic help employed in your home? _____

15. In what country was your father born? _____

16. In what country was your mother born? _____

17. If in U.S., of what descent is your father? _____

18. If in U.S., of what descent is your mother? _____

19. Was your mother employed in any occupation which kept her away from home during the day for a period of two or more years during your early childhood? i.e. before you were ten years old? _____

20. Is your father a practicing Catholic?____Your mother? _____

21. Was your father born a Catholic? _____Your mother? _____

22. If your mother or father are converts, how old were you at the time of their conversions? Father?____Mother? _____

23. Did your family say grace regularly at meals? _____

24. Did your family pray together, (Exclude the saying of grace)
_____ What prayers did they say together? _____

25. Did your parents ever speak of their desire for you to become a priest? Often?____Occasionally?____Never?_____

26. When your father first learned of your desire to become a priest, was his reaction favorable? _____ Indifferent? _____ Opposed? _____

27. Was your mother's attitude favorable?____Indifferent? _____

Part 1: HOME AND FAMILY(cont)

28. If either of your parents opposed your becoming a priest, what was the reason for their opposition? _____

29. Were any of your close relatives priests or religious? _____

If so, give their relationship _____

30. To what degree do you attribute your vocation to the example set by this relative? A great deal _____ Partially _____ Not at all _____

31. Is your father a high school graduate? _____ Your mother? _____

32. Did your father attend a Jesuit high school? _____

33. Is your father a college graduate? _____ Your mother? _____

34. Did your father attend a Jesuit college? _____

35. How would you describe your home? Very happy _____ Happy _____

Average _____ Unhappy _____ Very unhappy _____

Part 2: SCHOOL AND PARISH ACTIVITIES

1. For how many years did you attend a Jesuit high school? _____

2. For how many years did you attend a public high school? _____

3. For how many years did you attend a Jesuit college? _____

4. For how many years did you attend a college other than a Jesuit college? _____ Was this a Catholic college? _____

5. For how many years did you attend a Catholic grade school? _____

6. Did you play on varsity teams in high school? _____ How many sports? _____

7. Did you attend school athletic events? All _____ Most _____ A few _____ none _____

8. Did you attend school dances? All _____ Most _____ A few _____ None _____

9. In what extracurricular activities did you participate _____

while in high school? _____

10. To what offices were you elected or appointed while in high school? _____

11. Did you hold any other positions of responsibility around the school? _____

12. Did you belong to the Sodality? _____

13. Did you serve Mass in grade school? _____ In high school? _____

14. Was your family active around the parish? (did they belong to parish societies or help out at parish functions?) _____

15. Did you have a regular confessor during your high school days? _____

Part 3: OTHER AREAS OF INFLUENCE

1 While going to school did you work at some part time job? _____

How many hours a week? _____

2. While going to school did you provide your own spending money? _____

3. Did you buy your own clothes? _____

4. Did you own your own car? _____ Was the car given to you? _____

5. Did you participate in athletics? As often as possible _____

Occasionally _____ not at all _____

6. How old were you when you first seriously considered becoming a priest? _____ When you first considered becoming a Jesuit? _____

7. To whom did you first announce your intention of entering the Society? _____

8. Which do you think contributed more to the development of your vocation? Home _____ School _____ Undecided _____

9. What were the strongest influences (e.g. persons things, talks, retreats, etc.) that contributed to the development of your vocation?

9. (Be specific) _____

10. What were the influences in the school which were discouraging to your own and (in your opinion) to others' vocations? _____

11. What elements do you think were missing in the school which would have been helpful in deciding your vocation? _____

12. Was there any single event that caused you to make your decision to enter the Society? _____ Explain _____

13. Was there either too little or too much talk about vocations around your high school? Too little _____ Too much _____ No comment _____

14. Did your grammar school teachers influence your vocation?

A great deal _____ A moderate amount _____ not at all _____

THANK YOU FOR YOUR PATIENCE AND COOPERATION!

APPROVAL SHEET

The thesis submitted by Jerome Francis Bowman, S.J. has been read and approved by three members of the Department of Sociology.

The final copies have been examined by the director of the thesis and the signature which appears below verifies the fact that any necessary changes have been incorporated, and that the thesis is now given final approval with reference to content, form, and mechanical accuracy.

The thesis is therefore accepted in partial fulfillment of the requirements for the Degree of Master of Arts.

Oct 9-58
Date

Ralph A. Salinger
Signature of Adviser