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## Sociological Content Analysis of the Image of the Priest in Selected Contemporary Catholic Novels (1930-1965)

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**SOCIOLOGICAL CONTENT ANALYSIS OF THE IMAGE OF THE PRIEST  
IN SELECTED CONTEMPORARY CATHOLIC NOVELS  
(1930-1965)**

**by**

**Anthony J. Prosen**

**A Thesis Submitted to the Faculty of the Graduate School  
of Loyola University, Chicago, in Partial Fulfillment  
of the Requirements for the Degree of  
Master of Arts  
May, 1968**



TO  
JOHN P. McCORMICK  
PRIEST  
OF THE SOCIETY OF ST. SULPICE

### ACKNOWLEDGEMENTS

To Gordon C. Zahn with whom this work was begun, and to Richard W. Moodey with whom it was completed, gratitude is given.

## LIFE

Anthony Joseph Prosen was born on February 11, 1939, in Cleveland, Ohio. Educated at St. Lawrence and Nativity of the Blessed Virgin Mary parochial schools, Cleveland, he graduated from St. Ignatius high school, June, 1957. Having attended John Carroll University, Cleveland, and Xavier University, Cincinnati, he was awarded the degree of Bachelor of Arts from the University of Detroit, August, 1963. He entered the Graduate School of Loyola University, Chicago, September, 1963.

Recipient of the 1961 national Eta Sigma Phi 2nd prize for his essay on "The Essential Unity of Vergil's Aeneid" (published in the March, 1967, The Classical Outlook) and winner of the 1967 Scholastic Teacher national 4th prize for his essay on "The Mediterranean" (published in the May 5, 1967, Scholastic Teacher), the author has published many articles and book reviews. His most recent articles in sociology include "The Essence of the Sociology of Knowledge," in Sociological Analysis (Spring, 1966) and "Sidney Hook on Being," in The Modern Schoolman (January, 1967).

The author has taught Greek, Latin, English and Speech, one year each between 1965-1967, at St. Ignatius high school, Cleveland, and Walsh high school, Cuyahoga Falls near Akron.

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## CHAPTER I

### METHODOLOGY AND THEORETICAL RATIONALE

The durability of such novels as The Diary of a Country Priest, the recent eclectic response given Vessel of Dishonor, and the controversy engendered by Otto Preminger's presentation of Henry Morton Robinson's The Cardinal<sup>1</sup> call for some attempt to answer the question: Why such interest in the priest in the modern novel? One priest, José Descalzo, author of The Frontier of God and A Priest Confesses, answers: "because priests are interesting, or perhaps because the religious problem is interesting and the novel sees in the priest the model of the hero who lives out the religious problem with the most intensity." It may be, too, as others say, that this curious phenomenon is an index to the irreligiousness of the times, that there is a kind of thermostatic relationship between the recurrence of the priest-type in literature and the quality of religious faith in society.

Interest in priests also arises from the author's association with diocesan and other seminarians for whom literary fictional images of the priest seem to define the priestly voca-

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<sup>1</sup>Moirra Walsh, "Otto Preminger Looks at the Catholic Church," Catholic World, CXCVIII (March, 1964), 365-371.

tion and role. One seminarian, for instance, may have been inspired to his vocation by The Keys of the Kingdom; another annually reads The Cardinal, which has coincidental parallels with several of the living hierarchy. Some find Morte d'Urban a delightful satire on the way of life they live or will live. In short, the impression from a perceptive conversation with a seminarian inspired by the fictional priest is that he may derive his self-image in reality from the fictional priest. This provides the author with another reason for inquiring into the image of the priest in contemporary Catholic novels.

### Object

The image of the priest that is found in novels is not exactly the same as that found in: (1) the official Church definition (or description) of the priest and his role, and (2) the typical characteristics of priests as discovered by empirical studies of modern priests. The primary objective of this thesis is to investigate the Catholic novelists' presentation of the priest's image composed of characteristics most familiar and acceptable to the Catholic audience. The purpose of this thesis is to apply a technique of content analysis to selected contemporary Catholic novels which describe the image of the priest. The study proceeds from an appropriate theoretical rationale methodologically operationalized for this description.

To achieve an understanding of the image of the priest in novels, it is necessary to rely on the novels' contents as pre-



sented by the authors. A novel's content is defined as that body of meanings presented by, in this case, verbal symbols which make up the communication itself. In the classic sentence identifying the communication process--"who says what to whom, how and with what effect"--communication content is the what.<sup>2</sup> To insure objectivity, the image of the priest will be gleaned from the manifest content of the selected novels and not from implications unexpressed by the authors. The criteria for selection will be presented in Chapter II.

Now, however, a review of official definitions (or descriptions) of the priest, and of some empirical studies of priests, can nevertheless serve to put this sociological study of the priest in literature in focus.

### Some Images

According to the New Catholic Encyclopedia, a priest in

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<sup>2</sup>Martin U. Martel and George J. McCall, "Reality Orientation and the Pleasure Principle: A Study of American Mass-Periodical Fiction (1890-1955)," People, Society, and Mass Communications, eds. Lewis A. Dexter and David M. White (Glencoe: Free, 1964), pp. 283-334. Also, Harold D. Haswell, "The Structure and Function of Communication in Society," Reader in Public Opinion and Communication, eds. Bernard Berelson and Morris Janowitz (New York: Free, 1966), pp. 178-179.

Other variables are controlled in Chapter II's criteria for selection; the how is reasonably controlled by the nature of the media, and the what effect is controlled only by necessary limitations. See Robert E. Park, "Reflections on Communication and Culture," Reader in Public Opinion and Communication, ibid., pp. 167-177. Also, Bernard Berelson, "Content Analysis in Communication Research," ibid., p. 264. This study's limitation is to the Catholic critics who in varying degrees accept all the selected novels; these critics are listed among the book reviews found in the Bibliography.

general is: "A person who functions officially to establish or preserve contact between the superhuman world and a human community. His office precedes his individuality. Because of his mediatory function he has a leading part in ritual and has the task of guarding and preserving the knowledge of the religious tradition."<sup>3</sup> This definition, however, can only be applied in a strict sense to pagan priests, for the Christian priest is described in a different Encyclopedia article which states:

Christ is the sole priest of the New Covenant, a covenant preached by Him and sealed by His blood. Unlike the priests of the Old Covenant, Christ can have no successors in the priesthood. Others, however, may share in Christ's unique priesthood and by sharing in it continue Christ's priesthood in time. . . . The priest's principal function is to give visible or sacramental expression to Christ's unique oblation made on Calvary, and to the continuing oblation of the Church.<sup>4</sup>

It is further explained that the term "priest" is never applied in classical Christianity to anyone but Christ (Hebrews, passim) and the whole Christian people (I Peter 2.9).

The function of the Christian priest is more properly understood in his role as successor to the Apostles. Indeed, the Second Vatican Council's Decree on the Ministry and Life of Priests carefully delineates the New Testament priest's functions

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<sup>3</sup>K. W. Bolle, "Priest and Priesthood," New Catholic Encyclopedia, XI (New York: McGraw-Hill, 1967), 766.

<sup>4</sup>P. F. Palmer, "Christian Priest and Priesthood," ibid., 771.

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<sup>4</sup>P. F. Palmer, "Christian Priest and Priesthood," ibid., 771.

in the name of Christianity's only Priest, Jesus Christ.<sup>5</sup> If anyone represents Christ to the Christian people, it is the successor to the Apostles whom Christ delegated to represent Him; the priest, in turn, is a representative of the bishop who claims to be successor to the Apostles. Thus, in the Church's structure, a diocese is "a holy community of Christ's disciples assembled together for worship with an Apostle or a successor of the Apostles."<sup>6</sup> For this reason, Apostolic Canon 39, 2 states: "Let the priests do nothing without the bishop's approbation, for it is to him that the Lord's fold is entrusted." As Archbishop Emile Guerry puts it, "The diocesan priest's spirituality consists in living the life of the local church, which, by divine law, resides in the person of the bishop, the successor of the Apostles."<sup>7</sup>

The Catholic priest, therefore, is a Christian ordained to assist the bishop in a cooperative ministry of the priesthood of Jesus among a priestly people. Unlike the priests of the Old Temple, dedicated to ritual sacrifice, Christ is a new kind of high priest (Hebrews 8:1) free from all the Old Law prescripts

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<sup>5</sup>Documents of Vatican II, ed. Walter M. Abbot (New York: Guild, 1966), pp. 532-576.

<sup>6</sup>Karl Rahner, The Episcopate and the Primacy (St. Louis: Herder, 1962), p. 27.

<sup>7</sup>Emile Guerry, L'Évêque (Paris: Desclee, 1954), p. 50.  
 [Author's rendition.]

that required a sacral distance from the world as a counterpart to total commitment to the altar. The early Christians would reflect their understanding of Christ's priesthood in their organization of the Church.<sup>8</sup> All are priests like Christ offering a spiritual sacrifice (Romans 12:1 and I Peter 2:9). The ordained ministers of the Gospel live and walk among them, barely distinguishable from the ordinary believer. Some, like Paul, undertake secular work to provide their own support. Consequently, while Canon Law 948 separates clerics from laity insofar as they are to govern and lead the Christian community in worship with Jesus, Canonists John Abbe and Jerome Hannan remark, "The Code does not even attempt to give a definition of holy orders."<sup>9</sup>

In the last analysis, this ecclesiastical phenomenon must be considered a religious mystery. To indicate the extent to which the Christian priesthood is essentially regarded as mystery, Bishop Guilford Young in his commentary on the Second Vatican Council's Decree on priests says that the commentary "is not a theology developing and synthesizing this great document's doctrine on the priesthood. That work remains for theological reflection on the part of the fine mind of the

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<sup>8</sup>Decree on the Ministry and Life of Priests, Documents of Vatican II, op. cit., Chap. I, pp. 533-538.

<sup>9</sup>John Abbe and Jerome Hannan, "Canons 940-1011--Holy Orders," The Sacred Canons: A Concise Presentation of the Current Disciplinary Norms of the Church (St. Louis: Herder, 1952), I, 70.

Church through the coming years."<sup>10</sup>

Nevertheless, a functional definition from Canon Law and an image of what a priest is emerges from social relations. The priest is first familiar to Catholics in the parish. For the parish, Canon 451 designates the pastor or moral person as someone on whom a parish is conferred by his own right with the care of souls to be exercised under the authority of the Ordinary of the place. Ideally, the pastor and his assistant priests have the same Christian obligation to imitate Christ as the rest of Christianity, with a specific distinction as leaders, however, according to Canon 124 which admonishes clerics to lead interior and exterior lives which are more holy than those of the laity and are a sublime example to them by their virtuousness and the uprightness of their actions. Yet the idealistic expectation of the function of the parish priest among the Christian people is so often misunderstood that Emmanuel Cardinal Suhard advises:

You must not forget that they are, and that they remain, men. God does not perform a miracle to wrest them from the human state. The priesthood does not of itself give a person the power to do everything or to excell in everything. It is important to remember this lest you fall into a very old error which crops up now and again, that of dehumanizing the priesthood and consequently of setting the priest outside the ordinary life.<sup>11</sup>

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<sup>10</sup>Guilford Young, "Introduction to Decree on the Ministry and Life of Priests," Documents of Vatican II, op. cit., p. 531.

<sup>11</sup>Emmanuel Suhard, Priests Among Men (New York: Integrity, 1949), p. 49.



The Catholic priest may therefore be functionally defined as a Christian among Christians to whom he represents Christ's bishop through his delegated specific services.

This function leaves the Christian people with an obligation to understand the meaning of their Christian priest. And, as Cardinal Suhard suggests, literature can aid them in this understanding: "Literature . . . should grasp the marvelous role of the priest and arouse the public, both Christians and unbelievers, to an appreciation of it, as art can well do when it puts itself to the service of an idea. It must be presented in a way adapted to the audience, so that each group will be inspired in the way most natural to it."<sup>12</sup> Since people in a technological society find books a primary source of contemplating what role individuals play,<sup>13</sup> this thesis will inquire into what image of the Catholic priest is portrayed for the public in selected contemporary Catholic novels.

As indicated above, seminarians may find certain priest-images appealing in individual novels; and generally people receive various impressions from single novels, but over a range of novels different types of priests may balance each other out and provide a stereotypical image. In the following section,

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<sup>12</sup>Ibid., p. 91.

<sup>13</sup>David Riesman, "Books: Gunpowder of the Mind," Language of the Mass Media, eds. Irving and Harriet Deer (Boston: Heath, 1965), pp. 36-46.

some images others have observed in literature and in church studies will be discussed.

Catherine Hughes has observed three types of priests in modern fiction: the golf pro, the ineffectual adviser, and the sinner.<sup>14</sup> She arrives at these types by justifying the publication of Elizabeth Ann Cooper's No Little Thing and Edwin O'Connor's The Edge of Sadness, both of which deal with the priest as ineffectual adviser and sinner. In preparing the Catholic public for these publications, she criticizes the Hollywood happy fellow whom Edwin O'Connor calls "a cheerleader in a Roman collar"; and she places these "realistic" novels in the Graham Greene tradition which shies away from the pious sycophant who lumps irrelevant cliches into "God's will."

Neil Hurley categorizes priest-novels as: phenomenological descriptions of pastors, missionaries, chaplains or monks; psychological treatments of what transpires in the inner arenas of priests' souls in times of crisis; and mystical studies with the phenomenological and psychological integrated to effect an insight into the universal mystery of the priesthood. And then, Hurley finds four types of priests: the fallen, the mediocre, the zealous, and the extraordinary.<sup>15</sup> He concludes:

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<sup>14</sup>Catherine Hughes, "The Priest in Current Fiction," Ave Maria, XCIII (May 6, 1961), 24-29.

<sup>15</sup>Neil P. Hurley, "The Priest in Literature," America, CII (January 23, 1960), 496-498.



The priest in the American image is described as a religious professional man much as one might describe a rabbi, a Protestant minister, or a faith healer. The milieu and trappings are obviously Catholic, but since the literary work never pierces beneath the veneer of the phenomenological the reader never sees why priestly activity is essentially different from another denominational undertaking.<sup>16</sup>

Horton Davies' Mirror of the Ministry in Modern Novels, on the other hand, while including the priest in one chapter,<sup>17</sup> finds the place of the Catholic priest in modern fiction quite different from Protestant denominational ministers'. Because the priesthood is more ancient and widely practiced, surrounded by a fascinating asceticism, certainties of dogmas and liturgical esthetic with distinguished garb, prayer, monastic rituals and other rites, Davies' quasi-theological study finds the priest as celebrant of sacraments, especially the Eucharist, as confessor and director of souls, and as director of local churches involved in influencing social activities, an intriguing subject for the novelist. Indeed, while he only gives one chapter to the priesthood in his book dealing primarily with the Protestant ministry, Davies sees the Catholic priest with his definite dogmas and objective channels of grace, explicit teachings and ecclesiastical penalties and popular prelates as essentially dif-

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<sup>16</sup> Ibid., p. 497.

<sup>17</sup> Chapter IV, "The Confessional and the Altar," Mirror of the Ministry in Modern Novels (New York: Oxford, 1959), pp. 81-140.

ferent from other Christian denominational ministers. Furthermore, he sees the priest's non-conformity to society's expectations in his ascetic practices such as celibacy, his ascribed status in a status-seeking atmosphere, his almost automatic power and prestige as confidant and apodictic adviser as sources of temptations that make his role unique. In other words, Davies believes the priest's struggles to be unlike the rest of men, while remaining like the rest of men, are particularly appealing. Limiting himself to The Keys of the Kingdom, Woman of the Pharisees, The Power and the Glory, and The Diary of a Country Priest, Davies concludes:

The Roman Catholic priest has a magisterial authority of a superior order, the Protestant parson has only a ministerial authority. Furthermore, the Catholic priest . . . is mysteriously set apart from the rest of humanity by a vow of celibacy--itself the claim to a higher vocation. . . . In the same way, the celibacy of the priest gives him a mobility and an availability that is superior to that of the Protestant minister. In all these ways the priest is potentially a more exciting character than the Protestant clergyman.<sup>18</sup>

In Priest and People, Joseph Fichter has studied the real priest in his parish setting and finds that the laity generally have an image of the priest that is higher than that held by the priests themselves.<sup>19</sup> This is not surprising in the

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<sup>18</sup> Ibid., p. 180.

<sup>19</sup> Chapter VI, "The Image of the Parish Priest," Priest and People (New York: Doubleday, 1965), pp. 183-200.

light of research such as Martel and McCall's study of reality orientation and the pleasure principle in American mass-periodical fiction. This found that typical minority groups tend to attribute an image to their functionaries composed of factors representing (what is termed) the "highest common denominator"<sup>20</sup> and appealing to the aspirations of the in-group. According to Fichter, the Catholic population sees the priest primarily as an overburdened professional, administering an organized enterprise, worrying about money, moderating lay groups, and supporting the elementary education of Catholic children; whereas the priests would prefer the role of spiritual father--counsellor and confessor--in their self-perception. Fichter concludes that the internal organization of the parochial system is to be blamed for this discrepancy which allows people to attribute an American organizational aspiration, for instance, efficient administration of an incorporated enterprise, to priests, and that when the ancillary position of the laity is altered to complement the pastor's decision-making, a "new emergence" of the people in the Church will change the image of the priest.<sup>21</sup>

John Donovan of Harvard University has studied the Catholic priest's seminary experiences by which the recruit comes to acquire the knowledge, attitudes, and values of the priestly

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<sup>20</sup> Martel and McCall, op. cit., pp. 283-334.

<sup>21</sup> Fichter, op. cit., p. 200

profession.<sup>22</sup> Donovan also studies the problem of ideological adjustment of the new priest between values learned in the seminary and those current in the parish environment. For this study's purpose, one of the pertinent elements in the priest's image that emerges from Donovan's dissertation is the priest's adaptability or response to social change.

Finally, Marie Augusta Neal's Values and Interests in Social Change does a content analysis of priests' attitudes toward change. Based on Parsonian theory of functional analysis of structural differentiation, the implementation of which will be discussed below in the subsequent section, Neal finds that while priests tend to have a cooperative attitude toward change in general, those in diocesan consultative positions and pastors of local churches are most tied up with a conception of the social structure of the Church as an unchanging given, of laity as masses to be led, of apostolates limited to parish boundaries and not inclusive of the world-at-large. At length, Neal concludes:

This study in its analysis of the problem pressing the Church in the present century indicates the need of sociological and psychological training for those whose work lies in the sphere of religious teaching, not that these be substitutes for a new and dynamic theology and philosophy but that they enable the religious specialists to distinguish the social, political,

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<sup>22</sup> John Donovan, "The Catholic Priest" (unpublished Ph.D. dissertation, Dept. of Social Relations, Harvard University, 1951).

and psychological functions of religion from the spiritual, lest that which is end be confused with that which is means, and the unconscious in man or the power structure in the community or economy come to make the Church a tool for secular ends rather than the means of bringing the secular to its highest realization in the ultimate good.<sup>23</sup>

In other words, Neal says, unless an image of the Church as changing society emerges from those representing the Church, then society will change the Church to serve as means to its temporal ends. In this respect, the image of the priest projected in novels contributes to the Church's image.

The profession of the priest, thus, may be painted in various ways. He is public speaker, journeyman fulfilling an impossible task, an earthen vessel bearing a great treasure. He is a spiritual executive, a director of religious communities working by committees or by specialist teams in education, music, and psychiatry. He may be a golf pro, a sinner or saint, or some blend of sundries.

### Theoretical Rationale

Before presenting the questions for this study, a theoretical rationale in terms of the sociology of religion should be presented. For this study's purpose, the essentials of religion in society are summarized by Kingsley Davis:

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<sup>23</sup>Marie Augusta Neal, Values and Interests in Social Change (Englewood Cliffs: Prentice-Hall, 1965), p. 160.

Religion, then, does four things that help to maintain the dominance of sentiments over organic desire, of group ends over private interests. First, it offers, through its system of supernatural belief, an explanation of primary group ends and a justification of their primacy. Second, it provides, through its collective ritual, a means for the constant renewal of the common sentiments. Third, it furnishes, through its sacred objects, a concrete reference for the values and a rallying point for all persons who share the same values. Fourth, it provides an unlimited and insuperable source of rewards and punishments--rewards for good conduct and punishments for bad. In these ways, religion makes a unique and indispensable contribution to social integration.<sup>24</sup>

This integrative function of religion serves as a conservative basis for ranking the norms of a society with respect to the higher-order ideas which give them meaning.<sup>25</sup> Once the norms have been ranked, those sanctioned by reference to religious authority can be distinguished from those sanctioned by secular referents. In this way, social integration is measured in terms of degrees by which norms become values and are accepted and serve as guides to action for a group in society.

According to Charles Glock, religion, through its collective ritual--"a means for the constant renewal of the common sentiments," has eventually developed into a sort of denominational bureaucracy of which the Roman Catholic Church is con-

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<sup>24</sup>Kingsley Davis, Human Society (New York: Macmillan, 1950), p. 529.

<sup>25</sup>Anthony J. Prosen, "The Essence of the Sociology of Knowledge: A Discussion of the Stark Thesis," Sociological Analysis, XXVII (Spring, 1966), 16-17.



sidered one of the most complex.<sup>26</sup> Canon Law, papal decrees and encyclicals, episcopal pastorals, conference, synod, and council documents are bureaucratic elements of religious organization clearly having direct consequences for the character of the professional clergy.<sup>27</sup> According to Glock, "the continuity of Roman Catholicism is scarcely conceivable without the persistence of the hierarchy."<sup>28</sup> This opens the way to discussion of forms of religious organization, which leads naturally to questions on the professional clergy and other types of religious functionaries. The limitation of this study confines the inquiring into the image of the Catholic priest.

It has already been observed by Fichter, Donovan, and Neal that change in various ways is an element influencing the priest's image. In this thesis, the author will operationalize Neal's theoretical adaptation of Talcott Parsons' system in order to ask whether the priest's image in Catholic novels is what the sociologist really finds.

In this regard, Marie Augusta Neal has adapted Parsons' system of social analysis in a way relevant to this thesis.

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<sup>26</sup>Charles Y. Glock, "The Sociology of Religion," Sociology Today, ed. Robert K. Merton (New York: Basic Books, 1959), p. 160.

<sup>27</sup>See William H. Whyte, Jr., "The Organization Man in Fiction," The Organization Man (New York: Simon and Shuster, 1956), pp. 243-266.

<sup>28</sup>Glock, op. cit., p. 157.

Parsons' system explains that patterns of interaction in social behavior are controlled by norms grounded in values that constitute the belief system. These norms are selected in time from many possible norms, because of their functional usefulness. This relationship of behavior in roles to norms and values constitutes an ongoing system.<sup>29</sup> It follows then that, when values become institutionalized normative patterns too narrow in emphasis to meet functional needs, pressures to change bring psychological strain to the actor following conforming behavior patterns. Thus, for example, a paternal authority pattern within an institution may express itself in overconformity to norms prescribing rebellion against authority. In studying priests in respect to five categories of pressures to change--command-obedience relations, social responsibility, independence training, respect to intellectual life, and motivational awareness--Marie Augusta Neal finds she may divide attitudes of priests into four groups along two dimensions--value-interest and change-nonchange.<sup>30</sup>

Some discussion of the meaning of the dimensions of the value-interest dichotomy is called for at this point. Value

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<sup>29</sup>Talcott Parsons, Theories of Society (New York: Free, 1961), I, 37-38.

<sup>30</sup>Marie Augusta Neal, "Methodology for Examination of the Function of Values and Interests in the Process of Social Change," Sociological Analysis, XXV (Summer, 1964), 81-82.



refers to widely shared conceptions of the good; societal values refer to conceptions of the good society. Containing an element of the idealistic, the value-oriented actor speaks in ideal types and is concerned with achieving a goal which is in conformity with a universalist standard of excellence. With a certain altruism, he is concerned for the greatest amount of good for the most number of people. Realization of values is his primary concern.<sup>31</sup>

In terms of Parsons' universalist explanation, to a very high degree both in theory and in practice society's highest values apply impersonally to all men, or to large categories of them irrespective of any specific personal relation involved.<sup>32</sup> For instance, duties of honesty and fair treatment are held to apply to business dealings with everyone, not only with one's relatives and personal friends. Without this universalism, personal interests in forms of nepotism and favoritism would prevail; indeed, then the particularist form which is primarily interested in one's individual personal relations to particular persons emerges.<sup>33</sup>

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<sup>31</sup>Talcott Parsons and Edward Shils, Toward a General Theory of Social Action (Cambridge: Harvard University, 1951), pp. 76-88.

<sup>32</sup>Talcott Parsons, The Structure of Social Action (Glencoe: Free, 1949), p. 550.

<sup>33</sup>See Anthony Downs, Inside Bureaucracy (Boston: Little, Brown, 1967), wherein he further arrays organizational persons as climbers, conservers, zealots, advocates, and statesmen.

While value may take on more universalistic connotations, interest refers to desires for special advantages for the self or for particular groups with which one is identified. Interests refer to short-term desires to protect or to maximize institutionalized positions of the individual or the group. The interest-oriented actor is primarily concerned with the process of goal attainment affording advantages to certain people--to the exclusion, if necessary, of others. Individual initiative may be present for the sake of individual conservation; society is considered secondary to the individual's grouping. The particularist relies principally on his own energy and resources to succeed in an independent career. His chief aim may be to be a pragmatist. Robert Presthus has proposed that in bureaucratic organizations the concern is less often with the self-realization of members than with the relevance of such individuals to the organizational goods of size, power, survival. Somehow the interest-oriented actor is given to the organizational goods over societal and even individual goods.<sup>34</sup> In this organizational context, David Riesman and Eric Hoffer have suggested the decline of individualistic, "inner-directed" man in favor of an "other-directed" personality strongly motivated by the need for group

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<sup>34</sup> Robert Presthus, The Organizational Society (New York: Knopf, 1962), wherein he finds individuals accommodated to their milieu as upward-mobiles, indifferents, and ambivalents.

approval and thus intensely subject to conventional values of success and power.<sup>35</sup> The purpose in including reference to these here is not to confuse by identifying these with the value-interest dichotomy, but to clarify by elucidating the definition of the terms in the light of these added dimensions. In other words, social scientists have found societal patterns "something like"--but not the same as--Parsons' value-interest dichotomy which has been somewhat delineated here in terms of his universalist-particularist explanation; it is the author's intention to give only this passing reference to these for this purpose.

In terms of Parsons' particularist explanation, the interest-oriented actor is not to shoulder other people's responsibilities nor to be concerned with the state of society-at-large, but to attend to his own concerns.<sup>36</sup> These concern mainly his own development and his relations to others, with the emphasis on his more than others. In the latter connotation, the primary emphasis is on certain personal relations, above all those of piety. He should not be his brother's keeper, in contrast with the universalist concern for the conduct of all. Within the modern framework, he is required to have a speciali-

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<sup>35</sup>David Riesman, The Lonely Crowd (New Haven: Yale, 1950); and Eric Hoffer, The True Believer (New York: Harper and Row, 1951).

<sup>36</sup>Parsons, The Structure of Social Action, op. cit., p. 547. Also see, Morris Janowitz (ed.), W. I. Thomas on Social Organization and Social Personality (Chicago: University, 1966).

zation of function with specialized knowledge. Fulfillment lies not in full personality but in playing one's role, in becoming a perfect instrument.

Crystallizing this explanation, there may immediately emerge from the comprehension of the value-interest dichotomy aspects of altruism, people-orientation, intrinsic idealism and ultimate essentialism under the explanation of universalism in contrast to self-oriented action, organization-orientation, extrinsic pragmatism, and accidental instrumentalism under the particularist explanation. Lest the reader misconstrue the matter, it must be emphasized that the data analyzed requires that these shades of meanings be included within the defined concepts of value-interest dichotomy. In terms of Parsons' universalist-particularist dichotomy, it has been specified that the definition of the value-interest dichotomy includes this flexibility for the purpose of enhancing communication. In a nutshell, value-oriented actions summarily should constantly be reducible to an orientation referring to widely shared conceptions of the societal good; and the interest-oriented, to short-term desires to protect or maximize institutionalized positions of the individual or the group. This, however, is not the only dimension of this study's construct, for once an actor is value- or interest-oriented it may be asked how he acts, for action of its very nature involves change of some kind.

Presumably no one acts for or against change unless he is

interested. This is not the problem. The concern here is whether interests constitute for the actor the more dynamic criterion for choice. Is his main intention to realize an ideal or to service a group? The intention of the Parsonian value-oriented actor is more to bring about in time these programs, behaviors, and artifacts he believes reflect the values to which he is committed. The interest-oriented actor's primary intention is approval from certain people he loves, fears, respects. Thus, it may be said that change for the former involves moving from group to group ever seeking to realize the same values; whereas change for the latter involves moving from value to value ever seeking them for the same group.

In her empirical study,<sup>37</sup> Neal observes the value-oriented actor as unconcerned about caution when an issue involving social justice is encountered. This type is constantly involved in attempting to help people become more free and in planning solutions to issues linked with worldwide problems. On the other hand, the interest-oriented actor improves world conditions by taking care of his section of the world, by thinking of himself first in times of crisis, and finally by being "realistic" at all times, almost affirming that man is not an idealist by nature.

Neal further describes the change-attitude as alert to

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<sup>37</sup>Neal, Values and Interests in Social Change, op. cit., pp. 49-51.

immediate response to society's needs. Change-attitude finds enthusiasm refreshing, and does not hesitate to adapt the Church's teaching to findings of science and modern exigencies. On the other hand, nonchange-attitude places the future in "God's hands." This attitude waits for what He sends and accepts what He sends as His immutable will. In the final analysis, the strongest basis for planning the future is to trust in the experience of the past and base the decision-making on the facts historically understood. Indeed, not change, but permanency and stability are what characterize this attitude.

These four types of responses can be combined to produce this fourfold typology:

TABLE I-1  
FOURFOLD TYPOLOGY

C h a n g e	Value	Interest
	A	B
N o n c h a n g e	C	D

(A) The value-changers. These are actors characterized by readiness to accept elements to which they are already com-

mitted.<sup>38</sup> However, their commitment to the ultimate values of the Church is evidently so profound that they may transcend institutional patterns and structured norms in attempts to give expressions to their values which may not only relate to, but also change, society-at-large. This describes the role of a "prophet." An example of this type is John XXIII who, as Roman Pontiff, was most deeply committed to the values of Christianity, yet so adapted his values to society that masses of people will never be the same.

(B) The interest-changers. These are people who have the greatest tendency to take a position on elements that commit them neither to accept it nor to reject it as it is presented but to take some considered third position. Ultimate values already defined are assumed by these who strive to attain specific goals by traditional or change-oriented methods. Emphasis on organization and power categorize these as "cosmopolitan organization man." An action evident of this type of orientation is Paul VI who, as Roman Pontiff, assumes that the Second Vatican Council has decreed policies which he undertakes to implement through encyclicals, bulls, and other papal means ordered toward immediate, specific goals. Typical of this form of orientation is the recent decision requiring celibacy of all Roman priests and permitting married deacons in the Roman rite,

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<sup>38</sup>Ibid., p. 15.



which is a "third position" sidestepping either the acceptance or rejection of the recognition of married diocesan priests.

(C) The value-nonchangers. More than others, this type recognizes the problem of change but is assured that the remedy is already applied. This type considers an entire system approved by the "will of God" and views any deviations or suggestions as the fault of the individual rather than as the failure of the value system's effectiveness. Again, Paul VI may be considered an illustration of the value-nonchanger when, for instance, he issues an encyclical affirming celibacy as a traditional value and stating that if men cannot suffer it, then they are failures. In other words, in this example, the fault of the system unnecessarily requiring celibacy from all priests of the Roman rite cannot be, because the dominant mode of insuring conformity and relative stability of a certain aspect of the Roman Church has institutionalized the priest's role to the extent that any departure from the tradition appears as deviance. Maria Augusta Neal refers to this type as "priest."

(D) The interest-nonchangers. These not only reject the issue most often, but, by escaping into the discussion of a related but not pressing problem, are most likely to avoid looking at the issue at all. This type, easily tagged "arch-conservative" or "rigorist", stresses normative systems as primary. Not only are values taken for granted, but it is unconventional to question norms. Any deviation from the tradi-



tional normative pattern appears as a threat to the system's integrity. Both goals and values can be subservient to procedure. Effectively, the status quo becomes a value in itself; small wonder that Neal refers to this type as "local organization man." An example of this type is the Roman Curia's recent reaction to the question of the status of the College of Cardinals. After the Second Vatican Council, proposals were made complement the College with a meaningful Roman Synod of Bishops. Yet, while the Pope was creating more cardinals, the Curia's Congregation of Rites announced "modernization" of robes, so that number of attendants, length of capes, number of pontificals, and use of hats and rings were changed to suit a new procedure for creating the cardinals. Both interests and values are here clearly suppressed for the preservation of a very local status quo.

No individual person, of course, exactly fits one type; indeed, a priest may be in one category in one area and in another category in another area. The object of this typology is to recognize the dominant type that characterizes the priests in the novels

### Procedure

The procedure will involve specifying questions applied to relevant content which will enable the study to present the priest's image in terms of the categories of the above typology. It is assumed the content is meaningful enough to be discussed in terms of these categories; and the validity of this assumption

permits the author to judge that the relevant content will provide sufficient frequency of instances to discuss the proposed questions in relation to the categories.<sup>39</sup> And so, adapting to the nature of the data, the following specifying questions will be employed.

1) Vocation. Does the priest make a response to his vocation that is characterized by values or interests? An aspect of the Catholic priest's image in the selected novels' content is vocation: what began the process making the priest what he is. If the adage that a man is what he desires is true, then the projected self-image of the novel-priest should be an indication of the initial or even ideal image. In terms of the typology, whether the priest responds to his vocation with an orientation characteristically value-oriented or interest-oriented, change-oriented or nonchange-oriented, will be an indication of the "most acceptable" image.

A value-oriented vocation would be one characterized by a call to serve and to spread the love of God and man; and the interest-oriented, by a call to serve the institutional church; change-orientation would be characterized by a call to transform the social order; and nonchange-orientation, by a renunciation of the social order or world. The priests are not expected to have an orientation exclusively one type or another, but a

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<sup>39</sup>See Berelson, op. cit., pp. 262-263; and Park, op. cit., p. 170.

dominance of one over the other would yield an adequate description of their orientation. Thus, one priest may claim: "No longer was I one of those ministers of Christian morality, but a man inspired . . . standing ready to tear away from the powers of evil the lambs of their flocks. . . . For the first time it seemed to me that I glimpsed the true purpose of my life and the majesty of the priesthood."<sup>40</sup> Another, however, may be depicted thus:

He could not say how long the desire--the promise--to be a priest had been in him. As an altar boy he had knelt on the sanctuary steps, hand ready to sound the bright bells at the elevation and had gazed with sinless envy at the hands which lifted the Sacred Host, in time not merely hoping but knowing that one day his hands would do the same. . . . His purpose in life was very simple: to become a saint.<sup>41</sup>

Or, in another case, "He had made up his mind that any thought about his vocation which did not glow with sweetness and light was a last and desperate machination of the devil."<sup>42</sup> So, in view of the typology, discussion of such instances relevant to vocation should be beneficial in answering the question whether the priestly vocation-image is predominately portrayed with value-change, value-nonchange, interest-change, or interest-

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<sup>40</sup> Georges Bernanos, Under the Sun of Satan, Part II (New York: Macmillan, 1940), p. 204.

<sup>41</sup> Elizabeth Ann Cooper, No Little Thing (New York: Doubleday, 1959), p. 24.

<sup>42</sup> Paul Roche, Vessel of Dishonor (New York: Sheed and Ward, 1962), p. 143.

nonchange characterizations.

2) Command-obedience. Is the priest's social control and direction image derived from value-oriented internalized and shared principles or from interest-oriented impositions of commands? Whereas the question on vocation deals more with the priest's self-image, the question on command-obedience concerns the priest's perception of the social order. It is a difference between evaluating behavior by one's own set of internalized principles and measuring one's performance by submission to or respect for commands and imposed expectations. Responsible decisions, self-government, initiative, and spontaneity are some of the characteristics describing the different orientations in this interpretation of the typology.

More specifically, value-oriented command-obedience relations are defined as the reaction which takes commands from superiors to be judged by conscientious convictions. Interest-oriented command-obedience relations refer to the reaction that obeys no matter what. In different, though related, categories, change-oriented command-obedience relations refer to reaction that attempts to improve the institutional structure in any way possible; and nonchange-oriented command-obedience relations refer to reactions that place full confidence in precedent or tradition rather than personal conviction or reasoning processes. For instance, a priest may be characterized thus: "Nonsense. After all, a letter from the bishop has approval for my decision

and given me authority to do what is wise. Why must I heed for a second the individual feelings of anyone, myself included, when a duty is to be done?"<sup>43</sup> Or the priest may be characterized in another way: "And it was then . . . then, as though in mockery, . . . that this thought came to me." "It was your duty to thrust it aside," said the other. "Understand me . . . I say, 'this thought came to me' . . . . Not a thought at all, but a certainty. . . ."<sup>44</sup> This latter priest is making a decision to exorcise the devil without a bishop's approval almost as surely as the former is confident to act with the bishop's written approval. One may exercise a detachment from his own feelings as much as the other responds to the convictions of his own thoughts. In another way, a priest may appear detached from the social order by giving expected responses: "They agree that, in the eyes of the Church, a man who owns shares in a company which makes its profits through underpaying Chinese coolies is a good Christian so long as he doesn't murder his friends who beat him at golf or cohabit with his parlour maid."<sup>45</sup>

Enough instances such as these relevant to the question on the priest's command-obedience relations in terms of value-

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<sup>43</sup>Paul Horgan, Devil in the Desert (New York: Longmans, Green, 1952), p. 15.

<sup>44</sup>Georges Bernanos, op. cit., p. 197.

<sup>45</sup>Bruce Marshall, The World, the Flesh and Father Smith (New York: Houghton, 1945), p. 139.

oriented internalized and shared principles or interest-oriented impositions of commands, also identifiable in terms of the change and nonchange categories, may sufficiently categorize the priestly image in the typology.

3) Cosmopolitanism-parochialism. Are the priest's intergroup relations open (meaning lack of emphasis on group boundaries as terminal points for cooperative relations) or closed (meaning expectation of cooperation within group and conflict or competition between groups)? This question deals not with the priest's own response to the external social order, but with his institution-oriented response to other groups. This question includes the cosmopolitan and parochial outlook; whether his image is characterized by adaptability to the "world" or a passive resistance and active militancy toward outside groups which are considered dangerous or "sinners to be saved."

According to the typology, a value-oriented outlook that seeks the good of all men is cosmopolitan, as an interest-oriented outlook that seeks the interest of the universal church (as one institution among many) is also cosmopolitan. A cosmopolitan outlook that seeks to adapt the Church to every need is change-oriented, whereas one that seeks to adapt the Church only to other institutional structures is nonchange-oriented. On the other hand, a value-oriented outlook that seeks the good of men in the parish is parochial, as an interest-

oriented outlook that seeks the interest of the parish structure (or diocese) is also parochial. A parochial outlook that seeks to improve the parish situation by adapting to people is considered change-oriented, whereas one seeking to maintain the parish situation without adaptation is nonchange-oriented.

An instance of cosmopolitanism which takes the priest outside the group structure is: "So much love, so much human longing in the world. So good to be a part of it. For the next couple hours Stephen Fermoye forgot that he was an anointed priest; and became the human son and brother, loving his own people greatly, and greatly loved by them in return."<sup>46</sup> Another example in relation to an "out group" is:

I, too, often find myself thinking about the Russians. My friends in the seminary used to argue about them without really knowing, I think. . . . But I fancy these Russians were really poor people, a country of authentic paupers, that they must have known the mad stupor and clutch of poverty. . . . I am glad to have prayed for him Gorky every day for so many years.<sup>47</sup>

And finally, an instance of the closed mentality: "In the doorway of a tenement a brilliantined young Jew stood swinging a yellow cane. Father Smith said a prayer for him, too, as he passed, although he didn't think it would do much good."<sup>48</sup>

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<sup>46</sup> Henry Morton Robinson, The Cardinal (New York: Simon and Shuster, 1950), p. 20.

<sup>47</sup> Georges Bernanos, The Diary of a Country Priest (New York: Macmillan, 1937), pp. 51-52.

<sup>48</sup> Marshall, op. cit., p. 12.



Thus, there are found instances considered value-change from the church to family institution and from the church to state; and there is also an example of interest-nonchange in the latter case when the priest prays (because priests pray) but only as a formality. In an interpretation according to the typology, this question on cosmopolitanism-parochialism will reveal the priest's worldview as oriented either toward the "outside" or cosmopolitan, or toward the "ingroup" or parochial, which defines the values and interests more than anything else, as well as change and nonchange orientation in the priest's image.

4) Sacramentality. Does the priest make his sacramental role primary in his community function, or does he employ other means and consider his sacramental role supplementary? This fourth question, finally, deals with the priest's institutional functional orientation. In this question, the author enlists the reader's understanding that the viewpoint here may appear difficult to the layman. However, it must be recalled that clergymen view sacraments and sacramentals from the "inside-out" as they "perform" them; whereas laymen are generally recipients of sacraments and ordinarily view them from the "outside-in." In this question, the author's viewpoint views the priests' orientations from the "inside-out."

This viewpoint not only implies the value of person over institutional norms or vice-versa, value and interest; but also



indicates whether his functioning through sacraments and sacramentals is patterned as means or ends. More specifically, under the aspect of sacramentality, a value-oriented priest considers administration of sacraments and sacramentals for the good of people's salvation. The interest-oriented priest considers sacraments and sacramentals as usages validating the end of his priesthood. The change-oriented type would expect sacraments and sacramentals to instigate reformation in people's lives or at least be ordered toward effecting people's action; whereas the nonchange-oriented type under sacramentality would tend to consider people's use of sacraments and sacramentals as indications of support of the institutional status quo.

An example of one who considers institutional patterns with value-nonchange orientation is the following:

From six o'clock to none o'clock Father Malachy, with the purple stole of penance about his neck, had sat in the confessional and listened to those who come to tell him their sins. . . . God's children without wings. And to each of them, after the tale had been told and the pardon asked and the amendment promised, had come the voice of Father Malachy borne through the grille on the breath of the Holy Ghost: 'Ego te absolve'.<sup>49</sup>

By the criteria of the typology, this would be judged value-oriented because Father Malachy Murdoch administers the sacrament of penance as a means of the people's good, but it would

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<sup>49</sup>Bruce Marshall, Father Malachy's Miracle (Garden City: Doubleday, 1931), pp. 73-74.

also be judged nonchange-oriented because he emphasizes not the people's reformation but their support of the institutional status quo in giving him an opportunity to highlight the words and procedure of absolution. This type performs the sacraments as in a theology textbook; and, indeed, this type raises an aspect of the question on sacramentality which asks whether the priest's image is practically defined by his sacramental ministrations, or whether the priest's sacramental ministrations are functions performed by a Christian for other Christians as the occasion and need arises.

Another example:

As the mouthpiece of the Church, insisting on her laws, Martin knew he might appear to these poor sinners as impossibly unreasonable; inhuman precisely wherein he wanted to impress with his humanity. . . . He found, in fact, that listening to confessions was a boring pastime and that nothing but the determination on his part to break through the recital of generalized peccadilloes into the subtler areolae of motives and fears made it tolerable.<sup>50</sup>

This type performs the sacrament according to the textbook also; but if it were up to him, his interests would be spent more profitably. Not only would this type be judged nonchange-oriented for considering the sacrament a support of the institutional status quo, but it would also be categorized as interest-oriented for considering the sacrament a usage that fulfills the end of the priesthood instead of as a means for the people's

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<sup>50</sup>Roche, op. cit., pp. 165-166.

good.

Through discussion of evidence in the selected novels, the priests will be categorized on these selected dimensions in the adapted typology from which an image can emerge. In Chapter II, now, the criteria for selection of the novels will be presented, followed by a presentation of the priests to be discussed.

## CHAPTER II

### CRITERIA FOR SELECTION AND PRESENTATION OF PRIESTS

A man becomes a priest and is considered to have a permanent status within the social order within which the Roman Catholic Church is an institution. This priest, however, is not merely a minister of worship; his priesthood is not limited to ritual nor is his ministry exclusively sacramental. In other words, he will not be a priest only while performing, intermittently, acts for which he has received power. He remains a priest continuously by all he is. From the most humble task to his most solemn act, the priest's ministry is not only one of worship; but he, as representative of Jesus Christ's apostle in the Christian community, is God's mouthpiece as well, a consecrator because of his consecration, who must be ever ready to sanctify what is human. Before he can sanctify human life, however, the priest must identify with it; thus, the human persons with whom he relates reveal his own identity, humanity, and sanctity.

One sociological function of the novelist portraying the Catholic priest seems to be to rebuke the priest for distortion of the image of Christ and to encourage him by more faithful reflections on the same image; in doing this, novelists attempt

to present some answers to the questions Chapter I has already raised.

To attempt answering these questions, a selection of representative novels based on strict criteria is necessary. As Martel and McCall have observed,<sup>1</sup> the novelists' medium caters to the "highest common denominator" uniting its audience. In other words, to write a novel for a Catholic audience on the Catholic priest which a Catholic publisher will support requires the novelist to construct an image of the priest that will be "most acceptable" to "most Catholics in the reading public." This image is considered "highest common denominator" because, in spite of the intricacies of plot, the priest somehow is constructed from elements uniting the audience's agreement that the image is "authentic." In the problem of this study, therefore, the following criteria for selection are observed in order to reduce the variables producing the "highest common denominator" which represents the image of the Catholic priest in contemporary Catholic novels.

### Criteria for Selection

A. The novel under discussion must be listed under "Catholic Priest" in Fiction Catalog, Seventh Edition.<sup>2</sup> All in-

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<sup>1</sup> Martel and McCool, loc. cit.

<sup>2</sup> 1960, eds. Estelle A. Fidell and Esther V. Flory, with Supplements to Seventh Edition 1961, 1962, 1963, 1964, 1965, ed. Estelle A. Fidell (New York: Standard Catalog Series, 1961-1966)

clusions in Fiction Catalog are determined by votes of consultants and not by publishers or editorial staff, so that only most popular and useful books throughout all parts of the United States are included.

B. The novel under discussion must be published by a publisher listed under "U. S. Publishers of Catholic Books and Pamphlets," in the 1966 National Catholic Almanac.<sup>3</sup>

C. The novel under discussion must be authored by a Catholic as known in The American Catholic Who's Who, The Catholic Bookman's Guide, Twentieth Century Authors, or The Catholic Book of Authors.

D. Finally, a Catholic priest must be the pivotal character in the novel under discussion.

Thus, the selection of material and range of variables is limited to novels considered nationally most popular and/or useful, published by Catholic publishers for Catholic audiences, written by Catholic authors on Catholic priests as main characters. These criteria give seventeen novels by eleven authors on thirteen priests. The novels, published between 1930 and 1965, are by six Americans, three Britishers, one Frenchman, and one Italian and deal with four American, three Scottish, three French, one each British, Italian, and Mexican priests.

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<sup>3</sup>Felician Foy (ed.) (Paterson: St. Anthony-Guild, 1966), pp. 627-628.

Novels Selected

<u>Date</u>	<u>Publishers</u>	<u>Author</u>	<u>Novel</u>
1931	Doubleday	Bruce Marshall	<u>Father Malachy's Miracle</u>
1937	Macmillan	Georges Bernanos	<u>The Diary of a Country Priest</u>
1940	Viking	Graham Greene	<u>The Power and the Glory</u>
1940	Macmillan	Georges Bernanos	<u>Under the Sun of Satan</u>
1941	Little, Scott	A. J. Cronin	<u>The Keys of the Kingdom</u>
1945	Houghton	Bruce Marshall	<u>The World, the Flesh and Father Smith</u>
1950	Cudahy	Giovanni Guareschi	<u>The Little World of Don Camillo</u>
1950	Simon and Shuster	Henry Morton Robinson	<u>The Cardinal</u>
1952	Cudahy	Giovanni Guareschi	<u>Don Camillo and His Flock</u>
1952	Longmans, Green	Paul Horgan	<u>The Devil in the Desert</u>
1954	Grosset	Giovanni Guareschi	<u>Don Camillo's Dilemma</u>
1957	Farrar, Straus	Giovanni Guareschi	<u>Don Camillo Takes the Devil by the Tail</u>
1960	Doubleday	Elizabeth Ann Cooper	<u>No Little Thing</u>
1961	Little, Scott	Edwin O'Connor	<u>The Edge of Sadness</u>
1962	Doubleday	J. F. Powers	<u>Morte d'Urban</u>
1962	Sheed and Ward	Paul Roche	<u>Vessel of Dishonor</u>
1964	Farrar, Straus	Giovanni Guareschi	<u>Comrade Don Camillo</u>

A description of the images delineated in these novels makes it evident what people are seeing. Even though the priest does basically the same tasks in all ages, the estimates of his work vary in time. These novels may not reflect the reality,<sup>4</sup> yet a discussion of them will supply some objective critique otherwise denied those ensconced in the Catholic reading public.

Brief descriptions of each priest in his novel setting will now be given.

#### Presentation of Priests

Malachy Murdoch. Presented by Bruce Marshall in Father Malachy's Miracle (Doubleday, 1931), Father Malachy is sent from Fort William Benedictine Monastery to instruct the priests and people of St. Margaret of Scotland Church in Gregorian chant. As expert ceremonarius, Father Malachy dreams of saving Scotland through observance of Gothic liturgies, substituting Benediction for theaters, reducing all worldly activities to contemplation of divine mysteries.

It soon happens that Father Malachy engages the local Protestant minister in dialogue over miracles; it is this occasion which inspires Father Malachy to convert Scotland over night by miraculously transferring the Garden of Eden Dance Hall to Bass Rock. The miracle performed, the bishop competes with the minister for the "pilgrim trade," the newspapers and radio make much

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<sup>4</sup>Martel and McCall, loc. cit.



of the magic act, and the owners of the dance hall demand payment for damages. Finally, a cardinal-legate indicates Rome's displeasure, and gives Father Malachy an opportunity to replace the dance hall in its original spot, then withdraw to his monastery where his life can be useful because it is useless.

Le Cure d'Ambricourt. Presented by Georges Bernanos in The Diary of a Country Priest (Macmillan, 1937), le Cure is a young, just over thirty, rural pastor who--when the diary ends--dies from stomach cancer. In his diary, le Cure records his conversations with his friend le Cure de Tercy, who advises him with regard to paternalism, authoritarianism, and discipline; his experiences with catechism students; and a very dramatic conversion of la Comtesse, who had sinned against hope for eleven years since her younger child had died.

Shortly after la Comtesse dies and is buried, le Cure decides to visit a physician to diagnose his stomach trouble. He discovers his stomach cancer is in its last stages and he will die soon. He takes emergency lodging at a seminary classmate's apartment. In his death agony, during the very night he arrives at his friend's apartment, he asks for a priest to absolve and anoint him; the parish priest, however, does not arrive on time, and so his seminary classmate (an unfrocked and married priest) records le Cure's lonely, peaceful death.

Padre Juan. Presented by Graham Greene in The Power and the Glory (Viking, 1940), Padre Juan is known as a "whiskey

priest" situated in subnormal conditions characterizing the religious persecution in the interior of a Mexican state, where ignorance, disease, cruelty, treachery, jails, and hovels are the order of the day. Times that strip away cultural decorations leave institutional essentials bare. Thus, people show great respect for the "whiskey priest" who serves them at the risk of his life. Although occasionally so drunk that he baptized a boy with a girl's name, and although harboring guilt because he has begotten a child, it is an irony of war that the people consider his colleague Padre José, who has observed the law, renounced his parish, married, and refused all priestly needs to the people, to be a villain. To save himself, Padre José observes the civil law banning priests--he does not sympathize with Padre Juan to the extent that, when Padre Juan is eventually betrayed and sentenced to die, he refuses to hear his confession and thus leaves the "whiskey priest" who refused to change with the times to the firing squad.

L'Abbe Donissan. Presented by Georges Bernanos in Under the Sun of Satan, Part II (Macmillan, 1940), l'Abbe Donissan is a saintly pastor and confessor of Lumbres, who resists dreams to go off to a Trappist monastery in order to meet the devil in the world. A major foray against the devil comes when the pastor is called to the neighboring parish of Luzarnes in which resides a dying youth. As l'Abbe is welcomed into the boy's house, the parents show such great faith that l'Abbe experiences an inspira-

tion to engage the Prince of this world in combat for the boy's life.

The pastor of Luzarnes meanwhile reports the unauthorized performance to the Canon; but the actual fact that the boy opened his eyes--briefly--is witnessed by the parents and experience by l'Abbe, who soon afterwards suffers an acute attack of angina pectoris.

Shortly after the boy's death, his mother suffers from delirium and a doctor is called in. While the doctor is in Luzarnes, the pastor prevails on him to visit Lumbres. While visiting the Lumbres parish church and waiting to see l'Abbe Donissan, who is mysteriously absent, the pastor of Luzarnes and the doctor encounter a French academician who has come to fire his imagination with l'Abbe's presence. After an argument, the pastor of Luzarnes and the doctor can stay no longer and so depart; but as the academician muses about the church, he opens the confessional door and finds l'Abbe dead from exhaustion.

Francis Chisholm. Presented by Archibald Joseph Cronin in The Keys of the Kingdom (Little, Scott, 1941). Francis Chisholm, a Scotch priest, returned to his native Tyneside parish after thirty-five years of missionary work in China and finds "the ineptitude of his life" still his great cross. His many failures, his straightforwardness and utter lack of compromise make misunderstandings manifold in his life. Orphaned by his parents' tragic death, disappointed by his school-day girlfriend's acci-

dental death, he enters the priesthood; after almost being expelled from the seminary, he is finally ordained, has altercations with two pastors in a row, and is then sent to China.

After enduring missionary hardships, winning the respect of some Chinese and the reluctant admiration from the aristocratic Mother Superior of the mission school, Father Chisholm is beaten by bandits, crippled, and recalled from the missions. Upon return to Tyneside, his old schoolfriend, Anselm Mealey who has become bishop, has him investigated, tells him statistics show in his thirty-five years in China he made less converts than the previous missionary in five, and notes that his mission has been washed out by a flood just before his departure from China. In reply, Father Chisholm offers no defense, but asks Bishop Mealey to let him reside in his diocese. Whereupon the bishop allows him to return to a Tweedside parish to end his days among the poor.

Thomas Smith. Presented by Bruce Marshall in The World, the Flesh and Father Smith (Houghton, 1945), Thomas Edmund Smith fills his days with baptisms, masses, delivering diocesan sermon outlines, teaching catechism, studying the liturgy, sponsoring missions, and burying the dead. His direct, authoritative approach to the Lady Ippecacuanha ultimately brings the formidable golfing dowager to her conversion into the Church. During his military chaplaincy, Father Smith administers equally well to a ~~beery~~ major in World War I and to his parishioner Angus

McNab, who is hanged for the murder of his floozey wife, Annie Rooney. He engages in controversy with the modernist author, Miss Dana Adgala, giving replies almost verbatim from theology manuals. He disagrees with the Canons of the Cathedral on one occasion dealing with social problems, and his presentation of the papal social encyclicals goes unheeded by canons concerned with the number of robes the bishop should wear at pontifical functions. He also distrusts modern inventions because they "defeat the main purpose of the Church: that men should be still and know that He is God." Yet, with Monsignor Duffy, he can enjoy one of the early pie-throwing, slapstick movies while waiting for the papal verdict on them. Only rarely does Father Smith reveal much knowledge about the intelligentsia.

Although Father Smith is eventually worn down by physical work, which culminates in his investiture as a Canon of the Cathedral, he has the joy of seeing his favorite parishioners whom he baptized succeed: one becomes a famous Hollywood film queen; the other becomes Bishop Scott, who will continue the apostolic work of bringing Scotland back into the Church for which Father Smith finally dies.

Camillo Tarocci. Presented by Giovanni Guareschi in The Little World of Don Camillo (Cudahy, 1950), Don Camillo and His Flock (Cudahy, 1952), Don Camillo's Dilemma (Grosset, 1954), Don Camillo Takes the Devil by the Tail (Farrar, Straus, 1957), and Comrade Don Camillo (Farrar, Straus, 1964), Camillo Tarocci is

pastor of LaRoca, a village in the Parma district of the Po Valley. He regularly comes to blows, actual and verbal, with Giuseppe Battozzi, alias Peppone, the Communist mayor of LaRoca. When not swinging insults at Peppone, Don Camillo enjoys blithe conversations with Christ on the crucifix over the altar in his church--a form of conscience, according to the author. In one of his many dialogues with Christ, Don Camillo epitomizes himself when he says, "You, Lord, know humanity, but I know these Italians." Indeed, while functioning as village priest, the pastor of LaRoca who calls "a spade a spade" does not separate theory from practice, generalization and abstraction from specification and concretization, as is illustrated in the baptism of Peppone's son.

The Communist mayor wishes to name the boy Lenin Libro Antonio, which is not approved by Don Camillo; after boxing in the baptistry, Peppone and Don Camillo agree that the child will be called Libero Camillo Lenin. It may be observed that in the countless clashes between Camillo and Peppone (By one count, in Don Camillo and His Flock, thirty-three major encounters occur.), the essence of their difference is whether the social order is going to be a Communist-humanist-Christian or Christian-Communist-humanist one; and it generally ends in a compromise as humanist-Christian-Communist (Libero, Camillo, Lenin). Thus, while they may agree on basic issues of humanity, the specification of the issues brings them to blows.

Stephen Fermoyale. Presented by Henry Morton Robinson in The Cardinal (Simon and Shuster, 1951), Stephen Fermoyale is found returning from a brilliant course at the North American College in Rome to his home diocese of Boston. The young priest befriends international royalty, wealthy Irishmen, and Roman prelates. In his first assignment, he learns administration from Father "Dollar Bill" Monaghan; in his second assignment (resulting from incurring his cardinal-archbishop's displeasure for translating a work of a certain Roman prelate), he learns to experience his priesthood for the first time in a destitute parish of the diocesan "failure," Father Halley.

Father Fermoyale is soon torn from his rural parish assignment as he begins to rise steadily in the hierarchy: he becomes secretary to the cardinal, which takes him to Rome, where he can make his impression on his old friends; he becomes monsignor and clerk of the Vatican department of state, then attachè to the Apostolic Delegate to the United States, who happens to be his old professor and whose book he once translated. Finally, he is appointed bishop of Hartford, then one of the youngest cardinals in the United States. Along his route to the cardinalate, Stephen must renounce personal involvement for the sake of institutional norms: he allows his sister to die in childbirth because he cannot consent to abortion; he sees Contessa Ghislana Falerni, whom he loves from afar, married to Gaetano Orselli; he issues pastoral letters to make the Church's doctrine on church-



state relations clear during Al Smith's presidential campaign; he avoids the wrong people at the Vatican and advances through well-placed friends. Father Fermoye appears to be a very successful priest.

Louis Bellefontaine. Presented by Paul Horgan in The Devil in the Desert (Longmans, Green, 1952), Louis Bellefontaine is an old French missionary working in southwest New Mexico during the mid-nineteenth century. On his missionary rounds, Father Bellefontaine is forced to dismount by a swarm of cicadas on the trail; while waiting for their dispersion, he lies down to siesta in the desert sun, is bitten by a rattlesnake, and dies.

Before his death, he has a delirious, allegorical vision in which he debates with the killer snake, as symbol of the devil. His pride, self-esteem, and short-comings are reproached by the snake, but his response without anger indicates a head on meeting of the issues, which reveals a triumph not only over evil but over death, similar to the total change in l'Abbe Donissan's encounter, yet different in an assurance that his faith secures truth's eventual victory. With this assurance, Father Bellefontaine released his horse and died.

Michael Mundy. Presented by Elizabeth Ann Cooper in No Little Thing (Doubleday, 1960), Michael Mundy, ordained five years, is curate of St. Jerome Church in the innercity. One evening, he becomes involved in an incident that saves a nightclub singer's life; and in the weeks following, he strives to



save the girl's "soul." After an intervening period, Father Mundy eventually becomes despondent and almost inevitably seeks out Laura Dunne, the girl he saved from suicide, whom he asks to teach him to be young, because he "never had any youth." Soon after, he makes a retreat to repent his "fall," but when Laura announces to him that their night of youth has made her pregnant, he marries her and takes her to a small town near Mexico.

While staying in the small town, Father Mundy rescues a Spanish girl from a highway accident; during the rescue he gives absolution to the apparently dying girl who, as it turns out, does not die. While the hospital decides the girl suffered delirious hallucinations in thinking she had a priest at the scene of the accident, Father Mundy develops a neurotic complex and eventually--with the cooperation of a local Franciscan Father Valerian, who has been receiving mysterious mass stipends from Father Mundy's mother--leaves his wife and child Nina Marie. Father Valerian assures Laura Mundy that the Church will take care of her and her family, and Father Mundy begins his "rehabilitation."

Hugh Kennedy. Presented by Edwin O'Connor in The Edge of Sadness (Little, Scott, 1961). Hugh Kennedy, now in his fifties and thirty years a priest, who has returned from a four-year sojourn at The Cenacle, a desert retreat for alcoholic rehabilitation, has been assigned to an innercity parish, Old St. Paul's, on the edge of the city slums. Now back in his home

town, he is content to remain almost a recluse in a shabby old rectory, fulfilling only the necessary pastoral duties and occupying his ample leisure by reading or taking long walks late into the night through the neighboring streets. Then shattered by a phone call from "Old Charlie" Carmody, inviting him to his birthday party, he begins to emerge from his ennui.

Father Kennedy renews his old acquaintance with the Carmodys with whom he grew up. In a long conversation with his friend, Father John Carmody, it is made clear that Father Kennedy is not facing his parish, but living in the past. Indeed, this is brought out in a reminiscence with Helen Carmody O'Donnell (who might have been Helen Carmody Kennedy). After these incidents and others, Father John Carmody suddenly dies of a duodenal ulcer, and Father Kennedy returns to his parish. Although the bishop offers to transfer him from Old St. Paul's to St. Raymond's, his thriving home parish, of which Father John had been pastor, he refuses the offer and decides to reorient himself to serving the people of Old St. Paul's.

Urban Roche. Presented by James Earl Powers in Morte d'Urban (Doubleday, 1951), Urban Roche is "fifty-four, tall and handsome but a trifle loose in the jowls and red of eye," a member of the Order of St. Clement who "stumped the country, preaching retreats and parish missions, and did the work of a dozen men. And still found time and energy to make friends, as enjoined by Scripture, with the mammon of iniquity." The motto

emblazoning the bookcover is: Be A Winner. The "winner" is Father Urban, until his superior removes him from his successful career in Chicagoland to the Order's "new white elephant . . . near Duesterhaus, Minn."--St. Clement's Hill.

During his year at the ill-heated house in a cold, barren land, Father Urban lives with a superior devoid of practical, efficient know-how; a Brother with a hand for painting, and a naive and simple retreat master; at the same time, he continues to cultivate the laity, the diocesan clergy, and the local bishop. In a final episode, as a guest on a neighboring estate, he drinks heavily, dreams of what he might have been, then returns to St. Clement's Hill where he discovers he has become the Order's new Father Provincial. As people speculate on what he will do and then on what he has not done, the new Provincial realizes that it is not an old golf injury that prohibits him from working as efficiently as he would like to operate, but the strings he expected former provincials to pull were not pulled because they are not there. On this note, he longs to return to St. Clement's Hill.

Martin Haversham. Presented by Paul Roche in Vessel of Dishonor (Sheed and Ward, 1962), Martin Haversham, in his mid-twenties, is at first a seminarian making a retreat on the eve of his subdiaconate ordination, the ecclesiastical order which requires the priest-candidates' first commitment to celibacy. The retreat reading during meals stirs his memory to his previous summer vacation when he visited Italy and committed fornication on

the Mediterranean seashore. On the advice of his confessor, who assured him fornication was a temptation against his vocation which he must resist, Haversham goes on to ordination to the sub-diaconate and eventually to the priesthood.

Father Haversham performs his priestly duties with regularity in a London suburban parish; soon, however, old memories and present desires lead him to rent a London flat in which he takes his pleasure while continuing his parish duties. After a time, though, he again repents, and so he visits his Jesuit confessor, who arranges for him to transfer to the New York archdiocese and serve in an American parish. On the trip over, he meets the girl of his pre-ordination Italian summer vocation and is eventually reunited with her in St. Patrick's Cathedral. They marry, and he settles down to become a professor of philosophy, thus fulfilling his destiny: to be a vessel of dishonor.

### Summary

These, then, are the priests under discussion. In this Chapter, the criteria for selection, a list of selected novels, and a description of the pivotal priests in those selected novels have been presented. The following summary table based on the conceptual structure of this thesis presented in Chapter I suggests how these priests may be categorized on the basis of an initial impression. Since the descriptions of these priests indicate some change in their characters as part of the plot, it

TABLE II-1  
SUMMARY TABLE

C h a r a c t e r	Value	Interest
	Donissan Haversham	Chisholm Tarocci Roche
N o n c h a r a c t e r	"Prophet"	"Cosmopolitan Organization Man"
	Ambricourt Juan Mundy Bellefontaine Kennedy	Murdoch Smith Fermoyle
	"Priest"	"Local Organization Man"

should be pointed out that the question to keep in mind when reading this table is: what type of orientation as priest-image is presented at this time? For example, Father Urban Roche is the "cosmopolitan organization man" type on the table, even though at the end of the novel he settles on becoming the "priest" type. It is his dominant image that matters.

Variations on this table may be made during the ensuing discussions because the more detailed analysis of each character in terms of the fourfold typology may give results which do not entirely conform to one's initial impression. Now, however, suffice it to allow this table to summarize Chapter II in the light of Chapter I.

## CHAPTER III

### VOCATION

An aspect of the Catholic priest's image discernible through a given novel's content is his vocation: what began the process making him what he is. This aspect is selected because in answering the question whether the priests' responses to their vocations are value or interest oriented, the priests' places according to the adapted typology may be determined.

The priestly vocation is supposed to be grounded in values that constitute the Catholic belief system. Therefore, whether or not a particular priest's vocational response is predominately based on values or interests indicates whether he can be characterized by readiness to accept the values to which he is actively committed or whether he is depicted by the author as one who may see the possibilities of commitment to those values, but who merely passively accepts these values which the externals of a tradition will support.

An example of the former orientation is from Georges Bernanos' Under the Sun of Satan, Part II (p. 204): l'Abbe Donissan exclaims, "No longer was I one of those ministers of Christian morality, but a man inspired, one of those legendary exorcists, standing ready to tear away from the power of evil the

lambs of their flocks. . . . For the first time it seemed to me that I glimpsed the true purpose of my life and the majesty of the priesthood." He values good over evil; he chooses long range goals over any short-termed ends. .

And an example of the latter orientation is from Graham Greene's The Power and the Glory (p. 92), where Padre Juan reflects, "It had been a happy childhood, except that he had been afraid of too many things, and had hated poverty, like a crime; he had believed that when he was a priest he would be rich and proud--that was called having a vocation." He places self-interest above universal desires or institutional beliefs; he expects any values in this vocation to be supported primarily by the externals of a tradition.

Vocation as an aspect describing the priestly image in the selected novels may now be discussed. Table III-1 indicates the distribution of instances to be discussed according to the typology.

The priests have been arranged in descending order according to the scores in the column to the right: frequency per 100 pages. Most conspicuous is Haversham whose story includes passages referring to vocation at a frequency of almost four (3.8) per 100 pages. Other novelists' interest in vocation is demonstrated by three references in a seventy-page novel (Donissan) to a little more than one reference (1.2) per 100 pages in a 589-page novel (Fermoyle). Thus, Table III-1 shows that the novelists



TABLE III-1

DEGREE OF INTEREST IN VOCATION SHOWN BY AUTHOR

Priest	No. of passages re vocation	No. of pages in novel(s)	Frequency per 100 pages
Haversham	12	306	3.8
Donissan	3	70	3
Bellefontaine	2	63	2
Chisholm	5	259	1.9
Kennedy	8	460	1.7
Ambricourt	5	298	1.67
Mundy	6	360	1.66
Juan	5	301	1.66
Smith	3	196	1.5
Roche	5	336	1.4
Fermoyle	7	579	1.2
Murdoch	1	197	.5
Tarocci	1	1088	.09

Priests with value per 100 pages .5 or less will not be subject to classification in subsequent tables discussing vocation.

tend to refer to vocation in some way or other at a rate of between two and a little more than one time per 100 pages. It was decided that priests with vocation-reference scores .5 or less would not qualify for classification on the subsequent Table III-2 which introduces discussion of these quotations.

To discuss these vocation quotations according to the



typology, it is necessary to judge the priestly vocational citation as described by the novelist by criteria that would indicate whether the priest responds to his vocation with an orientation characteristically value-interest or change-nonchange oriented.

In terms of the typology, whether the priest responds to his vocation with an orientation characteristically value-interest or change-nonchange oriented will be an indication of the "most acceptable image." As was explained in the theoretical rationale, a value-oriented vocation would be one characterized by a call to serve and to spread the love of God and man; and the interest-oriented, by a call to serve the institutional church or, more particularly, one's immediate interests within the church. The change-orientation would be characterized by a call to transform the social order, and nonchange-orientation, by a renunciation of, or, at least, an indifference to, the social order or world. And so, employing these criteria, Table III-2 reveals the following characterizations of the pertinent quotations.

Two other categories are included on Table III-2: celibacy and ceremony, because these two characteristics may also be discerned in the data on vocation. These will be discussed separately.

The evidence on Table III-2 shows the value-interest and change-nonchange orientations of the priest's image under the aspect of vocation. These orientations may be described more conveniently if Value and Change columns are designated "+" and

TABLE III-2  
CLASSIFICATION OF VOCATION QUOTATIONS

Code	Value	Interest	Change	Nonchange	Celibacy	Ceremony
H-v-1	X		X			X
H-v-2	X			X		
H-v-3						X
H-v-4					X	
H-v-5		X		X		X
H-v-6		X		X		X
H-v-7	X			X		
H-v-8		X	X	X		
H-v-9		X		X		
H-v-10		X		X		
H-v-11		X		X	X	
H-v-12	X			X	X	
C-v-1		X		X		X
C-v-2		X	X		X	
C-v-3					X	
C-v-4	X		X			
C-v-5		X	X			
K-v-1		X		X		
K-v-2	X			X		
K-v-3	X			X		
K-v-4		X		X		
K-v-5		X		X		
K-v-6		X		X		
K-v-7	X		X			
K-v-8						X
A-v-1	X		X			
A-v-2	X		X			
A-v-3		X		X		
A-v-4	X		X			
A-v-5		X		X		
Mu-v-1		X		X		X
Mu-v-2		X		X		X
Mu-v-3						X
Mu-v-4		X		X		
Mu-v-5	X		X			
Mu-v-6	X			X		
J-v-1		X		X		X
J-v-2						X
J-v-3		X		X		
J-v-4	X			X		
J-v-5	X		X			
S-v-1		X	X		X	
S-v-2					X	

Code	Value	Interest	Change	Nonchange	Celibacy	Ceremony
S-v-3	X		X			X
R-v-1		X		X		
R-v-2		X		X		
R-v-3		X		X	X	
R-v-4		X		X		
R-v-5	X		X			
F-v-1	X			X		
F-v-2	X		X			
F-v-3						X
F-v-4		X		X		X
F-v-5	X			X		
F-v-6		X		X		
F-v-7		X	X		X	X
D-v-1	X		X			
D-v-2	X		X			
D-v-3	X		X			
B-v-1						X
B-v-2	X			X		
Totals	24	28	19	33	9	16

Interest and Nonchange columns are designated "-". Thus, taking Haversham for example, the Value (4) and Interest (-6) columns add up to an Interest (-) score -2. Then, the Change (2) and Nonchange (-8) columns yield a Nonchange (-) score -6. Tallied, Haversham has an interest-nonchange score -8. Then, employing the typology with "+" and "-" scale indicating value-change and value-nonchange, and interest-change and interest-nonchange respectively, Haversham may be categorized under the aspect of vocation as interest-nonchange (-2,-6) oriented, as Table III-3 illustrates. And so on with the others.

Table III-3 therefore shows that three priests are value-oriented and five are interest-oriented; two (creations of the same author) are value-change-oriented, and one priest is value-

TABLE III-3

## CLASSIFICATION OF PRIESTS BY VOCATIONAL CRITERIA

	Value (+)	Neither (0)	Interest (-)
Change (+)	Ambricourt (1, 1) Donissan (3, 3)	Smith (0, 2)	Chisholm (-2, 2)
Neither (0)		Murdoch Tarocci (insufficient data)	
Nonchange (-)	Bellefontaine (1, -1)	Juan (0, -2) Fermoyle (0, -4)	Haversham (-2, -6) Kennedy (-1, -5) Mundy (-1, -3) Roche (-3, -3)

nonchange-oriented. On the other hand, four are change-oriented and seven are nonchange-oriented; of these, three have neither value nor interest orientation, but one is change-oriented while the others are nonchange-oriented. It is also observable that while there is a 2:1 ratio between change and nonchange orientation, there is a 2:1 ratio between the strictly value-change and interest-nonchange orientations. Father Malachy Murdoch and Don Camillo Tarocci, finally, are not categorized because of insuffi-

cient data.

In another regard, the priests' vocation image may be classified by the criteria of celibacy and ceremony. As Table III-2 enumerated the instances in these categories, there are almost twice as many references to ceremony than to celibacy in regard to vocation. Allowing these categories to stand on their own, Table III-3a simply summarizes the emphases in the respective priests.

TABLE III-3a

CLASSIFICATION OF PRIESTS BY CELIBACY AND CEREMONY

Celibacy		Neutral	Ceremony	
Haversham	3	Donissan	Haversham	4
Chisholm	2	Ambricourt	Murdoch	3
Smith	2		Fermoyle	3
Roche	1		Juan	2
Fermoyle	1		Chisholm	1
			Smith	1
			Bellefontaine	1
			Kennedy	1
Totals	9			16

It is observable that of those in the Celibacy column, only one (Roche) does not appear in the Ceremony column; and of those who appear in both columns, only two (Chisholm and Smith) have a greater quantity in the Celibacy column.

In summary, Chapter III has discussed the value-interest and change-nonchange orientations in the priestly vocation. Evidence of the novelists' interest in vocation justifies this discussion as the authors tend to include from two to a little more than one vocation reference per 100 pages. Quotations referring to vocation were categorized according to the value-interest and change-nonchange typology. It was found that according to the criteria of the categories, twice as many priests were nonchange-oriented with regard to the vocation image; also twice as many were interest-nonchange-oriented than were value-change-oriented. In terms of the typology, this may be interpreted to mean that the image of the priest under the aspect of vocation appears to be a call to serve the institutional church, or, more particularly, one's immediate interests within the church. Furthermore, this call is also characterized by a renunciation of, or, at least, an indifference to, the social order or world. Also employing the criteria of celibacy and ceremony for which data was available, it was observable that almost twice as many references to ceremony than to celibacy appeared in regard to vocation.

The priests were not expected to have an orientation exclusively one type or another; however, a dominance of one over the other yields some indication of the orientation of the priest-image under the aspect of vocation. In this regard, Chapter III concludes that nonchange orientation dominates change orientation.

TABLE III-4

## APPENDIX TO CHAPTER III

CODE: The first letter(s) are the initial or initials and secondary identification of the priest to whom the quotation refers. Murdoch, M; Ambricourt, A; Juan, J; Donissan, D; Chisholm, C; Smith, S; Tarocci, T; Fermoye, F; Bellefontaine, B; Mundy, Mu; Kennedy, K; Roche, R; and Haversham, H. The second letter refers to the question to which the quotation refers, in this case "v" for vocation. The numeral is the number of the quotation in the category defined by priest and question. The quotations are ordered according to Table III-2, and the categories refer to which categories the quotations have been assigned in Table III-2.

Code	Quotations	Categories
H-v-1	At last, remembering his boyhood fascination with the priesthood--its external dignity, its heroism--he flung himself on God's mercy crying out: "Lord, I will be a priest for you if you will return me to my right mind." ( <u>Vessel of Dishonor</u> , p. 12)	value change ceremony
H-v-2	Yes, his vocation from the beginning was suspect, and conceived in fear, or was that simply God's way of testing and purifying? ( <u>Ibid.</u> , p. 13)	value nonchange
H-v-3	Martin knelt upright, mortified himself by not leaning on his chair. St. Philip's was the kind of sanctity that had caught his imagination as a boy. . . . ( <u>Ibid.</u> , p. 37)	ceremony
H-v-4	She is gone, he thought. She represented beauty to me--everything. And now I am left with my vocation. Is that too not beautiful? ( <u>Ibid.</u> , p. 45)	celibacy
H-v-5	The remainder of that year for Martin Haversham was a glorious cavalcade toward the priesthood. The subdiaconate had adorned him in fact as well as in figure with those sacerdotal appurtenances which had dazzled him as a child. . . . It seemed to Martin that these priestly ministrations were angelically beautiful. Sometimes he daydreamed himself as a priest in penal England under Queen Elizabeth. . . . <u>That</u> was glory; <u>that</u> was fulfillment! ( <u>Ibid.</u> , p. 123)	interest nonchange ceremony



- H-v-6 The holy things of the Church enraptured him: all her external expression of sanctity. . . . (Ibid., p. 125) interest  
nonchange  
ceremony
- H-v-7 He had made up his mind that any thought about his vocation which did not glow with sweetness and light was a last and desperate machination of the devil. (Ibid., p. 143) value  
nonchange
- H-v-8 The fact was that more and more he caught himself daydreaming--seeing himself in roles very different from a priest's. (Ibid., p. 177) interest  
change
- H-v-9 He wandered by the long shop-front and stood still before a finely cut suit--charcoal gray--not far off the color which a clergyman might wear--but it wasn't a clerical cut; a parson could wear it--never a priest. (Ibid., p. 181) interest  
nonchange
- H-v-10 The Parish Priest's theology was abstruse. He delighted in medieval distinctions. (Ibid., p. 187) interest  
nonchange
- H-v-11 He held up a peacock-colored tie. He had never really decked himself out, never given himself the chance; and now it was too late--now, when his whole instinct clamored for a young man's gaiety . . . too late to step out into the sun bedecked like a meadow in spring-time. (Ibid., p. 212) interest  
nonchange  
celibacy
- H-v-12 Beloved Master, if I am to serve you in the priesthood I ask one thing: that you accept the sacrifice of my dearest possession. Oh, not my life, but all that has made life so dangerous for me: my body and my looks. (Ibid., p. 267) value  
nonchange  
celibacy
- C-v-1 Anselm Mealey . . . the only child of rich and devoted parents,--his father owned the profitable bone-meal works across the river,--he was already destined, by his own election and that of his pious mother, to enter Holywell, the famous Catholic college in Northern Scotland, to study for the priesthood. With Francis he served at the altar at St. Columba's. Frequently he was to be found kneeling in the church, his big eyes fervent with tears. Visiting nuns patted him on



the head. He was acknowledged with good reason, as a truly saintly boy. (The Keys of the Kingdom, p. 11)

C-v-2 My ambitions are so muddled. My fondness for Aunt Polly, my overwhelming gratitude made me long to repay her. And it her dearest wish to see me ordained. Again, in a place like this, where three quarters of the students and most of one's friends are predestined for the priesthood, it is hard to escape the inevitable pull of sympathy. One wants to line up in the ranks. Tarrant apart, Father MacNabb thinks I should make a good priest--I can feel it in his shrewd, friendly provocativeness, his almost Godlike sense of waiting. . . . If I am such a Holy Willie why don't I set out and do something for God, attack the great mass of indifference, of sneering materialism in the world today . . . in short, become a priest? Well . . . I must be honest. I think it is because of Nora. (Ibid., p. 44) interest  
change  
celibacy

C-v-3 Perhaps you think I should be marrying you . . . the bright-eyed altar boy . . . the half-baked carpet priest! Let me tell you this. I think you're a joke . . . a sanctimonious scream. (Ibid., p. 55) celibacy

C-v-4 Kneeling, stiff and pale, he felt, like an embrace, the remorseless foreclosure of his destiny. . . . He must become a priest. (Ibid., p. 61) value  
change

C-v-5 Never had he known such abandonment. He could not weep. His lips, cold and stricken, could not move in prayer. But from his tortured mind there soared an offering of anguished thought. First, his parents; and now Nora. He could no longer ignore the testaments from above. . . . He would give himself entirely to God. He must become a priest. (Ibid., p. 62) interest  
change

K-v-1 Nobody cares. John packs up and goes off to the seminary, and I s'pose there's nothin' to be said against that. We got to have priests. Some of my best friends are priests. But you can't leave a business like mine to a man that lives in a rectory. (The Edge of Sadness, p. 81) interest  
nonchange

- K-v-2 And then the priest appeared: . . . He was also value  
obviously familiar and an impressive neighbor- nonchange  
hood feature. The "padre" was passing by, the  
district was more wholesome for his presence . . .  
one had the feeling that here was a mystic from  
some ecclesiastical gymnasium, a combination of  
Tarzan and Saint John of the Cross. A saint, but  
all man. . . . (Ibid., p. 105)
- K-v-3 I don't think many people know very much about value  
priests . . . how priests live from day to day. nonchange  
. . . Not that this would matter much if Holly-  
wood hadn't discovered that the priest can be a  
useful addition. . . . the modern native product:  
the quaint, pipe-smoking sportsman who, but for  
the unfortunate fact of his ordination, might well  
have become a fine second baseman. . . . (Ibid.,  
p. 106)
- K-v-4 I think it's a rare young priest who could remain interest  
entirely unaffected by the deference which is now nonchange  
suddenly paid him. (Ibid., p. 119)
- K-v-5 The young priest, without realizing it, had be- interest  
come little more than a recreation director; a nonchange  
cheerleader in a Roman collar. (Ibid., p. 135)
- K-v-6 I don't think he'd be particularly happy in any interest  
parish. I'm not so sure that's the point anyway. nonchange  
Although I agree that he might be happier some-  
where else than where he is now. (Ibid., p. 247)
- K-v-7 As it's turned out, my own life isn't much of a value  
model for all priests everywhere--or even for any change  
priest anywhere--but whatever it is, it's mine.  
Freely chosen. . . . I never thought of the  
seminary as an escape hatch, or an answer to my  
father. (Ibid., p. 407)
- K-v-8 Everyday I get up, I walk across to the church, ceremony  
I say Mass--and that's the end of the day for  
me. . . . My day is spent in listening to one  
continuous supplicating whine. (Ibid., P. 409)
- A-v-1 By nature, I am probably course-grained, for I value  
confess I have always been repelled by the change  
"lettered" priest. After all, to cultivate  
clever people is merely a way of dining out, and  
a priest has no right to go out to dinner in a

world of starving people. (The Diary of a Country Priest, p. 4)

- A-v-2 "I'm always calling you a ragamuffin," he said, value  
"but I respect you. Take the word for what it's change  
worth. It's a great word. As far as I can see,  
there's no doubt about your vocation. To look  
at you, you're more like the stuff that monks  
are made of." (Ibid., p. 59)
- A-v-3 Men are men, my dear boy, what else do you interest  
expect? . . . And is it wise to class as in- nonchange  
ferior, industrious citizens who have struggled  
so hard to rise socially, and constitute our  
strongest support in a materialistic world, who  
take their share of the burden of church ex-  
penses, and who--now that in the villages voca-  
tions have almost ceased--even give us priests?  
(Ibid., p. 67)
- A-v-4 No priest worthy of the name sees only the con- value  
crete instance. I feel that as usually I re- change  
fused to notice ordinary everyday necessity, the  
conventions of social and family life, the com-  
promises, no doubt most lawful, which these en-  
gender. An anarchist, a poet, a dreamer! The  
Dean of Blangermont was quite right. (Ibid.,  
p. 142)
- A-v-5 These little seminaries have no notion of hygi- interest  
enic progress, it's dreadful. A doctor said to nonchange  
me once: 'You're under-nourished intellectuals  
from childhood.' That explains many things,  
don't you agree? (Ibid., p. 282)
- Mu-v-1 He could not say how long the desire--the pro- interest  
mise--to be a priest had been in him. As an nonchange  
altar boy he had knelt on the sanctuary steps, ceremony  
hand ready to sound the bright bells at the ele-  
vation and had gazed with sinless envy at the  
hands which lifted the Sacred Host, in time not  
merely hoping but knowing that one day his hands  
would do the same. . . . His purpose in life was  
very simple: to be a saint. (No Little Thing,  
p. 24)
- Mu-v-2 Michael, for whom everything has come too easily--interest  
. . . his First Mass, celebrated amid flowers and nonchange  
song and golden vestments on the altar of St. ceremony  
Jude's in College Place; and those later Masses

at St. Jude's whenever he came home on vacation--  
 . . . . "Gregorian chant well sung, tall candles,  
 rich vestments, and a fine church which glorifies  
 God with beauty instead of vulgarity."--St.  
 Jerome's was a maddening distraction to eye and  
 ear. . . . (Ibid., p. 106)

- Mu-v-3 His expression was heedless, the look of a man ceremony  
 thinking of something yet to come, and the  
 cross he chopped on the air was curt and im-  
 patient. (Ibid., p. 107)
- Mu-v-4 Five to eight, he heard. But: guilty of the interest  
 body and blood--"I can't say Mass,"--he croaked. nonchange  
 (Ibid., p. 127)
- Mu-v-5 For more than five years . . . he had gone to value  
 the altar as to the source of his being and he change  
 could be turned aside from it no more than  
 could a man lost in the desert turn aside from  
 the saving waters of a spring. . . . when he  
 took up the bread and wine, the earth's good  
 fruits, and offered them; when, little by little,  
 he felt himself departing, his personality sur-  
 rendering to another, until in essence at the  
 moment of miracle he had no name, no marks to  
 identify himself, until he could say without  
 words, I live now, not I, but Christ liveth in  
 me. . . . hoc est enim Corpus Meum. (Ibid.,  
 p. 129)
- Mu-v-6 Five years after his "fall," at a car accident value  
 Father Mundy acknowledges himself: "I'm a nonchange  
 priest." (Ibid., p. 172)
- J-v-1 Something you could almost have called horror interest  
 moved him when he looked at the white muslin nonchange  
 dresses--he remembered the smell of incense in ceremony  
 the churches of his boyhood, the candles and  
 the laciness and the self-esteem, the immense  
 demands made from the altar steps by men who  
 didn't know the meaning of sacrifice. . . . And  
 the priest came round with the collecting-bag  
 taking their centavos, abusing them for their  
 small comforting sins, and sacrificing noting  
 at all in return--except a little sexual indul-  
 gence. And that was easy, the lieutenant thought.  
 (The Power and the Glory, p. 30)

- J-v-2 In any case, even if he could have gone south and ceremony avoid the village, it would only be one more surrender; . . . feast-days and fast-days and days of abstinence had been the first to go; then he had ceased to trouble more than occasionally about his breviary--and finally he had left it behind altogether at the port in one of his periodic attempts at escape. (Ibid., p. 82)
- J-v-3 It had been a happy childhood, except that he had interest been afraid of too many things, and had hated nonchange poverty, like a crime; he had believed that when he was a priest he would be rich and proud--that was called having a vocation. (Ibid., p. 92)
- J-v-4 It had been a dinner given at Concepcion in honour of the tenth anniversary of his ordination. . . . An energetic priest was always known by his debts. (Ibid., p. 126) value nonchange
- J-v-5 I was too ambitious, he thought, that was it. Perhaps padre José was the better man--he was so humble that he was ready to accept any amount of mockery; at the best of times he had never considered himself worthy of the priesthood. . . . It was not, like some more intellectual priests, that he was over-scrupulous; he has been simply filled with an overwhelming sense of God. (Ibid., p. 127) value change
- S-v-1 He was never quite able to make up his mind whether it was the girl at the dance or the woman in the lending library that had first made him conscious that God was calling him. All that the girl at the dance had said was, "Kitty says that I'm sure to have a grand time at Ascot," and all that the woman in the lending library had said was, "Please give me a nice novel; something to while away the afternoon"; but both remarks had pierced the eighteen-year-old soul of Thomas Edmund Smith like nails and made him understand that Christ hadn't died sorely upon the cross so that girls might have grand times at Ascot and the hairy-cheeked wives of successful solicitors while away long afternoons by reading drivel. He could still see the woman's dresses . . . these easy futile things were not for him. (The World, the Flesh, and Father Smith, p. 45) interest change celibacy



S-v-2 From then on he had been shocked by the dreadful celibacy realization that to the majority of people in the world, the spiritual, the search to correspond with the good and the beautiful things, simply did not matter at all.

. . . 'What you want to do, young man, is to grow up.' Well, if to grow up meant to condone the ugly things that made for man's huge unhappiness, Father Smith was glad to think that he had not grown up yet.

It had not been easy to become a priest, of course. It had not been easy to give up the soft comfortable things of the world which were not sinful in themselves. Girls, too. (Ibid., p. 46)

S-v-3 There had been, too, the tremendous consolations: value the days begun, continued, and ended with prayer; change the early morning Masses on weekdays in the semin-ceremony ary, with the world outside all cool and still before men got up to make it dirty again; the Bishop who had ordained him saying in English, after the young priest had promised to obey him in Latin, 'Thomas Edmund, me darling boy, I do believe you really mean it'; his first Mass, with his grey quiet old mother at the altar rails, waiting to receive the Body of God at his hands. (Ibid., p. 47)

R-v-1 But there were three or four lads out at the Novitiate, superior lads hanging on for dear life in difficult surroundings. What hope Father Urban had for the Order was in them, and in a few others younger than himself but safely ordained, and in himself. (Morte d'Urban, p. 19) interest nonchange

R-v-2 At sixteen, Harvey was in every respect but age and ordination ready for a parish--so Monsignor Morez told the curate of the day, wishing, he said, that he could say as much for him. . . . By that time, however, Harvey knew what any older young man, one fresh from the seminary, or some other remote place, might discover too late about himself there. He knew that the hands and heart of a priest could be occupied anywhere, of course, but he also knew that many were paralyzed by the possibility of scandal there, or, what was the same, were driven to drink by it, or, like Monsignor Morez, were turned in on themselves. Harvey began to entertain doubts about the diocese as the theatre of his future. And then . . . interest nonchange

Father Placidus . . . had everything. (Ibid., p. 78)

R-v-3 They didn't go, and Father Urban, while Sally interest played the phonograph, just sat there, sipping nonchange scotch and seeing himself as he might have been--celibacy in some kind of business you could breathe in, perhaps heavy machinery, much of it going over-seas, lots of travel. . . . For many years I traveled out of Chicago, and I'm proud to call it my home. Expect from life? Only what any sane person would expect. What I've had from it. I've written my book. I've married my wife, I've made my pile. No complaints, no regrets. Who could ask for anything more? (Ibid., pp. 302-305)

R-v-4 More than forty religious orders would be repre- interest sented at the upcoming Vocations Fair at the nonchange Catholic high school in Ostergothenburg . . . As always the small orders would be at a disadvantage. The Clementines would not be favored by the location of their booth (between the Jesuits and the Dominicans), but the Rector and Brother Harold had come up with something that they hoped would not only redress the balance in their favor but would appeal to youngsters of high school age--an I.Q. test. (Ibid., pp. 324-325)

R-v-5 Oddly enough, although for many years he'd tra- value veled out of Chicago, he seemed to think of the change Hill as home. (Ibid., p. 336)

F-v-1 Ever since Stephen Fermoye could remember, he value had wanted to be a priest. The call had come nonchange early--he was barely fourteen when he first knew that his heart was in the sanctuary. Stephen was one of those fortunate souls, not uncommon among Americans of Irish parentage, on whom the Holy Ghost had descended surely and soon. All through high school and college, the sacerdotal imprint had been clear. Inwardly consecrated, yet without excessive piety, he had been at twenty-two an outstanding candidate for special training at the North American College in Rome. . . . (The Cardinal, pp. 9-10)

F-v-2 Stephen Fermoye was a dedicated priest. . . . value Stephen the motorman's son who had led his change class for four years at Holy Cross, Stephen would be at dinner tonight for the first time



since he arrived home from the North American College in Rome. (Ibid., p. 26)

- F-v-3 Stephen Fermoyle had received his instruction in ceremony rubrics--the prescribed rules for conduct of sacred ceremonials-- . . . Exactness and reverence, combined with a high degree of esthetic sensibility, were focused now in the clear white flame of the celebrant as artist. Every inflection of voice, every movement of head, hands, and body, would be perfectly executed in this first essay of his priesthood. (Ibid., p. 55)
- F-v-4 The spiritual work of art was being daubed by dirty paws; the oblation conceived as a masterpiece of rubric, and offered up with purist punctilio, now laid in hacked pieces around his feet. (Ibid., p. 57) interest  
nonchange  
ceremony
- F-v-5 During adolescence . . . I always had the feeling that I was one of God's special favorites. . . . I saw that God has blessed me with special gifts, and believed I must demonstrate His favor by the excellence of my performance. (Ibid., p. 363) value  
nonchange
- F-v-6 To justify the faith he [his father] had in me, I determined to be a priest. interest  
nonchange  
"Your whole life has shown it to be so. One aspect of your priesthood--I do not say all of it,--is based on a desire to outrival your father."  
(Ibid., p. 365)
- F-v-7 I suggest also that you revise your idea of the priesthood as a courtly tournament--half joust, half miracle play--in which you have cast yourself as a knight at arms, alone and palely loitering. (Ibid., p. 367) interest  
change  
celibacy  
ceremony
- D-v-1 Alas! he cried, "such was I at the Major Seminary, such have I remained, a stubborn head, an arid heart, utterly unspirited in a word--a worthless man whom Providence has used. All the talk there has been about me, . . . so many signs and ordeals of which I understood neither the meaning nor the purpose. (Under the Sun of Satan, p. 196) value  
change
- D-v-2 No longer was I one of those ministers of Christian morality, but a man inspired, one of those value  
change

legendary exorcists, standing ready to tear away from the powers of evil the lambs of their flocks. Miracle of eloquence! . . . For the first time it seemed to me that I glimpsed the true purpose of my life and the majesty of the priesthood. (Ibid., p. 204)

- D-v-3 At the outset of our priestly lives, we fashion for ourselves so strange, so generous an idea of the sinner. . . . Tame the sinner! Oh! what a laughable thought! (Ibid., p. 206) value change
- B-v-1 Presently, a distant door opened and closed and the footsteps went across the paved garden to the side door of the sacristy in the church, where another leather case would be stocked with sacred vessels, holy oils, communion wafers, and a set of vestments made in France of thin silk from Lyons. (The Devil in the Desert, p. 12) ceremony
- B-v-2 Father Louis knew only his God, his duties, and what he had learned from hard contests with nature. . . . Father Pierre would see a glow of youth come back over that sunstung, seamed old face as time grew near for Father Louis to make his plans to go on his ride into the upriver country. . . . (Ibid., p. 13) value nonchange
- M-v-1 Poor Father Malachy went back to his monastery and the life of a choir monk which is, perhaps, so useful because it is so useless. (Father Malachy's Miracle, p. 197) value nonchange ceremony
- T-v-1 "Peppone is as stubborn as a mule," said Don Camillo calmly, "but he doesn't shoot at the backs of poor priests who are doing what God has commanded." (The Little World of Don Camillo, p. 88) interest nonchange

## CHAPTER IV

### COMMAND-OBEDIENCE RELATIONS

Another aspect of the Catholic priest's image discernible through given novels' content is his perception of the social order in responses to authority. Does he take responsibility for his own behavior or is he dependent on an established social order imposed through commands? In other words, does he make responsible decisions or rely on traditional directions; indeed, is his response to the social order based on conviction or does expediency and the principle of respect for authority determine his response? In short, this aspect of the question on the priest's image divides into two categories: does the priest in command-obedience relations perceive the social order through value-oriented internalized and shared principles or through interest-oriented impositions of commands. Within these categories, as was explained in our theoretical rationale above, change and nonchange orientations may also be perceived.

An illustration of the former orientation may be found in Giovanni Guareschi's Don Camillo's Dilemma (p. 76):

"Father. . . . You must bless the grave marked by the black stone . . . of the occupant's tormented soul."

"There's no tormented soul," said Don Camillo firmly. "There are only your benighted imaginings, and I don't

want to bolster them by appearing to take them seriously."

"We'll go to the bishop!" the women shouted.

"Go where you please. But no one can compel me to believe in ghosts!"

And an illustration of the latter orientation is from Bruce Marshall's Father Malachy's Miracle (p. 38): "I was not aware that I was following any fashion, literary or otherwise," he said, "I was merely giving the answer which the Catholic Church has always given to her critics and to would-be reformers throughout the ages."

Discussion of evidence indicating command-obedience relations will elucidate the priest's image as described under that aspect in the selected novels. The following Table IV-1 indicates the distribution of instances to be discussed according to the typology.

Table IV-1 immediately reveals the popularity of command-obedience themes among the novelists, and consequently among the Catholic reading public. Four range from nearly seven to at least four instances per 100 pages, while the rest include at least one (.8) to almost three (2.9) per 100 pages. It is interesting to project at this point that the two (Chisholm and Murdoch) with the highest frequencies per 100 pages will later be categorized at the extreme opposites of the typology. Thus, with all the priests qualifying with at least one instance per 100 pages, the study may proceed to the classification of these quotations on the subsequent Table IV-2 which introduces discus-

TABLE IV-1

## DEGREE OF INTEREST IN COMMAND-OBEDIENCE SHOWN BY AUTHOR

Priests	No. of passages re command-obedience	No. of pages in novel(s)	Frequency per 100 pages
Chisholm	17	259	6.5
Murdoch	11	198	5.5
Bellefontaine	5	63	5
Donissan	4	70	4
Roche	10	336	2.9
Smith	4	198	2
Mundy	7	360	1.7
Fermoyle	9	579	1.5
Tarocci	15	1088	1.3
Haversham	4	306	1.3
Juan	4	301	1.3
Ambricourt	3	298	1
Kennedy	4	460	.8

sion of this aspect of the priest's image.

These command-obedience quotations will be discussed according to the following criteria relating to the typology. As discussed in the theoretical rationale, the value-oriented command-obedience relation quotation is characterized by a reaction which takes commands from superiors to be judged by conscientious convictions. The interest-oriented command-obedience relation

quotation, on the other hand, refers to a reaction that obeys no matter what. Indeed, in an institutional structure whose authority pattern is valued as the "will of God", it appears that the only means of harmonizing conviction with the authority is to have extra-institutional knowledge of this "will." In other words, when institutionalized normative authority patterns seem too narrow for functional needs, the priests will experience pressures that bring psychological strain between overconformity and rebellion, which will be illustrated on Table IV-3 below. Similarly, change-oriented command-obedience relation quotations refer to a reaction that attempts to improve the institutional structure in any way possible while remaining within the structure; and nonchange-oriented command-obedience relation quotations refer to reactions that place full confidence in precedent or tradition rather than personal conviction or reasoning processes. And so, employing these criteria, Table IV-2 reveals the following characterizations of the pertinent quotations.

The evidence on Table IV-2 shows the value-interest and change-nonchange orientations of the priest's image under the aspect of command-obedience relations. To further describe these orientations, the following convenient procedure is employed. If the Value and Change columns are designated "+" and the Interest and Nonchange columns are designated "-", then, taking Chisholm for instance, the Value (7) and Interest (-6) columns add up to a Value (+) score 1; at the same time, the Change (6) and

TABLE IV-2

## CLASSIFICATION OF QUOTATIONS REFERRING TO COMMAND-OBEDIENCE

Code	Value	Interest	Change	Nonchange
C-c-1		X		
C-c-2			X	
C-c-3	X			
C-c-4		X		
C-c-5		X		
C-c-6		X		
C-c-7	X		X	
C-c-8			X	
C-c-9	X			
C-c-10	X			
C-c-11		X		
C-c-12			X	
C-c-13				X
C-c-14	X		X	
C-c-15	X		X	
C-c-16		X		X
C-c-17	X			
M-c-1				X
M-c-2				X
M-c-3				X
M-c-4		X		
M-c-5		X		
M-c-6				X
M-c-7			X	
M-c-8				X
M-c-9		X		
M-c-10		X		
M-c-11	X		X	
B-c-1		X		
B-c-2		X		
B-c-3			X	
B-c-4	X			
B-c-5	X			
D-c-1			X	
D-c-2	X			
D-c-3	X			
D-c-4	X		X	
R-c-1		X	X	
R-c-2		X		
R-c-3		X		
R-c-4			X	
R-c-5		X		



Code	Value	Interest	Change	Nonchange
R-c-6		X		X
R-c-7	X		X	
R-c-8		X		X
R-c-9	X		X	
R-c-10				X
S-c-1				X
S-c-2		X		X
S-c-3		X		X
S-c-4			X	
Mu-c-1				X
Mu-c-2		X		
Mu-c-3		X		
Mu-c-4		X		
Mu-c-5		X		
Mu-c-6		X		X
Mu-c-7			X	
F-c-1		X		
F-c-2		X		
F-c-3		X		X
F-c-4		X		
F-c-5				X
F-c-6		X		X
F-c-7		X		X
F-c-8		X		X
F-c-9				X
T-c-1				X
T-c-2			X	
T-c-3		X		
T-c-4		X		
T-c-5		X		X
T-c-6		X		
T-c-7	X		X	
T-c-8	X			
T-c-9		X		
T-c-10		X		
T-c-11		X		
T-c-12		X		
T-c-13	X			
T-c-14		X	X	
T-c-15		X		X
H-c-1	X			
H-c-2				X
H-c-3			X	
H-c-4	X		X	
J-c-1	X		X	
J-c-2		X		
J-c-3		X		

Code	Value	Interest	Change	Nonchange
J-c-4				x
A-c-1	x			
A-c-2			x	
A-c-3		x		
K-c-1		x		
K-c-2			x	
K-c-3		x	x	
K-c-4		x		x
Totals	22	48	26	27

Nonchange (-2) columns add up to Change (+) score 4. Tallied, Chisholm has a value-change score of 5. Then, employing the typology's "+" and "-" arrangement indicating value-change and value-nonchange, and interest-change and interest-nonchange respectively, Chisholm may be placed in the value-change category (1, 4), as Table IV-3 illustrates. And so on with the others.

Thus, Table IV-3 shows eight of the thirteen priests are change-oriented; of these, four are value-change-oriented; three, interest-change-oriented; and one, neither. As projected above, those with value-change-oriented command-obedience relations tend to justify their reactions through some divine mandate almost by necessity. Taking the two highest value-changers (Chisholm and Donissan, for example, Donissan acknowledges that he is an "exceptional soul" (D-c-4)<sup>1</sup> while he declares "all he wanted to see in

<sup>1</sup>Code reference to quotation in Table IV-4; Appendix to Chapter IV. It is noteworthy that priests acting without commands generally are so described. See, also, M-c-1, C-c-3, T-c-13, B-c-3, R-c-9, and H-c-1.

TABLE IV-3

## CLASSIFICATION OF PRIESTS BY COMMAND-OBEDIENCE CRITERIA

	Value (+)	Neither (0)	Interest (-)
Change (+)	Chisholm (1, 4) Bellefontaine (1, 2) Donissan (3, 2) Haversham (2,2)	Ambricourt (0, 1)	Roche (-4, 2) Tarocci (-10, 1) Kennedy (-3, 1)
Neither (0)			Juan (-1, 0)
Nonchange (-)			Murdoch (-3, -3) Smith (-2, -2) Mundy (-5, -1) Fermoyle (-7,-7)

this man was a friend, before the final turning, not one he had chosen, but one received, obviously received from God, his last friend . . ." (D-c-2). Even more apropos is Francis Chisholm's remark: "Frankly, I can't believe that any of God's creatures will grill for all Eternity because of eating a mutton chop on Friday. If we have the fundamentals--love for God and our neighbor--surely

we're all right?" (C-c-15)

Here, it is appropriate to report that when A. J. Cronin's The Keys of the Kingdom introduced Francis Chisholm in 1941, a minor controversy arose over his "humanistic tendencies." "We cannot ignore the fact that Chisholm is an unusual character--most unusual. He has great depth and fire. He's sensitive, inclined to fits of melancholy. He conceals it behind these high spirits of child-like simplicity and logical directness. And above all, he's a complete individualist!" (C-c-3) Although Harold Gardiner welcomed Francis Chisholm, with a short warning that the faithful should beware his tolerance of other religions and loose attitude toward fish on Friday,<sup>2</sup> Gardiner's favorable review was met with letters of protest from indignant Catholics.<sup>3</sup> Even Commonweal spent four months<sup>4</sup> defending Francis Chisholm as none of the other novels in this study needed defending from the mentality that said: "Individualism is rather a dangerous quality in a theologian. . . . It gave us the Reformation" (C-c-3). While Catholic book reviewers were tolerant of the

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<sup>2</sup>Herold Gardiner, "Review of The Keys of the Kingdom by A. J. Cronin, America, LXV (July 26, 1941), 442-443.

<sup>3</sup>"Letters," America, LXV (August 23, 1941), 549-550.

<sup>4</sup>Harry Sylvester, "Review of The Keys of the Kingdom by A. J. Cronin," Commonweal, XXXIV (August 29, 1941), 447; J. C. Cort, "Comment on the Review," ibid., 354; Albert McAloon, "Review of The Keys of the Kingdom by A. J. Cronin," ibid. (September, 12, 1941), 495-496; and Katherine Burton, "Review of The Keys of the Kingdom," ibid. (October 3, 1941), 565-566

of the priest, they generally were wary.<sup>5</sup> Small wonder that Francis Chisholm has the highest change-oriented score (4) on Table IV-3; in his case, most of the instances are evidence of resistance (for example, C-c-8) which indicate a "humanism" opposed to the Mother Superior who rebukes him: "Happiness has nothing to do with it. As I told you, when I entered the religious life I prepared myself to endure everything" (C-c-11), opposed, too, to what some Catholics imagine about the priest.

On the other hand, Table IV-3 also shows eight of the thirteen priests are interest-oriented; of these, four are interest-nonchange-oriented; three, interest-change-oriented; and one, neither. Altogether, four priests are value-oriented, and eight are interest-oriented. This would almost lead this study to say the priestly image under the aspect of command-obedience relations is in an interest-change type orientation.

To recapitulate, Chapter IV has discussed the priest's image under the aspect of command-obedience relations according to the value-interest and change-nonchange typology. Ample evidence of the novelists' pursuit of this theme of command-obedience relations justified the discussion; indeed, the authors tend to

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<sup>5</sup>See Joseph McSorley, "Review of The Keys of The Kingdom by A. J. Cronin," Catholic World, CLIII (August, 1941), 631-632; and Catholic World, CLIV (March, 1942), 647-652. Also, "Review of The Keys of the Kingdom by A. J. Cronin," Best Sellers, I (July 23, 1941), 67-68.

include from as many as seven to at least one reference to command-obedience relations per 100 pages. Quotations referring to command-obedience relations were categorized according to the definitions consonant with the fourfold typology. Employing the criteria of the categories, the study found that eight of the priests were generally change-oriented, and eight were generally nonchange-oriented. On the other hand, the study found four were value-change-oriented and three, interest-change-oriented; while there were four interest-nonchange-oriented, there were non value-nonchange-oriented. There was one (Juan) interest-oriented without sufficient evidence for change-nonchange categorization; and one (Ambricourt), change-oriented without sufficient evidence for value-interest categorization.

Finally, Chapter IV observed that because of the nature of the ecclesiastical institution, command-obedience relations in the value-change category tend to be justified by divine commissions. And in the discussion of the change-oriented types, it was appropriately reported that a minor controversy arose over Francis Chisholm whom the Catholic reading public did not at first receive as typical. Indeed, from the Tables IV-2 and IV-3 it may be concluded that under the aspect of command-obedience relations, the typical Catholic priest's image is interest-oriented, and even interest-change-oriented in direction. This depicts an image of one who obeys no matter what, while he may attempt to improve the institutional structure in any way

possible and yet still remain within the structure.



## TABLE IV-4

## APPENDIX TO CHAPTER IV

CODE: The first letter(s) are the initial or initials and secondary identification of the priest to whom the quotation refers, Murdoch, M; Ambricourt, A; Juan, J; Donissan, D; Chisholm, C; Smith, S; Tarocci, T; Fermoyle, F; Bellefontaine, B; Mundy, Mu; Kennedy, K; Roche, R; and Haversham, H. The second letter refers to the question to which the quotation refers, in this case "c" for command-obedience. The numeral is the number of the quotation in the category defined by priest and question. The quotations are ordered according to Table IV-2, and the categories refer to which categories the quotations have been assigned in Table IV-2.

Code	Quotations	Categories
C-c-1	"It is a painful duty for me to come here"-- Sleeth kept his gaze discreetly on the ceiling-- "to investigate . . . and report to His Grace . . . your Oriental eccentricities!" "I'm sorry. . . ." "Your parish affairs are in a hopeless muddle." ( <u>The Keys of the Kingdom</u> , p. 4)	interest
C-c-2	"To say the least, you seem to have lost your command of souls." "But . . ." Calmly: "I don't want to command anyone's soul." ( <u>Ibid.</u> , p. 5)	change
C-c-3	"We cannot ignore the fact that Chisholm is an unusual character--most unusual. He has great depth and fire. He's sensitive, inclined to fits of melancholy. He conceals it behind these high spirits of child-like simplicity and logical directness. And, above all, he's a complete in- dividualist!" "Individualism is rather a dangerous quality in a theologian," Tarrant interposed acidly. "It gave us the Reformation." ( <u>Ibid.</u> , p. 65)	value
C-c-4	Unwittingly, he had reduced his religion to a formula--with no conception of interior meanings, of the unsubstantial, no elasticity of outlook. "Do this or be damned" was imprinted on his heart. ( <u>Ibid.</u> , p. 75)	interest
C-c-5	Francis suppressed the hot answer on his tongue.	interest

. . . He must curb himself, make a great effort to get on with his superior, if he were to do any good in the parish at all. (Ibid., p. 78)

- C-c-6 "I'll have to report you to the Bishop!"  
Francis felt his heart turn over in his breast. interest  
But he did not flinch. No matter what happened to  
him, Father Kezer's authority was shaken. (Ibid.,  
p. 87)
- C-c-7 "Yes, I felt this coming . . . this disciplinary value  
interview. I knew I wasn't pleasing Dean Fitz- change  
gerald lately."  
"Just pleasing Almighty God, eh?"  
". . . Well . . ." Francis halted in confusion. "I  
don't know. I was wrong not to go. Dean Fitz-  
gerald specially advised us we must attend. . . ."  
". . . No wonder the Dean was annoyed that you pre-  
ferred the sinner to the saint." (Ibid., p. 108)
- C-c-8 "You are the stray cat, Francis, who comes stalk- change  
ing up the aisle when everyone is yawning their  
head off at a dull sermon. . . .--for you are in  
the church even if you don't match up with those  
who find it all by the well-known rule." (Ibid.,  
p. 108)
- C-c-9 "You don't imagine I'd be treating you as a boon value  
companion if I didn't want you to do something  
for me!"  
"Anything . . ." Francis stumbled on the words.  
There was a long pause. The Bishop's face was  
gravely chiselled. "It's a big thing to ask . . .  
Our Foreign Missions Society has at last been pro-  
mised a vicariate in China. . . ."  
He answered haltingly: "Yes . . . I will go."  
(Ibid., p. 109)
- C-c-10 Mr. Chia smiled wanly. "Is it not apparent--my value  
wish to profess your faith?"  
"No, it is not apparent . . . Why are you doing  
this?"  
"To repay you," Mr. Chia said simply. "You  
have done the greatest good to me. I must do the  
greatest good for you."  
Father Chisholm moved irritably. . . . "You  
have neither inclination nor belief. My accept-  
ance of you would be a forgery for God. You owe

me nothing. Now please go!" (Ibid., p. 132)

- C-c-11 "Happiness has nothing to do with it. As I told interest  
you, when I entered the religious life I prepared  
myself to endure everything." (Ibid., p. 161)
- C-c-12 "Well, well! We must face things, I suppose. change  
Now that I'm here I'll do my best to get things  
straight for you. I've a great deal of organiz-  
ing experience. It may interest you, some day,  
to hear how I have put the Society on its feet,"  
(Ibid., p.168)
- C-c-13 "I can't refute the contradictions of cardinals nonchange  
and archbishops with still more contradictions.  
. . . We, the Holy Catholic Church--yes, all the  
great Churches of Christendom--condone this world  
war. We go further--we sanctify it." (Ibid., p.  
194)
- C-c-14 He took a sudden resolution and decided, for the value  
first time in the mission's history, to cable change  
the Society for an emergency grant.  
A week later he received the answering cable--  
Quite impossible allocate any monies. Kindly re-  
member we are at war . . . Anselm Mealey. (Ibid.,  
p. 210)
- C-c-15 I love my religion, into which I was born, which value  
I have taught, as best I could, for over thirty change  
years, and which has led me unfailingly to the  
source of all joy, of everlasting sweetness. Yet  
in my isolation here my outlook has simplified,  
clarified with my advancing years. I've tied up,  
and neatly tucked away, all the complex, petti-  
fogging little quirks of doctrine. Frankly, I  
can't believe that any of God's creatures will  
grill for all Eternity because of eating a mutton  
chop on Friday. If we have the fundamentals--love  
for God and our neighbor--surely we're all right?  
(Ibid., p. 224)
- C-c-16 "I have a special reason for asking you. . . . nonchange  
Bishop MacNabb promised I should have a parish interest  
if ever I came home." He began to fumble in  
his inside pocket. "I have his letter. . . ."  
Anselm raised his hand. "I can't be expected  
to honour the posthumous letters of my predecessor."  
. . . "Naturally, I will bear your request in mind.  
But I cannot promise. Tweedside has always been

very dear to me. When the weight of the pro-cathedral is off my shoulders I had thought of building myself a retreat there--a little Castle Gondolfo." (Ibid., p. 251)

C-c-17 Undaunted, he marched towards the high altar. value  
There he knelt and fiercely, with unshaken valour, prayed.

"Oh, Lord, for once--not Thy will, but mine, be done." (Ibid., p. 252)

M-c-1 About twenty minutes to eleven on Sunday the nonchange  
faithful of the quarter began to enter the church for the eleven o'clock High Mass. . . . They came, all of them, to comply with the universal precept of the Church and to gain comfort and strength from worshipping with their fellow Catholics in a land the majority of whose inhabitants imagined that the Apostolic and Roman Faith was a superstition specially minted for the delusion of Hibernian domestic servants. (Father Malachy's Miracle, p. 25)

M-c-2 "I was not aware that I was following any fashion, nonchange  
literary or otherwise," he said. "I was merely giving the answer which the Catholic Church has always given to her critics and to would-be reformers throughout the ages." (Ibid., p. 38)

M-c-3 "You are, like most superficial observers, con- nonchange  
founding the unessential with the essential. The Catholic religion is an intellectual religion. We are afraid of nobody on that score. Take Saint Thomas Aquinas, for instance. Take his Summa. To anyone who can read Latin there is in that book an answer to every so-called modern problem." (Ibid., p. 40)

M-c-4 "You, Canon, are a priest as I am and you must interest  
realize just as clearly as I do that the only solution of all our modern problems and difficulties is to be found in the submission of the entire world to Christ's Holy Catholic Church." (Ibid., p. 54)

M-c-5 "Thirdly, as his lordship the bishop is at interest  
present administering the Sacrament of Confirmation in Cowdenbeath, I want you to understand that my words to you this morning must not be interpreted as the official opinion of the Catholic Church regarding this latest wonder of God, but

simply as an exhortation to prayer and humility.  
(Ibid., p. 89)

- M-c-6 "Your miracle strikes me as being too new-fangled," he said. "Let there be no innovations except those which have been handed down, Father." (Ibid., p. 96) nonchange
- M-c-7 "I am not, Heaven be my witness, so foolish as to think that truth changes with the ages; but I do think that Almighty God, since He made time as well as eternity, is not averse to using the material objects peculiar to any particular time for the furtherance of His divine purposes." (Ibid., p. 97) change
- M-c-8 "Aye," he said, "the miracle's a wurrk of God all right. . . . And ye might as well see to it that there are some of thae cinema fellows on the spot and if ye show me where your telephone is Ah'll say how-d'ye-do to the parish priest of North Berwick and tell him to go out in a boat and sprinkle a wee bit Holy water over the Bass Rock." (Ibid., p. 113) nonchange
- M-c-9 "I see. But do you think that a Benedictine monk has any right to take upon himself a task which might have been left safely enough to the Roman authorities?" (Ibid., p. 177) interest
- M-c-10 "Yes," said the cardinal. "And it's not as if the mirackil were condemned. . . . Private devotions, if you will, but nothing to arouse criticism or retard the cause of Christ."  
"Aye," said the bishop in much the same tone as, when a small boy, he had used to the village schoolmaster. (Ibid., p. 181) interest
- M-c-11 "The bishop," he began. "He'd be very annoyed if--" value change  
"Damn the bishop," said Canon Geoghegan roundly. "Make your act of contrition like a man and leave the rest to Almighty God."  
". . . . ."  
"But--" began Father Malachy.  
"There are no buts," said Canon Geoghegan. "There is only God and that pernicious dancing hall perched like a jade upon the Bass Rock."  
Father Malachy yielded.  
"All right," he said, "but you must help me



to stand the racket if Rome turns nasty." (Ibid., p. 195)

- B-c-1 After all, a letter from the bishop has approved my decision and given me authority to do what is wise. (The Devil in the Desert, p. 15) interest
- B-c-2 Father Pierre, at the very point of discharging his sorry duty, was sent off on an errand by his victim. He shook his head. What did he fear so? The mere rage of Father Louis? The years of unspoken submission of the older man to the younger? The human aches that can invade the hearts even of those promised to God? He didn't know. (Ibid., p. 18) interest
- B-c-3 All he could believe was that the unshaven knobbled old man waiting down there by his packed horse, with his hands that trembled on a regular slow beat, and his old blue eyes, was stronger than he. Father Pierre was tall and slender and chiseled in man's noble likeness. . . . His white face and dark eyes could blaze with the Holy Ghost. He had proper respect for authority, but could not now use his own. (Ibid., p. 18) change
- B-c-4 "No, no, no anger," he besought of himself with his eyes shut. He had just endured and come through a storm of his own pride, and he must not now create another. He opened his eyes and looked after the snake, and saw where it paused half in. . . . "Go," he said to it. (Ibid., p. 45) value
- B-c-5 "No, I could not give the order," resumed Father Pierre. "And do you know? I am sure he knew what I had to say. He would not let me say it." (Ibid., p. 63) value
- D-c-1 As he talked, and in order to be the more certain of convincing him, he kept his eyes fixed upon the priest, shuddering from head to foot, whom his infallible eloquence would soon set to rights. "This fit of exaltation, my devout friend, is but a passing trial, and a warning from Providence, which perhaps does not always approve the excesses of your zeal, the harshness of your penances, your fasts, your vigils. . . ." (Under the Sun of Satan, p. 195) change

- D-c-2 What did it matter! all he wanted to see in this value  
man was a friend, before the final turning, not  
one he had chosen, but one received, obviously  
received from God, his last friend. . . . Already  
he had gone too far along the accursed road. He  
would go further, further, till his breath failed,  
with this his only companion. (Ibid., p. 196)
- D-c-3 What! I, trampled under the very feet of Satan! value  
A miracle, if . . . Literally, I am no longer  
master of myself. . . . And it was then . . .  
that this thought came to me. . . . (Ibid., p.  
197)
- D-c-4 The religion of which I am a minister . . . has value  
treasures of indulgence . . . of charity . . . change  
Scruples regarding dogmas . . . can . . . in some  
measure should . . . harmonize with a fatherly  
solicitude . . . even a special kindliness . . .  
for certain exceptional souls. . . . (Ibid., p.  
237)
- R-c-1 There has to be a new approach. Ideally, it interest  
should be their own, recognizably theirs. Other- change  
wise, it was only a matter of time before the  
Order died on its feet. Possibly the end would  
be sudden, by decree--a coup de grace from Rome--  
for it was rumored that there might be a re-evalua-  
tion of religious orders, a culling out of the  
herd. (Morte d'Urban, p. 20)
- R-c-2 In the circumstances, Jack's transfer was almost interest  
as much of a blow to him as his own. Why did it  
have to happen this way? Why did it have to  
happen to them both at the same time? Why did  
they have to go off together like two men sen-  
tenced by the same judge, on the same day, to the  
same institution? (Ibid., p. 30)
- R-c-3 Major was being occupied by the staff because interest  
Minor could better stand to be left unheated in  
the winter. Major, left unheated, would go com-  
pletely to pieces, Wilf said. This struck Father  
Urban as a typically Clementine arrangement,  
eating the stale bread because the fresh would  
keep. (Ibid., p. 56)
- R-c-4 In my opinion, we'd do well to call a hill a hill change  
here. RECTOR: Good enough, St. Clement's Hill  
then--unless, of course, Chicago takes exception.



(Ibid., p. 61)

R-c-5 Not that the Rector regarded himself as a great interest administrator. To this day, he didn't know why he had been placed in his present situation. It had come as a very great surprise to him at the time.

"Go up there," Father Provincial had told him. "Go up there and see what can best be done." The Rector had gone. . . . (Ibid., p. 65)

R-c-6 For a moment, the Bishop seemed to be waiting-- interest as if expecting to be dispensed from the neces- nonchange sity of dealing with Wilf. This could not be, according to the rules of the game (any breach of which was a breach of his own authority, as the Bishop should be the first to see), and so Father Urban, though he wished he could help the Bishop, waited him out and said nothing. (Ibid., p. 179)

R-c-7 When the history of the Order in the United States came to be written, and Father Urban must value have been about the only Clementine who was change looking that far ahead and thinking along those lines, would what was now St. Clement's Hill go down as one more spot where the good seed of its zeal had fallen and flourished, or as another where the Order had lost out? (Ibid., p. 235)

R-c-8 "I advise you to think it over," Monsignor Renton interest said. "Sometimes, you know, you can't win. Or nonchange so I have found."

"Thank God, there's always Rome."

". . . All other remedies should have failed before one resorted to Rome, where," said Monsignor Renton, "a judgment might not be rendered until all the principals were safely on the wrong side of the grass. Of such was the wisdom, the terrible wisdom, of the Church. (Ibid., p. 239)

R-c-9 "Circumstances alter cases," Monsignor Renton value said. change

"Nothing doing--if I have my way." As long as the Bishop didn't declare his intention, Father Urban saw no reason to turn the matter over to less capable hands. . . . He had little faith in peaceful persuasion as a weapon against the Bishop. Nevertheless, it was one that appealed

to him, as it would to anyone with his special gifts. (Ibid., pp. 238-239)

R-c-10 And the new Provincial, replying at once, said nonchange that he was pleased to hear that the Bishop had been out to the Hill, and urged Father Wilfrid to do everything, within reason, to assure continued good relations between Order and Diocese. (Ibid., p. 336)

S-c-1 And hell, according to the theologians, was a nonchange very unpleasant place indeed, . . . well, no Gaiety girl's worth that, is she? Monsignor O'Duffy had once told the men's guild in Tobermory. The Bishop, however, had been inclined to take a more tolerant view. 'All we really know about hell is that it is a state that exists,' he had once told Father Smith. . . . (The World, the Flesh and Father Smith, p. 11)

S-c-2 If only one person in the whole world accepted interest the teaching of the Church, that doctrine nonchange would still be true. If nobody at all believed the teaching of the Church, the mathematic of faith would still be as true as the law of gravity before Newton discovered it. (Ibid., p. 18)

S-c-3 "Tell me," she asked, "do you get much response interest to the old, old story these days? I'm not nonchange asking out of idle curiosity, but from professional interest. I'm a novelist, you see, and I have my public to satisfy." . . .

Father Smith said. "You see, I'm a Catholic priest . . . for Christ called men to refrain from murder and theft as well as from impurity. The Catholic Church, however, has another name for this obedience, because it is a rigour which makes saints."

"But who on earth wants to be a saint these days?"

"It is not what we want, but what God wants," Father Smith said. (Ibid., pp. 113-115)

S-c-4 One of the reasons that the world is not con- changevinced is, I think, that men believe that the Church, which they confuse with churchmen, teaches a short-range rather than a long-range morality. They hear the adulterer, the thief, and the murderer condemned from our pulpits, but not the

employer of sweated labour, not the shareholder in armaments factories, not the men who make their money out of films about gangsters, not the politicians who compromise with the perpetrators of cruelty in faraway lands. . . . We, who are priests, know that this is not the teaching of the Church, but can we honestly say that we have taken the trouble to let men of good faith know that this is not the teaching of the Church? (Ibid., p. 139)

- Mu-c-1 Michael, I don't like the idea of telling a full nonchange grown man what time he has to go to bed. But you can't keep going like this, boy. You can't go to bed at one or two or even three o'clock in the morning and be up again at six or even six-thirty. It just can't be done. (No Little Thing, p. 31)
- Mu-c-2 And in religion, they fulfill the basic duties of their faith to avoid God's disfavor. It's such a negative philosophy. (Ibid., p. 32) interest
- Mu-c-3 My mother didn't go slobbering around on her knees when things got tough. She went to the priests once and asked them to do something about the old man, and they told her to bear her cross like a Good Catholic wife should. (Ibid., p. 62) interest
- Mu-c-4 You're probably a wonderful priest--I wouldn't know, it's not in my department--but there are some of us who find out like my mother did that we can get along without you. (Ibid., p. 63) interest
- Mu-c-5 Nothing matters except to take what comes, as it comes, I think. . . . If God has a job for us, I doubt that he'll interrupt us until we've finished it according to his taste. . . . The only question is whether we're doing the job He wants--or the one we want. (Ibid., p. 88) interest
- Mu-c-6 Before men, he aspired to no other identity than his priesthood. It was better so: clean, lucid, nonchange free of debt, invulnerable. He was suddenly, with a quiet joy, shaken by the thought: that's how it is. (Ibid., p. 144) interest
- Mu-c-7 "This friend even made an appointment for me, change

and she promised to go, with me, but--" She glanced up at him with bewilderment. "But I couldn't. At the last minute, I couldn't go through with it. A baby, after all--it would be wrong, wouldn't it?"

His fury was distorted into wild laughter. "Yes, yes," he cried. "Oh, yes, that would be wrong!" (Ibid., p. 150)

- F-c-1 Stephen Fermoye had received his instruction in rubrics--the prescribed rules for the conduct of sacred ceremonials-- . . . He took the chalice in his left hand, placed his right hand over the burse and veil, and held the sacred vessel in front of him, neither touching his breast nor far removed from it. . . . Father Fermoye walked gravely toward the altar, his mind fixed on the sacred ritual of the Mass. (The Cardinal, p. 56) interest
- F-c-2 Stephen wanted to rise, walk about while he thought out an answer. But motor release was denied him; he must sit still. And not only must he remain inside the physical boundaries of the confessional. More important yet, he must remain within the doctrinal bounds of his faith. In advising this erring daughter of the Church, his plain duty as a confessor was to set forth some well-established truths. (Ibid., p. 62) interest
- F-c-3 Stephen's instinct was to run after her, catch her by the arm, beg her to be patient with the Church and himself. But he could do none of these things. He knew he had been technically correct in refusing absolution. . . . (Ibid., p. 63) interest nonchange
- F-c-4 Secundo, I hereby remove you from the parish of St. Margaret's. You need seasoning, Father Fermoye, and I think I know just the brine to pickle you in. (Ibid., p. 145) interest
- F-c-5 The iron fall of the question brought Stephen back to reality. His training as a priest, his consuming faith in the Catholic Church bent his whole being to a submissive trust in an all-wise, all-knowing, all-merciful God. Stephen bowed his head; he yielded to the divine will expressed in the Fifth Commandment and reiterated in the canon nonchange

law of the Church.

"I have no authority to permit murder," he said. (Ibid., p. 280)

- F-c-6 In the vast and intricately geared mechanism of the Roman Curia--that ensemble of ministries and tribunals which assists the Sovereign Pontiff in governing the Church; Monsignor Stephen Fermoye became an obscure cog. (Ibid., p. 319) interest nonchange
- F-c-7 By virtue, therefore of the authority transmitted to us in unbroken descent from Peter . . . we declare and publish . . . Stephen Fermoye be consecrated Bishop of Hartfield. . . . (Ibid., p. 418) interest nonchange
- F-c-8 Only when a man was clearly incompetent, as in the case of Father Frank Ronan, did the Bishop intervene. . . . Stephen closed the door and faced the collarless, haggard priest. "You have exactly ten minutes to tell me what you're trying to do here," he said. . . . Despite all of Stephen's efforts to find him, no trace of Frank Ronan ever turned up. (Ibid., pp. 441-442) interest nonchange
- F-c-9 Stephen hesitated. "You realize . . . that as a Catholic Bishop I can't allow myself to get mized up in politics." (Ibid., p. 452) nonchange
- T-c-1 "Well done, Don Camillo; but would you tell me who commanded you to grab him by the feet and tumble him into the ditch?"  
Don Camillo raised his arms. "To tell you the truth, I can't remember exactly. As a matter of fact, he seemed to find the sight of a priest on a racing bike distasteful, so I thought it only kind to stop him from sesing it any longer." (The Little World of Don Camillo, p. 20) nonchange
- T-c-2 "Culture is not important, Don Camillo," replied Christ with a smile. "What counts are ideas. Eloquent speeches get nowhere unless there are practical ideas at the back of them. Before judging, suppose we put them to the test." (Ibid., p. 22) change
- T-c-3 "Don Camillo!" sighed Peppone. "We have committed a serious offense. We have raised our hands against one in authority!" (Ibid., p. 30) interest

- T-c-4 The Bishop was old and in order to look Don interest  
Camillo in the face he had to raise his head  
considerably. "Don Camillo . . . the parish  
priest at Puntarossa died recently, and so we  
can kill two birds with one stone; you will be  
able to reorganize the parish for me and at the  
same time you will regain your health. . . . Are  
you pleased, Don Camillo?"
- "No, Excellency; but I shall leave as soon  
as Your Excellency wishes."
- "Good," replied the Bishop. "Your discipline  
is more commendable as you accept without dis-  
cussion my instructions to do something that  
is against your personal inclinations." (Ibid.,  
p. 50)
- T-c-5 "Peppone is as stubborn as a mule," said Don interest  
Camillo calmly, "but he doesn't shoot at the nonchange  
backs of poor priests who are doing what God  
has commanded." (Ibid., p. 88)
- T-c-6 "His Excellency has read your magazine. . . . interest  
The first number has pleased him, but he  
doesn't want the second number to contain  
your obituary. You must see to it."
- "That doesn't depend on the will of the pub-  
lishers," replied Don Camillo, "and therefore  
any request of the kind should be addressed not  
to me but to God." (Ibid., p. 139)
- T-c-7 "What in the world have you been up to now, Don value  
Camillo?" change  
"I had the Bishop's permission," said Don  
Camillo in justification of his perjury. (Don  
Camillo's Dilemma, p. 69)
- T-c-8 "Father. . . . You must bless the grave marked value  
by the black stone . . . of the occupant's  
tormented soul."
- "There's no tormented soul," said Don Camillo  
firmly. "There are only your benighted imagin-  
ings, and I don't want to bolster them by  
appearing to take them seriously."
- "We'll go to the bishop!" the women shouted.  
"Go where you please. But no one can com-  
pel me to believe in ghosts!" (Ibid., p. 76)
- T-c-9 "What matters more is that he's got to die. interest  
And our accounts with God are more important  
than those with any shopkeeper."



"God can wait," laughed Tofini, "the shop-keeper won't give me anything to eat until I pay."

Don Camillo threw out his arms.

"Are you reasoning like a good Christian?" he asked.

"Orders from higher up, Mr. Mayor," said Don Camillo regretfully. "Like you, I have to do what my superiors say."

"Even if their orders are stupid?"

"That's never been the case, where my superiors are concerned," said Don Camillo calmly. (Ibid., p. 125)

T-c-10 "Nothing. You too can settle your accounts with God Almighty." interest

Smilzo looked at him with mistrust.

"You won't get my next baby, though!" he said defiantly.

"The future is in God's hands, my son!" said Don Camillo, throwing out his arms. (Ibid., p. 186)

T-c-11 "Something's got to be done, Your Grace." interest

"Only God Almighty can do it," said the Bishop, throwing out his arms in resignation.

But Peppone had an idea of his own.

"There's something you can do, Your Grace. You can say a Mass for his recovery, for instance." (Ibid., p. 223)

T-c-12 In spite of help from St. Anthony, Don Camillo found himself increasingly provoked by the Reds as the pre-election campaigns got under way. Peppone has managed to create a number of incidents. . . . These incidents were deemed "unfortunate" by the Bishop who sent Don Camillo (and it was not the first time) for a period to an isolated village in the mountains. (Ibid., pp. 245-246) interest

T-c-13 The mayor turned to the priest and said, "There's value no sense in turning everything in life into a tragedy. If we reason things out, we can always compromise."

"Right you are," said Don Camillo warmly.

"Why did God give us brains if He didn't expect us to reason?" (Don Camillo and His Flock, p. 61)



- T-c-14 Peppone turned pale and looked around him with a worried air. "Comrade," said Don Camillo, taking him by the arm and impelling him toward the door, "go downstairs with Citizen Bordonna and see if it's raining." interest change  
Peppone started to protest, but Don Camillo cut him short.  
"Don't interfere with me, Comrade, if you value your skin." (Comrade Don Camillo, p. 105)
- T-c-15 "God has outposts everywhere, Comrade," said Don Camillo, "even in Moscow." interest nonchange  
"God's organization is very old, but it's still working." (Ibid., p. 161)
- H-c-1 He felt cool and free. He might not be of this world, but surely he must be in it. He would sublimate yesterday's sadness into something positive: no longer be separated from his fellow creatures. (Vessel of Dishonor, p. 52) value
- H-c-2 What did he really think anyway? As a priest there would be a place for him--whole towns might be turned to shambles. (Ibid., p. 92) nonchange
- H-c-3 Sometimes Martin came away sick to his stomach and certainly to his soul. It was not organized religion these people needed--they were far too smart for that--nor even education in the ordinary sense of the word. What they needed was something for the spirit: something beyond a smug set of formulas. . . . "They still want to look upon the priest as the all-knowable, all-obeyable, all-admirable witch doctor," he sighed, "but they no longer possess the healthy medieval apparatus for distinguishing his person from his office. The solipsistic sensitivity of Protestantism has deprived them of that." (Ibid., p. 190) change
- H-c-4 Yes, he could see why it was that America became the symbol of hope for so many; why even the American soldiers, mooning around the squares, not cultured, not intelligent. . . . Full of sinfulness, true; but then he was now at that desperate pass whereat any further suggestion that he could turn over a new leaf and become a saint simply by willing it would be disastrous. (Ibid., p. 262) value change

- J-c-1 Then the altar stone went--too dangerous to carry value  
with him. He had no business to say Mass with- change  
out it: he was probably liable to suspension,  
but penalties of the ecclesiastical kind began  
to seem unreal in a state where the only penalty  
was the civil one of death. (The Power and the  
Glory, p. 82)
- J-c-2 She said: "Everyone else has a father . . . interest  
who works."  
"I work too."  
"You're a priest, aren't you?"  
"Yes."  
"Pedro says you aren't a man." . . . (Ibid.,  
p. 110)
- J-c-3 He was a man who was supposed to save souls: it interest  
had seemed quite simple once, preaching at Bene-  
diction, organizing the guilds, having coffee with  
elderly ladies behind barred windows, blessing  
new houses with a little incense, wearing black  
gloves . . . it was as easy as saving money:  
now it was a mystery. (Ibid., p. 111)
- J-c-4 That moment of authority had jerked him back to nonchange  
seriousness--he had ceased to unbend and every-  
body was happier. He said: "The balance of  
twenty-two pesos in the account of the Altar  
Society--though quite revolutionary for Concep-  
cion--is not the only cause for congratulation  
in the last year. . . . An energetic priest was  
always known by his debts. . . . We are a big  
parish and the priest has a position to keep up."  
(Ibid., p. 126)
- A-c-1 Let's say, to cut it short, that to stand up value  
straight is a privilege of the powerful. A  
sensible man waits--before daring to stand--till  
he has power, power or the sign of power, author-  
ity, money. Well, I didn't wait. When I was in  
the third form at Montreuil College, the head asked  
us each to choose a motto. D'you know what mine  
was? "Face up to it." (The Diary of a Country  
Priest, p. 79)
- A-c-2 I ought to have said to Dr. Delbonde that the change  
Church is not only, as he supposes her, a kind  
of sovereign state with laws, officials, armies--  
a moment, as glorious as you please, in human  
history. The Church is on the march through time

as a regiment marches through strange country, cut off from all its ordinary supplies. The Church lives on successive regimes and societies, as the soldiers would from day to day on the inhabitants. (*Ibid.*, p. 93)

A-c-3 "Do you realize," she said at last softly, "that interest your superiors would take a very severe view of this situation?"

"My superiors may refuse to support me, if they feel they must; they have every right."  
(*Ibid.*, p. 150)

K-c-1 I stayed for the pantomime--young seminarians are not encouraged to walk out on the performances of their superiors--and considered the advice. (*The Edge of Sadness*, p. 5) interest

K-c-2 All this was my fault, and the fault was not a small one. Because there is a sense in which a priest is dependent upon no one quite so much as another priest, for he has no wife, no child, and--in the ordinary meaning of the world--no home. His home is the rectory; his family, his fellow priests. And so while it's true that I was never deliberately unkind or cruel to my curates; it's also true that I was guilty of a graver offense. For what I did was to destroy the spirit of their priestly home. . . . In this way, I came to be alone. (*Ibid.*, p. 131) change

K-c-3 The Bishop was better posted than I had imagined. . . . "Alcoholics Anonymous," he said bluntly. There was another of the pauses, he said, "Does that shock you, Father?" interest change

"No." Although this was not quite true; it did, a little.

With no change of voice he said, "Good luck, Father. Do well. Keep busy."

I almost reached the door when he said, "Father?"

"Yes, Bishop?"

"But not too busy," he said. "Too many things go on. Save a little of yourself, Father. For what really counts." (*Ibid.*, p. 141)

K-c-4 And so I told him about John. It was a John interest  
he could never have known . . . . I wanted nonchange  
the Bishop to glimpse, at least, a little  
of the happier side of someone he must have  
known only as a rather forbidding and difficult  
subordinate.

. . . . .  
When I finished there was a silence; then  
he said, "I brought him back to Saint Raymond's.  
It may not have been a wise assignment. I  
don't know. But it's not always. . . ." He  
did not complete the sentence. . . .

I said, "The monastery, Bishop: . . ."

He showed no surprise at my knowing about  
this. He said, "It was no answer at all. It  
was an . . . evasion. The monastic life is a  
specific calling; it's not an escape hatch.  
Father Carmody knew this . . . and so I refused  
him, Father. I couldn't do anything else."

I said nothing; I suppose he was right.  
(Ibid., pp. 452-455)

## CHAPTER V

### PAROCHIALISM-COSMOPOLITANISM

The third aspect of the priest's image proposed for discussion was the priest's parochial or cosmopolitan outlook in intergroup relations. In the preceding chapter this study discussed his dependence on imposition of commands or his ability to exercise responsibility in his perception of the social order; now the study considers his institution-oriented response to others.

This consideration asks whether his intergroup relations are open (meaning lack of emphasis on group boundaries as terminal points for cooperative relations); this is called cosmopolitanism. This also asks whether his intergroup relations are closed (meaning expectation of cooperation within his group and conflict or competition between groups); this is called parochialism. As was observed above, le Cure d'Ambricourt manifests the cosmopolitan outlook when he says: "I, too, often find myself thinking about the Russians. My friends in the seminary used to argue about them without really knowing, I think" (A-p-4). Or Father Thomas Smith manifests parochialism when he reflects on his Protestant surroundings as a grave danger: "Well, well, if trouble comes, it'll keep our religion from getting rusty. . . . That's the great thing about persecution: it keeps you up to the mark.

It's habit, not hatred, that is the real enemy of the Church of God" (S-p-1).

To initiate discussion of parochialism-cosmopolitanism in the priest's image presented in the selected novels, the following Table V-1 indicates the distributions of instances relevant to this aspect to be discussed according to the typology.

TABLE V-1

DEGREE OF INTEREST IN PAROCHIALISM-COSMOPOLITANISM  
SHOWN BY AUTHOR

Priest	No. of passages re parochialism- cosmopolitanism	No. of pages in novel(s)	Frequency per 100 pages
Roche	20	336	5.7
Bellefontaine	5	63	5
Murdoch	8	198	4
Donissan	4	70	4
Mundy	13	360	3.6
Haversham	11	306	3.5
Ambricourt	10	298	3.3
Smith	6	196	3
Chisholm	7	259	2.5
Kennedy	11	460	2.3
Juan	7	301	2.3
Tarocci	15	1088	1.3
Fermoyle	5	579	.8

The propensity of parochialism-cosmopolitanism instances employed by novelists is immediately manifest from Table V-1. Only two (Tarocci and Fermoyale) have less than two instances per 100 pages. While there is some significance in the fact that all have at least one (.8) instance per 100 pages, there is more justification for discussing this facet of the priest's image in the observation that slightly more than half the novels treat a little more than three up to almost six instances on parochialism-cosmopolitanism per 100 pages. Thus, the study proceeds to the classification on the subsequent Table V-2 which introduces discussion of these quotations.

To discuss these parochialism-cosmopolitanism quotations according to the typology, it is necessary to judge the priest's institutional outlook as described by the novelist by criteria that would indicate whether the priest's outlook is cosmopolitan or parochial. At the same time, it is necessary to employ criteria to indicate whether the priest's orientation is characteristically value-interest or change-nonchange oriented.

As was explained in the theoretical rationale, cosmopolitanism refers to an open outlook lacking emphasis on group boundaries as terminal points for cooperative relations, whereas parochialism refers to closed outlook expecting cooperation within the group and conflict or competition between groups. Cosmopolitanism may be value-oriented or interest-oriented. The value-oriented outlook seeks the good of all men; the interest-oriented



TABLE V-2

## CLASSIFICATION OF PAROCHIALISM-COSMOPOLITANISM QUOTATIONS

Code	Value	Interest	Change	Nonchange	Parochi- alism	Cosmopoli- tanism
R-p-1		X	X			X
R-p-2		X	X			X
R-p-3		X	X			X
R-p-4	X			X	X	
R-p-5	X		X		X	
R-p-6		X	X			X
R-p-7		X		X	X	
R-p-8	X			X	X	
R-p-9		X	X			X
R-p-10		X		X	X	
R-p-11	X			X	X	
R-p-12		X	X			X
R-p-13	X		X		X	
R-p-14	X			X	X	
R-p-15		X		X	X	
R-p-16		X	X			X
R-p-17	X		X			X
R-p-18	X			X	X	
R-p-19	X		X			X
R-p-20		X		X		X
B-p-1		X	X			X
B-p-2	X		X			X
B-p-3	X		X			X
B-p-4	X		X			X
B-p-5	X			X		X
M-p-1	X		X			X
M-p-2		X		X	X	
M-p-3		X		X	X	
M-p-4	X			X	X	
M-p-5	X			X	X	
M-p-6	X			X	X	
M-p-7		X		X	X	
M-p-8	X			X		X
D-p-1	X			X	X	
D-p-2	X		X			X
D-p-3		X	X		X	
D-p-4	X		X			X
Mu-p-1		X		X	X	
Mu-p-2	X			X	X	
Mu-p-3		X		X	X	
Mu-p-4		X		X	X	
Mu-p-5		X	X		X	

Code	Value	Interest	Change	Nonchange	Parochi- alism	Cosmopoli- tanism
Mu-p-6		X	X		X	
Mu-p-7	X			X	X	
Mu-p-8		X		X	X	
Mu-p-9		X		X	X	
Mu-p-10		X		X	X	
Mu-p-11		X	X			X
Mu-p-12	X			X	X	
Mu-p-13	X		X			X
H-p-1		X		X	X	
H-p-2		X	X			X
H-p-3		X	X		X	
H-p-4		X		X	X	
H-p-5		X	X		X	
H-p-6	X			X	X	
H-p-7		X		X	X	
H-p-8	X		X			X
H-p-9	X		X			X
H-p-10		X		X	X	
H-p-11	X		X		X	
A-p-1		X	X			X
A-p-2	X			X	X	
A-p-3	X		X			X
A-p-4		X	X			X
A-p-5		X	X			X
A-p-6	X		X			X
A-p-7		X	X			X
A-p-8	X			X	X	
A-p-9		X	X			X
A-p-10	X		X			X
S-p-1		X		X	X	
S-p-2	X			X	X	
S-p-3	X			X	X	
S-p-4		X		X	X	
S-p-5		X		X		X
S-p-6	X		X			X
C-p-1		X		X		X
C-p-2		X	X			X
C-p-3	X		X			X
C-p-4	X			X	X	
C-p-5	X		X			X
C-p-6	X		X			X
C-p-7	X			X		X
K-p-1		X		X	X	
K-p-2		X		X	X	
K-p-3		X	X		X	
K-p-4		X		X	X	
K-p-5		X		X	X	

Code	Value	Interest	Change	Nonchange	Parochi- alism	Cosmopoli- tanism
K-p-6	X			X	X	
K-p-7		X	X			X
K-p-8		X	X			X
K-p-9		X		X	X	
K-p-10	X			X	X	
K-p-11		X		X	X	
J-p-1	X		X			X
J-p-2	X		X			X
J-p-3	X			X		X
J-p-4		X	X			X
J-p-5	X			X		X
J-p-6	X			X		X
J-p-7	X		X			X
T-p-1		X	X			X
T-p-2		X		X	X	
T-p-3		X		X	X	
T-p-4	X		X			X
T-p-5		X		X	X	
T-p-6		X	X			X
T-p-7	X		X			X
T-p-8		X		X		X
T-p-9	X			X	X	
T-p-10	X		X			X
T-p-11	X			X	X	
T-p-12		X		X		X
T-p-13	X			X	X	
T-p-14	X			X		X
T-p-15		X	X			X
F-p-1	X		X			X
F-p-2		X		X	X	
F-p-3	X			X	X	
F-p-4		X		X	X	
F-p-5		X		X	X	
Totals	59	63	54	68	64	58

outlook seeks the interests of the universal church (as one institution among many). Under cosmopolitanism, these may be change-oriented in so far as the one characterized seeks to adapt the church to every need, or nonchange-oriented in so far as the one characterized seeks to adapt the church only to other insti-

tutional structures.

Parochialism, also, may be value-oriented or interest-oriented. This value-oriented outlook seeks the good of men within the parish, whereas this interest-oriented outlook seeks the interests of the parish (or diocese). Under parochialism, the change-oriented type seeks to improve the parish situation by adapting to people, whereas the nonchange-oriented type seeks to maintain the parish situation without adaptation.

Employing these criteria, Table V-2 shows the value-interest orientations of the priest's image under the aspect of parochialism-cosmopolitanism. These orientations may be more conveniently described if Change columns are designated "+" and Nonchange, "-", while Value and Cosmopolitanism columns are designated "+" and Interest and Paroshicalism, "-". In the graphic arrangement employed on the subsequent Table V-3, it is thus possible to designate a "-,-" type as interest-nonchange or "+,+" type as value-change. The "+,-" type would then be value-nonchange, while the "-,+" type becomes interest-change. In a simple overlap, the "+" for cosmopolitanism and the "-" for parochialism enables the study to place the priest in the proper category which indicates the third of the characteristics typifying his image.

Taking Bellefontaine for example, add the Parochialism (0) and the Cosmopolitanism (5) columns; this yields a cosmopolitan orientation score 5. This places Bellefontaine in the inner

TABLE V-3

## PRIESTS' CLASSIFICATION ACCORDING TO PAROCHIALISM-COSMOPOLITANISM

	Value (+)	Neither (0)	Interest (-)
C h a n g e (+)	Parochialism (-)		
			Roche (0,-2,2)
	Cosmopolitanism (+) Bellefontaine (5,3,3) Chishelm (5,3,1) Juen (7,4,1)	Ambricourt (6,0,6)	
N e i t h e r (0)	Donissan (3,2,0)		
N o n c h a n g e (-)	Cosmopolitanism (+)		Tarocci (3,-1,-3)
	Parochialism (-) Murdoch (-6,2,-6)	Smith (-1,0,-4)	Mundy (-9,-5,-5) Haversham (-7,-3,-1) Kennedy (-7,-7,-5) Fernoyle (-3,-1,-3)

## Note:

Parentetical numbers refer to parochialism-cosmopolitanism, value-interest, change-nonchange scores, respectively.

section of the overlap on the graphic arrangement of Table V-3. Then, add his Value (4) and Interest (-1) columns to obtain his Value score 3, while adding his Change (4) and Nonchange (-1) columns to obtain Change score 3. Thus, as Table V-3 illustrates the categories, Bellefontaine may be characterized with an orientation that is cosmopolitanism-value-change-oriented. And so on with the others.

Table V-3 immediately shows that four priests who are cosmopolitanism-oriented are value-oriented and change-oriented. There are actually three priests who are both value-change-oriented in the category of cosmopolitanism. At the same time, when Roche is included, there are five priests change-oriented. Although Tarocci is cosmopolitanism-oriented, he is interest-nonchange oriented, and thereby excluded from any of the above groupings. Tarocci's peculiar category may be explained by considering that his main interests in his village parish are concentrated in defending it against the international communist plot. This perhaps gives him the interest-nonchange orientation common with those parochialism-oriented, yet the international nature of the communist plot provides an aura of cosmopolitanism here manifest.

Table V-3 also shows six priests parochialism-oriented, of which one is value-nonchange-oriented and four are interest-nonchange-oriented, while one is neither value- nor interest-oriented. Finally, it is noticeable that Roche is not only the

solitary priest who is interest-change-oriented, but the only priest who is not here categorized as either parochialism-oriented or cosmopolitanism-oriented.

In summary, Chapter V has discussed the parochialism-cosmopolitanism orientations of the priest's image. A generally large number of instances per 100 pages showed the novelists' comparative interest in this aspect of the priest's image. Slightly more than half the novels treated a little more than three up to almost six (5.7) instances on this theme per 100 pages. But all novelists include at least one (.8) instance per 100 pages. Quotations referring to this theme were categorized according to the typology as either parochialism-cosmopolitanism, value-interest, or change-nonchange oriented.

The findings showed that the priests were evenly divided between the parochialism and cosmopolitanism orientation. More interesting, however, is the observation that the priests who are cosmopolitanism-oriented are also value-change types, while the parochialism-oriented types are also interest-nonchange-oriented. Furthermore, the three cosmopolitanism-oriented, value-change types (Bellefontaine, Chisholm, and Juan) are all missionaries not bound by parochial circumstances and, in a sense, more easily oriented to adapting the church to every need to seek good for all men. On the other hand, the four parochialism-oriented, interest-nonchange types (Mundy, Haversham, Kennedy, and Fermoye) are all situated in well-established parishes almost naturally requiring



that they seek to maintain the parish without adaptation in seeking the interests of the parish or diocese. While the other priests on Table V-3 scattered, the dominant orientations showed that cosmopolitanism is a characteristic of the value-change type; and parochialism, of the interest-nonchange type. Finally, it seems appropriate to observe that the unusual value-change type's situation breeds cosmopolitanism in the priest's image, whereas the interest-nonchange type's situation ensconced in parochialism orientation tends to be the more acceptable image of the priest.

TABLE V-4

## APPENDIX TO CHAPTER V

CODE: The first letter(s) are the initial or initials and secondary identification of the priest to whom the quotation refers. Murdoch, M; Ambricourt, A; Juan, J; Donissan, D; Chisholm, C; Smith, S; Tarocci, T; Fermoye, F; Bellefontaine, B; Mundy, Mu; Kennedy, K; Roche, R; and Haversham, H. The second letter refers to the question to which the quotation refers, in this case "p" for parochialism-cosmopolitanism. The numeral is the number of the quotation in the category defined by priest and question. The quotations are ordered according to Table V-2, and the categories refer to which categories the quotations have been assigned in Table V-2.

Code	Quotations	Categories
R-p-1	In Father Urban's opinion, these products had only a limited appeal in the vestibules of churches, and none at all in that neighborhood. ( <u>Morte d'Urban</u> , p. 18)	interest change cosmopolitanism
R-p-2	Father Urban was annoyed that so few of the men seemed to appreciate the new location, except for its nearness to the lake. They went out for their interminable walks just as if they were at the Novitiate. ( <u>Ibid.</u> , p. 19)	interest change cosmopolitanism
R-p-3	But you know, . . . I sometimes wonder if I shouldn't preach and conduct myself in such a criminal manner that the local clergy would seem like living saints to their parishioners! Maybe <u>that's</u> the answer to your question! If so, it opens up a whole new field! ( <u>Ibid.</u> , p. 38)	interest change cosmopolitanism
R-p-4	Wilf stiffened, "Urban, you know how the Order's run. I don't have to tell you we're on our own here. Sink or swim." Father Urban nodded slightly. ( <u>Ibid.</u> , p. 45)	value nonchange parochialism
R-p-5	And we got to wondering if we couldn't find another name for the place (which, by the way, I hope you'll all find time	value change parochialism

to visit--Catholic or not, it makes no difference to us. Just stop in and say hello.)  
(Ibid., p. 99)

R-p-6 As it was, Wilf was doing pretty well as a interest  
workman--more than should be expected of a change  
priest--and as a priest, you might say, he cosmopolitanism  
was doing pretty well for a workman.  
(Ibid., p. 126)

R-p-7 When Father Chmielewski appeared, as he interest  
did on the following afternoon, Wilf, nonchange  
forewarned, wore a cassock, met him at the parochialism  
front door, ushered him into the office,  
and kept him there for the duration of the  
visit. "I thought of bringing him back  
here to see you, Urban, but I didn't want  
him to see you like this."

"Thanks," said Father Urban.

"He definitely is a pastor of the old  
school, and in view of all that's hap-  
pened lately, I thought I'd better not  
risk it. I wanted to, in a way. Too many  
of the secular clergy think we have it too  
easy." (Ibid., pp. 126-127)

R-p-8 Phil was an irremovable pastor, but if the value  
Bishop cared to get tough. . . . The nonchange  
Bishop would never do this, though, for he parochialism  
had too high regard for Phil as a person  
and as a priest. (Ibid., p. 141)

R-p-9 Father Urban, it seemed, was always trying interest  
to present the other side, the balanced change  
view. (Ibid., p. 149) cosmopolitanism

R-p-10 Father Urban listened in long-suffering interest  
silence . . . he cited the case of the nonchange  
young pastor--"a fine young fellow"--who parochialism  
had driven himself into a mental institu-  
tion "as a result of overindulgence in  
spurious activity," and now, during meals,  
walked around the dining hall saying "hello"  
to the other patients because life had  
become a never-ending parish supper to him,  
Father Urban cut in: "Why are you telling  
me this?"

"Pray for him, Father. . . ." (Ibid., p.  
150)

- R-p-11 "Should be two kinds of men in every busy value parish," Phil said. "Priest-priests and nonchange priest-promoters. Johnny says." parochialism  
 "The boy has a good mind for an ex-athlete," said Monsignor Renton.  
 "I take it he wants to be on of the priest-priests?" said Father Urban. (Ibid., p. 152)
- R-p-12 Father Urban wanted to set up a serious interest program--talks by himself and others (if change others worth hearing could be found). cosmopolitanism (Ibid., p. 163)
- R-p-13 Father Urban was familiar with the classicvalue view of the parish as a natural unit of change society, second in importance only to the parochialism family, but he had seldom found this view held by clergy and laity in the same parish. . . . At St. Monica's, though, parishioners had been left too much to themselves. (Ibid., pp. 162-163)
- R-p-14 But as a priest, as one of God's poor value surveyors, I beg you keep your rivers nonchange and lakes unpoluted. If swamps there be, parochialism drain them, for God's sake and yours, and do not wait. (Ibid., p. 169)
- R-p-15 It was Father Urban's practice, in census-taking, to express regret when he interest discovered that children were not attend- nonchange ing the parish school--not too much parochialism regret, though, since the parish school was overcrowded--and it was this, presumably, this regret expressed by Father Urban . . . that had brought him to the rectory. (Ibid., p. 176)
- R-p-16 The Bishop . . . "I was asking somebody interest the other day how you liked parish work, change Father." cosmopolitanism  
 "Well," said Father Urban . . . "I hope whoever it was told you the truth. I must say I like it."  
 "A little out of your line, isn't it?"  
 "As you know, . . . We have parishes here and there throughout the country. . . . So parish work isn't out of our line--

or even out of my line." (Ibid., p. 185)

- R-p-17 "I was out of the Church myself for a time, value  
does that surprise you, Father?" change  
It did not, of course, since Monsignor cosmopolitanism  
Renton had said as much, and more. "You  
might say St. Peter himself was out of the  
Church for a time, ma'am. . . ." (Ibid., p.  
257)
- R-p-18 He explained to Mrs. Inglis that Father value  
Urban really wanted to stay--to dance and nonchange  
to have fun--but couldn't because he be- parochialism  
longed to a very penitential order. (Ibid.,  
p. 283)
- R-p-19 What did it mean? Either Billy thought value  
very little of Father Urban or--what was change  
more likely--considered him very unworld- cosmopolitanism  
ly indeed. This was an idea that many  
people had of the clergy, and perhaps the  
clergy indulged them in it. . . . He was  
up against a situation that had often con-  
fronted the Church. (Ibid., p. 286)
- R-p-20 "Has it occurred to you that people might interest  
be disappointed by you and your reasons, nonchange  
and even more by you?" cosmopolitanism  
"I'm not sure I know what you mean,"  
said Father Urban.  
"I mean you're an operator--a trained  
operator like Mrs. Leeson, and an operator  
in your heart--and I don't think you have  
a friend in the world."  
Father Urban smiled. "Now you've gone  
too far."  
"Name one."  
Father Urban was silent. . . . (Ibid.,  
p. 301)
- B-p-1 He knew also that Father Louis tried to interest  
control a capacity for anger that could change  
flare as quickly as a cat's. In the new cosmopolitanism  
stone rectory, the two men lived harmon-  
iously for the most part. (The Devil in  
Desert, p. 13)

- B-p-2 He always undertook them with a sense not only of duty but of escape. Nowhere else did he feel so close to God as alone in the brush country riding to bring comfort, news, and the sacraments to some family in a jacal hidden by solitude open to the hot sky. (Ibid., p. 14) value change cosmopolitanism
- B-p-3 Little clusters of human life and need clung to being and shone in Father Louis' mind and purpose like lanterns in the darkness--  
Was this a hard journey?  
Very well, then, it was a hard journey. (Ibid., p. 24) value change cosmopolitanism
- B-p-4 Everyone he toiled overland to see needed and deserved that which he, at the moment, under existing conditions, alone could bring. In a very practical way he was still awed by the mystery of his office. And as a human being he could never deny himself the joy it gave him to see in their faces what his coming meant to his people in the harsh wilderness. . . . They loved him. (Ibid., p. 26) value change cosmopolitanism
- B-p-5 They listened respectfully while he made picture after picture of what he loved and missed; . . . cool green fields, farm-houses, poplar trees, towering cathedrals, Paris, golden lamps and violet distance. (Ibid., p. 31) value nonchange cosmopolitanism
- M-p-1 He knew, too, that there were many queer people, following queer avocations, who loved God just as much as Santa Theresa or Saint Francis or the Little Flower had done: tightrope walkers, tram drivers, surgeons, sailors, cardinals even. And, as he knew these things, the good and the bad, and knew them over again, he gave great thanks to God. . . . (Father Malachy's Miracle, p. 30) value change cosmopolitanism
- M-p-2 To many Father Malachy's preoccupation with the supernatural will no doubt seem foolish and, in these days . . . unscientific; but it must be urged in his interest nonchange parochialism



defense that, having lived for nearly fifty years in a monastery, he knew nothing of modern theogeology, contraception, book-keeping by double entry, broadcasting, taking the creed with a pinch of salt, chorus girls, chorus deans, talkies, aeronautics and all the other without-which-nots which are the pride of our glorious contemporary civilization. (Ibid., p. 32)

- M-p-3 Still, be they right or be they wrong, the fact remains that the priests and people of the Church of Saint Margaret of Scotland lived their own peculiar life in a district populated for the most part by loose women and chartered accountants and that, in spite of enlightenment, progress, and motor transport, they confessed and were confessed, distributed and received what they believed to be the Body of their Lord just as though it were the fourteenth century and England still Merrie and Scotland not yet Stern and Wild. (Ibid., p. 33) interest  
nonchange  
parochialism
- M-p-4 It was unfortunate that the Reverend Humphrey Hamilton did not know better the obstinate obscurantism of the monkism mind or he would never, having been educated at Charterhouse and Trinity Hall, have used such an expression as "bring religion into line with modern thought." For monks think, funnily enough, that the Christian religion was true when it was delivered to the Apostles and that therefore it cannot be improved or made more true since truth, like God, is eternal. (Ibid., p. 36) value  
nonchange  
parochialism
- M-p-5 And you must admit that He has been wise enough to locate the miracle in Italy, where Latin logic at once interprets such manifestations as a pulling apart of the curtain to show that the Catholic religion is true. (Ibid., p. 41) value  
nonchange  
parochialism
- M-p-6 My dear Father, you must remember that the Bible narrative has been largely coloured by the Eastern imaginations. . . . Poor Father Malachy became unhappier than ever. value  
nonchange  
parochialism



Not having read Bertrand Russell and Freud,  
 . . . he said weakly, "I'm afraid, sir, that  
 you are not a Christian." (Ibid., p. 42)

- M-p-7 But Father Malachy, who kept the custody of interest  
 his eyes each time that he turned to give nonchange  
 a Dominus vobiscum, was as unaware of their parochialism  
 presence as he was of the chartered account-  
 ants who, bristling with income-tax repay-  
 ment forms and balance sheets and all the  
 other high intellectual paraphernalia which  
 have made their calling the noble thing it  
 is, were hastening to their offices within  
 an eternity and five minutes of the altar  
 at which he was celebrating. (Ibid., p. 58)
- M-p-8 God was God, his mind told him as he shut value  
 his eyes to the hieratical uphostery nonchange  
 around him. . . . And he, Malachy Murdoch, parochialism  
 was a priest of this God and of this in-  
 fallible Church . . . and it therefore be-  
 hooved him to lead a life as free from  
 blemish as it was possible for a human being  
 to lead. (Ibid., p. 124)
- D-p-1 Today like yesterday, like the first day of value  
 his priestly life, the same. . . . They nonchange  
 came all in a lather to the feet of the cosmopolitanism  
 lonely one; and then they returned to  
 their sad pleasures, to their joyless lives.  
 (And he likened himself also to those  
 ancient, affronted walls, whereon a passer-  
 by inscribes a filthy verse, and which  
 slowly crumble, full of mocking secrets.)  
 (Under the Sun of Satan, p. 179)
- D-p-2 For the first time he contemplated without value  
 love, but with pity, the sorry human change  
 flock, born to graze and die. . . . The parochialism  
 obedient star hastens to their call. (Ibid.,  
 p. 180)
- D-p-3 All the talk there has been about me, interest  
 people's willfulness in seeking me out, nonchange  
 the friendship of so many sinners, so many cosmopolitanism  
 signs and ordeals of which I understood  
 neither the meaning nor the purpose. (Ibid.,  
 p. 196)

- D-p-4 How many precious things beyond compare can value  
the philosopher learn from the mere in- change  
stinct of some old priest like this one, cosmopolitanism  
very close to nature, heir of those in-  
spired solitaries from whom our fathers long  
ago created the divinities of the fields.  
(Ibid., p. 245)
- Mu-p-1 He was surprised that the visit had taken interest  
so long, having achieved nothing, and he nonchange  
began walking more rapidly, anxious to be parochialism  
back at the rectory. The woman he had  
just left out of his mind except as someone  
to be prayed for--and as a bitter taste in  
his mouth. (No Little Thing, p. 11)
- Mu-p-2 My God and my all. So strong an idea that value  
any other--art, science, teaching, even nonchange  
family--was only a diversionary shadow; so parochialism  
clear to him, so obvious, that not until  
his father began talking college and career  
did he realize that he had never thought to  
mention it. (Ibid., p. 24)
- Mu-p-3 Sometimes consciously, sometimes intuitive- interest  
ly, he had gradually cut himself off from nonchange  
whatever threatened to root him to the parochialism  
earth, more exactly to any one corner of  
the earth with its well-known streets or  
trails-- . . . He knew he was criticized for  
this, called standoffish, cold, austere . . .  
Love ought not to be a prison. Human love  
ought not to be the enemy of divine love, but  
most often it was. (Ibid., p. 24)
- Mu-p-4 We hear so much about this trouble or that interest  
mystery being a test of faith. He looked nonchange  
at Michael and shook his head. "Do you parochialism  
know what the greatest test is? It's when  
reason and sentiment start pulling against  
each other--that the big fight between  
heaven and earth. (Ibid., p. 26)
- Mu-p-5 "I know, I know; but Michael, you're asking interest  
why every man is not born a saint." change  
"Isn't that what every man should be?" parochialism  
And steeled himself, half expecting to hear  
Father Slater's voice answering: Better

teach them first how to be human beings.  
(Ibid., p. 33)

- Mu-p-6 "And don't worry too much about those walls. . . . I found that when you get close to them, they aren't as high as they look from a distance." interest  
change  
parochialism
- Michael was startled into exclaiming,  
"I've tried to get close." (Ibid., p. 34)
- Mu-p-7 Then he burst out: "Monsignor, it's not just Laura Dunne, it's almost everyone-- what do I do to people." (Ibid., p. 45) value  
nonchange  
parochialism
- Mu-p-8 She stared at him, wondering how any voice could be so cool, so impersonal as his. (Ibid., p. 57) interest  
nonchange  
parochialism
- Mu-p-9 "You see, about twenty years ago, I had a young curate who was a great deal like you. . . . He set up a soup kitchen. He ran clothing drives . . . He was a dynamo, and he still is; . . . But you see, his ideals shriveled up. He might just as well as have been running a humane society, feeding and sheltering stray animals. I don't say that he lost his faith . . . His priesthood became a private thing, a purely personal affair on which the great herd of humanity had no right to intrude." (Ibid., p. 73) interest  
nonchange  
parochialism
- Mu-p-10 He went up the stairs and into his own room, and it occurred to him as he closed the door that he was never bothered by phone calls and visitors, not by the casual sort. No one ever came to him, except as to a priest. (Ibid., p. 144) interest  
nonchange  
parochialism
- Mu-p-11 Dying, she was no danger; but he was afraid he would have been driven into this even had he believed that she might live. He felt almost kindly toward her as she drew closer and closer to oblivion. (Ibid., p. 173) interest  
change  
cosmopolitanism
- Mu-p-12 She stared down at the flagstones. "We tried at first--really tried. But Michael won't let people like him. I don't know exactly what it is, but Michael--he's wary," value  
nonchange  
parochialism

haven't you noticed that?" (Ibid., p. 307)

- Mu-p-13 And he thought triumphantly, She's sensed value  
it. . . . "Laura, you love me, don't change  
you." It was not a question. . . . cosmopolitanism  
(Ibid., pp. 321-322)
- H-p-1 "Well, dear boy," his father said, "I interest  
think your trip to Rome will do you the nonchange  
world of good. Don't be away too long-- parochialism  
will you? This is to be our last summer  
before you become involved in God's work.  
After that--goodness knows when we shall  
see you!" (Vessel of Dishonor, p. 24)
- H-p-2 The young man reached his room and let his interest  
fingers fly down the buttons of his change  
cassock: nearly eight years of buttoned- cosmopolitanism  
up desires, eight years of mortification  
that had bullied and jostled him. Now his  
will was seething to be let loose. (Ibid.,  
p. 51)
- H-p-3 Two years ago he would have gloried in the interest  
visible declaration that he was set apart--change  
Christ's ambassador. Now he told himself parochialism  
he found it impossible to relax when one  
was always on a pedestal: a sign set up  
for the rise and fall of many. (Ibid., p.  
182)
- H-p-4 Oh, my mass is still a beautiful affair-- interest  
a solemn dance in slow motion--my voice nonchange  
angelically clear, honed to a sacrificial parochialism  
edge that cuts jewels of devotion from  
people's hearts. (Ibid., p. 183)
- H-p-5 As for the visiting priest--as for Martin interest  
Haversham--making his rounds . . . one was change  
forced to watch another kind of unequal parochialism  
struggle: the struggle between a primi-  
tively interpreted Catholicism and a grow-  
ing smart-aleck sophistication which was  
only half informed. (Ibid., p. 189)
- H-p-6 "O God!" the young priest cried out, "in value  
either case your Incarnation is made nonchange  
nothing of and we are denied humanity." parochialism  
(Ibid., p. 205)

- H-p-7 "Lord, for so long have I been with you-- interest  
been about your business in this hospital nonchange  
and in this chapel--and now is almost the parochialism  
first time I have thought of addressing  
you in personal prayer here. Forgive me.  
I have become so much the victim of  
routine--the bored and blasé priest."  
(Ibid., p. 235)
- H-p-8 What a fool he's been! Could Providence value  
have given him clearer indications in change  
those golden days that something other than cosmopolitanism  
than the priesthood was what he was in-  
tended for? He had tricked her for lust  
when he should have know it was love.  
(Ibid., p. 254)
- H-p-9 "We are both Catholics," he wrote. "We value  
cannot go on in sin. . . . I offered you nonchange  
my body and never myself. I took yours parochialism  
and never you. We have both sinned. We  
both need God's mercy--. . . ." (Ibid.,  
p. 260)
- H-p-10 "Martin, let me come to your mass," she interest  
said the day after their reunion. "I nonchange  
should so much like to see you in all parochialism  
your sacredness." (Ibid., p. 277)
- H-p-11 Underneath it of course ran another level, value  
a tragedy, but it could not overwhelm it, change  
Officially he was cut off from the Church parochialism  
and sunk in sin. He was willing to brand  
himself as the world's greatest sinner;  
and yet this could not take away from him  
his impassioned gratitude that he was at  
last fulfilling his humanity, his natural  
destiny. He was alive--as he had never  
been in religion. (Ibid., p. 300)
- A-p-1 We can all of us manage to peel potatoes interest  
and feed pigs, provided we are given the change  
orders to do so. But it is less easy to cosmopolitanism  
edify a whole parish with acts of obedi-  
ence, than a mere community of monks.  
More especially since the parish would  
always be unaware of them, and the parish  
would never understand. (The Diary of a  
Country Priest, p. 4)

- A-p-2 Unless a priest happens to lose his faith-- value  
and then what has he left, for he cannot nonchange  
lost his faith without denying himself? parochialism  
. . . . There are no chances against God.  
(Ibid., p. 6)
- A-p-3 And mere survival suffices no longer. The value  
ancient world might have survived. . . . change  
The greatest possible sum of revolt, ignor- cosmopolitanism  
ance and despair, reserved for a race of  
scapegoats, a sacrificed race, a nameless  
people without history, dispossessed and  
without allies--at least none that could  
be named--without family--that could be  
legally recognized--anonymous and without  
gods. What an easy way out of the social  
problems, what a simplification of govern-  
ment! (Ibid., p. 46)
- A-p-4 I, too, often find myself thinking about interest  
the Russians. My friends in the seminary change  
used to argue about them without really cosmopolitanism  
knowing, I think. (Ibid., p. 51)
- A-p-5 I have undertaken to visit each family once interest  
every three months at least. . . . People change  
who set themselves up to judge us from some cosmopolitanism  
remote distance, sitting in a comfortable  
office where they do the same routine tasks  
every day, cannot begin to realize how  
'untidy', how scattered our daily work can  
be. (Ibid., p. 83)
- A-p-6 My best pupil is Sylvestre Galucher, a value  
rather grubby little boy. . . . I felt change  
that in his quiet attentive eyes I could cosmopolitanism  
read the sympathy I craved. My arms closed  
round him for an instant, and I sobbed  
with my head on his shoulder, foolishly.  
(Ibid., p. 88)
- A-p-7 "You're too restless. You're like a hornet interest  
in a bottle. But I believe you have the change  
spirit of prayer." (Ibid., p. 90) cosmopolitanism
- A-p-8 "You are helpless," I told her . . . value  
"another priest might have refused to hear nonchange  
you out. I have listened: so be it. But parochialism  
I shall not accept your challenge. God



accepts no challenge." (Ibid., p. 137)

- A-p-9 "M. le Cure and I were talking of other things," she said sweetly. "I think you should give him a free hand, all this red-tape and haggling is absurd." (Ibid., p. 193) interest  
change  
cosmopolitanism
- A-p-10 Doubtless for what it is worth, this state of mind is conducive to charity towards my neighbor, since instinctively I put myself in the wrong; I can see other people's point of view. (Ibid., p. 249) value  
change  
cosmopolitanism
- S-p-1 Well, well, if trouble comes, it'll keep our religion from getting rusty. . . . That's the great thing about persecution; it keeps you up to the mark. It's habit, not hatred, that is the real enemy of the Church of God. (The world, the Flesh and Father Smith, p. 13) interest  
nonchange  
parochialism
- S-p-2 Father Bonnyboat said that he thought somehow that it was more than a craze and even wondered whether the blessed in heaven might not be treated to a similar entertainment, since it was so uplifting; but Father Smith said that in heaven the blessed would have our Lord to look at and that nothing could be more uplifting than that. Whereupon they all took off their hats, saluting the priesthood that was in one another. (Ibid., p. 57) value  
nonchange  
parochialism
- S-p-3 Because history shows that most human inventions tend to be used for evil rather than for good purposes. If I were Almighty God . . . I should not have allowed James Watt to watch that beastly kettle boil. . . . For all these inventions defeat the main purpose of the Church: that man should be still and know that He is God. (Ibid., p. 63) value  
nonchange  
parochialism
- S-p-4 He reminded himself of how he had vowed at his ordination that he would never seek advancement or preferment, but would be Christ's doormat all the days of his life. (Ibid., p. 79) interest  
nonchange  
parochialism



- S-p-5 "Tell me, Father," Elvira said across the table to the canon. "There's something very wrong with this country, isn't there?"  
 "With the whole world, I'm afraid, my dear," the Canon said. (Ibid., p. 153)  
 interest  
 nonchange  
 cosmopolitanism
- S-p-6 "I sometimes feel that this war might have been prevented if myself and others had not kept silent from notions of human respect on matters on which we felt deeply," Canon Smith said. "If only we had preached more boldly. . . ."  
 "You can say what you like, but in my mind there is doubt at all," Canon Bonnyboat said. "This war is a crusade."  
 (Ibid., p. 169)  
 value  
 change  
 cosmopolitanism
- C-p-1 Francis suppressed the hot answer on his tongue. . . . He tried to concentrate on Father Kezer's good points: his frankness and courage, his odd jocularity, his adamantine chastity. (The Keys of the Kingdom, p. 78)  
 interest  
 nonchange  
 cosmopolitanism
- C-p-2 And he had made such a bad beginning! Tired of the shopworn platitudes, the same old parrot sermons that came, almost by rote, on the appointed Sundays of the year, Francis had ventured, soon after his arrival, to preach a simple homily, fresh and original, his own thoughts, on the subject of personal integrity. (Ibid., p. 88)  
 interest  
 change  
 cosmopolitanism
- C-p-3 And now you are discovering how terribly human we are. Yes, it's unholy that your "rebellious nature" should fill me with joy, but I find it a wonderful antidote to the monotonous piety I am subjected to. You are the stray cat, Francis, who comes stalking up the aisle when everyone is yawning their head off at a dull sermon. . . . It's fortunate I am now your Bishop. (Ibid., p. 108)  
 value  
 change  
 cosmopolitanism
- C-p-4 He remained at the Liu village for a week. . . . Gently he dropped a hint, now here, now there, suggesting an emendation of certain practices. It would take a long  
 value  
 nonchange  
 parochialism

time to regularize the village to hidebound orthodoxy. (Ibid., p. 124)

- C-p-5 "Don't delude yourself . . . I'm not repentant." value  
change  
"All human suffering is an act of repentance." cosmopolitanism  
There was a silence. The priest said no more. Weakly, Tulloch reached out his hand and let it fall on Francis' arm.  
"Man, I've never loved ye so much as I do now . . . for not trying to bully ye to heaven." (Ibid. p. 159)
- C-p-6 She repeated stubbornly: "He was a free-thinker." value  
change  
"My child, our Lord's contemporaries thought him a dreadful free-thinker . . . that's why they killed him." cosmopolitanism  
She was pale now, quite distraught. "It is inexcusable to make such a comparison--outrageous!"  
"I wonder! . . . Christ was a very tolerant man--and humble." (Ibid., p. 162)
- C-p-7 Now she was going, unexpectedly, almost furtively, it seemed, in a haze of darkness and confusion. value  
nonchange  
cosmopolitanism  
He sighed, at last, giving her his troubled smile. "Even if my country remains at war with yours . . . remember . . . I am not your enemy." (Ibid., p. 214)
- K-p-1 In Old Saint Paul's, not so. These people interest are good people--at least I think they are; nonchange  
after almost a year here, I know them parochialism  
scarcely at all. (The Edge of Sadness, p. 14)
- K-p-2 For with all the years he had spent in divising various brakes to prevent him from slipping down the chute into the great swamp of other peoples' lives, when it came to me the brakes were no good: he could not bring himself to use them. interest  
nonchange  
parochialism  
(Ibid., p. 31)
- K-p-3 An old priest who was dying, one of the saintliest men I have ever known, one of those who had greatest reason to expect interest  
change  
parochialism

God's favor, many years ago surprised me by telling me, with a little smile, that now that he was going, he wanted desperately to stay. (Ibid., p. 111)

- K-p-4 At such times I feel that my parishioners and myself are separated by a gap miles wide and unmeasurably deep, and yet I also feel, curiously enough, that so simple a thing as just one word, if it were the right word, could throw a bridge across the gap. (Ibid., p. 115) interest  
nonchange  
parochialism
- K-p-5 His sermon that Sunday was on actual grace. It was a crisp and intelligent sermon; it would have gone over extremely well in a seminary classroom. (Ibid., p. 224) interest  
nonchange  
parochialism
- K-p-6 But he's a solitary, Helen, and that's where the trouble comes in. That's fine if you're in a cell in a monastery, but when you're in a parish--any parish--the plain fact is that you have to deal with people. . . . You're a sitting target for people. (Ibid., p. 246) value  
nonchange  
parochialism
- K-p-7 And I found myself wondering which was the real Frank: . . . So now again I reminded myself that there was this good side, that he was both kind and good to Helen, that it was absurd for a grown man to cherish and nourish schoolboy dislikes. (Ibid., p. 273) interest  
change  
cosmopolitanism
- K-p-8 And of course he himself was the greatest change of all. For me personally, that is. Life in the rectory with Father Danowski was a world away from life in the rectory alone: it was a totally different kind of experience. (Ibid., p. 291) interest  
change  
cosmopolitanism
- K-p-9 I have many times informed them that on Christmas Day above all other days, the proper place for a priest is in his rectory. (Ibid., p. 307) interest  
nonchange  
parochialism
- K-p-10 No. He did ask for a priest, but not for John, and not for you, Hugh. . . . So you see, Hugh, it wasn't as a priest that value  
nonchange  
parochialism

he wanted you.

Then as what? (Ibid., p. 325)

- K-p-11 And, inevitably, as he grew older he became more so: isolation enveloped him as, I suppose, it did me--although for rather different reason. (Ibid., p. 408) interest  
nonchange  
parochialism
- J-p-1 "Oh, let them come. Let them all come!" the priest cried angrily. "I am your servant." He put his hand over his eyes and began to weep. (The Power and the Glory, p. 60) value  
change  
cosmopolitanism
- J-p-2 They deserved nothing less than the truth--a vacant universe and a cooling world, the right to be happy in any way they chose. He was quite prepared to make a massacre for their sakes-- (Ibid., p. 77) value  
change  
cosmopolitanism
- J-p-3 He was a bad priest, he knew it. . . . One day they would choke up. . . . Until then he carried on, with spells of fear, weariness, with a shamefaced lightness of heart. (Ibid., p. 83) value  
nonchange  
cosmopolitanism
- J-p-4 It was as if he had descended by means of his sin into the human struggle to learn other things besides despair and love, that a man can be unwelcome even in his own home. (Ibid., p. 85) interest  
change  
cosmopolitanism
- J-p-5 When he was gone it would be as if God in all this space between the sea and mountains ceased to exist. Wasn't it his duty to stay, even if they despised him, even if they were murdered for his sake, even if they were corrupted by his example? (Ibid., p. 89) value  
nonchange  
cosmopolitanism
- J-p-6 "You're a fine priest. . . . Your bishop ought to hear of this. A man's dying, wants to confess, and just because you want to get to the city. . . ."  
"Why do you think me such a fool?" the priest said. "I know why you've come. You're the only one they've got who can recognize me, . . ." (Ibid., p. 240) value  
nonchange  
cosmopolitanism

- J-p-7 This was the love he should have felt for every soul in the world: all the fear and the wish to save concentrated unjustly on the one child. He began to weep; . . . (Ibid., p. 280) value change cosmopolitanism
- T-p-1 "Look at that," whispered Don Camillo, smiling as he turned to Christ. "Now do you see what these people are? One is filled with the holiest intentions, and this is how they treat you." "Put yourself in his place," Christ replied. "One may not approve of his attitude but one can understand it." (The Little World of Don Camillo, pp. 14-15) interest change cosmopolitanism
- T-p-2 "Do you think it proper to call a priest a stevedore? . . . And then it's the kind of nickname that, if people catch on to, could stick to me all my life." (Ibid., p. 49) interest nonchange parochialism
- T-p-3 "I'll tell you what you've done. You have committed an illegal action. You have attempted to change an order that the permanent priest of the parish established in accordance with the will of the people. (Ibid., p. 56) interest nonchange parochialism
- T-p-4 Don Camillo shrugged. "All things are possible, Lord, and we must also bear in mind that even parish priests are made of flesh and blood." Christ sighed. "We are not forgetting it, but if parish priests are made of flesh and blood they themselves should never forget that they are also made of brains." "But you should also bear in mind that parish priests, in addition to flesh and blood and brains, are also made of another thing. . . ." Christ sighed. "You mean to say that I should bear in mind that parish priests are also made of heart?" (Ibid., p. 77) pos-value change cosmopolitanism
- T-p-5 "Then the flags of Catholic Action should also be excluded!" "And why? Catholic Action is not a political party, as proved by the fact interest nonchange parochialism

that I am its local secretary. Indeed, I strongly advise you and your comrades to join it." (Ibid., p. 94)

- T-p-6 "Lord," he explained to Christ over the main altar, "we've come to a point where men behave themselves only when they're silly. Let's allow them their fun: . . ." (Don Camillo's Dilemma, p. 18) interest  
change  
cosmopolitanism
- T-p-7 "The Church's business extends to every-thing that concerns good Christian people," objected Don Camillo. (Ibid., p. 23) value  
change  
cosmopolitanism
- T-p-8 "With you, it's hard to know how to behave. If we don't speak to you, you say we're godless Reds, and if we do, then you think we're crazy." "You've got something there," said Don Camillo, throwing out his arms. (Ibid., p. 34) interest  
nonchange  
cosmopolitanism
- T-p-9 "Impossible!" he exclaimed. "God inspired you with a truly noble idea. You mustn't go back on His inspiration." (Ibid., p. 143) value  
nonchange  
parochialism
- T-p-10 There are no "group" sins, but only personal ones, and there is no collective soul. . . . It's all wrong for a man to let his personal conscience be swallowed up by collective responsibility. (Ibid., p. 157) value  
change  
cosmopolitanism
- T-p-11 "Quite right," said Christ. "A priest must never set foot in a tavern simply in order to take part in some petty game. Priests serve the King of Heaven, not the kings of clubs and diamonds." (Ibid., p. 173) value  
nonchange  
parochialism
- T-p-12 He put the clod in the aluminum cup which he always carried with him for use as a chalice. "I'll get hold of another cup somewhere," he told himself. And he said to Tavan: "Take this to your mother." (Comrade Don Camillo, p. 135) interest  
nonchange  
cosmopolitanism



- T-p-13 Priests are priests, wherever you find them. (Ibid., p. 188) value  
nonchange  
parochialism
- T-p-14 "What do you mean, a 'high-powered car'? I'm going to buy a second-hand standard model." value  
nonchange  
cosmopolitanism  
Don Camillo shook his head.  
"It isn't the horsepower that counts; it's the principle of the thing." (Ibid., p. 188)
- T-p-15 "But don't forget that the very sight of a priest turns my stomach." interest  
change  
cosmopolitanism  
"I understand, Comrade. You have a right to your own opinions. But if that's the case, why have you come to me?"  
"Because if a priest does have to be dragged into it, I'd rather he were a regular fellow." (Ibid., p. 206)
- F-p-1 So much love, so much human longing in the world. So good to be a part of it. For the next couple of hours Stephen Fermoye forgot that he was an anointed priest, and became the human son. . . . (The Cardinal, p. 20) value  
change  
cosmopolitanism
- F-p-2 What I feel is that hardly anyone around here as the slightest notion of what's going on in the world. (Ibid., p. 89) interest  
nonchange  
parochialism
- F-p-3 "You must give up this Protestant. . . ." She was caught in a net of affection and authority that she lacked the strength to break. (Ibid., p. 137) value  
nonchange  
parochialism
- F-p-4 But to a priest, such dear and human happiness is not permitted. Lest we become attached to mortal friendships and thereby forget the immortal love of Him to whom we are dedicated, we learn to say not au revoir, but adieu. (Ibid., p. 205) interest  
nonchange  
parochialism
- F-p-5 "Good-by, Your Eminence." Stephen wants to fling his arms around the old man's bulky torso. Instead, he knelt for his blessing. (Ibid., p. 316) interest  
nonchange  
parochialism



## CHAPTER VI

### SACRAMENTALITY

The final aspect of the priest's image is his perception of his institutional function with regard to the sacraments. The sacraments are theologically defined by the catechism definition: "outward signs instituted by Christ to give grace." The sacraments are therefore those outward means of sanctification by which Christians oriente themselves toward ultimate values considered to be their salvation. They are intended as normative aids for developing the values of the Christian people's mystery of Christ. For this reason this study asks whether the priest's image is practically defined by his sacramental ministrations or whether the priest's sacramental ministrations are functions performed by a Christian for other Christians as the occasion and need arises. Included in the sacramentality category are sacramentals which are also "outward signs" (means) of grace which have developed in the Christian tradition, e.g., the rosary, blessed objects, prayers and the like.

Illustrating these approaches, here is an observation made by Father Malachy Murdoch:

Shamus, like Manning, has PRIEST written upon his brow and walked about the aisles of his church with

hoity-toity quasi-liturgical sway as though he were, forsooth, an ecclesiastical mannequin parading chasubles in the salons of some spiritual Worth; Hamish, like the holy, undignified barrel that he was, had rolled onto the sanctuary in carpet slippers and said Mass none the less effectively for all that; . . . Shamus was all for the observance of the minutiae of liturgy; Hamish had hoped, not unreasonably, that God wouldn't notice a few mistakes: . . . (M-s-1).

Although somewhat caricatured, one priest defines his image in rubrical-sacramental terms; the other suggests that these sacramental signs are perhaps not the primary elements constituting his priestly function. As J. F. Powers has written in this regard: "Father Urban's good work over the years, as a preacher and as a person but always as a priest, would count for little if, as Monsignor Renton said, any time spent not at the altar, or in administering the sacraments, was just wasted time for a priest" (R-s-1). These illustrations underline the propriety of this question on sacramentality.

Before discussion of sacramentality as an aspect describing the priestly image, it should be noted that in these observations, the author's viewpoint views the priests' sacramentality orientations from the "inside-out". Hence, it is important that the author enlist the reader's understand in this regard. With this understanding assumed, the following Table VI-1 indicates the distribution of instances to be discussed according to the typology.

Table VI-1 shows that all but one priest have at least one instance of sacramentality per 100 pages. The priests with the

TABLE VI-1

## DEGREE OF INTEREST IN SACRAMENTALITY SHOWN BY AUTHORS

Priest	No. of passages re sacramentality	No. of pages in novel(s)	Frequency per 100 pages
Smith	17	196	8.6
Murdoch	13	198	6.5
Donissan	4	70	4
Haversham	11	306	3.5
Ambricourt	9	298	3
Mundy	9	360	2.5
Bellefontaine	2	63	2
Juan	7	301	1.9
Chisholm	4	259	1.5
Roche	5	336	1.4
Fermoyle	8	579	1.3
Kennedy	6	460	1.3
Tarocci	4	1088	.3

Frequency value less than .5 disqualifies priest from further classification in this question.

highest frequencies of instances (Smith, 8.6, and Murdoch, 6.5) are both creations of the same author, Bruce Marshall; likewise, the third and fifth highest (Donissan, 4, and Ambricourt, 3) are also both creations of the same author, Georges Bernanos. The dif-

ference in these authors' views of sacramentality will be demonstrated later in Table VI-3 showing the disparity in their priests' categorizations. Table VI-1 also shows that the novels of greatest number of pages (Fermoyle, Kennedy, and Tarocci) tend to have the least number of sacramentality instances per 100 pages. Finally, after Bruce Marshall's and Georges Bernanos' priests are passed over (with the exception of Paul Roche's Haversham), the other novelists' priests are seen to have instances of sacramentality ranging merely from 2.5 to 1.3 per 100 pages, which indicates an interest in sacramentality that justifies discussion of this question, but not as highly as preceding characteristics. It is noteworthy that the priest (Tarocci) with the frequency per 100 pages less than .5 value is disqualified from further classification in this question.

These sacramentality quotations will be classified and discussed according to the following criteria relating to the typology. As discussed in the theoretical rationale, the value-oriented priest under the aspect of sacramentality considers administration of sacraments and sacramentals for the good of the people's salvation. The interest-oriented priest considers sacraments and sacramentals as usages validating the end of his priesthood. The change-oriented priest would expect sacraments and sacramentals to instigate reformation in people's lives or at least be ordered toward effecting people's action; and the non-change-oriented type under sacramentality would tend to consider

people's use of sacraments and sacramentals as indications of support of the institutional status quo. Now therefore, employing these criteria, the following classification of quotations on sacramentality may be reported in Table VI-2.

TABLE VI-2

## CLASSIFICATION OF QUOTATIONS ON SACRAMENTALITY

Code	Value	Interest	Change	Nonchange
S-s-1	X		X	
S-s-2	X		X	
S-s-3		X		X
S-s-4	X			X
S-s-5		X	X	
S-s-6		X	X	
S-s-7	X		X	
S-s-8		X		X
S-s-9		X	X	
S-s-10		X		X
S-s-11	X			X
S-s-12		X		X
S-s-13		X	X	
S-s-14		X		X
S-s-15		X		X
S-s-16		X		X
S-s-17		X	X	
M-s-1		X		X
M-s-2	X		X	
M-s-3		X	X	
M-s-4	X		X	
M-s-5		X		X
M-s-6	X			X
M-s-7		X		X
M-s-8		X		X
M-s-9		X		X
M-s-10	X			X
M-s-11	X			X
M-s-12		X	X	
M-s-13		X	X	
D-s-1		X		X
D-s-2	X		X	
D-s-3	X			X

Code	Value	Interest	Change	Nonchange
D-s-4	x			x
H-s-1		x		x
H-s-2		x		x
H-s-3		x		x
H-s-4		x		x
H-s-5		x		x
H-s-6	x		x	
H-s-7		x	x	
H-s-8		x		x
H-s-9		x		x
H-s-10		x	x	
H-s-11		x		x
A-s-1	x		x	
A-s-2	x		x	
A-s-3	x			x
A-s-4		x	x	
A-s-5		x		x
A-s-6	x		x	
A-s-7		x		x
A-s-8		x	x	
A-s-9		x	x	
Mu-s-1		x		x
Mu-s-2		x		x
Mu-s-3		x		x
Mu-s-4		x	x	
Mu-s-5		x		x
Mu-s-6		x		x
Mu-s-7	x		x	
Mu-s-8		x		x
Mu-s-9		x		x
B-s-1		x	x	
B-s-2		x	x	
J-s-1	x		x	
J-s-2		x	x	
J-s-3		x		x
J-s-4	x			x
J-s-5		x		x
J-s-6		x	x	
J-s-7		x		x
C-s-1		x	x	
C-s-2		x		x
C-s-3	x		x	
C-s-4	x		x	
R-s-1		x		x
R-s-2		x		x
R-s-3		x		x
R-s-4		x	x	

Code	Value	Interest	Change	Nonchange
R-s-5		x		x
F-s-1		x	x	
F-s-2		x		x
F-s-3		x	x	
F-s-4		x		x
F-s-5	x		x	
F-s-6		x		x
F-s-7		x	x	
F-s-8		x		x
K-s-1		x		x
K-s-2		x		x
K-s-3	x		x	
K-s-4		x		x
K-s-5		x		x
K-s-6		x		x
Totals	25	70	39	56

A cursory perusal of Table VI-2 manifests a high frequency of interest-nonchange orientation over value-change, and a slightly higher frequency of interest-change over value-nonchange. This leads to the projection that most of the priests will be interest-oriented, and then, interest-nonchange-oriented. To describe this observation more adequately, the graph procedure is followed. If the Value and Change columns are designated "+", and the Interest and Nonchange columns are designated "-", then, using Smith for example, the Value (5) column may be added to the Interest (-12) column and yield an Interest score -7. Then, the Change (8) column added to the Nonchange (-9) column yields a Nonchange score -1. Thus, Smith emerges from the sacramentality aspect as an interest-nonchange-oriented type. In the same way, the others may be arranged on the following Table VI-3.



TABLE VI-3

## CLASSIFICATION OF PRIESTS ACCORDING TO SACRAMENTALITY

	Value (+)	Neither (0)	Interest (-)
Change (+)		Chisholm (0,2)	Ambricourt (-1,3) Bellefontaine (-2,2)
Neither (0)		Tarocci (Insufficient data)	Fermoyle (-6,0)
Nonchange (-)	Donissan (2,-2)		Smith (-7,-1) Murdoch (-3,-3) Haversham (-8,-3) Mundy (-7,-5) Juan (-3,-1) Roche (-5,-3) Kennedy (-4,-4)

As projected from Table VI-2, Table VI-3 confirms ten out of thirteen priests as interest-oriented. Of these, two are interest-change-oriented; seven are interest-nonchange-oriented; and one is neither change nor nonchange. One priest (Donissan) is value-oriented, but value-nonchange-oriented among the seven

others who are interest-nonchange-oriented. Of the three priests who are change-oriented, only one is neither value nor interest oriented, while the others are interest-oriented. One priest, finally, is nonclassifiable under the aspect of sacramentality because of insufficient data.

The high nonchange and interest orientations describing the priest's image under the aspect of sacramentality raises a problem which may be appropriately discussed before concluding this chapter. The dominance of interest-nonchange orientation indicates a priestly image that considers administration of sacraments and sacramentals as usages validating the end of the priesthood and taking people's use of these administrations as indications of support of the institutional status quo.

This aspect of the priest's image reflects a twelve century old problem that allows monks like Father Malachy Murdoch to identify their priestly role with sacramental celebrations, yet which is impractical for all others--unless these others, like l'Abbe Donissan who spent "a lifetime in the confessional" and le Cure d'Ambricourt who had a spirituality like a monk, can acquire an orientation that makes them monks moving through the "world." Thus, while Father Bellefontaine may find fulfillment moving through desert solitude (B-s-1) and serving the faithful in sacramental celebrations (B-s-2), Padre Juan who became a priest to achieve a functional status in a mediievally oriented Mexican society does not find his "fulfillment" until he suffers

an analogously monastic solitude during a Mexican Revolution in which he is alienated from his civil status (by the government's law that all priests marry) and his ecclesiastical status (by his "violation" of the monastic rule of celibacy), and he finally risks his life to administer sacraments (J-s-2).

The sacramentality problem is made more clear in priests who do not spend all their time administering sacraments. In this regard, while Father Stephen Fermoye is kept occupied climbing the cardinalate ladder, Don Camillo Tarocci is busily defending the ecclesiastical doctrine against Communism, and Father Francis Chisholm is running a Chinese mission, the other priests are left sociologically as useless as Father Malachy who tried to make Christianity relevant to the "world" by transferring a dance hall out to an ocean reef. Small wonder Fathers Mundy, Juan, and Haversham are preoccupied with themselves and women, Father Urban Roche becomes an operator, and Father Hugh Kennedy is a pathetic old man without achievement or relevance to his community, not even to his parish.

For this aspect of the priest's image, the question: What does he do? can be answered: He celebrates sacraments. This is how the interest-nonchange orientation defines the image under this aspect. But when one reflects that all Christians celebrate sacraments, and, in fact, may administer some more than others, in the light of the discussion in Chapter I, one may ask: What does the priest do in the meantime when he is not celebrating

sacraments? If he is a monk, or if he were a cultic priest, the answer: He devotes himself to prayer and preparation for his ministrations, would be acceptable. But as has been evident, the priest is generally not a monk but works as the bishop's delegate in a parish. In these novels, he becomes a golf pro, a socialite, a party-goer, an entrepreneur, a businessman, an executive, a mystic, all of which raise the sociologically pertinent question: But what does he do for a living, what is his relevance to human society? This, however, is the problem, because the awkward assurances: He counts parish collections, he supervises parish building programs, he teaches catechism, and so on, are all subject to the rejoinder: Does he have to be a priest to do that? The answer to this, as the evidence discussing the question on this aspect of the priest's image reveals, is negative. What, then, does he do? To answer, appeal is made to the evidence in discussion of this aspect of the priest's image which brings the line of reasoning full circle round to saying: He does nothing else as a priest but celebrate the Eucharist and administer certain sacraments, and he expects people to support this situation.

Now then, recalling Chapter I, in which it was made clear that the Church functionally defines a priest as a Christian among Christians to whom he represents Christ through his delegated specific services, it may be asked if he must be a monk (that is, celibately consecrated to sacramental celebrations) to

do these things? Why, for instance, could not Martin Haversham marry Vanessa MacCullers, teach philosophy for a living, and still serve his Christian community through delegated specific services, namely, presiding over the Eucharistic liturgy and certain other sacraments, while the organizational aspects of the Christian community may be distributed among fellow Christians? This is the problem.

In recapitulation, Chapter VI has discussed the sacramentality orientations of the priest's image. Evidence of the writers' interest in sacramentality showed Bruce Marshall's and Georges Bernanos' priests to have almost twice as many frequencies of instances on this aspect per 100 pages than the others. The other novelists, however, showed a sufficient interest with frequencies from 2.5 to 1.3 instances per 100 pages. One (Tarocci) with a frequency per 100 pages value less than .5 was disqualified from classification under this aspect.

Quotations referring to sacramentality were then categorized according to the value-interest and change-nonchange typology. Employing the graph arrangement, it was found that according to the criteria appropriate to the categories under this aspect of the priest's image that ten out of the thirteen priests were interest-oriented; of these, seven, interest-non-change-oriented; two, interest-change-oriented; one, neither. It was also found that eight of the thirteen priests were non-change-oriented: of these, one, value-nonchange; seven, inter-

est-nonchange.

The conclusion of Chapter VI therefore points to the dominance of interest-nonchange orientation under the aspect of sacramentality. This indicates an orientation in the priest's image that considers ministration of sacraments and sacramentals as usages validating the end of the priesthood and taking the people's use of these ministrations as indications of support of the institutional status quo. This conclusion gives rise to the problem briefly discussed: Must a Christian be celibately consecrated to these ministrations, or why cannot any properly delegated Christian serve these functions in the Christian community?

TABLE VI-4

## APPENDIX TO CHAPTER VI

**CODE:** The first letter(s) are the initials or initial and secondary identification of the priest to whom the quotation refers. Murdoch, M; Ambrieourt, A; Juan, J; Donissan, D; Chisholm, C; Smith, S; Tarocci, T; Fermoye, F; Bellefontaine, B; Mundy, Mu; Kennedy, K; Roche, R; and Haversham, H. The second letter refers to the question to which the quotation refers, in this case "s" for sacramentality. The numeral is the number of the quotation in the category defined by priest and question. The quotations are ordered according to Table VI-2, and the categories refer to which categories the quotations have been assigned in Table VI-2.

Code	Quotations	Categories
S-s-1	"Je vous offre toutes les messes qui se celebrent aujourd'hui dans le monde entier pour les pauvres pecheurs qui sont maintenant a l'agonie et qui doivent mourir ce meme jour," he murmured, using, as always, the French prayer he had once seen hanging up in the porch of a Breton church. ( <u>The World, the Flesh and Father Smith</u> , p. 10)	value change
S-s-2	Back in his makeshift sacristy, however, he thought of the great sacrifice of God's Body and Blood which he was going to offer and of the sweet ineffable unfailing mystery which his own unworthy human consecrated hands were about to perform. ( <u>Ibid.</u> , p. 15)	value change
S-s-3	The priest thought of the penitents whom he had just shriven as he walked away back down through the congregation to vest for Mass, and prayed for them that they might be given strength to go on struggling against their sins. ( <u>Ibid.</u> , p. 15)	interest nonchange
S-s-4	Even if the symbols weren't there, even if a priest were to say Mass in rags and tatters, the king's daughter would still be in golden borders, because Christ would be there as He promised when He said: "Lo, I am with you all days, even unto the consummation of the world." ( <u>Ibid.</u> , p. 19)	value nonchange



- S-s-5 What were these two babies he was baptizing now going to become? (Ibid., p. 22) interest change
- S-s-6 He remembered, however, the shock with which he had once heard Father Bonnyboat say on an Easter Sunday, "I'm sick to death of giving holy communion," and reminded himself that death was no less death to the sinner who was dying because others had died before him and that he was Christ's priest who had been marked and anointed and ordained to save human souls. (Ibid., p. 23) interest change
- S-s-7 Father Smith took the holy oil of chrism and healed his limbs and his senses . . . but it wasn't so easy for the old sailor to swallow the Blessed Sacrament. (Ibid., p. 28) value change
- S-s-8 A small wooden altar had been erected and the Blessed Sacrament was reserved, with a red lamp burning in front. (Ibid., p. 41) interest nonchange
- S-s-9 Father Smith was the only priest who went there to teach catechism, because he loved the nuns even more than the others did, and he liked talking to young children about God as well. (Ibid., p. 58) interest change
- S-s-10 As there were almost fifty of them, the priest had to start in quite early--at one-thirty, to be precise--which left only two minutes for each confession, so that mortal sins came spurting out at a fine rate and were as quickly polished off. (Ibid., p. 81) interest nonchange
- S-s-11 He wondered, too, if there were Catholics among them and if a priest had just given them holy communion too, and how our Lord kept judging the Germans and the Britons that must for ever be trooping before Him, red and angry from the battlefield. (Ibid., p. 85) value nonchange
- S-s-12 "Do you know I can't for the life of me remember," Father Smith said. "You see, I baptize so many babies." (Ibid., p. 107) interest nonchange
- S-s-13 Father Smith raised his hat back and then hurried home to the church where Canon Bonnyboat had promised to say the nine-o'clock Mass for the repose of Angus's soul. (Ibid., p. 127) interest change

- S-s-14 That rope was known to theologians as the apostolic succession; and each time that a bishop ordained a priest there blew down from heaven a great gust of Holy Ghost which inflated the ordinand's soul with the same powers as our Lord had breathed upon the apostles when He had commanded them to go and teach all nations whatsoever things He had commanded them. (Ibid., p. 147) interest nonchange
- S-s-15 Canon Bonnyboat sang the High Mass of requiem, because he was supposed to be her especial friend, since it was he who had given the nuns the parrot. . . . (Ibid., pp. 153-154) interest nonchange
- S-s-16 What nonsense the left-wing intellectuals talked, he thought, when they spoke of 'the phenomenon of our empty churches.' Whatever churches were empty in Britain, the Catholic churches were always full. . . . And today the Cathedral was crowded as it hadn't been since his lordship's consecration nearly forty years ago. (Ibid., p. 160) interest nonchange
- S-s-17 Well, the Church of God was not a normative Church, but a thundering, teaching, shouting, preaching Church, crying out to men what they must do if they were to be saved, and he as a priest of that Church had no hesitation in saying that . . . the measure of man's inability to obey Almighty God was love his neighbor as himself. (Ibid., p. 163) interest change
- M-s-1 Shamus, like Manning, has PRIEST written large upon his brow and walked about the aisles of his church with holty-toity quasi-liturgical sway as though he were, forsooth, an ecclesiastical mannequin parading chasubles in the salons of some spiritual Worth; Hamish, like the holy, undignified barrel that he was, had rolled onto the sanctuary in carpet slippers and said Mass none the less effectively for all that: . . . Shamus was all for the observance of the minutiae of liturgy; Hamish had hoped, not unreasonably, that God wouldn't notice a few mistakes: . . . (Father Malachy's Miracle, p. 15) interest nonchange

- M-s-2 "I have always heard Canon Buchanty spoken of with respect and generally with affection," said Father Malachy. value change  
 "Quite." Canon Geoghegan wore the expression of a dentist being forced to listen to a dentist praising a dentist. "Of course, he was loved. He gave money to newsvendors down on their luck and all that sort of thing. He was Scots, too. Not just Portobello Scots, but the real thing. He came from Inverness and used to preach as though he were wearing a glengarry instead of a biretta. And that made him go down with the Protestants. But he had no idea of liturgy or rubrics." (Ibid., p. 17)
- M-s-3 "My dear Father, I am afraid that you don't know the bishop. I am only speaking the truth when I say that he doesn't give a snuff about ritual and that, as far as music is concerned, he doesn't know the difference between 'God Save the King' and 'Pop Goes the Weasel.' And he wears his mitre as though it were a tam-o'-shanter, all higgledy-anyhow. He's the sort of priest that would like to say Mass in a tartan chasuble on the anniversary of the birth of Burns." (Ibid., p. 18) interest change
- M-s-4 "And I seem to have heard quite a lot about dancing girls who went to Holy Communion every morning of their lives." (Ibid., p. 19) value change
- M-s-5 "Pitch it in strong. First of all, the dignity of plain chant, Gothic chasubles, and all that, and how all this polyphonic nonsense is in direct opposition to the wishes of His Holiness." (Ibid., p. 26) interest nonechange
- M-s-6 And yet was it by suppressing dance halls that one would usher in the reign of Christ? Was it not rather by preaching the old story of the Passion and Crucifixion of Christ Our Savior that one would kill those longings which made it so hard for men and women to remain pure? (Ibid., p. 28) value nonechange
- M-s-7 And yet, reverend Fathers, morning after morning, each of you stands at God's altar and, by virtue of the priesthood in him, performs the most wonderful marvel of all: the transsubstan- interest nonechange

tiation of bread and wine into the Body and Blood of Our Lord and Saviour Jesus Christ. That marvel, I admit, cannot, by its nature, be exposed to crude physical tests; . . . (Ibid., p. 51)

- M-s-8 That is to say that Our Lord's promise has made it quite certain that each time a validly ordained priest pronounces the words of consecration over bread and wine they will become, transubstantially and in an unseen but real manner, His Body and Blood. (Ibid., p. 52) interest  
nonchange
- M-s-9 Now Father Malachy, wearing the Eucharistic vestments of the Catholic Church, made his way to the foot of the high altar, . . . and began the service known to three hundred million Christians as the Sacrifice of the Mass. . . . In the nave two broken-down old women watched him with tenderness in their eyes. . . . But Father Malachy, who kept the custody of his eyes each time that he turned . . . was unaware of their presence as he was of the chartered accountants who, bristling with income tax repayment forms and balance sheets and all the other high intellectual paraphernalia which have made their calling the noble thing it is, were hastening to their office within an eternity and five minutes of the altar at which he was celebrating. (Ibid., p. 57) interest  
nonchange
- M-s-10 From six o'clock to nine o'clock Father Malachy, with the purple stole of penance about his neck, had sat in the confessional and listened to those who came. . . . And to each of them, after the tale had been told and the pardon asked and the amendment promised, had come . . . "Ego te absolvo. . . ." (Ibid., p. 73) value  
nonchange
- M-s-11 The owners of these ears did not come by them by frequenting the sacraments and they were certainly not using them to-night for the greater glory of God. (Ibid., p. 80) value  
nonchange
- M-s-12 But he recognized that any suggestion on his part was out of the question and prayed to God that he would hear the prayer of His servant Malachy and cleanse the parish of Saint Margaret of Scotland from an establishment which hindered the sanctification of souls. (Ibid., p. 82) interest  
change

- M-s-13 The bishop, whose chin was now well away from the purple and whose eyes were more for Bubbles than for his brother, said testily: "Confirmation, Aundry, confirmation. And it means imparting the Holy Spurrin to folk to give them strength to keep promises which were made for them at their bapteesm." (Ibid., p. 103) interest  
change
- D-s-1 "For weeks," he later confessed, "I had been tried by an anguish novel to me: I had spent my life in the confessional and I was suddenly overwhelmed by the feeling of my impotence; I felt less pity than disgust." (Under the Sun of Satan, p. 178) interest  
nonchange
- D-s-2 And then . . . the vast labor, and now this piti-value  
less crowd, night and day packed tight around change  
the confessional of the man of God as though he  
were another cure d'Ars; the deliberate severance  
from all human help; yes, the man of God  
wrangled over like some bit of prey. (Ibid.,  
p. 189)
- D-s-3 This is the time our pastor sets aside to put things a little to rights, down there, you see, and straighten them up to his taste. . . . Just think! He has secured the bishop's permission to have the Blessed Sacrament exposed all night long! (Ibid., p. 223) value  
nonchange
- D-s-4 He opened wide the door, stepped back a pace, measured his odd companion with his eyes, and confronted him without yet daring to challenge him. value  
nonchange  
"A fine miraele," he hissed between his teeth, a little peevish. "The good priest has died here, without a sound, of a heart attack. While those idiots roam the roads looking for him, here he is, quiet indeed, like some sentinel, killed by a bullet in his sentry-box point-blank!" (Ibid., p. 251)
- H-s-1 Martin spoke with conviction, and his suntanned face was tinged with warmth. He secretly dreaded a great deal of what he knew humdrum parish work would exact of him. Other things were different: the ceremonies of the Church, the sacraments, above all saying mass--these were exciting and beautiful. (Vessel of Dishonor, p. 7) interest  
nonchange



- H-s-2 Yes, he was glad. He thanked God for his safety. interest  
 . . . He was saying mass and he had held out nonchange  
 his silver chalice to receive the wine and the  
 drop of water. He had offered them to God--the  
 symbol of Christ's oblation and of all humanity  
 with it. (Ibid., p. 143)
- H-s-3 In his mass the young priest conveyed the im- interest  
 pression of never hurrying and, from the prayers nonchange  
 at the foot of the altar to the last blessing,  
 he moved with a slow grace. . . . This reverence  
 of men he achieved while keeping the time of  
 his mass down to only slightly longer than the  
 Parish Priest's--a consummation he learned the  
 Sunday congregations wanted. (Ibid., p. 162)
- H-s-4 Martin smiled but did not say anything. . . . He interest  
 hurried over the silent parts just so as he nonchange  
 could appear lovingly unhurried over the parts  
 the people heard. Sometimes this bothered him;  
 but, was it really dishonest to arrange matters  
 so that the gold which appeared should shine  
 brightly, leaving that which did not appear to  
 look after itself? (Ibid., p. 163)
- H-s-5 He found, in fact, that listening to confessions interest  
 was a boring pastime. (Ibid., p. 166) nonchange
- H-s-6 With simpler souls, he would urge them to go to value  
 confession and to mass at the next opportunity. change  
 Such souls would never think deeply for them-  
 selves on their religion, or on anything. It was  
 enough to get them back into safe and salutary  
 habits. (Ibid., p. 168)
- H-s-7 He now accepted dinner invitations three or four interest  
 times a week, though still keeping them within change  
 the parish to salve his conscience. He could  
 hardly claim that he enjoyed any relaxation on  
 these occasions. From the first blessing to the  
 final grace before dessert, he was still the  
 PRIEST. . . . He had to hurry back to St. Mary's  
 to perform some further duty: Benediction for the  
 nuns or for the parish . . . confessions, the in-  
 struction of converts. (Ibid., p. 190)
- H-s-8 Across the altar he still moved with unhurried interest  
 grace; still he turned to his devout congregation nonchange

and uttered with angelic insistence (Oh, they might be hearing it for the first time!)--"Dominus vobiscum--the Lord be with you." Hypocrite! Hypocrite! (Ibid., p. 253)

H-s-9 He'd probably be doubly impressed now that he'd interest seen him say mass. "Which makes me feel guilty nonchange again," the young man thought. "I cannot say mass except in the way I do, and yet perhaps I do it more to please man than God." (Ibid., p. 273)

H-s-10 He closed his golden-edged breviary, letting his interest eyes fall on it. "You see, I was praying," he change said. "Do you know that Prime is always yours--" (Ibid., p. 275)

H-s-11 She did not try to separate him from his priest- interest hood; she treated them as one--the priest and nonchange the man.

"Martin, let me come to your mass," she said the day after their reunion. "I should so much like to see you in all your sacredness."

"No, please, Vanessa--please not!"

When he remembered having once held her in his arms, the shame of her seeing him at the altar was too much for him. How could he bear to have her behold him clad in vestments whom she had seen in the pagan glory. (Ibid., p. 277)

A-s-1 (It occurred to me that I might make use of this passage, touching it up a bit, for my value Sunday sermon. . . . After mass M. le Comte re- change marked in his funny rather nasal voice, 'You certainly were moved to eloquence.' I wished the earth could have opened and swallowed me.) (The Diary of a Country Priest, p. 29)

A-s-2 Yesterday I heard confessions. Children from value three to five. Of course I began with the boys. change May Our Lord love and protect these little ones! Anyone but a priest would be sent to sleep by the sound of their droning voices, too often a mere repetition of phrases, picked out of the prayer-book. . . . Such scarcely veiled animality! (Ibid., p. 75)



- A-s-3 This morning the governess came to confession. value  
 . . . I should imagine that once they have nonchange  
 ceased to be adolescents, few Catholics go to  
 communion in mortal sin. It's so easy not to go  
 to confession at all. But there are worse  
 things. (Ibid., p. 86)
- A-s-4 The usual notion of prayer is so absurd. How interest  
 can those who know nothing about it, who pray change  
 little or not at all, dare speak so frivolously  
 of prayer? A Carthusian, a Trappist will work  
 for years to make of himself a man of prayer,  
 and then any fool who comes along sets himself  
 up as judge of this lifelong effort. (Ibid.,  
 p. 103)
- A-s-5 He supposed that was the point at which I had interest  
 stuck, that we poor priests all stick at eleven nonchange  
 years old. Finally, on the day he died, I  
 heard his confession. What could be said of it?  
 Nothing much. A 'solicitor's life' could most  
 times be expressed in very few words. (Ibid.,  
 p. 110)
- A-s-6 Sometimes I feel that my faith has withdrawn and value  
 still persists where certainly I should never change  
 have thought of seeking it, in my flesh, my  
 wretched flesh, in my flesh and blood, my perish-  
 able flesh which yet was baptized. . . . With  
 what strange solicitude humanity keeps watch over  
 its children. (Ibid., p. 123)
- A-s-7 "Mademoiselle," I said, "I am not going on with interest  
 this talk here, in the middle of the church. nonchange  
 There is only one place where I can hear you."  
 I drew her gently to the confessional. She knelt  
 of her own accord.  
 "I don't wish to confess," she said.  
 "I'm not asking you to. You need only remember  
 that these wooden walls have known so much  
 shame that they are as though injured. You may  
 be a young lady of gentle birth, but pride here  
 is a sin like any other--a little more dirt on  
 the muck-heap." (Ibid., p. 132)
- A-s-8 No, but I try to understand it. A priest can't interest  
 shrink from sores any more than a doctor. He change  
 must be able to look at pus and wounds and  
 gangrene. . . . A priest pays attention only to  
 suffering, provided that suffering is real. What

do the words which express it matter, even if they're so many lies? (Ibid., p. 151)

- A-s-9 The priest was still on his way, and finally I was bound to voice my deep regret that such delay threatened to deprive my comrade of the final consolations of Our Church. He did not seem to hear me. But a few moments later he put his hand over mine, and his eyes entreated me to draw closer to him . . . for his voice, though halting, was strangely distinct. "Does it matter? Grace is everywhere. . . ." (Ibid., p. 298) interest  
change
- Mu-s-1 He took out his stole, kissed it, laid it across his neck. The benefit of the doubt granted to anyone. Conditional absolution. It was possible she was a Catholic; . . . "If thou art capable of receiving it . . . ego te absolvo." (No Little Thing, p. 15) interest  
nonchange
- Mu-s-2 An ordinary Saturday: confessions in the afternoon, dinner, and again confessions. Then he promised to visit the Morans. (Ibid., p. 19) interest  
nonchange
- Mu-s-3 Michael said nothing. At six o'clock Mass and again at the seven, he had asked the people, in their charity, to pray for the deceased of the parish. As he was naming the dead-- . . . one little girl had already plunked herself to her knees, but Father Mundy went on: . . . (Ibid., p. 81) interest  
nonchange
- Mu-s-4 We suddenly find ourselves buried under an avalanche of routine. Necessary things, of course, but what about the more important things? Half the men of the parish are out on strike or will be soon-- . . . but we have no time. We're too busy with the church mortgage and the school boiler. (Ibid., p. 88) interest  
change
- Mu-s-5 Will, mind, memory, and heart rebelled, and the daily struggle was renewed, a strange, new battle between this ancient prayer and his innermost being, between his innate need for newness and freshness in all things and the rosary's immutable constance. . . . Looking down at his black rosary, Father Mundy found interest  
nonchange

his fingers at the end of the third decade.  
In exasperation and defeat, he thrust the beads  
into his pocket. (Ibid., p. 95)

- Mu-s-6 Wearily Father Mundy stepped from the booth and interest  
stretched discreetly to free burning muscles of nonchange  
their tension. . . . Reaching back into the con-  
fessional he turned out the light, then walked  
stiff and heavy-footed up the center aisle  
toward the altar. Small regrets. Such a lot  
of small regrets. (Ibid., p. 104)
- Mu-s-7 "Gregorian chant well sung, tall candles, rich value  
vestments, and a fine church which glorifies change  
God with beauty instead of vulgarity--". . . The  
house of God should reflect the attributes of  
God: goodness, beauty, truth, oneness. Michael's  
voice murmured dryly, "For Mass only an altar's  
necessary, and not even that: only bread, wine,  
and the hands of a priest are necessary." (Ibid.,  
p. 106)
- Mu-s-8 Mass. In a moment; when he woke in a moment he interest  
had to say Mass. (Ibid., p. 126) nonchange
- Mu-s-9 For those two weeks he clung greedily to every interest  
moment of solitude. By day free time--and nonchange  
when there was none, time stolen--was spent in  
the church, going with Christ from the Antonia--  
and in saying the rosary with a ferocity of de-  
votion which made his old struggle with it a  
doubted memory. . . . He would give much to  
remember that moment which had sworn him a priest,  
but it defied remembrance, as if it had been so  
much a thing of the soul that neither heart nor  
brain had noticed it. . . . The air was stirred  
up, and Benediction's lingering incense eddied  
before the altar. (Ibid., pp. 137-138)
- B-s-1 In the morning he visited the grave of Dona interest  
Luz. . . . Then, reciting prayers for the change  
dead, he walked around the small mound of the  
grandmother and sprinkled the holy water upon  
it, and they knew he was keeping once again a  
promise made between heaven and earth a long  
time ago. (The Devil in the Desert, p. 32)
- B-s-2 After they returned to the house and he took interest  
them one by one and heard them confess their change

sins, of which they were contrite he relieved them. Then, at the altar improvised against the wall where the old woman used to sit for so many hours, he said Mass, . . . When Mass was over, they returned within the house . . . Father Louis sat down to fill in certificates of first communion for the younger children. (Ibid., pp. 32-33)

- J-s-1 "Well, after all," her husband said, "he carries value on. I don't believe all that they write in these books. We are all human." change
- "You know what I heard today? About a poor woman who took him her son to be baptized. She wanted him called Pedro--but he was so drunk that he took no notice at all and baptized the boy Carlota. Carlota." (The Power and the Glory, p. 37)
- J-s-2 The priest shouldered himself upright against the wall and said furiously: "Very well. Begin. I will hear your confession." The rats scuffled in the maize. "Go on then," he said. "Don't waste time. Hurry. . . ." (Ibid., p. 59) interest change
- J-s-3 "Let them all come!" the priest cried angrily. . . . "Come," he said. "You must say your confessions . . . only polite to the father." (Ibid., p. 60) interest nonechange
- J-s-4 "I will sleep now. . . . You can wake me an hour before dawn . . . half an hour to hear your confessions . . . then Mass, and I will be gone." (Ibid., p. 87) value nonechange
- J-s-5 He was aware of faith dying out between the bed and the door--the Mass would soon mean no more to anyone than a black cat crossing the path. He was risking all their lives for the sake of spilt salt, or a crossed finger. . . . "Oh, well. . . ." He said sadly: "Perhaps one day . . . when things are better. . . ." He sketched a cross and blessed her. (Ibid., p. 108) interest nonechange
- J-s-6 "I could easily find out, couldn't I?" the half-caste said. "I'd just have to say--father, hear my confession. You couldn't refuse a man in mortal sin." (Ibid., p. 122) interest change

- J-s-7 "Tell the people, Pedro, that I only want one peso for the baptisms." (Ibid., p. 229) interest nonchange
- C-s-1 Tired of the shop-worn platitudes, the same old parrot sermons that came, almost by rote, on the appointed Sundays of the year, Francis had ventured, soon after his arrival, to preach a simple homily, fresh and original, his own thoughts, on the subject of personal integrity. Alas, Dean Fitzgerald had cuttngly condemned the dangerous innovation. (The Keys of the Kingdom, pp. 88-89) interest change
- C-s-2 Next Sunday, at his behst, Anselm had mounted the pulpit and given forth the antidore: a magnificent peroration on The Star of the Sea, in which harts panted. . . . the Dean congratulated him. "That! --Father Mealey--was eloquent. I heard our late Bishop deliver practically the same sermon twenty years ago." (Ibid., p. 89) interest nonchange
- C-s-3 But la ereme de la ereme lies in our proved statisties. Enclosed you will find the annual report of the late incumbent, Father Lawler, who, a year ago, returned to San Francisco. I don't propose to analyze this for you since you will indubitably con it over, nay, digest it in the wee small hours. Nevertheless I may stress these figures: that although established only three years ago the Pai-tan mission can boast of four hundred communicants and over one thousand baptisms, only a third of which were in articulo mortis. Is it not gratifying, Francis? (Ibid., p. 111) value change
- C-s-4 Again I can't help smiling . . . my priestly career has been a hotch-potch of peculiarities. . . . I've flicked myself on the raw with that phrase: 'my priestly career.' . . . I've tied up, and neatly tucked away, all the complex, pettifogging little quirks of doctrine. (Ibid., p. 224) value change
- R-s-1 Father Urban's good work over the years, as a preacher and as a person but always as a priest, would count for little if, as Monsignor Renton said, any time not spent at the altar, or in administering the sacraments, was just time wasted for a priest. (Morte d'Urban, p. 149) interest nonchange



- R-s-2 Afterwards, in the sacristy, the Bishop called the sermon "a dazzling performance," this in the hearing of several mastodons who stood high in the diocese, and then asked Father Urban whether he'd be able to stay. (Ibid., p. 178) interest nonechange
- R-s-3 Everywhere Father Urban saw that look of "Who is this?" in their eyes, and yet only one elderly man stayed after Mass to speak to him. Except for that, Father Urban had drawn a blank in Ostergothenburg. That was how matters stood at noon. (Ibid., p. 215) interest nonechange
- R-s-4 Father Urban had read it, yes, but had cut back to I Paralipomenon in the Old Testament where you got substantially the same idea (the advisability of using our present situation as a preparation for the next one) in a much more acceptable form. (Ibid., p. 229) interest change
- R-s-5 Father Urban finished his drink and declined another. He waited a moment, and then excused himself, saying he was tired. Billy didn't take this very well. He acted as though Father Urban should be willing, and more than willing, to wait up for the piano.  
 "I've had a long day, Billy."  
 "We've all had a long day."  
 "The truth is I have some office to read."  
 Billy's face softened up entirely. "Oh," he said. "That's different." (Ibid., p. 275) interest nonechange
- F-s-1 This private devotion over (he kept it brief to avoid sentimentality), Stephen offered up the Mass for the special intention of his mother . . . then falling in behind the boy, Father Stephen walked gravely toward the altar, his mind fixed on the sacred ritual of the Mass. (The Cardinal, p. 55) interest change
- F-s-2 During the Canon of the Mass, he strove to forget all else but the Host that he held in his hands. Secretly, and with particular attention . . . he uttered the five words . . . from which the mystery of the transubstantiation radiates into the lives of men. (Ibid., p. 57) interest nonechange
- F-s-3 A tremor such as he had never felt before seized Stephen as he opened the door of the confessional. interest change

and sat down in semidarkness. He made his final plea to the Confessor of Saints and Angels. (Ibid., pp. 61-65)

F-s-4 From the altar at High Mass that morning he had interest made his announcement to a crowded upper church. nonechange  
"Dear Parishioners," he had said, . . . "by virtue of God's grace and your generosity, we will start digging tomorrow on the new school." (Ibid., p. 69)

F-s-5 Emotions were bubbling dangerously. He must value drain them off somehow. How? change  
By prayer. What prayer? The Rosary, of course. (Ibid., p. 71)

F-s-6 Belief that the language of the altar must be interest bound up with some incomprehensible secret had nonechange troubled him until the day he had assisted at Mass for the first time. Father George O'Connor of the curly brown hair and consecrated hands--young, smiling, newly ordained--was the celebrant. . . . Steve knew, however, that they could not yet undertake the more complicated ritual of High Mass sung at eleven A.M. on Sundays. (Ibid., pp. 84-85)

F-s-7 "Who you?" interest  
"A priest--Father Fermoye. I've come to hear your confession." change  
A note of wild beatitude entered Joe Balvucci's voice: "I thank God you come, Father." (Ibid., p. 233)

F-s-8 "I never thought of it as grotesque. I saw interest that God had blessed me with special gifts, and nonechange believed I must demonstrate His fervor by the excellence of my performance."  
"Performance" is a word used by actors. Are you a strolling player or a priest?" (Ibid., p. 363)

K-s-1 Yet all the same, on Sunday I am going to interest Charlie's birthday party. . . . And now I am nonechange going to my Mass. . . . (The Edge of Sadness, p. 14)

K-s-2 These people are good people--at least I think interest they are; after almost a year here, I know them nonechange



scarcely at all. I say Mass for them (and they come: in fair numbers on a Sunday, very few if any on a weekday); I hear their confessions (despite certain obvious difficulties); sometimes I baptize them, marry them, bury them; occasionally I go to their homes on sick calls. There are the formal, necessary points of contact between the shepherd and his flock--beyond them we do not go. They accept me as their priest, but after that they keep their distance . . . and . . . I keep mine. (Ibid., p. 14)

- K-s-3 Clearly, there was no need for the last rites value here. But I could at least hear her confession; change somewhat grudgingly she agreed that this might perhaps be done. (Ibid., p. 113)
- K-s-4 And so, rather clumsily, I explained that I interest couldn't take anything, that it was impossible nonchange for me to stay, that I had the Blessed Sacrament with me, that I had to go now. (Ibid., p. 115)
- K-s-5 For there is a balance here: the great majority interest of those who winked and nudged and raved and nonchange joked would, in the very next moment, have willingly given me whatever lift they could, and the same schoolbody who staggered with such derisive exactness would in an instant have given up his free morning to serve my Mass and drive me halfway across the state and back. We all share in a shattering duality. (Ibid., p. 253)
- K-s-6 Seeing only this, then, instead of an aging, un-interest happy, isolated priest--it was, of course, nonchange living in the past again: would he have disapproved? . . . So I continued to think about John, and as I stood there I joined two other priests: they were curates here at Saint Raymond's. . . . We all knelt and recited the rosary together . . . every wake has this irreducible core of professional mourners. (Ibid., p. 437)
- T-s-1 "Besides this and your activities in that interest devilish party, have you any other sins to con-nonchange fess?"
- Peppone spilled them out, and all in all Don Camillo found nothing very serious and let him

off with twenty Our Fathers and twenty Hail Marys. (The Little World of Don Camillo, pp. 10-11)

- T-s-2 The following morning (it happened to be a Sunday), Don Camillo in the course of his Mass preached a terrible sermon on suicide. It was pitiless, frightening, and impossible. (Ibid., p. 135) value change
- T-s-3 Before their startled eyes Don Camillo was celebrating Mass. . . . After she had received communion it seemed as if new strength were flowing through her veins. . . . "Father," she said excitedly, "will you marry us before God? Until now we've been married only in the sight of man." (Comrade Don Camillo, pp. 106-107) value change
- T-s-4 The rain had begun to diminish, but Don Camillo was so wound up that he could not stop. In the twinkling of an eye he baptized all the children. And yet he did not, as he had threatened, skip a single word, must less a sentence. Only God could have given him the wind to get through it. (Ibid., p. 107) interest nonechange
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## CHAPTER VII

### RECAPITULATION AND CONCLUSION

The Christian priest has been ideally and functionally defined as a Christian among Christians to whom he represents Christ's bishop through his delegated specific services. In understanding this function, the Christian people make use of diverse means, one of which is literature. In this content analysis of selected contemporary Catholic novels (1930-1965), through specifying questions on vocation, command-obedience relations, parochialism-cosmopolitanism, and sacramentality, this study has discussed aspects which indicate an image of the priest "most acceptable" as the common denominator to Catholic critics and presumably to the Catholic reading public.

The discussion has ranged over a value-interest and change-nonchange typology adapted from Marie Augusta Neal's sociological study of Boston priests. The value-oriented person has been considered the type who is concerned with achieving a goal which is in conformity with a standard of excellence apropos to the question. The interest-oriented person was one who desired special advantages for himself or for the group with which he identified. In other words, this type is concerned that the pre-

cess of his group's goal attainment affords advantage to certain group interests, to the exclusion, if necessary, of others. The former summarily should constantly be able to be reduced to an orientation referring to widely shared conceptions of the societal good; and the interest-oriented, to short-term desires to protect or maximize institutionalized positions of the individual or the group.

Both these types were also discussed in terms of change and nonchange categories. The change-oriented type was seen as involved in pursuing good in whatever form it took for the sake of others; whereas the nonchange-oriented type was seen as seeking to improve world conditions by taking care of his section of the world, by thinking of himself first in times of crisis, and finally by being "realistic" at all times, almost affirming any idealism beyond the immediate and often times traditional exigencies to be inappropriate to the human condition.

Classifying pertinent quotations according to the typological criteria, a graph arrangement was employed in order to most clearly describe the findings. Before drawing the summary conclusion from the findings, however, it is fitting to recapitulate what characteristics of the image of the priest have emerged from its discussion under the aspects of vocation, command-obedience relations, parochialism-cosmopolitanism, and sacramentality.

In Chapter III, it was found that twice as many priests

were nonchange-oriented with regard to the vocation image; also twice as many were interest-nonchange-oriented than were value-change-oriented. In terms of the typology, this was interpreted to mean that the image of the priest under the aspect of vocation appears to be a call to serve the institutional church, or, more particularly, one's immediate interests within the church. Furthermore, this call is also characterized by a renunciation of, or, at least, an indifference to, the social order or world. Also employing the criteria of celibacy and ceremony for which data was available, it was observable that almost twice as many references to ceremony than to celibacy appeared in regard to vocation. Chapter III concluded that the priest's image under the aspect of vocation was dominated by nonchange-orientation.

In Chapter IV, the image of the priest under the aspect of command-obedience relations was discussed. It was found that eight priests were generally change-oriented; eight, generally nonchange-oriented. Also, it was found that four were value-change-oriented and three, interest-change-oriented; while there were none value-nonchange-oriented. It was also observed that the nature of the ecclesiastical institution leaves little room for value-change orientations, unless one considers the possibility of a direct divine commission superseding institutional structures that also claim a divine approbation. Finally, it was appropriately reported that there was a minor controversy over Father Francis Chisholm, whom the Catholic reading public

did not at first accept as typical. Chapter IV concluded that the typical Catholic priest's image is interest-oriented, and even interest-change-oriented in direction.

In Chapter V, the image of the priest under the aspect of parochialism-cosmopolitanism was discussed. It was found that the priests who were cosmopolitanism-oriented were also value-change types, while the parochialism-oriented ones were interest-nonchange types. It was observed that the cosmopolitanism-oriented types were not in "regular" priestly situations as were the parochialism-oriented types who were ensconced in traditional parochial situations. This led to the suggestion that value-change orientation is associated with cosmopolitanism; and interest-nonchange orientation, with parochialism. Finally, it appeared appropriate to say that the unusual value-change type situation permitted cosmopolitanism more readily than the interest-nonchange type situation which was more at home in parochialism.

In Chapter VI, the image of the priest under the aspect of sacramentality was discussed. This chapter took the clerical "inside-out" viewpoint to determine whether the ministration of sacraments and sacramentals defined the image or whether this ministration complemented the image. Employing the typology, which interpreted the former as interest-oriented and the latter as value-oriented, it was found that ten of the thirteen priests were interest-oriented, of which, seven were interest-nonchange-

oriented; two, interest-change-oriented; one, neither. It was also found that eight of the thirteen priests were nonchange-oriented, of which, one was value-nonchange; seven, interest-nonchange. Chapter VI concluded from this evidence that the image of the priest under the aspect of sacramentality was dominated by an interest-nonchange orientation. Since this conclusion suggests exclusive consecration to the administration of sacraments and sacramentals as a practical definition of the priest's image, Chapter VI reflected--in the light of Chapter I's explanation of the priesthood--on the problem raised by this conclusion. With this problem, Chapter VI concluded.

What, therefore, it may now be asked, is the image of the priest presented in these selected contemporary Catholic novels which have been discussed under the four aspects according to the adapted typology? The conclusions from the recapitulation have already suggested an answer. But to allow an image of the priest to emerge from the findings, Chapter VII now takes the Tables 3 from the preceding four chapters and summarizes them according to the graph arrangement of the typology. To effect this summary, it is necessary to take each priest's value-interest and change-nonchange scores from the preceding Tables 3 and add them. This procedure yields the results reported on Table VII-1.

Summary Table VII-1 shows eight priests are interest-oriented, and nine are nonchange-oriented. Three are value-change-oriented. In the last analysis, none are interest-



TABLE VII-1  
SUMMARY OF TABLES III-3, IV-3, V-3, VI-3

	Value (+)	Neither (0)	Interest (-)
Change (+)	Donissan (10,3) Chisholm (2,9) Bellefontaine (3,6)	Ambricourt (0,11)	
Neither (0)			
Nonchange (-)		Juan (0,-1)	Haversham (-11,-8) Smith (-9,-5) Murdoch (-4,-12) Tarecci (-11,-2) Mundy (-18,-14) Fermoyle (-14,-14) Kennedy (-15,-15) Roche (-14,-2)

change or value-nonchange in orientation. Eight, however, are strongly interest-nonchange-oriented. From Table VII-1, therefore, it may finally be concluded that the image of the priest in contemporary Catholic novels is by a 2:1 ratio predominantly interest-nonchange-oriented.

This means that the priest's image under the aspect of vocation is characterized by a call to serve the institutional church's interests, and that this vocational interest is local and self-oriented. It also means that the priestly command-obedience relations are concerned with following the "will of God" no matter what, and that this reaction is justified by full confidence in tradition or precedent rather than by personal conviction or reasoning processes. This conclusion also means that the ordinary (as opposed to the priest in extraordinary circumstances, i.e., missions, persecutions, revolutions) image of the priest is characterized by a parochialism that pursues the interests of the universal church (as one institution among many), and this pursuit is practically effected in a maintenance of the parish situation without adaptation or with minimal adaptation to the people or perhaps the surroundings. Finally, this conclusion means that--as Monsignor Renten told Father Urban Roche--"any time spent not at the altar, or in administering the sacraments, was just time wasted for a priest" (E-3-1); and at the same time the people are supposed to frequent these sacraments and sacramentals as indications of support of an institutional status quo which the priesthood maintains.

Although this interest-nonchange orientation is dominant, nevertheless, the minority priests on Table VII-1 give evidence to some value-change orientation in the priest's image. The four priests in this orientation present an image of vocation

that is characterized by a call to serve and to spread the love of God and man in order to transform the social order. This orientation also indicates that command-obedience relations are characterized by the reaction that takes commands from superiors to be judged by conscientious convictions and attempts to improve the institutional structure in any way possible, not necessarily within the structure alone, but also in relation to other groups and organizations. Also, according to the typology, this outlook seeks the good of all men in order to adapt the Church to every need, even seeking the good of men in the parish and striving to improve the parish situation by adapting to the people. Finally, this orientation values the person over institutional norms and indicates that the priest considers administration of sacraments and sacramentals for the good of people's salvation so that these sacraments and sacramentals might instigate reformation in people's life or at least be ordered toward effecting people's action. It is notable that the priests who give evidence of this opposite orientation are all in extraordinary situations, which leads to the logical conclusion that this image of the priest is more the exception than the rule. In its own way, this corroborates the interest-nonchange type as the common denominator to the Catholic reading public's expectations of the ordinary image of the priest.

The general, final conclusion, then, is that the image of the priest in these selected contemporary Catholic novels is one

of a man who does seek to improve world conditions by taking care of his section of the world, by thinking of himself first in times of crisis, and finally by looking to local interests rather than the idealism implied in a broader horizon. He places the future in God's hands and waits for what He sends and accepts what He sends as His immutable will. In the final analysis, the strongest basis for planning for the future is to trust in the experience of the past and base decisions on the facts historically understood. Permanency and stability are characteristic of this orientation, epitomized in the Psalm saying, "You are a priest forever, according to the ancient order of Melchisedech."

### Critique

It is remarkable that the results on Table VII-1 reflect a certain consistency with Table II-1. In the intuitive projection on Table II-1, obviously more priests were judged interest-nonchange and value-change than emerge as such on Table VII-1. Only Donissan emerged as value-change, and Murdoch, Smith and Fermoyle emerged as interest-nonchange on Table VII-1, even as consistently projected on Table II-1. Yet, while five priests were originally projected as change-oriented on Table II-1, four did emerge as evidently change-oriented; and while Table II-1 projected eight as nonchange-oriented, Table VII-1 revealed nine as actually nonchange-oriented. Also, two of the three whom Table VII-1 reveals as Value-oriented were so projected on

Table II-1, and five of the eight revealed as interest-oriented were so projected on Table II-1. These consistencies give evidence to the effectiveness of the categories employed, and they also give corroboration to the validity of this study's conclusions.

On the other hand, the employment of such categories necessarily limits the study's comprehension, and consequent conclusions must be interpreted in the light of these criteria. The intricate nature of the material gives rise to impressions and vague judgments that can lead beyond the criteria employed; nonetheless, adhering to the strict criteria, it is possible for anyone to obtain the dominant image of the priest reflected in these contemporary novels. For example, upon completing Vessel of Dishonor the reader is expected to conclude that Haversham's marriage to Vanessa MacCullers is value-change-oriented, which may ultimately be the point of the novel. Consequently, this priest is judged to be value-change-oriented on Table II-1. However, applying this study's strict criteria faithfully, it is evident that Haversham emerges as predominantly interest-non-change-oriented; this indicates that the image of the priest presented throughout the novel is of this orientation, even though another orientation emerges through its negation. Likewise in Morte d'Urban Father Urban Roche was originally judged as interest-change, but finally emerges as predominantly interest-non-change. More detailed analysis of the material in terms of the

fourfold typology was originally intended to present the dominant image of the priest; consequently, although no priest was expected to be limited in categorization, it was intended, as stated in Chapter I, that the dominant image would be interpreted as the most acceptable. In view of the relative consistencies between Tables II-1 and VII-1, it is reasonable to affirm the validity as well as the relative objectivity of the categories employed in this study.

To be effective, the criteria making the judgments of the categories require knowledge of the context; in this regard, perhaps the criteria open themselves to less effectiveness, since the contextual setting of the quotations generally yields the meaning to the reader in a subjective way. Nonetheless, a desirable objectivity is possible in the assumption that subjective response is the only objectivity possible from novels. Greater effectiveness could only be achieved by further refinement of the categorical criteria so that judgments could be rendered indisputably. Some possible refinements were mentioned in passing references to Eric Hoffer, David Riesman, Anthony Downs, and Robert Presthus. This study, however, has been limited to the more general adaptation of Marie Augusta Neal's use of Talcott Parsons' value-interest and change-nonchange typology, and consequently the criteria of the categories lack such a desirable refinement.

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## APPROVAL SHEET

The thesis submitted by Anthony J. Prosen has been read and approved by the director of the thesis. Furthermore, the final copies have been examined by the director 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 and form.

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

4/30/68

Date

Richard W. Moody

Signature of Adviser