Some Socio-Cultural Variations in the Image of the Catholic Priest Held by a Selected Group of Suburban Parishioners

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SOME SOCIO-CULTURAL VARIATIONS IN THE IMAGE OF THE CATHOLIC PRIEST HELD BY A SELECTED GROUP OF SUBURBAN PARISHIONERS

by

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

June 1964
VITA

Reverend Joseph A. Liguori, C.M.I., was born at Kothamangalam, Kerala, South India, July 21, 1914.

He was graduated from St. Mary's High School, Alwaye, Kerala, March 1931. He joined the Religious Community of the Carmelites of Mary Immaculate (C.M.I.), then known as Third Order of Carmelites Discalced (T.O.C.D.), August 1931 at St. Theresa's Novitiate, Ampalacaud, Kerala State. He made his First Religious Profession November 21, 1932. After successfully completing the prescribed courses in Humanities, Philosophy and Theology, and other related areas of study at the Sacred Heart Major Seminary, Chethipuzha, Kerala, Reverend Liguori was ordained priest June 7, 1941. Following the ordination, he joined St. Berchmans College, Changanacherry, Kerala, June 1941, and St. Aloysius' College, Mangalore, Madras, June 1943, and was graduated from the University of Madras, April 1945 with the degree of Bachelor of Arts.

From 1945 to 1947, Father Liguori taught Religion at the Sacred Heart College, Thavara, Kerala State. During the same period he was also the Registrar of the college and Secretary to its Managing Board.

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From 1950 to 1958, the writer was Principal of Saint Anthony’s High School, Mutholy and Infant Jesus’ High School, Vazhakulam, Kerala State respectively. He arrived in the United States of America in the Fall of 1958 and began Graduate studies at Saint Louis University, St. Louis, Missouri. He was graduated from the same University in February 1960 with the degree of Master of Education.

Reverend Liguori joined Loyola University and began graduate studies in the field of Sociology, Spring of 1960.
PREFACE

The original attempt of the writer was to discover the "Image of the Catholic Priest" by Catholic Laymen in a suburban and an urban parish of the Chicago Metropolitan area; and see if there was any variation in the image formulated by the laymen and if any, whether it was due to the differences in their place of residency or to the variations in their social characteristics. But the design had to be modified for want of sufficient number of responses from the urban parish selected to draw a fairly valid conclusion to match with the suburban image of the priest. The universe of the study had, therefore, to be restricted to the suburban parish only, and the hypothesis was also modified to suit the present design.

The writer wishes to avail himself of this opportunity to express his deep appreciation for and gratitude to the authorities of the Loyola University, especially to Reverend Stewart E. Dollard, S.J., Dean of the Graduate School and Reverend Ralph A. Gallagher, S.J., former Chairman of the Department of Sociology, whose kindness and generosity made it possible for the writer to pursue his studies at the University; Dr. Paul Mundy, Chairman of the Department of Sociology, Dr. Gordon Zahn and Dr. John Lennon, Professors of Sociology for their guidance and encouragement; but most of all to Dr. Frank Cison, who has been more than a professor and adviser to the writer. But for his unfailing interest, direction and encouragement, this study would not have been a fait accompli.
The writer wants to acknowledge his indebtedness to Reverend Henry M. Wilkening, Pastor, St. Mary's of Park Forest, Illinois for the keen interest taken and the assistance rendered, to Reverend Nick J. Brewer, Jr., the village Chaplain and Mr. B.W. Osterling, Manager, Village Hall, Park Forest, for giving access to their files; to the people and parishioners of Park Forest for their generous co-operation; to the Principal and Faculty of Brother Rice High School, Chicago, for the facilities given for the distribution of the questionnaire and the tabulation of the data.
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CHAPTER I

INTRODUCTION

Scope of the Study in General: The modern suburban trend with its explorations into the fringe areas beyond the city limits leads to new social values, new standards of behavior and new patterns of living. This new transition has its impact upon the norms, perceptions and relationships of the suburbanites. According to the census of 1960,¹ there are about forty million people in America who live in suburban areas. This mobility pattern seems to give evidence of growing continuity. Wendell Bell's hypothetical contention that "suburban migration as well as suburban life constitute the reinforcement of familialistic themes in the life styles and social relationships of Americans,"² is largely verified in the new features and experiences of suburban communities throughout the country. For suburban life is usually bound up with a one family ranch house, front yard and green lawns, public parks and spacious grounds for children to run about and play, convenient and casual clothes for women instead of conventional styles and formal dress-ups, young people and children in large proportions, expansive shopping centers and factory buildings with extensive parking lots, bright

new schools, a large number of station wagons instead of the casual sedans, regular commuters and well-organised community centers, frequent friendly visits and more frequent social parties. This is the picture of the new way of life that the suburban communities share.

The residents of these communities are generally regarded as a homogeneous category of like-minded people of upper class or upper middle class belonging mostly to the group of managers, small businessmen, salesmen, doctors, lawyers, college trained technicians, journalists, etc., but with greater sensitivity to nature, outdoor life and fraternizing associations. Thus suburbs have become convenient havens of congenial activities, new life styles, new relationships especially for the young couples and their rather larger families. They pose a symbol of American's postwar growth and prosperity as well as young Americans set on superior status, comfort, convenience and familism—in short, for good living. These are the indications of the new spirit and new life, different from what have been going on for a long time in the central city or far out in the farm or villages, that have come upon the Americans. While many demographic and ecological changes are occurring in the suburban areas, deeper changes may be taking place among the suburbanites in the norms, perceptions, and mores which they hold.

The traditional sense of ethics, known as "The Protestant Ethic" of Max Weber which has been part of the American heritage, with emphasis on individual freedom, hard work, success, etc., has already shown strong

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tendencies of change over to what may be called the "social ethic" of well-rounded, well-adjusted and well-balanced conformity with the group. ¹ The "inner-directed" man is seen as yielding place to the "other-directed" groups. "Togetherness" and "belongingness" have become the tempo of the suburban trend "and suburban culture (vision). Sociologists and community leaders have been keenly observing these phenomenal changes that are coming upon the suburban life.

Even as the new trends in the "City of Man" extend themselves to the suburban visions as described above, some new trends in the "City of God"—the Church, have brought new dimensions upon the activities and outlook of the Church functionaries with their impact equally upon the expectations and perceptions of the laymen in the suburban areas. Sociologists have discovered among other things the emergence of new perceptions of the religious functionaries, their status and, their various role performances among the suburbanites. In the words of Professor John D. Donovan, "In more recent years the perception of the people is drawing more impressions upon the status and roles of the religious functionaries especially in the Catholic Church, specifically, in the Catholic parishes which are the cells and the nuclei of the religious organization."⁵

In the group behavior and the everyday life of the members of the Church, the relationship between the clergy and the laity generally has the


"parish" for its basic setting. Parish represents the organizational structure of the Church at the grass roots level. It is the artery and springboard of activities, especially the religious and social activities of the Catholic layman. All Catholics, therefore, who do not merely claim the name, but seek to secure the rights of membership and privileges thereof, cannot keep themselves out of the parish or the relationship with the pastor. In other words, a baptized Catholic as he becomes a recognized member of some parish, either by association and participation or by positive willingness to remain a member, becomes also legally and socially related to the control and influence of the proper pastor. The pastor is an essential element of the parish unit and holds the ex officio status of the primary leader in all parochial groups and group activities, whether in an urban area or in a non-urban area. This relationship, namely, "The relationship between the clergy (Pastor or Parish Priest as in the present context) and the laity has been one of the critically important phases of the Catholic life in America," says Professor Donovan.6 It had its stress as well as strain in the history of Catholicism in America. Richard Cardinal Cushing of Boston in his pastoral letter entitled, "The Church and Public Opinion" has given in some detail the trend and nature of this relationship.7 But it seems out of order to elaborate or discuss this further in the present context.

The import of this clergy-layman relationship, however, is coming to prominence more significantly than it did during the recent past and is


assuming the real seriousness that it should in the wake of "the age of the laity" which is being stressed in the Second Vatican Ecumenical Council. It must be remembered that even as a social institution, the Church is constituted of both the clergy and the laity. They are not in the nature of a purely 'active element', and a purely 'passive element'; but as Pope Pius XII has said, "Although distinct in their respective statuses, roles and responsibilities, they -- both clergy and the laity -- constitute one body, one organized whole, complementing and supplementing each other for the building up of the whole Mystical Body of Christ." In the history of the progress of the Church in the United States, the role of the laity and their collaboration with the clergy is no strange phenomenon. The various parish organizations and subgroupings under the direction and supervision of the priest such as the Holy Name Society, the Altar and Rosary Society, Sodality, Confraternity of Christian Doctrine, numerous churches, the parochial school system, various charitable and apostolic institutions are all evidence of this mutual relationship and co-operation in the building up of the Church in this country.

This phenomenon is nowhere more evident and unique than in the suburban parishes. It has been shown that Church in suburbia is an important influence and a valuable agency in the social life of the suburbanites. As a social institution and as the nucleus of the organizational structure of the Church, the parish has become almost a social service organization in addition to

8Pope Pius XII, "Apostolate of the Laity," An address to the Second World Congress of the Lay Apostolate, Vatican City, October 6, 1957, quoted in the Catholic Mind LVI (January-February 1958), 76-78.

being the center of religious activities of its members in suburbia. Suburbs are Church-centered even as they are child-centered. Church functionaries—priests—are therefore expected to combine many skills so as to fit in with this trend and with the demands of the suburban parish community.

Although the priest by his ordination, as well as by commission, is bound primarily to be the spiritual leader and dispenser of Sacraments to his people, under the changing conditions of the suburban scene and patterns of new living he is now expected to play different roles. It seems that many a Catholic layman in the suburban parish expects his pastor, or any priest in the suburb for that matter, to be not only a minister of the Sacraments but a resourceful person whom he can conveniently approach and consult. From him he seeks guidance in the problems relating to the education of his children, in programs of various interest and activities such as, recreation, fund-raising, business management, community welfare and civic interaction. He sees him as a builder, an administrator, and above all, a very sociable person and leader.  

The pastor is often the core of the parish community even as he is an essential element in the structure of the ecclesiastical unit of the parish.  


11By parish community is meant, not that extreme ideal type of social relationship expressed by Tonnies concept of Gemeinschaft, meaning 'community' distinct from Gesellschaft, meaning 'association', but the unity of the people in the area of the parish with two essential features of "all-inclusiveness and corporate feeling of solidarity," as Father Emile Pin, S.J. has stated in his article "Can The Urban Parish Be A Community," Apostolate, VIII No. 1 (Spring 1961). "In the peasant societies of the old world, parish and community were usually identical, though having formally separate religious, civil and educational units. The parish community really constituted one social structure with the Cure, its official and unofficial leader." O. J. Nieuwbe, The Sociology of the Parish (Milwaukee, 1957), p. 151.
The suburban priest and, for that matter, even the urban pastor was looked upon until recently as the leader of the parish community. In the latter case, it was the forces of historical circumstances that had molded his leadership as the best educated person in the immigrant community, as the most feasible 'common denominator' so to say, accessible and acceptable to the views and values of the various cultural and ethnic groups that went into the making up of the parish units. But, times have changed and so has the attitude of the people. There are strains on the behavioral patterns of the priest and correspondingly, strains also on the part of the people—the parishioners. Suburbanites are not the type of people the Church in America who made it up a century ago, nor are they socially and culturally similar to those of their counterparts in the modern urban parishes. The Catholic layman in suburbia is on a par with his non-Catholic neighbor in all matters of social and cultural values. The days are passing when Catholics can be looked upon as mere foreign elements, aliens, lower-class immigrants and cogs in the wheel of the industrial plant. Equality in status and role opportunities in suburban communities have become portions of their rightful claim.

American Catholics in general have moved from the working class—the low income class—to the middle class, from the unskilled to the skilled labor, from the factories and 'Back-of-the-Yards' to city halls, State Legislatures, to the Judiciary and Federal offices. Another symbol of their climb in the social ladder is their movement into the suburbs in large numbers along with

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their Protestant and non-Catholic counterparts. As far as suburbs are concerned, little distinction is made in the social relations and community activities between the Catholics and non-Catholics. Catholics are no longer considered as second-rate citizens in suburbia.

Even the latest challenge that "in a democratic America, your authoritarian religion is a foreign thing" is becoming fast outmoded and is vanishing into the social atmosphere of the suburban life which all share with some equality. The so-called "group consciousness" of Catholics as a separate social unit closed upon itself, is also weakening in the suburban communities as a result of inter-faith dialogues, togetherness and social organizations. Except in matters of faith and dogma, the suburban Catholic can and does associate himself with others not of his faith and affiliation. In other words, religious affiliation is no longer a barrier or a stigma for Catholics in the area of social relations. Even the attitude (and allegation) of anti-intellectualism that has been for long attributed to American Catholics both by certain foreign historians and by some American self-critics themselves


15 Dennis Brogan, a Scottish historian puts the charge in the following fashion: "In no western society is the intellectual prestige of Catholicism lower than in the country where in such respects as wealth, numbers, and strength of organisations, it is so powerful." Denis W. Brogan, U.S.A. An Outline of the Country, Its People and Institutions, quoted by Andrew M. Greeley in his unpublished doctoral dissertation: "The influence of religion on the career plans and occupational values of June 1961 college graduates." (University of Chicago, June 1962), p.1.

16 Gustave Weigel, Former Professor of Ecclesiology, Woodstock College, and a leading theologian of the day says: "The general Catholic community in America does not know what scholarship is." "American Catholic Intellectualism: A Theologian's Reflections," Review of Politics XIX (July 1957), quoted by Andrew M. Greeley, Ibid. p. 4.
has been called into question. Recent national surveys and empirical studies, particularly the one made by Andrew M. Greeley of the University of Chicago in 1962 under the auspices of the "National Opinion Research Center" of the University of Chicago has shown that the long time assumption that the American Catholics are anti-intellectuals, does not hold true any longer. These laymen—the suburbanites—with their higher level of education and experience in the managerial, executive and professional occupations show themselves to be capable of assuming a share in those functions of the priest that are not directly and solely oriented to their priestly roles, as for example, the business management role of the priest. Earlier the layman often seemed satisfied with simply making contributions toward the proliferation of new churches and church institutions as they became necessary in new areas. Today he desires deeper involvement in the life of the Church, specifically in the parish organization. In other words, unlike under the old traditional concept of the total dominance of the priest's leadership, it has been noted that the laymen in suburban parishes and communities have begun to feel the need for actively associating themselves with the priest in such areas as are not purely pastoral or sacramental. Thus the relationship tends to question sometimes the behavior patterns and competence of the priest and his traditional authoritarian attitudes.


This new phase of the parish life and priest-laymen relationship can be a source of strain. The emerging layman knows, or at least is becoming aware of his role and status in the Mystical Body, both in the social structure of the parish as well as in the bureaucratic organization of the total Church. It is, therefore, most opportune and appropriate to look at the image of the Catholic priest as seen by the Catholic laymen in suburbia.

The present study, therefore, strives to discover the perceptions of the role performance of priests held by a representative group of male suburbanites. In other words, the image of the Catholic priest held by a selected group of suburban parishioners.

Review of Related Literature: Sociological studies in the area of suburban life, or Catholic parishes or even religion and religious institutions have been few and limited especially among Catholic Sociologists in America. Except for the few unpublished themes, some monographs, articles and studies such as: The Southern Parish: Dynamics of a City-Parish, Social Relations in the Urban Parish, Religion as an Occupation, Northern Parish, The Sociology of the Parish, there are not many sociological works that can be related to the present theme or area of investigation.

22 Schuyler, J.B. Northern Parish (Chicago, 1960).
Among the unpublished theses and dissertations that have relation to the present study, John Donovan's doctoral dissertation on "Catholic Priest: A Study in the Sociology of Profession," \(^ {24}\) and Jean Marie Jammes' "The Catholic People and their Priest: Expectations, Criticisms, Mistakes" \(^ {25}\) are of special interest in the context.

Donovan with some degree of thoroughness and insight has dealt on the status aspects of the priest and his functions in the parish structure as well as in the sphere of ecclesiastical hierarchy. His study opened a new avenue for social scientists and has advanced interest and incentive for the scientific investigations in the area of religion, religious institutions and religious problems. \(^ {26}\)

Making use of systematic and methodological techniques of empirical studies, Father Jean Marie Jammes made an attempt in 1954, in his doctoral dissertation to find out the attitudes and images that the Catholic laymen have toward the Catholic Priesthood. He was concerned with what the laymen actually see in the role performance of the priest and what they think of the priest's role. A questionnaire, bearing on the roles of the priest and the possible mistakes he might be liable to make in fulfilling these roles, was


\(^ {26}\) Since Donovan's study in 1951, there has been a panel on the Sociology of the Parish scheduled on the agenda of every subsequent annual convention of the American Catholic Sociological Society.
used to collect data for his measurement of the layman's attitude. In
delineating the various functions and roles, the priest was conceptualised as
Man, Man of God, and Mediator. The Universe of this study covered the whole
of U.S.A., but for practical purposes and facilities of research, samples were
drawn only from the Midwest area of U.S.A. Although the value of the analysis
is marred by the rather diffusive and distended exposition of the arguments, the
study is valuable insofar as it was among the first sociological efforts at
studying the image of the priest.

Another valuable contribution that has provided much stimulus and scope
for detailed studies and researches in the area of parish sociology is:
The Sociology of the Parish edited by C.J. Nuesse and Thomas J. Harte, C.S.S.R.
This is essentially a compendium of the papers read and problems discussed by
various sociologists including the editors at a symposium held at the
Marquette University, Milwaukee, in 1951. It is an exploratory study of the
various aspects of the social system of the parish in its historical develop-
ment. "In this Volume," to quote the words of Professor Donovan, "the
necessarily brief treatment of the various topics was compounded by the
absence of any standards or precedents by which the field might be most profit-
ably divided, and this lessened its overall contribution merit." 27 However,
some of the individual chapters, particularly, "The Social Structure of the
Parish" by John D. Donovan, "Parish Survey" by G.J. Schnepf, S.M.,
"Empirical Problems for Social Research in the Parish" by C.J. Nuesse, "Parish
Census" by George A. Kelley, etc., are of considerable value for further
systematic surveys and rewarding researches in the same area.

27John D. Donovan, "American Catholic Sociologist and Sociology of
Religion," ACSR, XV (June 1954), 104-11.
More than all these, it was Fichter's study designs and monographs and other publications that had attracted most interest and set the tempo of the pace in studying the parish as a social system and in establishing 'Parish Sociology' as a branch of the Sociology of Religion. His work, *The Southern Parish*, contains detailed data on the priests and people of a given parish in their attitudes and behavior relative to the parish and to each other. "The Dynamics of a City Parish," as its sub-title indicates, sets the pace for other investigations of parishes.

In his second volume, *Social Relations in the Urban Parish*, Fichter developed the sociological framework for the conceptual understanding of human relationships in the parish social structure. His delineation of the various roles of the priest is the basis for the division of priestly roles used in this work. The analysis of the status and occupational values of the religious functionaries, the patterns of social relationship of the parishioners, their classification into 'Nuclear', 'Modal', 'Marginal' and 'Dormant' types in terms of their religious participation and social relationship with the Church that Fichter has been able to establish through this volume have become pioneer contributions toward formulating a 'Sociology of the Parish' as a systematic branch of the Sociology of Religion.28

The modern technological advancement and automation as also the division of labor and specialization that came in their wake in the industrial society, have induced sociologists like Everett C. Hughes, etc. to scientifically analyze the various occupations leading the way for institutionalization of

28 Fordham University Research Team has suggested the term 'Parish Sociology' and would almost tend to equate it with the 'Sociology of Religion' Conor K. Ward, "Introduction," *Priest and People* (Liverpool, 1961), p. 15.
professions. Sociology of Occupations has of late thus become an interesting field of study for many sociologists in this country. This trend seems to have influenced Fichter also to investigate the possibility of analysing and systematising religion as an occupation. In his book entitled: Religion as an Occupation, Fichter has attempted to discuss and interpret sociologically, the various functions of the Priests, Brothers, and Nuns who are all specialised religious functionaries, indicating the institutionalised features of their services, and categorizing these functionaries as "professionals". Although the term "professional" or "professionalist" might agree to some extent with the religious functionaries, yet there is vast difference between the roles and statuses of the secular professionals and the religious functionaries, whether these latter be, priests, or brothers, or religious sisters (Nuns) and Fichter himself admits this fact without any reservation.

Fichter has also to his credit an important, yet unpublished, study in the area of clergy-layman relationship which is most relevant to this present context and which he discussed at some length with some priest-representatives from the Archdiocese of Chicago in the autumn of 1962. The discussion was held in a closed group of the clergy and in the form of a Seminar, "The Priest in the Modern World," under the auspices of Loyola University, Chicago. The study was made during 1959-62 with the object of discovering, as Fichter said, the "priest's image of the laymen and the laymen's image of the priest" in the

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29 Everett C. Hughes, Sociology of Occupation and Profession (Glencoe, 1957).

United States. The universe of this survey covered almost all the
dioceses of the United States, specifically, one hundred and thirty-two
dioceses. A representative sample of 4,500 priests and laymen were taken
for this study one-half of whom were priests, and the other half, laymen. From
every seventh district of each diocese, the pastor was chosen to be represented
among other priests; and the laymen were a selected group of modal parishioners
chosen from all the dioceses. The response, it was reported, was extremely
encouraging with about 48 per cent of the questionnaires returned. As many
as 1,500 priests wrote later inquiring about the results of the survey.

One of the general findings of the survey, Fichter reported, was that the
laity generally think more of the priests than the priests think of themselves.
This image was drawn chiefly from the services that the priest was performing
in pursuance of his different roles. Again, in the opinion of laymen, priests' standard of living compared to their own, was much higher. Similar findings
on the part of the priest about the laymen have also been reported. Sixty per
cent of the priest reporters were of the opinion that the laymen were very
co-operative with the clergy, and in this the older priests were more favorable
than the younger priests. Many other general findings of the survey which reveal the images of both the priests as well as the laymen in their respective
perceptions were also points of discussion at the Seminar. The scope of the
present study will be closely related to the large and extensive survey that
Fichter has done, although it will be restricted to the study of a single
suburban area.

31 According to the Catholic Directory of America for 1963, there is a
total of 116 dioceses and Archdioceses in U.S.A., P.J. Kenedy and Sons, The
Besides these studies and monographs, published and unpublished, there have appeared in the various sociological reviews and other periodicals of interest to the social scientists, a number of articles relating to various aspects of the parish life, parish community, roles and functions of the parishioners and the pastor and parish organizations that have relevance to the present thesis. An extensive selection of them are incorporated in the Bibliography.

Of special note is the discussion launched by Father Emile Pin, S.J. of the Gregorian University on whether or not modern Urban Parish is a community, and the controversial views on the "Roles of the Priest" introduced by Father Osmund Schreuder, O.F.M., in the article: "The Parish Priest as a Subject of Criticism," in the columns of the Apostolate. In some rural areas of United States, however, where the parish has more or less approximated its traditional roles, it may be serving as an integrating factor with the local community as in England.

None of these studies or discussions had any specific orientation to the suburban areas or suburban parishes as such. There is, however, one that merits special mention in the context, namely Church and Suburbia by Andrew M. Greeley.

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32Apostolate, VIII, IX (Spring-Summer 1961; Summer 1962, Winter-Spring 1963)

33"In England, after the break with Rome, the territorial parish of the Church of England acquired great importance and came into prominence after the Act of Establishment. As a unit of the Established Church, the parish became also a unit of the local public administration and in turn, its non-ecclesiastical use reinforced its position as the ecclesiastical unit." Ward, p. 31.
Although this is not a scientific study *ex professo*, as the author himself admits, the essays collected in the volume are in the main the results of personal experience, observation, reading, reflection, and discussion on the modern suburban trends. It has been a pioneer exploration into the various areas of suburban life including that of the suburban parishioners and their priest, and discusses the nature of the suburban life, its patterns of behavior, prospects, and the problems that it poses on the American scene.

There are also some recent works of interest and importance on the roles and status of the laymen in the inner organization of the Church and in the group dynamics of its activities; but they are generally not of sociological orientation. However, those that were found to be relevant to the present theme have been included in the bibliography, and have been duly consulted in the writing of this thesis.

With this discussion of the general scope of this study, and review of the relevant literature, the writer will next proceed to a discussion of the research design, the tools employed and the methods of investigation that have been followed in the study, with special reference to the area of the study, and the various limitations of the project.
CHAPTER II

METHODOLOGY

Object of the Study: This study is an attempt to discover the image of the Catholic priest in a suburban area. Catholic priests, as religious functionaries, have in their general and basic requirements some functions and roles, regardless of whether they be in the central city, in the suburb, or rural areas. Nevertheless, their roles and functions will be differently influenced in the less defined areas by the specific needs and exigencies of the surroundings. The present attempt is to find out the total image these suburbanites have of the priest, and if possible, to distinguish what is specifically suburban in this image. There is no need to emphasize the fact that what is sought in the study is not the image of any particular priest or of priests in a particular parish; it is the image of the Catholic priest as seen by people in the suburb.

In order to eliminate equivocation and ambiguity, it seems necessary to specify the object of the study further. The suburban image of a priest can be understood perhaps in two ways: (a) The image of a priest working in the suburb; or (b) The image of a priest as perceived by the people living in a suburban area. When one wishes to emphasize the image of the priest ministering in the suburb, although it may be true to the fact that such an image can be drawn only from the parishioners living in the suburb, nevertheless the focus of attention is on the phenomenon of the priest's life and activities.
as they are lived and ordered in the suburb; and therefore, the more one can get close to the priests who have spent longer periods of their priestly lives in suburbs, the more one would be approaching the type. In the alternate case (image of the priest in the minds of the people of the suburb), it is not the association and life of the priest in the suburb that is the focal point; it is the layman's residence in the suburb that is the determinant factor and consequently, the more a parishioner has lived in the suburban parish, the more his view should be, generally speaking, considered to have undergone suburban influence and be valued as representative. Of these two, it is the second picture that has been taken up as the object of the present study.

Again, some clarification may also be necessary regarding the type of image under study. The image can be either an ideal type, in the sense of what the parishioners expect the priest should be, or a real type, to mean a generalisation from their actual experiences in relation to the priest's performance of his roles, or it can be the mixture of both. To arrive at an ideal type of image, there is no need to inquire into the actual performances of the priest; one can be content with the role specifications as perceived by the parishioners to be ideally suited to their needs. For the real type of image, on the contrary, one will have to inquire about the actual performances without, however, trying to get an evaluation of the performances. The present study is an image combined of both these elements insofar as the actual role performances are evaluated by the parishioners according to their scale of expectations.

Limitation: Having specified the object of the study, some limitations of the present research project have to be also taken into account. First of all, it has to be pointed out that the universe of the study is limited to a
small suburban area comprising two suburban parishes.\textsuperscript{1} Suburbs are, at least, of two important types—"industrial" and "residential". H.P. Douglas seems to be the first person who made the distinction of two broad types which he labelled "suburbs of Production" and "suburbs of Consumption".\textsuperscript{2} Sometimes various other names have also been used to denote these two distinct types. Thus "employing suburb," "industrial suburb," "satellite city" or simply "satellites" for "suburbs of Production" and "dormitory town," "bedroom city," or simply "suburb" without any qualification to indicate "suburbs of consumption" are in common use in the vocabulary of the sociologist. The present study is concerned with a "suburb of consumption" only; and that is what Park Forest is currently.

The importance from the sociological point of view, of a single suburb, as in the present context, depends to a great extent upon the fact whether it could be considered typical or not. However, it would be an extremely challenging task to crystallize an individual case typical, especially when it is such a complex ecological phenomenon as suburbia. In some respects a community (geographical area) may approach the general average; in others it may not. Although it might be rather arbitrary to describe Park Forest (the universe of this study) as a typical suburb, it has the advantage of

\textsuperscript{1}Although no official definition of the suburb has been provided by the Bureau of the Census, suburbs can conveniently be defined in the words of William Dobriner as "urbanized communities, outside the corporate limits of a large central city, but either adjacent thereto or near enough to be closely integrated into and dependent upon the economic and cultural life of the central city." William H. Dobriner, "Introduction," The Suburban Community (New York, 1958), p. 17.

Walton T. Martin defines "suburb" as "relatively small but formally structured community adjacent to and dependent upon a large central city." \textsuperscript{2}

considerable amount of sociological literature in reference to it. William H. Whyte's *Organization Man* has become almost a classic by now and anyone who has read it will no doubt gather a fair image of the community.\(^3\)

The suburbanites of Park Forest have been typified as normal "other-directed men" of the modern affluent society. It would be interesting to find out in the present study whether there is evidence to corroborate the tendency toward "other directedness" also in the image of the priest the suburbanites of Park Forest have. Of course, one has to remember that the Catholics in Park Forest form only a minority, albeit of some sizable proportions.\(^4\) As far as the social characteristics are concerned, such as occupation, education, income, familial status, etc., there does not seem to be any difference between the Catholics and non-Catholics of the area. Hence if "other directedness" is a general feature (trait) of suburban population, it should be reflected also in the Catholic minority and in their image of the priest. However, before making the application, one has to be cautious to substantiate that according to this view of "Organizational Man," the "other-directedness" is a feature qualifying the total culture of the suburb and not one segment of it whether political or social. For a politically "other-directed" man could perhaps be in the religious sphere, an "inner-directed" man as well.

Since only a single suburb has been taken up for this study, not only is

\(^3\)"Park Forest is almost certainly the most written-about suburb in America ......Whyte's organization man still lives in Park Forest." William Braden, "Park Forest," *Chicago Sun Times*, Tuesday, November 13, 1962, p. 20.

\(^4\)According to the latest survey, there are a little over 9100 Catholics in Park Forest which is about 29 percent of the total population of the area. "Facts about Park Forest, Illinois." (Chicago Heights, 1963.)
there no possibility of comparing the findings with data from other suburbs, there is also no way of matching it against a control sample from an urban area. The original attempt of the present writer was actually to include in the study another parish from the urban area also, more or less comparable in social characteristics to those of the suburban area. The attempt had to be abandoned because the response was too poor and the time element was too limited to plan a similar survey on another parish. Such a comparative study would have brought to light more clearly what was specifically suburban or urban from the purely ecological point of view— if there were anything special—in the image the people had of the Catholic priest. And this would not have been an unmixed blessing. Because of the constant mobility of population and their "rootlessness," it is extremely difficult to classify a resident population of a particular area urban or suburban. Many times even rural values would be intermingled with these. As a matter of fact, it has been statistically shown that a great percentage of the people living in modern suburbs are originally from rural areas. Hence it would be extremely difficult to arrive at a truly urban, suburban or rural image of the priest merely by comparing the views of the people living in these areas at a given moment in time. Their former backgrounds would have to be taken into account and weighed before coming to any generalization. In the questionnaire that was used for this study, there were questions regarding the respondents' previous residences. This might perhaps give some additional insight into the matter and might perhaps compensate to a certain extent for the lack of control samples from the urban area.

Because of the category of persons selected as respondents, the study is limited in other ways as well: for one thing, only men have been included in
the survey. As characteristics like occupation, etc. are also taken into
consideration, some of the questions would be pertinent only to men, as
women in suburban areas are, generally speaking, housewives without any
professional career outside the homes.

Age also is a controlled variable. Only males between 25-60 years of
age who are married were within the scope of the study for the main reason
that those within this age bracket formed 48 percent of the total population
of the area and that a very large proportion of them followed familial patterns
of living which is characteristic of the suburban community. Unmarried adults
were excluded because there were only a few such individuals belonging to this
category in the survey area, and also because another variable could thereby
be controlled. Since familialism has been hailed as a hallmark of suburban
living, perhaps it was also proper to restrict the study to adults who were
raising their families true to the suburban pattern. Again, in the selection
of the samples of the study, the investigator had in mind to eliminate all
those who had rejected or discarded or those who were not in conformity with
the accepted norms and values of the Catholic Church regarding marriage,
family life, and annual obligations on the presumption that their attitude and
image of the priest might likely be biased by deviation and non-acceptance of
the norms. However, there was not actually any significant number of this
category at all in the parish enrollment, except for one or two cases and for
other reasons these did not get into the survey. Excluded also were the non-
Catholic husbands in mixed marriages; but there were only six of this
category in the whole parish.

Another limitation springs from the area itself. The whole of Park
Forest has not been included in the research project. In Park Forest there are
two Roman Catholic parishes, the older parish of St. Irenaeus, and the more recent one of St. Mary's. The respondents were almost entirely from Will County (Zone) section of Park Forest, which comprises the entire parish of St. Mary's and some who live adjoining the boundary lines but belong to the parish of St. Irenaeus, as far as the residence of parishioners is concerned. It may also be remembered that the present parishioners of St. Mary's were, until four years ago, members of St. Irenaeus but were incardinated to St. Mary's when it was erected in July 1959, and that the county lines separating Will County from Cook County form the boundary lines of the parishes, as far as Park Forest area is concerned. Thus, the samples selected are from an area of more recent development in Park Forest. This could be sociologically important in the evaluation of the collected data.

**Hypothesis:** Having outlined the scope, the specific objective in view and the limitations of the study, the tentative hypothesis could be introduced in the following form: The variations in the suburban image of the Catholic priest are mainly a function of such socio-cultural characteristics as age, nativity, parentage, nationality (ethnic background), level of education, occupation and Catholic schooling of the parishioners (Perceivers).

**Terms:** A few concepts may need some clarification. What is an image? There are many ways of taking the word "image." In its literal meaning as a picture in the mind's eye, it has had long currency in such phrases as, 'The image he created was one of', etc. But it has recently come to mean a kind of stereotyped public opinion. "I may combine two concepts introduced into the language of social science by Walter Lipmann," so writes Arnold M. Rose
in the paper he read on "Images of Man on the American Scene." Then going further and applying the terms to his subject—images of Jews and Catholics—he says: "Anything I say will admit of exceptions, and perhaps even numerous exceptions; the concept of "image" refers to a kind of generalized average and any given image would certainly not be found among all Jews or all Catholics. I suppose one should never talk except in terms of percentages and probabilities to be accurate, especially in a pluralistic society." The present writer feels that Rose slips from one meaning of the word "image" to another without sufficiently taking care to explain the difference. The stereotyped public opinion is usually not the generalized average. Both are unreal insofar as both are abstractions. But in the stereotyped public opinion, one should expect to find some exaggerations in characteristics which are specifically distinguishing marks in the picture, very much as one would expect exaggerations in a cartoon. Not that a cartoon is a pictorial equivalent of an image in the sense of stereotyped public opinion; but a cartoon gives to the persons by exaggeration some characteristics which are usually non-essentials, but which have become the hallmark of the person. Besides in an image of a group these exaggerations are applied to the group as such, in place of the individual. But a "generalized average" is different from the others, nevertheless the other important qualities are not lost sight of, and the resulting image is much more representative of the reality than the stereotyped public opinion. When the word "image" is used in the present study,


6Ibid.
it is the second acceptance of the term that it is employed. The image of
the priest is an abstraction of the good and bad qualities an average Catholic
priest is supposed to have. Of course, when one speaks of an average priest
one depends almost entirely on one's own experience and not so much on
statistical computation of averages.

But image is something unique, one cannot easily get at it except by
analyzing the different elements that compose it. By analyzing it piece-meal
one may run the risk of losing sight of the unity in the structure and this
is always a serious defect. But in a picture so complex as that of a Catholic
priest in charge of a parish, there is no other way of arriving at his image,
except by breaking it up into different roles, and then trying to reset them
in the picture in their proper place to make a "whole."

'Role' is a term so familiar to the anthropologists and sociologists that
they generally use it to indicate the relation of individual's activities to
the larger organization of society. They have therefore linked the term "role"
with institutional terms like "status" or "position" and "office." More
specifically, sociologists use the term to connote the patterned behavior of
an individual in relation to a given group in a given situation. "It (Role) is
the manner in which a given individual fulfills the obligations of a status
and enjoys its privileges and prerogatives—it is the dynamic or the behavioral
aspect of status," says Bierstedt. The emphasis here is on systems of inter-
related roles. "Status," "Position" or "Office" can mean the resultant unity
from the different roles, or fields of activities that an individual has to
perform. Thus in the present instance the term "image" would be commensurate

with "status," "position" or "office" of the priest, which in its turn would result from the different roles the priest has to play in the execution of his office. 8

What are the main roles of a Catholic priest? More about this will be given later in this paper when describing the questionnaire and the questions that were offered for comments and answer. The Catholic priest's main obligation is to take care of the spiritual welfare of the faithful entrusted to his charge. But this itself can include a wide range of activities, some deeply spiritual and others less so, but nevertheless organically connected with the main aim. Seven roles of the priest have been taken up in the present study and they are the following: (1) Liturgical, (2) Educational, (3) Managerial and Businessman's, (4) Ameliorative, (5) Recreational, (6) Civic, and (7) Social Roles. More about these roles will be discussed later in this paper in connection with the questionnaire that was sent out. The point to be emphasized here, as well as throughout the present study, is the fact that the aspect under which priesthood is viewed here is the social one, namely how the religious phenomenon of priestly career establishes a mental picture, favorable or unfavorable, in the minds of people who come under the priest's care and influence in their relation to him. Why this has to be pointed out repeatedly is because of the temptation for a casual reader to equate the social aspect studied here to the total reality, which it is not.

8Briefly, the priest's social status depends or is based upon what people think of him. As Parsons says: "Status of a clergyman is roughly a function of the prestige of his parishioners." Talcott Parsons, A Revised Analytical approach to the theory of social stratification in Class, Status, and Power, ed. R. Bendix, and S.M. Lipsett, quoted by Fichter, Religion As An Occupation (Notre Dame University Press, 1961), p. 116; "(Social) status is the position or place that an individual occupies in the social structure as judged and evaluated by the society." J. Fichter, Sociology (Univ. of Chicago Press, Chicago, 1957), p. 41.
Catholics believe that Christian priesthood is of divine institution, intended for the offering of the Holy Sacrifice of the Mass and the administration of Sacraments. These are, according to Catholic belief, sources of grace which unite men with God in a supernatural way. Hence the main relation of the priest with his people is an invisible one, one that is not subject to sociological survey or investigation. And there may be cases where a certain individual may exteriorally have all the characteristics of the ideal priest, but interiorally may be deadwood, but nevertheless potent in the hands of God for his work of redemption and mercy. These are points of belief and do not come under sociological investigation. On the other hand, it could also be granted that an unbiased and unprejudiced sociological survey would give to the believer a fairly accurate idea of even the spiritual tempo of the parish, although many a time it may not be able to pinpoint defects or failings with accuracy. Even this is beside the scope in the present study. This is an entirely sociological survey and the idea is simply to find out how the exterior performances and social relations of the priests have created for themselves a mental picture in the minds of people in the suburb, and how far this is complimentary or not to them. This is the scope and does not lay claim for anything further and should not be interpreted to mean anything more.

Perhaps a word here may be in order about what is meant by suburban parish. Earlier in this chapter the concept of suburb was touched upon and there it was pointed out that suburb is taken in this study only as residential suburb of rather recent origin. If one would put together the idea of
of suburban locality and the Catholic concept of a parish, the result would be a Catholic parish in a suburban area, which is the field of investigation in the present project. Parish in Catholic terminology is the smallest territorial unit clearly defined, with a church for worship put in the charge of an ordained minister, of priestly character, by the Bishop of a diocese.

A number of parishes constitute a diocese with a bishop at its head and the bishop has overall jurisdiction in the entire area. The parish priest is appointed or removed by the bishop, at his will, except in some particular cases, where the Code of Canon Law gives more stability to certain parishes which have irremovable parish priests who can be changed only through legal procedure. There can be more than one priest in a parish; but if there are more than one, one again will have overall jurisdiction in the place and the other priest or priests will be assistants who are responsible to the parish priest in the execution of their ministerial duties. This brief description should suffice to give a general idea of a Catholic parish to people who are perhaps not familiar with the Catholic organizational structure.

9The Codex of Canon Law defines a parish in Canon 216 in the following words: The territory of every diocese is to be divided into distinct territorial units; and each unit is to have a special Church with a designated people, and a special rector is to be given charge over it as its proper pastor for the necessary care of souls....such units are parishes.

Fichter defines 'parish' in the following terms: "The parish is a man-made institution, developed for practical purposes of administration and maintained as an operative area within the total social structure and hierarchy of the Church." Joseph H. Fichter, "What Is The Parish," Southern Parish: Dynamics of a City Parish (University of Chicago Press, Chicago, 1951), p. 12.

Codex Juris Canonis, Canon 454.
The Locale of the Study: This study, as was mentioned earlier in this chapter, is limited to a single suburban parish situated approximately twenty-seven miles southwest of Chicago's loop (downtown area). Although explorations into this area were started only after World War II, more precisely in 1947, this suburb has by now developed into one of the most populous and popular post-war suburban communities in the Country. Park Forest has almost become a by-word for the new suburban developments in sociological discussions, and like Park Merced or Drexelbrook, a social laboratory for sociological studies.

The area was incorporated as a municipal community in 1949 with a population of about three thousand. According to the United States Bureau of Census, 1960, Park Forest has a population of 20,993. But the latest unpublished report dated March 1963, furnished to the writer by the Manager of the Village Hall, Park Forest, shows that the community has a total of 31,000 with a density of population of 7,141 per square mile. Unlike many other suburban expansions, Park Forest is not an outgrowth of the central city. It contains a cross-section of the whole nation; it even has a representative group of citizens from the various parts of the world. It is also interesting to note that Park Forest is a planned community and stands today as a complete and integrated American community built from a master plan by private enterprise.11 The median age of the people is 21.4 years. The average family size is according to the latest census 3.99 members (per household). Nineteen

11 Park Forest's plan was conceived and developed by Philip M. Klutznick who has served the U.S. Government in consultation and direction of Pre-war and Defense Housing Community Development, and Federal Public Housing Authority of which he was the Commissioner. "The Modern Suburban Community," Facts About Park Forest (Illinois, 1963), p. 2.
percent of the population is under five years of age and those under 18, number 48 percent. Only two percent are over sixty-five years of age. Like many other suburban communities of Metropolitan Chicago, Park Forest is predominantly white. Its non-white population constitutes only 0.6 percent of the whole. The median educational level for persons 25 years and over is 13.5 years which ranks first among the municipalities in the townships of Illinois Central. In point of occupation, 9,096 (census figures of 1960: U.S. Bureau of Census) Park Foresters are employed men of whom 82.9 percent are white-collar workers. White collar occupations according to the same Bureau of Census include: Professional, managerial (except farm), clerical and sales. "Park Forest has more white-collar workers among its employed residents than any other suburb in the Chicago area."12

In Park Forest, the median family income is estimated at $8,946.00; but as many as 37.4 percent of the population fall within the income bracket of $10,000 and more per annum. These figures provide the general picture of the status and definitive, as well as derivative, characteristics of the Park Forest suburban community.

As this study is specifically related to parishes and Catholic parishioners of Park Forest, it would be useful to have this general background picture of the universe described above for the better understanding and estimate of the particular status and rank of the Catholics in this area.

According to the survey made in January 1961 by the various religious leaders of the area, the following proportions have been developed: Fifty-four percent of the residents are Protestants, of all denominations; 29 percent are

12 Chicago Tribune, Wednesday, March 10, 1962, Chicago.
All of them, Catholic or non-Catholic share the hallmarks of the social and residential characteristics of the suburbanites of Park Forest on an equal level.

The general average in age, income, occupation, etc., of Park Forest is fairly maintained by the Catholic parishioners of the area. These parishioners, with the rest of the community, truly form one social group and social class.

**Questionnaire:** A few remarks about the way the questionnaire was conceived and prepared would certainly enhance the better understanding of it.

The questionnaire was conceived as consisting of two parts. The first part would gather information which was sociologically important regarding the characteristics of the respondents. Among these, the ones that seemed to have special relation with religious attitudes were more elaborately investigated. Some of the characteristics are purely social and among them special mention could be made about nativity (foreign born or native born and what generation of native born; ethnic background of the respondents and their parents (Irish, German, Italian, etc.); education, occupation.

Some others, on the other hand, are religious characteristics—to find out what is the extent of religious participation by the respondents. There is no special attempt made in the questionnaire to group the respondents in different categories according to their degree of religious participation. The distinction into dormant, marginal, modal, nuclear, and leadership group conceived by Fichter was not actually utilized for the present study. The purpose of the investigation was to find out the general image of the priest conceived by suburbanites. Such an image would be more valid, if it could be free from prejudices that may crop up in the attitudes of non-practicing Catholics. Since the writer was familiar with the level of religious
participation of the community studied—their very big majority being modal Catholics—there was no special need of taking precautions or safeguards against bias or prejudice. Since the hypothesis which is being tested in the present study is one that attempts to find out socio-cultural variations in the suburban image of a Catholic priest, it was also imperative that, from the religious point of view, there should not be great variation.

It was only as a control technique for this that such religious characteristics as the frequency of attending Mass, receiving Holy Communion, and membership in parish organisations were requested; and they have amply proved that the respondents are not biased due to religious practice. There is, however, one characteristic that offered some comparative study value from the social and religious aspect, at the same time. This was the question of education on one side and Catholic schooling on the other. These variables will be taken up later on for a comparative study.

The second part of the questionnaire consists of attitudinal questions regarding the various role performances of the priests. In some instances when there could have been some doubt regarding what was ideal or feasible, an additional question was asked to find out the opinion of the respondent about it. Although the questions have been marshalled, rather discursively in the questionnaire, they were conceived and formulated with the intention of exploring the attitudes regarding the various roles into which the ministry of the priest could be divided.

Before defining the different roles into which the ministry could be distinguished, it is important to take into consideration the relation the image of the priest has to one's actual experience and expectation and also what these roles have to the Church legislation. After clearing up these
issues, the different roles themselves will be enumerated and explained and how they are incorporated in the questionnaire will be discussed.

The image of a priest in the mind of his parishioners is something which results from the expectations he has about that ministry and the actual experience he has had in the past. What share his expectations have vis-à-vis his experience, it will be difficult to ascertain, except by complex type of questionnaires or interviews and only when restricted to people who possess much ability for introspection and are relatively free from prejudices. The present study does not venture to analyze these factors separately. It is satisfied with assessing the resulting picture without trying to apportion the influence of expectation and experience in the resulting picture.

The image of the priest in the conception of the parishioners, although unified and whole, is the result of his expectations and experiences in the different roles that the priest plays and under which he comes in contact with the priest. It is true that the Catholic (parish) priest always has a certain definite configuration. The theological concept of priesthood of ministry ordained for the offering of sacrifice of the Cross and administration of the Sacraments has a certain definiteness about it and these functions are unalienable from the roles of a priest. Similarly the Code of Canon Law, which is universally applicable in the Church would also define some of the more important functions expected of the pastor of souls.13

Important functions reserved by law to the pastor and listed in Canon 462 of the Code of Canon Laws, are as follows: Conferring solemn baptism, bringing Holy Communion publically to the sick, administering the last sacraments,

13 Codex Juris Canonis, Canon 462 (Vatican Press, Rome, 1918).
announcing the banns for Ordination and Marriage, assisting at marriage and giving the nuptial blessing, burying the dead, blessing homes on Holy Saturday or another day according to custom, blessing the baptismal font on Holy Saturday, holding outdoor processions and giving certain solemn blessings outdoors. "These functions, however, are often shared in by other priests who give assistance to the pastor according to the demands of modern parish,"¹⁴ says Father Fichter. Although these regulations are not by their nature unchangeable, they usually have in practice as history would show, a certain consistency and continuity which would be seldom observable anywhere except in the Catholic Church. Besides the universal regulations for the entire Church, the Bishop of a diocese, in and outside of a Synod, can legislate regarding the special roles and functions, one entrusted with the care of souls is expected to perform in his diocese. These norms and regulations have less definiteness and are subject to change at the will of the Bishop of the diocese, who has to keep within the general framework outlined by the universal law. All this gives the office of the Catholic (parish) priest a definiteness which is rarely found in any other religious minister.

Although there are areas in the ministerial function of the priest that are somewhat clearly defined, at the same time there are also many peripheral functions and roles that remain undetermined and undefined. The priest, as any other professional man, cannot operate in a vacuum. He is subject to the cultural and social influences of the milieu in which he finds himself.

¹⁴Fichter, Religion as an Occupation, p. 142.
Because of the more intimate nature of the relations between the priest and faithful in the priestly ministry, and also on account of the connection between the temporal and the spiritual needs of the faithful, the role of the Catholic priest extends much beyond strictly spiritual ministration. Parish becomes some kind of agency which would either supplement or sometimes entirely take the place of other social agencies, either because they are absent in the locality or because they do not function in the way and manner conducive to the promotion of the ideals pursued by the Catholic Church.

It is, therefore, possible to divide the roles of a parish priest into different categories or spheres. Although these roles have some specific character and function, that which actually gives meaning and purpose to these roles is their intimate connection with the central role of spiritual ministration and their verification in one person, who is considered as entirely set apart from the rest of the world in some kind of unique relationship for divine worship and human service.

Joseph Fichter in Social Relations in the Urban Parish has dealt in some detail with these different roles of a parish priest. He has distinguished nine different roles, viz. (a) communal, (b) administrative, (c) businessman's, (d) civic, (e) recreational, (f) ameliorative, (g) educational, (h) socio-spiritual, and (i) liturgical.

The present writer has followed more or less the same division, except for two or three minor changes. The roles described by Fichter as 'administrative and businessman's' have been combined into one and termed "managerial

and businessman's role." The "socio-spiritual" has been dropped as it was felt that most of what could come under this role might without loss of clarity be put under liturgical or managerial and businessman's roles.

Another departure from Fichter's classification is the substitution of the term "social role" for "communal role" which term, although Fichter has offered some explanation, does not sound quite agreeable. Thus, there are seven roles which are taken for consideration and they are the following:

(1) Liturgical, (2) Educational, (3) Managerial and Businessman's,
(4) Ameliorative, (5) Recreational, (6) Civic, and (7) Social roles.

It would give a fair idea of the division of these roles and the roles themselves and the function of such roles in the formation of the image of the (parish) priest, if the different questions that have been incorporated in the questionnaire be assigned to the respective roles mentioned above.

By the Liturgical role is meant the part the priest plays as a man of God at the altar, as a mediator between men and God. It can be according to the Catholic theological conception described as the sacramental role, as well, accepted in its somewhat broad sense, including namely, not only strictly sacramental functions, but also others connected with them as preaching, leading in public devotions, and other religious exercises and community worship, etc. By enumerating some of the questions asked in this connection, a general idea of the role as seen in the questionnaire could be assessed. But it should not be taken that these questions cover the entire or even the

---

16 According to the words of St. Paul, who says: "For every high priest taken from among men is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins." Heb. 5, 1.
most important aspects of the priestly ministry considered in itself.
The present study is aimed at putting together elements that would finally result in the image of a priest as seen by a parishioner. Hence, only those externally visible and observable elements in a priestly career and those in their relation to the parishioners are taken up here for consideration.

The following then are some of the points raised:

Statement 5. Sermons are usually below the average intelligence of the parishioners.

7. Priests too often hurry through the celebration of the Mass showing a pressing demand on their time.

8. Priests usually hear confessions as though they were more interested in the function than in the penitents.


29. Priests in general are not enthusiastic about the liturgical reforms and active lay participation in liturgical services, such as dialogue Mass, singing the Mass, etc.

34. Priests generally consult with the parishioners in the scheduling of Church services.

39. Priests seldom preach on specific practical problems of living Christianity everyday.

Statement 7 touches on the Mass; Statement 8 on Confession; Statements 5, 18, and 39 on Sermons; and 29 and 34 on Liturgical Reform and Lay Participation.

The 'Educational role' of the priest, as the word implies, connotes all the teaching or counseling work he does outside of the Church services. 17

17 "The Priest" as Fichter says, "is always the teacher of Christianity." p. 134.
Preaching in itself is an educational work; but because of its very intimate and inseparable connection with divine services, this was taken up earlier as part of the liturgical. All these activities are grouped under this heading. The following statements illustrate some aspects of this role:

Statement 6. Priests spend too much time in grade school activities of the Parish.

9. Convert classes could be taught as effectively by a competent layman as by a priest.

17. In parochial school, the most difficult disciplinary problems are referred to priests.

19. Priests depend too much upon Catholic grade schools as a means of attracting parents to parish organizational activity.

22. Because of their training and experience, priests are qualified to be marriage counselors.

40. Priests with their seminary training are competent to serve as school supervisors in a diocesan school system.

The 'Managerial and Businessman's role' would consist of all activities of the priest as a parish organizer, executive, and financier. The priest has the obligation of not only performing the spiritual services, but also of taking care of the wherewith for the spiritual services. He has to organize the different activities that are run by the parish, enlist the co-operation of the members for the efficient working, and see that sufficient funds are available for the normal functioning of these and also for future developments. By nature of these operations, they may seem to be far removed from the spiritual calling of priesthood, but in actuality, only with a happy combination of managerial and financial abilities would a priest's career be pronounced a success, especially when measured in terms of the
American cultural values. It is the organizing capacity and control of finances that are mainly focused here, and as such, it does not matter whether they include the school, the Church proper, or other organizations or confraternities (sub-groups) connected with the Church. All this would fall under the present heading. Some of the statements refer to this managerial and businessman's role.

Statement 1. Parishioners are generally consulted by pastors on important matters related to the administration of the parish.

2. Priests do not strictly follow regular daily office hours as other professional men do.

13. Priests spend more money for elaborate buildings and furnishings when simpler yet adequate facilities could serve just as well.

24. Priests could better serve the parish if they delegated the financial aspects of running the parish to qualified lay persons.

25. Priests often contract debts for parish beyond the actual needs of the parish, hoping that this will maintain contributions.

27. Priests are usually too busy with details of parish administration to the neglect of the spiritual needs of the parishioners.

28. In parish organizations such as the Holy Name, Legion of Mary, etc., priests usually give advice and counsel only, rather than maintain control.

18"Ability to work with others has been often regarded as the top quality in an executive which a pastor is insofar as his parish is concerned. And in areas where a layman can help the priest, the latter should never miss it, rather he should be open-minded and should graciously consider their opinions and suggestions in temporal matters." John O'D Feeks, "Priest as a Business Administrator," Homiletic and Pastoral Review LVIII, 10 (July 1958), 956-960.
The 'Ameliorative role' refers to the priests' personal attention as well as organizational activities in the parish, directed toward corporal works of mercy and the social and economic welfare of the parishioners and other members of the parish (community). There are parish groups such as St. Vincent de Paul Society, Catholic Action group, the Big Sisters and Big Brothers, etc., devoted and dedicated to the works of Mercy. Yet it is the part of the priest's role that he should be as another good Samaritan in relation to all those around him. Very often his prestige and fervor are measured by the parishioners in terms of his enthusiasm and functions of the Ameliorative role.

The following statements refer to this role:

Statement 3. Priests visit sick parishioners at home or in the hospital as often as it is needed.

10. Priests give adequate attention to the care of the poor and the needy of the parish.

By 'Recreational role' is meant primarily the priest's obligations and share in activities the parish takes up for the recreational needs of the parishioners. It may also be extended to the priest's own personal relaxation sought in various cultural entertainments or games such as bowling, golf, card parties, bridge, etc. However, all these are channeled for the physical, as well as social welfare of the people committed to his charge. And in suburban parishes where organized recreational activities and leisure programs hold a prominent place of cultural value, both at the school and in the parish community, the priest's interest and participation are of such importance and measure of success that even those less inclined and ill-equipped priests should be prepared to put in hours of attention and amounts of energy in these recreations.
The following are the statements which have some bearing on this subject:

Statement 4. Priests do not spend enough time promoting recreational activities among the teen-agers of the parish.

11. Priests spend too much time in personal recreational activities.

16. Parish priests are impairing their primary duties when they are active in managing the parish athletic teams.

36. Most priests can intelligently discuss and criticize current books, plays, music and movies.

Social role is an all pervasive aspect in the relation between the priests and all the members of the community. Joseph Fichter has singled out two generic concepts which would cover all the priest-parishioner relationships, namely, that of "mediator" and the "father". A priest is above all a mediator between God and men and this is an all pervasive factor in his life. Unlike other professions, the priestly profession is a career. It is a career for life and for every hour in the day. One cannot put aside one's priestly

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19 Justice Brandeis' definition of a Profession is under reference: He defines a profession as "An occupation for which the necessary preliminary training is intellectual in character, involving knowledge and to some extent learning, as distinguished from mere skill; which is pursued largely for others and not merely for one's own self; and in which the financial return is not the accepted measure of success." Justice Louis Brandeis, quoted by Fichter in Religion as an Occupation, pp. 164-165.

"At first glance it would appear that to the religious functionary, with perhaps some exceptions, fits this description of a professional from the point of view of both his ecclesiastical and his apostolic career. In the latter, which exhibits all the characteristics of the professional person, he is a professional person, he is a professional like any others who are not dedicated and vowed to the service of God and the Church." Ibid., p. 165.

"A career is a continuous, lifelong occupation that contains implications of direction, achievement and progress." Ibid., p. 162.
character as though it is something which need to be put on only at specified office hours and when called by duty. The call of duty is continuous and constant and needs special attitudes from his part. "Mediator" and "Father" both accentuate the solicitude and care the priest should constantly have for his flock. By social role is meant precisely this: what attitude the priest takes in his relations with the parishioners. Not only the relation to his parishioners is important in this respect, but his attitude toward all those who are not of his flock is also equally meaningful. The parish priest has besides the obligation of taking care of his parishioners, the duty of attracting non-Catholics to the Catholic Church which is as important as the former. Hence, it is very important to find out whether a priest, by his dispositions and attitudinal behavior, succeeds in creating an atmosphere of friendliness and sociability and comprehension, rather than one of formal relations, or which is worse still, one of suspicion and apprehension. "As the leader of the parish, the successful pastor in his relations with the people of the parish and others will be cheerful in his outlook and will try to see the brighter side."\textsuperscript{20} The following statements deal with this matter:

Statement 20. Socially priests expect to be treated differently than laymen.

21. Most priests have a cheerful and respectful disposition when dealing with the parishioners.

23. Priests associate more often with the professional and business people of the parish than with any other group.

26. Priests usually go out and personally meet the non-Catholics living in the parish.

\textsuperscript{20} Feeks, p. 956-960.
Statement 31. Lack of respect and understanding on the part of priests in their dealings with the parishioners keep many parishioners away from parish activities.

33. The general attitude of the priests toward laymen is usually condescending.

37. Priests expect laymen to greet them first upon meeting.

By the "Civic role" of the priest is meant those activities of his in which the parish would engage as a part of the larger neighborhood community. Being responsible for the welfare and program of the whole parish, the priest also has a necessary part to do. Father Greeley observes that there also is a third role that the pastor plays somewhere in between (the role of the pastor as private citizen and the role as the head of the Mystical Body in a neighborhood which is the parish), a role which flows from the second one (head of the Mystical Body in the neighborhood—parish), but not identified with it. He would call this role that of "leading citizen of the neighborhood" (not the leading citizen but a leading citizen). The following statements probe into this area:

Statement 2. Priests usually promote political candidates and issues that could serve in the interests of the Church or the parish.

14. Priests usually play an active part in local civic improvement organizations.

15. Priests are adequately trained for understanding social problems, such as housing, unemployment, aging, etc.

32. Priests seldom accept responsibilities in the local community organizations (related to the project of neighborhood conservation or urban renewal, etc.)

21 Andrew M. Greeley, "A Summary And A Question," Apostolate VIII No. 4 (Winter 1962), 47-48
Statement 38. Civic leadership among Catholics in the community has been the work of the priests and not of the laymen.

At the end of the questionnaire, each respondent was asked to rank the different duties of the priests according to the time they consume and his different roles according to the importance they attach to each. This second ranking would give an idea of the relative importance, the parishioner gives to the different roles mentioned above. Because of the difficulty in explaining what each role meant, the questionnaire had to be more specific and concrete. The divisions do not correspond exactly with the roles mentioned earlier. The main difference is that in the questionnaire "parish socio-cultural functions" include what would belong to social and recreational roles, while "hearing confessions and counseling" would, strictly speaking, be a part of liturgical functions or if counseling is considered as separate from Church services, it would be in the educational. Similarly "preaching" has been part of the liturgical role according to the division followed above. These are minor details which would affect the general evaluation adversely.

Ranking alone does not give one an idea of the extent of importance attached to the different roles. Some statements were included in the questionnaire which tried to find out whether some functions were properly falling within the sphere of the priest or not. Statement 14: Priests usually play an active part in local civic improvement organizations - is followed by a query: "Should they?" When one tries to form for himself the image of a priest as perceived by the suburban parishioner, one has to take into account not only the positive answers he has given, but also the gaps that are left open in the present questionnaire. The questionnaire itself aims at drawing out the mental picture of the priest, as these suburbanites perceive him in their
day-to-day association and relations with him.

For the purpose of pre-testing, the questionnaire originally prepared was mailed out to twenty parishioners of the neighboring parish of St. Irenaeus, selected on a random basis. The anonymity of both the actual researcher and the respondents was carefully safeguarded. Out of the twenty questionnaires mailed, sixteen were returned within a period of two weeks. From some of the answers, it became evident that a few modifications had to be made to avoid ambiguity. The questionnaire was suitably remodeled and sent to all the parishioners resident in the area specified earlier, except those who did not fall within the category selected. In all, they were one hundred and ninety. Within a month, 112 replies were received, which was 59 percent of the questionnaires sent out. From among the 112 responses, one hundred were randomly selected and they form the basis of the present study.

This second chapter dealt with the special object of the study, the method, tools, and designs followed in the present study. A brief account of the limitations of the study with special reference to the universe, sample and the locale of the study was also presented. Various terms and sociological concepts such as, image, role, status, suburb, parishioners, etc. used at large in this thesis with emphasis on the different social roles that the Catholic priest has to perform in his professional ministry were also discussed. The roles of the priest have been classified into seven categories based on their social aspects. They will be discussed in detail and more thoroughly analyzed in the following chapter, after having given a general picture of the social and religious characteristics of the respondents and their attitudinal responses to the various questions bearing on the roles of the priest.
CHAPTER III

SOCIO-CULTURAL CHARACTERISTICS OF THE RESPONDENTS:

GENERAL PICTURE

To gain an over-all picture of the people who have replied to the questionnaire, a short summary of their social and religious characteristics as can be gathered from the responses is presented below. It is against this background that their attitudinal responses will have to be evaluated later in the following chapters.

Social Characteristics: Among the social characteristics, those that have been given special focus in the study are age, nativity, parentage, nationality, occupation, education, and Catholic schooling. Each of these items will be briefly discussed in the following pages, with the data presented in tabular form.

To begin with, the respondents were chosen from within the age bracket of 25–60; and this was divided into groups with the interval of five. Since the two groups over 50 were very small, they were unified to form one group. It is obvious from the table that the largest number in the sample is concentrated in the age group of 35–39, and those between 30–34, and 40–44 coming next in proportions, respectively. Thus almost 80 percent of the respondents are between 25 and 45 years of age. This agrees with the fact that most suburbs have young adults in large proportions, and that as far as age of
male adults is concerned it is somewhat typical of the suburbs.

TABLE I

AGE DISTRIBUTION OF RESPONDENTS

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>25-29</td>
<td>17</td>
</tr>
<tr>
<td>30-34</td>
<td>18</td>
</tr>
<tr>
<td>35-39</td>
<td>28</td>
</tr>
<tr>
<td>40-44</td>
<td>17</td>
</tr>
<tr>
<td>45-49</td>
<td>12</td>
</tr>
<tr>
<td>50-54 (6)</td>
<td></td>
</tr>
<tr>
<td>55-59 (1)</td>
<td></td>
</tr>
<tr>
<td>No Answer</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
</tr>
</tbody>
</table>

Nativity: Of the one hundred selected responses, 96 were those of native born, only three of the respondents being born outside of the U.S.A., and one failing to answer. Of the Nativity pattern of the respondents according to generation, only three are foreign-born in the group of one hundred. Almost the entire group is native born. This is in keeping with the pattern, although a little lower than national averages for all types of suburbs and urban fringes.²

²For comparison, there are no strictly suburban averages for the whole country. But from the study of Otis Dudley Duncan and Albert J. Reiss, Jr. "Suburbs and Urban Fringe" one could get some useful data. In the averages presented by these authors, they include in the same categories, suburbs and urban fringe, which is conceived as "the non-suburban population of the territory in urbanized areas." According to this same study based on 1950 Census of Population, Vol. IV, Special Reports, Part 5, suburban and urban fringe has a population distribution of native-born (white) 86.2 percent and foreign-born (white) 9.1 percent. Dobrin, p. 51.
of the native born a little over one-half is of third generation or above. The actual number is 52. But this does not, however, tally with the information supplied in the following question.

TABLE II

NATIVITY PATTERN

<table>
<thead>
<tr>
<th>Nativity Pattern (Native Born)</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd generation</td>
<td>44</td>
</tr>
<tr>
<td>3rd generation and above</td>
<td>52</td>
</tr>
<tr>
<td>Sub-Total</td>
<td>96</td>
</tr>
<tr>
<td>Foreign Born</td>
<td>3</td>
</tr>
<tr>
<td>No Answer</td>
<td>1</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
</tr>
</tbody>
</table>

Parentage: Among the one hundred persons selected from the sample, 65 have given both parents as having been born in the U.S.A. From this data it would follow that at least 65 respondents are of third generation. Actually, however, 52 persons only have indicated themselves as of third generation and above. The figures were checked twice over for any possible error. The discrepancy is in the data supplied by the respondents themselves.
TABLE III
PAREN'TAGE OF RESPONDENTS

<table>
<thead>
<tr>
<th>Distribution of Parentage</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Both Parents born in U.S.A.</td>
<td>65</td>
</tr>
<tr>
<td>One of the Parents born outside U.S.A.</td>
<td>11</td>
</tr>
<tr>
<td>Both Parents born outside U.S.A.</td>
<td>22</td>
</tr>
<tr>
<td>No Answer</td>
<td>2</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

Ethnic Background: Of the total of one hundred persons in the sample, 57 are either of Irish or German descent or a mixture of either one or the other of these groups. There are no national Catholic census figures with data on ethnic backgrounds; but if one would be allowed to make a reasonable guess, one might say that the proportion of the different groups happens to be more or less representative of the national strength, although the proportion of southern and eastern Europeans in the sample is comparatively low.

A word must be said about "American". These are evidently people belonging to one of the categories specified according to European countries, but who have preferred to forget their ethnic background and completely identify themselves as Americans. It should also be noted that there is no Negro in the sample. There are no Catholic Negroes in the area from which the samples were collected. Again this feature, too, comes close to the characteristic of suburban populations.²

<table>
<thead>
<tr>
<th>Ethnic Groups</th>
<th>Number of Persons</th>
</tr>
</thead>
<tbody>
<tr>
<td>Irish and Irish Mixture:</td>
<td></td>
</tr>
<tr>
<td>Irish</td>
<td>18</td>
</tr>
<tr>
<td>Irish Mixture</td>
<td>11</td>
</tr>
<tr>
<td>Sub-Total</td>
<td>29</td>
</tr>
<tr>
<td>German and German Mixture:</td>
<td></td>
</tr>
<tr>
<td>German</td>
<td>16</td>
</tr>
<tr>
<td>German Mixture (other than Irish)</td>
<td>5</td>
</tr>
<tr>
<td>Sub-Total</td>
<td>21</td>
</tr>
<tr>
<td>German-Irish</td>
<td>7</td>
</tr>
<tr>
<td>Sub-Total</td>
<td>7</td>
</tr>
<tr>
<td>Italian and Eastern European:</td>
<td></td>
</tr>
<tr>
<td>(Polish, Bohemians, Czech, Slovak, Lithuanian)</td>
<td></td>
</tr>
<tr>
<td>Italians</td>
<td>8</td>
</tr>
<tr>
<td>Eastern Europeans</td>
<td>2</td>
</tr>
<tr>
<td>Sub-Total</td>
<td>17</td>
</tr>
<tr>
<td>Other Europeans:</td>
<td></td>
</tr>
<tr>
<td>English, French, Swedish, Portuguese</td>
<td>14</td>
</tr>
<tr>
<td>&quot;American&quot; and all others:</td>
<td></td>
</tr>
<tr>
<td>Americans</td>
<td>7</td>
</tr>
<tr>
<td>All others</td>
<td>2</td>
</tr>
<tr>
<td>Subtotal</td>
<td>9</td>
</tr>
<tr>
<td>No Answer</td>
<td>3</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
</tr>
</tbody>
</table>
Occupation: The Table of the occupation is again an indication that the samples are representative of suburban community, where there is a higher percentage of professionals and semi-professionals, as well as men with managerial roles. There are no figures for comparison in the article of Duncan and Reiss referred to above.

### TABLE V

<table>
<thead>
<tr>
<th>Occupation</th>
<th>Distribution</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Professional and Semi-Professional:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Professional</td>
<td></td>
<td>27</td>
</tr>
<tr>
<td>Semi-Professional</td>
<td></td>
<td>5</td>
</tr>
<tr>
<td>Sub-Total</td>
<td></td>
<td>32</td>
</tr>
<tr>
<td>Managerial</td>
<td></td>
<td>30</td>
</tr>
<tr>
<td>Clerical and Sales</td>
<td></td>
<td>15</td>
</tr>
<tr>
<td>Skilled, semi and unskilled and service occupations:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Skilled</td>
<td></td>
<td>18</td>
</tr>
<tr>
<td>Semi and unskilled</td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>Service occupations</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Sub-Total</td>
<td></td>
<td>21</td>
</tr>
<tr>
<td>No Answer</td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>100</td>
</tr>
</tbody>
</table>

Education: Once more it becomes evident that the sample is in keeping with the level of education generally maintained in the suburbs. According to Duncan and Reiss, the national median for white males in suburbs and fringe is 11.3 years of education. Although it is not possible from the way
the questionnaire was framed to arrive at the median number of years for
the sample, it is quite evident that it is well above the national average for
suburbs and urban fringe of 1960.

TABLE VI

EDUCATION: YEARS COMPLETED

<table>
<thead>
<tr>
<th>Level of Education</th>
<th>Total Number of Persons</th>
</tr>
</thead>
<tbody>
<tr>
<td>High School graduates or less</td>
<td>25</td>
</tr>
<tr>
<td>Some College</td>
<td>32</td>
</tr>
<tr>
<td>College graduates</td>
<td>25</td>
</tr>
<tr>
<td>Some Post-graduate work or more</td>
<td>18</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

Catholic Schooling: What is remarkable about the data is that a
large percentage (40 percent) have had no Catholic schooling at all. A
comparison of the religiosity of this group with the one that had all
Catholic schooling would be taken up later to find the differences, if
any, between.
### TABLE VII
CATHOLIC SCHOOLING

<table>
<thead>
<tr>
<th>Level of Catholic Schooling</th>
<th>Number of Respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td>All Catholic</td>
<td>24</td>
</tr>
<tr>
<td>All Non-Catholic</td>
<td>40</td>
</tr>
<tr>
<td>Catholic grade and the rest</td>
<td>14</td>
</tr>
<tr>
<td>Non-Catholic</td>
<td></td>
</tr>
<tr>
<td>Catholic grade, Catholic high and Non-Catholic college</td>
<td>14</td>
</tr>
<tr>
<td>Catholic grade, Catholic college and Non-Catholic high</td>
<td>1</td>
</tr>
<tr>
<td>Catholic high, Catholic college and Non-Catholic grade</td>
<td>1</td>
</tr>
<tr>
<td>Catholic college, Non-Catholic grade and Non-Catholic high</td>
<td>6</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

**Previous Parish:** It is evident from the numbers given in the table below that a very high percentage of the respondents have lived in other suburban areas previously. This indeed is strengthening the suburban trend in the picture. There are only two from rural farm areas, while one-third had residences in urban areas before moving into Park Forest. The only respondent who always lived in the parish seems to be a recent convert to Catholicism and has become a parishioner at St. Mary's.
TABLE VIII
PREVIOUS PARISH AREA

<table>
<thead>
<tr>
<th>Nature of the Area</th>
<th>Number of Residents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Urban area</td>
<td>33</td>
</tr>
<tr>
<td>Rural farm area</td>
<td>2</td>
</tr>
<tr>
<td>Small town</td>
<td>4</td>
</tr>
<tr>
<td>Suburban area</td>
<td>60</td>
</tr>
<tr>
<td>Always in the same</td>
<td>1</td>
</tr>
<tr>
<td>parish area.</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
</tr>
</tbody>
</table>

Religious characteristics: having shown in some detail the salient features of the social characteristics of the respondents, as gathered from the data, it remains now to examine their religious characteristics that might have influence upon the image of the priest directly or indirectly.

From the tables that are given in the following pages, it will be evident that a large majority in the sample are "modal catholics", namely, those catholic (parishioners) who fulfill their normal obligations and are neither remiss, nor too conspicuous in their behavior patterns involving religious observances and parochial participation which are expected of normal practicing catholics. There are also some "nuclear catholics" among the group with greater sense of religiosity and more active co-operation in religious services and observance of the Church regulations.
### TABLE IX

**ATTENDANCE AT MASS**

<table>
<thead>
<tr>
<th>Frequency of Mass Attendance</th>
<th>Number of Persons</th>
</tr>
</thead>
<tbody>
<tr>
<td>Never attend Mass</td>
<td>0</td>
</tr>
<tr>
<td>One Sunday a month, or less</td>
<td>0</td>
</tr>
<tr>
<td>Two or three Sundays a month</td>
<td>3</td>
</tr>
<tr>
<td>Every Sunday</td>
<td>83</td>
</tr>
<tr>
<td>More than once a week, but not daily</td>
<td>14</td>
</tr>
<tr>
<td>Daily</td>
<td>0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

### TABLE X

**RECEPTION OF HOLY COMMUNION**

<table>
<thead>
<tr>
<th>Frequency of Communion (During the previous month)</th>
<th>Number of Persons</th>
</tr>
</thead>
<tbody>
<tr>
<td>Never during the previous month</td>
<td>32</td>
</tr>
<tr>
<td>Once during the previous month</td>
<td>14</td>
</tr>
<tr>
<td>Two to four times</td>
<td>37</td>
</tr>
<tr>
<td>Five or more times</td>
<td>17</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

Participation in Parish Societies: Membership in one or other of the parish organizations, although voluntary, does not necessarily make one a very active participant in parish activities. In some societies, for example, the Holy Name Society, in which all married men of the parish ipso facto are
supposed to be regular members, their participation usually averaged at the level of an occasional attendance at the meetings and the annual or monthly contribution of dues, if any, except in the case of some who are the very mainstay of the group.

TABLE XI

PARTICIPATION IN PARISH SOCIETIES

<table>
<thead>
<tr>
<th>Membership in Societies (Parish Sub-groups)</th>
<th>Number of Respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Membership in one Society</td>
<td>50</td>
</tr>
<tr>
<td>Membership in two or more Societies</td>
<td>20</td>
</tr>
<tr>
<td>Membership in No Society</td>
<td>30</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
</tr>
</tbody>
</table>

Converts to Catholic Faith: There were twelve converts among the one hundred respondents which seems to be a high proportion. Whether or not this has any special relation to suburban parishes, is hard to say.

TABLE XII

CONVERTS TO CATHOLIC FAITH

<table>
<thead>
<tr>
<th>Whether Converted Or Not</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes -- Converts</td>
<td>12</td>
</tr>
<tr>
<td>No Answer</td>
<td>1</td>
</tr>
<tr>
<td>No -- Not Converts</td>
<td>87</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
</tr>
</tbody>
</table>
TABLE XIII
YEARS OF CONVERSION

<table>
<thead>
<tr>
<th>Number of Years Since Conversion</th>
<th>Number of Respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td>One year or less</td>
<td></td>
</tr>
<tr>
<td>Two to five years</td>
<td>5</td>
</tr>
<tr>
<td>Six to ten years</td>
<td>1</td>
</tr>
<tr>
<td>Ten or more years</td>
<td>6</td>
</tr>
<tr>
<td>Not applicable</td>
<td>88</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

Attitude of Parents Toward Son's Desire to Become a Priest:
This is a very important question in the present questionnaire. It is very interesting that 89 out of 100 say that they would be pleased to have a son of theirs become a priest, and 50 of them have said they would be very pleased. This in itself is a striking indication of a favorable image of the priest on the part of the respondents. This also shows that they do not have any serious prejudices against the clergy as such.

TABLE XIV
ATTITUDE TOWARD SON'S DESIRE TO BECOME A PRIEST

<table>
<thead>
<tr>
<th>Level of Attitude</th>
<th>Number of Respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very pleased</td>
<td>50</td>
</tr>
<tr>
<td>Pleased</td>
<td>39</td>
</tr>
<tr>
<td>Indifferent</td>
<td>3</td>
</tr>
<tr>
<td>Disappointed</td>
<td>6</td>
</tr>
<tr>
<td>Very disappointed</td>
<td>-</td>
</tr>
<tr>
<td>No answer</td>
<td>2</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>
Roles -- General Description: The questionnaire included several statements dealing with the various roles the priest has to perform. The roles have been described earlier together with the respective statement dealing with each of them. The statements were purposely dispersed so as to assure greater spontaneity in the answers. In the following pages, data regarding the attitudes of the respondents on each of these roles is presented in a summary fashion.3

Liturgical Role: The liturgical role is regarded as the most important of all, and quite a number of questions were included bearing on it in the questionnaire. Generally speaking, the parishioners have endorsed a favorable attitude towards the priest with a few reservations in this area.

Regarding preaching for example, the parishioners who have on the whole, a higher level of literacy than those in other neighborhoods—actually 75 per cent of the respondents had college education—have with a sizable majority of 65 per cent declared that sermons were not below the average intelligence of the parishioners; but one in every four expressed notes of dissatisfaction. A good number of them (30 per cent) have, however, come forward remarking that the priests spend more time on Sunday sermons discussing financial matters, rendering them kind of "monetary sermons." But a solid block of 60 per cent are even in this disputed area on the side of the priests.

Regarding the topics of sermons, 62 per cent expressed the judgments that

3In reading the number of each statement or question in the text, it is necessary to remember that the two parts of the questionnaire have been integrated and the questions are serially numbered so that the second part of the questionnaire, namely, that which is related to the various roles of the priest begins with number 28 instead of one, leading to the closing number 75 instead of forty (40). However, to help avoid any possible confusion, the regular number of each question is given in parenthesis along with the serial number, as for example: Question 32 (4).
priests by-pass subjects that have clear bearing on the practical side of Christian living.

Again a majority of the parishioners (58 per cent) do not consider the priest as one who generally hurries through the celebration of the Holy Mass. But 16 per cent hold the contrary view and 26 per cent are undecided.

As to the manner the priest hears confessions, about the same percentage (80 per cent) of people gave a favorable reply, although there is apparent dissatisfaction about the way it is being performed; with 40 per cent unfavorable or uncertain.

With regard to the interest the priest takes in the liturgical movement and active participation of the laymen in the liturgy especially in the offering of the Mass, 53 per cent of the parishioners have given a decided "yes" while 26 per cent have said "no", and 21 per cent remained undecided.

That there is a sizeable number with either a "NO" answer (26 per cent) or without any decisive answer (21 per cent) may be indicative of a general attitude of the people in the area of Liturgical Movement. "Without attempting to assess blame for the lack of emphasis on the liturgy and the lay apostolate in by-gone years, one wonders if contemporary progress is not reasonably encouraging. As Father Paul Marx has remarked of American Liturgical Movement, one is frightened at the distance yet to be travelled until one sees how far we have come." In the suburbia, the picture seems to be a bit different as greater emphasis is given to intelligent liturgical participation of the laity in all church functions, devotional, sacramental, or otherwise.

4Greeley, "The American Role Image: Parish Priest as an Administrator," 
American Sociologist (Winter 1963), 29.
The complaint is frequently heard that priests do not consult the parishioners before scheduling services in the Church. The time and number of parish services, according to Emerson Hynes, do influence the families whether in the rural farm, or suburban areas; and consultation with the parishioners before the services are scheduled might prove new incentive for better cooperation and larger financial contribution on the part of the rural people. It is, therefore, somewhat surprising that 77 per cent of the respondents in the sample have agreed that laymen are consulted in this respect.

On the whole, therefore, as far as the samples go, the respondents have favorably pictured the image of the priest in the performance of the liturgical role. However, dissenting voices are not absent.

**Education role:** Education, understood here, as the management of schools and all the other educational activities connected with them seems second in importance to the liturgical role of the priest but may at times be more time-consuming and exacting than the former. Quite a number of questions dealing with the educational role of the priest were included in the questionnaire.

While some people claim that priests spend too much time in grade school activities, 72 per cent of the suburbanites in the sample disagree with the proposition. However, there was much less support forthcoming when it was queried whether priests depend too much upon grade schools as means of attracting parents to parish organizations and activities. Forty-three per cent disagreed, while 31 per cent agreed and twenty-six per cent remained undecided.

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Regarding the competency of the priest to act as the school supervisor within the diocesan school system, 48 per cent consider him as competent, while 32 per cent have disagreed and 20 per cent remained uncommitted.

A sizeable proportion of 79 per cent of the respondents favored that difficult disciplinary cases should be resolved by the priest. Only 13 per cent were against it, and 8 per cent were undecided. With regard to the factual question whether actually difficult disciplinary problems are being referred to the priest, the following responses were obtained: 65 per cent agreed; 13 per cent answered in the negative; and 22 per cent remained undecided.

Interestingly, 57 per cent have replied that laymen would not as efficiently teach convert classes as priests would do, and the same number of people, not necessarily the same individuals, had observed that it was not even desirable that laymen should take up that job. Thirty-one per cent have declared that laymen could teach with equal efficiency as priests, and 24 per cent wanted it that way, while 2 per cent remained undecided.

The general impression is that the suburbanites, although having some reservations on the competency and training of the priests to act as supervisors of schools, nevertheless are not dissatisfied with the job he is doing. As familism is a hallmark of Suburban life, and as the education of young children forms a vital problem in the suburbs, for the reason that they are child-centered communities this could contribute to the general appreciation of the part the priest plays in this sphere.

**Managerial and Businessman's Role:** The managerial role, although from the spiritual point of view perhaps the least important, overshadows most of the other functions and as Andrew Greeley has observed, decides in the minds
of the people whether the priest is a success or not. Greeley continues that the highest compliment that any people think they can pay to the priest is that he is a good businessman. 6

Response to the question of whether the parishioners are generally consulted by pastors on important matters related to the administration of the parish was decidedly in the negative. A good percentage of them (49 per cent) disagreed simply, and an additional 17 per cent disagreed strongly, making the total disagreement 66 per cent. Only 25 per cent gave an affirmative answer. If the ideal of parish administration is one which would call for the full cooperation of the laity in this area, the ideal is far from achieved. Ability to work with people "has been reckoned as one of the most effective characteristics and top qualities of an executive."7

More than half (55 per cent) of the respondents are of the opinion that the priests should not have scheduled hours as the professionals have. Only 26 per cent responded that they should, and 19 per cent remained undecided. The majority, therefore, are against equating the career of the priest with a profession in this respect. As Richter has pointed out, the priest remains a priest always and his door has to be open to the needy at any time of the day; however, this would not preclude keeping office time schedule for ordinary parish matters. To the question, as to whether the priests do follow actually regular office time, 52 per cent said they thought they did, and 11 disagreed, and 21 remained undecided.

To the Statement, "Priests could better serve the parish if they


7 John O'D. Peeks, Homiletic and Pastoral Review (July 1958), 956.
delegated the financial aspects of running the parish to qualified lay persons," a large percentage (6½ per cent) of the respondents agreed, clearly indicating the expectations of these parishioners on the role of the priest in administering the finances of the parish only. Twenty per cent disagreed, and 16 per cent remained undecided about this point.

To another Statement, Priests often contract debts for the parish beyond the actual needs of the parish hoping that this will maintain contributions, the following replies were received: Sixty per cent of the respondents disagreed; 23 per cent agreed, and 17 per cent remained uncommitted. Some businessmen have suggested: "A reasonable debt is good for the parish. It helps keep the people interested and the pastor alert." In a business society like that in America, it could be that the people simply consider borrowing a good business practice when the priest borrows money for the church.

To the Statement, "In parish organizations, such as Holy Name, Legion of Mary, etc., priests usually give good advice and counsel only, rather than maintain control," sixty-nine per cent of the respondents agreed. A much larger percentage (8½ per cent) was of the opinion that it was the desirable thing to do.

**Ameliorative Role:** Ameliorative role is discussed here "in relation to the priest's organizational duties toward the groups in the parish which perform the corporal works of mercy." Although the principal role of the religious functionary is that of taking care of the soul, social situations may demand that he should be also, "a good samaritan" and take care of the body.

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8 Ibid. 959
to be able to reach the soul. 9

There were three statements in the questionnaire dealing with this aspect. To the question whether the priests visit sick persons or parishioners at home and hospital whenever needed, 67 per cent responded positively, 19 per cent negatively and 14 per cent remained undecided. This image of the priest visiting the sick was a little better than that of attending to the needy and poor of the parish, to which only 53 per cent agreed, 18 per cent dissented, and 29 per cent remained uncommitted.

**Civic Role:** As explained earlier, by civic role it is meant the part the priest fulfills in the local civic community as the leading representative of the parish. This is an area bordering between the religious and the secular (or civic) and there can be situations in which it is difficult to define the part the priest should play in it.

Sixty per cent of the respondents disagreed that priests play an active part in the civic improvement organization, 24 per cent agreed, and 16 per cent held up their judgment. However, 90 per cent of them wanted the priests to take an active part in the local civic improvement organization, with only one per cent dissenting and 9 per cent remaining undecided. When the question was more specific to include priests taking responsibilities in community organizations, 50 per cent agreed that they seldom took such positions, while only 22 per cent claimed that they did, and 28 per cent remained uncommitted. Again, a large percent (76) wanted the priest to take responsibilities in these organizations, but 12 per cent deemed it unnecessary and 12 per cent remained undecided.

---

The questionnaire wanted to find out the attitude of the parishioners regarding the role of leadership the priest takes. A very glaring majority of 80 per cent disagreed that civic leadership in the community has been the work of priests. Only 16 per cent were found in agreement, the remaining 4 per cent being uncommitted. At the same time, 62 per cent of the parishioners did not want the priests to act as civic leaders; only 16 per cent were in favor of priests' leadership role in this sphere; 29 per cent being undecided or entirely silent.

To a statement whether the priests use their prestige and power to support political candidates or political issues that serve in the interest of the Church or parish, 82 per cent said, "yes"; 9 per cent dissented and 9 per cent remained uncommitted.

Social Role: By the social role of the priest is meant, the part the priest plays as a member of the parish community in relationship to others, apart from his other specific roles, and also on a person-to-person basis.

First of all, 45 per cent disagreed that priests wanted to be treated differently from laymen socially; yet, 43 per cent felt that they did expect differential treatment and 12 per cent remained undecided.

A large majority (85 per cent) see the priest as a cheerful person; only 8 per cent fail to see so, and 7 per cent are undecided.

A fair majority of 51 per cent disagreed with the statement that the general attitude of priests toward laymen is condescending. Thirty per cent agreed and 19 per cent were uncommitted. Again, 40 per cent did not feel that priests expect laymen to greet them first on meeting, whereas 34 per cent agreed that they did. Similarly, 47 per cent disagreed that the priests do
not sufficiently associate themselves with all groups of parishioners, but rather with some only, and 42 per cent agreed to the statement.

To sum up, the general picture of the social and religious characteristics of the respondents, and their answers to the various questions on the role performances of the priest reveal that the sample consists of a class of adults almost typical of the modern suburban population, as far as such social characteristics as age, education and occupation are concerned. About 80 per cent of the respondents are of the age group of 25-45 years old and that a very large majority of them (96 per cent) are native born. Those of Irish and German national descent or their mixture alone form fifty per cent of the total while the Southern and Eastern Europeans are actually under-represented in the sample and there is no Negro in it. Educationally as well as occupation-wise these respondents hold a higher level and rank compared with their counter-parts in the neighboring suburban areas of the Illinois Central. Forty per cent of the sample reported had no Catholic schooling. However, the data shows that they are a group of "modal Catholics" as defined by Fichter with normal participation in religious observances and parish activities.

The suburban trait of church-centredness and child-centredness is also made manifest in the responses given to the various attitudinal statements in the questionnaire bearing on the different role performance of the priest. The respondents, it appears generally speaking are satisfied with the role performances of the priest in areas of liturgical, educational, managerial activities although they would not entirely subscribe to the way he fulfills them. Such an attitude on the part of the respondents toward the religious functionaries may have some influence upon their image of the priest. How far this image is influenced by the social and religious characteristics of the respondents is what is attempted to discover in the following two chapters.
CHAPTER IV

SPECIFIC VARIABLES

After having given a general picture of the priest-role performances as seen by these suburban parishioners, the stage is set to discuss whether, in the variations described earlier, the social characteristics of the respondents themselves have had any influence upon the image. Among the different variables included in the questionnaire, seven were selected for special study. They are the following: (1) Age, (2) Nativity, (3) Parentage, (4) Nationality, (5) Education, (6) Catholic schooling, and (7) Occupation. Of these the first four will be discussed in the present chapter and the remaining ones in the following chapter.

Age: It may be remembered that the respondents were all white male married adults in the age bracket of 25-59. This excludes the really old and the very young adults too. Because of the exclusion of the two extremeties, one would not expect a conspicuous variation in their attitudes. Nevertheless, there are indications in the data collected that age has some influence on the image of the priest.

There are some instances where those in the 40 and above bracket have taken a characteristically favorable attitude towards the performances of the priests, while those who are below that age group have no special pattern, except that they are consistently more demanding of priests attainments.

The answers to statements 37, 38, 52, 54, 64, 74 and 75, when tabulated
in terms of age brackets, give such an impression. It will suffice here to have one of these tables reproduced below.
TABLE XV

ESTIMATE OF PRIEST'S COMPETENCY FOR MARRIAGE COUNSELING OF PARISHIONERS ACCORDING TO AGE*

<table>
<thead>
<tr>
<th>AGE</th>
<th>NUMBER</th>
<th></th>
<th>PERCENTAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Str. agree</td>
<td>Agree</td>
<td>Undecided</td>
</tr>
<tr>
<td>25 - 29</td>
<td>2</td>
<td>7</td>
<td>2</td>
</tr>
<tr>
<td>30 - 34</td>
<td>2</td>
<td>8</td>
<td>4</td>
</tr>
<tr>
<td>35 - 39</td>
<td>4</td>
<td>14</td>
<td>5</td>
</tr>
<tr>
<td>40 - 44</td>
<td>4</td>
<td>6</td>
<td>4</td>
</tr>
<tr>
<td>45 - 49</td>
<td>1</td>
<td>8</td>
<td>1</td>
</tr>
<tr>
<td>50 (plus)</td>
<td>-</td>
<td>6</td>
<td>-</td>
</tr>
<tr>
<td>No Answer</td>
<td>-</td>
<td>1</td>
<td>-</td>
</tr>
<tr>
<td>TOTAL</td>
<td>13</td>
<td>50</td>
<td>16</td>
</tr>
</tbody>
</table>

*Statement 54 (22) Because of their training and experience, priests are qualified to become marriage counselors.
Although there are some slight indications to the contrary, the general trend of judging the priests as competent marriage counselors because of their training and experience is evident in the chart given above. The view that the training program of the priests is adequate to meet the general needs of the parish is shared by groups above 40 years of age. The younger generation, however, is not quite sure of this. They might be more conscious of lay agencies that are specializing in marriage counseling and perhaps on comparison with these agencies, the priestly training program may be found lacking in some respects. A similar attitude is also visible in the question regarding competency of the priests with their seminary training to serve as school supervisors in a diocesan school system.

There are few other cases where more or less consistent tendency is manifested towards more liberal views as the age decreases and a preparedness to be satisfied with status quo as age increases. This seems to be a rather common characteristic associated with age. The special feature here is that such an attitude is not evident in all possible cases; but only in some select few, and even here it is not without some contra-indications here and there. Answers to statements 34, 50, 56, 62 and 65 follow this pattern. As an example, the replies to Statement 65 (32) are given below.
TABLE XVI

ESTIMATE OF PRIEST'S INVOLVEMENT IN COMMUNITY ORGANIZATIONS
ACCORDING TO AGE OF PARISHIONERS*

<table>
<thead>
<tr>
<th>AGE</th>
<th>Str. agree</th>
<th>Agree</th>
<th>Undecided</th>
<th>Disagree</th>
<th>Str. disag</th>
<th>No Answ.</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>25 - 29</td>
<td>1</td>
<td>6</td>
<td>3</td>
<td>7</td>
<td>-</td>
<td>-</td>
<td>17</td>
</tr>
<tr>
<td></td>
<td></td>
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<td></td>
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<td></td>
<td>5.9</td>
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<td></td>
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<td></td>
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<td>35.3</td>
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<td></td>
<td></td>
<td></td>
<td>17.6</td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>41.2</td>
</tr>
<tr>
<td>30 - 34</td>
<td>1</td>
<td>7</td>
<td>5</td>
<td>5</td>
<td>-</td>
<td>-</td>
<td>18</td>
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<td></td>
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<td></td>
<td>38.9</td>
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<td></td>
<td></td>
<td></td>
<td>27.8</td>
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<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td>27.8</td>
</tr>
<tr>
<td>35 - 39</td>
<td>3</td>
<td>12</td>
<td>8</td>
<td>3</td>
<td>1</td>
<td>1</td>
<td>28</td>
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<td>28.6</td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td>10.7</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>3.6</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>3.6</td>
</tr>
<tr>
<td>40 - 44</td>
<td>2</td>
<td>5</td>
<td>7</td>
<td>2</td>
<td>1</td>
<td>-</td>
<td>17</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>11.8</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>41.1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>11.8</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>5.9</td>
</tr>
<tr>
<td>45 - 49</td>
<td>-</td>
<td>8</td>
<td>3</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>12</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>-</td>
</tr>
<tr>
<td></td>
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<td></td>
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<td></td>
<td></td>
<td></td>
<td>25.0</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>8.3</td>
</tr>
<tr>
<td>50 (plus)</td>
<td>1</td>
<td>4</td>
<td>-</td>
<td>2</td>
<td>-</td>
<td>-</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>14.3</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>57.1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>-</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>28.6</td>
</tr>
<tr>
<td>No Answer</td>
<td></td>
<td>-</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>-</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>-</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>TOTAL</td>
<td>8</td>
<td>42</td>
<td>27</td>
<td>20</td>
<td>2</td>
<td>1</td>
<td>100</td>
</tr>
</tbody>
</table>

*Statement 65 (32) Priests seldom accept responsibilities in the local community organizations

(Ex. education, recreation, or urban renewal, etc.)
With the exception of the age group (40-44) as the persons grow older, they tend to consider more and more the priest not accepting the responsibilities in the local community organizations. It can very well be that in this role performance of the priest, the expectation of the younger generation is higher than the older one, and because of this the former may be inclined to consider as inadequate the part played by the priest in neighborhood developmental activities.

There are some patterns which do not follow any observable design and it is difficult to pinpoint reasons for the divergences that are present. The age groups (25-29) as well as (40-44) have taken views significantly different from the rest on some questions. The statements at issue here are 30, 32 and 69. Because of the limited size of the samples, it may not mean anything significant. Nevertheless, as an illustration, answers to Statement 69 (35) are appended here.
<table>
<thead>
<tr>
<th>AGE</th>
<th>NUMBER</th>
<th>PERCENTAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Str. disagree</td>
<td>Agree</td>
</tr>
<tr>
<td>25 - 29</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>30 - 34</td>
<td>-</td>
<td>4</td>
</tr>
<tr>
<td>35 - 39</td>
<td>-</td>
<td>8</td>
</tr>
<tr>
<td>40 - 44</td>
<td>-</td>
<td>3</td>
</tr>
<tr>
<td>45 - 49</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>50 (Plus)</td>
<td>-</td>
<td>4</td>
</tr>
<tr>
<td>No Answer</td>
<td>1</td>
<td>-</td>
</tr>
<tr>
<td>TOTAL</td>
<td>1</td>
<td>19</td>
</tr>
</tbody>
</table>

*Statement 69 (35) Priests do not take sufficient interest or time in the athletic activities.*
Nativity: As mentioned earlier, all except three persons in the selected samples were native born. Of these, 44 had declared themselves as of second generation and 52 of third generation or above. The answers to the different questions were tabulated on the basis of this, but there was no indication of any divergence. It may be because of the fact that Americanization is now a quicker process than before and already in the second generation a level of conformity is achieved which would not betray the slants of the old country of the parents. An illustration answers to Statement 47 (16) is appended here.
TABLE XVIII

ESTIMATE OF PRIEST'S OVER-IN卷ÖVEMENT IN PARISH ATHLETIC
TEAMS ACCORDING TO NATIVITY OF PARISHIONERS *

<table>
<thead>
<tr>
<th>NATIVITY</th>
<th>NUMBER</th>
<th>PERCENTAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Str. agree</td>
<td>Agree</td>
</tr>
<tr>
<td>2nd generation</td>
<td>2</td>
<td>9</td>
</tr>
<tr>
<td>3rd generation</td>
<td>3</td>
<td>13</td>
</tr>
<tr>
<td>Not Applicable</td>
<td>-</td>
<td>2</td>
</tr>
<tr>
<td>TOTAL</td>
<td>5</td>
<td>24</td>
</tr>
</tbody>
</table>

*Statement 47 (16) Parish priests are impairing their primary duties when they are active

in athletic teams.
Parentage: In the sample of 100 respondents, 65 have American born parents, 11 with one parent born in America, and 22 with both parents born outside, and 2 gave no answers.

Two types of replies were noticeable when the answers were tabulated according to the parentage.

There were a few instances where men with one parent born in this Country and another outside differed considerably from the other two groups. Because of the very small number of this group, it may be hazardous to find anything significant in this category. But since this pattern was repeated for quite a number of statements, it was given special notice.

The statements that have received such replies are 28, 30, 32, 33, 36, 41, 42, 56, 57, 63 and 74. As an illustration, the answers to Statement 41 (12) are given below in the tabulated form.
### TABLE XIX

**VARIATIONS IN PARISHIONERS' ATTITUDE ACCORDING TO THEIR PARENTAGE TOWARD PRIEST'S CONFORMITY TO SCHEDULE OF OFFICE HOURS**

<table>
<thead>
<tr>
<th>PARENTAGE</th>
<th>NUMBER</th>
<th>PERCENTAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Str. agree</td>
<td>Agree</td>
</tr>
<tr>
<td>Both parents born in U.S.A.</td>
<td>5</td>
<td>30</td>
</tr>
<tr>
<td>Either parent born outside of U.S.A.</td>
<td>-</td>
<td>9</td>
</tr>
<tr>
<td>Both parents born outside of U.S.A.</td>
<td>2</td>
<td>6</td>
</tr>
<tr>
<td>No Answer</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td>7</td>
<td>45</td>
</tr>
</tbody>
</table>

*Statement 41 (12) Priests do not strictly follow regular daily office hours.*
It is extremely difficult to venture an explanation for this phenomenon.

There are a few other cases where a different type of emphasis is noticeable. Those who have both their parents born outside the U.S.A. are inclined, more than others, to think that priests are giving more importance to money than it should be given. The statistics are not very conclusive; but the data is suggestive of this trend. Such patterns occur for statements 43 (13), 50 (18), and 55 (23). As an example the answers for statement 43 (13) are given below in tabulated form.
TABLE XX

ESTIMATE OF PRIEST'S LAVISHNESS ON BUILDINGS
ACCORDING TO NATIVITY OF PARISHIONERS PARENTS*

<table>
<thead>
<tr>
<th>PARENTAGE</th>
<th>NUMBER</th>
<th>PERCENTAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Str. agree</td>
<td>Agree</td>
</tr>
<tr>
<td>Both parents born in U.S.A.</td>
<td>8</td>
<td>17</td>
</tr>
<tr>
<td>Either parent born outside of U.S.A.</td>
<td>-</td>
<td>2</td>
</tr>
<tr>
<td>Both parents born outside of U.S.A.</td>
<td>4</td>
<td>10</td>
</tr>
<tr>
<td>No Answer</td>
<td>1</td>
<td>-</td>
</tr>
<tr>
<td>TOTAL</td>
<td>13</td>
<td>29</td>
</tr>
</tbody>
</table>

*Statement 43 (13) Priests spend more money for elaborate buildings and furnishings for similar yet adequate facilities could serve just as well.
Nationality: According to the ethnic background, the samples were divided into (1) Irish and Irish mixture, (2) German and German mixture, (3) German-Irish, (4) Italian and Eastern Europeans, (5) Other Europeans, i.e., French, Swedish, Dutch, English, etc. and (6) Americans and all others.

When the answers were divided on the above-mentioned basis, some special features became noticeable. There were cases when the Irish and Irish mixtures inclined in one direction more than the others. Similarly, the German and German mixture. In some cases both these groups had similar leanings. So also with some of the other groups. But it is not always consistent or always meaningfully explainable. Samples from each of the categories would give some idea of the trend.

There were three statements in which the Irish and the Irish mixtures differed from the rest. The statements were No. 28, 41 and 42. First, it was inquired how far the parishioners were consulted by priests on important matters related to the administration of the parish. The majority in all the ethnic groups have turned in negative answers; but the Irish and those of Irish mixture are not so pronounced in their disagreement. The actual figures are given below in respect of Statement No. 28 (1).
<table>
<thead>
<tr>
<th>NATIONALITY</th>
<th>NUMBER</th>
<th>PERCENTAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Str. agree</td>
<td>Agree</td>
</tr>
<tr>
<td>Irish and Irish mixture</td>
<td>3</td>
<td>8</td>
</tr>
<tr>
<td>German and German mixture</td>
<td>1</td>
<td>4</td>
</tr>
<tr>
<td>German-Irish</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Italian &amp; East European</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>Other European, French, Swedish, etc.</td>
<td>-</td>
<td>2</td>
</tr>
<tr>
<td>Americans and all others</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>No Answer</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>TOTAL</td>
<td>6</td>
<td>19</td>
</tr>
</tbody>
</table>

*Statement 28 (1) Parishioners are generally consulted by Pastors on important matters related to the administration of the parish.*
Germans and German mixtures have also shown some special emphasis in some areas. For example, the replies to the statement 53 (21).

"Most priests have a cheerful and respectful disposition when dealing with the parishioners?" -- All 21 parishioners of German descent agreed with the proposition. The whole table is given below.
<table>
<thead>
<tr>
<th>NATIONALITY</th>
<th>NUMBER</th>
<th>PERCENTAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Str. agree</td>
<td>Agree</td>
</tr>
<tr>
<td>Irish and Irish mixture</td>
<td>5</td>
<td>19</td>
</tr>
<tr>
<td>German and German mixture</td>
<td>3</td>
<td>18</td>
</tr>
<tr>
<td>German-Irish</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>Italian and East European</td>
<td>2</td>
<td>12</td>
</tr>
<tr>
<td>Other European</td>
<td>3</td>
<td>10</td>
</tr>
<tr>
<td>French, Swedish, Dutch, etc.</td>
<td>1</td>
<td>7</td>
</tr>
<tr>
<td>Americans and all others</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>No Answer</td>
<td>-</td>
<td>2</td>
</tr>
<tr>
<td>TOTAL</td>
<td>15</td>
<td>71</td>
</tr>
</tbody>
</table>

*Statement 53 (21) Most priests have a cheerful and respectful disposition when dealing with the parishioners.
Similarly in statement 67 (33): "The general attitude of the priest towards laymen is usually condescending," -- those of German background came out against it much more strongly than others.
CHAPTER V

SPECIFIC VARIABLES (Continued)

Occupation - Education - Catholic Schooling

Occupation: One of the most important social characteristics that could influence a person's attitude is his occupation. Occupation is taken as an index of one's personal ability and aptitude. It is, also generally speaking, a criterion for income, and an indicator of life styles. The occupations, as explained earlier, were divided into four categories: (1) Professional and Semi-professional, (2) Management, (3) Clerical and Sales, and (4) Skilled, Semi-skilled and Service occupations. When the answers to the statements were tabulated according to occupation, there emerged some patterns worthy of notice. It was difficult to give any cogent explanation in some cases, nevertheless they were all important for one reason or another.

Again to the question inquiring whether priests should be civic leaders among Catholics in the community, one would have expected a stronger opinion against the proposition among those who are in the higher levels of occupation, for the reason of their own awareness of the civic responsibility, and more intimate association with civic life, and public opinion than the priests themselves.
<table>
<thead>
<tr>
<th>OCCUPATION</th>
<th>NUMBER</th>
<th>PERCENTAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>Prof. and Semi-Professional</td>
<td>4</td>
<td>22</td>
</tr>
<tr>
<td>Managerial</td>
<td>6</td>
<td>17</td>
</tr>
<tr>
<td>Clerical and Sales</td>
<td>1</td>
<td>10</td>
</tr>
<tr>
<td>Skilled, Semi-Skilled and</td>
<td>5</td>
<td>10</td>
</tr>
<tr>
<td>Service Occup.</td>
<td>No Answer</td>
<td>2</td>
</tr>
<tr>
<td>TOTAL</td>
<td>16</td>
<td>61</td>
</tr>
</tbody>
</table>

*Statement 73 (38a) Should the priests be the leaders? Yes, No, Undecided.*
To statement 39 (10), whether the priests give adequate attention to the care of the poor and the needy of the people, one would usually expect those in the lower income brackets would be less enthusiastic in giving a reply favorable to the priest, since usually they, more than the others, may feel the need. It is true that in the suburbs the poor and the needy are in very small numbers; but they would not be entirely missing in any community, and it would usually be among those who have less lucrative occupations that the incidence would be greater. But in the responses received, the pattern is exactly the opposite. The persons in lower brackets are more inclined to give a favorable image of the priest in this regard than those in the higher brackets.
<table>
<thead>
<tr>
<th>OCCUPATION</th>
<th>NUMBER</th>
<th>PERCENTAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Str. agree</td>
<td>Agree</td>
</tr>
<tr>
<td>Prof. and Semi-Professional</td>
<td>1</td>
<td>11</td>
</tr>
<tr>
<td>Managerial</td>
<td>1</td>
<td>13</td>
</tr>
<tr>
<td>Clerical and Sales</td>
<td>-</td>
<td>10</td>
</tr>
<tr>
<td>Skilled, Semi-skilled and Service</td>
<td>4</td>
<td>11</td>
</tr>
<tr>
<td>No Answer</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>TOTAL</td>
<td>6</td>
<td>45</td>
</tr>
</tbody>
</table>

*Statement 39 (10) Priests give adequate attention to the care of the poor and the needy of the parish.*
In a few other cases, somewhat expected patterns have been forthcoming. To statement 63 (30) "Priests do not mix sufficiently with all the people at the parish social activities. They usually restrict themselves to a few selected persons"; one would usually expect the persons in the lower occupational bracket to have more grievance in this matter, as traditionally, association with the higher groups is considered to be easier and the more resented pattern. The replies confirm this to some extent.
TABLE XXV

ESTIMATE OF PRIEST'S SELECTIVE ASSOCIATION IN SOCIAL ACTIVITIES
BY PARISHIONERS ACCORDING TO OCCUPATION*

<table>
<thead>
<tr>
<th>OCCUPATION</th>
<th>NUMBER</th>
<th>PERCENTAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Prof. and Semi-Professional</td>
<td>2</td>
<td>8</td>
</tr>
<tr>
<td>Managerial</td>
<td>-</td>
<td>15</td>
</tr>
<tr>
<td>Clerical and Sales</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>Skilled, Semi-skilled and Service</td>
<td>4</td>
<td>7</td>
</tr>
<tr>
<td>No Answer</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>TOTAL</td>
<td>7</td>
<td>35</td>
</tr>
</tbody>
</table>

*Statement 63 (30) Priests do not mix sufficiently with all the people at parish social activities. They usually restrict themselves to a few selected
Education: Of all the social characteristics that may influence one's image of another, education should be counted as one of the most relevant and important. The degree of education, as well as the atmosphere in which this education is imparted would be pertinent factors. First, therefore, the replies to the questionnaire were tabulated according to the number of years one has spent in school and then another division depending on the place of schooling, namely whether the schooling was received in a Catholic institution or not. These two categories will be considered separately.

When all the questions were tabulated according to the level of education, in schools, colleges and universities, some striking patterns emerged. Of special interest is a pattern where the highest in the level of education give different emphasis in their replies to the questions when compared with all the others, and the lower the level comes down, the more agreement is noticed in the replies. This pattern has been found in replies to Statements 36 (3), 38 (9a), 57 (19), 54 (22), 56 (24), 71 (37).
TABLE XIV

ESTIMATE OF PRIEST ON DELEGATING FINANCIAL ADMINISTRATION TO LAYMEN ACCORDING TO THE LEVEL OF EDUCATION OF PARISHIONERS*

| EDUCATION       | NUMBER |                  |                  | PERCENTAGE |                  |                  |                  
|-----------------|--------|------------------|------------------|------------|------------------|------------------|------------------
|                 | Str.   | Agree | Undecided | Disagree | Str. | No | Answ. | Total | Str. | Agree | Undecided | Disagree | Str. | No | Answ. | Total |
|                 | agree  |      |          |          |      |    |      |       |      |      |          |          |      |    |      |       |
| High School     | 3      | 13   | 4        | 3        | 1    | 1  |     | 25    | 12.0 | 52.0 | 16.0     | 12.0     | 4.0  | 4.0 | 100  | 100.0 |
| grad. or less   |        |      |          |          |      |    |      | 25    |      |      |          |          |      |    |      |       |
| Some College    | 7      | 17   | 1        | 6        | 1    |    |     | 32    | 21.9 | 53.1 | 3.1      | 18.8     | 3.1  |    |     | 100.0 |
| College grad.   | 4      | 13   | 5        | 3        |    |    |     | 25    | 16.0 | 52.0 | 20.0     | 12.0     |    | 12.0 |     | 100.0 |
| Some post grad  | 3      | 3    | 4        | 7        | 1    |    |     | 18    | 16.7 | 16.7 | 22.2     | 38.9     | 5.5  |    | 18.2 | 100.0 |
| or more         |        |      |          |          |      |    |      | 18    |      |      |          |          |      |    |      |       |
| TOTAL           | 17     | 46   | 14       | 19       | 3    | 1  |     | 100   | 100.0|      |          |          |      |    |      | 100.0 |

*Statement 56 (24). Priests could better serve the parish if they delegated the financial aspects
One would have expected that those who had post-graduate studies might emphasize more than others that qualified laymen could attend to financial matters with greater efficiency than the parish priest.

To statement 63 (30), "Priests do not mix sufficiently with all the people at parish social activities; they usually restrict themselves to a few selected persons," the answer was in the same pattern.
## TABLE XXVII

PARISHIONERS' ESTIMATE OF PRIEST'S ASSOCIATION IN SOCIAL ACTIVITIES ACCORDING TO LEVEL OF EDUCATION OF PARISHIONERS*

<table>
<thead>
<tr>
<th>EDUCATION</th>
<th>NUMBER</th>
<th>PER CENT</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Str. agree</td>
<td>Agree</td>
</tr>
<tr>
<td>High School grad. or less</td>
<td>2</td>
<td>9</td>
</tr>
<tr>
<td>Some College</td>
<td>3</td>
<td>11</td>
</tr>
<tr>
<td>College grad.</td>
<td>1</td>
<td>11</td>
</tr>
<tr>
<td>Some Post-grad or more</td>
<td>1</td>
<td>4</td>
</tr>
<tr>
<td>TOTAL</td>
<td>7</td>
<td>35</td>
</tr>
</tbody>
</table>

*Statement 63 (30) Priests do not mix sufficiently with all the people at parish social
Another pattern worthy of note is the one in which those who had some college education but did not complete it, have some markedly different emphasis in their responses. This has been found in answers to questions 43 (13), 58 (34) and 69 (35). As an illustration the reply to question 69 is appended below.
### TABLE XXVIII

**VARIATIONS IN PARISHIONERS' ESTIMATE ACCORDING TO LEVEL OF EDUCATION ON PRIEST'S LACK OF INTEREST IN GRADE SCHOOL ATHLETIC ACTIVITIES**

<table>
<thead>
<tr>
<th>LEVEL OF EDUCATION</th>
<th>NUMBER</th>
<th>PERCENTAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Str. Agree</td>
<td>Agree</td>
</tr>
<tr>
<td>--------------------</td>
<td>------------</td>
<td>-------</td>
</tr>
<tr>
<td>High School grade or less</td>
<td>2</td>
<td>5</td>
</tr>
<tr>
<td>Some College</td>
<td>14</td>
<td>3</td>
</tr>
<tr>
<td>College Grad.</td>
<td>1</td>
<td>6</td>
</tr>
<tr>
<td>Some Post Grad. or more</td>
<td>2</td>
<td>13</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td>19</td>
<td>54</td>
</tr>
</tbody>
</table>

*Statement 69 (35) Priests do not take sufficient interest or time in the athletic activities of the grade school children.*
It is however difficult in any of these questions to find a link between the attitude and the specific level of education.

**Catholic Schooling:** Of all the social characteristics taken up for survey in the present study, from one point of view, Catholic schooling is the most important. Much has been written these days about Catholic education, its merits and demerits, and many studies are presently underway. In this context, it would be interesting to find out what impact Catholic schooling has had on the image the suburban male parishioners in our sample have of a priest.

To find out whether lack of Catholic schooling had any impact on the religiosity of the respondents, a comparison was made of (1) frequency of attending Mass, (2) frequency of receiving Holy Communion (3) membership in parish organizations, and (4) holding office in the same organization between two groups of parishioners, one, of those who had all their education in Catholic institutions and the other who had none in these. Of the 100 persons selected in the sample, 24 had all Catholic education and 40 none. Tabulated below is their respective religious participation.
**TABLE XXXI**

**COMPARISON OF RATIO OF RELIGIOUS PRACTICES OF RESPONDENTS WITH ALL CATHOLIC SCHOOLING AND THOSE WITH NO CATHOLIC SCHOOLING**

(1) **FREQUENCY OF ATTENDANCE AT MASS**

<table>
<thead>
<tr>
<th>PLACE OF SCHOOLING</th>
<th>NEVER</th>
<th>ONE SUN. A MONTH</th>
<th>2-3 SUN. A MONTH</th>
<th>EVERY SUNDAY</th>
<th>MORE THAN ONCE WEEK</th>
<th>DAILY</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>All Catholic</td>
<td>- -</td>
<td>- -</td>
<td>- -</td>
<td>19 79.2</td>
<td>5 20.8</td>
<td>- -</td>
<td>24 100.0</td>
</tr>
<tr>
<td>No Catholic Schooling</td>
<td>- -</td>
<td>2 5.0</td>
<td>- -</td>
<td>34 85.0</td>
<td>4 10.0</td>
<td>- -</td>
<td>40 100.0</td>
</tr>
<tr>
<td>TOTAL</td>
<td>0 0</td>
<td>2 5.0</td>
<td>0 0</td>
<td>53 85.0</td>
<td>9 10.0</td>
<td>0 0</td>
<td>64 0</td>
</tr>
</tbody>
</table>

(2) **FREQUENCY OF RECEPTION OF HOLY COMMUNION**

<table>
<thead>
<tr>
<th>PLACE OF SCHOOLING</th>
<th>NONE</th>
<th>ONCE A MONTH</th>
<th>2-4 A MONTH</th>
<th>5 OR MORE</th>
<th>NO ANSWER</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>All Catholic</td>
<td>4 16.67</td>
<td>5 20.84</td>
<td>8 33.33</td>
<td>7 29.16</td>
<td>- -</td>
<td>24 100.0</td>
</tr>
<tr>
<td>No Catholic Schooling</td>
<td>14 35.0</td>
<td>8 20.0</td>
<td>14 35.0</td>
<td>4 10.0</td>
<td>- -</td>
<td>40 100.0</td>
</tr>
<tr>
<td>TOTAL</td>
<td>28 85.0</td>
<td>13 88.0</td>
<td>22 87.85</td>
<td>11 87.5</td>
<td>0 0</td>
<td>64 0</td>
</tr>
</tbody>
</table>


TABLE XXXI
(Continued)

COMPARISON OF RATIO OF RELIGIOUS PRACTICES OF RESPONDENTS
WITH ALL CATHOLIC SCHOOLDING AND THOSE
WITH NO CATHOLIC SCHOOLDING

(3) MEMBERSHIP IN PARISH ORGANIZATIONS

<table>
<thead>
<tr>
<th>PLACE OF SCHOOLING</th>
<th>MEMBER IN ONE</th>
<th>MEMBER IN TWO</th>
<th>MEMBER IN 3 OR MORE</th>
<th>NO ANSWER</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>All Catholic</td>
<td>2 8.33</td>
<td>11 45.83</td>
<td>6 25.0</td>
<td>1 4.17</td>
<td>4 16.67</td>
</tr>
<tr>
<td>No Catholic Schooling</td>
<td>6 15.0</td>
<td>20 50.0</td>
<td>6 15.0</td>
<td>1 2.5</td>
<td>7 17.5</td>
</tr>
<tr>
<td>TOTAL</td>
<td>8 13.0</td>
<td>31 46.87</td>
<td>12 18.75</td>
<td>2 3.13</td>
<td>11 17.24</td>
</tr>
</tbody>
</table>

(4) OFFICER IN PARISH ORGANIZATIONS

<table>
<thead>
<tr>
<th>PLACE OF SCHOOLING</th>
<th>OFFICE IN ONE</th>
<th>OFFICE IN TWO OR MORE</th>
<th>NO ANSWER</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>All Catholic</td>
<td>13 54.17</td>
<td>5 20.83</td>
<td>- -</td>
<td>6 25.0</td>
</tr>
<tr>
<td>No Catholic Schooling</td>
<td>20 50.0</td>
<td>5 12.50</td>
<td>4 10.0</td>
<td>11 27.50</td>
</tr>
<tr>
<td>TOTAL</td>
<td>33 51.56</td>
<td>10 15.62</td>
<td>4 -</td>
<td>17 26.56</td>
</tr>
</tbody>
</table>
From the above given tables it is evident that there is no noticeable difference between the religiosity of the two groups. Although it may not be valid to deduce the conclusion that Catholic education has made no impact, because of the fact that it is not ascertained that these two groups were matched in other respects, it can be assumed that the entire sample under consideration has no bias against religion or consequently towards priests in general.

When the answers to all the questions were tabulated, many interesting patterns emerged.

In some instances, where one would have perhaps expected a less favorable attitude than from those who had no Catholic education, surprisingly the contrary is true. For example to statements 46 (15) and 75 (40), where the issue was the competency of priests to understand social problems and serve as school supervisors were concerned, respectively, those who had no Catholic education gave more favorable answers. As an example, the answers to statements 46 (15) are given below.
<table>
<thead>
<tr>
<th>CATHOLIC SCHOOLING</th>
<th>NUMBER</th>
<th>PER CENT</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Str. agree</td>
<td>Agree</td>
</tr>
<tr>
<td>All Catholic</td>
<td>-</td>
<td>7</td>
</tr>
<tr>
<td>All Non-Catholic</td>
<td>4</td>
<td>17</td>
</tr>
<tr>
<td>Cath. grade and the rest Non-Catholic</td>
<td>-</td>
<td>5</td>
</tr>
<tr>
<td>Cath. grade, Cath. H.S. &amp; Non-Catholic College</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>Non-Cath. H.S. &amp; Catholic College</td>
<td>-</td>
<td>2</td>
</tr>
<tr>
<td>No Answer</td>
<td>5</td>
<td>34</td>
</tr>
</tbody>
</table>

*Statement 46 (15) Priests are adequately trained for understanding social problems*
When, however, the competency of the priest is not in question, but only the performance, those who had no Catholic education tend sometimes to incline to be more critical than the others. This has been found in answers to among others, statement 43 (13): Priests spend more money for elaborate buildings and furnishings when simpler yet adequate facilities could serve just as well. Statement 59 (27): Priests are too busy with details of parish administration to the neglect of the spiritual needs of the parishioners. Statement 63 (43): Priests do not mix sufficiently with all the people at parish social activities; they usually restrict themselves to a few selected persons. As an illustration, the replies to Statement 59 (27) are attached below.
<table>
<thead>
<tr>
<th>CATHOLIC SCHOOLING</th>
<th>NUMBER</th>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>All Catholics</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>100.0</td>
</tr>
<tr>
<td>All Non-Catholic</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>100.0</td>
</tr>
<tr>
<td>Cath. grade &amp; the rest Non-Catholic</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>100.0</td>
</tr>
<tr>
<td>Cath. grade, Cath.H.S. &amp; Non-Cath College</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>100.0</td>
</tr>
<tr>
<td>Non-Cath. grade</td>
<td>-</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>100.0</td>
</tr>
<tr>
<td>Non-Cath. H.S. &amp; College</td>
<td>-</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>100.0</td>
</tr>
<tr>
<td>No Answer</td>
<td>5</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>100.0</td>
</tr>
</tbody>
</table>

*Statement 59 (27) Priests are usually too busy with the details of parish administration to attend to the spiritual needs of the parishioners.*
Some such trend, but with less marked emphasis, is also noticed in answers to Statements 32 (4), 36 (8), 34 (6), 69 (35).

There are two questions, however, which deserve some individual attention.

In a question where the competency of the laymen is involved, those who had no Catholic education came out more in favor of the laymen's ability. The question and answers are given below.
<table>
<thead>
<tr>
<th>CATHOLIC SCHOOLING</th>
<th>NUMBER</th>
<th>PERCENTAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Str. agree</td>
<td>Agree</td>
</tr>
<tr>
<td></td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>All Catholic</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>All Non-Cath.</td>
<td>2</td>
<td>15</td>
</tr>
<tr>
<td>Cath. grade &amp; the rest Non-Catholic</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>Cath. grade &amp; H.S. and Non-Cath. College</td>
<td>-</td>
<td>2</td>
</tr>
<tr>
<td>Non-Cath.grade &amp; H.S., Cath H.S. &amp; College, Non-Cath. grade &amp; H.S. College</td>
<td>-</td>
<td>2</td>
</tr>
<tr>
<td>TOTAL</td>
<td>4</td>
<td>27</td>
</tr>
</tbody>
</table>

*Statement 37 (9) Convert classes could be taught as effectively by a competent layman as by a priest.
## TABLE XXXIII

**ESTIMATE OF PRIEST'S INTEREST IN POLITICAL ISSUES FAVORABLE TO CHURCH ACCORDING TO CATHOLIC SCHOOLING OF PARISHIONERS**

<table>
<thead>
<tr>
<th>CATHOLIC SCHOOLING</th>
<th>NUMBER</th>
<th>PERCENTAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Str. agree</td>
<td>Agree</td>
</tr>
<tr>
<td>All Catholic</td>
<td>4</td>
<td>17</td>
</tr>
<tr>
<td>All Non-Cath.</td>
<td>7</td>
<td>29</td>
</tr>
<tr>
<td>Cath. grade and H.S. &amp; College</td>
<td>2</td>
<td>8</td>
</tr>
<tr>
<td>Non-Cath. grade</td>
<td>2</td>
<td>11</td>
</tr>
<tr>
<td>Cath. H.S. &amp; Catholic Col.</td>
<td>1</td>
<td>7</td>
</tr>
<tr>
<td>TOTAL</td>
<td>16</td>
<td>72</td>
</tr>
</tbody>
</table>

*Statement 29 (2) (2a) Priests usually promote political candidates and issues that could serve in the interests of the Church or the parish. Should they? Yes. No. Undecided.*
CHAPTER VI

SUMMARY AND CONCLUSION

General Observation: The present study could be described as a 'Case Study' in the area of Suburban Parish Sociology. Case studies generally have social research value for purposes of planning for further research projects and for possible comparison with other similar studies. They achieve greater relevance and importance, the closer they approach the ideal types.

The aim of the present project was to discover the perceptions of the role performances of the Catholic priest held by a group of suburban Catholic male parishioners; and to examine whether there was any differential emphasis in their perceptions, and if possible relate these variations to the social characteristics of the "perceivers"—the parishioners. The study was conducted in Park Forest, a suburb close to Chicago, which has often been referred to by social scientists, as well as community development agencies, as an example and a type of the modern growing residential suburb. The data collected by the writer during the course of the study have confirmed the same view, showing that the great majority of the Park Forest families are of the upper middle class with more than average level of education; with higher percentage of professionals and white-collar workers; and a large proportion of young people of the age brackets of 25-45 and below—which are all considered as specific characteristics of growing modern suburbs. These factors might lend additional value and special relevance to the study.

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The study in the present form does not allow any discrimination of specifically suburban overtones in the image of the priest, since no non-suburban control sample was included in the design. The small number of samples employed also restricts considerably the extent of generalizations possible. Nevertheless, limited conclusions regarding the existence of possible uniformities and relationship of social variables to the image of the priest could be suggested on the basis of the available data.

A word of caution seems necessary in reading the conclusions, particularly in view of the varied length of time the respondents have lived in the suburban area, and the rather recent origin and development of the parish of St. Mary's. It may be that the replies given by the respondents were the results of perceptions that they had held of the performances of one or two or a few priests only, although they had been cautioned against this in the questionnaire itself, as well as the covering letter sent out to them. It would be also possible that some of the views that they have now expressed were the projection of the impressions that they had formed of the priests from their experiences and associations with them, prior to their moving to the suburban area. How to distinguish what is derived from their previous frame of mind from what has influenced them in the more recent years in the new domicile? It is difficult in a limited study like the present one to distinguish between these two levels of perceptions. Even if a direct question were posed on this, because of the nature of the subject matter, the answer would not have significant degree of reliability as very few could be expected to follow the evolution of their ideas to that extent.
All that can be done in the context, therefore, is to keep in mind the greater impact that recent experiences would have left upon one's mind, and at the same time keep an eye on their previous background.

With these preliminary and precautionary observations, it may be assessed that the suburban image of the priest as projected by the present study is, in general terms, more complimentary than critical; more favorable than unfavorable although a goodly portion of the respondents still have contrary views on certain specific areas of the priest's role performances. Thus there is less satisfaction with some of his social and civic activities, such as, his communications and dialogues with the non-Catholic groups, association with particular social groups of businessmen of the parish or frequent interaction with kind of "interest groups," or his rather rigid behavioral attitudes toward the parishioners. However, the majority of laymen seem to be normally satisfied with the priest's performances pertaining directly to his liturgical roles—the offering of Holy Mass, promoting active participation of the congregation in the public religious services, hearing confessions and preaching to the people at a level not below their average intelligence. But in preaching, suburbanites think that the priest is a theorist and apologist, rather than a pragmatist or practical guide in their day-to-day religious life. They are appreciative of the performances of the priest at the parochial school when he teaches religion, promotes athletics, helps maintain discipline, but his competency for school supervisory role is still in the balance. The same suburbanites seem to project a different image of the priest when the lens of their perceptions are focused on the performances of the priest in the areas of parish.
administration, management, organization and community participation.

In other words, the suburban image of the priest in relation to the fiscal, managerial and organizational roles is not as favorable and comfortable as it is in other areas. The parishioners think that the priest in respect of these areas is still more an authoritarian and individualistic than consultive and accommodative. They feel that they are seldom or never sufficiently consulted in such matters and are not allowed to share the responsibilities with the priest even though they are often better experienced, educated, efficient and even interested in these activities. Similarly they also think that the Catholic priest does not show sufficient interest or give the lead in the civic welfare of the parishioners, in the community.

Relation of Social Variables to the Image: The present study took into consideration such socio-cultural characteristics as the age, parentage, nativity, nationality, occupation, education and catholic schooling of the suburban parishioners, examining whether the image projected by the individual perceiver could be related to any or all of his social characteristics. It was assumed that if there existed some consistent relationship between these characteristics and the image projected, then the tentative hypothesis that the suburban image of the priest is a function of the social and cultural characteristics of the suburban parishioners would receive support from empirical evidence. From the present study, however, only limited patterns of partial relationship have been discovered. It seems safe to say that in general, age, nationality, education and catholic schooling of the respondents have had some influence upon their image of the priest, but the extent of their influence is still uncertain.
In age, for example, respondents forty years of age and over seemed
to manifest a more favorable attitude toward the role performance of the
priest, than the lower age groups.

As far as ethnic background of the respondents is concerned, there has
been some evidence that the Irish and those of the Irish mixture are more
tolerant and less critical of the actual performance of the priest than other
ethnic groups. Again, those of the German descent as contrasted with the
rest of the respondents, were found to be more in favor of priests following
regular office hours of work and organized style of role performance on the
model of secular professionalists.

The level of education of the respondents also had some influence upon
the image, but did not conform to the expected pattern. One would have
normally expected that the higher one's attainment in education, the more
demanding he would be for personal participation in the temporal administra-
tion of the parish and in the non-liturgical functions of the priest. This
has not been borne out by the study. The answers of those who had the
highest level of education in the sample invariably showed that they were
the ones who are less interested in sharing such responsibilities, compared
with those that had a lower level of education.

The Catholic schooling of the respondents did not in any appreciable
degree seem to influence the image of the priest. As a matter of fact, those
who had no Catholic schooling were found to be convincingly satisfied with
the training and the competency of the Catholic priest to understand adequately
the social problems of the day and to serve as school supervisors in a
diocesan school system. But when the question was directed to the problems
of the actual performance of the roles, the same category of respondents seemed to be more critical and skeptical of priest's performances than those who had Catholic schooling. Similar patterns of differences, depending upon the respondents' place of education, were also seen in answers to various other attitudinal questions. The other social characteristics did not bring out any definite patterns of relationship. Thus it is evident from the analysis of the data, and the attitudinal responses of the selected group of the suburban parishioners, that the image of the priest that they have formulated does have the influence of their social characteristics; but the degree and pattern of the influence still remain unknown.

**Research Possibilities:** As mentioned above, the present study is a limited one. But it has advanced the need of additional scientific research and a more detailed analysis in the same area in order to bring out more fully the suburban image of the Catholic priest. A comparative analysis of the responses from the parishioners of both an urban and a suburban parishes, along the line originally designed for this project, might help discover the specific variations in the perceptions of the role performances of the priest based on the place of residency of the respondents—the parishioners. Again, the present study has been restricted to responses of male adults only. A sample of female respondents would certainly throw light upon the differential emphasis based on sex as well. It is possible to add another dimension to the perception of the image of the priest, if a suitable suburban area is selected which has parishioners with domicile for varied length of time in the area, so that the impact of their stay upon the image could become another measurable variable. It may also be useful to examine the nature of the
previous associations and relationships of the respondents with priests and find out the extent of the influence these associations and relationships had on their present generalizations. Further investigations on the nature of the group dynamics of the parish life, the inter-personal relations of the pastor and the parishioners, the social aspects of the inter-faith relations and the parish community, etc., are also areas and types that have scope for empirical studies in the field of Parish Sociology.

The fact that parishes in the metropolitan areas are changing and changing rapidly gives to these studies a note of urgency. And the image of the priest that emerges from these changing scenes, be they in the suburb, urban-fringe or central city, is a phenomenon that calls for a new focus, closer look, new perception and new assessment especially in the light of the new era of the "emerging layman" and the progressive trends of the ecumenical movement for an "aggiornamentation" of the Catholic Church and Catholic life. Even a fleeting glimpse, therefore, of this phenomenon--the image of the Catholic priest—in its full perspective and full reality can be stimulating discovery for the parishioners, the priest himself, and the society at large.

* * *
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Dear Friend,

Would you please be kind enough to answer the enclosed questionnaire as sincerely and as best as you can. Your answers will become part of a study undertaken by Loyola University of Chicago through LePLAY RESEARCH, INC.

The purpose of this study is to find out what the married Catholic laymen, 25 to 59 years of age, think the 'Role of the Priest' is in the modern Catholic parish. Please keep in mind that we are interested in your attitudes toward parish Priests in general and not toward any particular Priest whom you may know, or toward those Priests who are presently at your parish.

Please do not sign your name anywhere on this questionnaire. You may rest assured that your answers will remain anonymous. There is no way of identifying you with the answers. Feel free to be as frank and outspoken as you wish and to add any comments that you like.

Please fill out the entire questionnaire as soon and as thoroughly possible and mail the answered questionnaire in the enclosed addressed envelope. The scientific success of a study of this kind depends primarily on the completeness and frankness of the answers on each questionnaire.

We know that answering a questionnaire of this type takes time. We hope you will be kind enough to take these few minutes to aid us in our effort. Thank you for your co-operation.

Sincerely yours,

LePLAY RESEARCH, INC.
APPENDIX II

QUESTIONNAIRE

CONFIDENTIAL

(1) Age at last birthday _______ years.

(2) (a) Native born____ If native born, please state which generation. (2nd, 3rd, 4th, etc.)

(2a) (b) Foreign born____ If foreign born, please state which Country________________________.

(3) In what country was your father born? ________________________________

(4) In what country was your mother born? ________________________________

(5) In what country was your father's father born? _________________________

(6) In what country was your father's mother born? _________________________

(7) In what country was your mother's father born? _________________________

(8) In what country was your mother's mother born? _________________________

(9) What do you claim as your nationality descent? _________________________

(10) Marital status: Single____ Married_____ Widowed______

Separates______ Divorced__________

(11) Total number of years of education completed: ________ years.

(a) Grade school Catholic_______ Non-Catholic________________

(b) High school Catholic_______ Non-Catholic________________

(c) College Catholic_______ Non-Catholic________________

(d) Graduate school Catholic_______ Non-Catholic________________

(12) Occupation—be specific. Give the exact title or description of the work you do or of the position you hold. ____________________________________________________________
(13) Have you any priest relatives? Yes_______ No_______

If so, how is he related? __________________________

(14) If you have a son, or if you had a son, how would you feel if, at the completion of high school he told you he wanted to become a priest?

Very pleased_______ Pleased_______ Indifferent_______

Very Disappointed_______

(14a) How many sons (including those married) do you have? ________________

(14b) How many daughters (including those married) do you have? ________________

(15) Would you like to have priests visit you socially?

Yes_______ No_______ Uncertain_______

(16) How long have you belonged to the present parish? ___________ Years

(17) Where was your previous parish?

(a) ________ In an urban (city) area

(b) ________ In a rural (farm) area

(c) ________ In a suburban area

(d) ________ Always lived in this parish

(18) Are you a member, or past or present officer of any of the following parish societies:

1. Holy Name

2. Leogion of Mary

3. Choir

4. St. Vincent de Paul

5. Home & school association

6. Any other: Specify

Member only Officer (Past or Pres.)
(19) Do you know a priest who is your personal friend; one with whom you would spend a friendly social evening? Yes_______ No_______

(20) How frequently do you attend Mass?

__________ None
__________ Every Sunday
__________ One Sunday a month or less
__________ More than once a week
__________ Two or three Sundays a month
__________ Daily

(21) How many times have you received Holy Communion in the last month?

__________ None
__________ Two to four times
__________ Once
__________ Five or more times

(22) Are you a convert? Yes_______ No_______
If yes, how many years?_______

(23) When you think of the word priest, what is the first thing that comes to your mind from the following categories? (Check only one)

   a. Educator

   b. Administrator

   c. Spiritual leader

   d. Friend and Counselor

   e. Minister of Sacraments

   f. Community leader

   g. Any other ... Specify ________________________________

(24) In what ways do you think the priest helps you most? ____________
The following are selected statements related to the roles of the Priest in a modern parish. Please indicate your personal attitude towards these statements by circling ONE of the five levels of agreement or disagreement which corresponds to your attitude scale:

1. Strongly agree
2. Agree
3. Undecided
4. Disagree
5. Strongly disagree

For example: Parish priests are anxious to set up programs of adult education within the parish.

If you agree strongly with this statement, circle 1 2 3 4 5
If you simply agree with the statement, circle 1 2 3 4 5
If you simply disagree with the statement, circle 1 2 3 4 5

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28 (1) Parishioners are generally consulted by Pastors on important matters related to the administration of the parish.
1 2 3 4 5

29 (2) Priests usually promote political candidates and issues that could serve in the interests of the Church or the parish.
1 2 3 4 5

30 (2a) Should they? Yes_____ No_____ Undecided_____

31 (3) Priests visit sick parishioners at home or in the hospital as often as it is needed.
1 2 3 4 5

32 (4) Priests do not spend enough time promoting recreational activities among the teen-agers of the parish.
1 2 3 4 5

33 (5) Sermons are usually below the average intelligence of the parishioners.
1 2 3 4 5

34 (6) Priests spend too much time in grade school activities of the parish.
1 2 3 4 5
(Legend: (1) Strongly Agree (2) Agree (3) Undecided (4) Disagree (5) Strongly Disagree)

35 (7) Priests too often hurry through the celebration of the Mass showing a pressing demand on their time.
1 2 3 4 5

36 (8) Priests usually hear Confessions as though they were more interested in the function than in the penitents.
1 2 3 4 5

37 (9) Convert classes could be taught as effectively by a competent layman as by a priest.
1 2 3 4 5

38 (9a) Should they be taught by laymen? Yes_____ No_____ Undecided_____

39 (10) Priests give adequate attention to the care of the poor and the needy of the parish.
1 2 3 4 5

40 (11) Priests spend too much time in personal recreational activities.
1 2 3 4 5

41 (12) Priests do not strictly follow regular daily office hours as other professional men do.
1 2 3 4 5

42 (12a) Should they? Yes_____ No_____ Undecided_____

43 (13) Priests spend more money for elaborate buildings and furnishings when simpler yet adequate facilities could serve just as well.
1 2 3 4 5

44 (14) Priests usually play an active part in local civic improvement organizations.
1 2 3 4 5

45 (14a) Should they? Yes_____ No_____ Undecided_____

46 (15) Priests are adequately trained for understanding social problems such as housing, unemployment, aging, etc.
1 2 3 4 5
(Legend: (1) Strongly Agree (2) Agree (3) Undecided (4) Disagree (5) Strongly Disagree)

47 (16) Parish priests are impairing their primary duties when they are active in managing the parish athletic teams. 
1 2 3 4 5 

48 (17) In parochial schools, the most difficult disciplinary problems are referred to priests. 
1 2 3 4 5 

49 (17a) Should they be referred to the priest? Yes ______ No ______ Undecided ______

50 (18) Priests spend much sermon time discussing financial matters. 
1 2 3 4 5 

51 (19) Priests depend too much upon Catholic grade schools as a means of attracting parents to parish organizational activity. 
1 2 3 4 5 

52 (20) Socially, priests expect to be treated differently than laymen. 
1 2 3 4 5 

53 (21) Most priests have a cheerful and respectful disposition when dealing with the parishioners. 
1 2 3 4 5 

54 (22) Because of their training and experience, priests are qualified to be marriage counselors. 
1 2 3 4 5 

55 (23) Priests associate more often with the professional and business people of the parish, than with any other groups. 
1 2 3 4 5 

56 (24) Priests could better serve the parish, if they delegated the financial aspects of running the parish to qualified lay persons. 
1 2 3 4 5 

57 (25) Priests often contract debts for the parish beyond the actual needs of one parish hoping that this will maintain contributions. 
1 2 3 4 5
<table>
<thead>
<tr>
<th>Number</th>
<th>Description</th>
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<tbody>
<tr>
<td>58 (26)</td>
<td>Priests usually go out and personally meet the non-Catholics living in the parish.</td>
</tr>
<tr>
<td>59 (27)</td>
<td>Priests are usually too busy with the details of parish administration to the neglect of the spiritual needs of the parishioners.</td>
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<tr>
<td>60 (28)</td>
<td>In parish organizations, such as Holy Name, Legion of Mary, etc., priests usually give advice and counsel only, rather than maintain control.</td>
</tr>
<tr>
<td>61 (28a)</td>
<td>Should they give only advice and counsel? Yes____ No____ Undecided____</td>
</tr>
<tr>
<td>62 (29)</td>
<td>Priests in general are not enthusiastic about the liturgical reforms and active lay participation in liturgical services, such as dialogue Mass, singing the Mass, etc.</td>
</tr>
<tr>
<td>63 (30)</td>
<td>Priests do not mix sufficiently with all the people at parish social activities. They usually restrict themselves to a few selected persons.</td>
</tr>
<tr>
<td>64 (31)</td>
<td>Lack of respect and understanding on the part of priests in their dealings with the parishioners keep many parishioners away from parish activities.</td>
</tr>
<tr>
<td>65 (32)</td>
<td>Priests seldom accept responsibilities in the local community organizations (related to the project of neighborhood conservation or urban renewal, etc.)</td>
</tr>
<tr>
<td>66 (32a)</td>
<td>Should they? Yes_____ No_____ Undecided____</td>
</tr>
<tr>
<td>67 (33)</td>
<td>The general attitude of the priests toward laymen is usually condescending.</td>
</tr>
</tbody>
</table>
(Legend: (1) Strongly Agree (2) Agree (3) Undecided (4) Disagree (5) Strongly Disagree)

68 (34) Priests generally consult with parishioners in the scheduling of Church services.
1 2 3 4 5

69 (35) Priests do not take sufficient interest or time in the athletic activities of the grade school children.
1 2 3 4 5

70 (36) Most priests can intelligently discuss and criticize current books, plays, music, and movies.
1 2 3 4 5

71 (37) Priests expect laymen to greet them first upon meeting.
1 2 3 4 5

72 (38) Civic leadership among Catholics in the community has been the work of the priests and not of the laymen.
1 2 3 4 5

73 (38a) Should the priests be the leaders? Yes_____ No_____ Undecided_____

74 (39) Priests seldom preach on specific practical problems of living Christianity everyday.
1 2 3 4 5

75 (40) Priests with their seminary training are competent to serve as school supervisors in a diocesan school system.
1 2 3 4 5

* * * * * * * * * * * *

Please rank in the order of amount of time spent by most parish priests on the following functions. Make the most time-consuming function as #1.... The next most time-consuming function as #2, and so on.

_______ Finances and Administration
_______ Mass and confessions and liturgical services
_______ Parochial school
_______ Community participation
Please rank in the order of importance the following function of priests as you think they should be in a modern Catholic parish. Make the most important function #1 ... The next in importance #2, and so on.

____ Educational functions (parochial school preaching, and teaching)

____ Mass and other liturgical functions

____ Parish administration (Finances, fund-raising, parish organizations, building, reports, maintenance, etc.)

____ Parish socio-cultural functions (visiting parishioners, promoting forums, games, dances, picnics, banquets)

____ Hearing confessions and counseling

____ Community participation

____ Charity towards the poor and the needy and other social relief services.

* * * * *
The thesis submitted by Reverend Joseph A. Liguori, C.M.I. has been read and approved by three members of the Department of Sociology.

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

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

May 4, 1964
Francis A. Cizou
Date
Signature of Adviser