

JOSEPH BREIG SAYS

Student Doubts: Not Exactly New

By JOSEPH A. BREIG
"People are no dang good," says the cynic.
(Or should we call him a realist?)
"God is good," says the Good Book.



ON THE RIGHT SIDE

Difference in Schools--Atmosphere

By Father Paul J. Cuddy



about the time you get a person civilized (or sanctified) he dies; and his place is taken by somebody with whom you've got to start the whole process all over again.
These reflections are prompted by a news account of a survey of 3,000 students (all males) at New York's Manhattan College, conducted by the Christian Brothers.

At 11 o'clock last Friday, May 10, nearly a hundred pastors of parishes with parish schools and a few educational specialists converged at Notre Dame Retreat House, Canandaigua. There are 104 parish schools in the diocese. The purpose of the meeting was to discuss the Catholic schools future, and the problems of finance, personnel and structure. Bishops Sheen, Hickey and McCafferty were there.
The pessimism about the future of Catholic education was not in evidence there. Rather, these pastors, tried in the fire of experience, were serious without being somber, convinced without being closed. They were spokesmen not just for themselves but also for their Boards and parishioners.

THAT ASPECT OF LIFE.
In the few years since these words were written the proportion of Sisters and lay teachers has changed. But the life of the Sisters, and the sight of the religious habit, remain still great religious and moral influences with our children.
And from my own observations, the lay teachers who teach in our schools are not the emerged Catholic laymen who make a vocation of constant caring at the Church, but rather are dedicated men and women who consider their teaching work in the Catholic schools as a special type of vocation, and who live it well.

A New Look at Nuns

Many are Restless but Not Leaving in Drove

(NC News Service Report)

U.S. nuns are not leaving their convents in alarming numbers but are restlessly interested in new kinds of work within religious life, according to an official survey of 135,000 Sisters reported last week.
The Conference of Major Superiors said that the increased study with 649 questionnaire items said that only 1.07 per cent of the nation's nuns — 1,827 of the 175,000 — left religious life in 1968. Only 839 of these had taken final vows.



THE NEW BREED A GLENMARY NUN

The research committee said: "This figure is dramatically lower than the figures popularly quoted and even appears insignificant in comparison with divorce statistics. Nonetheless it gives pause for the departure rate is clearly accentuated."
A spokeswoman for the religious superiors said that the increased focus on "personal development" has caused many Sisters to see that they are not suited to the religious life and that they will find greater personal fulfillment elsewhere.

Of the survey, a spokesman for the research committee here said: "Although the findings of particular sections and even particular items in the survey may vary understandably attract high interest, it is the fact of the survey's having been taken at all, and the fact that it has provided such an extensive body of data about religious life in America, that is the real news.
One section of the survey of "high interest" today would be the section on religious garb. It provided some interesting results which might be considered opposite to popular notions.

The Progress of Peoples

2 Errors of an Affluent Society

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societies of the North Atlantic — North America, Britain, Western Europe — the basic notion about income is to increase it and about wealth to accumulate it.
In general, a family's standards of living, its claims on resources and its expectations of fun and comfort go up in step with higher earnings. One can find it hard "to make both ends meet" and be resentful of taxes at \$3,000 a year, \$12,000 a year, \$24,000 a year, \$48,000 a year and so on up — in fact, since taxes rise with income, complaints can be higher as wealth increases, even though expenditures now cover two houses and three cars.

Asked if religious should be allowed to alternate wearing religious habits, secular clothes, and vacation clothes according to the occasion, 19.9 per cent of the Sisters responding to the survey said yes, 62.7 per cent said no, and 11 per cent said they did not know.
Statistics on the division of labor among U.S. Sisters show 72 per cent are teachers, 8 per cent are involved in health work, 5 per cent in catechetical and missionary work, and 36 per cent in welfare work.
In a set of 30 questions on post-Vatican developments the Sisters showed an increased belief in the value of dialogue, a recognition of the Spirit dwelling in the community and speaking through its members, and a new respect for "the holy" in the world.
In 1965, 65 per cent of all U.S. Sisters held bachelor's degrees, and 19 per cent were in the process of getting them. Of those who held the B.A. in 1965, 21 per cent also held master's degrees and 1.7 per cent held doctorates. Master's degrees were most frequently in the fields of education, literature and theology and religious education.

'Functionary Priest' Called Church's Biggest Problem

Brighton, Mass. — (RNS) — The central problem in the Roman Catholic Church today, according to Father Joseph Fichter, S.J., is the "functionary priest."
Stillman Professor at Harvard University and executive secretary of the American Bishops' Committee on Priestly Formation, Father Fichter made his observations at a meeting of New England's Catholic bishops and major religious superiors at St. John's Seminary here.
"More job-holders, than professionals among the Roman Catholic clergy today," he said, "and that is the Church's central problem — not birth control, or abortion or celibacy or Catholic schools."
Father Fichter claimed that the day of the "priest" has gone and the day of the "professional priest" has arrived.
The "functionary priest," he said, is one "who only goes through the motions . . . he sees little need for originality or initiative; he is bound to conformism. The 'professional priest,' on the other hand, is adaptable and flexible; he sees the need for initiative, originality, creativity, renewal, reform, improvement."
Unlike the job-holder, Father Fichter said, "The professional priest sees stages of competence; he is always doing his job better; he has personal responsibility."
But, Father Fichter said, because of the present structures, the Church today "has a low level of efficiency

and proficiency." He said recent surveys have shown, however, that some 87 per cent of America's young priests "would like to continue their education and become professionals."
Some 54 per cent of America's junior clergy, he added, "say they are working below capacity. They are not challenged by their work. The symptoms of this," Father Fichter said, "are boredom and frustration."
"The priest who follows the book," he continued, "is closed to hope and involved in despair. And management is to blame. It does not see the priesthood as a profession; it treats it like an occupation."
Father Fichter said he saw the key to professionalism "in the concept of the hypomental priest, the priest-specialist. No longer can the priest be just a priest. He must be a priest who does something. This is where the professionalism comes in."
Father T. William Coyle, C.S.B., executive secretary of the bishops' committee, agreed with Father Fichter's call for professionalism and said that the Catholic seminary no longer could be considered to be a "finishing school." He said the changing concepts of education and of the ministry itself, have demanded a change in the concept of seminary education.
He said he foresaw the day, for example, when priests would no longer be ordained "just because they happen to be members of a particular seminary class." Instead, he said he expected that seminarians in the future would follow up from one to five years as deacons working in a parish.

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