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GUIDANCE PROCEDURES FOR RELIGIOUS VOCATIONS IN CO-
EDUCATIONAL SECONDARY SCHOOLS OF THE ARCHDIOCESE OF
OMAHA

BY

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A THESIS

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CHAPTER I
INTRODUCTION

The Most Reverend Leo A. Pursley, D.D., Bishop of Fort Wayne-South Bend Diocese, in a keynote address delivered at the Fifth Annual Vocation Institute held at the University of Notre Dame in July, 1951, eloquently and succinctly put into words the thoughts that have been pressing the leaders of the Catholic Church in the United States more and more in recent years:

We must all face the fact, the strange, hard, unwelcome fact that, after two thousand years of Christianity, the Lord of the Harvest is still saying to us: 'The laborers are few,' so pitifully, so tragically, few! And we feel impelled to ask: Dear Lord, why is it so? Must it be so? What can I do so it may not be so?¹

A religious vocation is a call of love to love, a call to seek the highest good by living the highest life, a call that comes from God as a gift of His love for us and can be truly accepted only by the response of our love for Him. To say, therefore, that there are no more vocations would be equivalent to saying that God has ceased to love us. To say that no more vocations are accepted would mean that we have ceased to love God. To

say that not enough calls from God are heeded and followed—that is to touch on the very heart of the matter, the very crux of the question that lies heavily upon the heart of the Church Militant today.

With the constant increase of the Church's activities in its mission to save souls, the religious vocation problem has become alarmingly acute.

The United States alone needs an additional ten thousand priests adequately to care for the wants of Catholics and to provide instruction for those interested in learning about Catholicism. And in addition to this enormous number of priests, three or four sisters are required to implement the work of each priest.

Europe has been the historic stronghold of the Faith, but belligerent activities such as the Second World War and the subsequent Cold War have caused great crevices to form in the very foundations supporting the stronghold. Normal recruitment of religious vocations has been hampered for years in those countries and so the eyes of the Catholic world and Mission lands have

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turned to the United States. The late Holy Father, Pope Pius XII said: "America alone remains the hope of the world for increased vocations."\(^5\)

According to figures in the 1961 edition of *The Catholic Directory*,\(^6\) the number of religious vocations has not kept pace with the population growth in the United States consistently over the past two decades. Yet the work in foreign mission fields has become increasingly dependent on priests and religious from America. The Papal Volunteers for Latin America movement as established by Pope John XXIII within the last two years is a prime example.

From time to time priests and Sisters, laymen and laywomen have attempted to investigate the problem of vocation shortage and lay open its status as well as to offer some practical solutions or programs to follow, especially in our Catholic Secondary Schools. Though their findings are diverse, their conclusions and suggestions open new vistas for our consideration. The subsequent thoughts may bear fruit in action.

The one area which seems to be a particularly great concern to Church leaders is the Catholic Co-educ...
tional School. This type of school is becoming more and more prominent in the United States, especially in smaller communities where only one Catholic high school can be maintained, whether it serves only that one community or several which jointly sponsor it as a Central Catholic School. Co-education is also on the increase in larger urban areas where the Parochial High School is becoming more commonplace. The large Central Catholic High School is appearing more frequently, being built and supported by several parishes whose financial burden is already so great that the thought of two separate schools, one for boys and one for girls, is virtually out of the question. The co-institutional school is also in operation; but in the area of religious vocations, the problems faced in this type of school closely parallels those in a co-educational system.

In the Archdiocese of Omaha there are twenty-four Catholic high schools at the present time having a total enrollment of almost six thousand students. Eighteen of these twenty-four schools are co-educational. Approximately 3,800 of the total number of students in Catholic high schools in the Archdiocese of Omaha are enrolled in these co-educational schools. Since the majority of our high school students are and will be

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enrolled in this type school, it was felt that it would be profitable to make a study to learn what is being done in these schools at the present time to foster religious vocations and then to draw up a tentative program which could be used in these schools to aid them in this all important work.

This study was undertaken for the purpose of assisting all those individuals who are interested in developing religious vocations and fostering them in our high schools. In this way it is hoped that God will become better known to mankind and thus will the effulgence of His glory become manifest to all.

This study chiefly concerns itself with the five co-educational Catholic high schools in the city of Omaha, namely: Archbishop Ryan High School, Holy Name High School, Sacred Heart High School, St. Cecilia's Cathedral High School and St. Joseph High School. The study of their present programs and results was carried out by use of a questionnaire sent to the administrator of each of these schools. This was followed up by personal interviews held with the administrators as well as with the guidance personnel in these schools.

This same questionnaire was also sent to the thirteen co-educational Catholic high schools in the Archdiocese of Omaha located outside of the See city. Twelve of these schools responded to the questionnaire.
They are as follows:

Archbishop Bergan High School (Fremont)
Burns High School (Norfolk)
Holy Family High School (Lindsay)
Holy Trinity High School (Hartington)
Saint Bonaventure High School (Columbus)
Saint Boniface High School (Elgin)
Saint Frances High School (Randolph)
Saint Francis High School (Humphrey)
Saint John the Baptist High School (Petersburg)
Saint Joseph High School (Atkinson)
Saint Ludger High School (Creighton)
Saint Mary's High School (O'Neill)

Information derived from this study is discussed in Chapter III. A copy of the questionnaire is in Appendix I.

In order to acquire more information for personal use in developing the program for religious vocations as discussed later in this thesis, inquiry was made of three other dioceses of comparable size to Omaha, which have developed workable and successful programs in this area. The three dioceses are: Dubuque, Iowa; Kansas City, Missouri; and Tulsa-Oklahoma City. Certain aspects of their programs for religious vocations are discussed in Chapter II.

Vocation literature was collected and studied in order to gain an understanding of what already has been accomplished in the Catholic home and school in respect to various procedures for fostering vocations and also to determine, to some degree, what remains to be accomplished in this area. Methods that have proved
successful in the past and have stood the test of time will most likely prove of value in the future.

A visit was made to St. John Vianney Minor Seminary at Elkhorn, Nebraska to discuss with the Rector and professors what their views were on the subject of religious vocation programs in Catholic high schools, to determine what things they found to help or hinder, to encourage or discourage students from entering studies for the priesthood. Also several seminarians in the college department of St. John's Seminary who entered upon graduation from high school were interviewed to secure their views on the subject.

In the final Chapters, ideas and suggestions are presented for a program for religious vocation guidance which can be used in the Catholic co-educational secondary schools. An attempt is made to provide for the integration of this program not only in the general academic structure of the school, but also in the co-curricular activities.

Although some of the suggestions made in this general program are pertinent for students from their freshman year on, the more specific suggestions such as vocation clubs, discussion groups, vocation retreats, etc. are geared to the level of and for the use with those in the junior and senior year in high school.

The heart of our problem is that the religious
vocation does not lend itself to advertising. There is of course an "image" and it is quite logical to use it, in posters, pamphlets, and other promotional media. But this will always remain superficial. The core of a vocation is the call from the Holy Spirit to the human heart. It can get through the barrier of our present distractions only through persons, not propaganda; only through acts, not appeals.

Bishop Paul J. Hallinan wrote recently: "It is important that the door of a vocation be plainly marked 'Sacrifice,' not 'Gracious Living.' Young people today will not long be fooled by jingles and film-strips urging that 'religious life can be fun' or the pious commercial, 'are you praying more but enjoying it less?'\(^8\)

Even in high schools, the serious student is receiving a hearing. He is acquainted with the sacrifices needed to enter into a college or university today. He meets scholars, professional men and scientists who are used to sacrifice. He learns to understand the meaning of such unselfish effort. Youth today has the resources which religious life can put to a test, and not many of them are mature enough to want to test these resources.\(^9\) It is herein that the task lies for those


\(^9\)Ibid., p. 660
to whom is entrusted the instruction and guidance of our youth in high school, to get through to these young people, to awaken in them the real flame and desire to do the great things necessary to carry on the message of Christ to all men by serving Him in religious life.
CHAPTER II
THE RELATED LITERATURE

There have been a number of thorough studies made on vocations to the religious life in various types of high schools, and almost invariably the percentage of those from an either all-girl or all-boy high school is much greater than those in co-educational schools. One such study was made by the Reverend Thomas S. Bowdern, S.J., covering over 7,500 subjects and it was national in scope.\(^1\) His study dealt with environmental factors influencing vocations to the priesthood and religious life from 1919-1929. He showed that vocations are frequently products of Catholic high schools, although only a small proportion of them at the time of his study came from co-educational schools.\(^2\)

The Reverend Edward F. Garesche, S.J., in 1950 approached the same problem by submitting questionnaires to superiors of religious communities all over the United States. The replies in many cases duplicated the findings of Father Bowdern's study which was made twenty


\(^2\)Ibid., p. 52

10
years earlier. Although the influence of a changing economy and political schema are of special significance as factors affecting the number of religious vocations, still, the proportion of those entering the life from either all-girl or all-boy high schools is not greatly changed from what it was at the time of the earlier study.  

A more recent and very significant study was made by Sister Mary Rosilda Thienel, F.S.P.A. In this study results of questionnaires (in number about 2,600) which were sent to various religious superiors, communities and teaching Sisters across the United States was evaluated. The information is broken down according to the size of the schools, the population area of the school, the type of school and the number of religious vocations which come from each.

Her study bears out the findings of the VOCATION-LOCATION survey made some years earlier that there is definitely a preponderance of urban vocations.  

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two per cent came from cities with a population of over 10,000, and of this eighty-two per cent, almost half came from cities with a population over 100,000.  

Sister M. Rosilda, however, in giving a comparative picture of vocation returns from all types of schools in the population areas of 10,000 or more taken in aggregate, points out the obvious fact that most vocations come from all-girl schools, the private academies being second, women's colleges third and, finally, co-educational high schools fourth. In other words, the picture has not changed appreciably over the last fifty years.

It is interesting to note from this same study what some of the factors are which are listed as those hindering vocations most in co-educational schools. The most frequently cited barrier was indifference to religious values in the home, followed by a lack of generosity and sacrifice; material pleasures and love along with too much social life; lack of encouragement by parents; and finally, lack of proper understanding of religious life.

Among the factors which Sister Rosilda listed on

6 Thienel, op. cit., p. 12.
7 Ibid., table 30, p. 44.
8 Ibid., p. 65.
the side of encouragement to vocations in a co-educational school is first, special public prayers and novena for vocations; second, good Catholic homes; third, good example of the Sisters and zeal of the priests, as well as personal interest shown by both of these.\(^9\)

The next question that arises is: What is being done about this vocation shortage problem? In truth, we can say, judging from the quantity of literature that has been appearing in the Catholic Press in the past few years, great strides have been made in the right direction, beginning in Rome and moving all the way down to the private individual and the home.

Recently an international congress of vocation experts met in Rome to find new ways of meeting the crises in religious vocations. Father Godfrey Poage, C.P., Executive Secretary of the Pontifical Office for Religious Vocations in Vatican City visited the United States after attending this meeting to discuss strategy for vocations with various religious superiors, educators and publishers so that some organized program could be established. He stated that "the lack of vocations has kept Catholics a small minority in the World's population, a minority that becomes smaller each year."\(^10\)

\(^9\)Ibid., p. 64.
\(^10\)The Register, LXXXVII, No. 7, Feb. 9, 1962, p. 6, Col. 5.
The American hierarchy has not only shown concern, but has started taking active steps towards the establishment of programs for increasing religious vocations in all of their schools. The office of vocation director has become more important than ever before. Bishop Paul J. Hallinan of Charleston, South Carolina, speaking recently at a meeting of vocation directors from more than twenty-five eastern dioceses said, "The office of vocation director is surely one of the most responsible of the whole diocese."

Bishop Philip J. Hannan, Auxiliary Bishop of Washington D.C., observed at this same meeting: "The office of vocation director is one of the most difficult, delicate and dangerous. He must be the middle-man between the divine call and the minds, hearts and wills of a generation busy, like Martha, about many things."  

If the vocation program is to be a success on the high school level, it must be, first and foremost, well established and organized on the diocesan level. Many of the ideas, helps and programs must be centrally organized in order that maximum effect can be achieved.

The Reverend Howard V. Drolet made a study in the area of religious vocations covering all of the dioceses

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in the United States for his dissertation for a doctor's degree in philosophy at the Catholic University in Washington.\textsuperscript{13} He points out that the Diocesan Offices are constantly increasing their responsibility in regard to furnishing religious vocational guidances services to the individual high schools, but still $51\%$ of the high schools responding to the questionnaire sent out by Father Drolet said they received no assistance from the Diocesan Bureau; $52\%$ indicated that there were no diocesan-wide religious vocation available to them.\textsuperscript{14}

A study was made in 1958\textsuperscript{15} to determine what is being done in this area on the high school level. It was encouraging to see that in virtually all of the schools included in this study, which numbered more than one thousand, there is at least some provision made for personal and vocational counseling. These schools had counselors who ranged from homeroom teachers to priests who were on the faculty on a full time basis to fill in this capacity. However, it is equally alarming to note

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\textsuperscript{14}Drolet, op. cit., p. 70.

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that in only a very few of the schools was it found that any specific study of or working with religious vocations was being done. The impression that one is left with is that this whole matter of religious vocations is a very personal one and it is discussed only when the need arises or the student seeks it out.

There are some very successful diocesan programs now in effect to foster more religious vocations in all secondary schools. One example is that which is currently being employed in the Archdiocese of Dubuque, Iowa.¹⁶

The program in Dubuque generally follows this plan: The entire Archdiocese is divided into deaneries with each one having a vocation director of its own. He is available throughout the year to supply literature, information or counseling.

In the Fall of the year (October or November) he visits all of the grade schools, high schools and colleges and gives a series of talks on the signs of a vocation. The students each are given a card on which they indicate if they would like an interview with the vocation director (this is for students in eighth grade or above). He takes care of arranging these private inter-

¹⁶Unpublished material and notes received from the Reverend Joseph Herard, Vocation Director for the Archdiocese of Dubuque, December 10, 1961.
views. In March of the following year, these same voca-
tion directors return to the schools, show films, and
use other methods of presenting audio-visual aids towards
a better understanding of religious life. Again cards
are presented to the students and private interviews
given as requested. This is climaxed with a three-day
vocation retreat. Only students who request to make the
retreat are admitted. Separate retreats are held for
the boys and for the girls. Father Herard further indi-
cated that the retreat was most successful from its
inception. There are always more who apply for the
retreat than can be accommodated, and so a certain
screening takes place. It is at this retreat, for the
most part, that the final decision is made either to
enter religious life or not. The exact percentage of
persons entering religious life as a result of this pro-
gram is not yet available, but Father Herard does note
that the increase in the number of religious vocations
coming from the secondary schools in the Archdiocese of
Dubuque is quite marked since the program began.

Similar programs to that of the Archdiocese of
Dubuque are employed in the diocese of Kansas City,
Missouri and the Tulsa-Oklahoma City area; and they, too,
report an increase in vocations to religious life as a
result of it. One important feature which the Kansas
City, Missouri, diocesan vocation director employs to
good advantage is a follow-up program whereby he visits several times each year at the seminaries where the students for his diocese are enrolled; and on an informal basis he meets with them and discusses problems which have arisen and suggestions which they might have to help him in furthering his work with students in high schools in his diocese. These meetings are continued throughout the summer months as well as during the regular school year.\textsuperscript{17}

The Archdiocese of New York has recently tried a new approach to meeting the problem of the shortage of religious vocations. This new approach is called a "Saturation" program for vocations.\textsuperscript{18} This program might be termed an indirect approach to vocations. It is aimed specifically at educating the parents. It is a long-range program spanning ten months, and it has been made diocesan-wide. A series of ten attractive pamphlets has been drawn up on an adult level describing the various phases of religious life, who may enter, requirements, etc. These are distributed to the parishes at a nominal cost; and, in turn, on one Sunday each month for

\textsuperscript{17}Rev. Earl Eilts, Unpublished notes and correspondence on the Religious Vocation Program currently in use under his direction in the Archdiocese of Kansas City, Missouri, December 1, 1961.

ten months, these pamphlets are distributed after Mass to the parishioners. According to Monsignor Thomas Donnelan, Chancellor of the Archdiocese of New York, the response on the part of pastors and people has been overwhelming. One big obstacle is gradually being removed, that of parental opposition to their children's entering religious life; and as a result, religious vocations are once again on the increase.

The Christian Brothers have developed a program which is integrated in the religion courses throughout the four years of high school. "A Syllabus of Vocational Instruction" has been drawn up for this use.19 The program has proved so successful that the idea, as well as the syllabus, has been adapted for use in co-educational and also in all-girl high schools.

The Marianist Brothers have adopted a similar program called "The Saint Louis Plan." They have an established Vocation Service which furnishes materials, structure and literature to carry out their program.

Individual high schools have developed programs for their own use, and some have made tremendous strides in the direction of recruiting more vocations. One method which is now widely discussed is the organization of vocation clubs. Separate groups are organized for

19 "A Syllabus of Vocational Instruction" (Winona, Minnesota: St. Mary's College Press, 1955).
girls and boys. Each group has an appointed time for meetings which include a talk by a moderator, group discussion, question and answer period, and a social hour. Field trips to various seminaries or convents are arranged, and literature is kept available on all phases of religious life. All priests, Brothers, and Sisters are integrated into the program by being counselors to the members of the vocation clubs. Each student is free to choose any member of the faculty as his or her counselor in this matter. Students are not confined merely to their particular homeroom moderator. One interesting and profitable feature which this writer noticed in the vocation club program of Pius XI High School in Milwaukee, Wisconsin, is that a special file of students involved is kept and it is available for the use of the priests.

The importance of the teacher's role in fostering vocations in our co-educational schools cannot be overstressed. Father Delaunay, in his pamphlet on this subject states:

A vocation to the religious life does not consist in any subjective feeling or inclination for that state; rather, it is conferred from without by the Bishop of the diocese. Practically, this means that we need not look for students with a vocation, but for candidates for a vocation, that is persons who, by their piety and general fitness, give promise of being worthy of carrying on the work of the Lord. No teacher hesitates to recommend a young man she has taught for the position of bank clerk, or a young lady for the position of secretary. In the same way, when a teacher finds in a child piety, purity of life and intention, together with
the absence of natural or canonical impediments, why should she fear to turn the child's mind to the heights of sacrifice demanded by the religious life? 

Father Delaunay further states in the same pamphlet that the student is under the discerning eye of the teacher far more than he or she is under anyone else's guidance or supervision. The teacher should know the characteristics and traits necessary for one who would enter religious life so that she can better encourage those who show some inclination to the service of God.

Father Connors states that the teacher is "God's instrument of divine grace—mere humans become saints by God's doing; but other humans teach them how to pray, to love, to serve God, and spur them on to do so." 

In another article Father Connors elaborates further on the qualities necessary for vocational guidance in a teacher, and he cautions against extremes in discussing religious vocations. "The teacher should guide and not drag the person into religious life... nor should the attitude prevail that since vocations

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come from God, there is no need for humans to do anything to stimulate them." 23

In the survey made by Sister M. Rosilda, F.S.P.A., it was pointed out that one of the most common causes of lack of religious vocations in a Catholic co-educational (and others as well) high school is the lack of the spirit of generosity or sacrifice. It seems that too often the life of a priest or religious is presented only in its finer light, since many counselors fear that perhaps if the sacrifice entailed is emphasized, it would discourage vocations. 24 The opposite seems to be true from my experience. The youth of today do seek a challenge and would follow it if it were presented as such.

In a recent issue of The Queen's Work magazine, a teenager wrote:

The only concrete way to create a climate for vocations among our young people is to stress more fully in every phase of their lives the great principle of self-sacrifice. If their lives become integrated with the spirit of true sacrifice, religious vocations will flourish . . . in school, clubs should be formed to discuss sacrifice and vocations . . . look at the anguished face of Christ on the Cross. Can young people turn away if they know the true meaning of it? I think not. 25

23 Ibid., p. 212.
24 Thienel, op. cit., p. 65.
Bishop John Wright of Pittsburgh, Pennsylvania, in an article in The Boston Pilot of May 1, 1954, advised elementary and high school teachers to toss "gimmicks" for gaining vocations into the wastebasket and to concentrate on teaching a sense of vocation to Catholic youngsters "simply but straight." 26

In another place, Bishop Wright is quoted as saying:

Many vocation gatherings sponsored by religious, particularly for girls, are nothing more than 'pious style shows'. Any young man or woman likely to be attracted to the religious life by the winsomeness of a nun's habit or the dramatic flair of a monk's habit is unlikely to be worth much as a religious. 27

Bishop Wright further suggested: "The only way to awaken and orient the potential reservoirs of idealism in young Americans is by developing a sense of vocation." 28

There are other doubtful devices used by some priests and religious in recruiting subjects which are considered to be a great threat to the cause of vocations. Father Francis Barry, Archdiocesan Director of Vocations in Boston, warns particularly against these common pitfalls: (1) inadequate consideration of the

26The Boston Pilot, May 1, 1954, p. 1, Col. 3.
28Ibid., p. 80.
candidate's character; (2) insinuating that anyone can be a priest or religious; (3) offering no challenge.  

Father Godfrey Poage adds an interesting note to this notion of recruiting vocations: "Vocations are won by recruiters, not recruiting techniques. No amount of talking about the nobility and grandeur of our life will impress youth unless they see those advantages reflected in our conduct."  

Father Daniel A. Lord, S.J. says in his "Guidance of Youth," "Eloquence never fools the young. Actions are what count. They want a leader who asks of others only those ideals and heroisms which he himself exemplifies in his life."  

Another view on the problem is that "the crisis in religious vocations is due to the lack of adaptation" on the part of the religious communities.  

Adaptation presupposes knowledge of the mentality of the modern generation and an effort to take into account the needs of this mentality. Defections have

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been charged to religious communities which have failed to understand the necessity of this adjustment to modern times. This same is held true of young men leaving the seminary in such great numbers today: "Chivalry has not passed into history, nor is it unknown to our modern youth. They are able to meet the challenge when they see it, but it cannot be presented as it was for young men in years gone by."\textsuperscript{33}

Our Holy Father, Pope John XXIII, recently in an address on religious vocations said:

\begin{quote}
The pre-eminence of technical and scientific factors in the orientation of modern civilization and the capricious variations of a worldly spirit . . . hides from too many souls the inspiring beauty of a superior ideal to which many would otherwise dedicate themselves. It is the duty of the priest, who is in contact with a healthy portion of his flock, to cause to shine forth, the sublime beauty of the religious or priestly state, noble and arduous as it may be.\textsuperscript{34}
\end{quote}

In order that the adaptation which is necessary to bring the vocations to the religious life in proper focus in modern times, it is not sufficient to merely rely on armchair observations. "The challenge is to investigate what goes into making a contented religious and a happy priest and what are the best ways to help


our seminarians and religious to develop to their fullest extent."35

Modern helps such as psychological testing, personality evaluations, detecting serious emotional problems now has become an added source of knowledge for Bishops and religious superiors and has assisted them in getting candidates who will be able to withstand the challenge of modern times. It has also provided that the psychological risks are reduced from entering seminaries and houses of training. "Psychological services as properly given in no way supercede existing means of screening candidates, nor do they interfere with the usual necessary process of spiritual direction, but they are an excellent supplement to traditional methods and techniques."36

The sad effect of parental ignorance of religious life and its consequent effect on their children is coming more and more to the fore. In virtually all of the articles which discuss the problem of vocation shortage, parental opposition or ignorance of the religious life seems to be listed as a major cause hin-


dering vocations. Many times it seems that it is necessary to begin by educating the parents. There is an incident in this regard cited by the Rev. Edward F. Garesche, S.J., which bears this out. There was a group of Sisters on a recruiting tour, and they interested many girls in their community. Parental opposition intervened. After the Sisters visited the parents of these girls to discuss religious life a little further with them, thirty girls from that area joined that particular community. Or we could again cite the results of the "Saturation Program for Vocations" currently in use in the Archdiocese of New York which is discussed earlier in this chapter.

Thus it is obvious that the negative impacts upon religious vocations are many and varied, and yet these negative forces become multiplied when we focus our entire attention on the co-educational high school alone.

All thinkers on the subject, however, are not completely pessimistic about the future of religious vocations in our co-educational schools. They see in the renewed interest on the part of the Church and Church leaders as a whole, a new generation of priests and Religious being molded who can and will meet the age-

38 cf., p. 9.
old problems and difficulties of fallen human nature awaiting to be lifted up, and through the instrumentality of these future priests and Religious bringing salvation, hope and peace to this rapidly moving new age.

Thoughts culled from the various writers on the subject of religious vocations reveal the complexity of recruitment, particularly because the factors revolving about the problem are so diverse and, in some cases, beyond the control of those concerned. Therefore, knowledge of the present-day status of religious vocations—their origins, the factors that promote them, and the factors that hinder them—may prove to be not only a source of enlightenment, but also an indirect means for an effective program of vocation recruitment as well.
CHAPTER III
ANALYSIS OF THE DATA

The present study is based upon data received through use of a questionnaire sent to the principals of the eighteen Catholic co-educational secondary schools of the Archdiocese of Omaha. Seventeen of these schools responded. This study is based also on more detailed information received by private interviews with the administrative and guidance personnel of the five Catholic co-educational secondary schools located in the city of Omaha.

The questionnaire was divided into three general parts which included: (1) Total Enrollment of Students, Boys and Girls and the Faculty Staffing It; (2) The Number of Graduates in the Past Five Years, and the Number of Graduates Entering Various Branches of Religious Life; (3) Program and Activities for the Promotion of Religious Vocations in the School.

The personal interviews served to supplement the questionnaire and were conducted after a study of the completed questionnaire was made. The basic interview questions asked were: (1) What they found to be the
factors most often hindering religious vocations among their students; (2) What they found to be the factors best contributing to the growth and fostering of religious vocations among their students; (3) What suggestions they would have to make their own program for fostering religious vocations more complete.

In reviewing the data received from the questionnaires and interviews, much has been revealed about the present program for religious vocations in the co-educational secondary schools of the Archdiocese of Omaha and the results achieved. The number of students enrolled in co-educational schools within the city of Omaha has increased sharply with the opening of the new Archbishop Ryan High School which now has a total enrollment of 1,057. The other four co-educational high schools in Omaha have enrollments as follows: Holy Name High School, 327; Sacred Heart High School, 126; Saint Cecilia's Cathedral High School, 498; Saint Joseph's High School, 148. The twelve high schools outside of the See city have a combined enrollment of 1,522. The greater number of teachers needed to staff the schools is accented by this new growth. The deficiency of religious vocations has required the employment of more lay teachers and thus has placed a further financial burden on the schools. Almost thirty-three per cent of
the teachers in the Catholic co-educational secondary schools in the city of Omaha are lay persons. Table I provides the overall picture of these schools in regard to student enrollment and faculty.

**TABLE I**

**CATHOLIC CO-EDUCATIONAL SECONDARY SCHOOLS IN THE CITY OF OMAHA**

1) Number of Schools .................. 5

2) Type of School:
   a) Parochial ..................... 4
   b) Private (Central Catholic) .... 1

3) Total Present Enrollment ............. 2166

4) Faculty:
   a) Full-Time Diocesan Priests ..... 4
   b) Part-Time Diocesan Priests ..... 13
   c) Full-Time Religious Priests ... 0
   d) Part-Time Religious Priests ... 8
   e) Full-Time Sisters ............. 57
   f) Sisters Part-Time (Teaching Principal) 2
   g) Lay Teachers .................. 27

In Table 2 the twelve co-educational secondary schools in the Archdiocese of Omaha outside of the See City are represented. There are many more schools in that area than in the city, but they are smaller in
enrollment. Only seventeen per cent of the total faculty in these schools is made up of lay persons, almost half the number in the city of Omaha, but as we note in a subsequent table, this, smaller percentage of lay teachers apparently is not significant in increasing the number of religious vocations in these rural areas or smaller towns.

**TABLE 2**

**CATHOLIC CO-EDUCATIONAL SECONDARY SCHOOLS OUTSIDE OMAHA**

1) Number of Schools ..................... 12

2) Type of School:
   a) Parochial ............................. 12
   b) Private ............................... 0

3) Total Present Enrollment .............. 1522

4) Faculty:
   a) Full-Time Diocesan Priests ........... 4
   b) Part-Time Diocesan Priests .......... 19
   c) Full-Time Religious Priests .......... 2
   d) Part-Time Religious Priests .......... 6
   e) Full-Time Sisters .................... 54
   f) Part-Time Sisters (Teaching Principal) 4
   g) Lay Teachers .......................... 15

In Tables 3 and 4 the graduates, both boys and
girls, during the years 1957 to 1961 are listed in total number. After this the number of graduates entering religious life is broken down. The statistics for the city and outstate schools of the Archdiocese of Omaha are listed separately. It is significant to note that the percentage of religious vocations is the same for both areas for this period of five years. Three per cent of the total number of boys graduated entered religious life, and four per cent of the girls did so. The religious orders which staff the schools do receive the majority of the students entering religious life for their own community.

TABLE 3

STUDENTS ENTERING RELIGIOUS LIFE AFTER GRADUATION FROM CO-EDUCATIONAL SECONDARY SCHOOLS IN OMAHA, 1957-61

1) Students Graduated, 1957-1961:
   a) Boys .................................... 630
   b) Girls .................................... 577

2) Students Entering Religious Life After Graduation, 1957-1961:
   a) Boys:
      (1) Diocesan Seminaries ............... 14
      (2) Religious Priests Teaching at the School ............... 3
      (3) Other Religious Orders of Priests ............... 1
      (4) Brotherhood ........................................ 1
   TOTAL 19
TABLE 3—Continued

b) Girls:

(1) Order Teaching at the School .... 19
(2) Other Orders .................... 5

TOTAL 24

TABLE 4

STUDENTS ENTERING RELIGIOUS LIFE AFTER GRADUATION FROM CO-EDUCATIONAL SECONDARY SCHOOLS OUTSIDE OMAHA, 1957-61

1) Students Graduated, 1957-1961:

a) Boys .................................... 1040
b) Girls .................................. 1075

2) Students Entering Religious Life After Graduation, 1957-1961:

a) Boys:

(1) Diocesan Seminaries ............ 18
(2) Religious Priests Teaching at the School .................... 10
(3) Other Religious Orders of Priests . 1
(4) Brotherhood ........................ 3

TOTAL 32

b) Girls:

(1) Order Teaching at the School .... 24
(2) Other Orders .................... 17

TOTAL 41

The small number of graduates in the city of Omaha compared to the large enrollment is due to the fact that Archbishop Ryan High School has not yet gradu-
ated its first class. In 1962, this school will graduate the first senior class and in studying the picture of vocations to religious life from that group, it was found that eleven girls will enter religious life and eleven boys also, from a total graduating group of 238. The percentage of persons entering religious life is eleven per cent of the girls and nine and one-half per cent of the boys graduating this year. Many of the suggestions for a program fostering religious vocations which will be discussed later in this study have been tried out at Archbishop Ryan High School over the past two years. The program is still in the process of further study and revision, but the effectiveness of it is evident from the number of students who will enter religious life this year.

In the questionnaire sent to these schools the question was asked about the number of students from these high schools who entered religious life prior to graduation. In the city of Omaha, the five schools studied reported that two boys entered minor seminaries and one girl entered a convent aspirancy. In the twelve schools outside the city, it was found that thirty-four boys and twenty-three girls entered religious life prior to graduation. It was noted, however, on the questionnaire that most of these have subsequently
Table 5 summarizes the responses to the last section of the questionnaire which related to what was being done in the school to foster religious vocations. Questions 1 and 2 asked about the guidance program in the school and whether counseling in regard to religious vocations is a part of it. We find that only one of the schools in Omaha answered that they do have a formal guidance program and all of the schools outside of the city noted that they do have such a program and counseling in the area of religious vocations is a part of it. Some of the respondents qualified their answers by saying that the religious guidance program was placed into the hands of the pastor or assistant pastor who also was teaching in the school. One school answered that it was still in the formative stage. The results do show that three-fourths of the schools have some sort of religious guidance program.

In Questions 3 and 4 inquiry was made as to whether there were vocation clubs in the school for boys or girls. Four of the seventeen schools or 23.5% have them for girls, but none have the same for boys. The reason alleged for not having them is that the students would fear joining such clubs because it might brand them as potential religious when in reality they may
"still be looking". Four schools indicated they do perform some of the work of a vocation club in the Sodality or Mission Crusade.

In question 5 it was found that none of the schools has a closed vocation retreat, but six of the respondents said they would like to start one. All of the schools have an annual retreat and they try to include at least one talk on all states of life, including the religious.

In question 6 it was learned that all schools with the exception of one bring in speakers to discuss religious vocations either in certain classes like religion, or they address the entire student body. This is usually done during the month of March in conjunction with vocation programs, displays, and the like which are held at that time. Question 7 referred to the school's policy governing who may come to address the students on religious vocations. It was found that 36.4% do limit the number of speakers and only permit certain religious groups to enter their school.

All of the schools answered affirmatively to the question whether they had literature available to the students on religious life. In all schools this literature is made available through the library. Four of the schools place it in homerooms during the annual
retreat. Nine schools noted that they distribute pamphlets and prayer cards to all students during vocation month, or in conjunction with their annual vocation program.

Question 8 sought to determine what is being done to promote religious vocations in the curriculum of the school. All schools had at least something. The religion class seems to be the place where this is most often handled—88.3% listed it as their method. The general assembly programs, the homeroom and group guidance classes next were most often used in that respective order. In personal interviews this area of work on religious vocations with the personnel of the Omaha schools, none of them was satisfied with what was being done in their schools. They felt that what the program lacked most was a definite organized pattern of action. Most of the work was done by one or other teacher zealously interested in promoting religious vocation, but it was not a joint effort of all of the teachers. Many of these teachers avoided doing anything at all because they were not sure enough of themselves as to how to approach the subject or what to do when it was brought about. There were strong indications given that what was needed is some sort of in-service training of the teachers on the subject of promoting religious
vocations.

In answer to Question 9 whether there is any special time of the year set aside to promote religious vocations such as March for vocation month, all schools answered in the affirmative. All schools have displays or someone to speak on religious life during the month of March.

Questions 10 and 11 dealt with the follow-up program the school might have for graduates who have entered religious life. Less than half of the schools reported in the affirmative. The others indicated that former graduates now in religion were welcome to return and talk to the teachers and in some instances give a vocation talk to the student body.

In question 12 information was sought as to what was done to educate parents in the important matter of religious vocations. Of the seventeen schools, 82.4% responded that they did have some program in effect, and this most often was done by talks and panel discussions at the P.T.A. or Parent's Club meetings. The schools doing this noted that it has helped break down much of the prejudice parents had towards their children entering religion. The best success was brought about by private conferences with parents. This gives the parents the opportunity to view a religious or priest at
close range, in many cases for the first time, and this in itself helped dispel many ill-conceived notions. Only 29.5% of the schools have these private conferences with parents, but several others mentioned that they are in the process of adding it to their program. Pamphlets and literature on religious life is sent home with the students as part of the above mentioned program by the schools using the private conferences as well as talks to parent's groups. Some of the parochial high schools also have prayers recited after the parish masses for more religious vocations. Only five of the seventeen schools questioned had this practice despite the fact that they all admit the necessity for prayer in this matter. Four expressed the thought that it should be a part of a diocesan-wide program required in all churches.

In questions 13 and 14 schools were asked to evaluate the program in their school as either excellent, good, fair or poor. None rated his program as excellent, seven rated it as good, five as fair, and six rated it as poor. Only two of the seventeen schools felt they were satisfied with their present program on religious vocations.

In concluding the question which asked the schools to list proposed changes they are contemplating
in their religious vocation program, almost every person who returned the questionnaire expressed hope that something might be done to augment the program now in effect in their school. They felt that something had to be done, but they were not sure just where it should be started. They stated that they need ideas, suggestions and programs which they can use. They feel that religious vocations are present in their schools; the task that faces them is how to foster them. This is the first objective of this study.
### TABLE 5

GUIDANCE PROCEDURES FOR RELIGIOUS VOCATIONS IN CATHOLIC CO-EDUCATIONAL SECONDARY SCHOOLS OF THE ARCHDIOCESE OF OMAHA

<table>
<thead>
<tr>
<th>ITEM</th>
<th>Yes</th>
<th>No</th>
<th>%Yes</th>
<th>%No</th>
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<tr>
<td>1. Formal Guidance Program in School</td>
<td>13</td>
<td>4</td>
<td>76.5</td>
<td>23.5</td>
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<tr>
<td>2. Includes Religious Vocational Guidance</td>
<td>13</td>
<td>4</td>
<td>76.5</td>
<td>23.5</td>
</tr>
<tr>
<td>3. Vocation Clubs:</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Boys</td>
<td>0</td>
<td>17</td>
<td>0.0</td>
<td>100.0</td>
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<tr>
<td>Girls</td>
<td>4</td>
<td>13</td>
<td>23.5</td>
<td>76.5</td>
</tr>
<tr>
<td>4. Closed Vocation Retreat</td>
<td>0</td>
<td>17</td>
<td>0.0</td>
<td>100.0</td>
</tr>
<tr>
<td>5. Vocation Speakers</td>
<td>16</td>
<td>1</td>
<td>94.0</td>
<td>6.0</td>
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<td>6. Literature Available:</td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(a) Religious Orders</td>
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<td>100.0</td>
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</tr>
<tr>
<td>(b) Diocesan Clergy</td>
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<td>1</td>
<td>94.0</td>
<td>6.0</td>
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<td>7. In Curriculum:</td>
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<td></td>
</tr>
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<td>(a) Religion Class</td>
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<td>2</td>
<td>88.3</td>
<td>11.7</td>
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<td>(b) Group Guidance</td>
<td>8</td>
<td>9</td>
<td>47.0</td>
<td>53.0</td>
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<tr>
<td>(c) Homeroom</td>
<td>9</td>
<td>8</td>
<td>53.0</td>
<td>47.0</td>
</tr>
<tr>
<td>(d) General Assemblies</td>
<td>11</td>
<td>6</td>
<td>63.6</td>
<td>36.4</td>
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<tr>
<td>8. Vocation displays, programs, etc.</td>
<td>17</td>
<td>0</td>
<td>100.0</td>
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<td>9. Follow-up with Alumni</td>
<td>7</td>
<td>10</td>
<td>45.2</td>
<td>54.8</td>
</tr>
<tr>
<td>10. Alumni return to speak</td>
<td>12</td>
<td>5</td>
<td>70.5</td>
<td>29.5</td>
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<tr>
<td>11. Education of Parents:</td>
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<td></td>
</tr>
<tr>
<td>(a) Private Conference</td>
<td>14</td>
<td>3</td>
<td>29.5</td>
<td>70.5</td>
</tr>
<tr>
<td>(b) P.T.A.</td>
<td>8</td>
<td>9</td>
<td>47.0</td>
<td>53.0</td>
</tr>
<tr>
<td>(c) Literature</td>
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<td>12</td>
<td>29.5</td>
<td>70.5</td>
</tr>
<tr>
<td>(d) Prayers after Mass</td>
<td>5</td>
<td>12</td>
<td>29.5</td>
<td>70.5</td>
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</table>
CHAPTER IV
ROLE OF THE TEACHER

The teacher who watches the daily classroom development of his pupils must be convinced that every child there has a vocation. The ancient pagans taught the existence of numberless gods and goddesses who stood over the child's cradle and divided among themselves every detail of the infant's training and education. Each of these gods was taught to have his own well-defined specialty.

Our Catholic religion teaches us to believe in a Divine Providence which guides every one of our steps and leads us along the paths which God has mapped out for us. We are not mere cogs in a gigantic, purposeless machine. Nor are we toys of chance; what we call chance is merely God's unseen Will directing our lives.¹

The educator must remember that God, who gives each child a special vocation, also gives him the helps which he will need to follow that vocation. If the child leaves God's path and strikes out for himself, that help

is withdrawn; he is left alone and unaided.

We feel we are watching a force of tremendous strength and power when we see a train roaring swiftly around curves and over bridges. It easily pulls its passenger cars and heavy freight. But if the engine should jump the track and leave the road its makers planned for it, only destruction and tragedy can result. So it is with human lives.²

Therefore, the religious teacher should impress himself and upon his pupils the importance of choosing the right vocation.

The young man or young woman at the threshold of life's most important decision often turns to the teacher for enlightenment. Young people see the two roads stretching before them. The one is broad and well-traveled, winding its way gradually toward eternal life. It is the road of the common life, the life which pursues salvation in the world, whether it is in the single or married state. The other is narrow, frequently rugged and steep; but it leads straight to the end of the journey. It is the road of the priestly or religious life. It is a sobering thought that the whole life of man may hang upon two or three decisions made at the

²Ibid., p. 2.
early age of sixteen or a little later. This anxiety of mind should be felt by every teacher who is keenly conscious of his sacred responsibility.

Every Catholic educator is called to play a role of great importance in helping the boys and girls committed to his care to start life in the right direction. The nature of that role in regard to vocations to the religious life will be discussed here.

It sometimes happens that zealous teachers are mistaken about the part they should play in the work of awakening vocations to the religious life. Usually this error is caused by a false idea about the nature of the Divine Calling.

Until recent years, most spiritual writers placed the essential element of the Divine Call in a strong interior attraction towards the privileged life. If this sensible urging of the Holy Spirit was lacking, and if the desire or longing to be a priest or a religious was absent, there was no real vocation. Vocation was a mysterious, unseen entity lurking within the child's soul; its presence was to be felt in some intuitive way to the child.3

The practical result of this teaching was that

3Delauney, op. cit., p. 6.
many Catholic teachers, acting on the belief that the germ planted by God would grow solely under the Divine influence alone, dared not interfere in a case in which God was so directly concerned. They feared to speak a word of sympathy or gentle encouragement at a time when human intervention would have set the child on the path to God's service as a priest or religious. The whole burden was thrown on God; the teacher's role was merely to watch and pray.

All are agreed that a candidate to the priesthood must be summoned by God to be admitted lawfully to Holy Orders. The same holds true for other persons entering religious life. There may be diversity of opinion about the nature of the Divine Call, but the necessity of the call before the life can be taken up has never been questioned. This is suggested by the words of Pope Pius XI when he states that "God Himself shows within the generous hearts of our young people the seed of a vocation."¹

In addition to Pius XI's words, we have the statement of St. Paul: "No one takes the honor to himself; he takes it who is called by God, as Aaron was."² Our

²Heb., 5:4.
Lord, in speaking to the Apostles, said: "You have not chosen Me, but I have chosen you."  

The interior call involves the activity of the Holy Spirit through grace, which operates upon and conditions the intellect and will of man in normal fashion. When a young person is called in this manner, the intention to enter the religious state comes as a result of his own free and personal choice, but under the action and excitation of grace. Many times this is brought to the fore and nurtured by natural reasons which prompt the person to seek admission to the priesthood or religious life, such as the attraction of the sanctuary, the encouragement of a parish priest or a Sister, or the inspiring description of seminary or convent life by an acquaintance who has entered the religious life.  

Pope Pius XI further states in his encyclical letter on the priesthood:

A true priestly vocation is not established so much by some inner feeling or devout attraction, which may sometimes be absent or hardly perceptible; but rather by a right intention of the aspirant, together with a combination of physical, intellectual and moral qualities which make him fitted for such

---

6St. John, 15:16.

7Klaver, op. cit., p. 46.
This statement of the Holy See has a very practical importance to the Catholic teacher who has the task of advising students about their vocation. It implies that the teacher should not only be left to decide whether the pupil is called to the priesthood or religious life, but also to determine whether he possesses the basic qualities required for that vocation. The teacher, in other words, should look for students for this vocation to the religious life. The teacher is not giving the child a vocation to the religious life, nor discovering one which the child previously had, but is merely judging that this boy or girl shows certain signs which, in the ordinary course of events, and with the Grace of God, will impel the Bishop or the religious superior to call the candidate either to the Altar or to profession.

The principles laid down for the teacher's cooperation in the work of religious vocations are supported by the lesson of experience. Several years ago a survey was made of about one hundred priests. It showed that approximately ninety of these vocations were awakened by the help of sympathetic teaching Sisters and

8Ibid., pp. 46-47
Likewise, in regard to vocations to the Sisterhood, it was found in a survey conducted among religious women that the most potent influence for religious vocations among girls was that of the Sisters.\textsuperscript{10}

It remains for us to study some means by which religious vocations are awakened and the signs by which they are discerned.

**Means of Awakening Vocations**

Five means may be mentioned, which, if used consistently, will ordinarily yield fruitful results. Two of these means refer to the personal qualifications of the teacher: prayer and religious fervor. Two others bear upon the character of the teaching: discipline in the classroom and sound religious education. The last one deals with the dispositions of those who are taught: the fostering of piety among pupils.\textsuperscript{11}

1. The Teacher’s Prayer

If we let our imagination carry us away to climb the rugged slope of one of the Galilean hills, there,

\textsuperscript{9}Delauney, \textit{op. cit.}, p. 8.


\textsuperscript{11}Delauney, \textit{op. cit.}, p. 10.
far away from the haunts of men and far above the noise of the busy city, we see Christ praying. He is in intimate communion with His heavenly Father. It is fairly safe to conclude that he is praying for vocations. And only when the early light of morning brightens the eastern mountains does He come down to gather the first College of priests and the first Community of religious. We might wonder why our Lord should pray—He Whose touch can raise the dead. Although He does not need help from above, He spends the night in prayer before choosing His Apostles that He might afterwards say to those who are eager to awaken vocations: "I have given you an example."^12

Christ has not only given us the example, but a precept: "Pray ye the Lord of the harvest to send laborers into His harvest."^13 We could easily find teachers who beg God to provide them with good and sufficient students, to watch over the health of their pupils, to guard them against dangers and sin; but do we find them beseeching God to awaken within the hearts of their students the first dream of a priestly or religious vocation?

12St. John, 13:15.

It is said that the mother of Cardinal Vaughan was in the habit of spending an hour every night before the Blessed Sacrament in order that God might call to Himself all of her children. Her prayers were answered. Her five daughters became religious and six of the eight boys, priests. Of these six priests, one died a Cardinal, one a Bishop, another a famous preacher of the Society of Jesus. The other two boys entered the seminary, but later withdrew. They married and became the fathers of priests and nuns. Would that all religious teachers caught a spark of that wonderful zeal for vocations.¹⁴

The practice of prayer is brought to life and made doubly powerful by the exercise of penance. God's generosity is proportionate to the intensity of our desire. But desires that are clothed merely with words are apt to be ineffective. Perhaps this explains the wonderful power to penitent souls in the work of religious vocations. True zeal for the glory of God will inspire everyone with the means best adapted to his or her particular character.

2. The Teacher's Fervor

Religious fervor, or personal sanctity in the

teacher, is another powerful means of drawing religious vocations.

When a child becomes conscious of his God-given faculties, he looks around for a perfect embodiment of this greatness and happiness toward which his nature tends. That child is blessed who finds at an early age teachers whose souls breathe forth the wonders of Divine Grace, whose hearts radiate the joy of Christ. He may look timidly at the strange religious garb; his nature may shrink from the sacrifices religious life entails. But the sweetness and majesty of a fervent soul may fill his own heart with wonder and the desire to imitate such a life.

Father Joseph Kreuter gives his opinion concerning the influence of teaching religious in the following way:

Teachers who themselves are imbued with the spirit of Christ are necessarily aflame with zeal for the spread of Christ's cause, hence capable of inspiring their pupils with that same fervor and idealism; for it is Christ Himself who through His own Spirit will work in and by them with Divine results.15

"Good example" in this instance does not have its usual meaning. Rather, it has the connotation of "good advertising". No one can hope to encourage others

to seek happiness in his way of life if he himself has obviously missed that objective.

Of all the virtues that make up fervor, there are some which, more than others, attract souls to the privileged vocation. Chief of these is charity. The fruits of charity which are most attractive are kindness, courtesy and patience.

Father John Delauney develops this concept of the attractiveness of virtue by pointing out that kindness is indispensable in the teacher, in thoughts, words, and deeds. He says that the best teacher is one who best wins the children's hearts; and this is usually done by gentleness of manner, tone of voice, looks and gestures. He says the teacher must be incapable of outbursts of anger, unfailing in patience, scrupulously prudent in speech and careful never to wound unjustly by bitter words, sharp remarks or peevish scolding. All of these manifestations of charity are necessary if the teacher is to preserve his or her influence. Without them, minds may be instructed; but hearts will never be lifted up nor won for Christ.16

Another point which Father Delauney strongly emphasizes is that the teacher should never criticize

16 Delauney, op. cit., p. 15.
his or her community or its members in the presence of students. Such remarks can be fatal to the work of vocations. Normally no one chooses to go where discord and unhappiness exist.\footnote{Ibid., p. 16.}

3. Discipline in the Classroom

It is true that the seed of a religious vocation is usually cast into the soul by the two means already mentioned: prayer and fervor in the teacher. But the germ is as delicate as it is precious. It must be carefully guarded against all influences which might impede its growth. The Catholic school is the rich soil in which that germ can come to maturity; the religious teacher is the laborer to whom God has entrusted the task of sheltering it and providing an atmosphere favorable to its growth. This is why discipline in a school and classroom is an important element in fostering vocations.

Father John Delauney, in discussing this point, describes discipline as rule, order and good behavior. He states that absence of discipline spells misrule, disorder, and abuses of all sorts.\footnote{Ibid., p. 16.}
When discipline reigns, souls are happy and active in their growth. If, on the contrary, chaos and anarchy are permitted to hold sway, souls suffer, and sin creeps in. The choicest hearts will lose their zeal under such a corrupting condition. A school where there is no discipline will be barren of vocations.¹⁹

Any religious teacher interested in awakening religious vocations must cultivate the qualities which foster order and discipline. The teacher must strive to be firm without being harsh; loving, though not sentimental; kind, but not weak. Above all else, the teacher must be impartial. Children do not resent discipline, but they abhor injustice. With the astuteness of trained detectives, they soon find out the slightest sign of injustice in their teacher. The teacher, who persistently fails in this matter, loses the confidence and influence which he may have had to foster religious vocations.

Probably the most effective means of preserving order and discipline in the school and classroom is to keep the minds of the pupils actively engaged.²⁰ To this end, a well-prepared class will do more to check

¹⁹Ibid., p. 16.
²⁰Ibid., p. 17.
mischief than the sharpest command. Likewise, when students are kept at work preparing studies under the direction of the teacher, their minds become so absorbed that little time is left for disorder and misbehavior. In this sense, study safeguards morals. A keen and active mind is the most receptive soil for the seed of a religious vocation.

5. Sound Religious Education

Discipline and good order in the school and classroom are but indirect means of fostering religious vocations. To their influence must be added the mighty strength of a thoroughly Catholic education of mind and heart.

The aim of all educators is to teach men how to live, but the aim of Catholic educators encompasses more than this. It is to teach men how to live in accordance with the Faith established by the Son of God. The article, "We Begin Again," stresses the point that the teaching religious has one major assignment. In his estimation this is to give the Divine Teacher to the students. This may be accomplished by means of union with Christ.\textsuperscript{21}

Through meditation the religious gradually penetrates the mind and heart of Our Lord and in this way becomes imbued with His spirit. Thus his character steadily grows more like that of the Divine Spouse, and through this transformation will he lead souls to Christ.

Father William J. McGucken, S.J., in his booklet on Catholic education, points out that the key of the Catholic system of education is supernatural. The Church holds that she is divinely commissioned by Christ to carry on His work, to do what He did. "I am come that you may have life, and that you may have it more abundantly." The Church continues that work, bringing this supernatural life to men who have not yet received it, surrounding it with safeguards that it may not be lost, restoring it once more to those who perversely cast it aside. The same is true of her educational system. Her primary purpose in establishing schools is to inculcate the eminent knowledge and love so strong that it will lead necessarily to a closer following of Christ.

Doctors Redden and Ryan stress that it should be noted that the Catholic philosophy of education is...

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23St. John, 20:31
largely in agreement with statements of educational aims which provide that: (1) religion is given its proper recognition and place in the educational program; (2) ultimate aims are recognized as ultimate, and secondary or proximate are recognized as subordinate to the fulfillment of the one, unchanging, final end of all education, the purpose for which man was created, namely, salvation. It is by the subordination of the secondary aims and objectives to the final end of man that secondary aims receive their true emphasis and fulfillment.\(^{24}\)

Thus, the teaching of religion should be the most honored part of the school curriculum. Translated into practical terms, this implies that the religion class will be prepared as carefully, or even more carefully, than secular classes. Yet the contrary too often is the case. The simplicity of the truths of Faith and our familiarity with them often lead us to believe that we need not spend much time in preparing the religion class. As a consequence, some students who have spent several years in Catholic schools display amazing ignorance of the truth of Faith. Certainly no privileged vocation will ever grow in such uninformed souls.

There are so many ways open to the zealous teacher to mold the souls of the pupils in and out of the classroom. A word spoken at an opportune time, a gentle reminder to a class of the approach and significance of a great feast-day, these are only two of the many means offered by religious education of enlivening the Faith.

Father John Delauney strongly states in his work on the subject of the teacher and vocations that the special subject of vocation to the priesthood or religious life is too universally neglected in our schools. Most children do not have clear notions of what a religious vocation is and what obligation they have to follow it. He feels that the students are not impressed sufficiently with the solemnity of such a choice. He recommends that a well-prepared lecture or talk be given every year to the children for this purpose.

Father Charles Connors, C.S.Sp., asks the question if it is possible to talk about religious vocations too much; and he responds in the affirmative. He immediately adds that this does not mean that our zeal

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in encouraging religious vocations can never become too great. Father Connors further adds that despite the possibility of this excess in talking about religious vocations, the fault of teachers is too often just the opposite, that of not discussing it sufficiently.28

The task of the teacher is to co-operate in discovering the students to whom God has whispered His loving invitation. Next to the confessor, the discreet religious teacher is usually the best judge of the signs of vocational aptitude among those under their care. They see the student under varying conditions: in the classroom, in school activities and recreation, in the building after school hours, at prayer and at Mass. Thus the teacher has ample opportunity to observe their mental qualities and moral habits.29

If the teacher is sufficiently interested in fostering religious vocations, he will verify the qualities of soul necessary for those who wish to follow Christ in the work of saving souls. He will help students to recognize the nobility of this work and awaken within them the realization of their part in preparing the coming generations for the sacramental life.

28 Ibid., p. 288

If the fostering of piety among our students is treated in the last place, it is not because the writer lays little importance on its function in the work of religious vocations. It is rather because the piety of students is normally based upon the example of the teacher's fervor, upon the good order and discipline of the school, and finally upon the religious influence of Catholic education. In truth, piety is so essential that there is the hope of a religious vocation in every devout child, while, on the contrary, a pupil devoid of piety, even though he possesses all other qualifications, gives no promise of so great a blessing.

What then is piety? It consists less in the number of religious practices performed than in a determined disposition of the heart. This disposition exhibits two aspects: tender love and generous service. To love God, to feel unhappy when His interests are jeopardized, and to experience joy when He is praised and obeyed—such is the chief quality of piety. To give Him substantial proof of this love, to dedicate time, strength and resources to His service—that is the second and no less essential manifestation of
Only when both aspects of piety reign in a school and inspire individual souls will it be practical for the teacher to look around for religious vocations. If a school is noted for the spirit of worldliness, or if the pupils are known to be indifferent to the things of God, this is almost a certain sign that few religious vocations will grow there. The fact that so few religious vocations are followed by Catholic students attending public high schools strongly bears out this fact.

The chief positive means of fostering piety in the pupils is, of course, devotion of the Holy Eucharist. When students are properly instructed on this vital subject, they respond with whole-souled enthusiasm to any suggestion which will help them to honor and please Our Lord. Enthusiasm cannot be fostered altogether by the priest, either in the pulpit or in the confessional. The teacher in the classroom must supplement and nurture the devotion. Father Delauney notes that the number of religious vocations in an educational establishment is

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in proportion to the number of frequent communions. In discussions and interviews made on an informal basis with a number of seminarians now in their first or second year of college, and recently graduated from Catholic High Schools in the Omaha area, it was found that almost every one cited some act of piety or devotion that stayed with him; and they feel this was a major contributing factor in fostering their religious vocation. The act or devotion in each case was recommended by a religious teacher. Frequent reception of the sacraments was most often given as one such suggestion which they followed.

In this discussion of the role which the teacher plays in fostering religious vocations, the writer has been concentrating on the religious teacher since the scope of this study is limited to them. One cannot, however, overlook the fact that in the Catholic co-educational secondary schools in the city of Omaha, thirty-three per cent of the teachers are lay people, and in the co-educational schools outside the city, the lay faculty makes up seventeen per cent of the teachers. These lay teachers also can play an important role in fostering vocations to the religious life. The Popes

have constantly exhorted in their letters and talks on religious vocations that all persons join in this important work.

There are students who may feel that they would like to know more about religious life, but are reluctant to discuss the matter with a religious or priest for fear that they will be victims of undue pressure to embrace the religious life. These students will turn to a lay teacher to seek counsel and help in this all-important matter. This means that our lay faculty must be made part of the program for guidance in religious vocations. By utilizing the talents they have to offer, a valuable addition is made to the program, not only by numerical increase in the number of hands applied to the task, but by the fact that they can often reach some students who are inaccessible to the religious teacher.

Since the lay teacher would not ordinarily be as familiar with this work with religious vocations, it is necessary that there be some sort of in-service training offered to them in this regard. Preferably this can be done by the vocation moderator or counselor in the school.

One cannot question that the zeal for this work would not be present in these lay teachers, because the
fact is present eminently that they do have a great deal of this fervor since so many of them freely elect to teach in the Catholic system realizing the sacrifice in salary and other material benefits this will entail.
CHAPTER V
ROLE OF THE COUNSELOR

All teachers, because of the nature of their work, are engaged at least to some degree in guidance or counseling work. This is the theme of the article, "Don't Monopolize Confidences".1 The author maintains that there is a growing tendency in Catholic schools to center the direction of students in one or two people. He commends this procedure but warns of dangers that may lurk within it. The author of the article believes it will prove beneficial if other faculty members are not barred completely from confidences. If they are, counseling will be doomed to failure in many instances, for some students may find it difficult to confide in the individuals appointed for guidance work.

Father Theodore Heck makes the following suggestion for Religious to ponder:

Vocations among youth are too precious to be misdirected and above all to be slighted when one realizes that in many cases, boys and girls work out their problems with great fear and trembling.2

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1The Faculty Adviser, VII (Nov., 1943), p. 7.
The author does not want to imply that teachers are not qualified to direct in this area of religious vocations; but he feels that there is needed that added help of someone especially trained in the role of guidance counselor who can take the tender seedling which has been planted, examine it closely and direct it to complete fruition.³

Father Lawrence J. Saalfeld recommends that the administrator of a high school should designate the best-qualified person of the staff to head and coordinate the work of others in finding and guiding religious vocations.⁴ This director should possess the essential qualities of influence over the students, prudence unlimited, personality and acceptability, sociability, and Christlikeness. He must work closely with the diocesan and community vocation director to realize a twofold objective: information and formation.

The director or counselor for religious vocations will gather the methods and means of fostering vocations from the excellent works on the subject,⁵ from his own

³Ibid., p. 217.
experience and that of others, from vocation workshops, from conferences, and from prayer and meditation. His enthusiasm and the example of his devotion to this work should strongly influence not only the faculty, but also the students as well. The more this counselor consults with the staff and teachers of the school concerning problems of and possible candidates for religious life, the more "vocation conscious" others will become.

In addition to the general duties of informing and forming students by means devised for the individual school, Father Saalfeld lists specific duties for the director of religious vocations in a high school. Among some of the very important and practical suggestions the following are enumerated:

1. The counselor should act as a central source of information on all actual and prospective vocations. He should be acquainted with all the likely candidates, while a staff member may be aware of only a few.

2. It should be his task to see that each boy or girl is asked this question: "Have you given serious consideration to the priesthood or religious

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6Saalfeld, op. cit., p. 102.


life?" No child should pass through a Catholic school without some sort of check on the possibility of his having a religious vocation. A Catholic school in our time cannot afford to neglect the opportunity offered by counseling contact, nor to overlook the possibility of God's call in the case of a single individual. God gives the call to those whom He, and not the school, chooses.

3. The counselor should search elementary-school records, registration blanks, and questionnaires to find indications of religious vocations in the student body. Conversation with the grade-school teacher may be a great help. When students who may have vocations have been found, the counselor should guide them himself or assign another faculty member to the care of the prospective religious vocation.

4. The counselor should act as an adviser to staff members on the best means of developing latent vocations. He should check on the proper direction of individual religious vocations by staff members and should emphasize the necessity of the candidate's undertaking a program of prayer, sacrifice and faithfulness to the sacraments.

5. The counselor should investigate and advise on impediments to acceptance of a candidate for the
priesthood or religious life; he should counsel prudently
to prevent undue influence and unhealthy relationships
in vocational direction, since undue influence is
forbidden and excessive attachment to some teacher may
lead to an unwise decision.

6. It is necessary that the counselor enlist
the interest of parents and others in the fostering of
religious vocations among students. This work is not
merely the private concern of the religious teacher.
In all cases parents ought to be consulted before,
rather than after, a vocational decision is made in­
volving religious life. The local Serra Club or
auxiliary, or other Catholic organizations may provide
help through speakers, funds, and the supplying of
transportation for visits to seminaries and novitiates.

7. The counselor ought to confer and work with
the pastor of the prospective candidate. This is wisely
and prudently done before a decision is made, and cer­
tainly must be done after a declaration of intention to
become a priest or religious, since the recommendation
of the pastor is usually required.

8. Records should be kept by the counselor of
those who enter seminaries and novitiates, of those who
complete their preparation by ordination or profession,
and of those who discontinue the pursuit of this vocation.
9. He ought also attend, when possible, the investiture, profession, and ordination ceremonies of students who had attended the school.

One other task that is urged for the religious vocation counselor in our schools today is the use of psychological testing, personality evaluation, and detecting of serious emotional problems in candidates seeking admission to religious life. These services in no way supersede existing means of screening candidates, nor do they interfere with the usual necessary process of spiritual direction; but they provide an excellent supplement to these other means.

Father John B. Murray, C.M. discusses the results of personality studies he conducted among priests and seminarians; and he concludes his article by strongly recommending that counselors in Catholic High Schools use this personality evaluation to discover and verify vocations to religious life. Father Murray recommends the use of the Strong Vocational Interest Blank with the Clerical scale developed by Father Lhota. It has been tried, and the results are most encouraging.

Father Murray further states that Interest In-

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9Kianna, op. cit., p. 345.

ventories such as the Strong Vocational Interest Blank are easy for students to take, and discussion of the results usually intrigues the testees. Apropos of other possible vocations, the matter of religious vocation fits well without forcing the topic. The test results may uncover to the counselor likely candidates unnoticed by the faculty. Test results may provide further food for thought for those students who need help to come to a decision. Other more spiritual means, of course, will be pertinent. The test results cannot bring about a vocation, but operating as they do in the aura of science, the tests may exercise more of a push off a fence-straddling position than well-intentioned talks. If the test results open students' eyes to the invitation of God, they certainly can be considered acceptable aids in selecting candidates for religious life.
CHAPTER VI
CLASSROOM PRACTICES SUITABLE FOR DEVELOPING RELIGIOUS VOCATIONS

All of us are aware that each religious community and diocese must rely heavily on more prayer, more sacrifice, more generosity, and more and better rule-keeping so as to obtain God's assistance in developing religious vocations. To fail to make use of other means as well is illogical.

Father Charles Connors, C.S.Sp. goes so far as to say that the teacher is obliged to expend some efforts on the work of fostering religious vocations as part of the total education process.¹ This should include the providing of information about the priesthood and religious life, presenting motives for and describing benefits of such pursuits. Perhaps a whole class will subsequently decide against such a career for themselves. That in itself is a service; their thinking has been clarified to that extent. In addition, they will have gained added respect for a life devoted to God. They will be better prepared to guide others,

perhaps their own children, later in life.\(^2\)

It was the great St. Ignatius Loyola who said: "You must rely on God as if all depended on Him and work as hard as if all depended on you."\(^3\)

It is well for priests and religious to get a better understanding of the "parallelism" of natural and supernatural methods in this matter, as in all others. It is unintelligent to pray for someone who is drowning and not attempt to rescue him; it is equally unintelligent to pray for vocations to the religious state and fail to do any work in helping to develop their growth.

The call to the religious life is a great supernatural grace; nevertheless, it normally is brought to fruition through the interest, understanding, and assistance of the religious and priest teacher.\(^4\)

Archbishop Spalding expresses his opinion of this matter very pointedly when he says:

A religious vocation is not like a parcel tied up and addressed. Rather, it is like a tender and

\(^2\)Ibid., p. 288.


delicate seedling which, if we tend it carefully, will grow to maturity, but if we neglect it, will wither away and die."

This work of encouraging vocations to the religious life is not a type of salesmanship. It is not a case of persuading the unwilling, or precisely to create the tendency to such a life, but to awaken a desire for it in those in whom there is a tendency. There is the element of response to a stimulus; but because a religious vocation is a grace, it is not a matter of action and reaction pure and simple. Mere humans become saints by God's doing; but other humans teach them how to pray, to love, to serve God, and spur them on to do so.

Those who are called upon to lead and instruct others at least to consider a religious vocation may spare themselves some anxiety if they remember that they are only God's instruments. If the teacher acts for Him to the extent that he intelligently judges proper, and only to that extent, he can be sure that God will bring their efforts to a happy conclusion.

It would be wrong to argue against all efforts to foster religious vocations in the classroom either

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because of the danger of excessive influence or, con­
trariwise, because God can accomplish His ends without
human assistance. We do not argue that way in other
instances calling for guidance.6

There should be no question in a teacher's mind
that he owes it to his charges to engage in activities
to foster priestly and religious vocations. What calls
for further thought, besides the scope in which the
teacher works for vocations, is the motivation he pre­
sents and the approaches he employs.

Though frequently alluded to, the "need" for
more priests, brothers, and Sisters, does not seem an
adequate motive in itself to be advanced for choosing
a religious vocation. Granted that stress on the need
of the Church can be a means of awakening a response in
generous idealistic youngsters, and a need of which
they ought to be aware, the choice of a way of life is
a personal, intimate matter and ought to depend upon
what will satisfy the desire, or certainly what corres­
ponds to the inclination of the individual. His inclina­
tion may be to choose a way of life which will please
God greatly. Helping to relieve a necessity of God's
Church is a means of pleasing God. The driving motive,

6Connors, op. cit., p. 288.
then, is not the need of the Church as such.

Another error vocation promoters may commit would be to make the choice for life in religion a choice against marriage. The avoidance of this error requires, of course, a delicate balance, since, for us, the choice of one normally excludes the other. But to narrow the whole matter down to a negation of matrimony is to risk a number of unpleasant consequences. One of these is that the young man or young woman who experiences the normal inclination to what constitutes marriage will dismiss all thought of religious life if he or she is led to look upon the exclusion of marriage as of prime importance rather than the appreciation of its sacrifice joyously made out of love of God.

A proper perspective should help one to see that sometimes a choice is given not merely between good and bad but between good and better; that all human beings are obliged to serve God, are indeed obliged to serve Him primarily; but some may choose to serve Him in a special way in spite of great demands made upon them if they correspond to their vocation.

Even before one presents the matter in a per-

spective that will enable students to act with proper motives, there is need for determining an effective approach to the religious vocation.

The direct approach seems hardly the best for the teacher when dealing with a class. (The situation may be different for a retreat master or a vocation-day speaker who has only one opportunity to deal with the subject.) In practice, a teacher might never once directly urge consideration of the religious vocation upon a class ("You should all give thought to this matter . . .") even in the form of a question ("Have any of you thought . . .?`). This may be called for with an individual when the relationship between teacher and pupil is sufficiently well-established to admit discussion of such a personal matter.

With a group, however, an indirect approach by the teacher would generally seem more effective: an occasional discussion of the worth of a life in God's service, a reference to the rewards of such a life, a helpful hint about the necessity of foregoing some advantages to gain anything worthwhile in life, et cetera. This approach has the advantage that those who feel no inclination to a religious vocation will not be so apt to close their minds to what is said, as they might be if the same material would be presented expli-
citly from a vocational point of view.

The opportunity for this indirect approach arises often in class treatment of religion. For example, a consideration of the effects of baptism might lead naturally to a reference to the tremendous, though often unheralded, achievements of the priest who baptizes thousands, of the hospital Sister who opens heaven to many a dying infant.

In a class on American History, a discussion of the part played by the early missionaries in settling our land could very properly give rise to a treatment of the influence of the missionary on civilization in general, or the priest's activity outside of the purely religious field.

Another of the indirect approaches to the subject is the daily recitation of a prayer for religious vocations. The recitation of this prayer will provide opportunity for the subconscious and the conscious mind to shift into action. Prayer of necessity must be bolstered by a careful scrutiny on the part of the teacher of the aptitudes, likings, and potentialities of the students, in order to analyze their moral, intellectual, and physical fitness for the religious state.

Through the hearing and saying of the vocation prayer daily, students will be stimulated to persevere
in praying for other things as well, and thus will they deepen their spiritual life.

The power of prayer is so stupendous that it is difficult, veritably impossible, to fathom the depths of its accomplishments.

The results of a Religious Vocation Questionnaire sent to a wide cross section of Religious Communities of Women in 1949 showed that eighty-nine per cent of the Sisters who answered the questions considered the daily prayer said for religious vocations to be the most important factor in their classroom vocation program. Ninety-seven per cent of the Sisters placed the vocation prayer first, second, or third in importance.\(^8\)

Another indirect approach that is not only effective but also an essential complement to all approaches is good example. Leaders of the Sister Formation Conference have been urging adequate professional training for all teaching Sisters.\(^9\) The physical and emotional ills that often afflict those who undertake to teach without sufficient preparation make such training imperative. These leaders point out that adoption of their proposal will eventually lead to an increase in

\(^8\)Novenski, \textit{op. cit.}, p. 72.
\(^9\)Connors, \textit{loc. cit.}, p. 296.
religious vocations, for the Sister who appears before her class confident and calm, displaying a relish for her work, will forcefully demonstrate to her pupils the happiness to be found in religious life. The Sister who turns up tense and irritable because she lacks confidence in her teaching ability—despite fatiguing efforts to make up for inadequate training—will render religious life unattractive to her students.\(^{10}\)

"Good example" in this instance does not have its usual meaning. Rather, it has the connotation of good advertising. No one can hope to encourage others to seek happiness in his way of life if he himself obviously has missed such an objective.

Father Charles Connors, C.S.Sp., describes a subtle approach in fostering religious vocations used by a friend of his who has helped many individuals choose religious life.\(^{11}\) This priest asserts that he never begins guiding others toward the priestly or religious life. He simply tries to direct them to love God more and more, to do His will as exactly as possible, to recognize that in this lies true human happiness. As he puts it, inevitably at least some of them will wind

\(^{10}\)Ibid., p. 297

\(^{11}\)Loc. cit., p. 296-297
up in a seminary or novitiate.

Any teacher ought to be dedicated not merely to imparting truth to others but also to assisting those others in grasping and appreciating truth. The Christian teacher goes further and tries to arouse a love of Truth Itself and a recognition of the connection between each individual's ultimate destiny and that Truth. That is why the Christian teacher can acknowledge that the scope of his office includes presenting for consideration of his students the possibility of a career in religion.

Sister Mary Angela, O.S.M., in her thesis, *Fostering Religious Vocations,*\(^{12}\) presents one very pertinent method that may be used with success by religious teachers in assisting others to learn of Christ more fully. It is recommended by Sister Mary Angela that a weekly Chapel Period be provided for within the school program. The time most suitable is the religion period, not only because the Chapel Period is a religious activity, but also because having it at that particular time impresses forcefully upon the minds of the students the reality that their religion must be lived. Too many young men and women graduate from

\(^{12}\)Novenski, *op. cit.*, pp. 73-75.
Catholic high schools with high scholastic averages in religion, but they are utterly lacking in depth of spirituality. For them, religion has meant studying about God and the things of God, instead of loving God and the things of God. The Chapel Period helps students to realize that religion must be a part of their daily lives if it is to aid them in their quest for a happy eternity.

Of what this Chapel Period would consist is left to the discretion and judgment of the pastor (or priest appointed by him to direct this function). The sequence of prayers, hymns, meditation, and benediction may very readily be changed from time to time. Sister Mary Angela offers three different arrangements for a Chapel Period, each lasting about a half hour. This Chapel Period consists of a brief spiritual conference or meditation, the rosary and one of the litanies, a prayer for vocations, and Benediction of the Blessed Sacrament. The prayers would be changed to coincide with the liturgical season or some special feast day of the Church. They have been proved workable in a number of Catholic high schools.

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13 Novenski, Loc. cit., p. 73.
The practical value of a Chapel Period in the development of religious vocations can scarcely be overestimated since this Period helps to increase the depth of spirituality of those taking part. Greater depth of spirituality within the student body will be accompanied by an increase in the number of souls willing to sacrifice their all for the love of God. Knowledge of God begets friendship and love of Him. Love is accompanied by generosity and sacrifice in behalf of the one loved. God cannot be outdone in generosity; therefore it is logical to suppose that when Christ observes a great number of souls willing and eager to do things for Him, that He in return will bestow upon some of their number the great grace of a vocation to the religious life.

In virtually all of our Catholic high schools, a four-year program of study in Religion is an integral part of the curriculum. In searching through eleven sets of high school religion texts, the writer found that all of them devoted at least some part of the third or fourth year books to a study of states of life. This should prove to be a most fertile field for the endeavor on behalf of religious vocations. It provides an excellent setting for the discussion of the various walks of religious life, what the requirements are for entering
each particular branch, whether it be the priesthood, Brotherhood, or Sisterhood. The signs of a vocation and the obligation to follow it can be discussed openly and frankly without the fear of leaving the impression that this is being done as a high-pressure type of salesmanship to lure students into religious life.

Such matter treated as a part of the religion course further lends itself to group discussion on various aspects of religious life. The writer has found in his own limited experience in teaching this subject that there is a deep interest and curiosity about the ways of religious life, various religious orders and their work. Many a spark of a religious vocation has been fanned into flame in religion class vocation discussions.

These class periods likewise provide a good opportunity for distribution of literature on religious life and the different Orders. It may also be a fine time to have guest speakers appear before the class to present their own views on religious life.

The best time for this part of the religion study is either in the junior year or early in the senior year of high school. Most of the students are by this time seriously considering their plans for the future; and if there has been the germ of a vocation to the religious life somewhere hidden, it can be brought
to light at this time more readily than it might be at an earlier period in high school when the student does not yet feel that he need ponder future plans too seriously since the deed for decision is still a few years away.

Brother Justinian Gabriel, F.S.C., in his article, "Classroom Techniques in Vocational Instruction," offers some elements for the over-all program of instruction in vocation stimulation:

1. Youth on the faculty undoubtedly possess a power of attraction for the students. Young faculty members have a buoyancy that automatically becomes a powerful advertisement for the religious life.

2. Since only a very few of the students actually will receive a vocation to the religious life, it is necessary that the faculty members be extremely prudent in following out a vocational program. A little subtlety and tact will go a long way here. It is desirable that the vocational worker should remind himself occasionally that since the majority of the students in his class will not be Religious, it would be well for him to try to imbue the majority with a sense of their responsibility to foster religious vocations later on in their own homes.

3. Enthusiasts for the work of religious vocations should avoid these extremes:

Hyperasceticism—an attitude that leaves nothing to the Holy Ghost.

Superficialities—an appeal to the boarding school, country-club aspect of the houses of formation.

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Thrill notes—a program that includes too many references to the penances and practices of mortification in our lives.

Favoritism—an unhealthy attention paid in the classroom to those who are "likely candidates" for religious life.16

The group of twelve religious who conducted a Summer School for Vocations at St. Mary's College in Winona, Minnesota, in 1954 strongly urged that in the last two years of high school one religion period of each month be set aside as a Vocation Class to discuss religious vocations. Teachers may exchange religion classes during this period since another teacher may have better rapport with a group on this topic. The Winona committee felt that the cooperation of all teachers in vocation work is most important.17

Religious teachers should likewise be extremely careful not to possess an inordinate devotion to their own religious community.18 In reality, all religious institutes are working with the same aim in view: the winning of souls for Christ. If religious are charitable in regard to vocations to any religious order, their own institute will not suffer; on the contrary, it

16Loc. cit., p. 53.
17Handbook on Religious Vocations, op. cit., p. 4.
will flourish more abundantly. \textsuperscript{19}

Whether the coming generations will be able to boast of many and strong vocations to the religious state of life and of large numbers of truly Catholic families will in great measure depend on the spiritual status and efforts of the present-day teachers of our young boys and girls. \textsuperscript{20}

The task of the religious teacher in developing religious vocations is challenging, engrossing, and uplifting. What greater work is there than to inspire young people with an efficacious desire to devote themselves to the work of spreading the knowledge of Christ and His Kingdom?

\textsuperscript{19}Novenski, op. cit., p. 83.

\textsuperscript{20}Kreuter, op. cit., p. 185.
CHAPTER VII
SCHOOL ACTIVITIES FOR PROMOTION OF RELIGIOUS VOCATIONS

Fostering of religious vocations is one of the most important works in our Catholic secondary schools today. Time is provided in the school program for athletic activities to build up physical fitness and good sportsmanship. Clubs and organizations are established for the advancement of students interested in science, foreign languages, future nursing or teaching and a host of other endeavors. It certainly would be ludicrous if we would ignore the area of vocations to the religious life since we are striving in our school system to lead the students along the path which God has destined for them. Undoubtedly there are some among our students who are called to that higher life of religion and many too who will in the future be called upon to lead still others along that path.

As was pointed out earlier, a religious vocation is a gift from God, but like a tender seed planted in the earth, it must be nurtured and tendered before it comes to full maturity. Some students may find this taken care of for them in the classroom, others by
private conferences or interviews with either a teacher or counselor. Still others may find it through a vocational talk, club, program, literature or prayer repeated daily for religious vocations. It was with this thought in mind that in nineteen hundred forty-three at the annual meeting of the Department of Diocesan School Superintendents, Catholic Educational Association, held in New York, a resolution was adopted declaring March to be Vocation Month for the schools of the country and that programs and activities that concern religious vocations be carried out at that time.¹

In developing a program for fostering religious vocations in a school it is not necessary that everyone on the staff groove his program to the same mold, but it is necessary that every member of the staff keep his enthusiasm high, that he omit no important features, that he use the means at hand as effectively as possible, and that he give the students the maximum guidance that is available.²

In order that this may be best accomplished, it is necessary that there be a religious vocations counselor or moderator who can interpret the over-all program to

²Gabriel, op. cit., p. 49.
the teachers and implement the program for them as it is needed. The role of this counselor or moderator for religious vocations is discussed in detail in the preceding chapter but that points out chiefly his part in dealing with the students. The task he has must embrace the organization and co-ordination of the religious vocations program for the faculty as well. He must know, or be able to procure, the necessary background material from student files. He must organize and direct the vocation program, integrating the program in the school calendar. He should also have an adequate supply of vocation materials—books, pamphlets, posters, and similar material well in advance of the demand of the lesson for special feast days, retreats, and drives. To sum up, he must have the professional "know how" to inspire the teachers to participation in an effective and sustained program.

It is the opinion of the writer that the moderator for religious vocations need not necessarily be the same person who is the guidance counselor in the school, but it would be of better advantage if he were. Another member of the faculty could hold the position of

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3Ibid., p. 50.
4Cf. pp. 73-88.
religious vocations moderator, but he should have time enough to do justice to the task as well as the intellectual, emotional and social maturity necessary to perform it effectively.

The homeroom teacher, directed by the vocation moderator in each school, makes the vocation program immediately effective since he is the person who has direct contact with the students.\(^5\) The homeroom teacher is a channel through which the moderator makes contacts with potential religious vocations. This teacher must have the "broad shoulders" of the vocation moderator. He too must be a person of sustained enthusiasm, professional "know how" and infinite patience. He must be convinced that a well organized, over-all program is of much greater value than sporadic drives by temporarily enthusiastic "rugged individualists."

The vocational set-up in any school is a waste of time if regular and well-planned meetings between the vocation moderator, the homeroom teachers and the staff are not held. These meetings need not be long or over-formal, but they must move toward a definite, worth while goal.\(^6\) Early in the year, the over-all picture of

5\textit{Ibid.}, p. 51.

6\textit{Ibid.}
the religious vocation program for that school year should be made available to all of the teachers. In this way they are better able to arrange their own plans and schedules, and know what goals are to be accomplished.

One very efficacious method of getting students to give serious thought to the religious life is to conduct a Religious Vocation Survey among them. It should be formulated so that in answering the questions, students will have to ponder well the various aspects of the religious life.

Vocation surveys enable the young people to express themselves freely. If they do not do so the surveys will be of slight avail. The surveys also disclose to teachers what students think about the religious life. In this way misinterpretations and incorrect ideas concerning it may be rectified through general follow-up procedures.

The St. John Bosco Club for boys and Our Lady of Good Counsel Club for girls have been established in various places by the Passionist Fathers. The aim of these clubs is to present the priesthood and religious

7Sister M. Alician, B.V.M., "Want the $64 Answers?" The Faculty Advisor, XII (March, 1949), p. 1.
8Ibid., p. 5.
life in such an attractive manner that our boys and girls will want it. In a word, the purpose of the clubs is to cultivate vocations to the religious life.  

The club idea is a program that creates interest, encourages and inspires. The play way of teaching has been woven into the program in such a way that the students look forward to the meetings. Various devices such as contests, motion pictures, and dramatics are used to gain and sustain interest in religious vocations.

Membership in the clubs will not tag a student as being a prospect for the religious life, since all should be encouraged to join. Through membership in the clubs, those students who later enter the married state will be less likely to be prejudiced against having their own children enter the religious state. Because of their previous association with the Vocation Clubs they will better understand the great privileges and blessings granted to those who are destined to follow in the footsteps of Christ. For those who later enter the religious state, membership will provide them with a fuller understanding of the way of life they plan to

10Ibid.
Club meetings will include three major elements: religion, instruction, and enjoyment.

According to the information found in the Voca-
tional Club Handbook published by the John Bosco Vocational Club, the principal advantages of the Vocational Club are:

It will create a "Vocational Atmosphere" in the school or parish.

It will awaken in individuals a personal interest in the vocational problem.

It will sustain that interest, keeping the members "Vocation Conscious."

It will bring out a vocational interest from more reserved and timid boys and girls, who would never manifest such an interest if it were not for the leadership of others.

It binds together, in a common fellowship, those with a common interest.

It thereby strengthens their vocation.

It unites them with a still stronger bond of prayer.

It will carry the vocational interest over into the home.

It can become a training (and testing) school of virtue.

It should therefore reduce the number of "Cas-
ualties" resulting from boys entering seminaries and girls entering convents without sufficient knowledge

\[\text{\textsuperscript{11}}\text{Ibid.}\]
of virtue.12

These clubs meet monthly, and specific vocation material is discussed. This is not a sermon by a teacher or some visitor. The object is orientation, inspiration and motivation and not mere acquisition of subject matter facts.13

Material for a well-planned program of this type will be found in "Catechism Lessons on Vocations" issued by the LaSalle Bureau, 50 Second Street, New York.

Another suggestion which is presented in the Handbook on Religious Vocations published by St. Mary's College, is that a Novena for religious vocations be held at certain times during the school year.14 The Novena purpose should be explained: Everyone has a vocation—to save his soul, and to save it in the walk of life God wills. This explanation helps bring every student in on the act. A distinctive novena card ought to be displayed during the days of the novena. The card will thus come to be recognized as the sign of the novena, and appropriate Scripture quotations should be placed with it. Reception of Holy Communion should be encouraged

12Ibid.
13Ibid.
during the novena. The rosary intention, too, properly used will help in getting the point across. "For the intentions of the novena" or "For the grace we need most".\footnote{Ibid.}

Sodality and Mission activities should be encouraged. Both of these organizations will help to develop the spirit of sacrifice and generosity so vital for those called to religious life.\footnote{Novenski, op. cit., p. 78.} Of still greater importance will be the increase in knowledge and love of God and His Mother instilled in the minds and hearts of our youth by means of them.

Thus it is evident that through the assistance of the Sodality and the Mission Crusade many vocations to the religious life will likely be brought to fruition which otherwise might never materialize.\footnote{Ibid.}

Interest in religious vocations can readily be aroused and developed during Vocation Month if the various activities that concern vocations are well planned and carried out efficiently.

Attractive posters, pamphlets, and books pertaining to the subject should be made accessible for use
by all those interested in learning about the religious state.

This is an opportune time to dramatize skits, plays, and events associated with the foundation of various religious communities.

One such activity in conjunction with Vocation Month which was utilized by the Cathedral High School, Omaha, and more recently by Archbishop Ryan High School, Omaha, was a Vocation Fair. The interest and enthusiasm elicited by the students was overwhelming.

In order to make this Vocation Fair a project of the entire student body, each homeroom was given a particular religious order of men or women to sponsor for the Fair. The task of erecting the display in the space allotted to them in the gymnasium for their Order was left entirely to the students of that homeroom under the supervision of their moderator. They were left with the responsibility of obtaining posters, literature for distribution, and the like.

To add further interest to the project, the students themselves elected that a contest be held to determine which display booth was best presented. "Penny Votes" were cast into a mite box which was placed at each display. The proceeds were later sent to the Missions.
On an assigned afternoon all displays had to be erected and for the next two days they were open to the students during their study or religion periods and after school. In the evenings, the Fair was open to their parents.

The Vocation Fair more than proved its worth through the vast amounts of literature which was distributed and the future requests that came for further information about different religious orders which were otherwise unknown to them.

As a follow-up to the Vocation Fair, all students in the junior religion classes were asked to write a paper on their observations of it, which display they best liked, and if they were to choose some branch of religious life, which would it be and why.

More than half the students remarked that they were able to get information which they would have been too shy or embarrassed to ask for otherwise, and a good number mentioned that it has started them seriously thinking about entering religion.

Most young people enjoy a trip. Why not plan one that would include stops at a seminary or convent? It might very easily be arranged in most instances for the students to have close contact while there with some of the novices, postulants or seminarians. This
method of fostering religious vocations is especially effective if some of the novices, postulants or seminarians were former students. Such a trip can be a welcome change from the usual outing or picnic which different clubs and organizations in the school sponsor each year.

Occasionally religious teachers have the opportunity to contact students informally. If these contacts are prudently planned and carried through efficiently, they may prove of great value in fostering vocations to the religious state.

Individual conferences held by teachers with particular students who show signs of having a religious vocation can be very effective, but they must be used with moderation. Great care and considerable prayer and thought should be expended before contacting individuals in regard to this matter, for some students resent strongly even the suggestion they might be inclined toward the religious life.\textsuperscript{18} When this type of attitude exists and religious are aware of it, then it is far better never to contact students possessing it. Conferences under such conditions may do nothing more than to develop the spirit of disinterest into one

\textsuperscript{18}Novenski, \textit{op. cit.}, p. 76.
Other students possess an entirely different attitude. Many are vitally interested in learning about the religious life but they certainly do not want to be tagged as potential religious. If they are able to obtain this information unnoticed they will gain both pleasure and profit from it. This type student fears that if he or she expresses interest in religious life, he will be forced to enter it. Still other students in this category feel that if they commit themselves to a serious consideration of religious life, they will be kept out of the social life of the school's by their fellow students who begin to view them as "persons apart" and expect them to begin assuming the holier airs right now. When a religious is aware of such students, it is advisable at first to give them opportunities to remain after school hours to assist with various homeroom duties or to work on projects, such as poster-making or other types of art work. It will not take long before they will propose questions that are at least indirectly related to the topic of religious life. Gradually they will gain more courage and will not be afraid to have others know that they are inter-

19 Ibid.
The religious high point of the entire school year for the majority of students in Catholic high schools is the annual three day retreat. During the first months of school the students await it eagerly, wondering perhaps, with no scant interest, the identity of the retreat master to be chosen, et cetera. The months following the retreat are filled with a more enthusiastic spirit of Catholicism and an increased depth of spiritual living.

The retreat acts as a great boon for religious vocations. Apparently the Holy Ghost is able to make His inspirations heard more readily at this particular time. Is it not true that many religious can point to a retreat made while in high school as being the time when first they were aware of the great soul stirring reality of the grace of a vocation?

As part of the Archdiocesan program for fostering religious vocations in the secondary schools in Dubuque, Iowa, they conduct not only the regular three day annual retreat for all students but have a special vocation retreat.\footnote{Herard, \textit{op. cit.}}

This vocation retreat is held twice each year,
in late Fall and early Spring. It is conducted away from the school itself, preferably at a retreat house in the area. Separate retreats are held for the boys and girls. The retreat lasts from Friday afternoon until late Sunday afternoon. It is made as a completely closed retreat under the direction of one of the deanery moderators for religious vocations program.

Notification of these retreats is made in the schools well in advance and any student may sign up to attend, whether they feel they have a vocation to the religious life or they would just wish to learn more about it. At first glance it would appear that very few students would show interest in such a special retreat, but Father Herard, Vocational Director for the archdiocese of Dubuque, says that more students apply for it than can be accommodated, and so a certain screening must take place.21

It is at this vocation retreat, for most part, that the final decision is made whether to enter religious life or not. Father Herard further states that there has been a definite and marked increase in the number of young people entering religious life and many of them attribute the decision to the effects of the vocation

21Ibid.
The sad effect of parental ignorance of religious life and its consequent effect on their children is coming more and more to be a serious negative impact on religious vocations.\textsuperscript{23} The achievement of a favorable attitude towards the religious state by a father and mother will sway their children to a like regard. In a similar manner an unfavorable parental attitude often finds its counterpart in the children.

Most parents are so prone to brush aside the thought of religious vocations, saying that their boys or girls love life too much to be shut up in a monastery or convent. This statement shows their attitude to be a false one, for Christ recruits His Apostles in this age as in every other, from among normal young men and women, with normal likes and dislikes, who have youth's interest and enthusiasm, a real love of life, and a desire and ability to manage their own affairs. In other words, in this generation as in every other, Christ gives His invitation to the very young men and women who would make a success in the world; the football players, the dance-lovers, the business-like young

\textsuperscript{22}Ibid.

\textsuperscript{23}Garesche, \textit{op. cit.}, p. 274.
people, the very same ones who can handle a year book or manage a prom. If they have loved life thus intensely, likewise will they love Christ even more intensely.  

In a Religious Vocation Questionnaire sent out to a wide cross-section of sisters in 1949, fifty-three per cent of the sisters responding considered that parental attitude is of vital and paramount importance in development of vocations to their way of life.  

Since the percentage indicates that many religious consider it of great moment, then it is indispensable for them to strive earnestly and energetically to develop in parents, a favorable attitude toward the religious life and religious. This may be accomplished through various procedures.  

One might begin by interesting the P.T.A. or other parents clubs associated with the school in sponsoring activities that will help to educate the parents in this regard. Talks, panel discussions and informative literature may all be used to advantage. If an evening's program is devoted to this subject, individual discussions between parents and religious teachers will aid in clarifying many things concerning

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25 Novenski, op. cit., pp. 31-32.
the religious life. In this manner, some of its vagueness and mystery will be abolished.

A very workable method to be employed would be for the P.T.A. to send to the homes very attractive vocational literature in order that parents might be somewhat familiarized with the subject. After this groundwork has been established, some of the parents may be asked to take part in panel discussions or similar activities. All parents should be invited to be present to hear the discussions.

Movies or slides showing the work done by various communities of religious likewise could enable parents to better understand their life.

An educational program of this sort might well be extended over a period of years. One or two programs a year would form a worthwhile procedure. Too much coercion should not be put into the subject for it might tend to grow distasteful and thereby diminish enthusiasm.

As parents become convinced of the benefits derived from religious vocations and of the great graces that flow therefrom, not only upon those who embrace the state, but also upon their families even through as many as four generations, their attitudes of necessity will become approbational. They may even start boast-
ing about potential vocations among their children, and they will zealously work to help develop, guard, and direct their growth.26

As parents begin to appreciate fully the great gift God bestows when He asks their children to follow Him, they will find the daily prayer asking for this blessing, a valuable aid in obtaining it.

That prayers said by parents for the purpose of obtaining the grace of religious vocations for their children are important is signified by the results of the Religious Vocation Questionnaire we mentioned earlier.27 Forty per cent of the sisters who filled them out, ranked prayers said by parents for this intention as first, second, or third in importance.

Those who pray well possess an elasticity of soul and are capable of being refreshed and reviewed. Prayer is not merely for those who pray and for their own benefit. Our Lord distinctly told us to pray for vocations when He said:

The harvest indeed is abundant, but the laborers are few. Pray therefore the Lord of the Harvest to send forth laborers into His Harvest.28

26 Vocational Club Handbook, op. cit., p. 4.
27 Novenski, op. cit., p. 35.
Is this not a remarkable mystery, that God Himself should ask us to pray with Him for the success of His own work? In referring to this suggestion of Our Lord, Father Martin J. Scott, S.J. said:

In certain respects He makes His mission depend on prayer. That is the premium He puts on it. No matter what valuation we give it, we could not value it so highly as that.29

Since prayer is of such utmost importance in calling down the grace of religious vocations, it should be utilized in all ways possible.

Prayers recited after all masses in parish churches for vocations can well be recommended, especially in those parishes where there is a high school in conjunction with it. This brings into united prayer all voices of God's chosen faithful, in other words, all of those who will benefit from the services and ministrations of the individuals from among them who have and will dedicate their lives in God's ministry of religion.

One final suggestion which can be offered comes on a negative note and is well presented by Brother Justinian Gabriel in The Handbook on Religious Voca-

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tions. He strongly discourages the unfavorable publicity which often results through "gift" drives, farewell parties, and similar activities for those who are leaving for religious life. Such ill-timed practices often do more harm than good if the candidate happens to return to the world.

The writer has presented various suggestions for vocational programs and activities to be used in the secondary schools to promote the religious life, but one must bear in mind that no one program will fit every school, nor is it intended that this be a complete program or list of suggestions which will meet every need. The ideas incorporated here are intended to be a means of implementation, so that those who wish to initiate a planned program will have some principles to guide them. These ideas may serve also as reminders for those interested, and may clarify the thinking of some religious on the question of planned vocation presentation.

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30 Gabriel, op. cit., p. 55.
CHAPTER VIII
SUMMARY AND RECOMMENDATIONS

The data collected were not adequate for significant conclusions. Nevertheless, they sufficed to indicate the sense of urgency which is present for some program which can be utilized in the Catholic co-educational secondary school for fostering religious vocations.

Through the study of the questionnaires which were sent to the school administrators and from the interviews held with the principal or superintendent of the five co-educational secondary schools in Omaha, there can be no doubt that they want some help in building up a religious vocation program for their schools. The questions that most often trouble their minds are: (1) To whom does the work of fostering religious vocations primarily belong and (2) How should these persons go about doing this all-important work.

All schools replying to the questionnaire said that they do have some type program organized to foster religious vocations, but this varies a great deal from school to school. In at least four schools it means only that they have a program during vocation month and literature on religious life available to some degree in the
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library. These four schools along with two others rated their program as poor. They averaged just slightly over one vocation to the religious life from among their graduates of the last five years.

In other schools where the program was shown to be better established, the number of vocations to religious life proportionately increased. The best results were noted in the schools which had a guidance program which included counseling in the area of religious vocations. The entire program of these schools was more efficiently organized, and in the personal interviews with the administrators of the schools, they attributed this to the fact that the counselor or vocation moderator was able to map out the plans for the year's work and to help and encourage other members of the faculty as to what can be done.

Interviews with the Rector of Saint John Vianney Minor Seminary at Elkhorn, Nebraska and ten seminarians in the college department who entered upon graduation from high school, did shed a little further light on the needs for work in fostering religious vocations in our high schools. The seminarians felt that the biggest single impetus to their religious vocations, was the counseling, advice and encouragement given by a priest or sister in high school. In each case they mentioned that it was a person they admired and respected, and in a certain sense
wanted to imitate. Four of these seminarrians said the interest in religious life began with prayers for vocations recited in their schools. Three others attributed the beginning to a vocation talk they had heard in high school, and the other three thought about it off and on from grade school days, but for all of them, it was only put into action through prudent counseling in high school. The Rector as well as seminarrians felt that many religious vocations were never followed because there was no one to encourage them or to inspire the thought of the challenge of this life. They felt that an organized program to foster religious vocations on a diocesan-wide scale can be most beneficial.

The one repeated theme throughout the replies to the questionnaires and the questions asked in interviews, was that an organized program for fostering religious vocations is what is most needed in the co-educational secondary school. Such a program can be most effective when it is diocesan-wide as is evidenced from the study of the work being done in the Archdiocese of Dubuque, Kansas City, Missouri, and the Diocese of Tulsa-Oklahoma City. In each of these three places, there is a Diocesan Director of Religious Vocations who in turn appoints a director for each deanery of the diocese. These individual directors are responsible for all of the schools.
in their respective deaneries. They work in conjunction with the administrators of the schools by assisting them organize a program for religious vocations to suit their condition. The deanery moderator also arranges for the annual vocation retreat, private conferences with individuals who may request it, and he keeps literature on hand for distribution to the schools as they have need for it. This diocesan-wide program is, in the opinion of the author, the first and most important step in establishing a sound religious vocation program in our Catholic secondary schools.

The next very important step comes within the school itself. A vocation moderator or counselor should be appointed by the administrator who can fit into his own school and circumstances the program of the diocese. The role of the counselor or moderator is discussed in Chapter V of this thesis. It is up to him to choose the classroom practices and co-curricular activities which best suit the needs of his school in establishing the religious vocations program. Also, the vocation moderator, by regular meetings with the other members of the faculty should provide some in-service training for the teachers both religious and lay teachers in this matter of religious vocations. It is needless to say that he himself will have to have some training in this area.
Some suggestions which can be used in a program for religious vocations in a co-educational secondary school have been given in Chapters VI and VII of this thesis. Many of these ideas have been tried and proven in the largest Catholic co-educational secondary school in the state of Nebraska with better than modest results. Not all of the suggestions offered can fit every school or every need, but there are many which can well be adapted to supplement existing programs.

Now is the time to recruit men and women to serve the Church, because the needs are going to extend to new horizons after the forthcoming Council.

In a talk at the International Congress for Vocations in Vatican City, December 16, 1961, our Holy Father Pope John XXIII noted the many fields of activity for priest and religious today and said:

All of these needs call out for gatherers of the harvest. It is necessary then to study and make every effort that today's society...will find those who respond to the Lord's invitation.

History shows that every Council has been followed by an era of extraordinary spiritual fertility in which the inspiration of the Holy Spirit engenders generous and heroic vocations and gives the Church men and women who are suitable to its needs. This prospect of faith and hope fills our heart with great expectations.¹

APPENDIX
STUDY OF THE RELIGIOUS VOCATION GUIDANCE PROGRAM IN THE CATHOLIC CO-EDUCATIONAL SECONDARY SCHOOLS OF THE ARCHDIOCESE OF OMAHA

I. Name of School___________________Parochial___________
   Private___________

   Total Enrollment:_______ Boys_______ Girls_______

II. Faculty: (a) Total number of teachers: Priests____
   Sisters_______ Lay_________

   (b) Number of priests who are Religious____
   Part time_______ Full time_______

   (c) Order to which they belong_________

   (d) Number of Diocesan Priests Teaching____
   Part time_______ Full time_______

   (e) Number of Sisters teaching_________

   (f) Order to which they belong_________

   (g) Principal: Priest_______or Sister____

   (h) Teaching Principal____ Part Time____
   Full Time_______

III. Number of students graduated from your high school in the past five years:

   1960-1961: Boys_______ Girls_______
   1959-1960: Boys_______ Girls_______
   1958-1959: Boys_______ Girls_______
   1957-1958: Boys_______ Girls_______
   1956-1957: Boys_______ Girls_______

Number of students who entered religious life after graduation from your high school during these past five years. This figure should include those who may have entered religious life with a lapse of a year or more after graduation. Please include the number of those who entered, even though they may have subsequently left the religious life:

IV. A. Boys:

   Number of boys who entered religious life during those five years_______
How many entered diocesan seminaries?_____

How many joined some Religious Order of priests?_____

How many joined the Order of Priests teaching at your school?_____

How many entered the Brotherhood?________

B. Girls:

Number of girls who entered religious life____

How many joined the Religious Order of Sisters who teach at your school?_____

How many joined other Orders?_____

V. How many students from your high school entered religious life from 1956-1961 prior to their graduation?

BOYS:_______ GIRLS:_______
PART II--VOCATIONAL PROGRAM IN YOUR SCHOOL

1. Do you have a guidance program in your school? YES___ NO____

2. Is the matter of religious vocation counseling part of your guidance program? YES___ NO____

3. If the answer to #2 is negative, who is in charge of your religious vocation program (e.g. teacher, pastor, etc.)?

4. Do you have a religious vocation club for boys? YES ___ NO____
   Do you have a religious vocation club for girls? YES___ NO____

5. If you have these clubs, how often do you meet?______
   Do you have closed Vocation Retreats?________

6. Do you bring in religious vocation speakers from outside your school?________

7. Is literature on various Religious Orders made available to the students in your school? YES____ NO____
   On Diocesan Clergy? YES____ NO____

8. Is there time given in the regular curriculum of your school for the study and promotion of religious vocations? YES____ NO____

   If your answer is YES, please indicate in what manner this is being done by checking one or more of the following:

   _______Religion classes          _______Home Room
   _______Group guidance classes    _______General assembly programs
   _______Other(Please specify)

9. Is there any specific time during the school year set aside for Religious Vocation programs, displays (e.g. March as Vocation Month) YES____ NO____

10. Do you have any follow-up program for your alumni who have entered religious life? YES____ NO____
11. Are any of these ever invited back to address the student body? YES NO

12. Do you use any procedures to help educate parents in the area of religious vocations? YES NO
Check one or more:
--- Private Conferences with parents
--- Pamphlets
--- Home and School Association
--- Prayers at close of Mass

13. Are you satisfied with your program for fostering religious vocations? YES NO

14. How would you evaluate your present program?
EXCELLENT GOOD FAIR POOR

15. What changes, if any are you contemplating? Use back of sheet if necessary.

NAME: ___________________
TITLE: ___________________
BOOKS


BOOKS


Cooney, Right Rev. Msgr. L.V. "Don't Monopolize Confidences," The Faculty Advisor, VII (Nov., 1943), 7.


ARTICLES


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ARTICLES


Sister M. Alician, B.V.M. "Want the $64 Answers?" The Faculty Advisor, XII (March, 1949), 1.

ARTICLES


ARTICLES


UNPUBLISHED MATERIAL


"Vocation-Location Survey,"  Prepared by the Gaspar Mission Society, National Center of C.S.M.C., Cincinnati, Ohio, 1953.