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**A Demographic and Sociological Study of Jesuit Personnel
of the Philippine Province, 1968-78**

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Large institutions with major responsibilities are sensitive to manpower needs. As the Society of Jesus begins to celebrate the 400th anniversary of its first entrance into the Philippines, its members have become acutely aware of the manpower needs of its Philippine Province. The Jesuits, like other Roman Catholic societies of priests and /or religious Brothers, or Sisters, are no exception to the general rule constraining all large institutions with major responsibilities: new manpower must replace aging personnel, and vacancies left by those who have transferred to other institutions or fields of work must be filled. While God does not need any particular number of members or any special constellation of talents to bring success to work carried out for His Kingdom, still religious congregations must close down, or hand over to others, apostolic endeavors that they cannot supply with workers.

The Philippine Province operates a large number of schools on elementary, high school, college, postgraduate, and professional levels. It maintains many parishes, usually of a missionary character. It carries on varied other religious activities such as retreats and missions, administration of a seminary for the training of diocesan priests, the fielding of extension teams in agricultural and nutritional technology, an apostolate in the media (television, radio, and periodicals), and even the maintenance of several research institutes whose goal is the production of new knowledge for the advancement of human welfare.

In the face of the general decline in vocations to the priesthood and to the Brotherhoods experienced in the Catholic Church during the 1960s and 1970s, Jesuits have been concerned about the future of Philippine Province undertakings. While perhaps not so badly affected by dwindling numbers of candidates for membership as some more hard-hit groups, at times deep anxiety has been expressed by members of the Province about fulfillment of Philippine Jesuit manpower needs.

In a context of reflection upon events of the past and of attempts to adapt principles of the past to meet challenges of the future, which the 400th anniversary issue of this journal suggests, it seems appropriate to consider the question of present Jesuit manpower as an aspect of this response to the challenges of the future. The present study attempts to supply limited data for this purpose.

SOURCE OF DATA

The data are based upon material found in the annual manpower reports of the Philippine Province, entitled *Catalogi Provinciae Philippinae Societatis Jesu* (Catalogs of the Philippine Province of the Society of Jesus). The particular catalogs studied relate to the years 1966 to 1978, which between them cover the period from 1 January 1967 to 30 November 1977. The remaining month, 1-31 December 1977, was covered by attention to deaths, exits from the Society of Jesus, and transfers to other Provinces of the Jesuit Order, by seeking data available in special notifications (mortality notices, information furnished on recent drop-outs), and by seeking special information from the Provincial's office.

The *Catalogi* contain for the forthcoming year the work assignments of each member of the Philippine Province. They also indicate his residence for the coming year, and present a short set of vital statistics concerning him. These include date of birth, date of entrance into the Jesuit Order, date of ordination if he is a priest, and date of his final religious vows (profession) if he had reached this stage of religious life by the date on which the catalog was sent to the printer. This date of printing varies somewhat from catalog to catalog but is generally located in the fall of the year, between early September and late December. The catalogs

themselves bear either the dates of the current and of the proximate year, e.g., 1967-68, or of only the proximate year, e.g., 1978 (printed in 1977). In addition to listing living members by activities to be undertaken in the forthcoming year, each catalog also lists members who have died since issuance of the preceding catalog, by their date of death. In its 1978 issue, it also began listing members who had left the Society of Jesus, by official date of departure. For transfers to other Provinces, one can find year of transfer by examination of the list of those residing in other provinces, given toward the end of each catalog. For Jesuits who had never been members of the Philippine Province but who had been working upon a project administered by Philippine Jesuits in the Philippines, notice of their transfer may not be given. In such cases the fact and year of their transfer can be obtained by matching names, year by year, listed in successive catalogs. In addition, up to recently, catalogs did not list the date of exit from the Society, and therefore the year of exit must also be obtained by matching lists of names, year by year, from successive catalogs.

Rules as to who is counted a member of the Philippine Province for purposes of a study obviously are somewhat arbitrary and depend upon the nature of the study. The goal of the present study is to obtain probabilities of death and of withdrawal (by transfer to another Province or by exit from the Society) from the Philippine Province. These probabilities were chosen rather than another set because it is believed that these will be more helpful to administrators of the Philippine Province because they give some indication of the number of men that can be expected to be working in the Province at some designated number of years in the future. The probabilities are empiric, that is, based upon past behavior. Usually however empiric probabilities remain useful for five to ten years or longer into the future.

The counting rules that were used therefore vary from those that might be used for studies with a different purpose. The present study considers as a member of the Philippine Province:

1. Any person accepted into the Philippine Province novitiate as a candidate for membership in the Jesuit Order to dedicate himself to work in the Philippines;
2. Each Filipino who has pronounced the religious vows of the Society

of Jesus, who remains ascribed (i.e., assigned as a member) to the Philippine Province;

3. Any non-Filipino Jesuit who has been ascribed to the Philippine Province, who continues to remain a member of the Jesuit Order, and who actually continues to reside in the Philippines;
4. Any non-Filipino Jesuit, not ascribed to the Philippine Province, but residing in the Philippines, who is engaged in any work, except studies, placed under the administration or responsibility of the Philippine Province, for the duration of his residence in the Philippines; and
5. Inclusion in coverage began on January of each year. Entrants or transfers after 1 January of any particular year were first covered in the following year. All members belonging to the Province on January 1 of any year were carried for one complete year in the population base of the probability rate (qa), irrespective of whether they died, left the Province during that year, or remained in it.

By these rules, young Filipino Jesuits or novices are counted as members, wherever they may be residing. Foreign-born Jesuits studying elsewhere than the Philippines are not counted as members, because they are not exposed to the types of risk of death encountered in the Philippines and because (for various reasons) they may not return to the Philippines. Nor are foreign-born Jesuits ascribed to the Philippines but working in other countries (sabbatical leave, etc.) counted as members during absence from residence in the Philippines. On the other hand, a foreign-born Jesuit, collaborating in such a work as the Bukidnon Prelature parish apostolate, is counted as a member of the Province for purposes of this study.

NUMBER OF MEMBERS OVER TIME

Table 1 presents data on membership in the Philippine Province between 1 January 1968 and 1 January 1978. It is based upon the preceding counting rules, and it classifies members into five-year age groups.

Examination of this table reveals a steady downward drift in overall number of members between 1 January 1968 and the first day of each succeeding year up through 1 January 1978.

More particularly, between January 1968 and 1973 a striking difference appears in numbers of members of two broad age categories. Overall number of members had declined from 437 to 376. But members in the group 15 to 44 years of age had declined from

Table 1. Number of Jesuits, Philippine Province, 1968-78^a

Age	1968	1969	1970	1971	1972	1973	1974	1975	1976	1977	1978
15-19	4	1	0	1	0	0	0	0	0	0	0
20-24	25	22	21	19	12	7	8	4	4	6	17
25-29	30	26	17	22	25	24	30	26	21	20	18
30-34	41	33	30	28	27	22	20	14	19	20	22
35-39	65	58	55	42	33	30	27	27	27	25	22
40-44	74	72	65	66	64	61	51	47	34	27	26
45-49	57	63	67	64	63	60	59	59	63	56	53
50-54	47	40	40	45	50	53	61	60	56	57	55
55-59	34	38	43	41	41	38	35	36	40	39	45
60-64	28	31	28	27	25	34	34	37	36	35	28
65-69	14	14	17	14	24	24	30	27	28	23	31
70-74	10	8	7	11	10	11	12	16	14	24	21
75-79	4	4	7	7	7	9	7	4	10	9	12
80-84	3	3	2	1	2	3	4	4	3	1	1
85 +	1	0	1	1	1	0	1	1	1	1	1
Totals	437	413	400	389	384	376	379	362	356	343	352

^a Confer counting rules, text, pp. 3-4.

239 in 1968 to 144, a loss of 40 percent of the 1968 members. On the other hand, members in the group 45 years of age and above had increased from 198 to 232, a gain over the 1968 number of members of 17 percent $[(232/198 \times 100) - 100]$.

The explanation of course is that exits from the Society were more numerous at the earlier ages of religious life, as to be expected, but also that fewer persons with vocations were entering the novitiate. This can be observed by looking at the totals for ages 15-24 across the years 1968 through 1972. In almost each case, one notes fewer numbers from year to year, indicating both fewer entrants and a substantial percentage of withdrawals.

On the other hand the gain in numbers at ages 45 and above was assisted by the move upwards across the age boundaries of relatively large and more stable numbers of persons, together with the return to work in the Philippines of foreign-born Jesuits who had been assigned for study or work abroad. The numbers of these were further swelled by the transfer into the Philippine Province of Jesuits from other provinces assigned to work for varying durations in the Philippines (such as in the East Asian Pastoral Institute or in the Bukidnon Prelature). The low death rate and the relatively fewer exits from the Society of Jesus at these ages also help to explain this gain in numbers.

Rate of overall loss in manpower slowed down during the second five-year period, January 1973 to January 1978. The decline from 1968 to 1973 had been one of 14 percent $[(1973 \text{ total} / 1968 \text{ total} \times 100) - 100]$. The total declined by only 6 percent between 1973 and 1978. The decline in membership in the group 15 to 44 years of age also slowed to 105 in 1978; of the 144 members of that age in 1973, a decline of only 28 percent as compared with the 40 percent of the previous quinquennium. The gain of the older members, from 232 to 247 also slowed down from 17 to 6 percent. Evidently, older members are not transferring back to the Philippine Province as often as before, others are transferring from the Province to other Provinces, and others are leaving the Society of Jesus. Still, during the 1973-78 quinquennium, although growth slowed down, the number of older Jesuits had increased. Use of older Jesuits in the various apostolic works will become increasingly a problem for some decades to come as the relatively large numbers at ages 50-59 and 60-69 move into the 70 and above category. Care for aged Jesuits will also become a larger problem.

DISTRIBUTION BY BROAD FIELDS OF ENDEAVOR

Jesuits fall into two main categories of personnel: religious Brothers, and priests or candidates for the priesthood. Both types of members pronounce the religious vows of poverty, chastity, and obedience but the religious Brother is a member who has opted not to undertake the added responsibilities of the priesthood. Members who are candidates for the priesthood must undertake a lengthy program of studies. There were fifteen Brothers

residing in the Philippines and ascribed to the Philippine Province in 1978, of whom thirteen had pronounced their final vows.

The work assignments of both sets of members may be divided into five broad spheres of activity:

1. Central administration: i.e., work involving administrative duties concerned with the Philippine Province as a whole;
2. Educational activities: i.e., involvement in one of the schools of the Philippine Province as one's principal assignment whether it be in an instructional, administrative, or financial capacity. This category includes persons engaged in administration, and financial aspects, or teaching in seminaries, houses of study, or novitiates. It also includes persons engaged in sabbatical year studies provided these are not excluded by the counting rules;
3. Parish work; i.e., assignment to a parish church or to diocesan or prelature administrative work aimed at ministering the sacraments to the laity and otherwise caring for their spiritual welfare;
4. Other religious, moral, or social undertakings aimed at bettering the spiritual and/or material welfare of the laity, of priests, and of religious persons; and
5. Involvement in studies aimed at preparing for or renewal of the religious vocation and/or of the priestly life, as well as studies whose goal is greater depth and learning in one of the secular fields of knowledge.

Table 2 presents data on the distribution of Jesuit manpower as of 30 November 1977. It is based upon assignments made usually in March or April and adjusted if necessary by later reassignment. Thus by 30 November, it should indicate well the actual assignments of Jesuits during the year 1977.

The table reveals several aspects of Jesuit occupational distribution. Members in formation tend to be concentrated within the ages 15-39 (although on 30 November 1977, the Province had no members less than twenty years of age). Secondly, central administrators tend to be concentrated within the ages 30-69, with the bulk at ages 45-69. Third, parish priests are concentrated at ages 55 and above. Younger men constitute only 35 percent of the total, while 65 percent are older than 54. In fact, 40 percent are 65 years of age or older. Clearly, if the Province means to maintain its Bukidnon and Zamboanga Mission Districts, it will have to put more younger men into these apostolates.

Forty-nine percent of the members of the Province are in the educational field. The key age group is 50-54 years of age. It

**Table 2. Distribution of Jesuits by Main Field of Activity,
30 November 1977**

Age Group	Main Field of Assignment					TOTAL
	1	2	3	4	5	
15-19	0	0	0	0	0	0
20-24	36.2	0	0	0	0	4.8
25-29	38.3	0	0	0	0	5.1
30-34	19.1	0	7.0	2.9	5.8	6.2
35-39	6.4	12.5	5.6	5.7	7.7	6.2
40-44	0	0	2.8	12.1	5.8	7.4
45-49	0	12.5	12.7	17.8	23.1	15.1
50-54	0	25.0	7.0	23.6	13.5	15.6
55-59	0	12.5	12.7	16.1	13.4	12.8
60-64	0	12.5	12.7	7.5	9.6	8.0
65-69	0	25.0	15.5	6.9	11.5	8.8
70-74	0	0	15.5	4.0	5.8	6.0
75-79	0	0	5.7	3.4	3.8	3.4
80 and +	0	0	2.8	0	0	0.6
Total	100.0	100.0	100.0	100.0	100.0	100.0
n	47	8	71	174	52	352

1. Formation and/or studies
2. Central Administration
3. Parish work

4. Educational Activities
5. Other Undertakings

includes 24 percent of all members in educational work. Thirty-eight percent of the members engaged in this field are less than 50 years of age, and 38 percent of all are more than 54 years old. Although the situation of the educators is not as critical as that of the parish priests, nevertheless, it is still critical. In five years, their members will be in almost the same situation as that of the parish priests now. However, the median age of parish priests in November 1977 was 60.8 while the median educator was only 52.4 years old.

Jesuits engaged in religious, social, or moral activities outside the scope of the first four categories ("Other") had a more favorable distribution by age in the sense that they had relatively more young men at 30-39 years of age. However their median age was

52.9, slightly higher than the age of educators. The median age of administrators, 55.0 years of age, was slightly higher than that of educators or persons engaged in "other" apostolates, as might have been expected.

Overall median age was 51.6. This figure is lower than that for any group of members who had completed formation and studies, because of the youth of members in formative and other studies, whose mean age was only 21.8.

PROBABILITIES OF DEATH, TRANSFER, OR EXIT

Typical Jesuits who reach 70 years of age are not capable of maintaining a full day's work schedule for more than a few years thereafter. Business and government offices for similar reasons retire employees at 70 if not earlier. If 70 is taken as the approximate age at which most Jesuits can no longer render full-time service, it becomes important in view of the limited manpower for central and other Jesuit administrators to be able to gauge the combined and separate probabilities that a Jesuit will not die, nor transfer to another Province, nor leave the Jesuit Order before reaching that age. No *a priori* probabilities are of course available for such an assessment. One can only make decisions upon the basis of past experience, that is, on the basis of a *posteriori* or empiric probabilities, coupled with a certain degree of estimation of the improving or deteriorating health and withdrawal situations.

The most helpful and refined technique by which to accomplish the estimation of such empiric probabilities is through construction of multidecrement life table or tables, and to use these tables together with one's judgment as to whether the situation is improving or deteriorating, and to what degree, in order to assess the future.

In the present case, from the point of view of central and other administrators of the Philippine Province, two life tables seemed the most helpful instruments that could be made available, one to cover the period 1 January 1968 to 1 January 1973, and the second to cover the period 1 January 1973 to 1 January 1978. In each of these tables, from the point of view of the administrator's question: "Whom do I have available?," it seemed best to limit

probabilities to just two. The first of these is the probability of death within a one year period, and the second is the probability of transfer to another Province of the Society or of withdrawal from the Society. While it would have been possible to present transfers and exits separately, it seemed more useful to the administrator to combine them. While it is pleasant to know that such and such a member continues within the Society, for an administrator seeking available personnel, a member who has transferred to another province is almost equally as unavailable as one who has withdrawn from the Order.

Accordingly, two life tables were developed from the *Catalogi* materials, one for the quinquennium 1968-73, and the other for the quinquennium 1973-78. Each of these is a double decrement table, that is, it presents probabilities of death and of exit from the Province either through transfer or through withdrawal from membership in the Order.

Mortality is expected to increase with age. In fact, it does in large populations. In small populations however it tends to fluctuate irregularly from age group to age group because of chance variation. When treating the mortality for small groups (less than 100,000 persons certainly), demographers attempt to see the smooth mortality curve underlying the somewhat scattered points on a graph of the mortality experience by age. In general, assuming that mortality should rise with age, attention is given: (1) to producing a smooth curve of rising mortality with age from first young adult (15-19) to old age, (2) to preserving the overall level of mortality, and (3) to preserving closeness of fit with the original observations.

As is evident, some compromise is necessary between (1) and (3) above since they tend in opposite directions. Usually, either fit or smoothness is emphasized. Here smoothness was emphasized more than fit because of the relative fewness of cases. However, fit was also preserved to a reasonable extent. Difference equations (Whittaker-Chambers Type A) were used for the graduations (with the *a coefficient* set at 2.0).

Table 3 presents the life table for the five years 1968-73. The empiric probabilities of death and of exiting (transfer or withdrawal) drawn from the actual experience revealed by the catalogs have been applied to a radix of 100,000 entrants (a typical life table

Table 3. Life Table for Philippine Jesuits, 1968-73

Age Group	Number of Jesuits at Beginning of Interval	Proportion Alive at Beginning of Age Intervals During Interval	Number Dying in Interval	Proportion Alive at Beginning of Interval Leaving During It ^a	Number Leaving in Interval ^a	Proportion Dying or Leaving in Interval ^a	Number Dying or Leaving in Interval ^a	Total Years Lived in Age Group ^b	Total Years Lived by This Cohort in Philippine Province Until Death of Last Member ^b	Average Remaining Years of Life as Jesuit
1	2	3	4	5	6	7	8	9	10	11
15-19	100,000	.00000	0	.25000	25,000	.25000	25,000	437,500	1,540,300	15.4
20-24	75,000	.00000	0	.31429	23,572	.31429	23,572	316,070	1,102,800	14.7
25-29	51,428	.00000	0	.41028	21,100	.41028	21,100	204,390	786,730	15.3
30-34	30,328	.00000	0	.38408	11,648	.38408	11,648	122,520	582,340	19.2
35-39	18,680	.00000	0	.14075	2,629	.14075	2,629	86,828	459,820	24.6
40-44 ^c	16,051	.01026	165	.16419	2,635	.17445	2,800	73,255	372,992	23.2
45-49	13,251	.01985	263	.10529	1,395	.12514	1,658	62,110	299,737	22.6
50-54	11,593	.03314	384	.04255	493	.07569	877	55,773	237,627	20.5
55-59	10,716	.05151	552	.14022	1,503	.19173	2,055	48,443	181,854	17.0
60-64	8,661	.07706	667	.00000	0	.07706	667	41,638	133,411	15.0
65-69	7,994	.10906	872	.05882	470	.16788	1,342	36,615	91,773	11.5
70-74	6,652	.15163	1,009	.14286	950	.29449	1,959	28,363	55,158	8.3
75-79	4,693	.20672	970	.25000	1,173	.45672	2,143	18,108	26,795	5.7
80 & above	2,550	1.00000	2,550	.00000	0	1.00000	2,550	8,687	8,687	3.4

Order. ^a Leaving includes transfer to a Jesuit Province other than the Philippine Province as well as withdrawal from membership in the Jesuit

^b By all members collectively.

^c Values shown in table may differ slightly from those obtained by computing from rates shown in table, due to rounding.

procedure). The table begins at the lower limit of the youngest age group for which entrants are found into the Philippine Jesuit Province. Results are presented by five-year age groups, which is probably a more serviceable arrangement for administrators than by single years of age. Standard population age groups are used, which begin at the first instant of the lower limit of the ages specified, for ages divisible by five, and run to the last instant of the upper limit specified (for example, from the first instant of age 15 to the last instant of age 19 before it becomes 20).

MORTALITY

Column 4 of Table 3 presents the number of deaths that can be expected out of an original group of 100,000 Jesuits for any particular five year age group between 1968 and 1973. To reduce the numbers of the radix or group of entrants to 1,000 or 100, or even 10, simply shift the decimal points the proper number of places leftwards in both radix (column 2) and numbers of deaths (column 4). To estimate the probability of dying within any particular five year age group between 1 January 1968 and 1 January 1973, read the probability in column 3. These probabilities are presented as proportions but can easily be changed to percentages by shifting the decimal point two places to the right. They may easily also be changed to rates per thousand Jesuits of the appropriate age group by shifting the decimal point three places to the right instead of two places.

The table in columns 3 and 4 reveals no mortality up through age 39 between 1968 and 1973. This is not altogether surprising because young Jesuits are what actuaries term a "selected group." That is, they undergo physical examination before entrance and are not accepted if found to be laboring under serious disease. Thus low mortality or no mortality at all is to be expected of such a group for some years if candidates are accepted only after passing a thorough physical examination, and given ordinary good living conditions.

The mortality rate for persons 40-44 years of age was only 10.3 deaths per thousand over the five years. This rate compares favorably with the rate for U.S. white males for 1969-71, which is comparable to the years 1968-73, since both center upon 1970. The

U.S. rate was 20.6 deaths per thousand.¹ This rate informs the inquirer that approximately 1 percent of Jesuits 40-44 years of age had died between 1968 and 1973, or on the average about 2/10 of 1 percent per year. The mortality for any one of the years between 40 and 44 can be roughly approximated by dividing by 5, which would give an average.

By the time Jesuits enter the age group 60-64, mortality has increased. The Philippine Province rate in this case was 77.1 deaths per thousand. The U.S. white male rate was 126.7 deaths per thousand. In general, Philippine Province Jesuits had a more favorable mortality experience in every age group than did American white males of comparable ages. Again this is not surprising. The general public of American white males is composed of many persons who have had serious lingering illnesses from childhood, if not from infancy. Secondly, it is composed of persons with a very wide variety of occupations, many of which are more hazardous and/or hard upon the health than the occupations of most Jesuits. Coal miners, soldiers, and outdoor workers in general have more hazardous occupations than most Jesuits, to name but a few examples. The Jesuit experience would be less favorable if compared to a selected group of teachers who had been examined and accepted for life insurance, or to some similar group of white collar workers.

The U.S. rates for the 1969-71 period are presented below for purposes of comparison.²

<u>15-19</u>	<u>20-24</u>	<u>25-29</u>	<u>30-34</u>	<u>35-39</u>	<u>40-44</u>	<u>45-49</u>
.00749	.00991	.00846	.00922	.01292	.02058	.03345
<u>50-54</u>	<u>55-59</u>	<u>60-64</u>	<u>65-69</u>	<u>70-74</u>	<u>75-79</u>	<u>80 +</u>
.05347	.08472	.12671	.18397	.25516	.35807	1.0000

Comparison of the 1968-73 rates of Table 3 with those shown in Table 4 for 1973-78 (columns 3 and 4) shows that mortality was slightly more favorable in the second five year period. The differences are not great overall, and it is possible that the divergence is due to nothing more than sampling fluctuations. Of course, different Jesuits of the *same age groups* are the objects of compar-

1. T.N.E. Greville, *United States Life Tables by Causes of Death: 1969-71*, Vol. 1, No. 5 (Rockville, Md.: National Center for Health Statistics, 1975), p. 22.

2. *Ibid.*

Age Group	Number of Jesuits at Beginning of Interval	Proportion Alive at Beginning of Age Intervals Dying During Interval	Number Dying in Interval	Proportion Alive at Beginning of Interval Leaving During Interval ^a	Number Leaving During Interval ^a	Proportion Dying or Leaving During Interval ^a	Number Dying or Leaving in Interval ^a	Total Years Lived by Cohort in Interval ^b	Total Years Lived as Philippine Jesuits Until Death of Last Cohort Member ^b	Average Remaining Years of Life as Jesuit
1	2	3	4	5	6	7	8	9	10	11
15-19 ^c	--	--	--	--	--	--	--	--	--	--
20-24	1,000,000 ^d	.00000	0	.93973	939,730	.93973	939,730	2,650,675	4,187,932	4.2
25-29	60,270	.00000	0	.20833	12,556	.20833	12,556	269,960	1,537,257	25.5
30-34	47,714	.00000	0	.19250	9,185	.19250	9,185	215,608	1,267,297	26.6
35-39	38,529	.00000	0	.13947	5,374	.13947	5,374	179,210	1,051,689	27.3
40-44 ^e	33,155	.01049	348	.12116	4,017	.13165	4,365	154,863	872,479	26.3
45-49	28,790	.01626	468	.11005	3,168	.12631	3,636	134,860	717,616	24.9
50-54	25,154	.02490	626	.09672	2,433	.12162	3,059	118,123	582,756	23.2
55-59	22,095	.03790	837	.14803	3,271	.18593	4,108	100,205	464,633	21.0
60-64	17,987	.05737	1,032	.02778	500	.08515	1,532	86,105	364,428	20.3
65-59	16,455	.08618	1,418	.03334	549	.11952	1,967	77,358	278,323	16.9
70-74	14,488	.12823	1,858	.00000	0	.12823	1,858	67,795	200,965	13.9
75-79	12,630	.18261	2,306	.00000	0	.18261	2,306	57,385	133,170	10.5
80-84	10,324	.24284	2,507	.00000	0	.24284	2,507	45,353	75,785	7.3
85 & above	7,817	1.00000	7,817	.00000	0	1.00000	7,817	30,432	30,432	3.9

^a Leaving includes transfer to another Jesuit Province than the Philippines as well as withdrawal from membership in the Jesuit Order.

^b By all members of collectively.

^c There were no Jesuits 15-19 years of age during the period, except four briefly exposed at ages 15-19 and added to 20-24.

^d A million used as radix rather than the usual 100,000 because of the large early withdrawal rates, to avoid too large rounding errors.

^e Values shown in table may differ slightly from those obtained by computing from rates shown in table, due to rounding.

ison, not the same Jesuits five years later (which comparison would certainly yield a less favorable mortality experience in the second period because of the increase in age). Nevertheless, although the difference may be due to simple chance, superiors might examine the possibility that some change in material or occupational environments underlies this small decrease in mortality. If so, it may be possible to foster it in some fashion.

The comparison per thousand Jesuits is as follows:

	<u>40-44</u>	<u>45-49</u>	<u>50-54</u>	<u>55-59</u>	<u>60-64</u>
(1968-73)	10.3	19.8	33.1	51.5	77.1
(1973-78)	10.5	16.3	24.9	37.9	57.4
	<u>65-69</u>	<u>70-74</u>	<u>75-79</u>	<u>80 +</u>	
	109.1	151.6	206.7	1000.0	
	86.2	128.2	182.6	1000.0	

WITHDRAWAL OR TRANSFER

Comparison of rates of mortality and of leaving the Province (also presented in Tables 3 and 4) through transfer or withdrawal shows that leaving the Province constitutes a more serious problem than mortality. Transfer from the Province to another is not of course damaging to the Society. Conceivably, however, it could be damaging to a work of the Province. Withdrawal hurts both Province and Society, looking at the matter purely from the point of manpower.

Rates of leaving the Province are not graduated. No particular law exists regarding departure like the law of increasing mortality with age. One would hope that dropping out from the Society would decline regularly with advancing years in the Society, but sad experience in recent years has shown that one cannot assume this to be true. Thus rates of departure (dropping out from the Society or transfer to another Province) are presented as observed.

One does observe that the problem of leaving the Province is more acute in the young ages and during the early years of membership in the Province. It is particularly acute between ages 15 and 34. There seem to be two aspects. The first is the dropping out of young Filipino Jesuits from the Novitiate and the houses of study or the colleges. The other is the problem of young foreign

Jesuits returning to their home province who have elected not to return to the Philippine Province after ordination and completion of studies.

During the 1968-73 period the probability of a Jesuit between ages 15 and 34 leaving the Province through dropout or transfer was 81.3 percent. That means, roughly, that out of every ten, eight could be expected to leave between these ages. This is a very disturbing statistic from the point of view of the Province's apostolates. (To obtain probabilities for successive age groups, subtract from 1.00000 each probability of withdrawal, multiply together the results, and subtract the product from 1.00000 again.)

The probability of leaving the Province during the 1973-78 period (1 January to 1 January) for ages 20-34 was 96.1 percent.³ In short, although the number of entrants into the Province through the Novitiate was increasing toward the end of the second quinquennium, the number of dropouts was also increasing.

One may object with some justice that the rates for ages 15-19 in the 1968-73 quinquennium and for 20-24 in the 1973-78 period give a somewhat unfair picture of the probabilities of leaving. For the numbers of exposures at 15-19 were relatively few, and those at age 20-24 in 1973-78 were also less than the older five-year groups.⁴ The fact is however that this is the record of withdrawals from membership at those ages and it constitutes the only record that we have of these ages for these years.

However, if persons 15-19 in the first quinquennium and 20-24 in the second are left out of consideration, the probabilities of leaving were still quite high between 20-34 for 1968-73 and between 25-34 for 1973-78. They were 75.1 percent for 1968-73, and 36.1 percent for 1973-78. The latter rate is an improvement on the first not only because only two age groups are included but because there was a genuine improvement over the 1968-73 set, in

3. No separate rate is given for ages 15-19 because of scarcity of cases. Only four members came under exposure to risk at less than 20 years of age, all of them for periods less than six months (one for only 25 days). Their data were included with the data for ages 20-24.

4. Exposure here means exposure to risk either of exiting from membership in the Society of Jesus, or of a transferral from the Philippine Province to another Province of the Society.

rates of withdrawal after 20-24 years of age up to age 34. For ages 25-39 for both sets, the probability of leaving was 68.8 percent for the 1968-73 set, but only 45.0 percent in the second set.

These probabilities of leaving the Province are cross-sectional rather than longitudinal. That is, no particular age group of Jesuits has actually experienced more than one set of these rates as yet. They are the rates experienced in 1968-73 and 1973-78 by separate age groups of Jesuits. They predict what will happen to each group of Jesuits moving up through the different age groups, *if the rates do not change*. They may be called synthetic because of this cross-sectional nature. However they have the advantage of showing what the most recent rates are, and what their effect upon the membership in any particular age group will be if they do not change.

It should be emphasized again that in fact no particular age group of Jesuits or successive set of age groups has actually experienced all these rates at successive five-year age intervals. This will be clear if one considers for example that for 1968-73 only five years duration transpired. Thus the age group 15-19 could not at this time experience actually all the rates between ages 15 and 34.

The proper interpretation of these tables is that these were the rates *actually* experienced by the Jesuits of 1968-73 and of 1973-78, but by each Jesuit only in his own age group. They are also the rates however that *will* be experienced by each of these age groups as it moves higher on the age ladder, *unless these rates change*.

The writer leaves for those better qualified to decide what specifically to do to try to diminish the attrition in the ranks of young men who come to the Province with a generous intention of serving God in the Society. But merely on the basis of statistics it is clear that something must be done and done better than in the past. Possibly greater attention to the spiritual needs and personal problems of young Jesuits after they leave the novitiate might influence more young Jesuits to remain both in the Province and in the Society, and to develop into competent religious men. Such a result would bring a needed stimulus and infusion of vitality into the various apostolates of the Province. Undoubtedly two very key problems of Philippine Province Jesuits are how to attract more vocations to the Jesuit Order and of these, how to retain a much larger percentage as members.

Transfers from the Province usually occur at ages 25 and above. Such transfers increase somewhat at older ages as men on loan return to their home province after their term of assignment has been completed and as sick and/or aged members go abroad for treatment.

For ages 40-69, rates of leaving the Province have remained essentially unchanged during the decade. From 1968 to 1973, 42.1 percent withdrew from the Society or transferred from the Province. Between 1973 and 1978, 43.4 percent withdrew or transferred. This is to say that the probability of a man of 40 withdrawing or transferring to another Province before his 70th birthday is 42.1 to 43.4 percent. These probabilities of leaving the Province during the prime working years of a Jesuit's life are high and need attention. It is a grave matter that so many are lost to the works of the Province at these ages. The magnitude of these probabilities is a second major finding of this study.

EXPECTATION OF LIFE AS A MEMBER OF THE PROVINCE

Two columns lead up to this statistic of average remaining lifetime as a Philippine Province Jesuit. Column 9, the first of the two, is the number of years that the group collectively lived in the five year age period taking account both of deaths and of persons leaving either the Society or the Province. By dividing the total for the age group in column 9 by that in column 2, one obtains the average number of years each member of this group lived as a member of the Province at these ages. For example, between 1968 and 1973, the average person 15-19 years of age lived 4.4 years at these ages. The average member 20-24 years of age lived only 4.2 years at these ages. But the average person 25-29 years of age lived only 4.0 years at ages 25-29. The differences reflect increasing rates of departure at these ages.

Column 9 is also useful because it provides survival ratios. By multiplying the number of persons found in an age group by these ratios, one can predict the number alive and in the Province at some time in the future. For example, the five year survival ratio for Jesuits 35-39 years old is $73,255/86,828$, or .84368, that is, 84.4 percent of the Jesuits 35-39 would be expected to be members of the Province five years later. But only 71.5 percent

(62,110/86,828) of the members 35-39 who were alive at some point during the period 1973-1978 would be expected to be alive ten years later. By means of survival ratios one may forecast the number of Jesuits of the original group that would be members of the Province any number of years after some particular date. However, one should remember that these are empiric probabilities based upon previous experience. They are not certainties. They give the best estimates available from the data of experience but will probably differ somewhat from the later actual facts. If estimates are also made of the number of persons entering the Society, the entire size of the Province at a future date might be forecast.

Column 10 gives the total number of years which would be lived by members of the particular age group at the 1968-73 (or 1973-78) rates, collectively, until the last member of the group had died. This statistic is not very useful by itself, but it furnishes the basis of an extremely useful statistic, life expectation. By dividing the figure in column 10 by that on the same line in column 2, expectation of life is found.

Expectation of life, given in column 11, is the future lifetime as a member of the Philippine Province which the average Jesuit of any particular age group would have if the rates of dying and of leaving should remain unchanged during his lifetime.

These expectations of life as a Philippine Province Jesuit are very revealing. At ages 15-19, expectation of Jesuit life is lower than for ages 35-39. That is, the average Jesuit 18 years of age can expect to live to be only 33.4 years of age as a Jesuit while the Jesuit 37 years old can expect, on the average, to live to be 61.6 years old as a Jesuit. The future span for the 18 year old is only 15.4 years, while that for the man of 37 is 24.6 years. The difference of course is due to the high rate of leaving the Society or the Province in the early years of Jesuit life. This is to say that the Jesuit who survives the attrition of the early years of his religious life will have a better chance of living a long Jesuit life. The situation is somewhat analogous to infants in many life tables. When infant mortality is high, infants often have a lower expectation of life at birth than they do when they reach their first birthday.

The expectation of life for Philippine Jesuits for the years 1973-78 is particularly unusual. Because of the very high rate of

withdrawal at ages 20-24, the expectation of life as a Philippine Jesuit at these ages was only 4.2 years! Fortunately, the rate at ages 25-29, although still high, was much better, so that expectation improved to 25.5 years for the average Jesuit of these ages. The situation improved still more at ages 30-34, when the average Jesuit could expect to live 26.6 more years as a member of the Province.

This low expectation of life at the very young ages of Jesuit life is a striking confirmation of the attrition in the ranks of Jesuits in their early years of life. It was the reason why 1,000,000 instead of 100,000 (the usual life table radix) was chosen. So high a proportion of young Jesuits were leaving that if 100,000 were chosen, the remaining number of members would be so small that rounding errors in computing survivors in whole numbers would become too large, in the early stages of the table. This is a very unusual situation and emphasizes the high rates of withdrawal experienced at the young ages during the decade 1968-78.

A word about longevity is in place here. Jesuits who live beyond the age of 50 have the following average expectations of life:

<i>Ages</i>	<i>Average Expectations</i>	<i>Average Age at Death</i>
50-54	23.2	73.2 – 77.2
55-59	21.0	76.0 – 80.0
60-64	20.3	80.3 – 84.3
65-69	16.9	81.9 – 85.9
70-74	13.9	83.9 – 87.9
75 & above	10.5	85.5 or more

Clearly, average age in the Province will become older and the number of older men, those in their seventies and eighties, will proportionately increase. If these older men are capable of continuing to work and wish to do so, it seems desirable not to retire them. It is a general finding in the contemporary world that older folk are becoming an increasing percentage of the population as they outlive their parents' age at death. Modern medicine and nutrition in a great many cases have not only given them more years of life but greater vitality at advanced ages than their parents. Recognition of this has already taken place in the legislation of some countries, which have pushed back the age of retirement by five years or more. Because of the kinds of occupations that groups like the Jesuits engage in principally, this increase in longe-

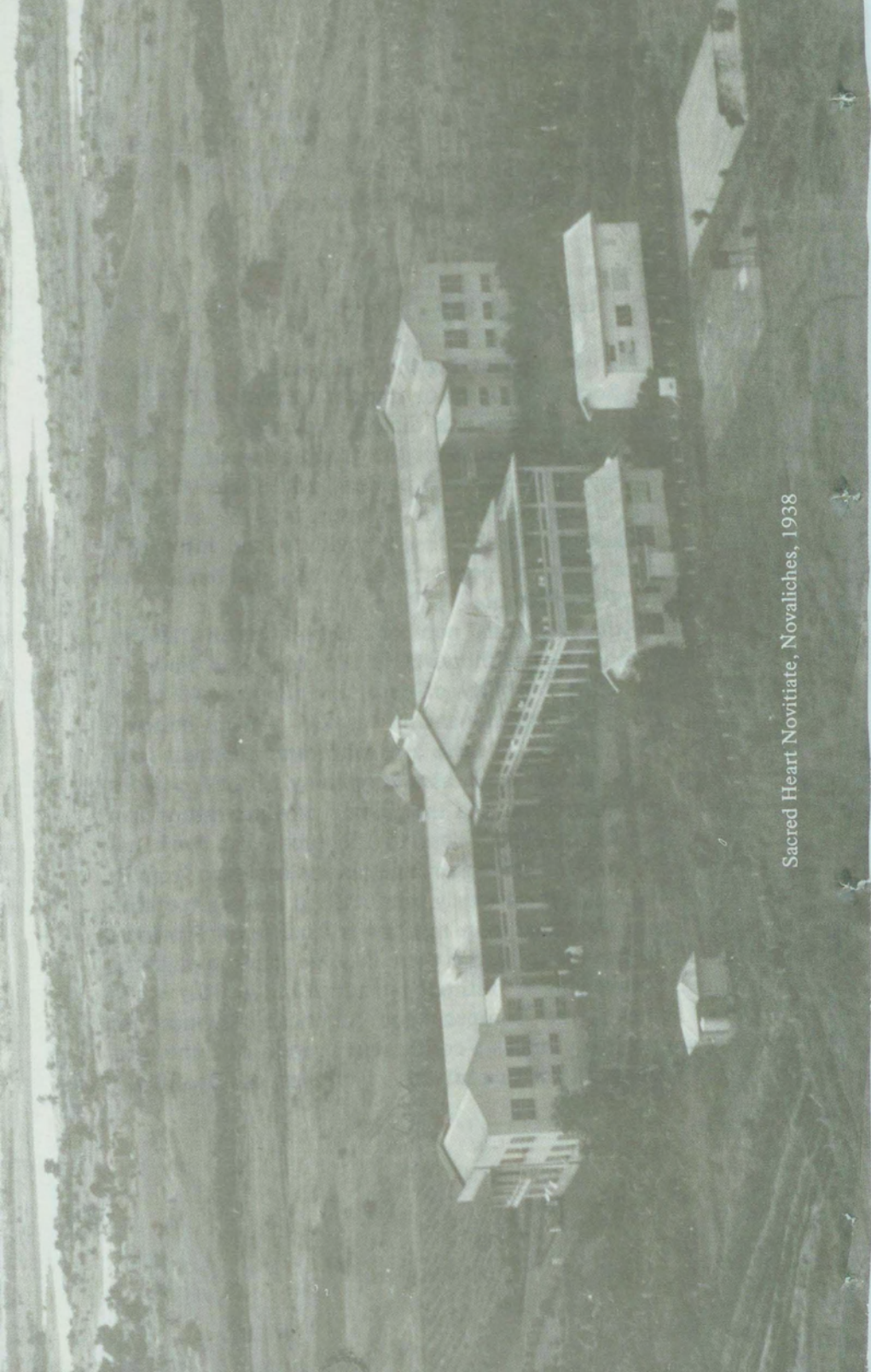
vity is particularly evident among their members. The morale of older people will remain higher if they can think of themselves even at advanced ages, as doing some useful occupation, in so far, of course, as their particular physical powers permit.

CONCLUSION

This study has uncovered two important points about Jesuit manpower.

The first is that rates of leaving the Philippine Province (withdrawal from the Society of Jesus or transfer to another Province) are very high among Jesuits less than 35 years old. The cross-sectional probability of departure for this group between 1 January 1968 and 1 January 1973 was 81.3 percent, and it was 96.1 percent between 1 January 1973 and 1 January 1978. Attracting more genuine vocations to the Jesuit novitiate, and inspiring a larger number of these to persevere as Jesuits is therefore an urgent necessity of the Province.

The second is the substantial number of Jesuits leaving the Province through transfer or withdrawal, at the older ages. Between 1968 and 1973, the probability of departure for men 40 to 69 years of age was 42.1 percent, and it was 43.4 percent between 1973 and 1978. It is men of these ages who carry the main load of the Jesuit apostolates. While assuredly many of these persons were simply persons returning to their home province rather than leaving the Society, still their loss to the provincial work has serious implications. Unless the Province can replace them from its own manpower, which it obviously cannot do, it seems imperative to think of trying to attract more manpower from Jesuit Provinces in a position to provide it, if such there be. One solution might be a more liberal borrowing of "retired" but active and healthy volunteers from some of the European and American Provinces for terms of two to five years as a continuous process over the next five to ten years until the present crisis improves, as hopefully it will.



Sacred Heart Novitiate, Novaliches, 1938