open-end question on opinion why some priests leave their ministry.\textsuperscript{32} Abstinence from both drink and sex was worded as the dual problem of “Punch and Judy” but there was no indication one led to the other. As Cahalan remarks in the context of marital status, “it cannot be established from the correlational data which comes first, the separation or the heavy drinking.”

There is, of course, a vast and symbolic difference between the bachelor and the priest who sacrificially assumes celibacy in the service of others. Aside from the religious and psychological significance of clerical celibacy there is also the sociological support of the so-called priestly fraternity. The concept of some kind of “support mechanism” has developed among Protestant clergy, and is probably even more relevant for the priest who is “on the way” to becoming an excessive drinker or an alcoholic.\textsuperscript{33}

**AUTHORITY EXERTS PRESSURES**

Aside from celibacy is the pervasive experience with the so-called “authority problem” \textsuperscript{34} Ordination to the Catholic priesthood of the Latin rite involves not only a commitment to celibacy, but also a special kind of life-long obedience to ecclesiastical superiors not generally demanded of men in other professions. The priest whose heavy drinking is known to religious superiors is likely to “be in trouble” with these authorities, but here again we do not know whether heavy drinking is the cause or the effect of “being in trouble.”

All occupational bureaucracies make demands on their employees, including their well-trained and high status personnel, but most do not deal with men who have made a life-long commitment to the organization. Professors can switch to another university, business managers can move to another company, other professionals can find alternative employment. No other system of institutionalized professionalism (except perhaps the academy-trained military) exercises the all-enveloping conditions of work and living that characterizes the Catholic ecclesiastical system.\textsuperscript{35} The ultimate alternative for the priest who resists this arrangement is to quit the ministry, an alternative chosen by many priests in the aftermath of the Second Vatican Council.

A fourth element that may be peculiar to the clergyman is his highly flexible work schedule, especially of the parish priest who “often does not have a fixed schedule of duties during the day, but has many


\textsuperscript{34} “The most frequently mentioned problem for priests is not celibacy but authority.” Andrew Greeley, *Priests in the United States* (Garden City: Doubleday, 1972) p. 146.

\textsuperscript{35} This comparison was noted earlier from the point of view of the training system of religious professionals. Joseph H. Fichter, *Religion as an Occupation* (Notre Dame: University of Notre Dame Press, 1961) p. 88.