

**Center for Applied Research in the Apostolate
Georgetown University
Washington, DC**

Survey of Men's Religious Communities

**Conference of Major Superiors of Men
Greenbelt, Maryland**

April 2023



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Center for Applied Research in the Apostolate

Survey of Men's Religious Communities **Conference of Major Superiors of Men** **Greenbelt, Maryland**

Executive Summary

The Survey of Men's Religious Communities was designed by the Center for Applied Research in the Apostolate (CARA) at Georgetown University in collaboration with leaders from the Conference of Major Superiors of Men (CMSM). The survey was developed in a back-and-forth process to seek to better document and understand the current landscape for men religious in the United States and the issues that congregational leadership confront today. CARA mailed the survey to all 230 major superiors in January 2023, with each major superior having a unique ID number. The cover letter for the survey (the cover letter and survey are presented in the Appendix) also offered a link and QR code so communities of men could respond online should they so desire. Two reminders were sent, both by email in February 2023. The survey was closed in March 2023. Altogether, two-thirds (152) of the leaders of men's religious communities responded, for a 66% response rate. Following standard assumptions of statistical inference, a sample size of 152 provides a margin of error of approximately ± 4.6 percentage points.

Major findings can be summarized as follows:

Characteristics of CMSM Member Communities of Men

- Seven-tenths of responding major superiors come from religious institutes of men (70%), a quarter from monasteries (26%), and one in 20 from societies of apostolic life (4%). Most have members whose canonical statuses are brothers and priests (44%), brothers, deacons and priests (25%) or brothers only (9%). Among the eight U.S. Census regions, more than half have members in the Northeast (57%) and Midwest (55%) regions.
- A quarter have reconfigured in the past 10 years (26%). The largest religious communities of men (101 or more perpetually professed members) are most likely to have reconfigured.
- Characteristics of the 9,182 perpetually professed members include:
 - Among the responding communities, 61% have 50 or fewer members, 21% have 51 to 100 members, and 18% have 101 or more members.
 - 84% were born in the United States and 67% were born before 1960.

- Nearly two-thirds of members are full-time active in ministry (64%), about one in ten is semi-retired (13%), and almost a quarter are fully retired (23%). Separately, communities report that 8% of their members are infirm.
- Characteristics of the 1,296 candidates/postulants, novices, and temporarily professed include:
 - Nearly a quarter of responding communities do *not* have any candidates/postulants, novices, or temporarily professed at present (23%).
 - Six in ten have one to ten candidates/postulants, novices, or temporarily professed (60%) and about one in ten each has 11 to 20 (9%) or 21 or more (8%).
 - Two-thirds were born in the United States (66%). One in six was born before 1980 (17%), almost three in four in the 1980s or 1990s (73%), and one in ten since 2000 (10%).
 - More than three in four are currently in formation (77%).

Vocation Ministries

- Nearly nine in ten has had at least one serious discerner since 2013 (88%) and one in ten has not (12%). One in 20 is not accepting any new members (6%).
- Community leaders were also asked how many vocation inquiries they have had in the past year. Examining only those communities still accepting new members, 5% had no inquiries, 38% had one to ten, 20% had 11 to 20, and 37% had 21 or more.

Safeguarding Challenges

- Seven in ten communities are accredited by Praesidium (69%) and three in ten are not (31%). Monasteries are least likely to be accredited. Among those not accredited, slightly less than half (47%) are interested in becoming accredited.
- When asked how challenging they find various aspects of safeguarding, at least one-sixth say these are “very” challenging for their communities:
 - Responding to lawsuits/legal actions (including lookback laws) – 29%
 - Handling finances related to abuse settlements/legal actions – 22%
 - If and how to release names of members credibly accused of abusing minors – 16%

Other Challenges Facing Religious Communities

- Asked to choose the five largest challenges to their community from a list of 17 (that included vocational and safeguarding challenges), the top challenges identified are:
 - Aging of members – 69%
 - Lack of new vocations – 64%
 - Excessive workloads on individual members – 63%
 - Individualism – 50%

- Challenges in community life – 38%
- A lifestyle that weakens our community’s identity – 26%
- Integration of foreign born and U.S. born members – 22%
- Integration of younger and older generations of members – 22%

How CMSM Has and Can Assist their Communities

- Six in ten have attended at least one in-person CMSM program in the past three years (60%), with four in ten not having done so (40%). The most commonly attended programs have been CMSM Regions (47%), National Assemblies (41%), and Safeguarding Workshops (29%). Among the 40% who have not attended one, the main reasons given for not having done so are having had scheduling conflicts with the programs, being too busy or having too great a workload, the leaders’ health and aging issues, and being newly elected.
- Asked how beneficial attending the regional meetings has been, three in four say it has been beneficial (76%). Communities with at least 51 members (76% to 96%), religious institutes of men (84%) and societies of apostolic life (80%) are particularly likely to have found them beneficial. Among those who have *not* attended a regional meeting in the past three years, 51% say those meetings are beneficial and 49% say they are not.
- At least three-tenths say CMSM resources in these areas would be “very” helpful:
 - Resources on leadership formation – 44%
 - Formation programs for young religious to prepare them for future leadership roles – 42%
 - Ongoing formation resources – 40%
 - Vocation effort resources – 39%
 - Resources on interculturality for your fully professed members – 33%
 - Resources about safeguarding formation – 32%
 - Formation and studies resources for members – 31%
- Fully 95% of communities say the services CMSM provides meets their expectations. A combined seven in ten say CMSM has been “somewhat” helpful (35%) or “very” helpful (34%) to their religious community. Communities with 50 or fewer members (24%) and monasteries (6%) are least likely to rate CMSM’s services as “very” helpful.

Center for Applied Research in the Apostolate

***Survey of Men's Religious Communities* Conference of Major Superiors of Men Greenbelt, Maryland**

Introduction

The Survey of Men's Religious Communities was designed by the Center for Applied Research in the Apostolate (CARA) at Georgetown University in collaboration with leaders from the Conference of Major Superiors of Men (CMSM). The survey was developed in a back-and-forth process to seek to better document and understand the current landscape for men religious in the United States and the issues that congregational leadership confront today.

CARA mailed the survey to all 230 major superiors in January 2023, with each major superior having a unique ID number. The cover letter for the survey (the cover letter and survey are presented in the Appendix) also offered a link and QR code so communities of men could respond online should they so desire. Two reminders were sent, both by email in February 2023. The survey was closed in March 2023.

Altogether, two-thirds (152) of the leaders of men's religious communities responded, for a 66% response rate. Following standard assumptions of statistical inference, a sample size of 152 provides a margin of error of approximately ± 4.6 percentage points.

Interpreting This Report

While there are a wide variety of types of questions, some of the questions in this survey use four-point response scales (i.e., "not at all," "only a little," "somewhat," "very much"; or "do not agree," "agree a little," "somewhat agree," "strongly agree"). These scales allow respondents to choose between two relatively "negative" choices (e.g., "do not agree" and "agree a little") and two relatively "positive" choices (e.g., "somewhat agree" and "strongly agree"). In parts of the analysis in this report, these responses are combined to allow for clearer comparisons. However, as sometimes examining the most positive response distinguishes important contrasts in level of support, those responses are presented separately.

In addition, readers may also wish to compare the difference between the two extreme responses, say "poor" and "excellent," to compare the level of intensity with which opposing opinions are held. These comparisons and others may be drawn by referring to the actual percentage responses given in the Appendix. That appendix shows the percentage responses for

each item, calculated out of 100%, as well as the percentage of all respondents that did not respond to each question, separately calculated out of 100% for clarity of comparison.

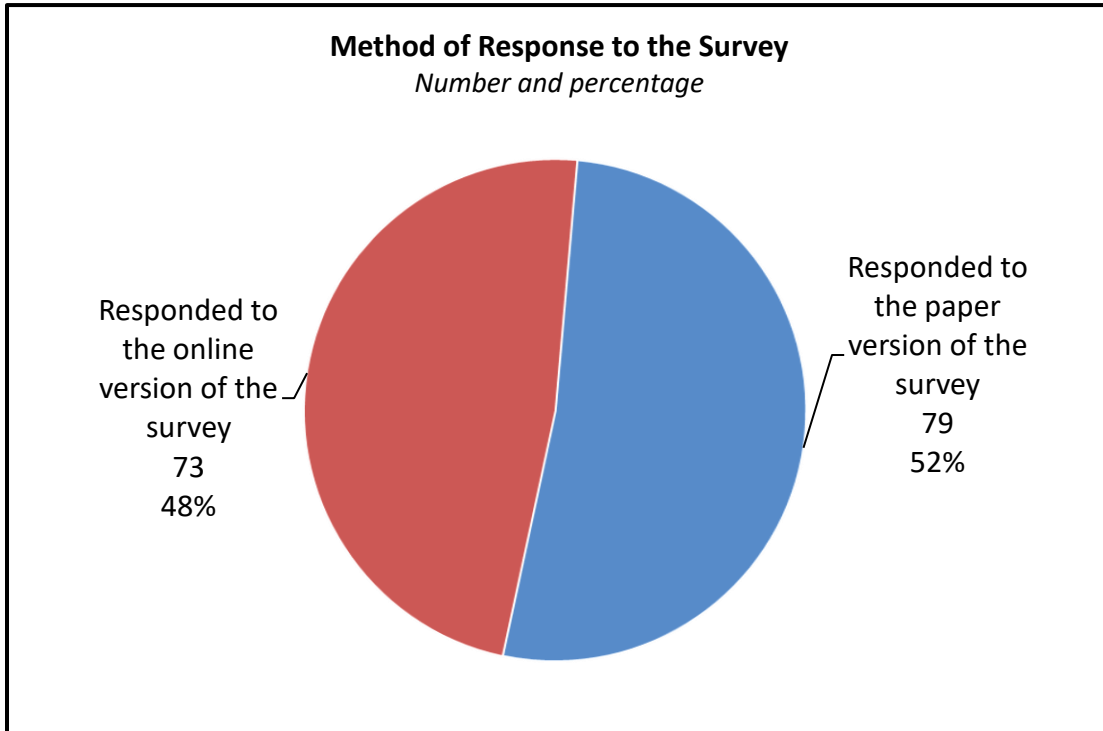
In addition to summarizing the responses to most questions for respondents as a whole, the report also compares the responses of those from selected subgroups. The first section of the report describes the characteristics of the respondents as well as the subgroups that are used in the analyses that follow. Throughout the report, the tables and charts that compare differences between and among these various subgroups are presented following the responses for member communities as a whole in each section.

The margin of error for *differences between subgroups*, such as the differences among those of different age groups or those with different levels of involvement, depends on the size of the subgroups being compared. Unless otherwise noted, all subgroup differences described in the graphs of this report are statistically significant: that is, they pass standard tests of statistical inference and can be considered to be “real” differences. In some instances, differences between or among subgroups that are not statistically significant are also noted. These differences should be treated as merely suggestive of real differences that may exist between the subgroups under consideration.

In addition to the quantitative data analyzed in this report, four open-ended questions on the survey collected qualitative data. For these data, respondents were prompted with a question and given an open box for written comments, rather than select from a set of response options. These comments are not included in this version of the report.

Method of Response

Among the 152 valid responses, 52% responded to the paper copy of the survey by completing it and mailing it in and 48% responded to the online version.

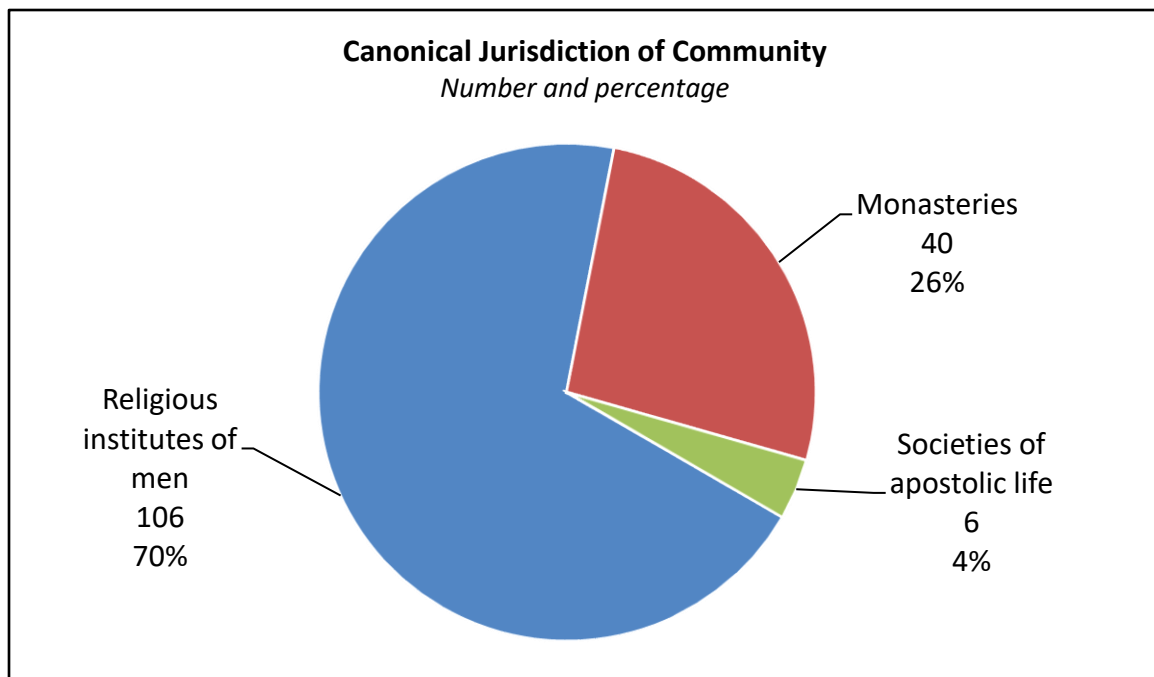


Section I: Characteristics of the Responding Communities of Men

This section of the report includes demographic and other descriptive data for the 152 valid responding organizations to this survey. These data may be helpful in considering who responded to the survey and which populations are represented in the data.

Canonical Jurisdiction of Community

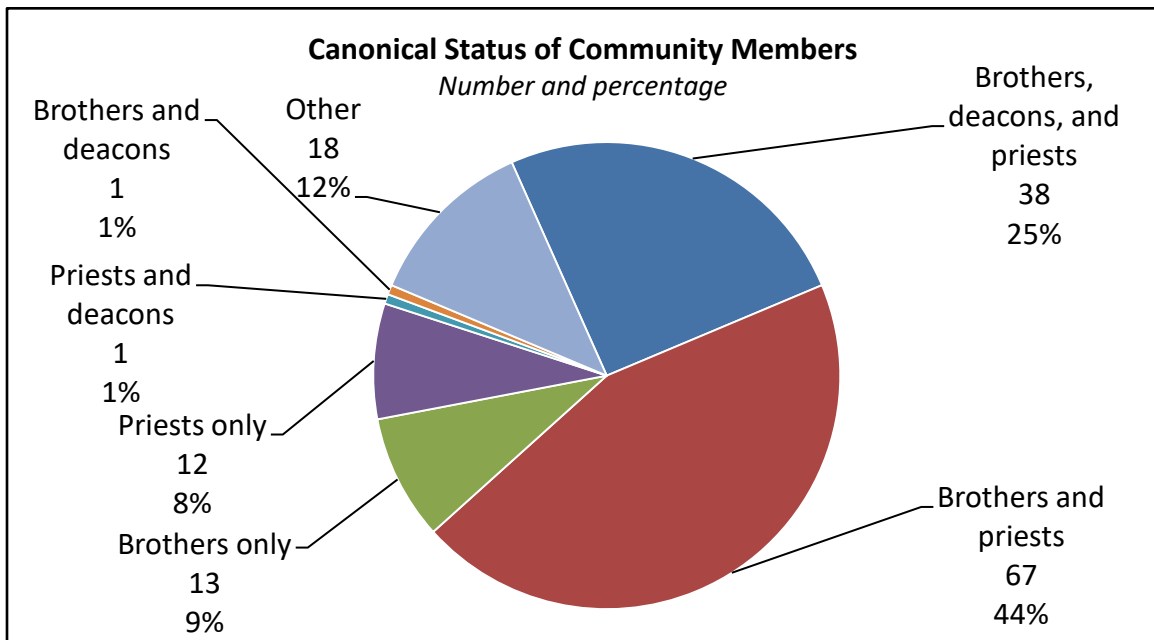
Important differences among religious communities of men appear when examining their canonical jurisdiction. Seven-tenths are religious institutes of men (70%), a quarter are monasteries (26%), and one in 20 is a society of apostolic life (4%).



Where appropriate, these three jurisdictions will be used for comparisons throughout the rest of the report.

Canonical Status of Community Members

Major superiors were asked to identify each of the canonical statuses of their members. CARA combined the responses into the summary categories shown in the figure below.¹ More than two-fifths of the communities of men responding to the survey are comprised of both brothers and priests (44%). A quarter are comprised of brothers, deacons, and priests (25%) and just under one in ten is either priests only (8%) or brothers only (8 percent). Only one community each identifies its members' canonical statuses as brothers and deacons (1%) or as priests and deacons (1%).



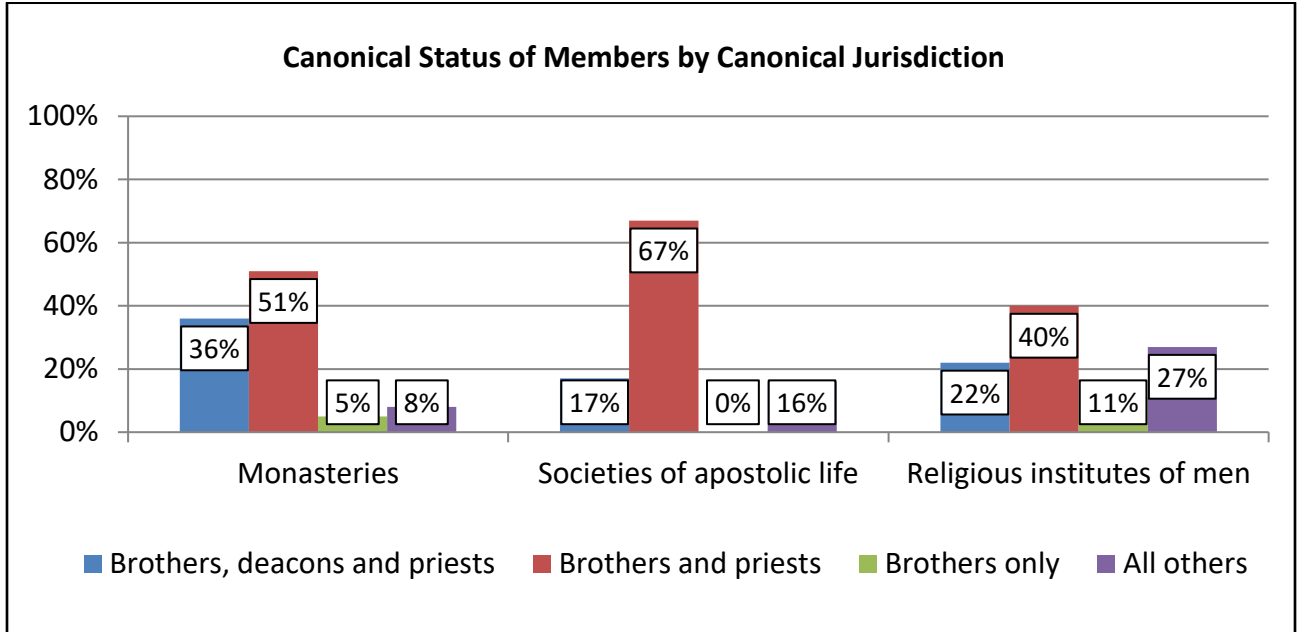
Twelve percent identified an “other” kind of community member. Their responses are presented below:

- Those in formation (mentioned five times) – including novices (mentioned twice), postulants (mentioned once), religious formation (mentioned once) and those in formation (mentioned once)
- Oblates (mentioned three times, once as “cloistered oblates”)
- Scholastics (mentioned three times)
- Associates (mentioned once)
- Bishop (mentioned once)
- Lay brothers (mentioned once)
- Students (mentioned once)
- Temp professed (mentioned once)
- Tertiaries (mentioned once)
- Vowed seminarians (mentioned once)

¹ One percent did not provide a response to this series of questions.

Differences by Canonical Jurisdiction

A plurality of all three kinds of canonical jurisdictions have brothers and priests as members (40% to 67%). This is especially the case for societies of apostolic life (67%).²



² Due to the relatively small number of societies of apostolic life, none of these differences pass statistical tests of significance. As such, these differences should be thought of as merely suggestive of real differences.

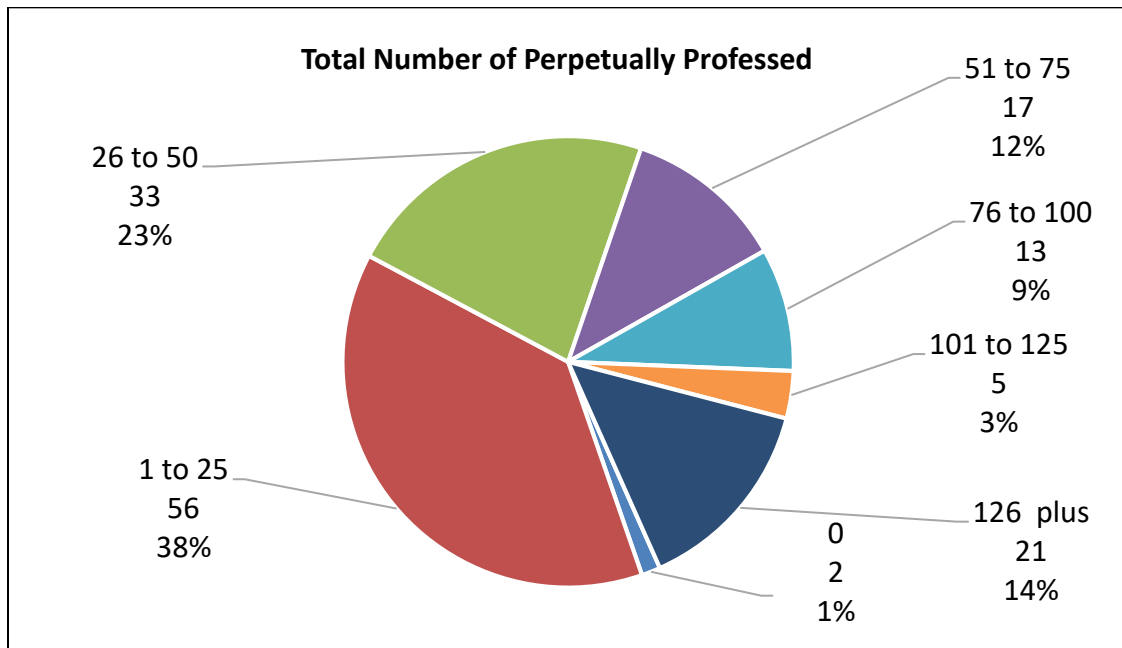
Number and Characteristics of Perpetually Professed

The number of perpetually professed men and some of their characteristics are described below.

Total Number

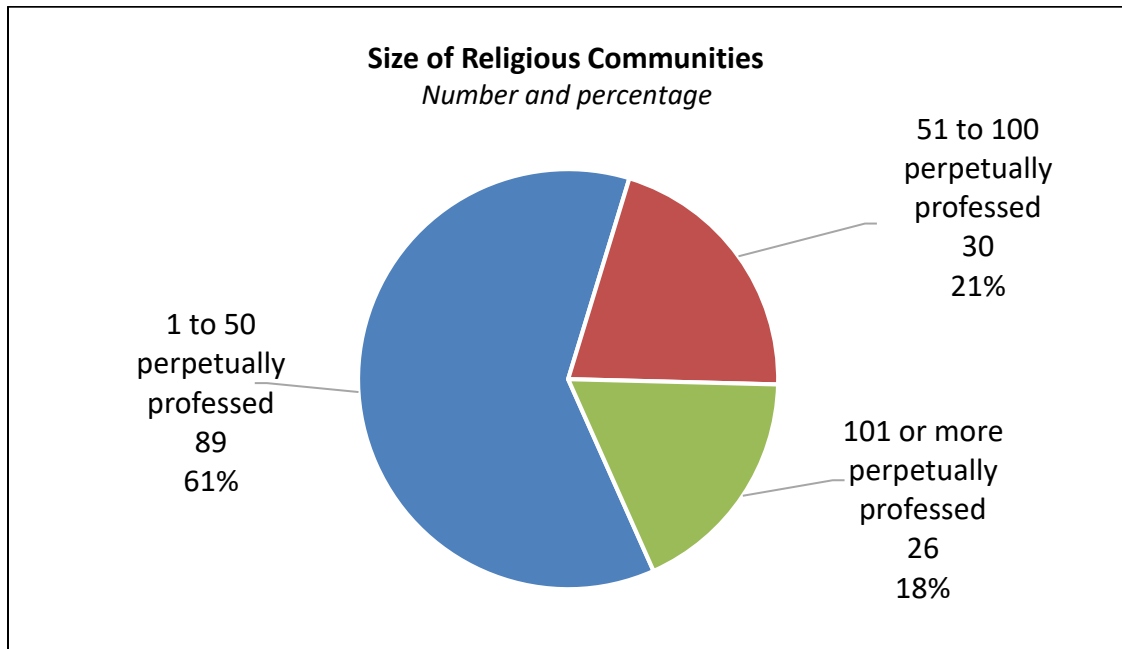
Major superiors were asked to write in the total number of perpetually professed in their communities of men. Altogether, they report 9,182.

On average, member organizations report having 62.9 perpetually professed. Just 1 percent report having zero perpetually professed. Almost four in ten have one to 25 (38%) and nearly one in four has 26 to 50 (23%). About two in ten have 51 to 100 (21%) or more than 100 perpetually professed (19%). Within that last, largest category, the numbers reported vary greatly: from 110 to 546.



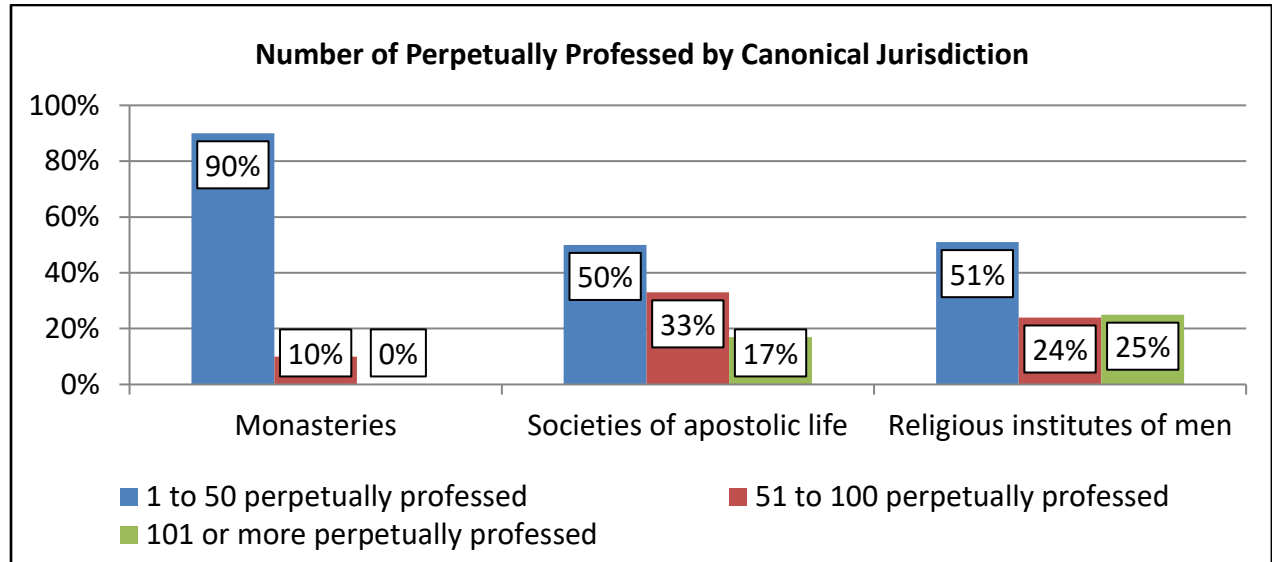
Size of Communities Categories for Subgroup Analyses

As will be seen throughout this report, the size of the religious communities of men (i.e., the number of perpetually professed members they have) affects how the community responds to the survey questions. The three categories used for subgroup analyses are represented in the figure below.



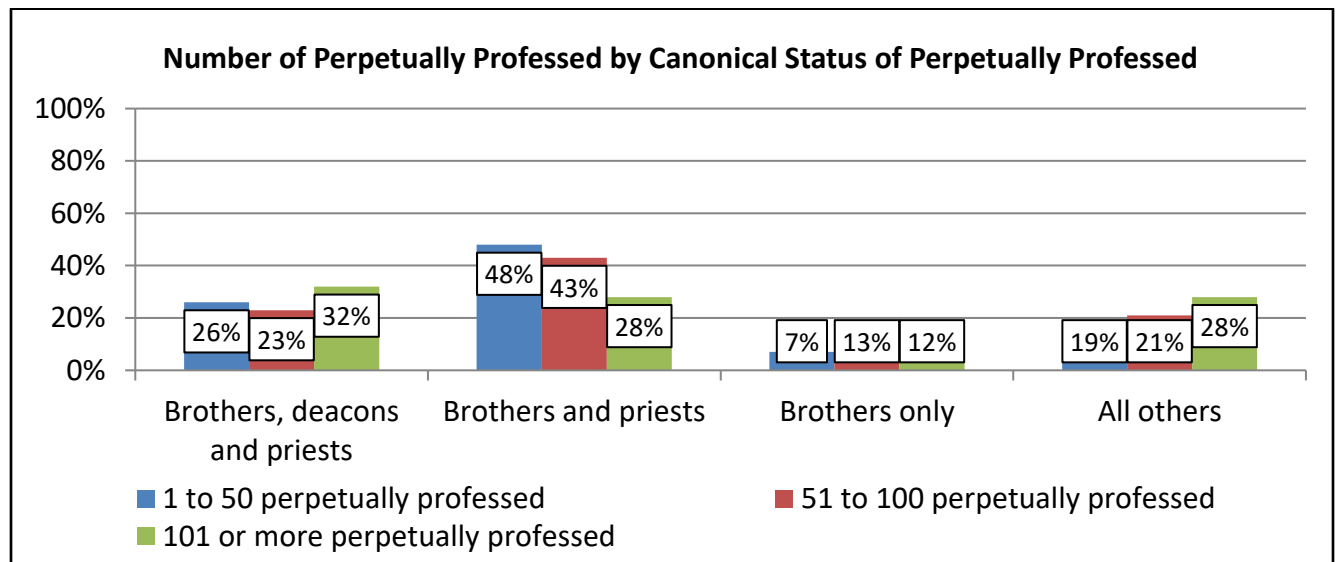
Differences by Canonical Jurisdiction

While at least half of those of all three canonical jurisdictions have one to 50 perpetually professed members (50% to 90%), monasteries (90%) are particularly likely to have that many members.³



Differences by Canonical Status

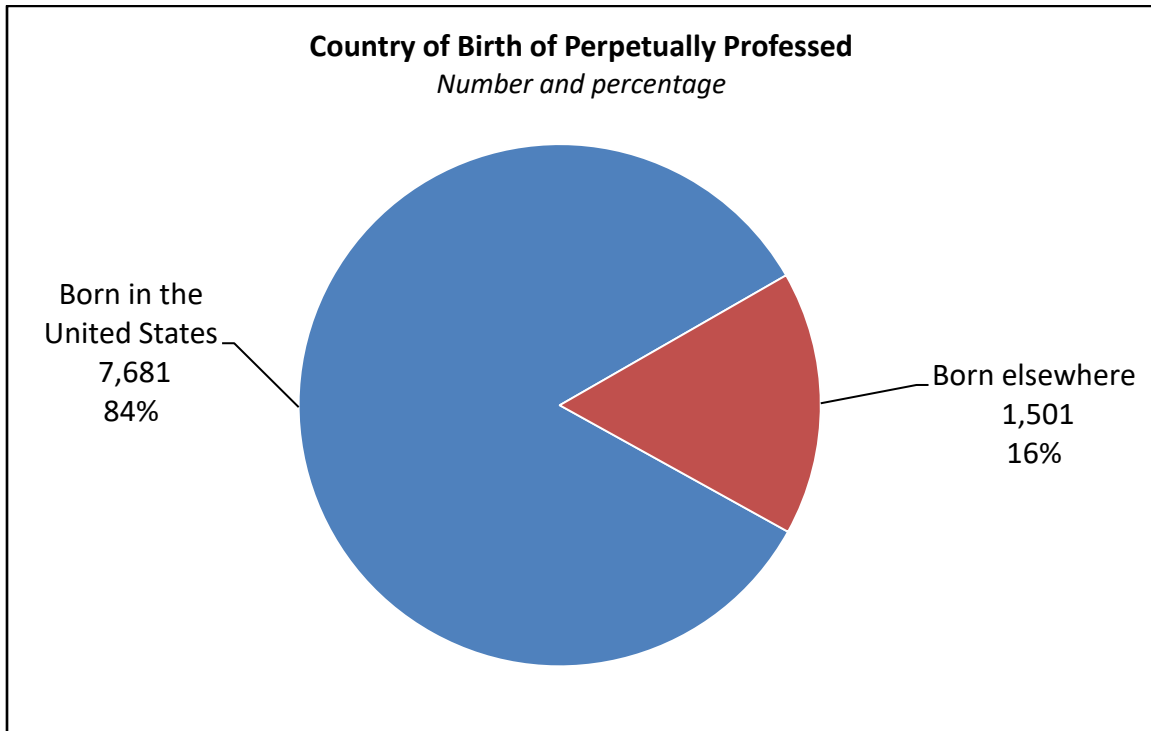
Communities with deacons and priests are especially likely to have 100 or fewer members.



³ Due to the relatively small number of societies of apostolic life, none of these differences pass statistical tests of significance. As such, these differences should be thought of as merely suggestive of real differences.

Perpetually Professed by Country of Birth

Major superiors were asked to write the country of birth of perpetually professed in their communities of men. More than four in five in their religious communities were born in the United States (84%) and one-sixth were born outside the United States (16%).⁴

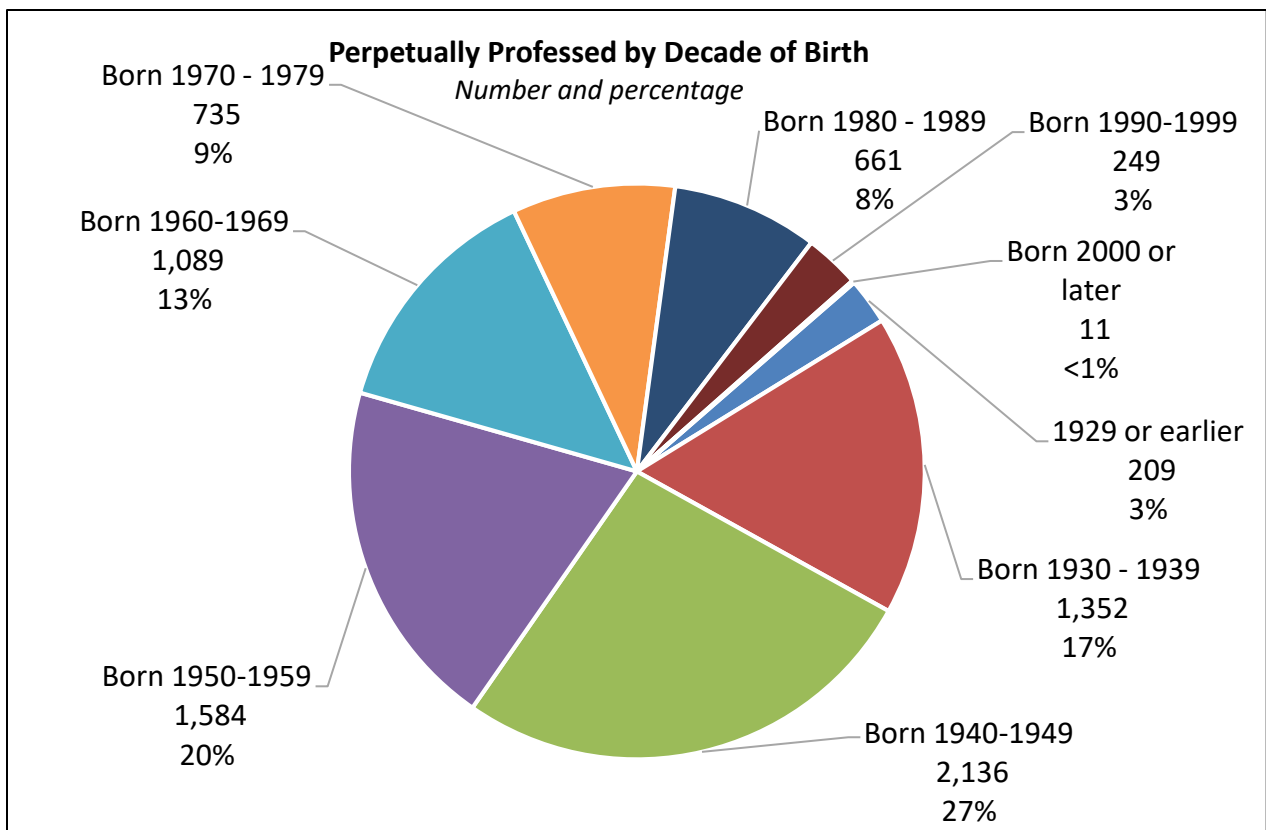


⁴ Five percent did not provide a response to this question.

Perpetually Professed by Decade of Birth

Major superiors were asked to categorize their perpetually professed in their communities of men by their year of birth. A full two-thirds were born before 1960 (67%), with almost all of the rest born between 1960 and 1999 (33%).

As can be seen in the figure below, 3 percent of perpetually professed were born before 1929, one in six were born in the 1930s (17%), a little more than one-quarter were born in the 1940s, (27%) two in ten were born in the 1950s (20%), about one in ten was born in the 1960s (13%), one in ten were born in the 1970s (9%), less than one in ten was born in the 1980s (8%), 3 percent were born in the 1990s, and less than 1% was born since 2000.⁵



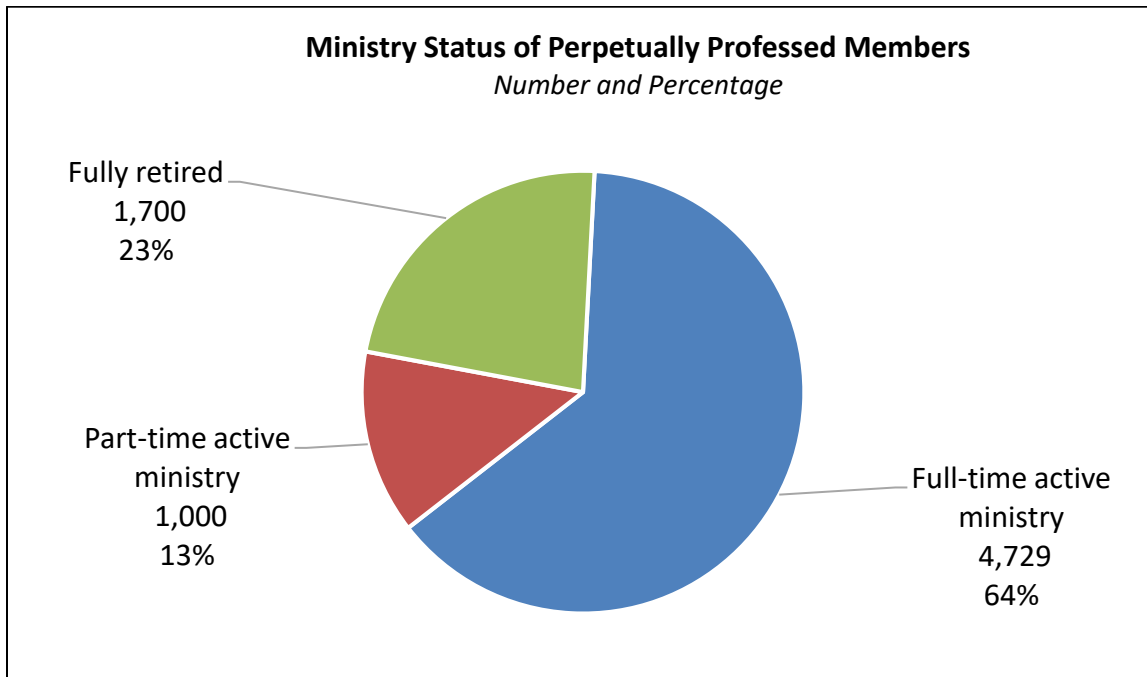
Looked at in another way:

- 20% were born in 1939 or earlier
- 47% were born in the 1940s and 1950s
- 22% were born in the 1960s and 1970s
- 11% were born in the 1980s and 1990s
- Less than 1 percent was born since 2000

⁵ Thirty percent did not provide responses to this series of questions.

Ministry Status of Perpetually Professed Members

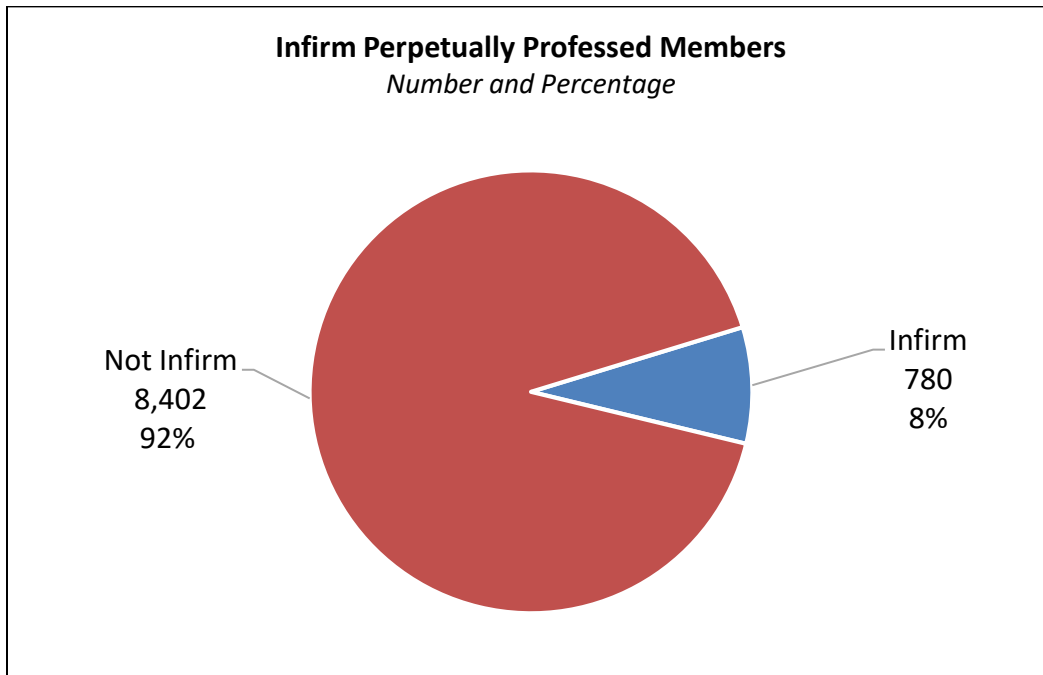
Major superiors were asked to write the ministry status of perpetually professed in their communities.⁶ Nearly two in three are full time active in their ministry (64%), about one in ten is in part-time active in their ministry (13%), and almost a quarter are fully retired from their ministry (23%).



⁶ Nineteen percent did not provide a response to this series of questions.

Infirm Perpetually Professed

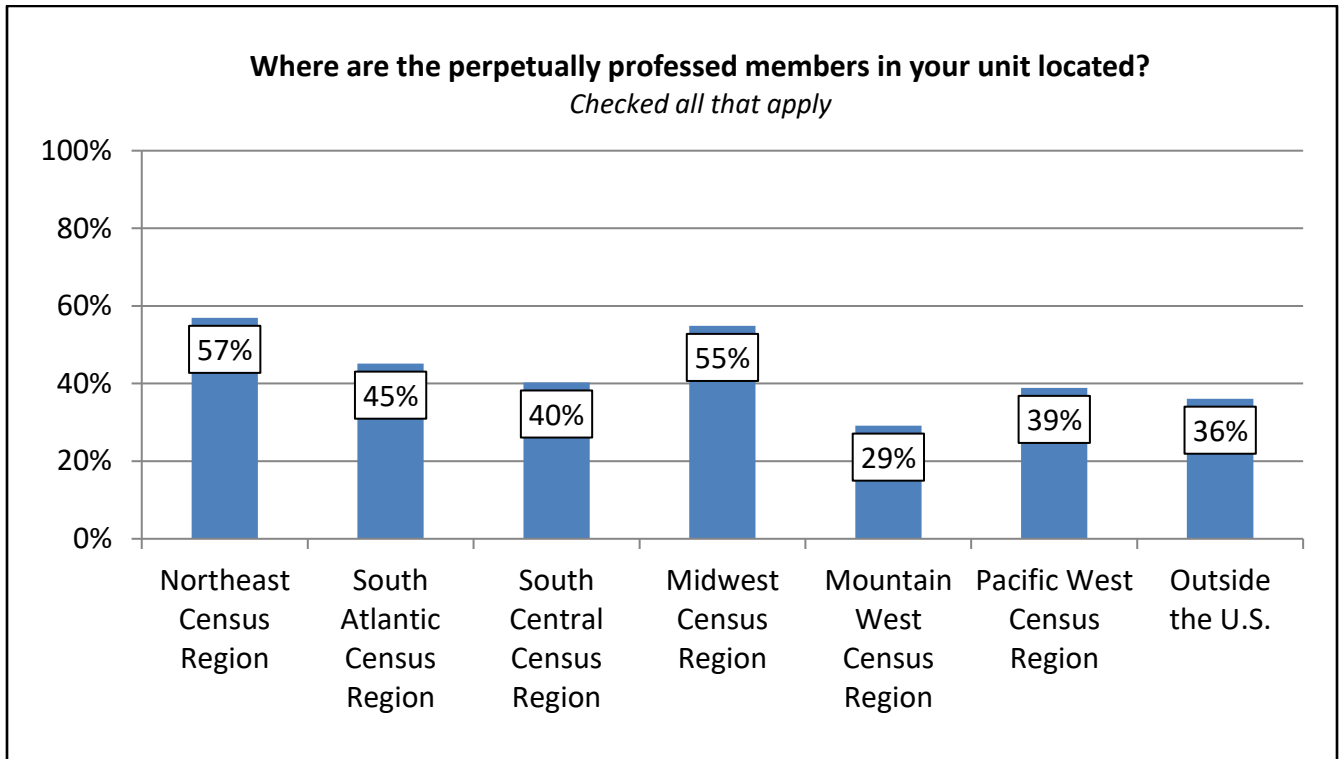
In a separate question, major superiors were asked to write how many of their perpetually professed members are infirm. Nearly one in ten are infirm (8%) and about nine in ten are not (92%).⁷



⁷ Nineteen percent did not provide a response to this series of questions.

Location of their Perpetually Professed Members

Major superiors were asked about the location of their perpetually professed members in their communities.⁸ More than half have members in the Northeast (57%) and Midwest (55%) U.S. Census Regions, with just under half having members residing in the South Atlantic Census Region (46%). Between three-tenths and four-tenths have members residing in the other U.S. Census Regions: South Central (40%), Pacific West (39%), and Mountain West (29%). Finally, just over a third have members residing outside of the United States (36%).⁹



Where appropriate in this report, comparisons are made between those communities of men located in different regions.

⁸ Five percent of major superiors did not respond to this series of questions.

⁹ The U.S. Census Regions and the outside of the United States category are comprised of:

Midwest – Illinois, Indiana, Iowa, Kansas, Michigan, Minnesota, Missouri, North Dakota, Nebraska, Ohio, South Dakota, Wisconsin

Mountain West – Arizona, Colorado, Idaho, Montana, New Mexico, Nevada, Utah, Wyoming

Pacific West -- Alaska, California, Hawaii, Oregon, Washington

Northeast – Connecticut, Massachusetts, Maine, New Hampshire, New Jersey, New York, Pennsylvania, Rhode Island, Vermont

South Atlantic – Delaware, District of Columbia (Washington), Florida, Georgia, Maryland, North Carolina, South Carolina, Virginia, West Virginia

South Central – Alabama, Arkansas, Kentucky, Louisiana, Mississippi, Oklahoma, Tennessee, Texas

Outside the United States – Countries plus U.S. territories like Guam and Puerto Rico

Concerning how many of the seven locations they identified as having members residing:

- 25% have perpetually professed in just one of the seven locations
- 23% have them in two of these locations
- 22% have them in three of these locations
- 8% have them in four of these locations
- 8% have them in five of these locations
- 8% have them in six of these locations
- 7% have them in all seven of these locations

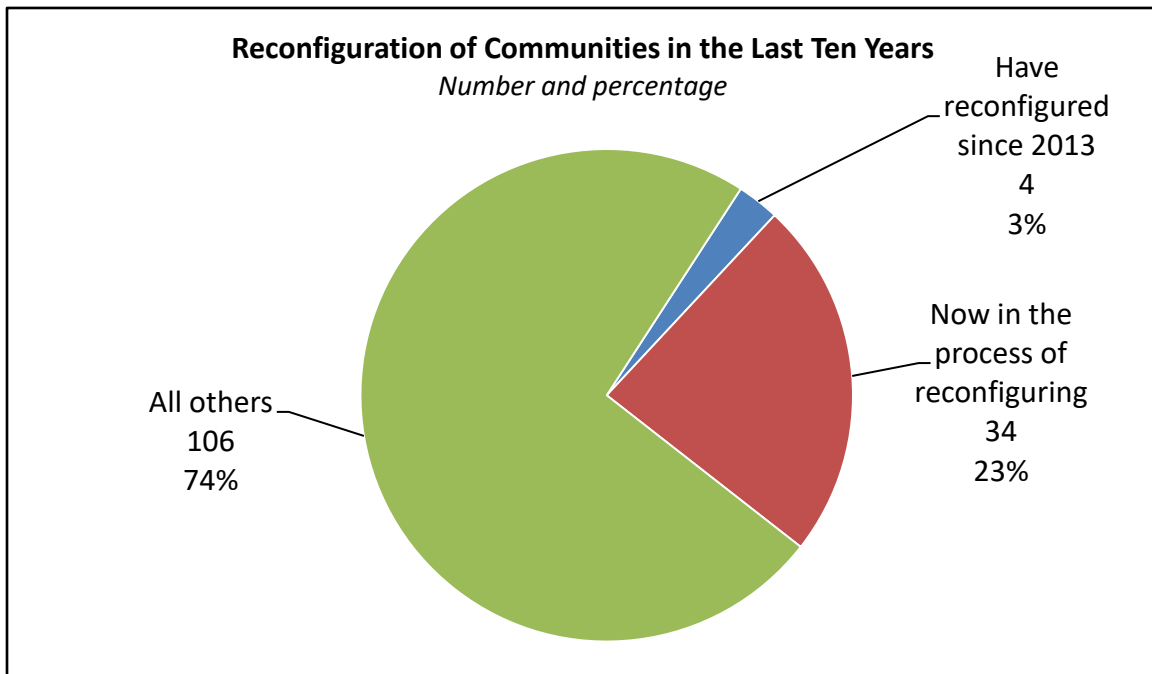
Reconfiguration of Communities

Responding major superiors were asked two “Yes” or “No” questions:¹⁰

- Has your institute reconfigured since 2013?
- Is your institute in the process of reconfiguration?

Seventeen percent responded “Yes” to the first question and 13% to the second.

The responses to both questions were combined below, with those responding “No” to both questions categorized as “all others” – that is, all of those who have not reconfigured since 2013. As can be seen in the figure below, three-quarters of the communities of men responding to the survey have *not* reconfigured since 2013 (74%). Among the other quarter of communities: 23% are currently in the process of reconfiguring now and another 3% have reconfigured since 2013.



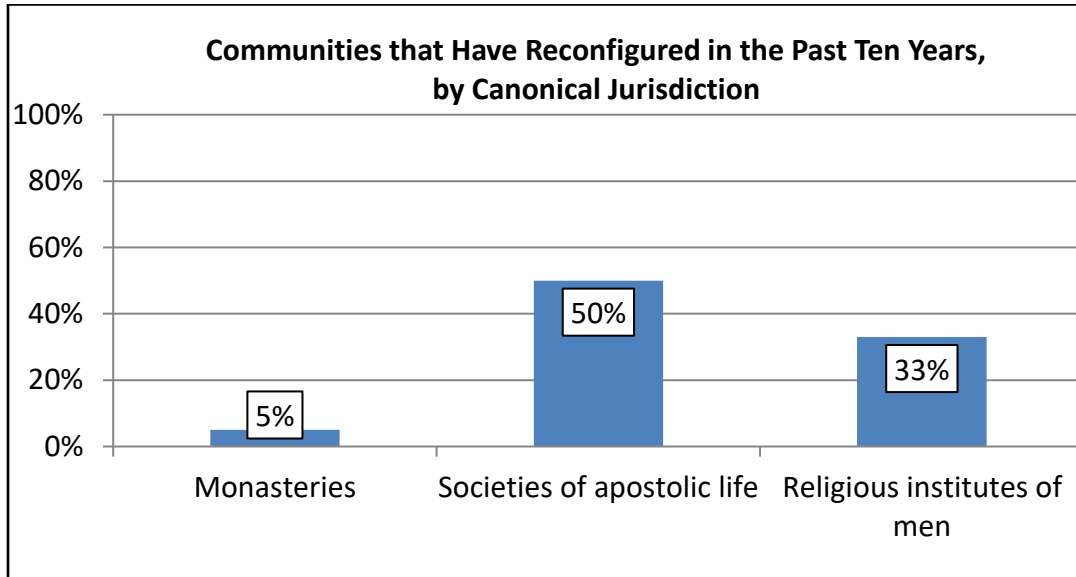
Where appropriate, comparisons are made between those who have reconfigured in the past ten years and those who have not:

- Have not reconfigured in the past ten years – 106 communities or 74%
- Have reconfigured or are reconfiguring – 38 communities or 26%

¹⁰ Five percent did not respond to each of these questions.

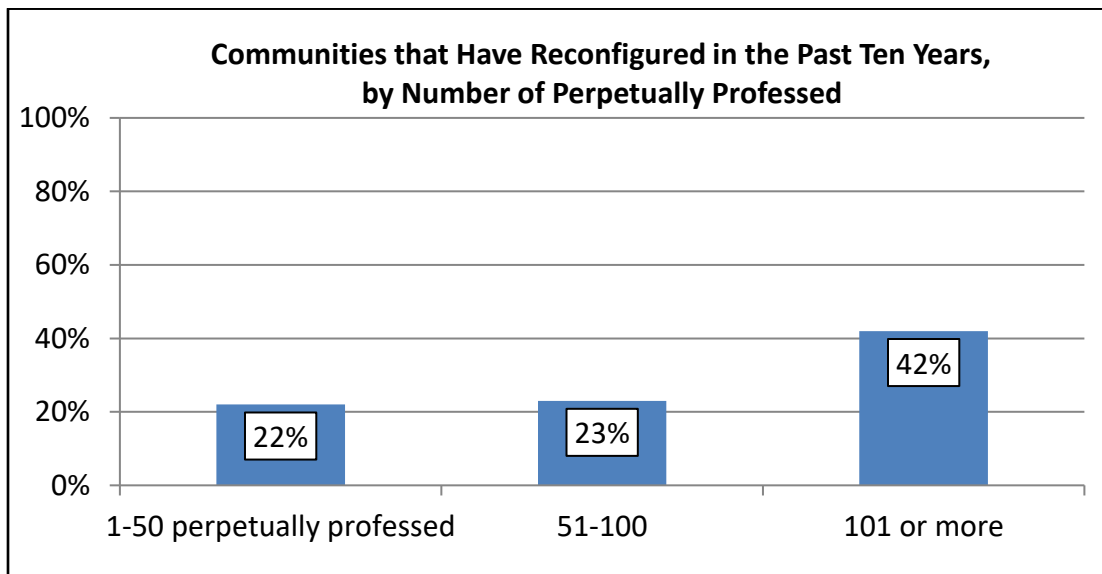
Differences by Canonical Jurisdiction

Societies of apostolic life (50%) are most likely to have reconfigured within the past ten years, followed by religious institutes of men (33%).¹¹



Differences by Size of Communities

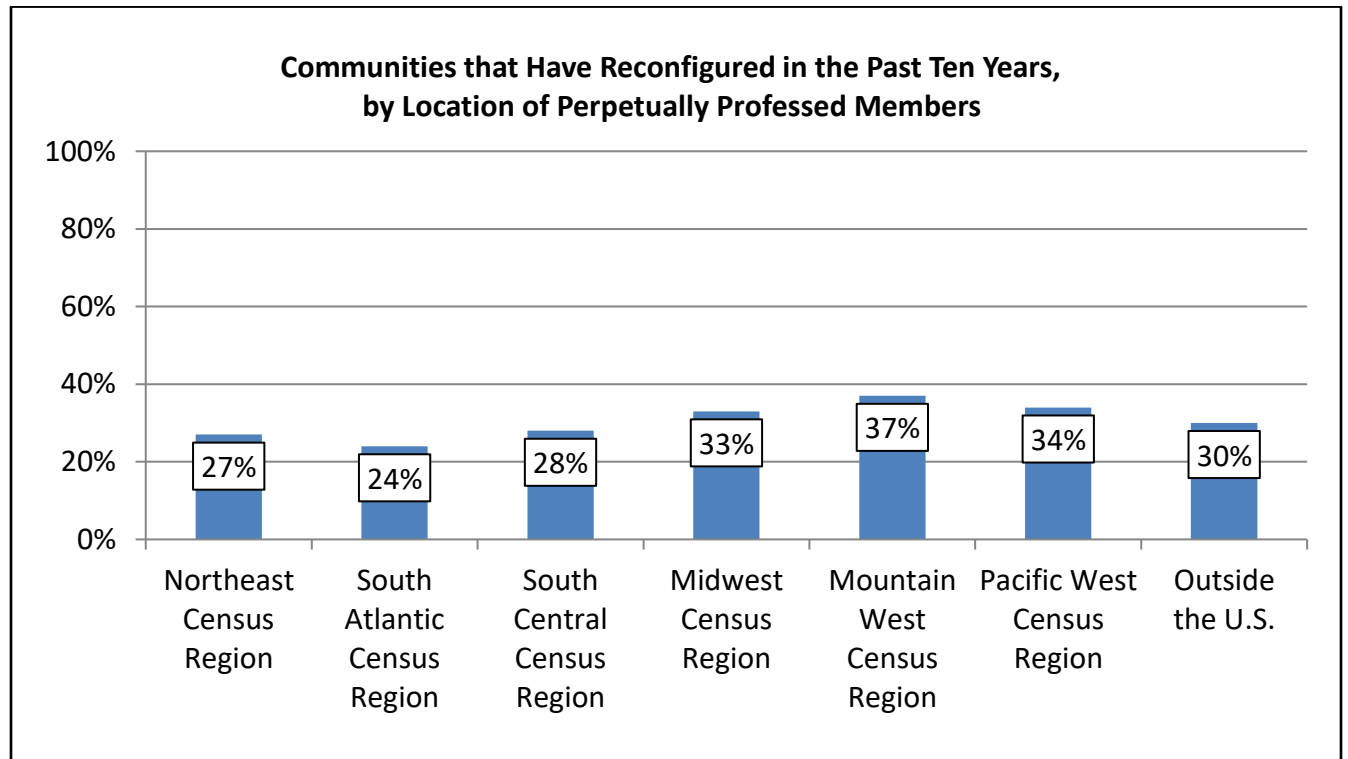
Those with 101 or more perpetually professed members are most likely to have reconfigured in the past ten years (42%).



¹¹ Due to the relatively small number of societies of apostolic life, none of these differences pass statistical tests of significance. As such, these differences should be thought of as merely suggestive of real differences.

Differences by Location of the Perpetually Professed Members

Between 24% to 37% of communities with perpetually professed members in each of the locations asked about have reconfigured in the past ten years.



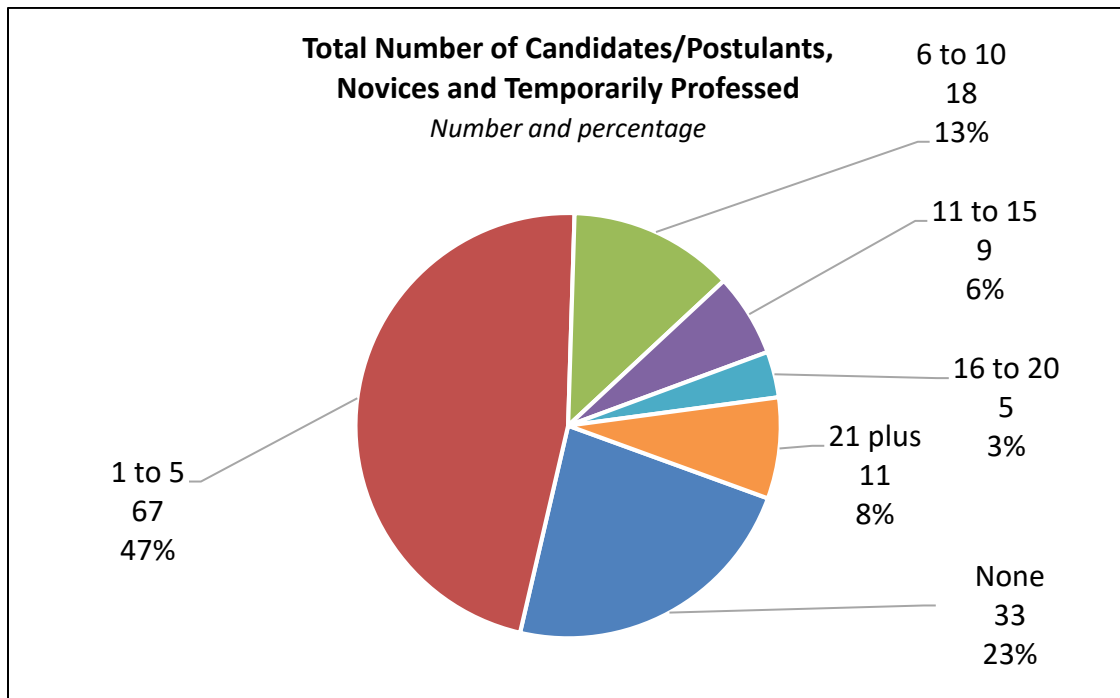
Number and Characteristics of Candidates/Postulants, Novices, and Temporarily Professed

The number of candidates/postulants, novices, and temporarily professed men and their characteristics are described below.

Total Number

Major superiors were asked to write in the total number of candidates/postulants, novices and temporarily professed in their communities.^{12 13} Altogether, they report 1,296 men of those statuses. On average, member organizations report 9.0 candidates/postulants, novices and temporarily professed, with responses ranging from zero to 150.

Nearly a quarter report having no candidates/postulants, novices or temporarily professed (23%). Six in ten have one to ten (60%) and one in ten has 11 to 20 (9%). Just under one in ten communities has 21 or more of these men (8%).



Examining the numbers in another way:

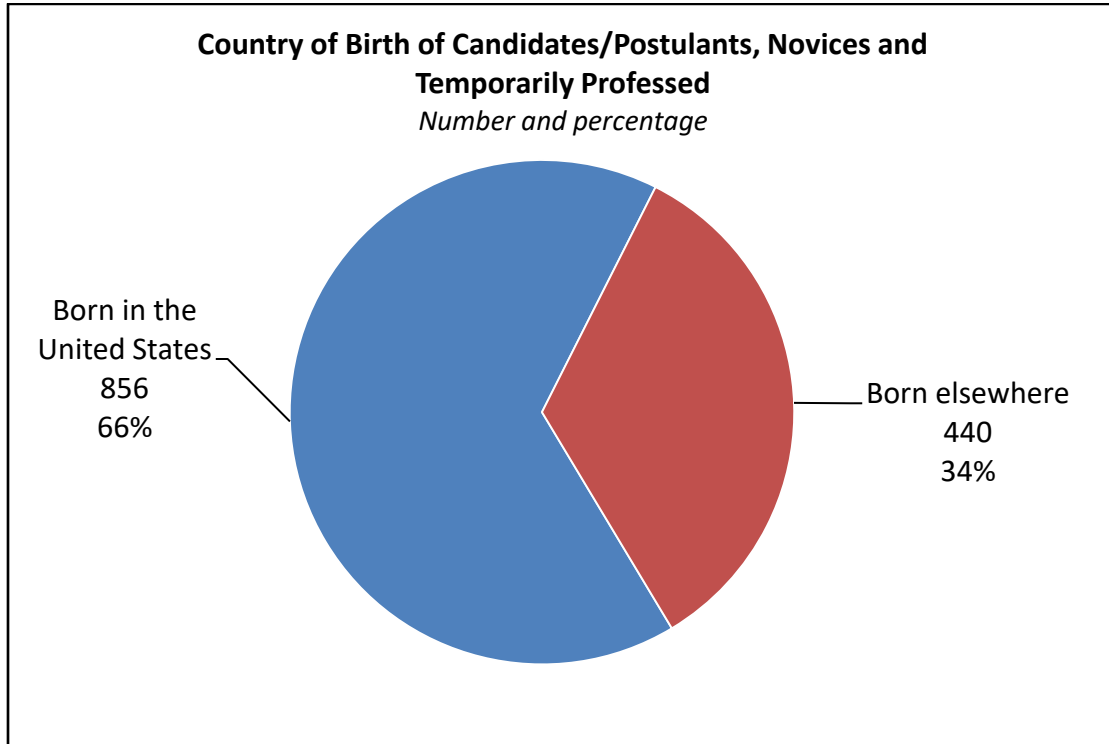
- 23% have no candidates/postulants, novices or temporarily professed
- 60% have one to ten
- 9% have 11 to 20
- 8% have 21 or more

¹² Six percent did provide a response to this question.

¹³ Not all of the men's communities count their candidates/postulants, novices and temporarily professed, with some splitting some of the periods over a large number of years.

Country of Birth

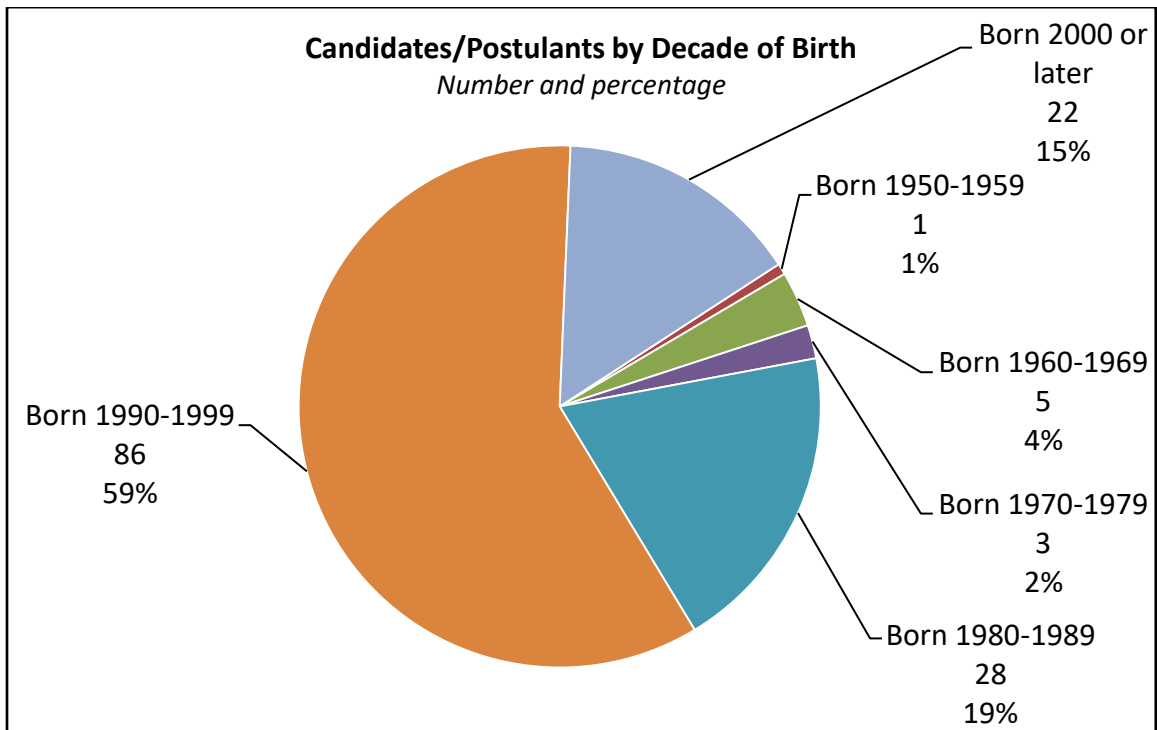
Major superiors were asked to write the country of birth of the candidates/postulants, novices, and temporarily professed in their communities. Two-thirds were born in the United States (66%) and one-third were born outside the United States (34%).¹⁴



¹⁴ Five percent did not provide a response to this question.

Candidates/Postulants by Decade of Birth

As can be seen in the figure below, 1% of the reported candidates/postulants were born in the 1950s, 4% were born in the 1960s, and 2% were born in the 1970s, 19% were born in the 1980s, 59% were born in the 1990s, and 15% were born since 2000 or later.¹⁵



Looked at in other ways:

- Three in four (74%) were born since 1990, with the other quarter born before 1990 (26%).¹⁶
- More than nine in ten (93%) were born since 1980.¹⁷

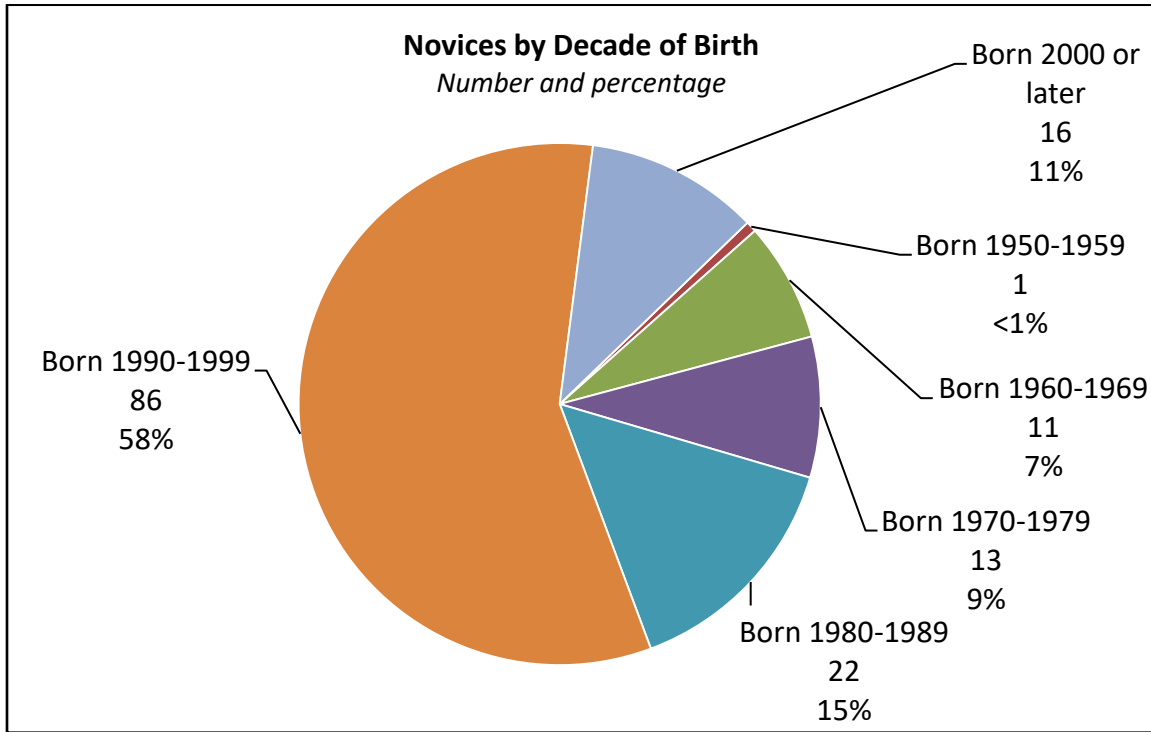
¹⁵ A full 30% of all respondents to the survey did not respond to this series of questions. Omitting the 33 major superiors who reported in the previous question that they do not have candidates/postulants, however, the non-response drops to 9%.

¹⁶ The 74% is calculated by adding together those born between 1990-1999 (59%) plus those born since 2000 (15%). The 26% is calculated by summing those born between 1950-1959 (1%) plus those born between 1960-1969 (4%) plus those born between 1970-1979 (2%) plus those born between 1980-1989 (19%).

¹⁷ This is calculated by adding together those born between 1980-1989 (19%) plus those born between 1990-1999 (59%) plus those born since 2000 (15%).

Novices by Decade of Birth

Major superiors were also asked to write in the total number of novices by decade of birth in their communities. As can be seen in the figure below, less than 1 percent were born in the 1950s, 7% were born in the 1960s, 13% were born in the 1970s, 15% were born in the 1980s, 58% were born in the 1990s, and 11% were born since 2000 or later.



Examining it in other ways:

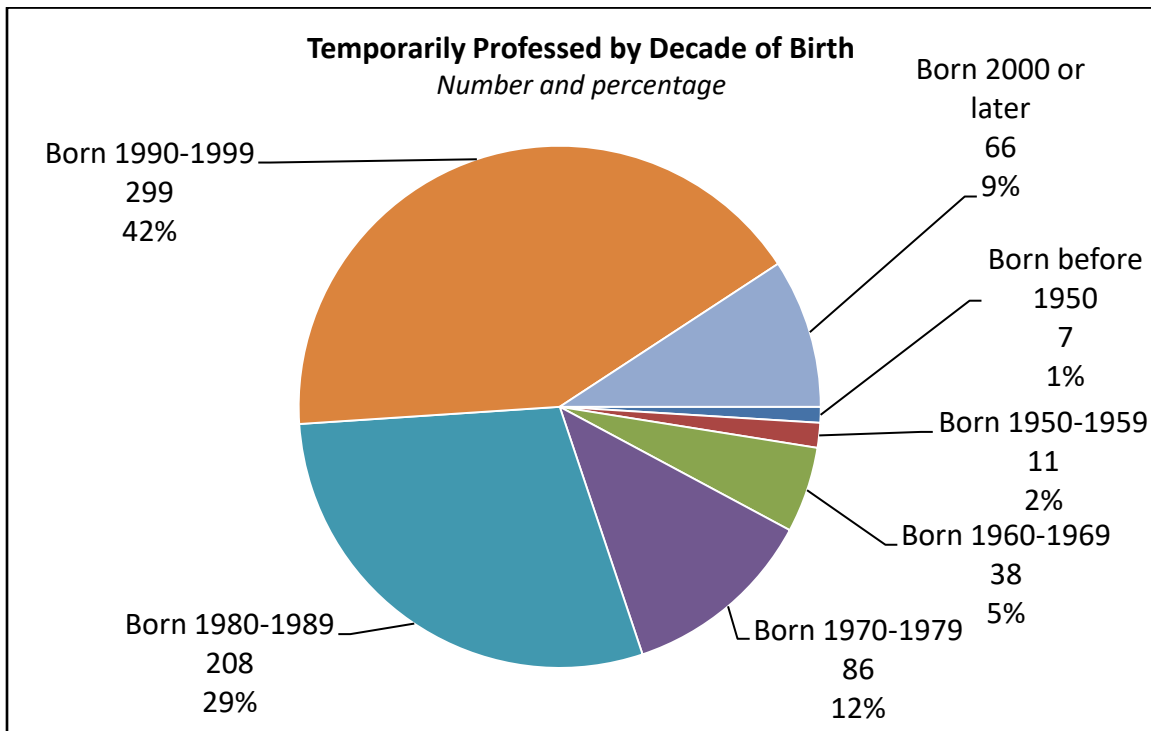
- Seven in ten (69%) were born since 1990, with the other three-tenths born before 1990 (31%).¹⁸
- More than eight in ten (84%) were born since 1980.¹⁹

¹⁸ The 69% is calculated by adding together those born between 1990-1999 (58%) plus those born since 2000 (11%). The 31% is calculated by summing those born between 1950-1959 (less than 1%) plus those born between 1960-1969 (7%) plus those born between 1970-1979 (9%) plus those born between 1980-1989 (15%).

¹⁹ This is calculated by adding together those born between 1980-1989 (15%) plus those born between 1990-1999 (58%) plus those born since 2000 (11%).

Temporarily Professed by Decade of Birth

Major superiors were asked to write in the total number of temporarily professed by decade of birth in their communities. As can be seen in the figure below, 1 percent of temporarily professed were born before 1950, 2% were born in 1950s, 5% were born in 1960s, 12% were born in 1970s, 29% were born in 1980s, 42% were born in 1990s, and 9% were born since 2000 or later.



Looked at in other ways:

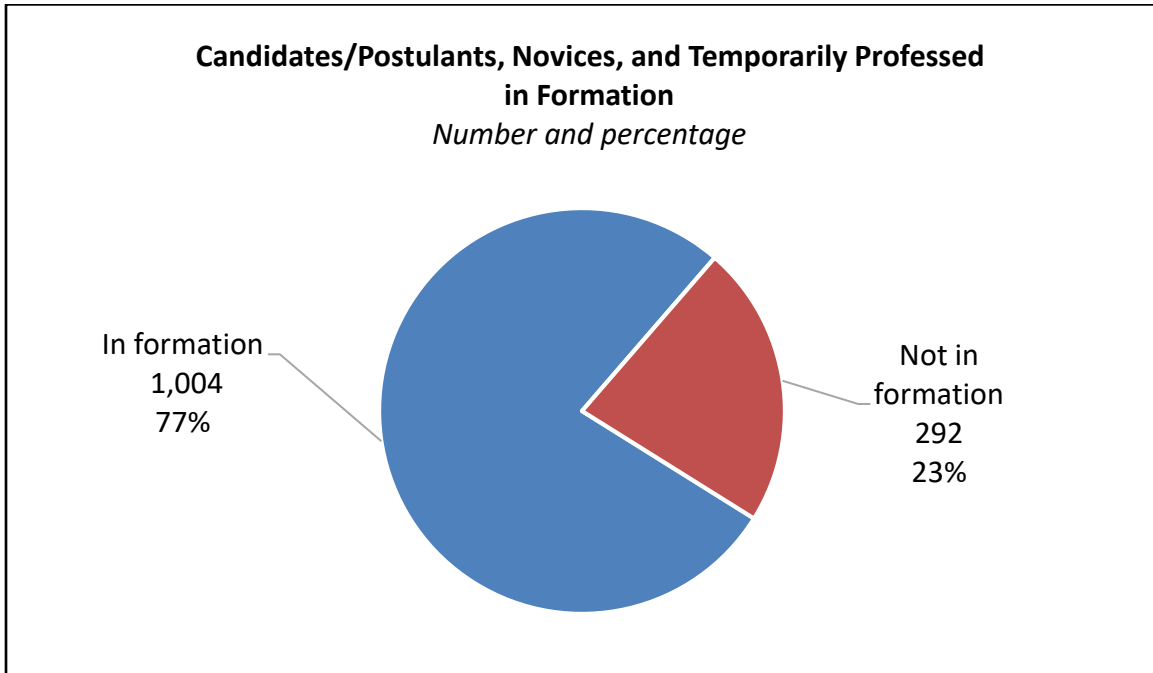
- Half (51%) were born since 1990, with the other half born before 1990 (49%).²⁰
- Eight in ten (80%) were born since 1980.²¹

²⁰ The 51% is calculated by adding together those born between 1990-1999 (42%) plus those born since 2000 (9%). The 49% is calculated by summing those born before 1950 (1%) plus those born between 1950-1959 (2%) plus those born between 1960-1969 (5%) plus those born between 1970-1979 (12%) plus those born between 1980-1989 (29%).

²¹ This is calculated by adding together those born between 1980-1989 (29%) plus those born between 1990-1999 (42%) plus those born since 2000 (9%).

Those in Formation

Major superiors were asked to write in the total number of candidates/postulants, novices, temporarily professed in formation in their communities. More than three in four are in formation (77%) and just under a quarter were not (23%).



Summary of All Men Identified

The country of birth and decade of birth of the men identified by the major superiors are summarized below.

Summary by Country of Birth

The table below summarizes the total number of men according to their places of birth. There are noticeably more foreign-born men among the candidates/postulants, novices and temporarily professed (34%) than among the perpetually professed (16%). Altogether, irrespective of country of birth, 10,478 men are reported by these 152 religious communities of men.

All Men Identified by Place of Birth						
	Born in the United States		Born Outside of the United States		Total	
	#	%	#	%	#	%
Candidates/postulants, novices and temporarily professed	856	66%	440	34%	1,296	12%
Perpetually professed members	7,681	84%	1,501	16%	9,182	88%
Total number	8,537	81%	1,941	19%	10,478	100%

Overall, four in five of the men identified were born in the United States (81%), while one in five was born outside of the United States (19%)

Summary by Decade of Birth

While the candidates/postulants and novices have similar decades of birth, the temporarily professed and perpetually professed differ from them and from one another.²²

All Men Identified by Decade of Birth					
	1939 or Earlier	1940s- 1950s	1960s- 1970s	1980s- 1990s	2000 or After
All perpetually professed	20%	47%	22%	11%	<1%
All candidates/postulants, novices and temporarily professed	0%	2%	15%	73%	10%
<i>Candidates/postulants</i>	0%	1%	6%	78%	15%
<i>Novices</i>	0%	1%	16%	72%	11%
<i>Temporarily professed</i>	0%	1%	7%	41%	51%
Total Percentage	17%	41%	22%	19%	9%

The differences can be seen in the table above:

- Perpetually professed men are most likely to have been born in the 1940s-1950s (47%)
- Temporarily professed are most likely to have been born since 2000 (51%)
- Candidates/postulants and novices are most likely to have been born in the 1980s-1990s (78% and 72%, respectively)

²² While 10,478 men were identified in other questions, fewer, 9,035 (or 86% of the 10,478 men identified), were identified by their decade of birth.

Section II: Challenges Facing Religious Communities

In this section, major superiors were asked to identify some of the challenges their communities face, including challenges in the areas of vocations and safeguarding efforts.

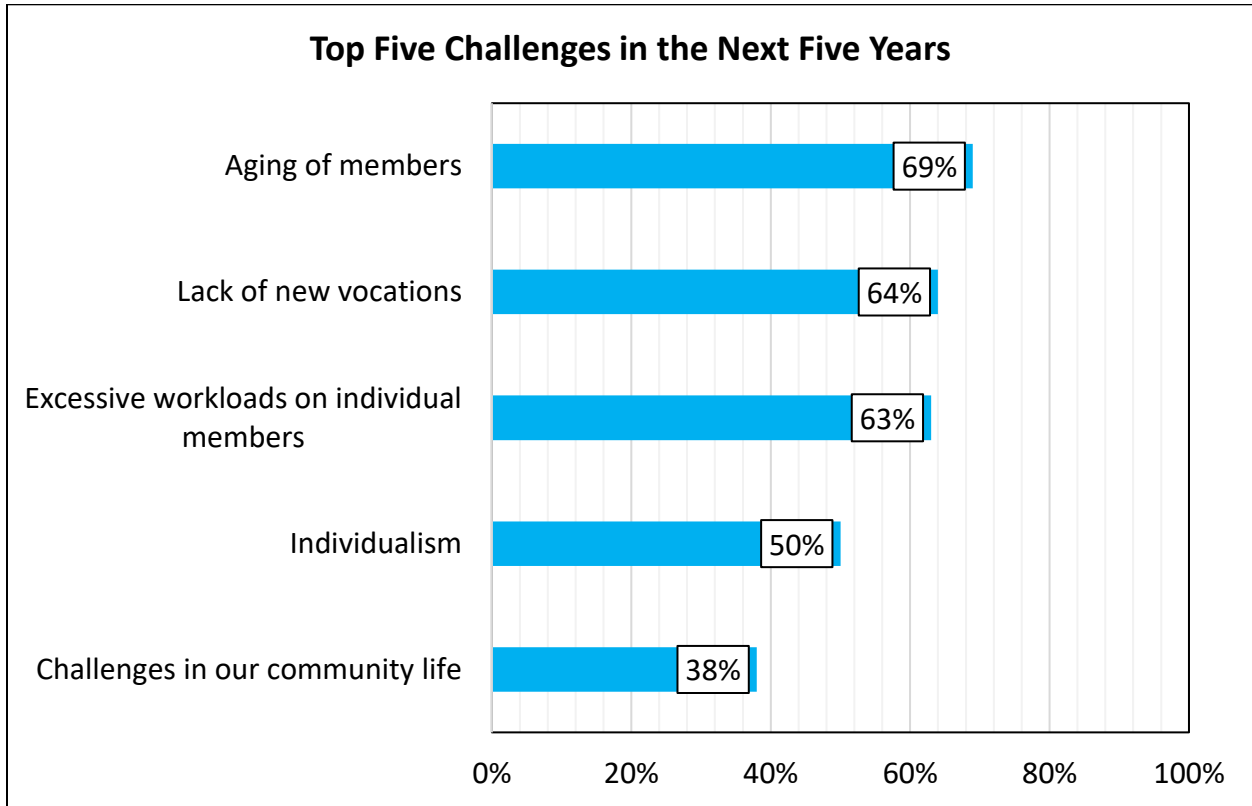
Top Challenges of Religious Communities in the Next Five Years

Major superiors were asked to categorize the top five challenges of their religious communities for the next five years.²³ Seven in ten report as aging of members (69%), about six in ten report as lack of new vocations (64%) or excessive workloads on individual members (63%), half report as individualism (50%) and challenges in community life as their five top challenges of religious communities.

What are the top five challenges for your religious community in the next five years? <i>Instructed to choose their top five challenges</i>	
	Percentage Identifying the Challenge Among Their Top Five Challenges %
Aging of members	69
Lack of new vocations	64
Excessive workloads on individual members	63
Individualism	50
Challenges in our community life	38
A lifestyle that weakens our community's identity	26
Integration of foreign born and U.S. born members	22
Integration of younger and older generations of members	22
Lack of ongoing formation opportunities	17
Insufficient attention to personal prayer	16
Dealing with the sexual abuse allegations of your religious community	15
Sexual abuse scandals in the Church in general	13
Solvency/financial problems	13
Theological differences among our members	10
Inadequate fraternal support	8
Clericalism	7
Other	8

²³ Five percent did not provide a response to this series of questions.

The figure below shows the challenges most frequently identified by major superiors among their top five.



Just over one-fifth identifies these among their community's top five challenges:

- A lifestyle that weakens our community's identity – 26%
- Integration of foreign born and U.S. born members – 22%
- Integration of younger and older generations of members – 22%

One-sixth or less listed these among the top five challenges for their community:

- Lack of ongoing formation opportunities – 17%
- Insufficient attention to personal prayer – 16%
- Dealing with the sexual abuse allegations of your religious community – 15%
- Sexual abuse scandals in the Church in general – 13%
- Solvency/financial problems – 13%
- Theological differences among our members – 10%
- Inadequate fraternal support – 8%
- Clericalism – 7%

Eight percent wrote in another challenge as one of their top five challenges. Below are what was written in:

- Personnel shortage, leaving/condensing ministry sites
- Members in their late 70s and 80s who refuse to "let go" and entrust the future to younger members
- Liturgical differences among young and old
- Intercultural Living
- Integration of foreign-born members with American culture and language; including Spanish language
- inexperience of younger members
- Identifying too much with the views of a political party
- Different Visions for the Future
- Continuing
- Combining 6 US provinces into 1
- Alignment of Mission and Resources (financial, personnel, capacities) of the various siloed Media Ministries

Differences by Size of Communities

Communities of different sizes report differing top challenges. In the table below, the top five challenges are presented according to the size of the religious community.

Top Five Challenges for Religious Community in the Next Five Years, by Size of Community			
<i>Instructed to choose their top five challenges</i>			
	1-50 Perpetually Professed Members	51-100 Perpetually Professed Members	101 or More Perpetually Professed Members
Lack of new vocations	70%	59%	46%
Aging of members	68%	62%	81%
Excessive workloads on individual members	68%	52%	54%
Individualism	45%	52%	65%
Challenges in our community life	40%	34%	31%
Integration of foreign born and U.S. born members	24%	28%	12%
Integration of younger and older generations of members	22%	24%	23%
A lifestyle that weakens our community's identity	19%	28%	50%
Insufficient attention to personal prayer	17%	21%	8%
Lack of ongoing formation opportunities	17%	17%	15%
Solvency/financial problems	14%	14%	12%
Inadequate fraternal support	10%	7%	4%
Sexual abuse scandals in the Church in general	9%	17%	23%
Theological differences among our members	9%	7%	15%
Dealing with the sexual abuse allegations of your religious community	5%	31%	31%
Clericalism	5%	10%	12%
Other	7%	10%	12%

The top seven challenges selected from those with communities of men of one to 50 perpetually professed members are:

- Lack of new vocations – 70%
- Aging of members – 68%
- Excessive workloads on individual members – 68%
- Individualism – 45%
- Challenges in our community life – 40%
- Integration of foreign born and U.S. born members – 24%
- Integration of younger and older generations of members – 22%

Major superiors from communities with 51 to 100 members selected these as their top five challenges:

- Aging of members – 62%
- Lack of new vocations – 59%
- *Tie*: Excessive workloads on individual members *and* individualism – both at 52%
- Challenges in our community life – 34%
- Dealing with the sexual abuse allegations of your religious community – 31%
- *Tie*: Integration of foreign born and U.S. born members *and* a lifestyle that weakens our community's identity – both at 28%

The top seven challenges selected from those with communities of men of 101 or more perpetually professed members are:

- Aging of members – 81%
- Individualism – 65%
- Excessive workloads on individual members – 54%
- A lifestyle that weakens our community's identity – 50%
- Lack of new vocations – 46%
- Dealing with the sexual abuse allegations of your religious community – 31%
- *Tie*: Sexual abuse scandals in the Church in general *and* integration of younger and older generations of members – both at 23%

Differences by Canonical Jurisdiction

Monasteries, societies of apostolic life, and religious institutes of men report differing top challenges. In the table below, the top five challenges are presented according to the canonical jurisdiction of the responding community.

	Monasteries	Societies of Apostolic Life	Religious Institutes of Men
Excessive workloads on individual members	83%	33%	51%
Aging of members	65%	50%	66%
Lack of new vocations	58%	17%	63%
Individualism	45%	67%	46%
Challenges in our community life	38%	17%	35%
Insufficient attention to personal prayer	23%	33%	11%
Integration of younger and older generations of members	23%	33%	19%
Lack of ongoing formation opportunities	23%	0%	14%
A lifestyle that weakens our community's identity	20%	33%	26%
Solvency/financial problems	18%	0%	11%
Theological differences among our members	15%	0%	7%
Integration of foreign born and U.S. born members	13%	50%	22%
Inadequate fraternal support	13%	0%	6%
Sexual abuse scandals in the Church in general	8%	17%	14%
Dealing with the sexual abuse allegations of your religious community	5%	0%	19%
Clericalism	3%	17%	7%
Other	8%	17%	12%

The top seven challenges selected from major superiors from monasteries are:

- Excessive workloads on individual members – 83%
- Aging of members – 65%
- Lack of new vocations – 58%
- Individualism – 45%
- Challenges in our community life – 38%
- *Tie:* Insufficient attention to personal prayer *and* integration of younger and older generations of members *and* lack of ongoing formation opportunities – all three 23%

The top seven challenges selected from the major superiors of societies of apostolic life are:²⁴

- Individualism – 67%
- *Tie*: Aging of members *and* integration of foreign born and U.S. born members – both 50%
- *Tie*: Excessive workloads on individual members *and* insufficient attention to personal prayer *and* Integration of younger and older generations of members – all three 33%
- *Tie*: Lack of new vocations *and* challenges in our community life – both 17%

The top seven challenges selected from major superiors of religious institutes of men are:

- Aging of members – 66%
- Lack of new vocations – 63%
- Excessive workloads on individual members – 51%
- Individualism – 46%
- Challenges in our community life – 35%
- A lifestyle that weakens our community's identity – 26%
- Integration of foreign born and U.S. born members – 22%

²⁴ Due to the relatively small number of societies of apostolic life, none of these differences pass statistical tests of significance. As such, these differences should be thought of as merely suggestive of real differences.

Attitudes about Vocational Efforts, Bishops, and Community Leadership

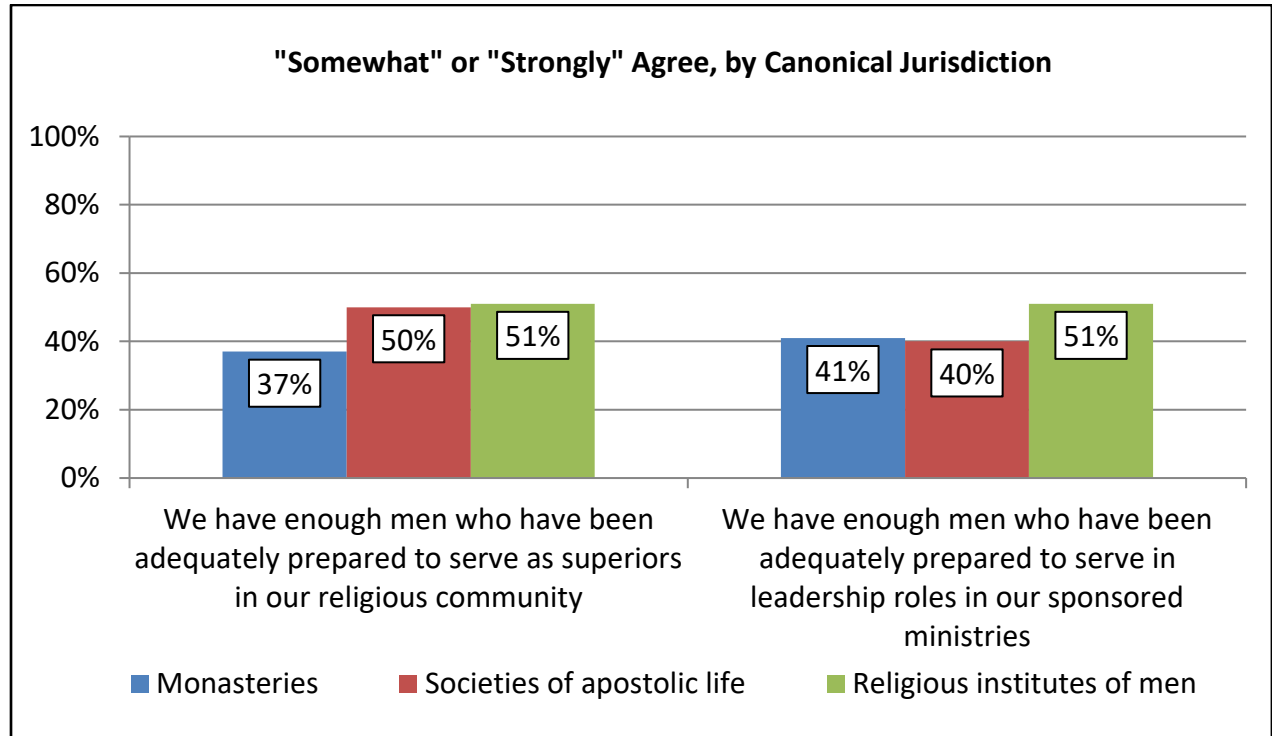
Major superiors were asked their opinions about their communities and the dioceses in which they minister. The statement receiving the strongest agreement is that they have a positive relationship with the bishops where their members serve, with 97% agreeing (“somewhat” or “strongly” agreeing) with that statement and 72% agreeing “strongly.” Complementarily, more than nine in ten agree that, their members are for the most part included in the life of the dioceses in which they serve (92%). Fewer, less than half, “strongly” agree with that statement.

Please respond to the following statements.		
<i>Percentage responding</i>		
	“Somewhat” or “Strongly” Agree Combined %	“Strongly” Agree %
For the most part, we have positive relationships with the bishops where our members serve	97	72
For the most part, our members are included in the life of the dioceses where they serve	92	47
We are satisfied with our current vocation efforts	62	21
We have enough men who have been adequately prepared to serve in leadership roles in our sponsored ministries	48	7
We have enough men who have been adequately prepared to serve as superiors in our religious community	47	9
We have enough men who have been adequately prepared to serve as formators in our religious community	37	6

- About six in ten “somewhat” or “strongly” agree that they are satisfied with their current vocation efforts (62%), with one in five “strongly” agreeing that they are satisfied.
- Concerning leadership roles in their communities, just under half agree “somewhat” or “strongly” that they have enough men who have been adequately prepared to serve: in leadership roles in their sponsored ministries (48%) or as superiors in their religious communities (47%). Less than one in ten (7% to 9%) “strongly” agree with these statements.
- Less than two in five “somewhat” or “strongly” agree that they have enough men who have been adequately prepared to serve as formators in their religious communities (37%). One in 20 (6%) agree “strongly” that they have enough men in that area.

Differences by Canonical Jurisdiction

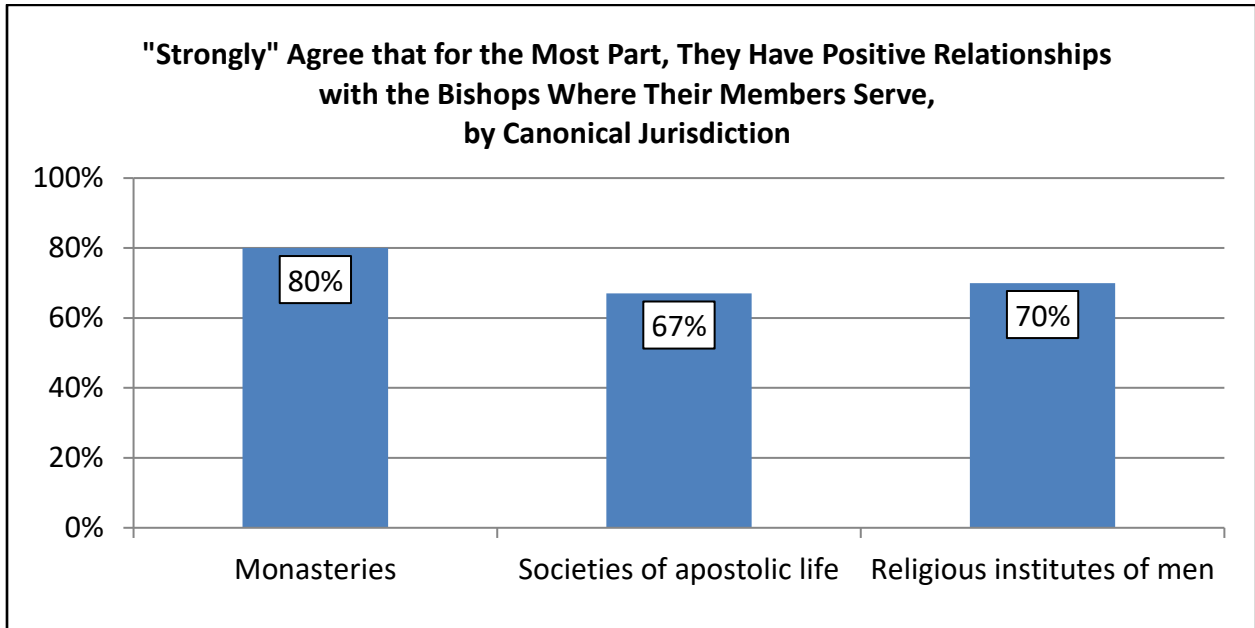
Religious institutes of men and societies of apostolic life are particularly likely to “somewhat” or “strongly” agree that they have enough men who have been adequately prepared to serve as superiors in their religious communities.²⁵



Religious institutes of men and societies of apostolic life are particularly likely to “somewhat” or “strongly” agree that they have enough men who have been adequately prepared to serve in leadership roles in their sponsored ministries.

²⁵ Due to the relatively small number of societies of apostolic life, none of these differences pass statistical tests of significance. As such, these differences should be thought of as merely suggestive of real differences.

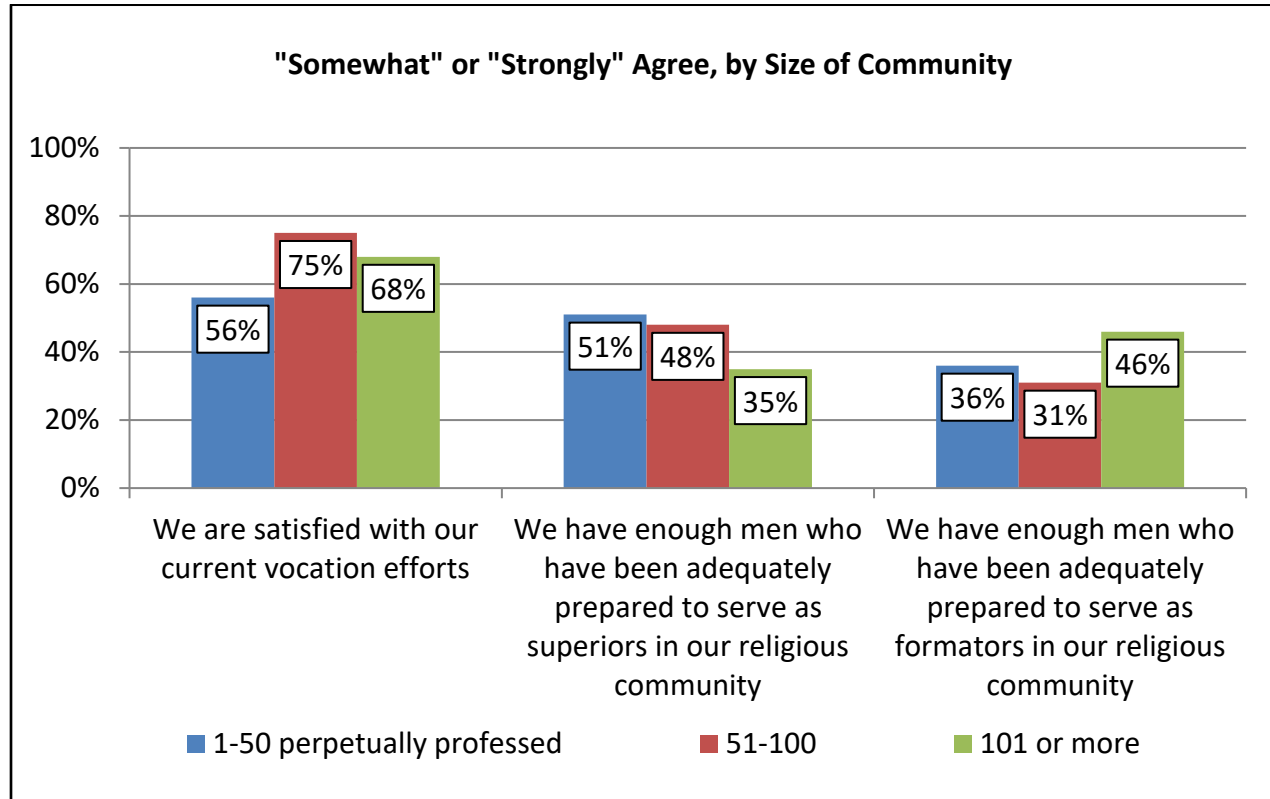
Examining only the most positive ratings, monasteries are most likely to “strongly” agree that, for the most part, they have positive relationships with the bishops where their members serve.²⁶



²⁶ Due to the relatively small number of societies of apostolic life, none of these differences pass statistical tests of significance. As such, these differences should be thought of as merely suggestive of real differences.

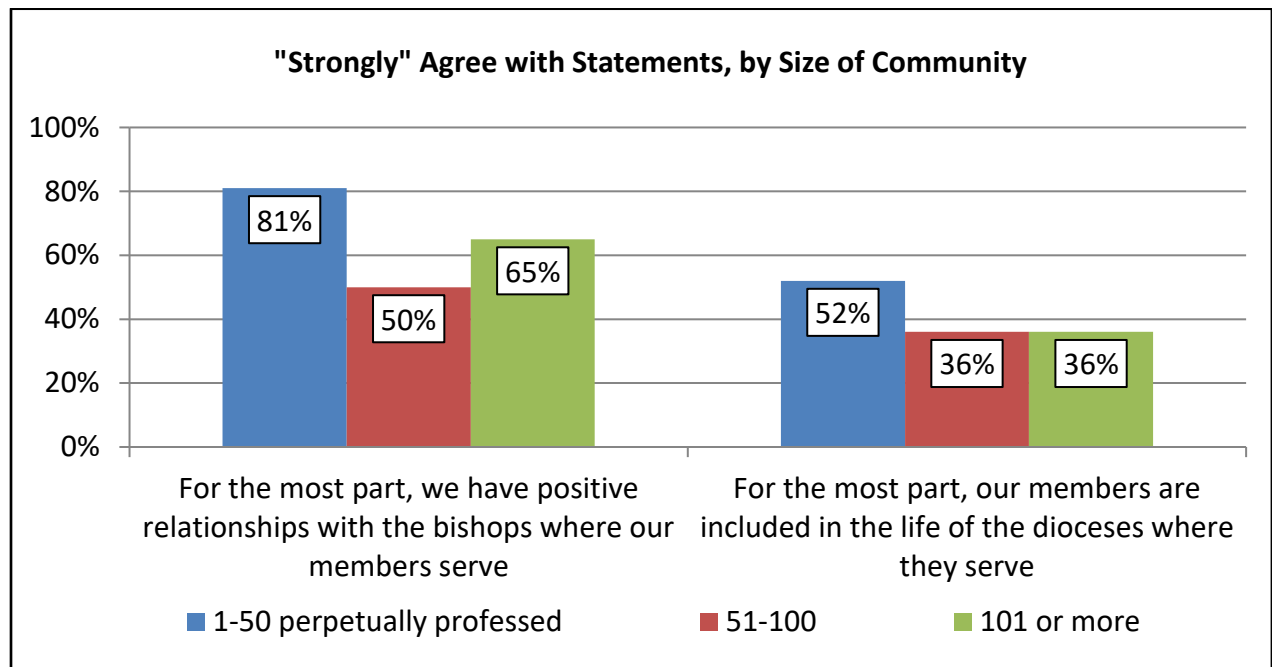
Differences by Size of Communities

Smaller communities of men of 50 members or less are most likely to “somewhat” or “strongly” agree that they are satisfied with their current vocation efforts.



- Communities of men with 100 or less perpetually professed members are especially likely to “somewhat” or “strongly” agree that they have enough men who have been adequately prepared to serve as superiors in their religious community.
- Those communities with 101 or more perpetually professed members are especially likely to “somewhat” or “strongly” agree that they have enough men who have been adequately prepared to serve as formators in their religious community.

Concerning only the most positive responses, monasteries are most likely to “strongly” agree with these statements about the dioceses where their men serve.

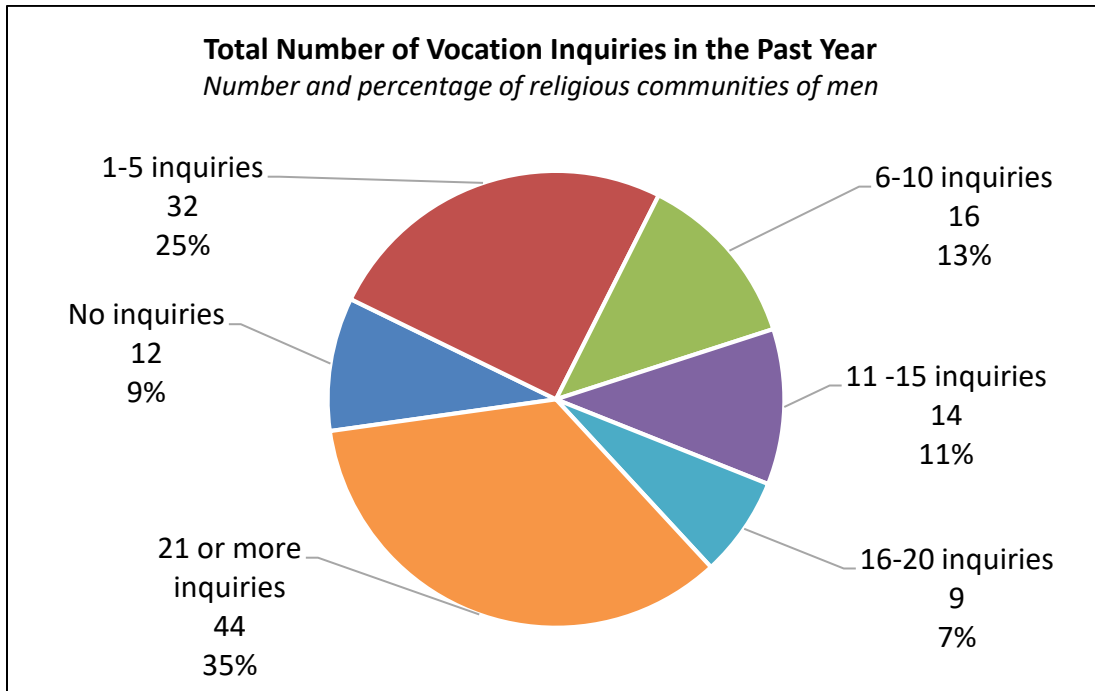


Vocation Inquiries

Consonant with the challenges mentioned above, three questions were asked about the vocation ministry of the communities of men. The findings are presented below.

Total Number of Vocation Inquiries

Major superiors were asked to report the number of vocation inquiries in the past year in their communities.²⁷

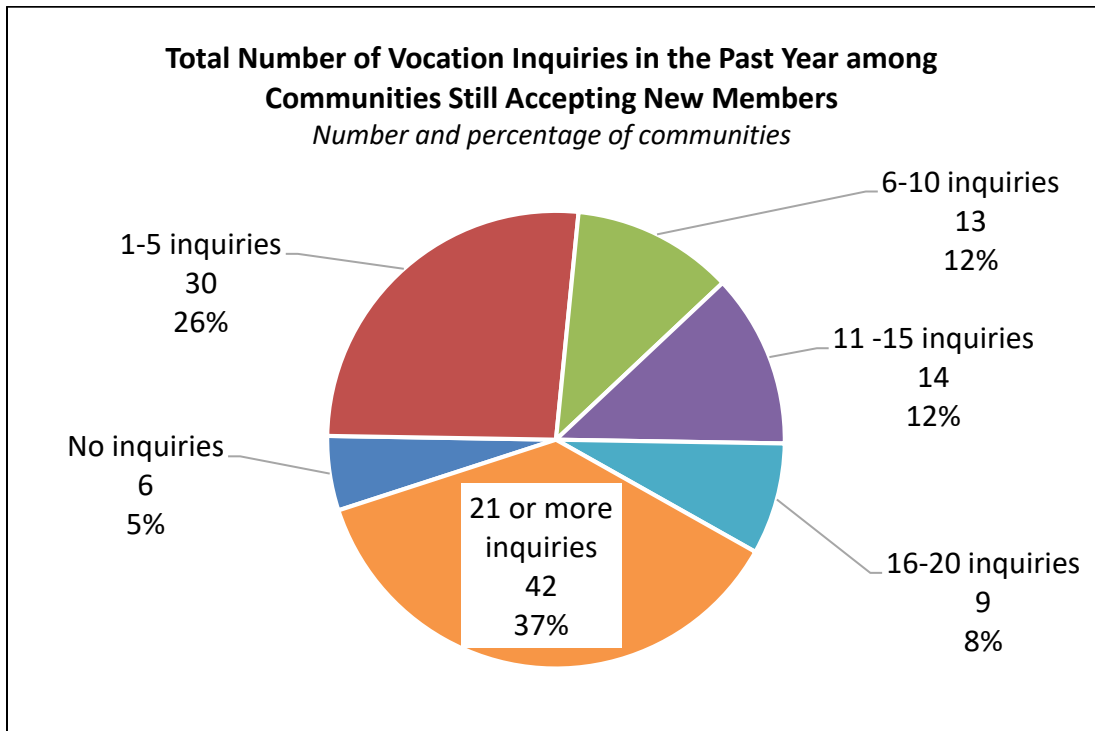


- One in ten has had no inquiries (9%).
- Altogether, 38% have had one to ten inquiries, with 25% having had one to five inquiries and 13% having had six to ten inquiries.
- Eighteen percent have had 11 to 20 inquiries, with 11% having 11 to 15 inquiries and 7% having had 16 to 20 inquiries.
- Just over a third have had 21 or more inquiries (35%). The largest number of inquiries reported by any unit was 390.

²⁷ Sixteen percent did not respond to this question.

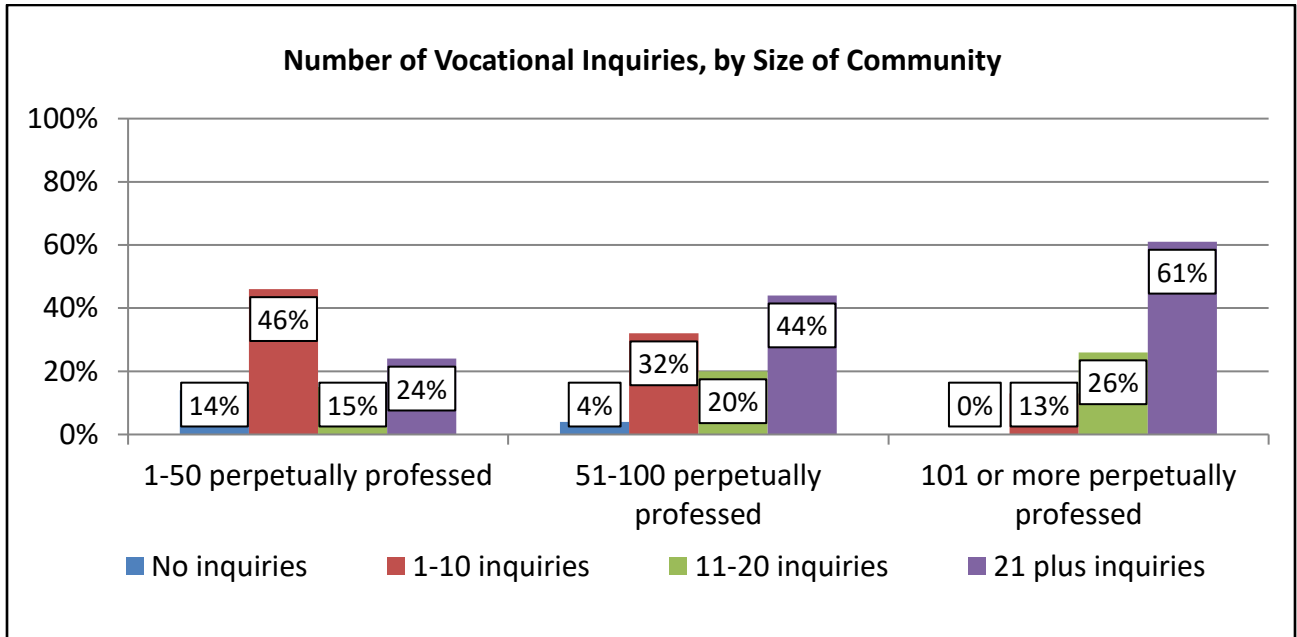
Only Communities Still Accepting New Members

In the figure below, the responses of only those communities still accepting new members are presented. More than two in five communities have had ten or less inquiries (43%), one in five has had 11 to 20 inquiries (20%), and nearly two in five have had 21 or more inquiries (37%).



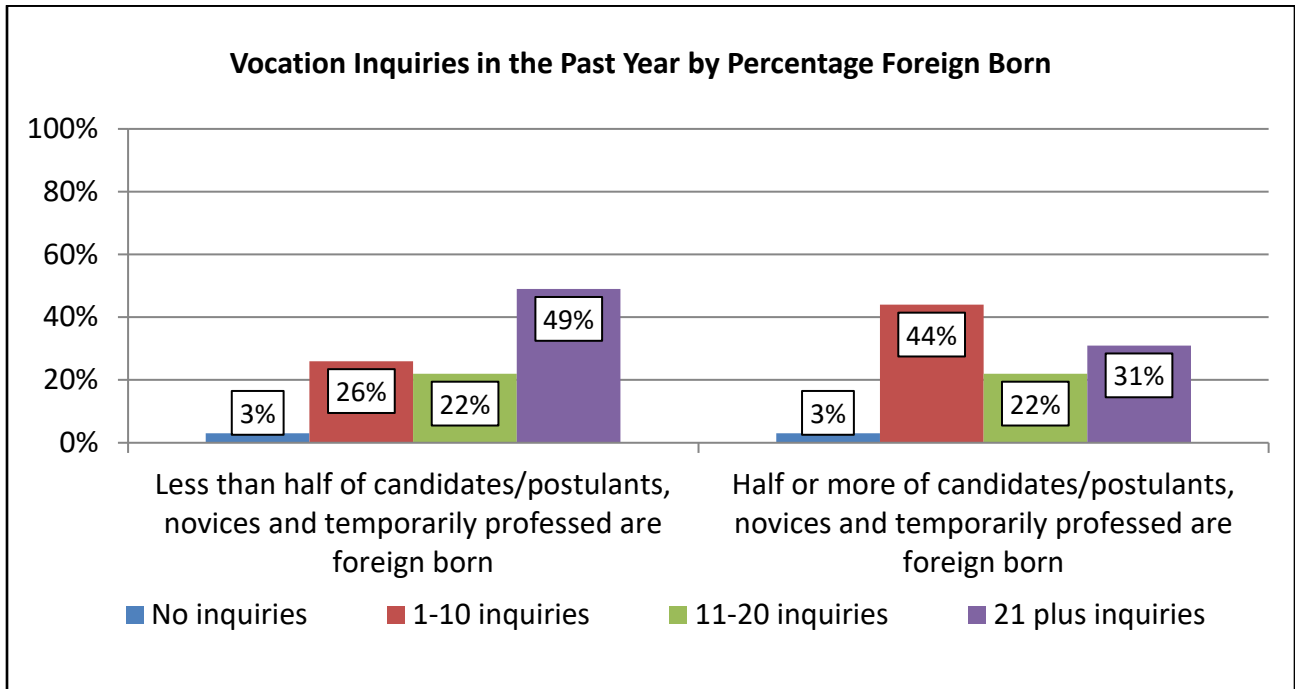
Differences by Size of Community

Sixty percent of communities with one to 50 perpetually professed members report having had ten or less inquiries in the past year, compared to 36% of those communities with 51 to 100 members and 13% of those with 101 or more members.



Differences by Percentage of Foreign-Born Candidates/Postulants, Novices and Temporarily Professed

Seven in ten communities with less than half of their candidates/postulants, novices and temporary professed foreign born had 11 or more vocational inquiries in the past year (71%), compared to 53% of those with half or more of their candidates/postulants, novices and temporarily professed foreign born.



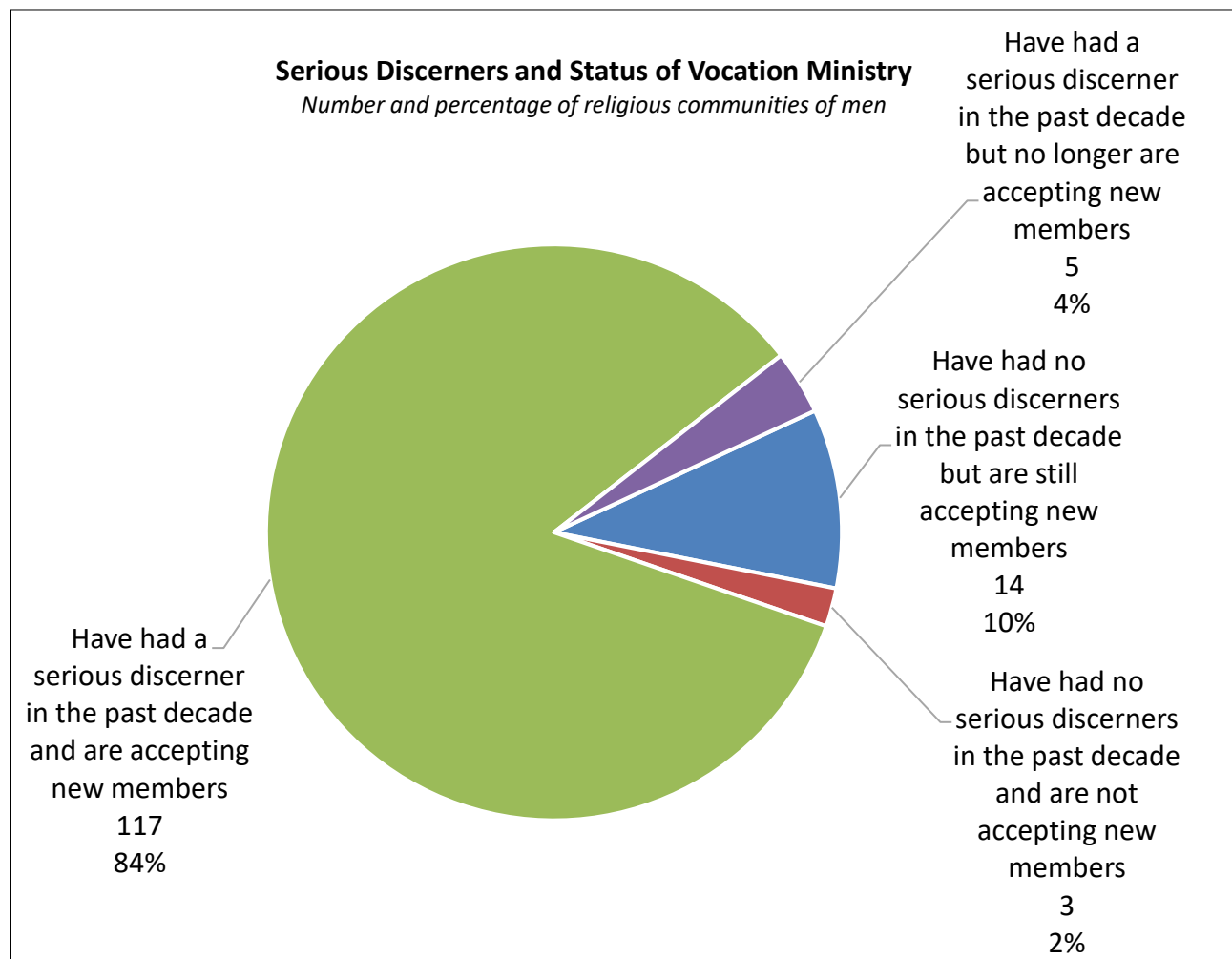
Units with No Serious Discerners in the Past Decade

In addition, major superiors of men were asked to respond “Yes” or “No” to these two questions:

- Since 2013, has your unit had no serious discerners?
- Has your unit stopped accepting new members?

Twelve percent responded “Yes” to the first question and 6% to the second.

The figure below shows the findings, with those responding “Yes” to either of those questions grouped into two categories: (a) those who have had no serious discerners in the past decade *but* are still accepting new members (2%), and (b) those who have had no serious discerners in the past decade *and* are still accepting new members (10%). All of those responding “no” to both questions make up the third group, which is the largest of the categories (88%).

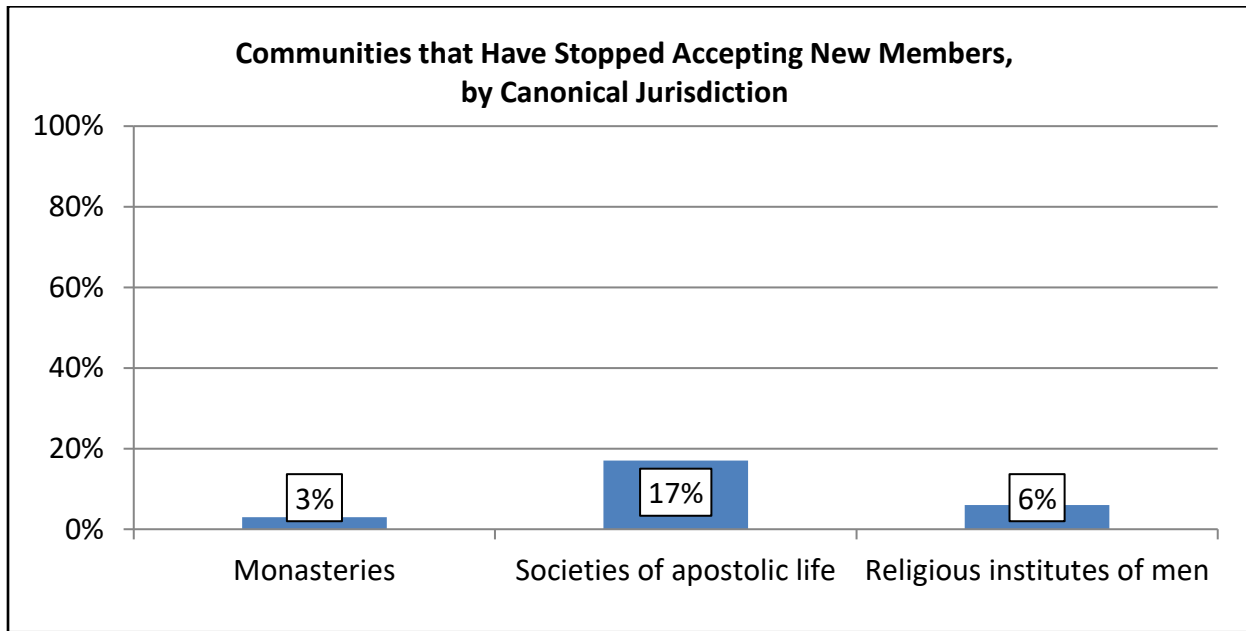


Those Currently with No Candidates/Postulants, Novices or Temporarily Professed

Among the 30 communities of men currently reporting having no candidates/postulants, novices or temporarily professed men that also responded to these questions, four in five are still accepting new members (80%) while one in five is not (20%).

Differences by Canonical Jurisdiction

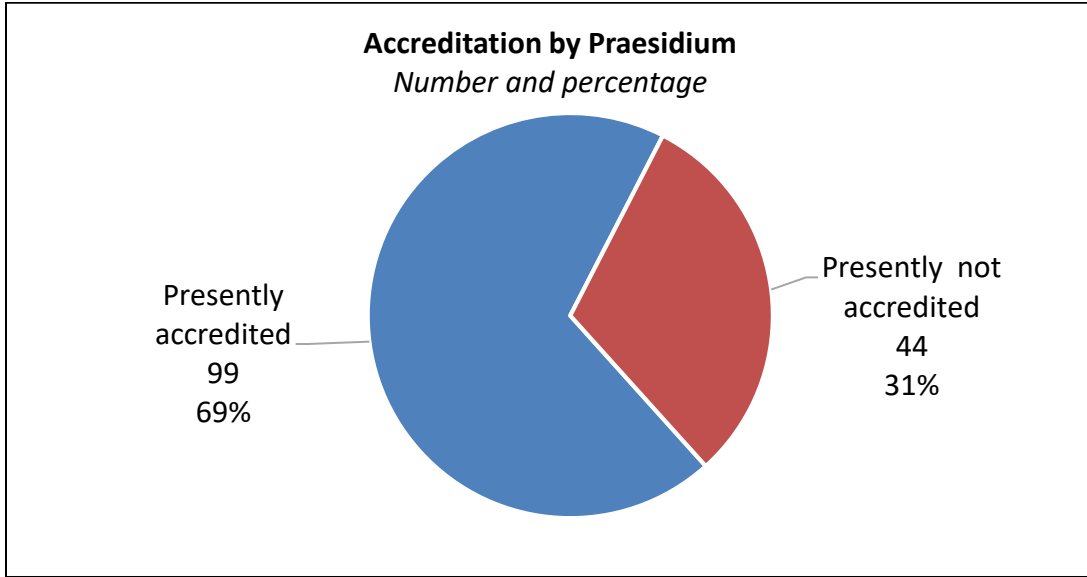
Societies of apostolic life are most likely to have stopped accepting new members.²⁸



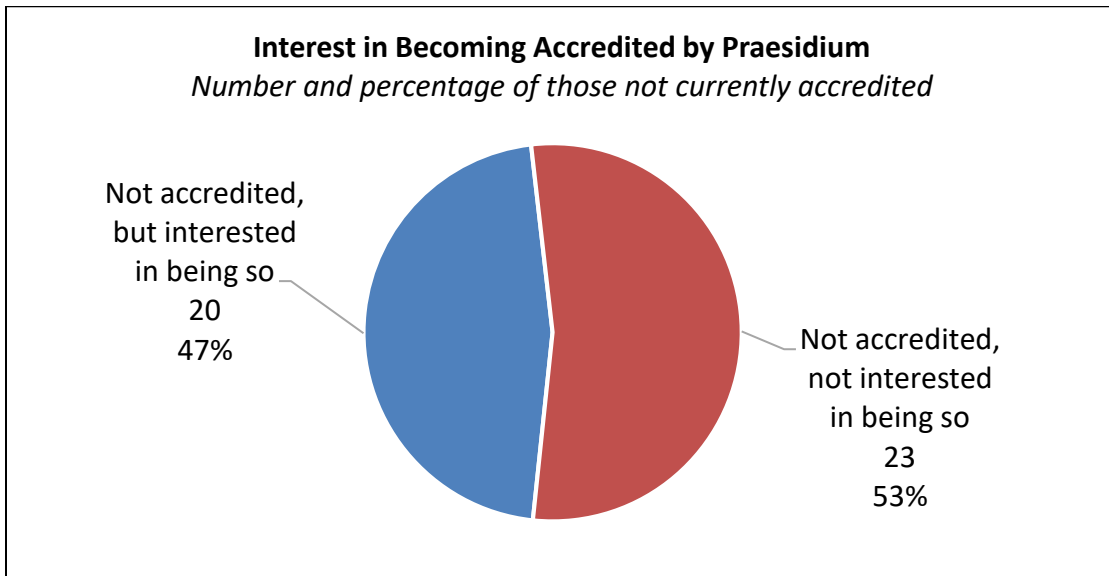
²⁸ Due to the relatively small number of societies of apostolic life, none of these differences pass statistical tests of significance. As such, these differences should be thought of as merely suggestive of real differences.

Accreditation by Praesidium

Major superiors were asked to describe about the safeguarding efforts in their religious communities of men. As can be seen in the figure below, seven in ten says that they are presently accredited by the Praesidium (69%) and three in ten have not accredited by Praesidium (31%).²⁹



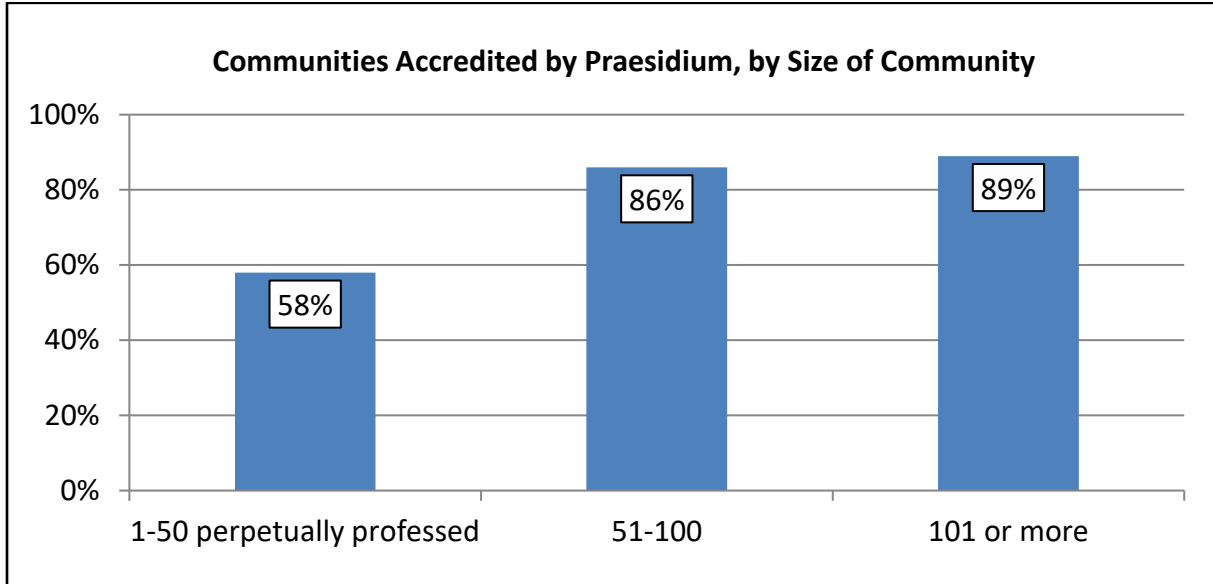
Forty-three of the 44 communities that are not accredited responded to the question of whether they are interested in becoming accredited. As can be seen in the figure below, slightly more than half report that they are *not* interested in being accredited by the Praesidium (53%) and just under half report that they are interested (47%).



²⁹ Six percent did not respond to the first question and 72% to the second.

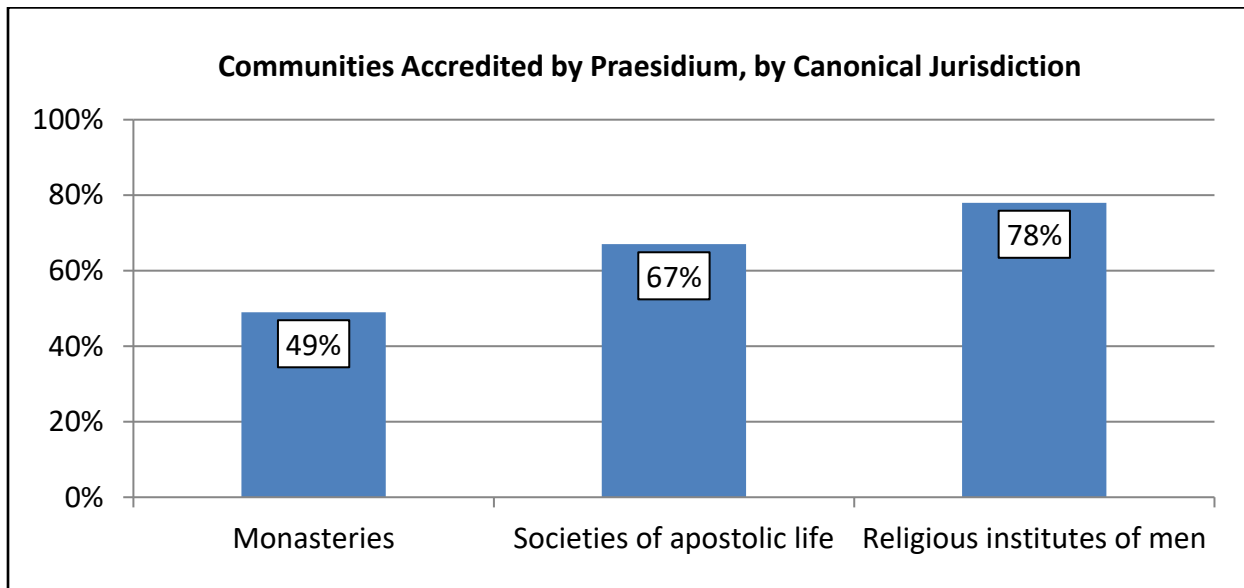
Differences by Size of Communities

Nearly nine in ten of those communities with 51 perpetually professed members or more are accredited by Praesidium (86% to 89%), compared to fewer than six in ten of those with one to 51 members (58%).



Differences by Canonical Jurisdiction

Religious institutes of men (78%) are most likely to be accredited by Praesidium, followed by societies of apostolic life (67%) and monasteries (49%).



Aspects of Safeguarding the Religious Community

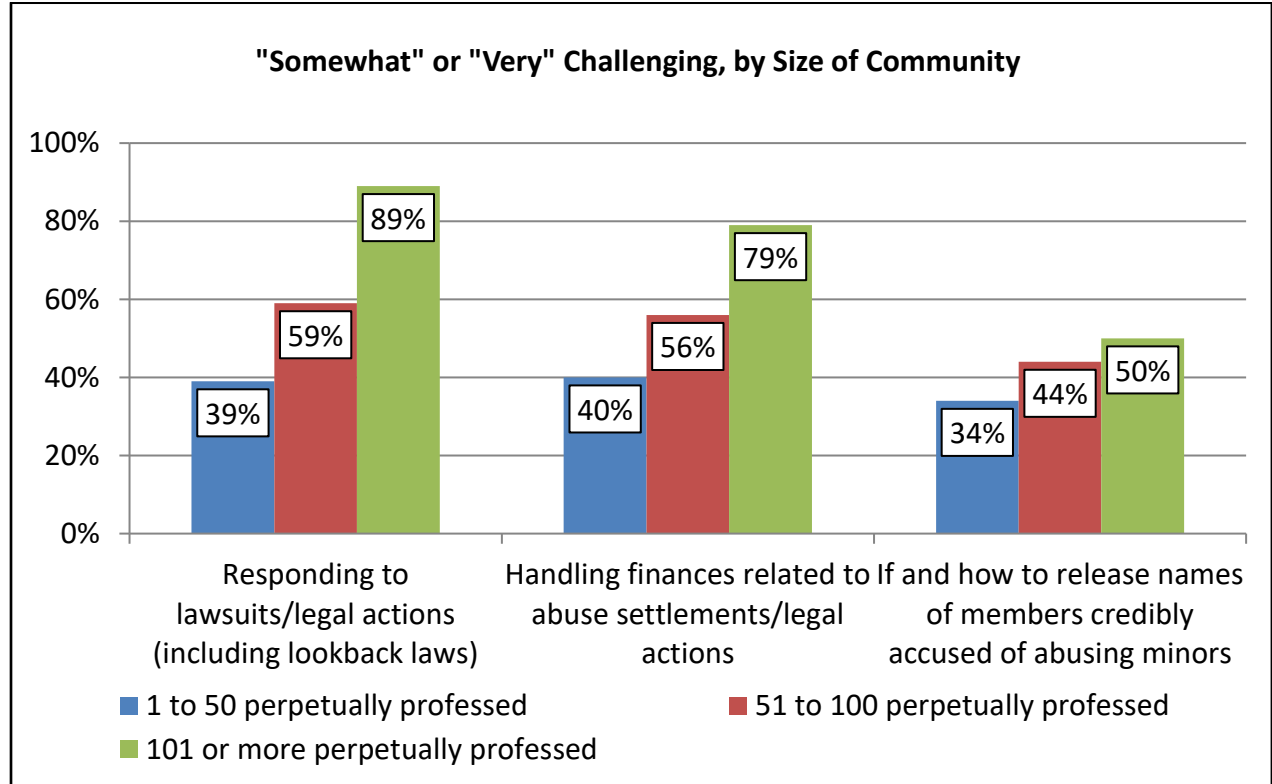
Major superiors were asked to rate how much of a safeguarding challenge a list of eight circumstances are for their community. About half say that responding to lawsuits/legal actions (54%) and handling finances related to abuse settlements/legal actions (50%) are “somewhat” or “very” challenging. Between 22% and 29% identify those situations as “very” challenging.

<i>How much of a challenge are the following aspects of safeguarding for your community?</i>		
Percentage responding		
	“Somewhat” or “Very” Challenging Combined %	“Very” Challenging %
Responding to lawsuits/legal actions (including lookback laws)	54	29
Handling finances related to abuse settlements/legal actions	50	22
If and how to release names of members credibly accused of abusing minors	41	16
Addressing adult misconduct	28	7
Screening candidates	23	2
Communications/public relations around safe guarding	21	5
Creating sound safe guarding policies and procedures	18	2
Monitoring members on safety plans	15	2

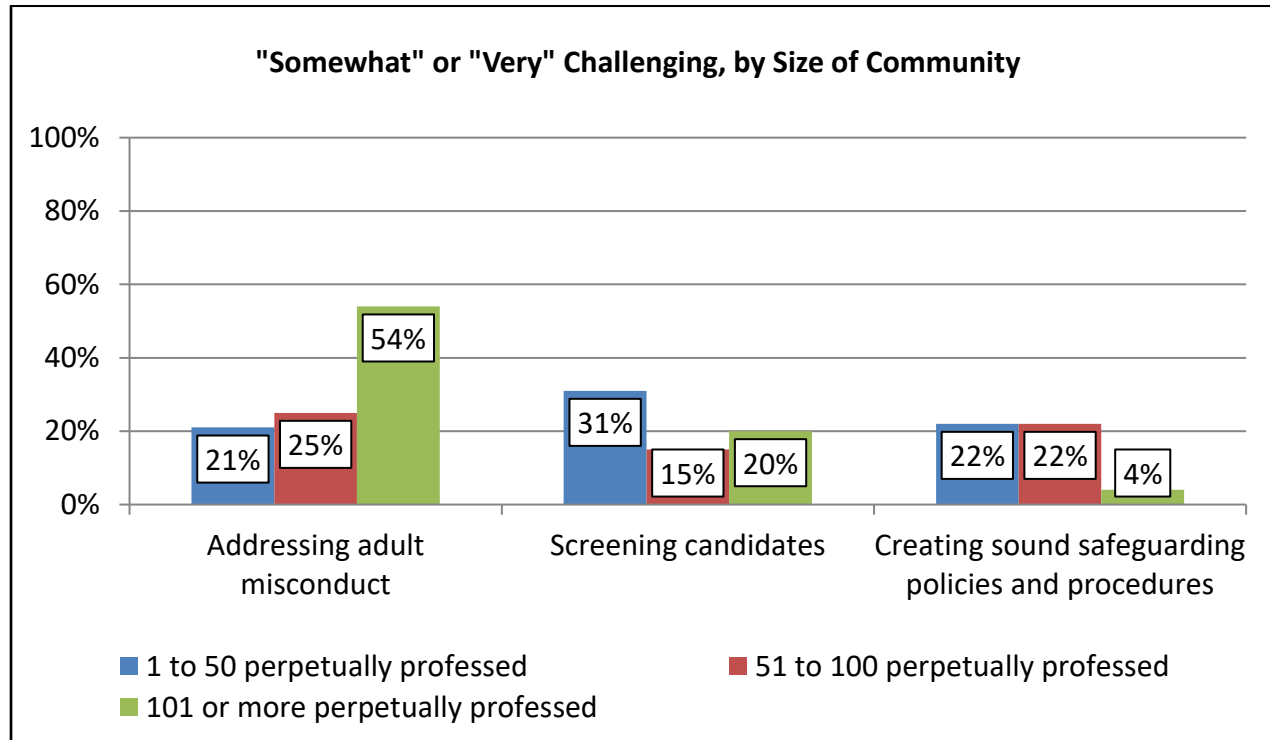
- Discerning if and how to release names of members credibly accused of abusing minors is “somewhat” or “very” challenging for four in ten communities (41%). One-sixth (16%) say it is “very” challenging for them.
- Between one-sixth and three-tenths say the following are “somewhat” or “very” challenging safeguarding issues for them:
 - Addressing adult misconduct – 28%
 - Screening candidates – 23%
 - Communications/public relations around safe guarding – 21%
 - Creating sound safe guarding policies and procedures – 18%
 - Monitoring members on safety plans – 15%

Differences by Size of Community

The larger the size of the community, the more likely it is to identify the three safeguarding issues presented in the figure below as “somewhat” or “very” challenging.



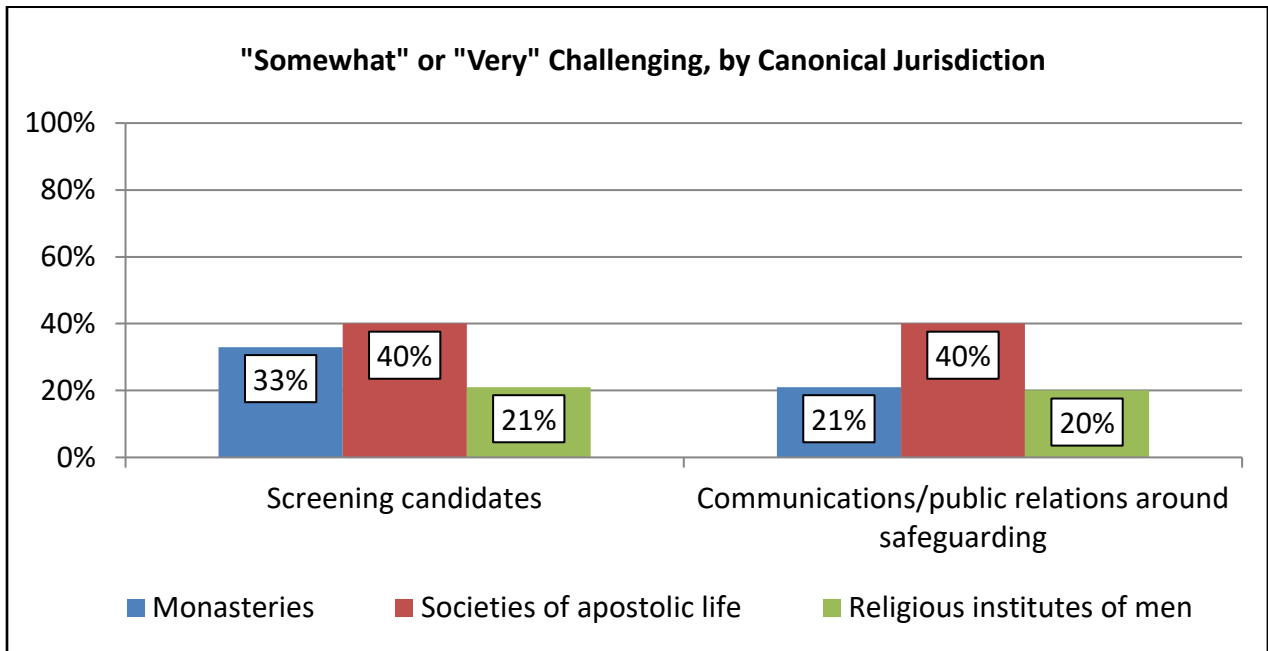
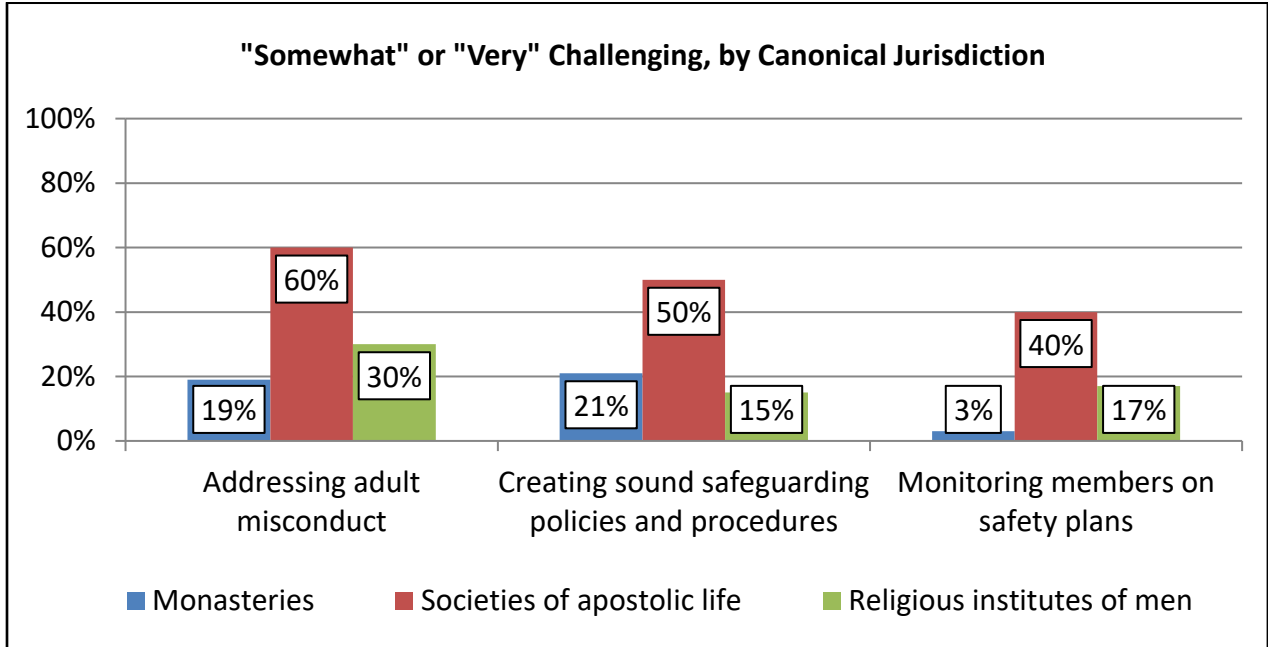
Communities with 101 or more perpetually professed members are most likely to identify addressing adult misconduct as “somewhat” or “very” challenging.



- Those communities with one to 50 members are most likely to say that screening candidates is “somewhat” or “very” challenging for them.
- Communities with 100 or fewer member are most likely to say that creating sound safeguarding policies and procedures is “somewhat” or “very” challenging for them.

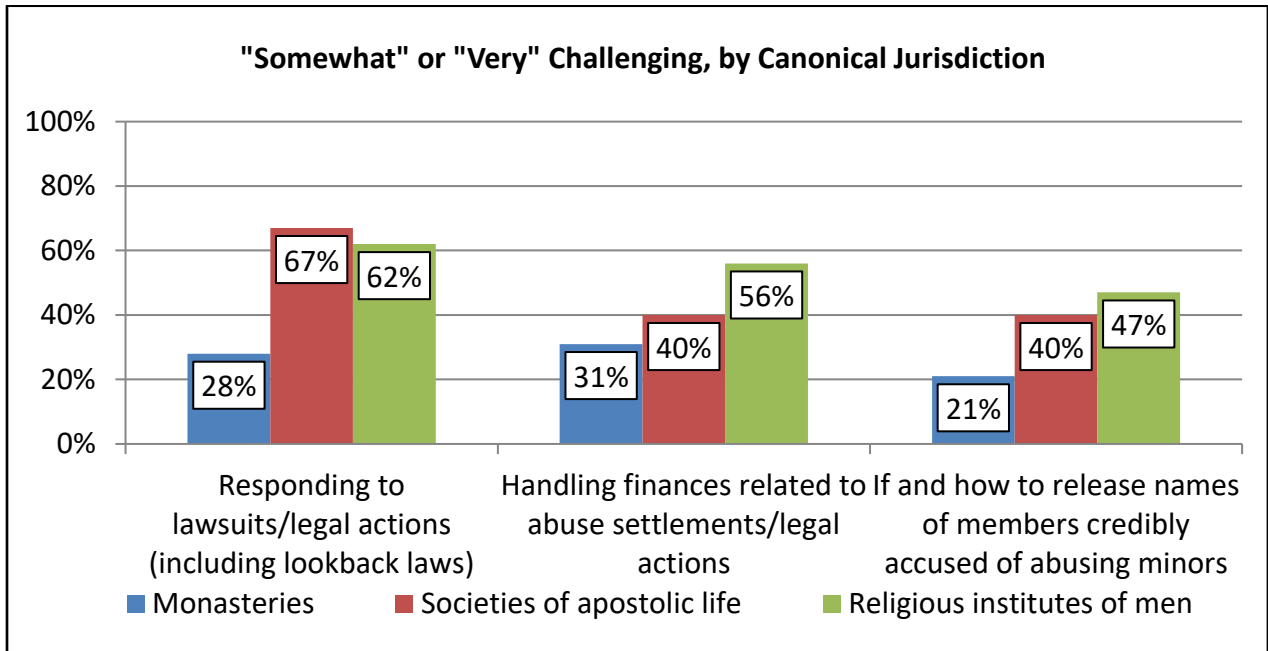
Differences by Canonical Jurisdiction

Societies of apostolic life are particularly likely to find the issues shown in the two figures below to be “somewhat” or “very” challenging for them.³⁰



³⁰ Due to the relatively small number of societies of apostolic life, none of these differences pass statistical tests of significance. As such, these differences should be thought of as merely suggestive of real differences.

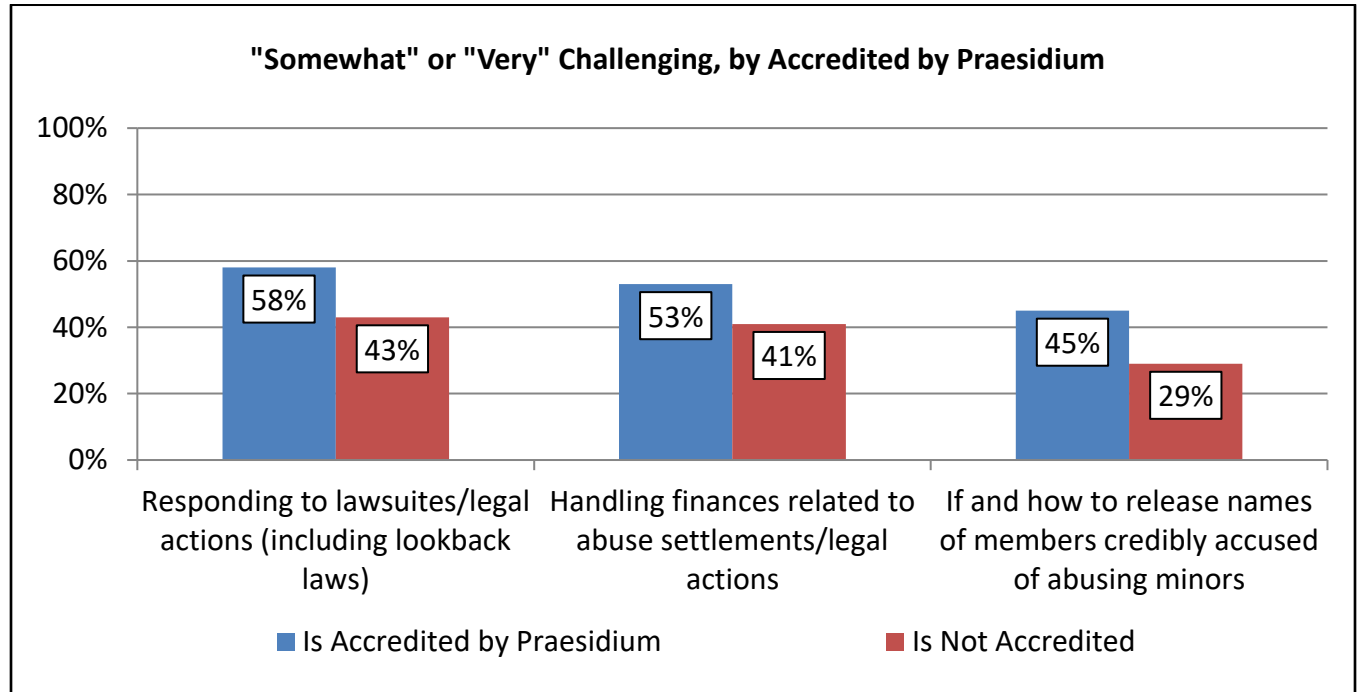
Societies of apostolic life and religious institutes of men are particularly likely to find the issues shown in the figure below to be “somewhat” or “very” challenging for them.³¹



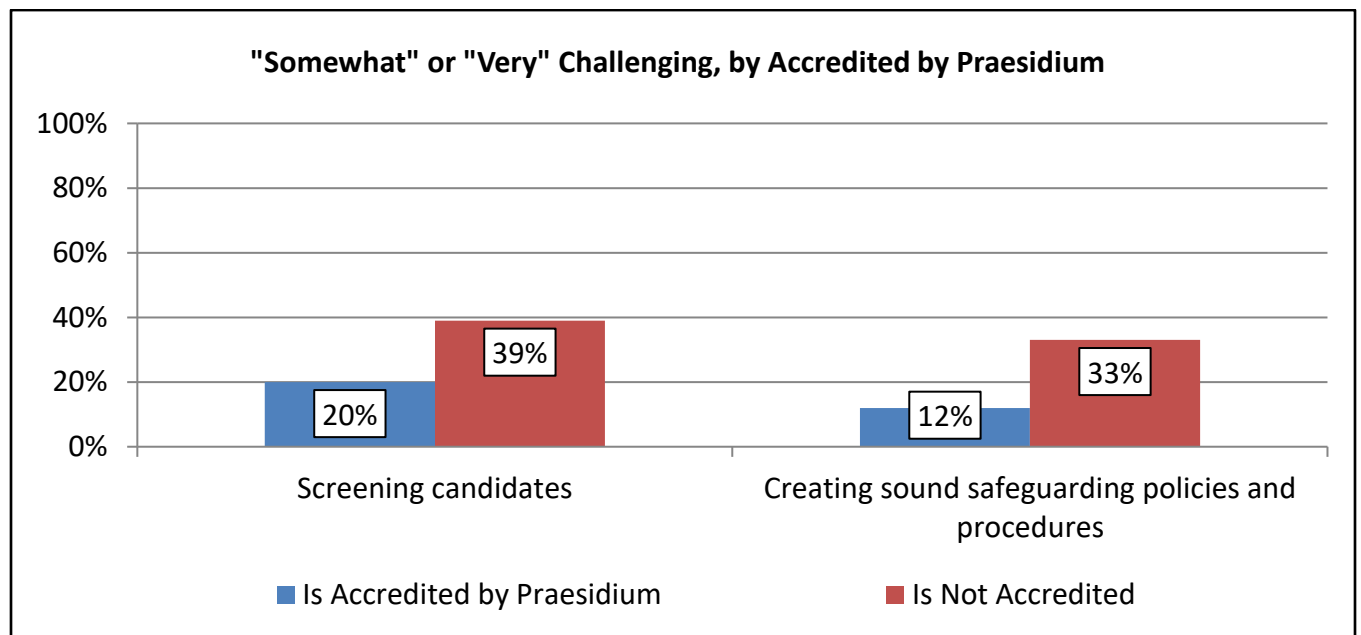
³¹ Due to the relatively small number of societies of apostolic life, none of these differences pass statistical tests of significance. As such, these differences should be thought of as merely suggestive of real differences.

Differences by Accreditation by Praesidium

Those accredited by Praesidium are relatively more likely than those not accredited to find the issues in the figure below “somewhat” or “very” challenging for them.



Those not accredited are most likely to find the two issues shown below “somewhat” or “very” challenging for them.

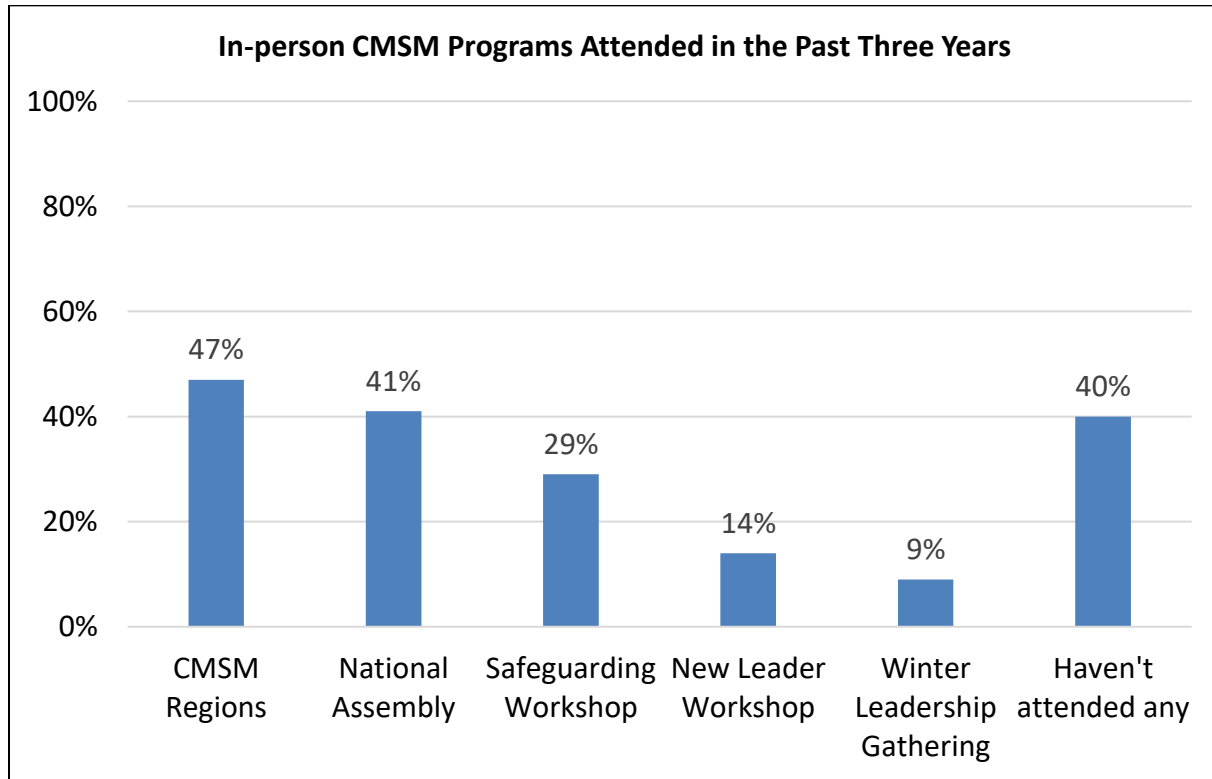


Section III: Assistance to Your Religious Community

The final section summarizes the findings related to how CMSM has helped religious communities of men and how it could do so better.

CMSM Programs Attended In-person in the Past Three Years

Major superiors were asked to write about CMSM assistance to their religious community through their attendance of certain in-person programs in the past three years. As can be seen in the figure below, four in five says that they have attended CMSM regions (77%) in - person. Two-thirds report that they attended in-person national assembly program (67%), nearly half report that safeguarding workshop (48%) were attended in-person.



A quarter report that new leader workshop (24%) was attended in-person and one tenth attended winter leadership gathering (15%) in the past three years.

Differences by Size of Communities

Those of the smallest grouping of religious communities of men are *least* likely to have attended any of the in-person CMSM gatherings.

In-person CMSM Programs Have Attended in the Past Three Years, by Size of Community			
<i>Instructed to select all that apply</i>			
	1-50 Perpetually Professed Members	51-100 Perpetually Professed Members	101 or More Perpetually Professed Members
CMSM Regions	36%	70%	65%
National Assembly	29%	67%	62%
Safeguarding Workshop	25%	43%	35%
New Leader Workshop	13%	20%	12%
Winter Leadership Gathering	7%	17%	12%
Haven't attended any of these	49%	17%	19%

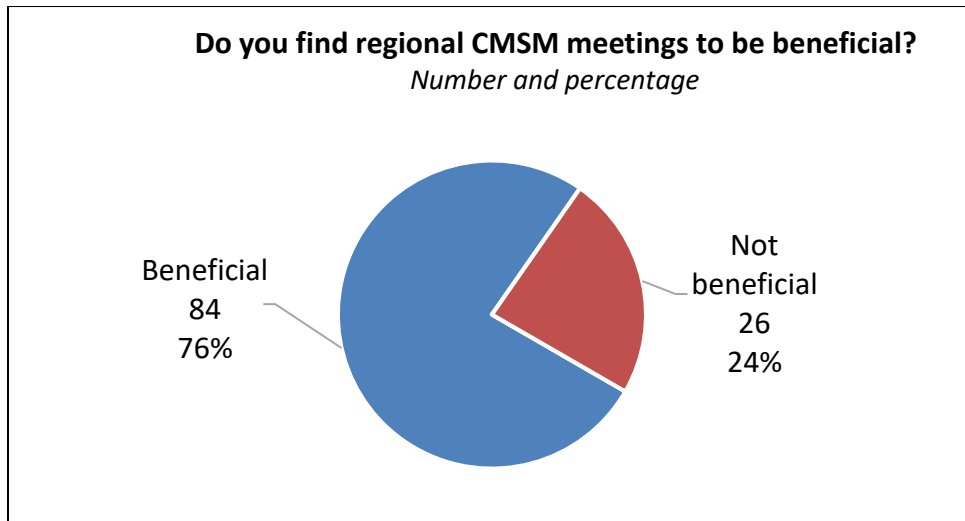
Differences by Canonical Jurisdiction

Members of monasteries are *least* likely to have attended any of the in-person CMSM gatherings.

In-person CMSM Programs Have Attended in the Past Three Years, by Canonical Jurisdiction			
<i>Instructed to select all that apply</i>			
	Monasteries	Societies of Apostolic Life	Religious Institutes of Men
CMSM Regions	20%	50%	16%
National Assembly	15%	33%	15%
Safeguarding Workshop	15%	50%	8%
New Leader Workshop	8%	0%	3%
Winter Leadership Gathering	10%	0%	3%
Haven't attended any of these	63%	17%	32%

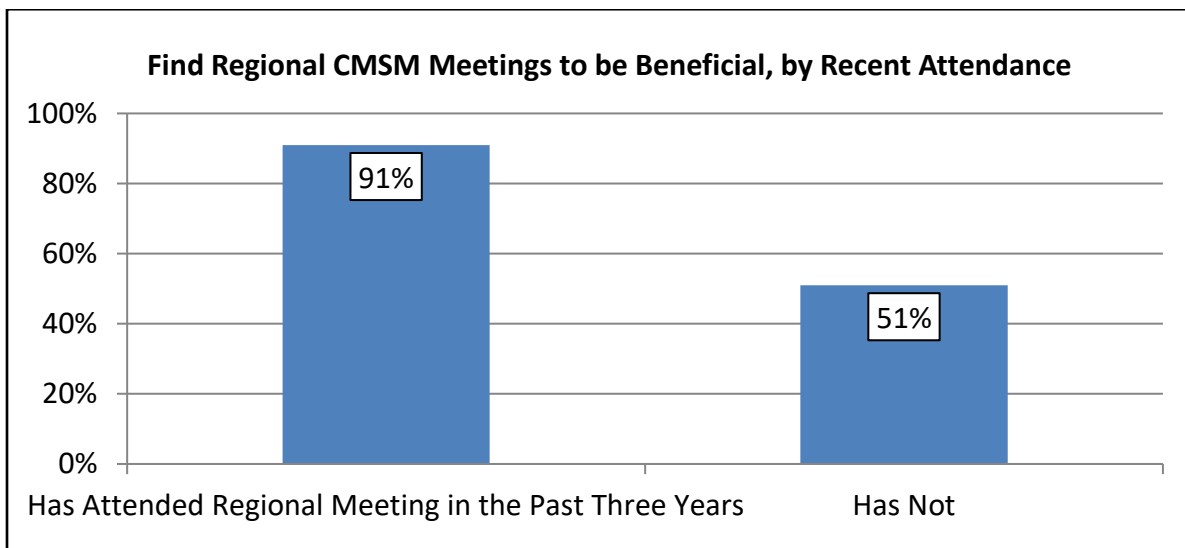
How Beneficial They Find the Regional Meetings

Major superiors were asked to write if the regional CMSM meetings were beneficial in their communities of men, As can be seen in the figure below, three quarters (76%) responded that it was beneficial to them, meanwhile a quarter (24%) reported that it was not beneficial to them.



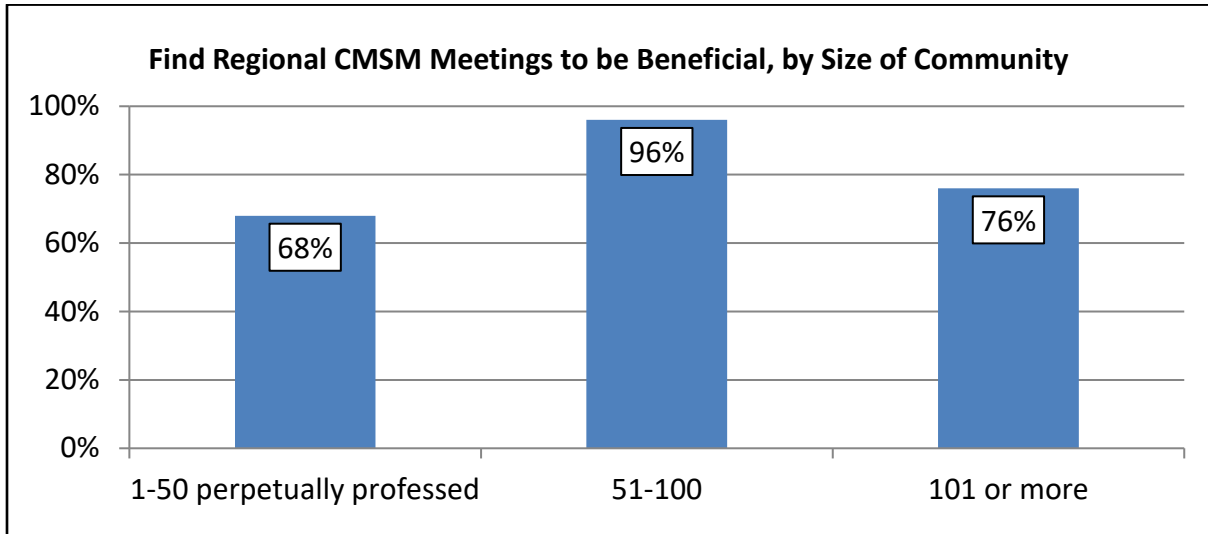
Differences by Attendance of Regional Meetings in the Past Three Years

Nine in ten of those who have attended a regional meeting in the past three years say the regional meetings are beneficial to them (91%), with the remaining 9% saying they do not find them beneficial (not shown). Among those who have *not* attended in the past three years, half say they find them beneficial (51%) and half say they do not find them beneficial (29%).



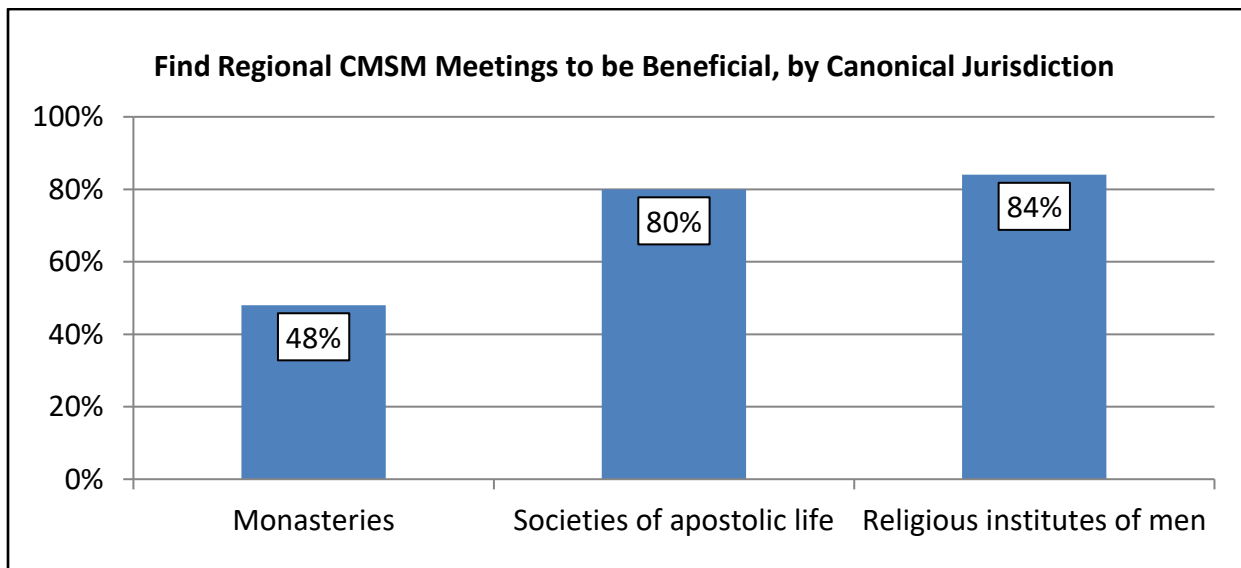
Differences by Size of Communities

Communities with 51 or more members are particularly likely to find regional CMSM meetings to be beneficial.



Differences by Canonical Jurisdiction

Religious institutes of men and societies of apostolic life are especially likely to find regional CMSM meetings to be beneficial.³²



³² Due to the relatively small number of societies of apostolic life, none of these differences pass statistical tests of significance. As such, these differences should be thought of as merely suggestive of real differences.

How Helpful Resources Would Be if CMSM Provided Them

Major superiors were asked to rate how helpful it would be if CMSM provided resources in 14 areas. With one exception, about half to four-fifths of responding communities say resources in each of the areas shown in the table below would be “somewhat” or “very” helpful. The areas most likely to be identified as at least “somewhat” helpful are:

- Formation programs for young religious to prepare them for future leadership roles – 83%
- Ongoing formation resources – 83%
- Resources on leadership formation – 80%
- Resources about safeguarding formation – 76%
- Formation and studies resources for members – 73%
- Vocation effort resources – 72%

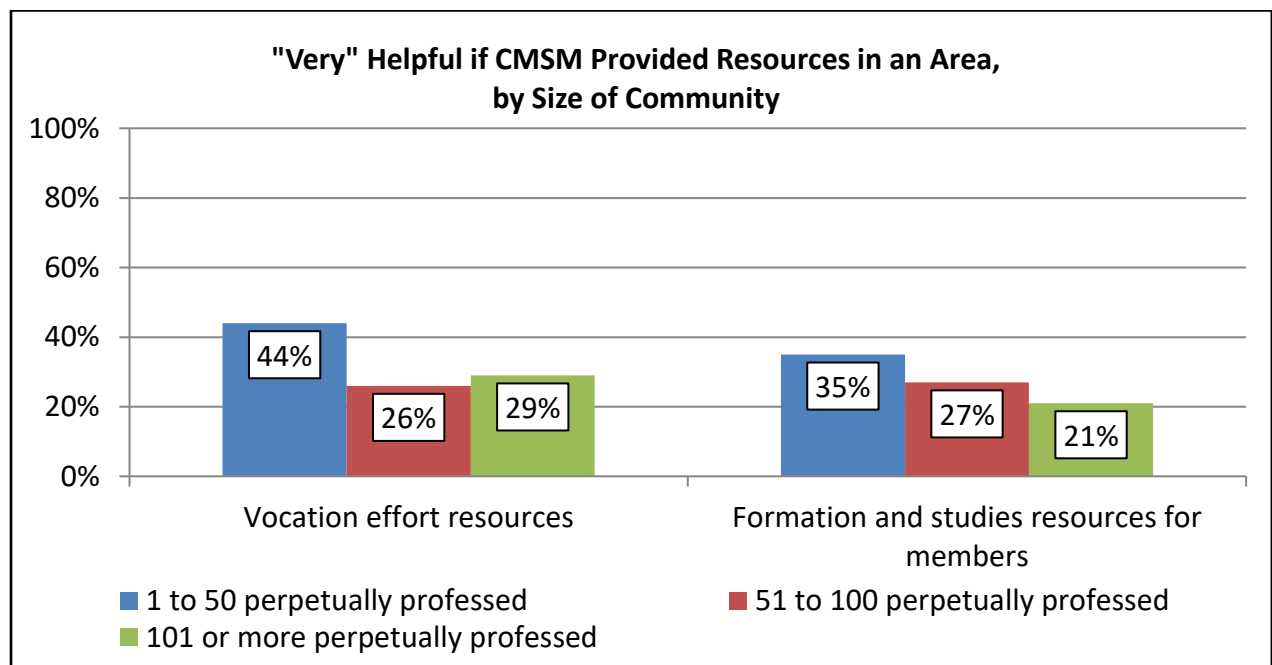
<i>How helpful would it be if CMSM provided resources in these areas?</i>		
Percentage responding		
	“Somewhat” or “Very” Helpful Combined	“Very” Helpful
Formation programs for young religious to prepare them for future leadership roles	83%	42%
Ongoing formation resources	83%	40%
Resources on leadership formation	80%	44%
Resources about safeguarding formation	76%	32%
Formation and studies resources for members	73%	31%
Vocation effort resources	72%	39%
Assistance obtain or maintaining Praesidium accreditation	60%	26%
Resources on interculturality for your men in formation	58%	27%
Resources on interculturality for your fully professed members	54%	33%
Programs for new foreign-born leaders about the U.S. context	53%	29%
Resources on interculturality for your leadership team	51%	28%
Resources on justice and peace efforts	50%	9%
Formations and studies resources for lay partners	49%	14%
Resources on sponsorship	37%	17%

There is great variance in the percentages saying that CMSM providing resources in specific areas would be “very” helpful. At least a quarter say resources in these areas would be “very” helpful:

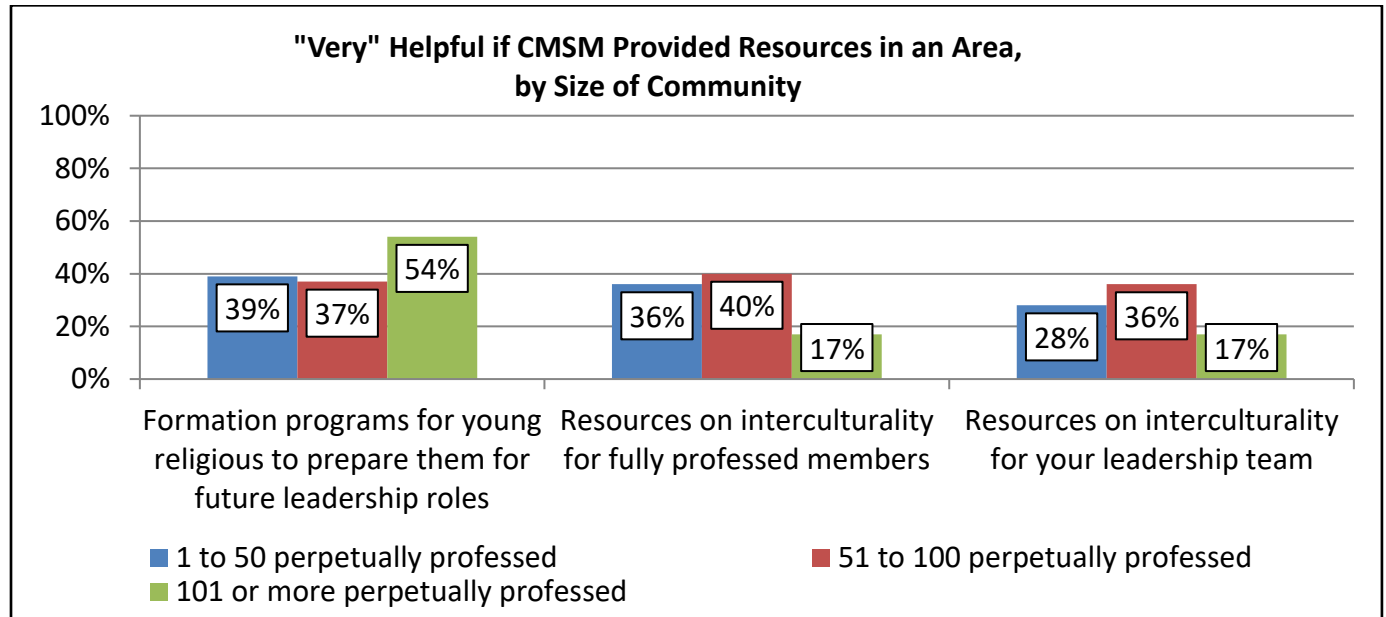
- Resources on leadership formation – 44%
- Formation programs for young religious to prepare them for future leadership roles – 42%
- Ongoing formation resources – 40%
- Vocation effort resources – 39%
- Resources on interculturality for your fully professed members – 33%
- Resources about safeguarding formation – 32%
- Formation and studies resources for members – 31%
- Programs for new foreign-born leaders about the U.S. context – 29%
- Resources on interculturality for your leadership team – 28%
- Resources on interculturality for your men in formation – 27%
- Assistance obtain or maintaining Praesidium accreditation – 26%

Differences by Size of Community

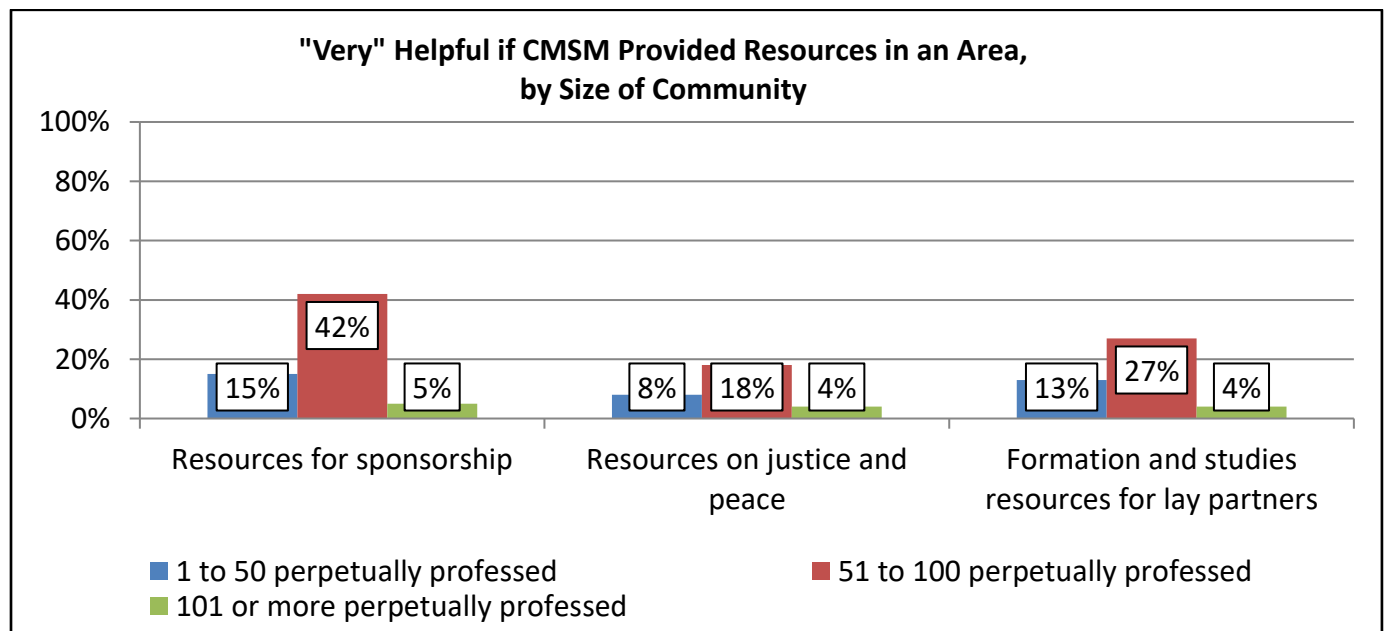
Communities with 50 perpetually professed members or less are most likely to say that having vocation effort resources and formation and studies resources for members would be “very” helpful for them.



Those communities with 101 or more members are most likely to say having formation programs for young religious to prepare them for future leadership roles would be “very” helpful and are *least* likely to say that having resources on interculturality for their fully professed members and for their leadership team would be “very” helpful.

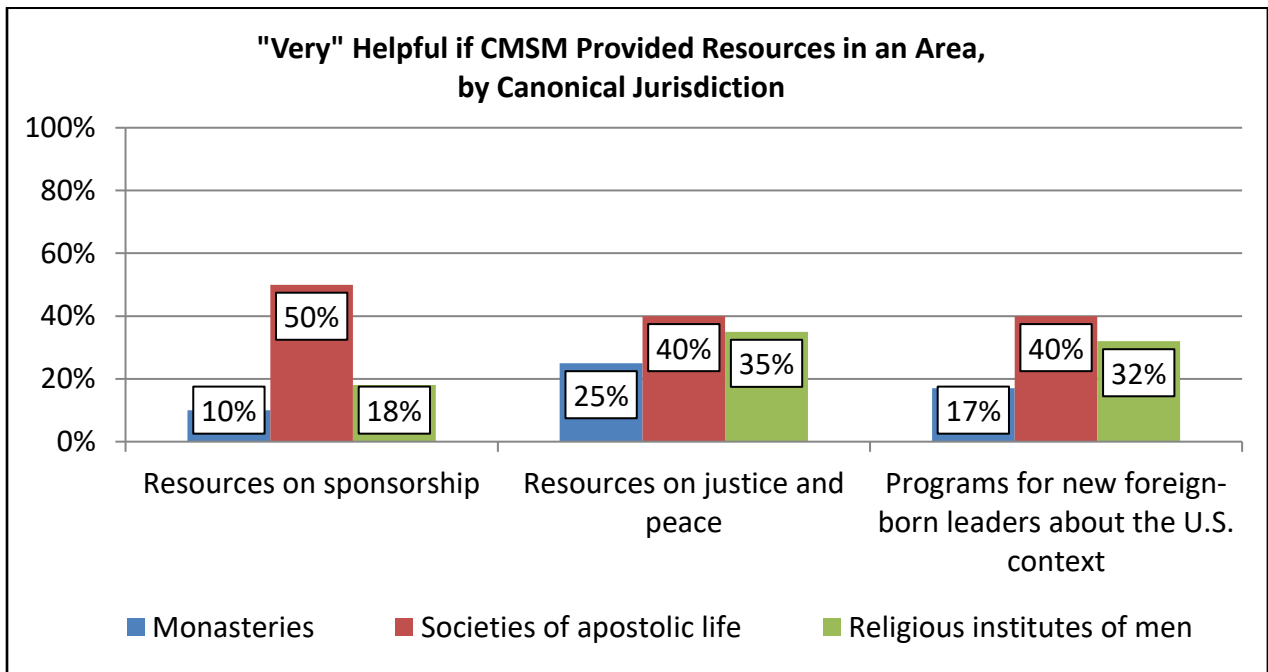
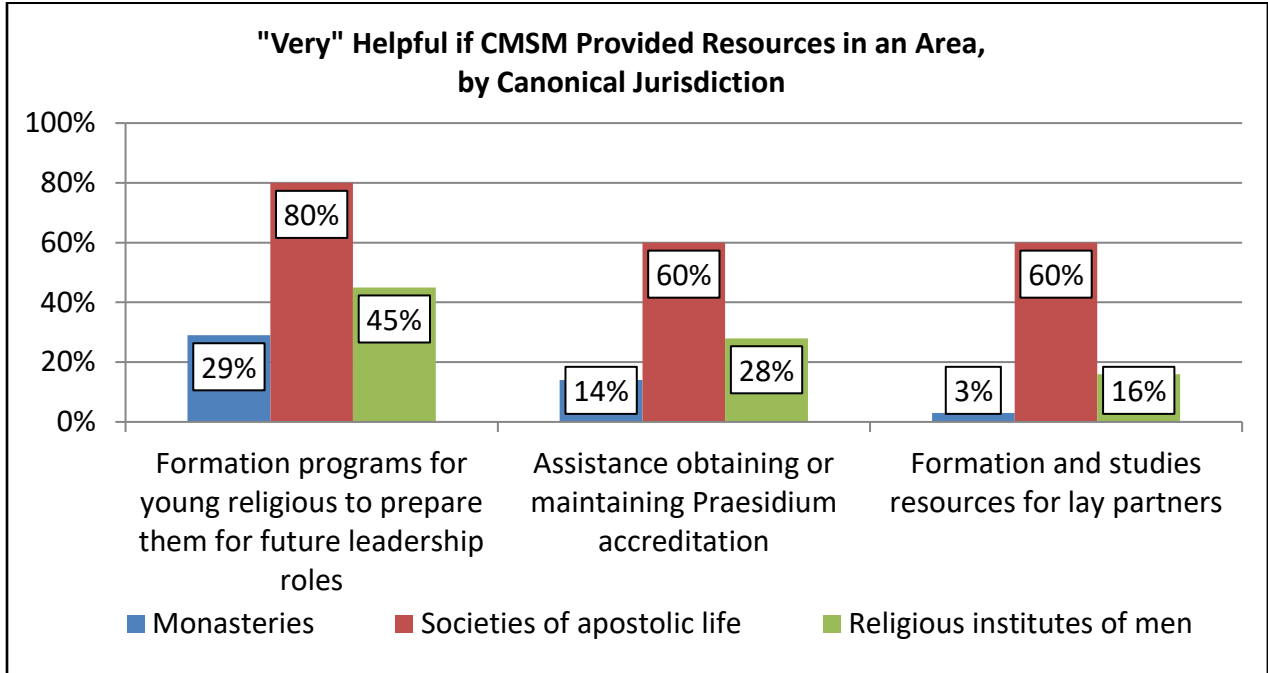


Those communities with 51 to 100 members are most likely to say the three kinds of resources shown in the figure below would be “very” helpful for them to have.



Differences by Canonical Jurisdiction

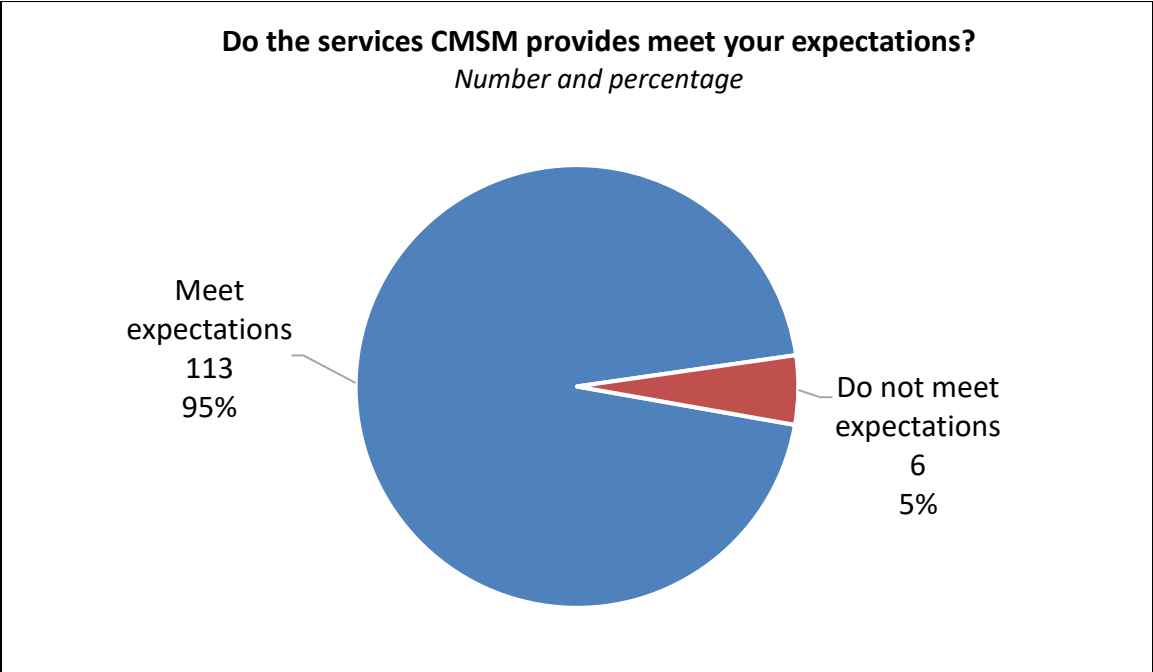
Societies of apostolic life are particularly likely to say that having CMSM provide them resources in the areas shown in the two figures below would be “very” helpful for them.³³



³³ Due to the relatively small number of societies of apostolic life, none of these differences pass statistical tests of significance. As such, these differences should be thought of as merely suggestive of real differences.

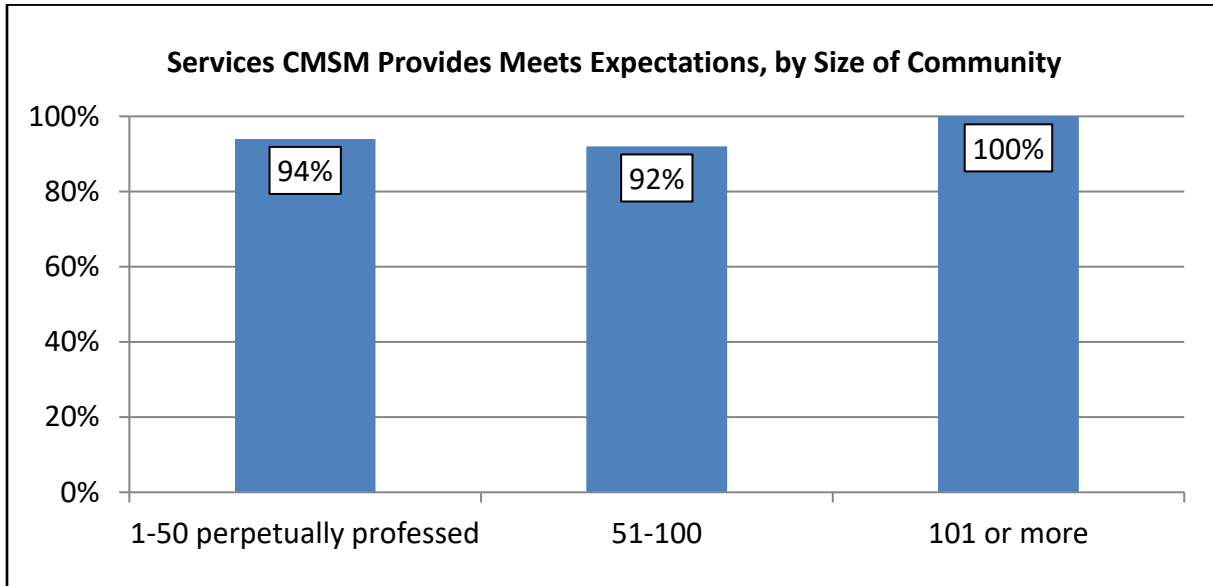
How Well CMSM Services Meet their Expectations

Major superiors were asked to write the services CMSM provides meet their expectations in their communities of men, As can be seen in the figure below, nearly nine in ten report that services provided by CMSM meet their expectations in their community. Meanwhile one in 20 write that the services were not meeting their expectations in their community.



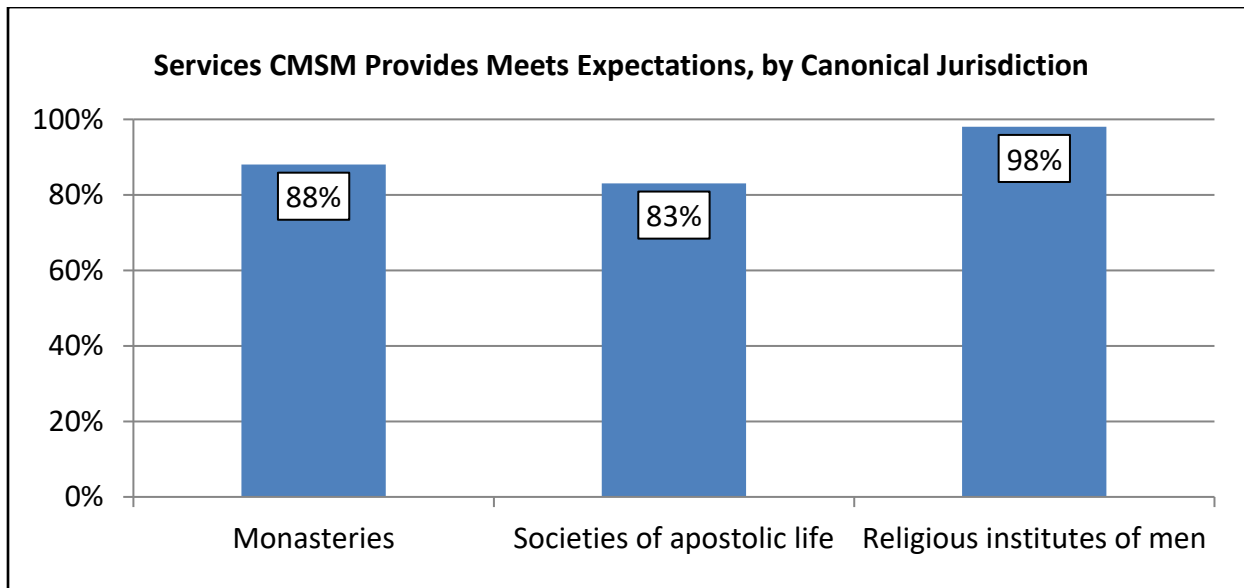
Differences by Size of Communities

More than 90% of all three sizes of communities say the services CMSM provides them do meet their expectations.



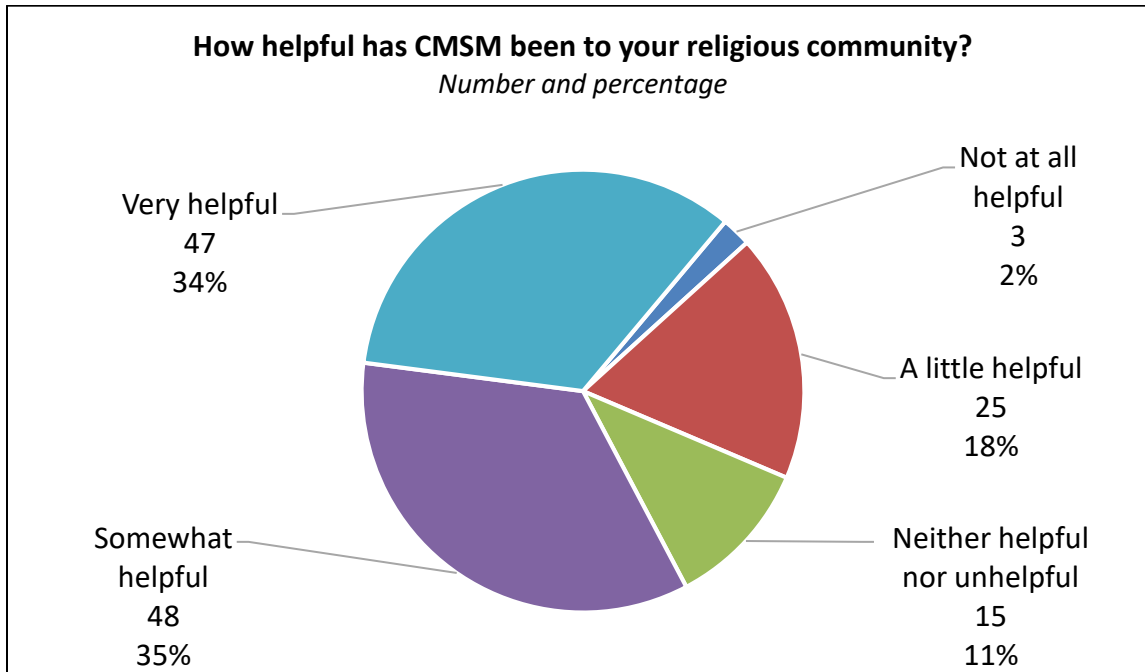
Differences by Canonical Jurisdiction

Religious institutes of men are especially likely to say the services that CMSM provides do meet their expectations.



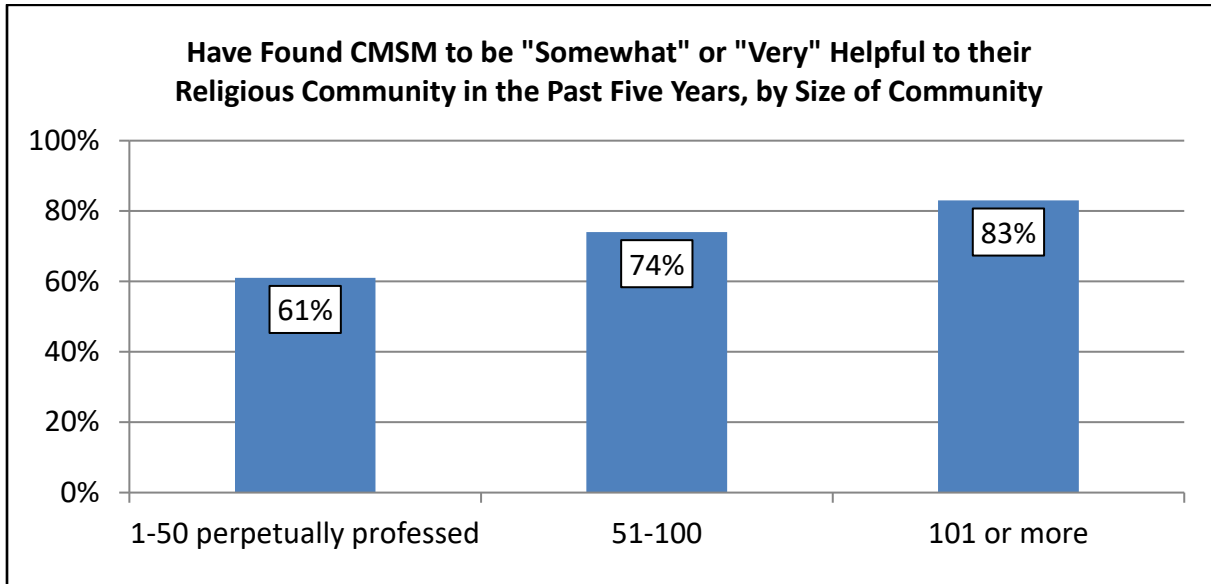
Helpfulness of CMSM to Religious Communities

Major superiors were asked to write about how helpful has CMSM been to their religious communities of men in the past five years. One-third of the respondents report that CMSM has been somewhat helpful (35%) or very helpful (34%) to their religious community. One in six (18%) report that CMSM has been a little helpful. Among the other one in ten of communities' report: 11% neither helpful nor unhelpful and 2% report that it was not at all helpful to their religious communities.

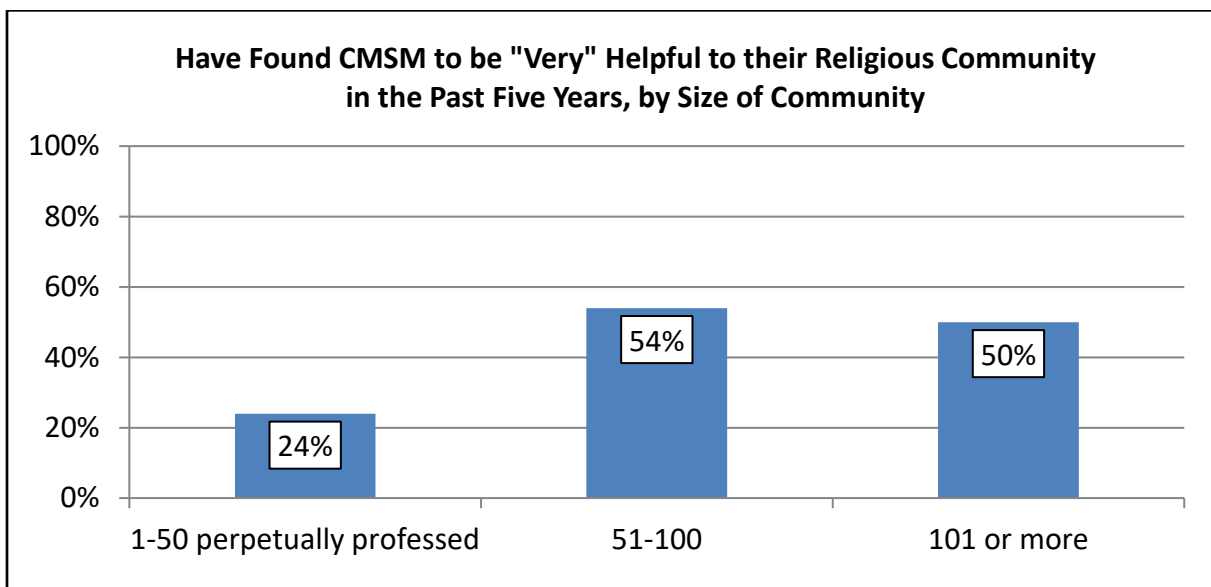


Differences by Size of Communities

Examining the combined positive response (“somewhat” helpful plus “very” helpful combined), the larger the size category, the more likely the community is to say they have found CMSM to have been “somewhat” or “very” helpful to their community.

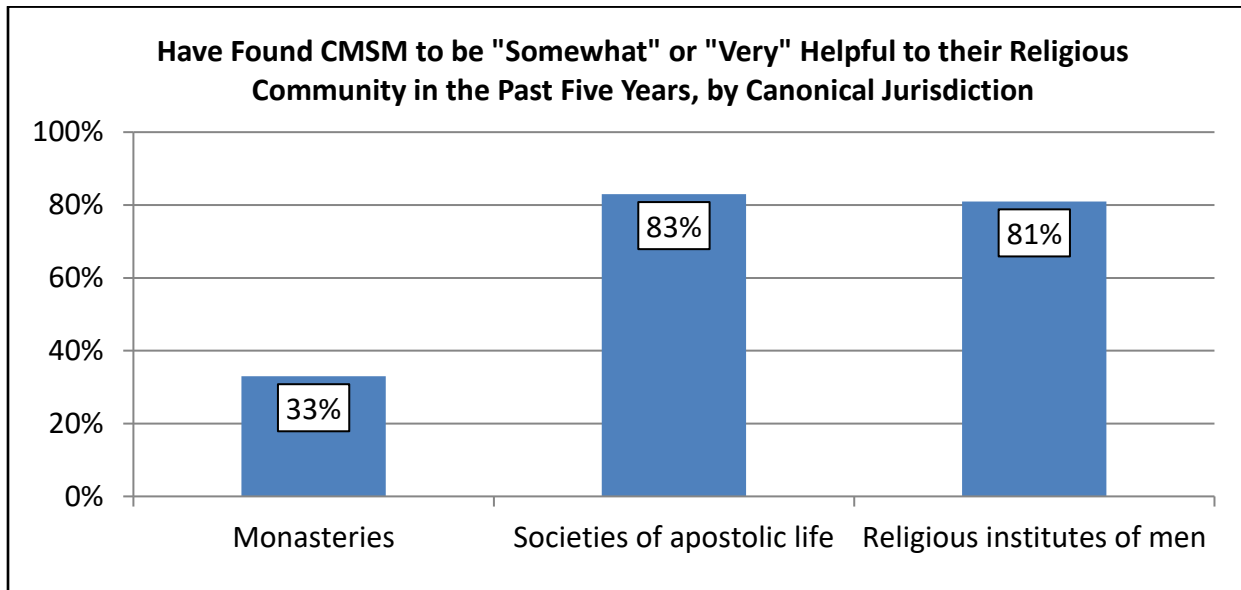


Looking at only the most positive response (“very” helpful), communities with 51 or more members are particularly likely to indicate that CMSM has been “very” helpful to their community.

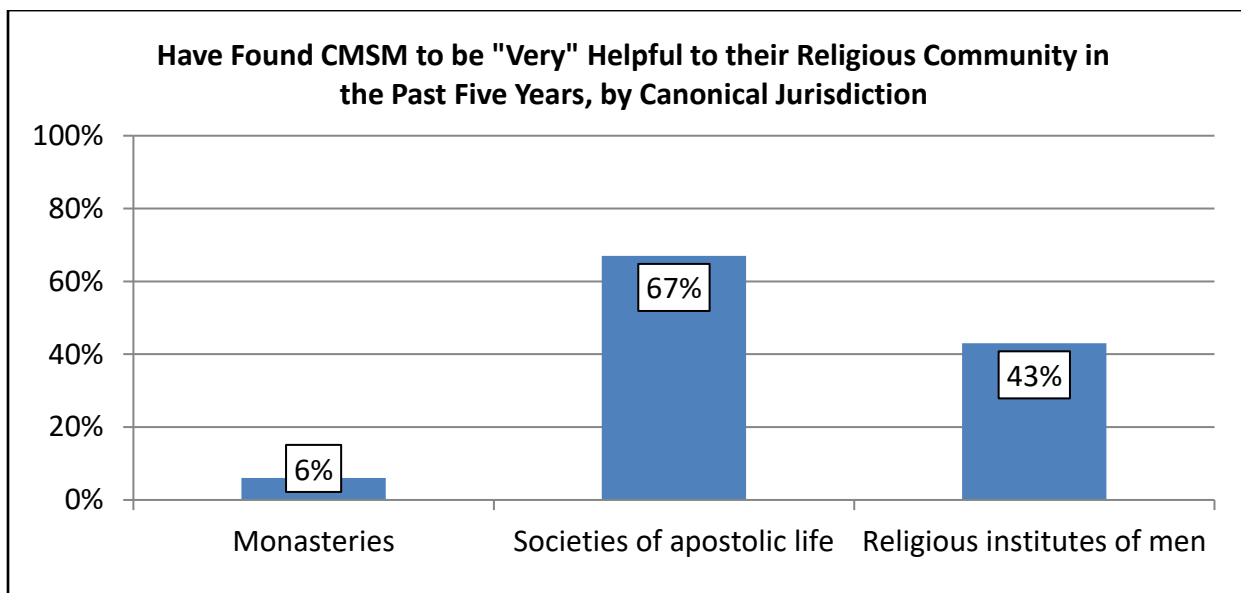


Differences by Canonical Jurisdiction

Monasteries are *least* likely to report finding CMSM “somewhat” or “very” helpful to their religious community in the past five years.³⁴



Societies of apostolic life are most likely to have found CMSM “very” helpful to their religious community in the past five years, followed by religious institutes of men.



³⁴ Due to the relatively small number of societies of apostolic life, none of these differences pass statistical tests of significance. As such, these differences should be thought of as merely suggestive of real differences.

Appendix: Survey Instrument and Response Frequencies to All Questions



**Center for Applied Research in the Apostolate
and the Conference of Major Superiors of Men
Survey of Men's Religious Communities**



In all there were 152 responding major superiors to the survey. Below are the response frequencies for the questions on the survey. The non-response (NR) is calculated separately. Unless otherwise identified (such as averages or AVG), the figures below are shown as percentages.

*This survey is part of a study to assist CMSM in serving its members by better understanding the current landscape for men religious in the United States and the issues confronting congregational leadership. Please respond for the unit (congregation, province, monastery) for which you are responsible. **If your unit is international, respond for the United States only.***

Your Religious Community

Religious Community _____

Canonical Jurisdiction (e.g., province, monastery) _____

1. Please designate the canonical status of your members:

Check all that apply. NR=1

#	#
90 Brothers	90 Priests
29 Deacons	12 Others: _____.

Yes No NR

17 83 5 2. Has your institute reconfigured since 2013?
13 87 5 3. Is your institute in the process of reconfiguring?

Demographic Data

AVG NR

9.0 6 4. Total number of candidates/postulants, novices and temporarily professed
63.3 5 5. Total number of perpetually professed members
3.0 5 6. Total number of candidates/postulants, novices, temporarily professed who are **foreign born**
10.4 5 7. Total number of perpetually professed members who are **foreign born**

Please indicate the number of candidates/postulants, novices, and temporary professed currently in your unit who were born in each decade: NR=30

	Candidates/ Postulants	Novices	Temporary Professed
	#	#	#
Before 1950	8. 0	15. 0	22. 7
1950-1959	9. 1	16. 1	23. 11
1960-1969	10. 5	17. 11	24. 38
1970-1979	11. 3	18. 13	25. 86
1980-1989	12. 28	19. 22	26. 208
1990-1999	13. 86	20. 86	27. 299
2000 or later	14. 22	21. 16	28. 66

Please indicate the number of perpetually professed members currently in your unit who were born in each decade: NR=10

#	#
209 29. Before 1929	735 34. 1970-1979
1,352 30. 1930-1939	661 35. 1980-1989
2,136 31. 1940-1949	249 36. 1990-1999
1,584 32. 1950-1959	11 37. 2000 or later
1,089 33. 1960-1969	

AVG

7.6 38. Total number of candidates/postulants, novices, temporarily professed **in formation**
35.3 39. Total number of perpetually professed members who are **full-time active ministry**
8.1 40. Total number of perpetually professed members who are **part-time active ministry**
13.8 41. Total number of perpetually professed members who are **fully retired**
6.4 42. Total number of perpetually professed members who are **infirm**

43. Where are the perpetually professed members in your unit located? **Check all that apply. NR=5**

57 Northeast (CT, MA, ME, NH, NJ, NY, PA, RI, VT)
45 South Atlantic (DE, DC, FL, GA, MD, NC, SC, VA, WV)
40 South Central (AL, AR, KY, LA, MS, OK, TN, TX)
55 Midwest (IA, IL, IN, KS, MI, MN, MO, ND, NE, OH, SD, WI)
29 Mountain West (AZ, CO, ID, MT, NM, NV, UT, WY)
39 Pacific West (AK, CA, HI, OR, WA)
36 Outside the United States (include PR and GU here)

Vocation Ministry

AVG NR

34.4 16 44. Total number of **vocation inquiries** in the past year

Yes No NR

12 88 5 45. Since 2013, your unit has had no serious discerner
6 94 9 46. Your unit has stopped accepting new members

Challenges Facing Your Religious Community

Please use these responses for the questions below.

1=Do Not Agree 3=Somewhat Agree

2=Agree a Little 4=Strongly Agree

Blank=Don't Know or Not Applicable

Please **respond** to the following statements.

- 1 2 3 4 NR
- 22 17 41 21 9 47. We are satisfied with our current vocation efforts
- 0 3 25 72 5 48. For the most part, we have positive relationships with the bishops where our members serve
- 1 8 45 47 10 49. For the most part, our members are included in the life of the dioceses where they serve
- 21 32 38 9 5 50. We have enough men who have been adequately prepared to serve as superiors in our religious community
- 33 30 31 6 7 51. We have enough men who have been adequately prepared to serve as formators in our religious community
- 18 34 41 7 13 52. We have enough men who have been adequately prepared to serve in leadership roles in our sponsored ministries.
53. In your opinion, what are the top five challenges for your religious community in the next five years?
Please select up to five challenges. NR=5
- %
- 26 A lifestyle that weakens our community's identity
- 38 Challenges in our community life
- 8 Inadequate fraternal support
- 50 Individualism
- 16 Insufficient attention to personal prayer
- 10 Theological differences among our members
- 7 Clericalism
- 63 Excessive workloads on individual members
- 22 Integration of foreign born and U.S. born members
- 22 Integration of younger and older generations of members
- 17 Lack of ongoing formation opportunities
- 15 Dealing with the sexual abuse allegations of your religious community
- 13 Sexual abuse scandals in the Church in general
- 64 Lack of new vocations
- 69 Aging of members
- 13 Solvency/financial problems
- 8 Other _____

54. What would you say is the **single greatest challenge** facing your religious community at present? **NR=15**

Safeguarding Efforts

Yes No NR

69 31 6 55. Is your jurisdiction presently accredited by Praesidium?

47 53 72 56. *If not*, are you interested in becoming accredited?

Please use these responses for the questions below.

1=Not Challenging 3=Somewhat Challenging

2=A Little Challenging 4=Very Challenging

Blank=Don't Know or Not Applicable

How much of a challenge are the following aspects of safeguarding for your religious community?

1 2 3 4 NR

- 47 35 16 2 11 57. Creating sound safeguarding policies and procedures
- 47 39 13 2 22 58. Monitoring members on safety plans
- 23 23 25 29 15 59. Responding to lawsuits/legal actions (including lookback laws)
- 34 37 21 7 17 60. Addressing adult misconduct
- 48 27 23 2 14 61. Screening candidates
- 34 45 16 5 16 62. Communications/public relations around safeguarding
- 41 19 25 16 24 63. If and how to release names of members credibly accused of abusing minors
- 23 27 28 22 20 64. Handling finances related to abuse settlements/legal actions

CMSM Assistance to Your Religious Community

65. Which of the following in-person programs have you attended in the past three years?

Please check all that apply. NR=40

- 47 CMSM Regions
- 41 National Assembly
- 29 Safeguarding Workshop
- 9 Winter Leadership Gathering
- 14 New Leader Workshop

66. If you have *not* attended any of these types of gatherings, what reasons *most* account for that?
NR=51

Vocation Promotion and Discernment Activities

Please use these responses for the questions below.

1=Not at All Helpful 3=Somewhat Helpful

2=A Little Helpful 4=Very Helpful

Blank=Don't Know or Not Applicable

How **helpful** would it be if CMSM provided resources in these areas?

1 2 3 4 NR

- 7 23 33 39 18 67. Vocation effort resources
3 24 42 31 19 68. Formation and studies resources for members
3 14 41 42 19 69. Formation programs for young religious to prepare them for future leadership roles
25 25 35 14 27 70. Formation and studies resources for lay partners
20 21 34 26 26 71. Assistance obtaining or maintaining Praesidium accreditation
30 17 24 29 26 72. Programs for new foreign-born leaders about the U.S. context
3 14 43 40 16 73. Ongoing formation resources
16 27 31 27 26 74. Resources on interculturality for your men in formation
16 30 21 33 23 75. Resources on interculturality for your fully professed members
18 31 23 28 25 76. Resources on interculturality for your leadership team
2 18 36 44 18 77. Resources on leadership formation
4 20 44 32 20 78. Resources about safeguarding formation
13 37 41 9 22 79. Resources on justice and peace efforts
32 31 20 17 34 80. Resources on sponsorship

Yes No NR

- 76 24 28 81. Do you find regional CMSM meetings to be beneficial?

82. What could be done to enhance regional meetings (such as safeguarding formation, leadership training, spiritual renewal)? **NR=50**

Yes No NR

- 95 5 22 83. Do the services CMSM provides meet your expectations?

84. How **helpful** has CMSM been to your religious community in the past five years? **NR=9**

- 2 Not at all helpful
18 A little helpful
11 Neither helpful nor unhelpful
35 Somewhat helpful
34 Very helpful

85. In what ways can CMSM **best help** you at present?
NR=42

Thank you for taking the time to complete this survey.

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