

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



**A Report for the Catholic Church
Requested by the Diocese of Saginaw**

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June 2025

Impact of Mary, Mother of the Church, on Ecclesial Vocations

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Impact of Mary, Mother of the Church, on Ecclesial Vocations

Executive Summary

This report presents findings from a survey of U.S. bishops, diocesan priests, permanent deacons, deacon directors, and major superiors of men and women about the impact of Marian devotion on their ecclesial vocations. The survey was designed by the Center for Applied Research in the Apostolate (CARA) at Georgetown University in collaboration with the Diocese of Saginaw. Altogether there were 1,091 respondents from six groups, described below.

Major findings can be summarized as follows:

Characteristics of Respondents

- Among the 1,091 respondents, almost two-thirds (65%) are from diocesan personnel in the United States: 9% from bishops, 40% from diocesan priests, 10% from permanent deacons, and 7% deacon directors. U.S. religious men and women account for the other 35% of respondents: 6% religious priests, 8% major superiors of men, and 21% major superiors of women. Almost all respondents are Latin Rite Catholic (95%), while 5% are Eastern Rite Catholic.
- On average, seven in ten respondents across all six survey groups are age 60 or above (69%), with three in ten ages 59 or younger (31%). About eight in ten (82%) respondents identify as White, Anglo, Caucasian. Others responding include 7% Hispanic, Latino(a), 5% Asian, Pacific Islander, 3% Mixed or other, 2% Black, African American, African, and 1% American Indian or Alaska Native.

Impact of Marian Devotion on Ecclesial Vocation Discernment

- One set of survey questions asked about their practice of Marian devotion before they discerned their ecclesial vocations and what impact it had on their discernment of their respective vocations.
- A total of 34 percent responded to the question asking the experience on a conversion or reversion to Catholicism. Among those who did so, seven in ten (71%) report that devotion to Mary has had an impact on their experience of conversion or reversion to Catholicism.
- More than nine in ten (92%) respondents report being first introduced to Marian devotion when growing up. Family (79%) is the main place that respondents report

being first introduced to a Marian devotion, followed by their parishes (44%) and Catholic schools (44%).

- During their time of ecclesial discernment, reciting the rosary privately (71%) was their most common Marian devotion, on average, followed by reciting the rosary with others (52%) and praying before icons, statues, or paintings of Mary (40%). Most frequently, they practiced these devotions in their homes (80%) and/or parishes (77%).
- Some 44% of respondents report visiting at least one apparition site before coming to their current ecclesial vocation. Among those that did so, on average, more than one in ten visited Guadalupe (29%), Lourdes (28%), Fátima (19%), and Medjugorje (13%). Fátima (44%) and Lourdes (43%) were the sites with related devotions that respondents from all six groups most commonly say had an impact (“a meaningful impact” plus “a great impact, combined) on their original sense of an ecclesial vocation, followed by Guadalupe (31%) and Medjugorje (14%).
- Many, but not all, religious communities and dioceses have a Marian dimension to their community or diocese. In discerning a vocation to their particular religious community or diocese, on average, a third of respondents (35%) report that a Marian dimension of that community or diocese was significant (“significant” or “very significant” combined) to them.
- Asked to assess how much of an impact their devotion to Mary had on their original sense of a vocation to serve Christ and the Church, six in ten respondents (59%), on average, report that their devotion to Mary has had an impact (“a meaningful impact” or “a great impact”, combined). Responding religious priest (71%) are most likely to report so, while responding deacon directors (49%) are least likely to report so.
- They were asked two questions about their Mariological studies. One asked them to rate the quality of their Mariological studies during their years of priestly, diaconal, or religious formation. Fourteen percent rated them as “strong,” 40% as “sufficient,” and 46% as weak. Major superiors of women (68%) are most likely to rate those studies as “sufficient” or “strong,” with deacon directors (36%) the least likely.
- In a related question, they were asked if they had ever taken a course in Mariology. Fifty-two percent have, with diocesan priests (67%) and bishops (62%) most likely to have had such a course, and permanent deacons (41%) and major superiors of women (39%) least likely.
- Some 44% report having made a Marian consecration based on St. Louis de Montfort’s total consecration to Jesus through Mary. Among that 44%, 28% made that consecration before their ordination/religious profession and 16% made it after that

time. Among the others, 45% have not made that consecration and 11% are not familiar with the consecration.

Influence of Marian Devotion on Living out their Ecclesial Vocations

- When asked of their current devotion to Mary, on average, a combined nine in ten (89%) report they have “some devotion” (31%) or “a strong devotion” (58%) to Mary.
- A combined average of three-fourths of respondents (75%) report that their devotion to Mary has “strengthened” (34%) or “very much strengthened” (41%) them in living out their ecclesial vocation. In a related finding, an average of eight in ten (80%) report turning to Mary for spiritual assistance “often” (36%) or “very often” (44%).
- Regarding how much Mary has fostered their devotion to the Eucharist at the present time, eight in ten respondents across all six surveys (80%) indicate that their devotion to Mary has had “a meaningful impact” (58%) or “a great impact” (22%) combined.
- Some 62% of respondents across the six surveys have made a pilgrimage to at least one Marian site after their commitment to their ecclesial vocation. On average, three in ten report having gone to Lourdes (45%), Guadalupe (40%), Fátima (39%), Medjugorje (17%), or Our Lady of Champion (14%). An additional 30% have made a pilgrimage to “other” sites, which they identified by writing them in.
- They were asked how often they engage in Marian devotions at present. More than a quarter say they do the following “weekly” or “daily” combined: recite the rosary alone (72%), engage in mediative/contemplative prayer with Our Lady (46%), recite the rosary with others (37%), and engage in spiritual readings on Mary (28%). While there is much similarity among the groups in these practices, bishops are most likely to recite the rosary alone (87%) and major superiors of women are most likely to recite the rosary with others (52%).
- In related findings, between a sixth to a third say they do the following “often” or “always” combined: wear the Miraculous Medal (32%), wear the Brown Scapular (29%), and/or wear another medal related to Mary (18%).
- They were asked to give their opinion about whether the Catholic Church places the right amount of emphasis on devotion to Mary or not. Three in four say the Church places the “right amount of emphasis” on devotion to Mary (74%), with 21% saying it places “not enough emphasis,” and 5% saying it places “too much emphasis” on devotion to her.

Most Meaningful and Impactful Aspects of Marian Devotion

- Respondents across all six surveys were asked to identify the particular aspects of Marian devotion that have been the most meaningful to them, as well as those that have had the most impact on their spiritual lives.
- When asked to identify the titles of Mary they find most meaningful, in all they wrote in 128 distinct titles. Among the 84% identifying a title, they are particularly likely to have written in a title that has a doctrinal meaning (such as Mother of God/Theotokos and Immaculate Conception), has a specific devotion attached to it (such as Undoer of Knots and Mother of Sorrows), is tied to a revered icon or image (Our Lady of Perpetual Help and Immaculate Heart), or is related to a particular apparition site (such as Our Lady of Guadalupe and Queen of Peace).
- They were also invited to write in the Marian dogma or doctrine which has been most meaningful to them in living out their ecclesial vocation. Among the 71% providing a valid response, they identified 31 distinct dogmas or doctrines. They are most likely to identify the Immaculate Conception as the most meaningful to them, followed by a variation on Mother of God/Theotokos, the Assumption, and Perpetual Virginity.
- Specifically geared to their impact on them living out their ecclesial vocation, respondents were asked to write-in what Marian author has most impacted them. Altogether, 491 respondents identified 143 distinct authors. St. Louis-Marie de Montfort tops the list, followed by St. Pope John Paul II, St. Maximilian Kolbe, Venerable Fulton Sheen, Michael Gaitley, and St. Alphonsus Maria de Ligouri.
- Respondents across all six surveys identified 107 distinct individuals when asked to identify the saint who has most inspired their devotion to Mary. Sixty-four percent wrote in a response. St. Pope John Paul II topped the list, followed by Louis de Montfort, Joseph, Bernadette of Lourdes, Alphonsus Liguori, Dominic, and Therese of Lisieux.
- The 532 responding to an open-ended question about what Marian text has had the greatest impact on them are particularly likely to mention the Marian apparitions and the writings associated with them; books about Mary or a particular devotion like that by St. Louis de Montfort; encyclicals, conciliar documents, and apostolic letters relevant to Mary; and Marian prayers and hymns.
- The 84% of respondents who responded to an invitation to write in the Marian line or text from Scripture that has most impacted their living out of their ecclesial vocations, were most likely to identify a line or phrase or story from the Gospel of St. Luke (with the most common being text from the Annunciation, the Magnificat, the Nativity, and the Visitation) or from the Gospel of St. John (the wedding at Cana or the Crucifixion).
- The 983 responding to an open-ended question about Marian work of art, music, literature or film that has been most meaningful to them in vocation. Art constitutes a

high volume of mentions including the Pieta, Our Lady of Guadalupe Tilma, artworks on The Annunciation, the Our Lady of Perpetual Help icon, and other artworks on various titles of Mary. Respondents mentioned music on various hymns, mainly including Ave Maria, Salve Regina, and Magnificat. Finally, 102 Marian films are reported, mostly mentioning Song of Bernadette, Miracle of Our Lady of Fatima, and Passion of Christ.

- Finally, a total of 710 responding to an open-ended question about the role of Mary on their ecclesial vocation. Most respondents described Mary's presence in their lives using terms such as companion, friend, guide, comforter, model, intercessor, mother, and vocation-inspirer. Many also spoke of experiencing her role through Marian devotional practices and through being consecrated to Mary.

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Introduction

This report presents findings from a survey of 1,091 U.S. bishops, diocesan priests, permanent deacons, deacon directors, major superiors of men, and major superiors of women about the impact of Marian devotion on their ecclesial vocation. The survey was designed by the Center for Applied Research in the Apostolate (CARA) at Georgetown University in collaboration with the Diocese of Saginaw. The survey was distributed both by paper via postal service and online via email between March to May 2025.

Survey Distribution

To maximize participation, CARA reached out to all those in ecclesial vocations whose contact information was available at the time of distribution of the survey. Altogether CARA received 1,091 responses.

For the survey distribution to the six groups surveyed:

- CARA mailed a paper survey invitation to 265 bishops and archbishops, both active and retired, in the Latin rite arch/dioceses and Eastern rite arch/eparchies in the United States. Postcard reminders were sent out, with 99 responding, for a response rate of 37%.
- CARA also emailed the survey invitation to a sample of 4,000 parishes, asking the priests and permanent deacons there to complete the survey. Some 427 diocesan priests, 62 religious priests, and 108 permanent deacons responded after several email reminders. As the parishes had an unknown number of priests and permanent deacons, the response rate cannot be calculated.
- Survey invitations were emailed by CARA to our list of 185 diocesan deacon directors, 71 of whom responded after some email reminders were sent, for a response rate of 38%.
- A survey was mailed by CARA to our list of 216 major superiors of men, 91 of whom responded after several reminders via postcards and emails for a response rate of 42%.

- Finally, CARA mailed surveys to the 501 major superiors of women, 221 of whom responded after several reminders via postcards and emails for a response rate of 44%.

Interpreting This Report

Most of the questions in this survey use four-point response scales (i.e., “no impact,” “a little impact,” “a meaningful impact,” “a great impact”). These scales allow respondents to choose between two relatively “negative” choices (e.g., “no impact” and “a little impact,”) and two relatively “positive” choices (e.g., “a meaningful impact” and “a great impact”). 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.

Throughout the report, the most commonly reported percentages are the average responses, calculated by taking the average of the percentages from the six survey groups. For all closed-ended questions, the percentages for each of the six survey groups are presented as well, allowing for comparisons among the survey groups.

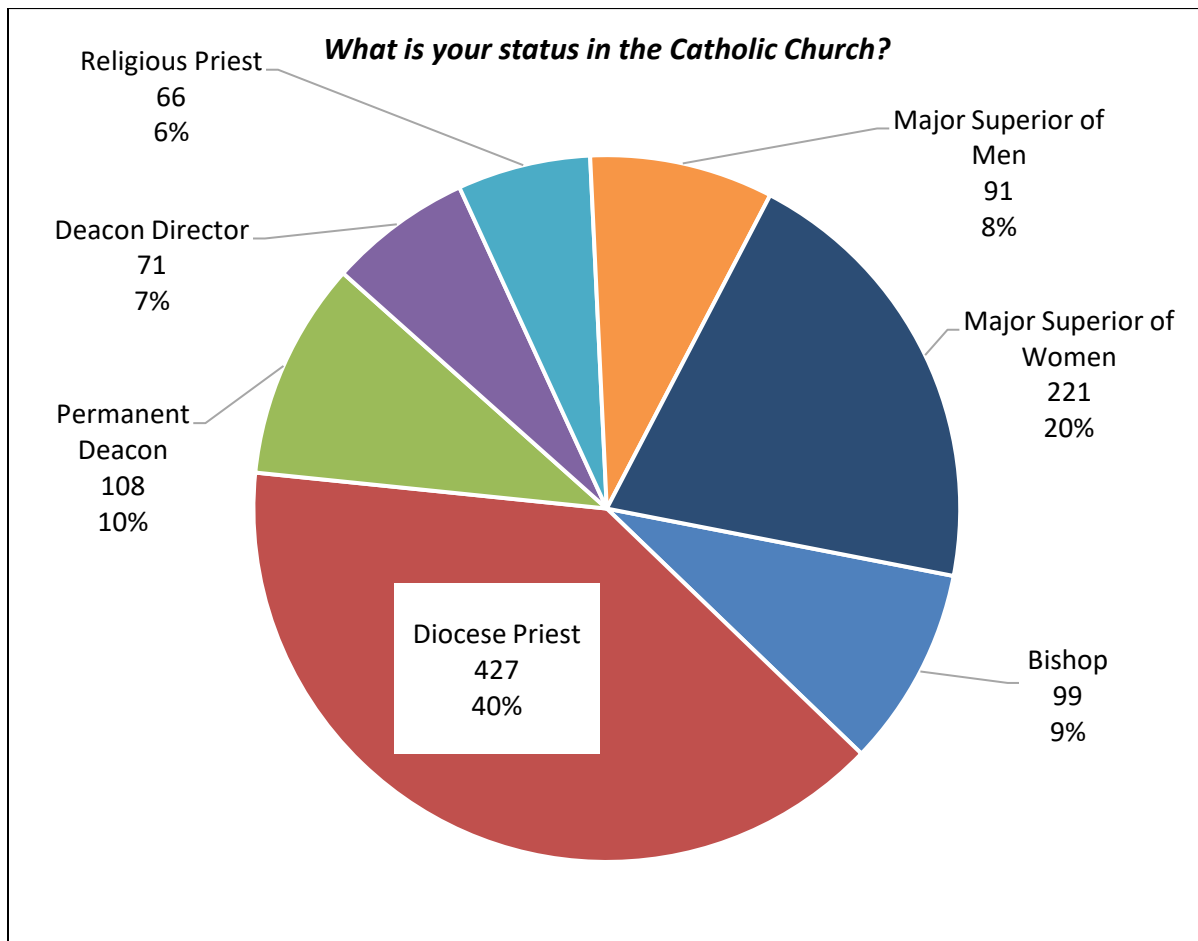
Moreover, the report also compares the responses of those from selected subgroups, that include bishops, diocesan priests, permanent deacons, deacon directors, major superiors of men, and major superiors of women. The first section of the report describes the characteristics of the respondents. Throughout the report, the tables and charts that compare differences between and among these various subgroups are presented following the responses for respondents as a whole in each section. For all of these comparisons, only differences of 10 percentage points or more are treated as meaningful and presented.

In addition to the quantitative data analyzed in this report, eight 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.

Part I: Characteristics of Respondents

Ecclesial Status

Among the 1,091 valid responses, 99 surveys were completed by U.S. bishops, 427 by U.S. diocesan priests, 108 by U.S. diocesan permanent deacons, 71 by U.S. diocesan deacon directors, 66 by religious priests, 91 by U.S.-based major superiors of men, and 221 by U.S.-based major superiors of women.¹ This translates to these percentages of respondents in each group: 9% are bishops, 40% diocesan priests, 10% deacon directors, 7% deacon directors, 6% religious priests, 8% major superiors of men, and 21% major superiors of women.



¹ Throughout the report, the first number reported in the pie charts like this one is the number of respondents having or fitting that response, with the second number the percentage with that response.

Church Rite

The average percentage identifying as Latin and Eastern Rite is presented below in the first column of numbers, labelled AVG, with the six survey groups presented separately. On average, almost all respondents are Latin Rite Catholic (95%), while 5% are Eastern Rite Catholic.

Are you?								
Percentage responding								
	AVG	Bishop	Diocesan Priest	Permanent Deacon	Deacon Director	Religious Priest	Major Superior of Men	Major Superior of Women
	%	%	%	%	%	%	%	%
Latin Rite Catholic	95	92	96	91	98	90	98	98
Eastern Rite Catholic	5	8	4	9	2	10	2	2

Age

Respondents were asked to write in their year of birth, with #% responding. The table below presents the average percentage for all six survey groups (calculated by taking the average of the six survey groups), as well as the age ranges for each of the six survey groups.

<i>What is your age?</i>								
Percentage responding								
	AVG	Bishop	Diocesa n Priest	Permanent Deacon	Deacon Director	Religious Priest	Major Superior of Men	Major Superior of Women
	%	%	%	%	%	%	%	%
29 or younger	0	0	1	0	0	0	0	1
30-39	5	0	18	2	0	8	6	2
40-49	9	2	22	6	0	26	9	6
50-59	18	23	21	15	13	23	20	14
60-69	38	52	27	38	66	27	26	19
70-79	25	23	9	35	21	13	30	40
80 or greater	6	1	2	5	0	2	10	18

- Seven in ten respondents across the six surveys are, on average, ages 60 and older (69%). About a quarter are ages 40 to 59 (27%), and one in 20 is under age 40 (5%).
- The oldest of the groups is the diocesan director respondents, with 87% of them ages 60 and older.
- The youngest of the six survey groups is the diocesan priest respondents, with 38% ages 60 and older.

Racial or Ethnic Identity

On average, eight in ten (82%) respondents are White, Anglo, Caucasian. Others include 7% Hispanic, Latino(a), 5% Asian, Pacific Islander, 3% mixed or other, 2% Black, African American, African, and 1% American Indian or Alaska Native.

Are you?
Percentage responding

	AVG	Bishop	Diocesan Priest	Permanent Deacon	Deacon Director	Religious Priest	Major Superior of Men	Major Superior of Women
	%	%	%	%	%	%	%	%
White, Anglo, Caucasian	82	89	80	87	79	61	80	85
Hispanic, Latino(a)	7	4	6	9	12	8	8	5
Asian, Pacific Islander	5	3	5	1	2	16	9	7
Mixed or Other	3	2	4	3	2	5	1	1
Black, African American, African	2	0	4	0	3	10	2	2
American Indian or Alaska Native	1	2	1	0	3	0	1	1

The bishops (89%) and permanent deacons (87%) are most likely to be White, Anglo, Caucasian. Religious priests are most likely to be another ethnicity, with 24% combined identifying as Asian, Pacific Islander (12%) or Hispanic, Latino (8%).

Part II: Impact of Marian Devotion on Ecclesial Vocation Discernment

Survey respondents were asked a series of questions about how their devotion to Mary affected them while they were discerning their ecclesial vocations.

Introduction to Marian Devotion

More than nine in ten (92%) respondents report being first introduced to Marian devotion when growing up. Family is the main place that respondents report being first introduced to a Marian devotion. On average, eight in ten (79%) report being first introduced to a Marian devotion by their family. Permanent deacons are least likely to report being first introduced to a Marian devotion by their family (65%).

If you grew up having a Marian devotion, how were you first introduced to it?

Percentage responding instructed to select all that apply

	AVG	Bishop	Diocesan Priest	Permanent Deacon	Deacon Director	Religious Priest	Major Superior of Men	Major Superior of Women
	%	%	%	%	%	%	%	%
Your family	79	88	75	65	84	78	78	85
Parish	44	55	49	33	28	38	46	56
Catholic school	44	42	39	29	48	42	52	57
Faith formation for children	14	19	15	5	13	22	8	16
In college	9	14	12	3	3	17	6	9
A friend/acquaintance	7	7	7	7	8	15	3	7
TV/radio/internet	4	3	5	4	2	8	2	4
Other sources:	8	9	6	15	5	5	8	7

- On average, about four in ten report being first introduced to a Marian devotion at their parishes (44%) or at a Catholic school (44%). Major superiors of women are especially likely have been introduced at these places.
- More than one in ten was first introduced to a Marian devotion in a faith formation program for children (14%).
- Less than one in ten was first introduced to a Marian devotion in college (9%), by a friend or acquaintance (7%), or via the TV/radio/internet.

Some report an “other source” that first introduced them to Marian devotion, including their formation for their ecclesial vocation (12 respondents) and their catechesis when converting to Catholicism (six respondents). Those written in include:

- Seminary (6)
- A quote on the power of the Rosary by Pope Leo XIII; Consecration to Jesus through Mary by Fr. Michael Gaitley, MIC
- Basic ecclesial community
- Blue Army
- Books
- Charismatic Renewal
- Convent
- Convert
- Convert to the Catholic faith
- Cultural devotion, mostly at funerals
- Diaconate Formation
- Girl Scouts
- Godparent
- Grown in a country with a great Marian devotion (Poland and Our Lady of Czestochowa)
- I am a convert-first introduction was through research online
- Late convert, any devotion was adopted after age 35
- Legion of Mary
- Marian Monastery
- My mother had a devotion to Mary but really didn't share it with me until later in life. She felt guilty not instilling in us a greater awareness of our Blessed Mother. It wasn't until I was in my 40s until I fell in love with Mary.
- My own reversion experiences
- My Religious Order
- Necessity drew me into relationship with Mary
- Nuns
- Pope John Paul II
- Priest
- Priest spiritual/Director
- Priests, religious sisters
- Religious community
- Religious formation in Convent
- Religious life
- Retreat
- Spiritual reading
- St John Paul II; Legion of Mary
- Statue of Our Lady of Grace
- Tales of Old-World Forbears
- The Servants of God's Love

Sites Where They Practiced Marian Devotion

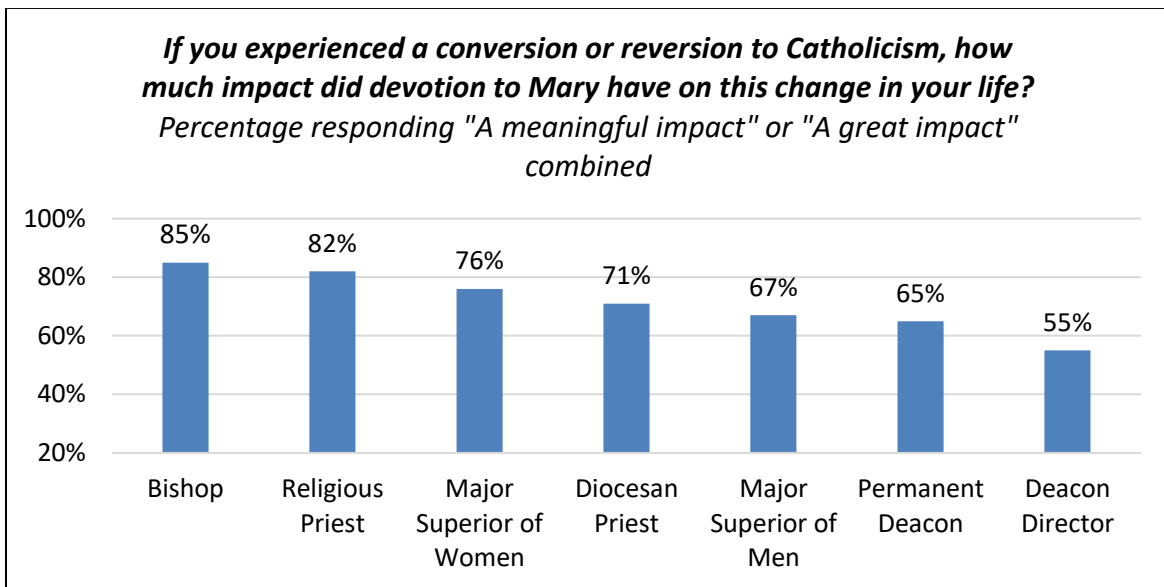
Nearly nine in ten (88%) respondents report one of local sites of practicing devotion to Mary before committing to their current vocation. In their homes (80%) and in their parishes (77%) are the most common places that the respondents were practicing their devotion before committing to their current ecclesial vocation. For the most part, those in the six survey groups gave similar responses to this set of questions.

Before committing to your current ecclesial vocation, at what local sites were you practicing your devotion to Mary?								
Instructed to select all that apply								
	AVG	Bishop	Diocesan	Permanent	Deacon	Religious	Major	Major
	%	%	Priest	Deacon	Director	Priest	of Men	Superior of Women
	%	%	%	%	%	%	%	%
In your home	80	77	76	76	86	81	80	83
In your parish	77	75	75	79	82	65	78	81
At a local Marian shrine	16	13	20	19	9	19	18	18
In campus ministry	8	9	16	2	3	16	7	5
With a TV/radio show/online	6	6	7	14	0	5	0	4

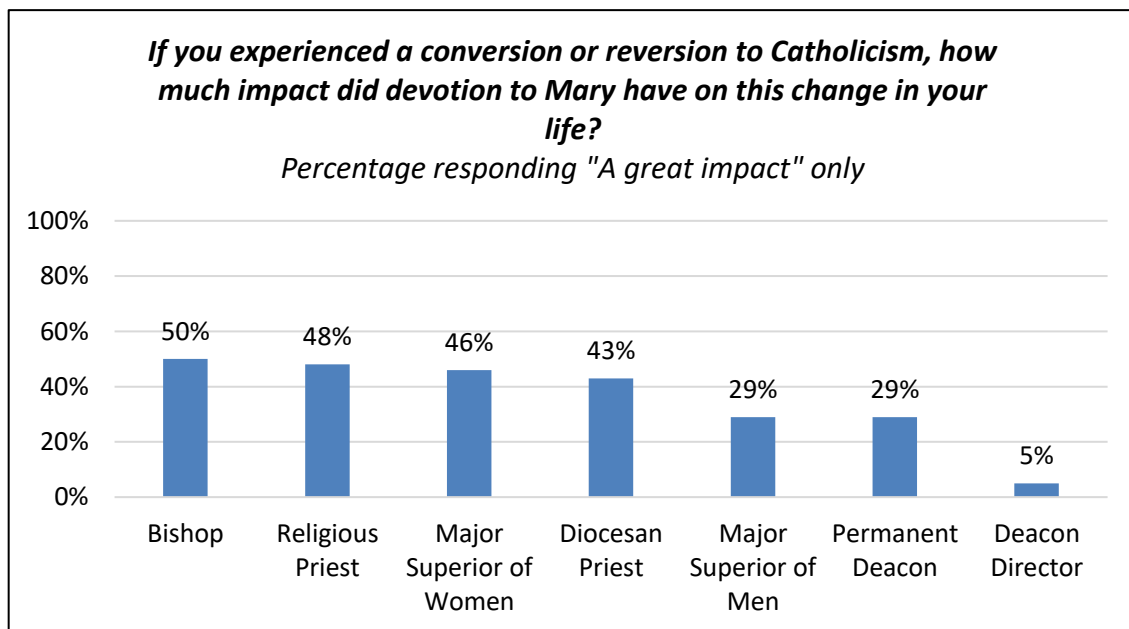
On average, less than one in five practiced their devotions to Mary before their commitment to their ecclesial vocation at a local Marian shrine (16%), in a campus ministry (8%), or with a TV/radio show/online (6%).

Marian Devotion's Impact on Conversion or Reversion to Catholicism

A total of 34 percent responded to the question asking the impact of Marian devotion on their experience of a conversion or reversion to Catholicism. On average, seven in ten (71%) report that devotion to Mary has had an impact ("a meaningful impact" or "a great impact" combined) on their experience of conversion or reversion to Catholicism. Responding bishops are most likely to report having done so.



On average, a third (36%) report that devotion to Mary has had "a great impact" on their experience of conversion or reversion to Catholicism. Responding deacon directors are least likely to report so.



Marian Devotion Practices

Recalling the time when they were discerning your vocation, respondents were invited to identify which Marian devotions positively impacted them during their discernment period. Nine in ten (90%) respondents identified at least one Marian devotion.

Two in five or more identify reciting the rosary privately (71%), reciting the rosary with others (52%), and praying before icons, statues or paintings of Mary (40%).

Thinking of the time when you were discerning your vocation, which of the following Marian devotions positively impacted your decision to follow your vocation?

Instructed to select all that apply

	AVG	Bishop	Diocesan Priest	Permanent Deacon	Deacon Director	Religious Priest	Major Superior of Men	Major Superior of Women
	%	%	%	%	%	%	%	%
Reciting the rosary privately	71	80	73	77	69	59	65	65
Reciting the rosary with others	52	59	57	47	45	48	51	55
Praying before icons, statues or paintings of Mary	40	47	44	35	37	42	31	40
The Brown Scapular of Our Lady of Mt. Carmel	28	26	32	29	23	25	24	33
The Angelus	27	37	28	23	23	27	26	27
Wearing the Miraculous Medal	26	21	25	32	23	27	22	33
Visits to Marian shrines	23	22	27	25	11	24	31	23
Marian Consecration according to St. Louis de Montfort	20	14	22	27	19	25	11	21
The Immaculate Heart	17	20	17	18	15	12	12	22
Visits to Marian apparition sites	13	15	15	10	10	14	14	13
A devotion to Mary tied to your ethnic group practicing the Catholic faith	12	20	12	8	8	15	10	11
Wearing another medal related to Mary	6	2	6	6	5	12	5	8
Another Marian devotion:	11	9	11	9	8	12	14	18

- Roughly a quarter report being positively impacted by the following Marian devotions while discerning their vocation:
 - The Brown Scapular of Our Lady of Mt. Carmel (28%)
 - The Angelus (27%)
 - Wearing the Miraculous Medal (26%)
 - Visits to Marian shrines (23%)
 - Marian Consecration according to St. Louis de Montfort (20%)

- Less than one in five identifies these Marian devotions as positively impacting them during their discernment:
 - The Immaculate Heart (17%)
 - Visits to Marian apparition sites (13%)
 - A devotion to Mary tied to your ethnic group practicing the Catholic faith (12%)
 - Wearing another medal related to Mary (6%)

One in ten (11%) mentioned an “other” Marian devotions (11%), which are grouped into the following themes:

- Praying personally, consecrating to Mary, reciting Marian prayers and sing Marian hymns:
 - Memorare (2)
 - Three Hail Marys to know my vocation
 - The Hail Mary
 - Stations of the Cross, Litany of the Blessed Virgin, the Stabat Mater
 - Singing the Salve Regina
 - Simply asking for Her intercession
 - Personal prayer
 - Modern Marian and liturgical music
 - Marian Hymns
 - Marian Consecration, St. Maximilian Kolbe
 - Loved Marian Hymns
 - Just talking to her
 - Just praying
 - Hymns and May devotions
 - First Saturday devotions in Chicago
 - Fatima prayers
 - Consecration to Mary by Fr. Michael Gaitley
 - Chaplet of the Seven Sorrows of the BVM.
 - 1st Saturday
 - Entrusting my vocation to Mary

- Doing Marian novenas, especially the novena to our Lady of Perpetual Help:
 - Novena to Our Mother of Perpetual Help (4)
 - Praying the Miraculous Medal novena (2)

- Novenas (3)
- Novena to our Lady of Lourdes

- Joining a group of Marian devotion:
 - Active member of the Legion of Mary (4)
 - Member of Sodality to Mary in high school (4)
 - Marian Movement of Priests- Fr. Stefano Gobbi
 - Joined a Marian lay community

- Marian devotion with various titles:
 - Devotion to Our Lady of Perpetual Help (7)
 - Devotion to Our Lady of Guadalupe (5)
 - Immaculate Conception/ Miraculous medal (5)
 - Akathist to Mother of God (3)
 - Our Lady of Czestochowa (2)
 - Our Lady of Lourdes/St. Bernadette
 - Our Lady of Good Counsel/ currently Miraculous Medal / devotion
 - Our Lady of Fatima

- Spiritual readings on Mary
 - Spiritual reading
 - Scripture Reflections
 - Scripture passages about Mary / Gospel of Luke, my dominant prayer is scriptural Reflections / Meditation / Reading
 - Reading Marian Books such as the silence of Mary
 - Marian books of apologetics

- Expressing Marian devotion:
 - May Crowning (2)
 - Wearing the Holy Rosary
 - Votive candles by a statue of our Lady
 - Setting up a May Altar and Crowning of the Blessed Mother
 - Family consecration to the Immaculate Heart of Mary
 - Ending every day with a Marian prayer ever since I was 3, and May altar in our home

Pilgrimages to Marian Sites

A total of 44 percent report visiting at least an apparition site before coming to their current ecclesial vocation. Guadalupe and Lourdes are the most common sites that respondents made pilgrimages to before committing to their current ecclesial vocation. On average, three in ten made pilgrimages to Guadalupe (29%) and Lourdes (28%). Responding deacon directors (43%) and bishops (41%) are most likely to have made pilgrimages to Guadalupe, while permanent deacons are the least likely (17%). Major superiors of women (17%), on the other hand, are least likely to have made a pilgrimage to Lourdes.

To which of the following sites did you make pilgrimages before committing to their current ecclesial vocation?

Percentage responding all that apply

	AVG	Bishop	Diocesan Priest	Permanent Deacon	Deacon Director	Religious Priest	Major Superior of Men	Major Superior of Women
	%	%	%	%	%	%	%	%
Guadalupe	29	41	28	17	43	27	18	21
Lourdes	28	30	35	19	33	24	38	17
Fátima	19	15	25	14	24	24	11	17
Medjugorje	13	15	14	14	14	6	16	7
Our Lady of Champion	5	2	10	8	10	0	0	2
Other site(s):	41	33	37	47	24	41	41	62

- Before committing to their current ecclesial vocation, less than one in five had made pilgrimages to Fátima (19%), Medjugorje (13%), or Our Lady of Champion (5%).
- Four in ten (41%) mentioned having gone during that period to an “other site,” including these:
 - Our Lady of Knock (10)
 - Our Lady of Czestochowa (Poland) (7)
 - Loretto (4)
 - Our Lady of Lebanon (3)
 - Conyers, GA-Our Loving Mother Apparition site (2)
 - Holy Land- Nazareth (2)
 - Miraculous medal (2)
 - Our Lady of Consolation Carey OH (2)
 - Our Lady of Mount Carmel (2)
 - Shrine of Our Lady of the Rosary of Namyang in Korea (2)
 - All Nations
 - Altoeting Germany
 - Aokana, Zarvanytsia, Mariapoch, Marialzell

- Aparecida, Brazil.
- Basilica of St. Mary Major
- Basilica National Shrine
- Berdychiv, Chénstohovo
- Black Madonna Shrine in Missouri, USA
- Blue Army Bayside Queens
- Carmelites Community, SLC UTAH
- Castelpetroso
- Doylestown Pa, Washington DC
- DC shrine
- Fatima Binh-Trieu, Vietnam
- Grottos of Iowa
- Holy House of Loretto, Italy
- Czestodowe
- La Vang
- Local Marian Shrine
- Local Marian Shrines
- Local Marian shrines in monastery and parish
- Local Marian sites such as Our Lady of Fatima shrine in Lewiston NY
- Local Sisters in Chicago
- Loyola (Spain)
- Marian Churches
- Medjugorje Conference
- Miraculous Medal Central Shrine, Philadelphia
- National Shrine of Our Lady of Lebanon
- National Shrine of Our Mother of Perpetual Help (Manila, Philippines)
- National Shrine of the Immaculate Conception
- Notre Dame of Chicago
- Our Lady of Antipolo, Our Lady of the Rosary
- Our Lady of Consolation
- Our Lady of Good Counsel
- Our Lady of Good Health
- Our Lady of Guadalupe in La Crosse, Wisconsin
- Our Lady of La Leche in St. Augustine
- Our Lady of La Salette
- Our Lady of La Vang Vietnam
- Our Lady of Perpetual Help Byzantine Rite (Uniontown, PA); Our Lady of Consolation (Carey, Ohio); National Shrine Basilica of the Immaculate Conception (Washington, D.C.)
- Our Lady of Loreto
- Our Lady of Loreto, Italy
- Our Lady of Mariapoch
- Our Lady of Palestine/ our Lady of mount Carmel
- Our Lady of Salette, France

- Our Lady of San Juan
- Our Lady of San Juan, San Juan, Texas, near Brownsville
- Our Lady of Schonstatt
- Our Lady of the Pilar. Our Lady of Knock.
- Our Lady of the Snows Shrine
- Our Lady of the Snows-Belleville, IL
- Our Lady of Veilankanni in India
- Our Lady of Velankanni
- Our Lady of Zapopan
- Our Mother of Good Counsel-Genazzano, Italy; St. Mary Major, Rome
- Parish Marian Shrines
- Rose Hill Shrine, Our Lady of Immaculate Conception
- Rue du Bac, Paris - Our Lady of the Miraculous Medal
- San Juan de los Lagos
- San Juan del Valle
- Santa Fe: La Conquistadora
- Sastin, Rajeka Lesna and other sites in Slovakia and Czech Republic
- Shrine of Our Lady of Consolation in Carey, OH
- Shrine of Our Lady of Guadalupe in WI
- Sorrowful Mother Bellvue
- St Ann de Beaupre, Cape de Madeline
- Subukia Marian shrine in Kenya
- Sybertsville, PA
- Visit to the recreation of Lourdes Apparation at Notre Dame in IN had an impact.
We will at last fo on pilgrimage to Lourdes and Fatima this April.

Impact of Marian Devotion Sites

Marian devotions related to Fátima, Lourdes, and Guadalupe are the most likely to have impacted a respondent's original sense of an ecclesial vocation. On average, more than three in ten report that Marian devotions related to Fatima (44%), Lourdes (43%), and Guadalupe (31%) had an impact ("a meaningful impact" and "a great impact," combined) on their original sense of an ecclesial vocation. Less than one in six reports that the devotions related to Medjugorje (14%) and Our Lady of Champion (3%) had an impact on their original sense of their ecclesial vocation.

How much of an impact did the following and their related devotions have on your original sense of an ecclesial vocation?

Percentage responding "A Meaningful Impact" or "A Great Impact" combined

	AVG	Bishop	Diocesan Priest	Permanent Deacon	Deacon Director	Religious Priest	Major Superior of Men	Major Superior of Women
	%	%	%	%	%	%	%	%
Fátima	44	44	48	54	41	43	31	38
Lourdes	43	46	40	44	39	45	45	42
Guadalupe	31	33	30	37	32	32	17	29
Medjugorje	14	18	14	17	16	13	8	10
Our Lady of Champion	3	3	4	8	0	2	1	3
Others:	51	65	42	44	50	52	41	56

“A Great Impact” Only

Just over one in ten says that devotions related to Lourdes (15%), Fátima (15%), and/or Guadalupe (12%) had “a great impact” on their original sense of an ecclesial vocations. About one in 20 say the same about Medjugorje (6%) or Our Lady of Champion (3%).

How much of an impact did the following and their related devotions have on your original sense of an ecclesial vocation?								
Percentage responding “A Great Impact” Only								
	AVG	Bishop	Diocesan Priest	Permanent Deacon	Deacon Director	Religious Priest	Major Superior of Men	Major Superior of Women
	%	%	%	%	%	%	%	%
Lourdes	15	21	13	12	16	17	9	14
Fátima	15	15	19	19	12	16	9	14
Guadalupe	12	15	11	10	12	11	7	16
Medjugorje	6	6	7	8	6	4	3	7
Our Lady of Champion	3	1	2	4	8	0	1	0
Other(s):	25	29	28	17	17	29	19	34

A good number of respondents (50%) mentioned an “other” Marian related devotions impacted on their original sense of an ecclesial vocation. Some of them include:

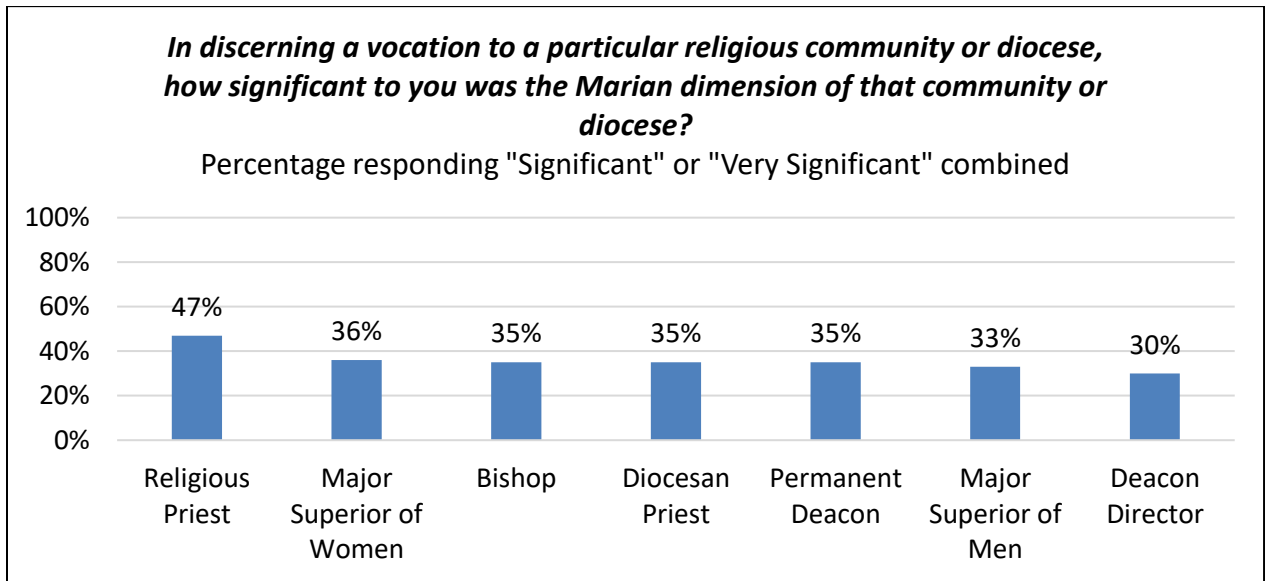
- Our Lady of Czestochowa/Black Madonna (23)
- Our Lady of Perpetual Help (17)
- Our Lady of Knock (16)
- Our Lady of Mount Carmel (12)
- Our Lady of Sorrows/Mother of Sorrows (12)
- Our Lady of the Miraculous Medal (9)
- Our Lady of Good Health/Our Lady of Velankanni (6)
- Immaculate Heart (6)
- Mary Help of Christians (5)
- Immaculate Conception (4)
- Our Lady of Grace (4)
- Our Lady of La Salette (4)
- Our Lady of Good Counsel (3)
- Our Lady of La Vang (3)
- Our Lady of Lebanon/ Our Lady of Bzommar (3)
- Our Lady of Hope/Our Lady of Pontmain (2)
- Our Lady of San Juan del Valle (2)

Legion of Mary (2)
Our Lady of Garabandal (2)
Our Lady of Schoenstatt (2)
Our Lady of Walsingham (2)
Mary appeared in Conyers, GA
Mary Queen of All Saints
Mary Virgin of the Poor
Mother of the Word of God
Our Lady Co-Redemptrix
Our Lady of Akita
Our Lady of Altagracia
Our Lady of America
Our Lady of Aparecida
Our Lady of Berdyczow
Our Lady of Betania
Our Lady of Charity
Our Lady of Consolation
Our Lady of Einsiedeln
Our Lady of Khammú
Our Lady of La Leche
Our Lady of Loreto
Our Lady of Mariapoch
Our Lady of Miracles
Our Lady of Oropa
Our Lady of Ostrabrama
Our Lady of Peace
Our Lady of Prompt Succor
Our Lady of Providence
Our Lady of Silence
Our Lady of Tenderness
Our Lady of the Assumption
Our Lady of the Snows
Our Lady of the Way
Our Lady of Zapopan
To the Priests, Our Lady's beloved sons

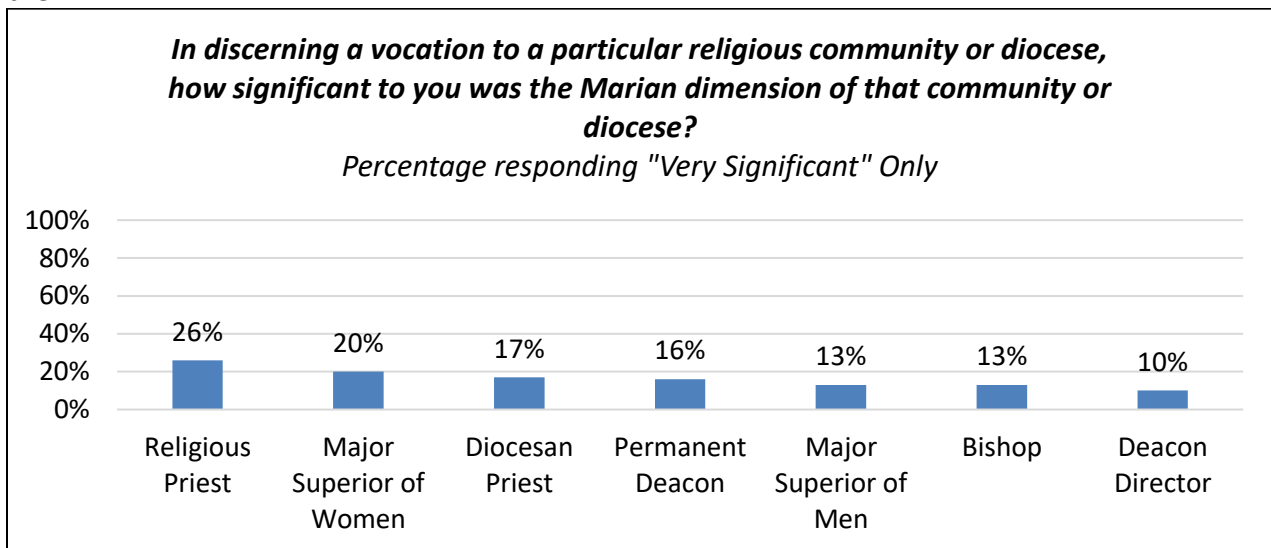
Significance of Marian Dimension of Community and Dioceses

The two figures below show the percentages saying the Marian dimension of their community or diocese was significant to them during their discernment, with the first showing the combined positive responses and the second the “very significant” only responses.

In discerning a vocation to a particular religious community or diocese, on average, a third of respondents (35%) report that a Marian dimension of that community or diocese was significant (“significant” or “very significant” combined) to them. Responding religious priests are most likely to report so



Examining only those giving the most positive response, nearly one in five respondents (16%) reports that a Marian dimension of that community or diocese was “very significant” to them.



Studying Mariology

When asked of the quality of Mariological studies during their years of priestly, diaconal, or religious formation, nearly half, on average, report the quality was weak (46%). Four in ten say it was “sufficient” (40%), and about one in ten reports that it was “strong” (14%). Responding deacon directors (64%) are most likely to report that it was weak.

The quality of Mariological studies during your years of priestly, diaconal, or religious formation was:
Percentage responding

	AVG	Bishop	Diocesan Priest	Permanent Deacon	Deacon Director	Religious Priest	Major Superior of Men	Major Superior of Women
	%	%	%	%	%	%	%	%
Weak	46	49	36	54	64	31	45	31
Sufficient	40	41	48	31	31	37	47	48
Strong	14	10	17	14	5	32	8	20

On average, half report having ever taken a course in Mariology. Responding diocesan priests (67%) are most likely to report having done so, with responding major superiors of women (39%) least likely.

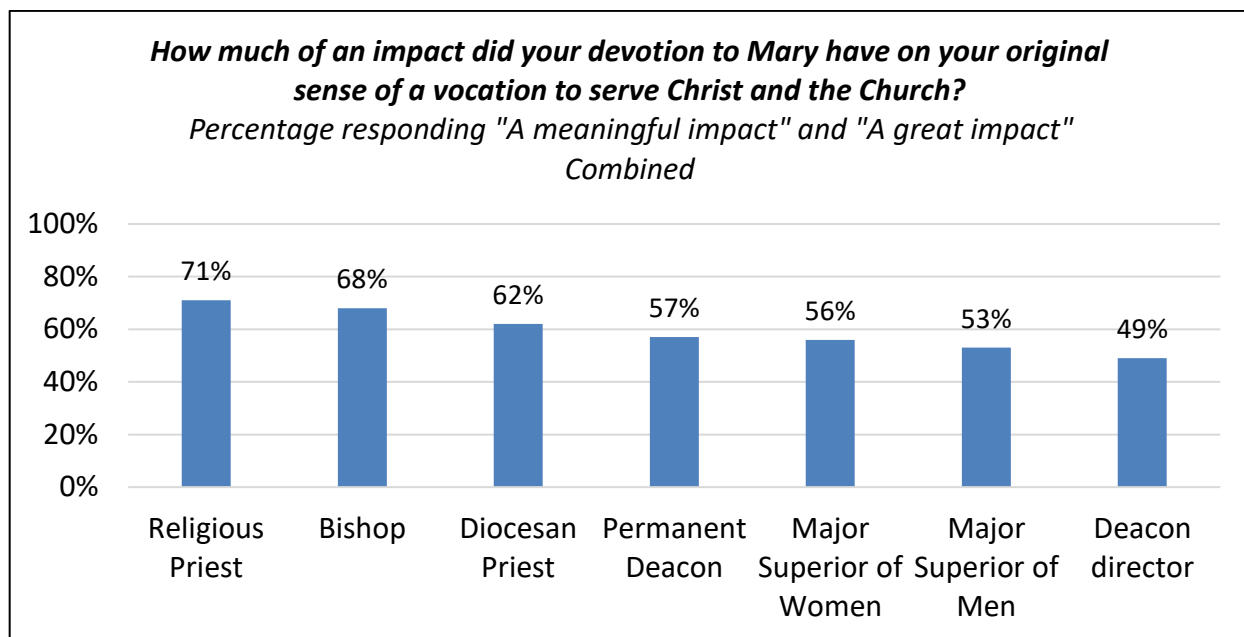
Have you ever taken a course in Mariology?

Percentage responding

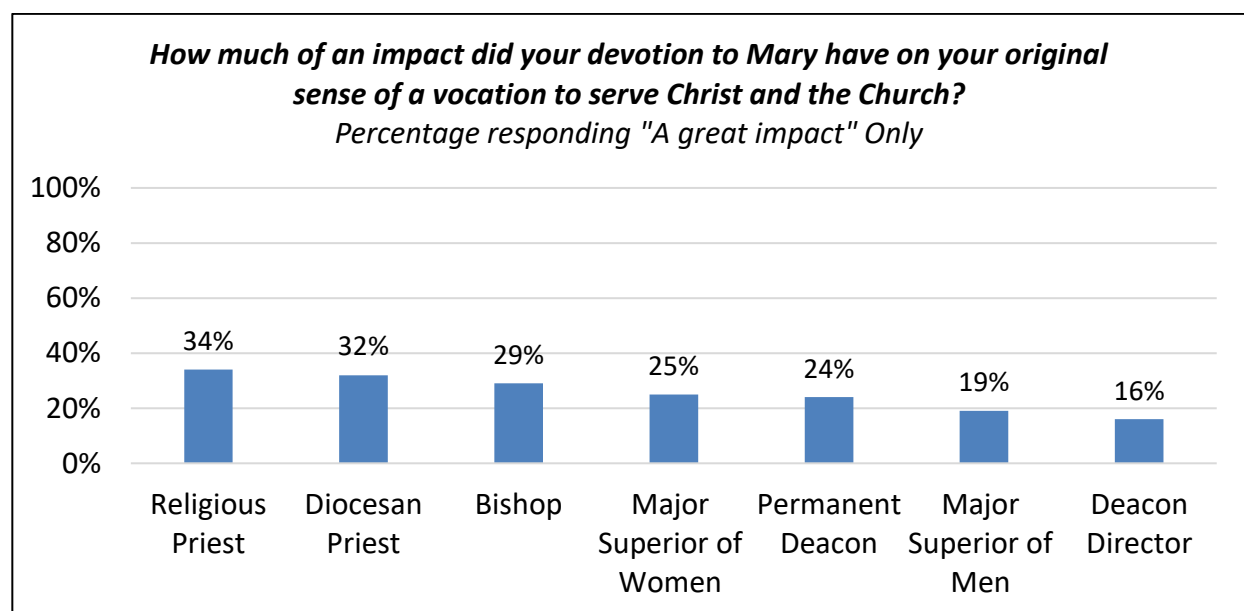
	AVG	Bishop	Diocesan Priest	Permanent Deacon	Deacon Director	Religious Priest	Major Superior of Men	Major Superior of Women
	%	%	%	%	%	%	%	%
Yes	52	62	67	41	49	64	50	39
No	48	38	34	59	52	36	50	62

Overall Impact of Marian Devotion on Ecclesial Vocations

On average, six in ten (59%) report that their devotion to Mary has had an impact (“a meaningful impact” or “a great impact”, combined) on their original sense of a vocation to serve Christ and the Church. Responding religious priest (71%) are most likely to report so, while responding deacon directors (49%) are least likely to report so.



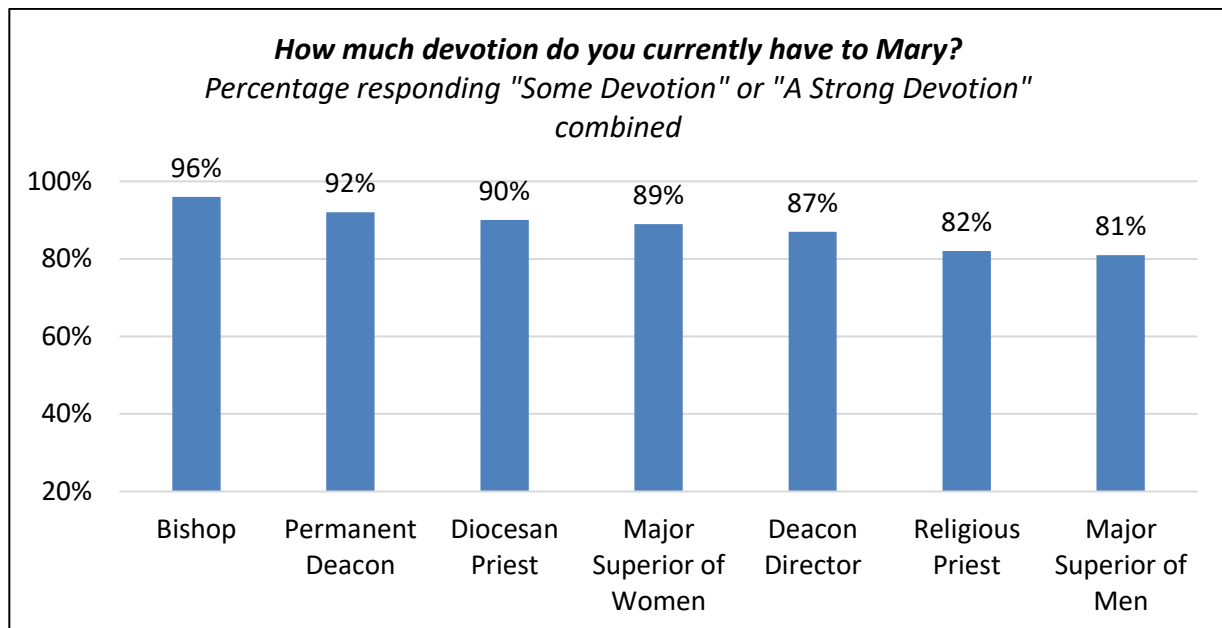
Examining only those giving the most positive response, a quarter (25%) report that their devotion to Mary has had “a great impact” on their original sense of a vocation to serve Christ and the Church.



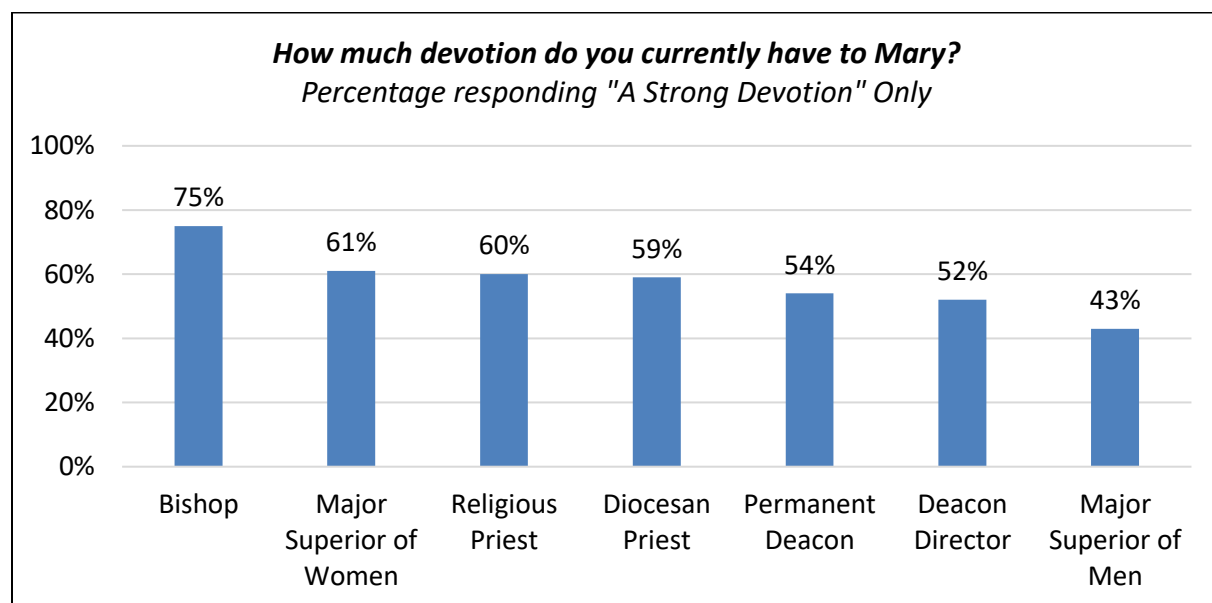
Part III. Influence of Marian Devotion on Living out Ecclesial Vocations

Current Devotion to Mary

When asked of their current devotion to Mary, on average, a combined nine in ten (89%) report they have “some devotion” or “a strong devotion” to Mary. Responding major superior of men (82%) are least likely to have at least “some devotion” to Mary.

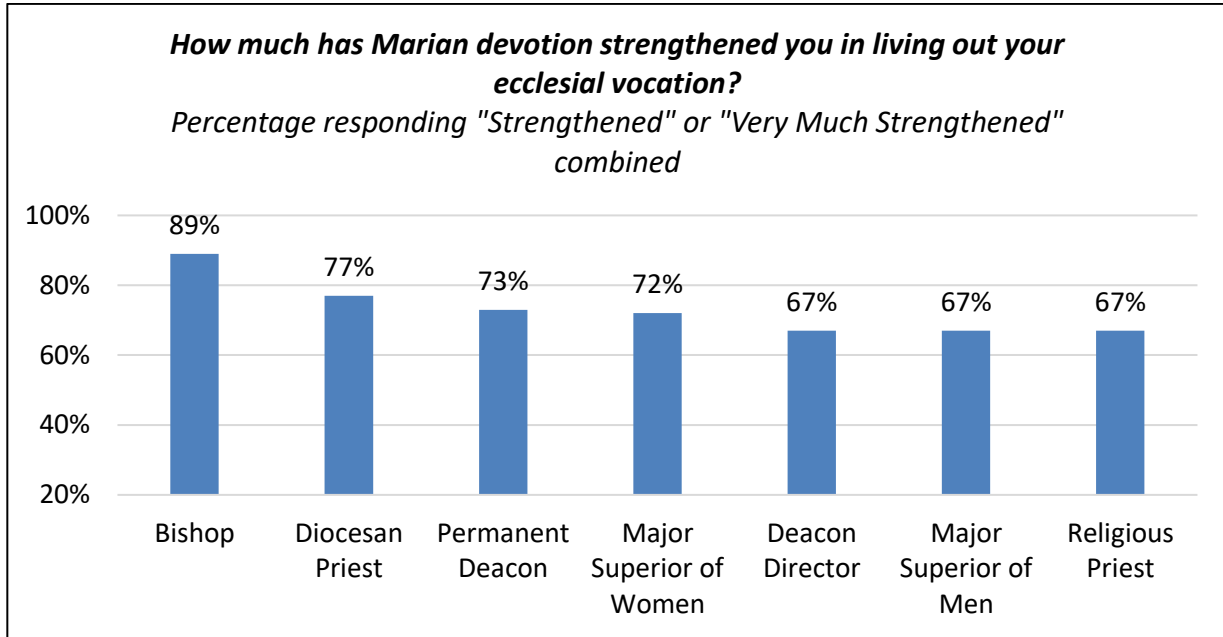


On average, six in ten (59%) report having “a strong devotion” to Mary. Responding major superiors of men are most likely to have “a strong devotion” to Mary.

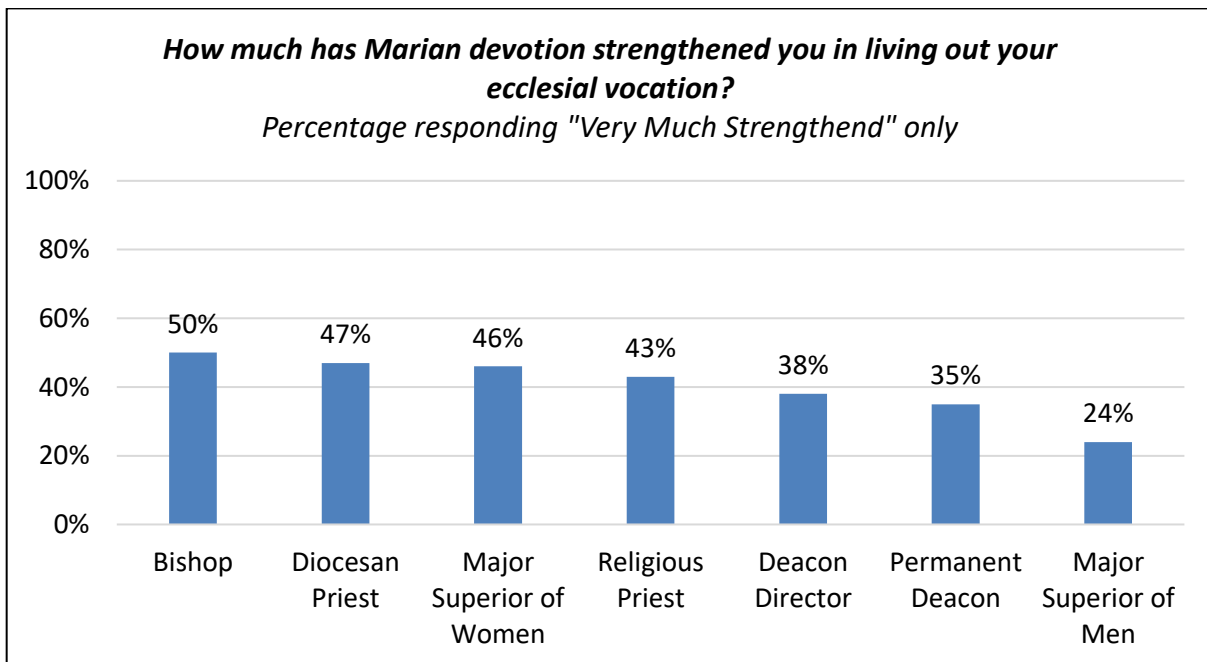


Marian Devotion That Strengthens Living out Ecclesial Vocation

When asked if Marian devotion strengthened them in living out their ecclesial vocation, on average, three-quarters of respondents (74%) report it has strengthened (“strengthened” or “very much strengthened” combined) them in living out their ecclesial vocation. Responding bishops (89%) are most likely to say so.

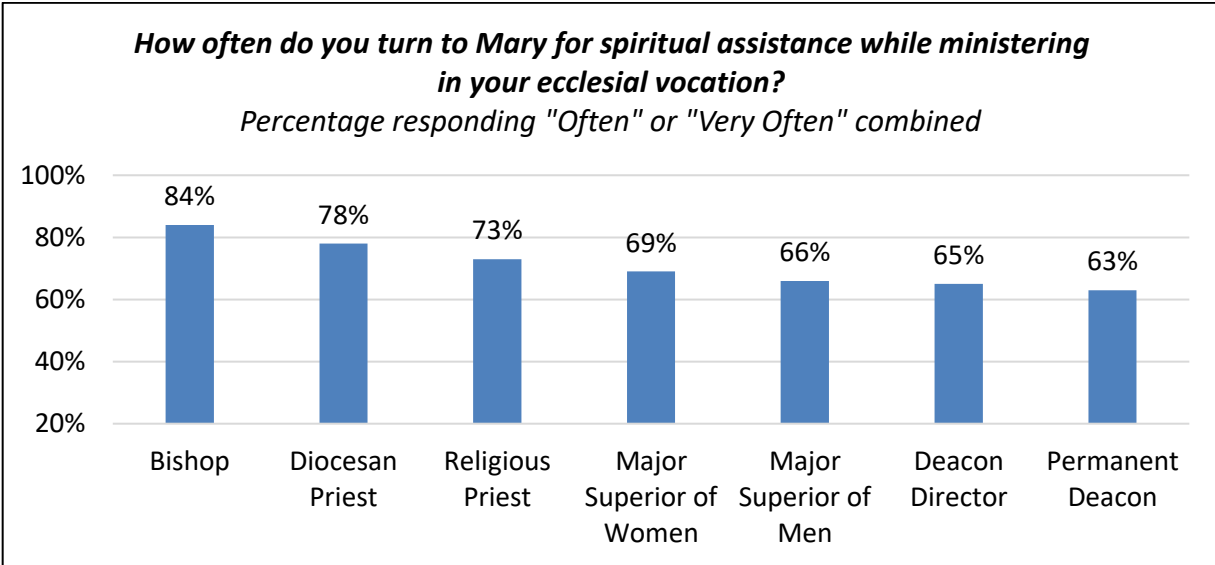


On average, two in five respondents (41%) report it has “very much strengthened” them in living out their ecclesial vocation. Responding bishops (50%) are most likely to say so.

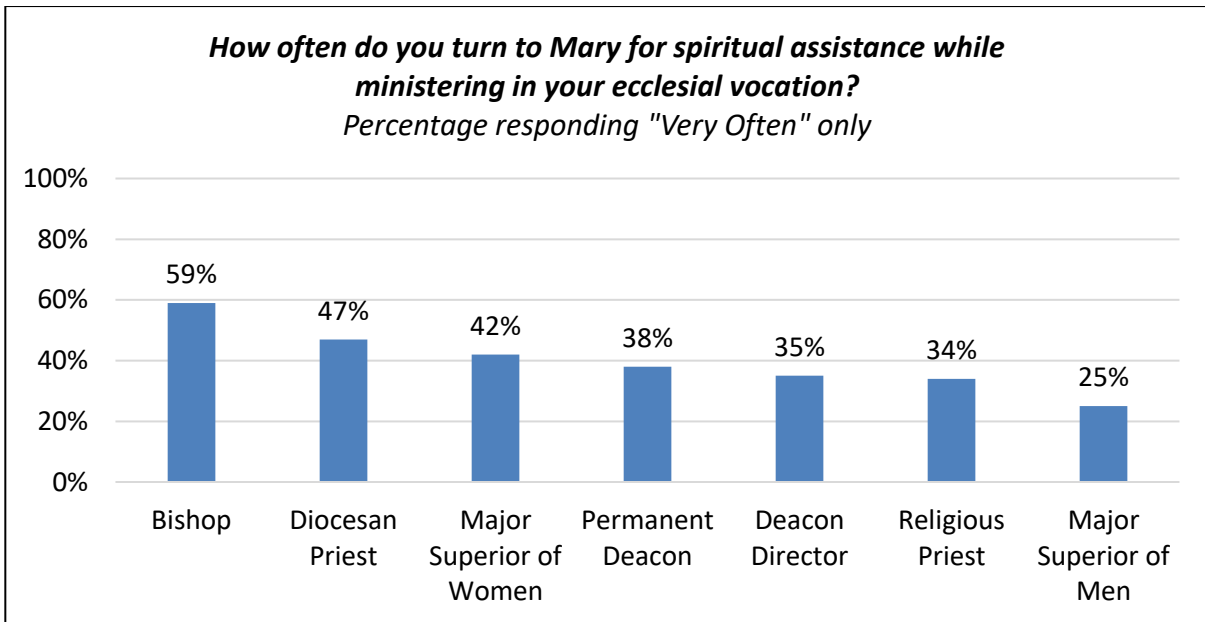


Turning to Mary for Spiritual Assistance

On average, seven in ten (70%) respondents report they “often” or “very often” turn to Mary for spiritual assistance while ministering in their ecclesial vocation. Bishops (84%) are most likely to report so, while permanent deacons (63%) are least likely to say so.



On average, more than two in five (44%) respondents report they “very often” turn to Mary for spiritual assistance while ministering in their ecclesial vocation. Bishops (59%) are most likely to report so, while major superiors of men (25%) are least likely to say so.



Pilgrimages to Marian Sites

Some 62% of respondents across the six surveys have made a pilgrimage to at least a Marian site after their commitment to their ecclesial vocation. They mentioned Lourdes (45%), Guadalupe (40%), and Fátima (39%) the most common sites. On average, approximately three in ten have done so to one of these sites. Responding bishops (57% to 69%) are most likely to report having done so.

Have you made any pilgrimages to the following sites after following your ecclesial vocation?

Percentage responding all that apply

	AVG	Bishop	Diocesan Priest	Permanent Deacon	Deacon Director	Religious Priest	Major Superior of Men	Major Superior of Women
	%	%	%	%	%	%	%	%
Lourdes	45	69	47	32	46	40	37	38
Guadalupe	40	69	40	21	23	51	56	31
Fátima	39	57	43	32	42	36	36	23
Medjugorje	17	24	22	13	15	7	21	9
Our Lady of Champion	14	9	19	21	12	16	7	10

- About one in six say they have made pilgrimages to these Medjugorje (17%) and Our Lady of Champion (14%) after committing to their ecclesial vocation.
- Three in ten (30%) respondents report having made pilgrimages to other approved or claimed Marian apparition sites. Some of them include:
 - Our Lady of Knock in Ireland (43)
 - Our Lady of Czestochowa (24)
 - National Shrine of Our Lady of Guadalupe, Wisconsin (8)
 - Basilica of the National Shrine of the Immaculate Conception (5)
 - Our Lady of Loretto (5)
 - Our Lady of the Miraculous Medal (4)
 - Our Lady of the Pillar (4)
 - Santa Maria Maggiore, Rome (4)
 - Miraculous Medal, Paris (3)
 - Our Lady of Garabandal (3)
 - Our Lady of La Salette (3)
 - National Shrine of St. Maximilian Kolbe at Marytown (2)
 - Our Lady of Altötting (2)
 - Our Lady of La Vang (2)
 - Our Lady of Lebanon/ Our Lady of Bzommar (2)

- Our Lady of Mount Carmel (2)
- Our Lady of Perpetual Help (2)
- Our Lady of Pontmain (2)
- Our Lady of San Juan, Texas (2)
- Our Lady of Velankanni (2)
- Aokana, Zarvanytsia
- Basilica and National Shrine of Mary Help of Christians in Holy Hill Shrine, WI
- Binh-Trieu, Vietnam
- Black Madonna at Montserrat
- Centers in Ukraine and Easter Europe
- Holy Land
- Lady of the Rosary-Pompei
- Mariazell in Austria
- Mariepoes Rome
- Mary Help of Christians
- Nazareth
- Notre Dame du Cap in Canada
- Nuestra Senora de Caridad, Cuba
- Our Lady of Aokpe, Nigeria
- Our Lady of Aparecida
- Our Lady of Banneux
- Our Lady of Candles
- Our Lady of Chartres, France
- Our Lady of Chiquinquirá Patron of Colombia
- Our Lady of Consolation in Carey, OH
- Our Lady of Coromoto
- Our Lady of Divine Love
- Our Lady of Fatima US Shrine
- Our Lady of Good Counsel
- Our Lady of Kibeho
- Our Lady of Laus, Notre Dame du Laus, France
- Our Lady of Manaoag
- Our Lady of Mariapoch
- Our Lady of Máriapócs, Hungary
- Our Lady of Mariazell
- Our Lady of Martyrs
- Our Lady of Monte Berico
- Our Lady of Montevergine
- Our Lady of Perpetual Help Shrine Uniontown, PA
- Our Lady of Pompeii
- Our Lady of Revelation, Italy
- Our Lady of Siauliai
- Our Lady of Snows
- Our Lady of Sorrows

- Our Lady of the Angels, Cartago, Costa Rica
- Our Lady of Walsingham
- Our Lady of Zapopan
- Our Mother of Good Counsel, Genezzano, Italy
- Rajecka Lesna in Slovakia
- Rosa Mystica
- Rose Hill Shrine
- Salus Populi Romani
- St. Catherine Labouré, Paris
- Uniontown PA, Sybertsville PA
- US Shrines to Our Lady of the Miraculous Medal and Czestochowa

Marian Sites That Strengthen Living Out Ecclesial Vocation

Some 77% of respondents across the six surveys report at least one of Marian sites and its related devotions have strengthened them in living out their ecclesial vocation. Guadalupe (63%), Lourdes (59%), and Fátima (53%) are the most frequently mentioned sites and related devotions that have strengthened them. Responding bishops are most likely to say that Guadalupe (77%) and Lourdes (72%) have strengthened them.

Which of the following sites and related devotions have strengthened you in living out your ecclesial vocation?

Percentage responding all that apply

	AVG	Bishop	Diocesan	Permanent	Deacon	Religious	Major	Major
	%	%	Priest	Deacon	Director	Priest	Superior of Men	Superior of Women
Guadalupe	63	77	60	58	60	61	61	62
Lourdes	59	72	60	61	55	53	54	55
Fátima	53	53	58	62	60	47	39	44
Medjugorje	17	20	20	19	15	10	16	14
Our Lady of Champion	8	5	13	13	5	14	1	5

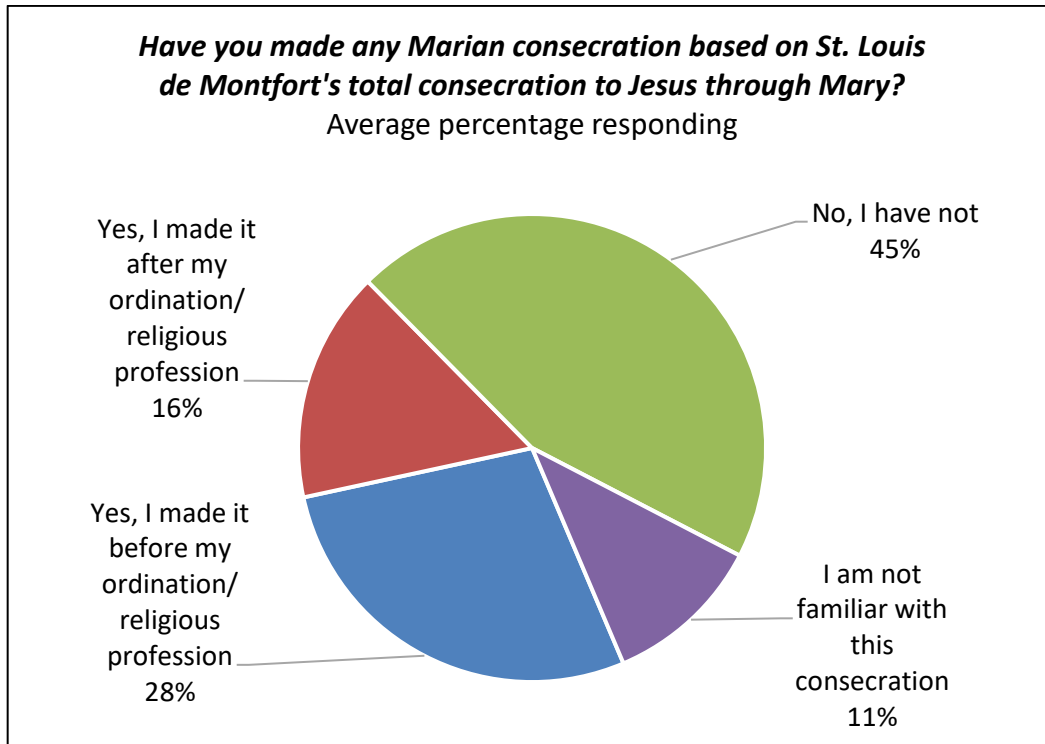
- Less than one in five, on average, say Medjugorje (17%) and Our Lady of Champion (8%) and their related devotions have strengthened them in living out their ecclesial vocation.
- One in five reports other sites and their related devotions have strengthened them in living out their ecclesial vocation. Some of them are:
 - Our Lady of Knock (32)
 - Our Lady of Czestochowa (14)
 - Our Lady of Mount Carmel (11)
 - Our Lady of La Salette (9)
 - Our Lady of La Vang (5)
 - Our Lady of Loretto (5)
 - Our Lady of Perpetual Help (7)
 - Kibeho in Rwanda (4)
 - Miraculous Medal (4)
 - Our Lady of the Miraculous Medal (4)
 - Our Lady of America (3)
 - Our Lady of Banneux, Belgium (3)
 - Our Lady of Garabandal (3)
 - Our Lady of Pontmain (3)
 - Our Lady of Vailankanni (3)
 - Our Lady Undoer of Knots (3)

- Our Lady Mount Carmel (2)
- Our Lady of Akita, Japan (2)
- Our Lady of Grace (2)
- Our Lady of the Pillar (2)
- Our Lady of Walsingham (3)
- Our Lady of Sorrows (2)
- Salus Populi Romani (2)
- Annual Consecration to Jesus through Mary
- Apparition Site in Conyers, GA
- Basilica of the National Shrine of the Immaculate Conception
- Bayside in Queens, NY
- Beauraing in Belgium
- Castelpetroso
- Eastern Europe
- Einsiedeln in Switzerland
- Immaculate Conception/Heart of Mary
- La Leche in St. Augustine
- Lichen, Poland
- Lithuania
- Mariapovch, Icona
- Mary Annunciation
- Mary Help of Christians
- Mary Queen of Apostles
- Memorare, Rosary
- Mother of God
- Mother of Good Counsel in Genazzano, Italy
- Mukachevo Icon
- National Shrine of Our Lady of Lebanon
- Notre Dame de la Priere
- Nuestra Senora de Caridad
- Our Lady of Altigracia
- Our Lady of Altotting
- Our Lady of Aokpe in Nigeria
- Our Lady of Bzommar
- Our Lady of Champion
- Our Lady of Chartres
- Our Lady of Consolation
- Our Lady of Ephesus
- Our Lady of Good Counsel
- Our Lady of Good Success of the Purification in Quito
- Our Lady of Hope, DC Shrine
- Our Lady of Kibeho
- Our Lady of Lebanon
- Our Lady of Lujan

- Our Lady of Mariapoch
- Our Lady of Pilar, Zaragoza, Spain
- Our Lady of Prompt Succor
- Our Lady of San Juan de los Lagos
- Our Lady of Siauliai
- Our Lady of Silence
- Our Lady of Sorrow Basilica in Italy
- Our Lady of the Angels in Assisi
- Our Lady of the Holy Rosary-Dominican
- Our Lady of the Snows
- Our Lady of Zeitoun, Egypt
- Our Lady Refuge of the End Time
- Rosa Mystica
- Rose Hill Shrine
- San Domiano
- Sastin, Rajecka Lesna in Slovakia
- Shrine of Miraculous Medal in Paris
- St. Mary Major

Marian Consecration Based on St. Louis de Montfort

Almost half of respondents (45%) have not made a Marian consecration based on St. Louis de Montfort's total consecration to Jesus through Mary, and another one in ten reports that they are not familiar with that consecration (11%). Among those who have, 28% made it before their ordination/religious profession and 16% made it after that time.



Diocesan priests (58%) are most likely to have made a Marian consecration based on St. Louis de Montfort's total consecration to Jesus through Mary before their ordination/religious profession Deacon directors (34%) are least likely.

Have you made any Marian consecration based on St. Louis de Montfort's total consecration to Jesus through Mary?

Percentage responding

	Bishop	Diocesan Priest	Permanent Deacon	Deacon Director	Religious Priest	Major Superior of Men	Major Superior of Women
	%	%	%	%	%	%	%
Yes, I made it before my ordination/ religious profession	25	38	32	19	34	18	26
Yes, I made it after my ordination/ religious profession	21	20	10	15	10	12	21
No, I have not	46	38	43	59	34	58	37
I am not familiar with this consecration	8	4	15	8	21	11	15

Frequency of Marian Devotion Currently

Reciting the rosary alone (72%) is the most frequent Marian devotion that respondents report doing “weekly” or “daily.” The other Marian devotions that more than a quarter of respondents, on average, do are engaging in meditative/contemplative prayer with Our Lady (46%), reciting the rosary with others (37%), and reading spiritual writings on Mary (28%). Responding bishops are most likely to recite the rosary alone (87%), while responding major superiors of men are the least likely to recite the rosary with others (26%).

How often do you do the following?								
Percentage responding “Daily” or “Weekly” combined								
	AVG	Bishop	Diocesan Priest	Permanent Deacon	Deacon Director	Religious Priest	Major Superior of Men	Major Superior of Women
	%	%	%	%	%	%	%	%
Recite the rosary alone	72	87	77	68	67	71	61	68
Meditative/Contemplative Prayer with Our Lady	46	54	45	40	40	46	44	53
Recite the rosary with others	37	26	39	38	38	40	23	52
Spiritual readings on Mary	28	32	28	31	27	21	23	29
Marian novenas	11	11	9	13	4	20	11	13
Study or read about Marian Doctrines	9	12	8	8	5	15	8	8
Read the message of an apparition	5	5	5	8	2	8	5	5

About one in ten or less do the following “weekly” or “daily,” combined:

- Marian novenas (11%)
- Study or read about Marian Doctrines (9%)
- Read the message of an apparition (5%)

Marian Devotions Done “Daily” Only

- Half of respondents (48%) report reciting the rosary alone “daily,” with about one in ten reciting it with others (12%). Responding bishops are most likely to recite it alone (67%), but are least likely to recite it with others (1%). In addition, major superiors of women (34%) are most likely to report reciting the rosary with others “daily.”
- A quarter (25%) do Meditative/Contemplative Prayer with Our Lady “daily.” The other Marian devotions are engaged in by one in 20 or less “daily.”

How often do you do the following?

Percentage responding “Daily” Only

	AVG	Bishop	Diocesan Priest	Permanent Deacon	Deacon Director	Religious Priest	Major Superior of Men	Major Superior of Women
	%	%	%	%	%	%	%	%
Recite the rosary alone	48	67	54	40	40	54	35	46
Meditative/Contemplative Prayer with Our Lady	25	32	24	23	20	20	23	30
Recite the rosary with others	12	1	8	14	7	9	5	34
Spiritual readings on Mary	5	5	5	4	5	5	4	6
Read the message of an apparition	4	5	3	8	2	4	1	2
Marian novenas	4	4	3	3	2	6	1	6
Study or read about Marian Doctrines	2	1	1	1	5	3	8	1

On average, three in ten wear the Miraculous Medal (32%) and the Brown Scapular (29%) at least “often.” Responding permanent deacons are most likely to do so. One in five reports wearing another medal related to Mary (18%).

How often do you do the following?
Percentage responding “Often” and “Always” Combined

	AVG	Bishop	Diocesan Priest	Permanent Deacon	Deacon Director	Religious Priest	Major Superior of Men	Major Superior of Women
	%	%	%	%	%	%	%	%
Wear the Miraculous Medal	32	29	35	40	24	33	21	35
Wear the Brown Scapular	29	24	41	35	16	31	17	33
Wear another medal related to Mary	18	15	12	24	15	23	8	27

Doing Marian devotions “Always” only

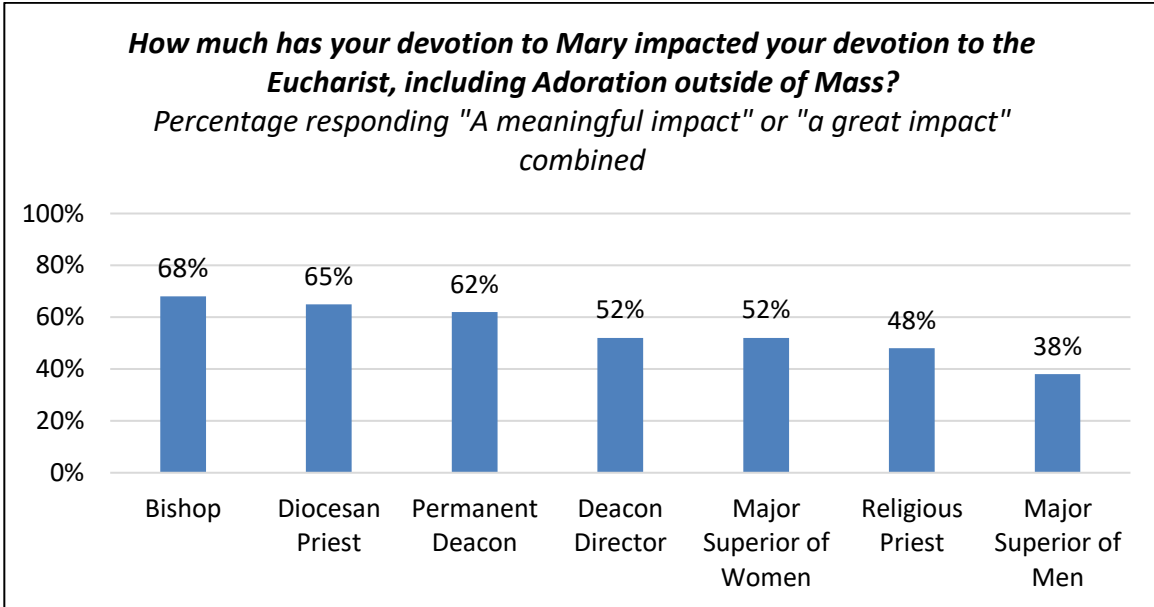
- A quarter of respondents (24%) wear the Miraculous Medal “always.”
- One in five (21%) wears the Brown Scapular “always.”
- One in ten (10%) wears another medal related to Mary “always.”

How often do you do the following?
Percentage responding “Always” Only

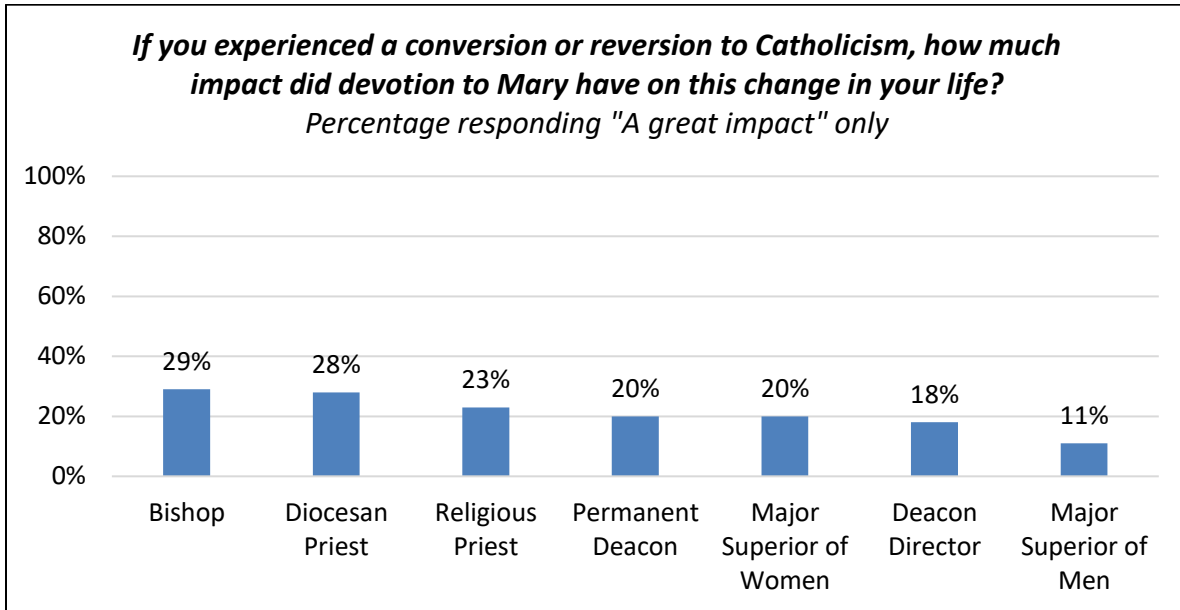
	Bishop	Diocesan Priest	Permanent Deacon	Deacon Director	Religious Priest	Major Superior of Men	Major Superior of Women
	%	%	%	%	%	%	%
Wear the Miraculous Medal	24	31	32	19	28	18	31
Wear the Brown Scapular	21	38	30	15	26	14	31
Wear another medal related to Mary	10	10	19	13	17	5	22

Impact of Marian Devotion on their Devotion to the Eucharist

On average, six in ten (58%) report that their devotion to Mary has had an impact ("a meaningful impact" or "a great impact" combined) on their devotion to the Eucharist, including Adoration outside of Mass. Major superiors of men (38%) are least likely to report so.



On average, two in ten (22%) report that their devotion to Mary has had "a great impact" on their devotion to the Eucharist, including Adoration outside of Mass.



Catholic Church's Emphasis on Marian Devotion

On average, three-fourth of respondents (74%) report that the Catholic Church places the "right amount of emphasis" on devotion to Mary. Among the others, respondents to all six surveys are more likely to say there is "not enough emphasis" (21%) put on devotion to Mary than "too much emphasis" (5%).

<i>In your opinion, how much emphasis does the Catholic Church place on devotion to Mary?</i>								
Percentage responding								
	AVG	Bishop	Diocesan	Permanent	Deacon	Religiou	Major	Major
	%	%	Priest	Deacon	Director	s Priest	r of	Superior of
			%	%	%	%	Men	Women
							%	%
Too much emphasis	5	3	4	3	5	10	12	4
Right amount of emphasis	74	85	77	67	73	75	74	67
Not enough of emphasis	21	12	19	31	22	15	14	28

- One in five (21%) reports that the Catholic Church does not place "enough emphasis" on devotion to Mary.
- Five percent of respondents report that the Catholic Church places "too much emphasis" on devotion to Mary.

Part IV: Most Meaningful and Impactful Aspects of Marian Devotion

Respondents across all six surveys were asked to identify the particular aspects of Marian devotion that have been the most meaningful to them, as well as those that have had the most impact on their spiritual lives.

Most Meaningful Titles of Mary on Ecclesial Vocation

Respondents were asked the open-ended question, *“What title of Mary has been most meaningful to you in living out your ecclesial vocation?”*

This question received 926 responses, and several responses listed more than one Marian title that was meaningful to them. Sixteen responses said that there were no titles of Mary that were meaningful to their ecclesial vocation. In total, 84% gave a valid response and identified 128 distinct Marian titles. The Marian titles found in the responses are listed below in order from most often to least often mentioned.

Note that they are particularly likely to have written in a title that has a doctrinal meaning (such as Mother of God/Theotokos and Immaculate Conception), has a specific devotion attached to it (such as Undoer of Knots and Mother of Sorrows), is tied to a revered icon or image (Our Lady of Perpetual Help and Immaculate Heart), or is related to a particular apparition site (such as Our Lady of Guadalupe and Queen of Peace).

What title of Mary has been most meaningful to you in living out your ecclesial vocation?

Marian Title	Times Mentioned
Mary, Mother of God	156
Our Lady of Perpetual Help	90
Mary, Mother of the Church	66
Undoer of Knots	61
Our Lady of Guadalupe	45
Our Lady/Mother of Sorrows	38
Theotokos (God-bearer)	34
Queen of Peace	33
Our Lady of Good Counsel	31
Immaculate Heart	31
Help of Christians	29
Comforter of the Afflicted	28
Immaculate Conception	26
Seat of Wisdom	26

What title of Mary has been most meaningful to you in living out your ecclesial vocation? CONT'D

Marian Title	Times Mentioned
Our/My Mother	24
Our Lady of Carmel	24
Mother of Priests	24
Mother of Mercy	21
Our Lady of Fatima	20
Refuge of Sinners	17
Our Lady of Grace	16
Our Lady of Lourdes	15
Mary, Mother of Jesus	15
Queen of Heaven (and Earth)	14
Blessed Mother	11
Mary, Star of the Sea	11
Cause of Joy	10
Mary Immaculate	9
Our Lady of Hope	9
Black Madonna of Czestochowa	9
Mediatrice of Grace	8
First Disciple	7
Our Lady of the Poor	7
Our Lady of the Miraculous Medal	7
Ark of the Covenant	6
Queen of the Apostles	6
Queen of Families	6
Health of the Sick	5
Intercessor	5
New Eve	5

The following titles for Mary were mentioned four times:

- Handmaid of the Lord
- Mary ("*just Mary*")
- Mary of the Annunciation
- Mary of the Assumption
- Our Lady of Knock
- Our Lady of Loretto
- Our Lady of Prompt Succor

Our Lady of Providence
Mother of the Respondent's Specific Religious Community
Queen of All Saints
Spouse of the Holy Spirit
Virgin Queen

The following titles for Mary were mentioned three times:

Mother of the Eucharist
Mystic Rose
Our Lady of Citeaux
Our Lady of Compassion
Mary, Sister

The following titles for Mary were mentioned twice:

Gate of Heaven
Mary of the Magnificat
Morning Star
Mother of Life
Our Lady of Champion
Our Lady of Consolation
Our Lady of Good Success
Our Lady of Light
Our Lady of Lujan
Our Lady of the Sacred Heart of Jesus
Our Lady of the Way

Fifty-four responses gave unique titles for Mary not mentioned elsewhere in the collected responses. These titles are listed below:

Akita
Aparecida
Cause of our Lady
Companion
Divine Protection "Pokrova"
Gentle woman
Kibeho
Living Image of the Church
Mary of Nazareth
Mary of the Abused and Forgotten
Mary of the Presentation
Mary, Mother of Vocations
Mary, My Confidence
Mirror of Justice
Morenita
Mother Most Lovable

Mother Most Powerful
Mother Most Pure
Mother of All Nations
Mother of the Anawim
Mother of the Blessed
Mother of the Incarnate Word
Our Lady of a Happy Dying
Our Lady of Antipolo
Our Lady of Charity
Our Lady of Chartres
Our Lady of Good Composure
Our Lady of La Leche
Our Lady of La Salette
Our Lady of Miracles
Our Lady of Pillar
Our Lady of Ransom
Our Lady of Reconciliation.
Our Lady of Snows
Our Lady of Tenderness
Our Lady of the Atonement
Our Lady of the Cenacle
Our Lady of the Fields
Our Lady of the Mines.
Our Lady of the Neocatechumenal Way
Our Lady of the New Advent
Our Lady of the Southern Cross
Our Lady of the Vine
Our Lady of the Visitation
Our Lady of Vladimir
Our Lady of Walsingham
Queen of Angels.
Queen of Divine Will
Queen of Martyrs
Quito
Salus Populi Romani
Searcher for the Lost
Shield of Peace
Sorrowful Heart of Mary
Star of the New Evangelization
Strength and protection
Virgin Most Faithful

Most Meaningful Doctrines of Mary on Ecclesial Vocation

Respondents were asked the open-ended question, “Which Marian dogma or doctrine has been most meaningful to you in living out your ecclesial vocation?”

This question receives 822 responses, or 71% of all respondents. The responses to a dogma are categorized in the table as below:

Dogma	#	%
Immaculate Conception	347	42
Divine Motherhood	186	23
Assumption	125	15
Perpetual Virginity	8	1

- Ninety-seven responses mentioned a doctrine or a title or patronage of Mary:
 - Mary as Mother of the Church (27 times)
 - Mary as Mediatrix (21 times)
 - Title of Mary taken from a Marian Apparition, ex. Guadalupe, Lourdes (23 times)
- Seventy-nine responses mentioned a teaching having to do with a Scriptural story of Mary. The vast majority of these were mentions of the Annunciation and Mary’s *Fiat*, which was mentioned by 71 responses.
- Twenty-two responses mentioned some other doctrine or devotion to Mary, including devotion to the Immaculate Heart of Mary (6 mentions).
- Twenty-one of these responses said that all or many Marian doctrines were meaningful to their vocation, and did not list any doctrines specifically.
- Twenty-four of these responses said that there was no Marian doctrine that was meaningful to them in their ecclesial vocation.

Most Impactful Marian/Mariological Authors on Ecclesial Vocation

Respondents were asked to write in a response to this open-ended question, “Which Marian/Mariology author has most impacted you in living out your ecclesial vocation?”

While 548 responded, 57 said there was no Marian author that had impacted them or that the question was not applicable to them, leaving 491 valid responses (or 45% of all respondents). Of the remaining responses, several mentioned more than one author. The authors mentioned are listed below in order from most to least mentioned.

<i>Which Marian/Mariology author has most impacted you in living out your ecclesial vocation?</i>	
Author	Number of Mentions
St. Louis-Marie de Montfort	166
St. Pope John Paul II	71
St. Maximilian Kolbe	25
Ven. Fulton Sheen	24
Michael Gaitley	24
St. Alphonsus Maria de Liguori	23
St. Bernard of Clairvaux	15
Scott Hahn	13
Fr. René Laurentin	13
Hans Urs von Balthasar	12
Sr. Elizabeth Johnson	12
Mark Miravalle	12
Pope Benedict XVI	10
Pope Francis	9
Caryll Houselander	8
Brant Pitre	8
Fr. Karl Rahner	6
St. Luke the Evangelist	5
Fr. Frederick Miller	5

The following authors were mentioned four times:

- St. John of Damascus
- Church Fathers
- Fr. Stefano Gobbi
- Fr. Frederick Jelly
- St. Padre Pio
- Edward Sri

The following authors were mentioned three times:

- Sr. Lúcia de Jesus Rosa dos Santos
- John W. Lynch
- Maria Valtorta

The following authors were mentioned two times:

Ven Mary of Jesus of Ágreda	Fr. Réginald Garrigou-Lagrange
Cardinal Francis Arinze	Fr. John Hardon
Bishop Robert Barron	Fr. Boniface Hicks
St. John Bosco	Fr. Ignacio Larranaga
Fr. Arthur Burton Calkins	St. John Henry Newman
Cardinal Raniero Cantalamessa	St. Stanislaus Papczyński
Fr. William Joseph Chaminade	Pope Paul VI
Eduardo Chávez	St. Romanos the Melodist
Lawrence Feingold	Tim Staples
Fr. Emery de Gaál	St. Thérèse of Lisieux

Finally, there were 95 authors who were only mentioned once. They are listed below.

Ann Johnson	John Nepil
Antonio Valeriano, Nican Mopohua	John the Evangelist
Archbishop Joseph Raya	Joseph Dirvin, CM
Bertrand Buby, S.M.	Joshua Elzner
Bishop Agnelo	Louis Bouyer
Cardinal Charles Journet	Louis J. Cameli
Carlo Caretto	Luiz Solimeo
Carmen Hernandez	Mary Christine Athans
Carrie Gress	Matthew Kelly
David Richo	Maximus the Confessor
Edward Schillebeeckx	Megan McKenna
Elizabeth Farah	Mirjana Dragicevic
Federico Suarez	Mother Chiara Cazzuola
Fr. Alexander Schmemmann	Mother Teresa
Fr. Clodovis M. Boff	Paul-Marie of the Cross
Fr. Donald Calloway	Peter Kreeft
Fr. Edward Looney	Pope Benedict X
Fr. George Montague	Pope John XXIII
Fr. Henri de Lubac	Pope Leo XIII
Fr. Jean Lafrance	Pope Paul VI
Fr. Jetti	Pope Pius XII
Fr. Jim Presta	Raymond Brown
Fr. John Corapi, SOLT	Robert Fastiggi
Fr. John Duffy, CSsR	Servant of God Romano Guardini

Fr. Jules Chevalier, MSC.
Fr. Luigi Gambero
Fr. Manfred Hauke
Fr. Marie - Dominique Philippe
Fr. Marie-Eugene, OCD
Fr. Paul Wattson
Fr. Robert Fox
Fr. Ronald Knox
Fr. Slavko Barbait
Fr. Thomas Merton
Fr. Virgilio P. Elizondo
Fr. William Most
Francisco Suarez
Frank Duff
Franz Werfel
G.K. Chesterton
George Bernanos
Hilda Graef
Hugo Rahner
Ignace de la Potterie
Isaiah Powers
Jean Claude Colin
Jean-Jacque Olier
John D. Dadosky

Sr. Angela of Fatima
Sr. Maria Teresa Quevedo
Sr. Mary Maher
Sr. Mary O'Driscoll
St Joseph the Hymnographer
St. Amadeus of Stella
St. Bernardino of Sienna
St. Bonaventure
St. Dominic
St. Ephrem
St. Francis of Assisi
St. Gregory of Nareg
St. Ignatius Loyola
St. Jane de Chantal
St. John Eudes
St. John of the Cross
St. Juan Diego
St. Theosterictus the Monk
St. Thomas Aquinas
Steve Ray
Tertullian of Carthage
Ven. Felix of Jesus Rougier
Wayne Weible

Most Impactful Marian Line or Text from Scripture on Ecclesial Vocation

Respondents were asked the open-ended question, “Which Marian line or text from Scripture has most impacted you in living out your ecclesial vocation?”

This question received a total of 912 responses. Some responses quoted a specific Scripture citation, while others just mentioned a larger text or story. The table below shows the six most mentioned Scripture stories on Mary, with the most mentioned specific Scripture lines from those stories below. Several responses listed more than one Marian reference from Scripture.

Ranking	Marian text from Scripture ²	Number of mentions
1	Annunciation	434
	<i>Behold, I am the handmaid of the Lord. May it be done to me according to your word. Luke 1:38</i>	354
	<i>Hail favored one! The Lord is with you. Luke 1:28</i>	20
	<i>How can this be...? Luke 1:34</i>	4
	<i>for nothing will be impossible for God. Luke 1:37</i>	4
2	Wedding at Cana	284
	<i>Do whatever he tells you. John 2:5</i>	272
	<i>They have no wine. John 2:3</i>	5
3	Magnificat or Canticle of Mary. Luke 1:46-56	106
4	Mary at the foot of the cross during the crucifixion of Jesus	65
	<i>Behold your mother. John 19:27</i>	48
5	Nativity	49
	<i>Mary kept all these things, reflecting on them in her heart. Luke 2:19</i>	44
6	Visitation	25
	<i>Most blessed are you among women. Luke 1:42</i>	7
	<i>Mary set out and traveled to the hill country in haste. Luke 1:39</i>	3
	<i>Blessed are you who believed that what was spoken to you by the Lord would be fulfilled. Luke 1:45</i>	2

² This and all other quotes from Scripture given here are taken from the New American Bible.

Marian texts cited the least often in responses were Mary as Queen of Heaven in Revelation (10 mentions), Jesus in the Temple (6 mentions), Pentecost (3 mentions), and Genesis 3:15 (3 mentions). Finally, 14 responses either mentioned a unique citation from Scripture that was not mentioned by any other responses, or gave a Marian line or text that is not found in Scripture. Examples of these responses are listed below.

"Am I not your Mother?" Our Lady of Guadalupe

"You have not chosen me, but I have chosen you. John 15:16

All my hope I place in you O Theotokos, keep me under the wings of your protection

Gospel of John Chapter 1:1-5, 14

Holy Mary, Mother of God, pray for us sinners

Judith 15:9-10

Luke 2.35 "...a sword will pierce your heart..."

Modern day litanies which capture the reality of life as we encounter it today.

Pray for us sinners, now and at the hour of our death.

Respice Stellam, Voca Mariam (St. Bernard)

She comes to meet him, a mother; she receives him like a virgin bride. Sirach 15:2

St Bonaventure's homilies

Those who hear my word and follow it

Totus Tuus

Most Impactful Marian/Mariological Text on Ecclesial Vocation

Respondents were asked the open-ended question, “Which Marian/Mariology text has most impacted you in living out your ecclesial vocation?”

This question receives 532 responses, which are categorized into the following themes:

Marian apparitions and writings about them

- **Guadalupe:** 59 mentioned the texts that Mary said to St. Juan Diego at her apparitions in Guadalupe. The main text mentioned from this apparition is: “Am I not here, I, who am your Mother?”
- **Fatima:** 27 mentioned the apparitions at Fatima and the various messages given by Mother Mary.
- **Lourdes:** 13 mentioned the apparition at Lourdes and the words spoken by Mary to Bernadette, such as “I am the Immaculate Conception” and “I do not promise you happiness in this life, only in the next.”
- **Medjugorje:** 6 mentioned the apparitions and messages given by Mary at Medjugorje.
- **Others:** 9 mentioned other apparitions and revelations such as Garabandal, Our Lady of Knots, Our Lady of Lepanto, Our Lady of Good Success, and our Lady of America.

Writings by St. Louis de Montfort

- 65 mentioned the writings and teachings of St. Louis de Montfort, with many specifically referring to his book True Devotion to Mary (43 times) and The Secret of the Rosary (5 times)
- 19 mentioned the book 33 days to Morning Glory, written by Fr. Michael Gaitley, which summarizes the teachings of St. Louis de Montfort, St. Maximilian Kolbe, St. Teresa of Calcutta, and Blessed John Paul II.

Church Documents: The Encyclicals, Vatican II documents, apostolic letters

- **Lumen Gentium:** 12 mentioned ‘Lumen Gentium’, the Second Vatican Council document, specifically Chapter VIII, and 1 mentioned ‘Sacrosanctum Concilium’, the Second Vatican Council document
- **Redemptoris Mater:** 15 mentioned ‘Redemptoris Mater’, the encyclical by Pope John Paul II.
- **Rosarium Virginis Mariae:** 6 mentioned ‘Rosarium Virginis Mariae’, the Apostolic letter written by Pope John Paul II.

Marian prayers and hymns

- The most frequently cited Marian text is the *Hail Mary*, followed closely by the *Memorare*. In addition, other Marian prayers and hymns were mentioned.

	#
Hail Mary	12
Memorare	11
Angelus	9
Hail Holy Queen	6
Marian prayers	35
Marian hymns	14

Books and other writings on Mary

- Several respondents mentioned the following books that most impacted them in their ecclesial vocations: *The Reed of God* (10 times), *The Glories of Mary* (13 times), *The World's first love* (7 times), *The Imitation of Christ* (3 times), and *Our Lady Speaks to Her Beloved Priests* (3 times).
- 93 mentioned various books, writings and homilies by saints and Popes. Some examples include: *Hail Holy Queen*, *A woman wrapped in silence*, *Mary in the New Testament*, *Mary Mirror of the Church*, *Writings of Pope John Paul II on Mary*, and *St. Bernard's homilies on Mary*.

Doctrines about Mary:

- 8 mentioned texts related to Catholic Church doctrines, such as the Assumption, Mary as the Mother of God, the Immaculate Conception, and the Perpetual Virginity of Mary.

Other:

- 10 mentioned 'Totus Tuus' the Marian motto used by Pope John Paul II
- 86 mentioned various Marian texts inspired by different saints and Popes, as well as the many titles ascribed to her. Some examples include: *Mary as Queen of Peace*, *Mary, help of Christians*, *Mother of the Redeemer*, *Rosa Mystica*.

Most Impactful Marian Art, Music, Literature, Film in on Ecclesial Vocation

Respondents were asked the open-ended question, “Which Marian work of art, music, literature or film has been most meaningful to you in your vocation?”

This question received a total of 983 responses, which are categorized in four main areas: art, music, literature, and films. The following reports each area.

Art

Art constituted the highest number of responses with a total of 630 mentions on different pieces of art. Some respondents mentioned a specific artwork, like “the Pieta” or “the icon of Our Lady of Perpetual Help.” However, some other respondents just mentioned “icon” or an artwork with a Marian theme, like “the image of Our Lady of Fatima” or “artwork that depicts the Annunciation.” The following table lists the major artworks that are mentioned at least 10 times:

Art Works	#
Pieta	97
Our Lady of Guadalupe Tilma	93
The Annunciation	68
Icon on Mary	59
Our Lady of Perpetual Help	54
Our Lady of Czestochowa	17
Immaculate Heart	12
Our Lady of Fatima	12
Mary at the Foot of the Cross	10

The following artworks are mentioned at least more than once:

Art Works	#
Immaculate Conception	9
Our Lady of Sorrows	8
Our Lady of Streets	6
Our Lady of Assumption	5
Madonna and Child	5
Visitation	4
Immaculate Mary	4
Our Lady of Good Counsel	4
Miraculous Medal	3
Our Lady of Grace	3
Mary Undoer of Knots	2
Our Lady of Lourdes	2
Our Lady of Tenderness	2
Kissing the Face of God by Weistling	2

There were total of 41 unique responses mentioning the title of a Marian artwork or the creator of a Marian artwork. These responses are listed below:

- *Adolphe-William Bouguereau 1881*
- *Holy Mary Mother of God*
- *Madonna of the Ukraine*
- *Mary and Elizabeth meeting.*
- *Miraculous Medal Chapel at National Shrine*
- *modern interpretation*
- *Mother of the Church*
- *Murillo's painting of Our Lady*
- *Notre Dame de Chartre - Salus Populi Romani*
- *Our Lady Help of Christians*
- *Our lady of Consolation*
- *Our Lady of Hope*
- *Our Lady of Humility*
- *Our Lady of Joy*
- *Our Lady of La Leche*
- *Our Lady of Mercy*
- *Our Lady of Mount Carmel*
- *Our Lady of Pillar*
- *Our Lady of Pompeii*
- *Our Lady of Providence*
- *Our Lady of Qannobine in the Holy Valley of Lebanon*
- *Our Lady of Seven Sorrows*
- *Our Lady of Shoenstat*
- *Our Lady of Silence*
- *Our Lady of Siluva*
- *Our Lady of the Angels*
- *Our Lady of the Holy Rosary*
- *Our Lady of the Most Holy Trinity*
- *Our Lady of the Olives*
- *Our Lady of the Precious Blood*
- *Our Lady of Vladimir*
- *Our Lady of Wilmington*
- *Our Lady Undoer of Knots*
- *Patronage of the Mother of God[church]*
- *Queen of Peace*
- *Queen of the Rosary*
- *Shrine of Lourdes*
- *the 4th Station of the Cross*
- *The Stations of the Cross*

- *The TMIY/Paradisus Dei series on the Mysteries of the Rosary - Sorrowful Joyful Glorious with Luminous to come*
- *Theotokos (Mother of God)*
- *Various images of Mary*

In addition, 26 respondents mentioned statues of Mary:

- *A special ceramic statue of Mary Mother of Jesus which was a gift to me*
- *And every single Mary statue I've ever seen.*
- *Statue of Fatima*
- *Beautiful statue of Mary Mother of Jesus in our Convent Chapel*
- *Legion of Mary statue*
- *Our Lady of Grace statue*
- *Statute of Fatima.*
- *Statue Lady of Lourdes*
- *Statue of Our Lady at Mt. Angel Abbey Oregon*
- *Statue of Our Lady of Sorrows*
- *Statue of Sorrowful Mother at Put-in-Bay Ohio*
- *Statues (2)*
- *Statues and Pictures of Mary*
- *The statue of Our Lady of Prompt Succor at her Shrine in New Orleans*
- *The statue of Our Lady of Walsingham.*

Music

Respondents mentioned music in 216 responses. The most mentioned hymn was Ave Maria, mentioned 69 times. The next most-mentioned hymn was Salve Regina, mentioned 28 times.

Hymns	#
Ave Maria	69
Salve Regina	28
Magnificat	12
Gentle Woman	12
Regina Caeli	9
Alma Redemptoris Mater	8
Ave Regina Caelorum	4
Hail Mary	3
Hail Holy Queen	5
May, Did You Know?	3
Stabat Mater	3
Immaculate Mary	4

There were 43 additional hymns or other types of music about Mary mentioned in responses. These are listed below:

- *All hymns about Mary*
- *Any of the Latin chants applicable to Mary*
- *Ave Verum Cutis" of Migrant Stabat Mater*
- *Bortiansky's setting of Pod Tvoyu Milost (Beneath Thy Mercy)*
- *Breathe of Heaven (2)*
- *Chants of the Church such as the Stabat Mater*
- *Charles Bosseron Chambers' Immaculate Heart*
- *Church's songs sang in the church*
- *Compline chants in Latin*
- *Let it Be Done unto Me - Danielle Rose*
- *Danielle Rose's version of the mysteries of the rosary*
- *Dear Lady of Fatima*
- *Eric Clapton Holy Mother*
- *Hail Holy Queen Enthroned Above*
- *Hail Mary full of Grace*
- *Hail Queen of Heaven*
- *Holy Is His Name by John Michael Talbot (2)*
- *Hymn of Lourdes and Fatima*
- *Hymns to Our Lady*
- *Marian Gregorian chants, Kiko Arguello Marian hymns (Mary Little Mary)*
- *Marian hymns in general*
- *Mary Queen of All Saints*
- *Mary Queen of Heaven*
- *Mary the Dawn*
- *Mater Misericordiae*
- *Memorare prayer*
- *Monteverdi's Vespers of the Blessed virgin*
- *Full of Grace*
- *Sanctissima, O piissima (2)*
- *On This Day O Beautiful Mother (2)*
- *Our Lady of Fatima*
- *Our Lady of Guadalupe*
- *Polish and Portuguese Marian hymns*
- *Some Marian songs in Spanish*
- *Tamil Devotional Songs on Mary*
- *The 4 - Marian Antiphons (chant)*
- *The Angelus - a song composed for our congregation*
- *The hymns to the Blessed Virgin composed by Kiko Arguello.*
- *The Marian Antiphons at the end of Compline*
- *The Marian antiphons for Compline.*
- *The Marian Gregorian chants*
- *The music made by Robert Preston*
- *The Tota Pulchra Es (You are entirely beautiful)*

- *Ave Maria To Thee Holy Virgin by Johann Baptist Singenberger*
- *Totus Tuus by Msgr. Marco Frisini*
- *What joy we sing of Mary.*

Literature

The respondents report a total of 16 pieces of Marian literature that have been meaningful to their ecclesial vocation. Twenty-eight of these pieces of literature were various books about Mary:

- *Stories about Fatima and Lourdes appearances and miracles*
- *Seasonal Marian antiphons*
- *Poem of the Man-God*
- *Our Lady of the Lost and Found by Diane Schoemperler*
- *Father Elijah: An Apocalypse by Michale O'Brien*
- *Denise Levertov's Annunciation (poem)*
- *Truly Our Sister: A Theology of Mary in the Communion of Saints*
- *Woman Wrapped in Silence (2)*
- *When Mary Becomes Cosmic by David Rich*
- *The writings of Maria of Agreda*
- *The Mary Pages: An Atheist's Journey to the Mother of God by Sally Read*
- *Mary Mirror of the Church by Raniero Cantalamessa*
- *Books by Blessed Anne Catherine Emmerich and Maria Valtorta*
- *Totus Tuus Maria*
- *Papal pronouncement on Immaculate Conception*

Film

The respondents reported a total of 102 Marian films that have been meaningful to their ecclesial vocation:

Films or Movies	#
Lourdes: Song of Bernadette (45 times)	50
Fatima: Miracle of Our Lady of Fatima (5 times)	17
Passion of Christ	12
Jesus of Nazareth	9
The Chosen	5
Full of Grace	4
The Nativity	3

Saints who Most Inspired Marian Devotion

Respondents were asked the open-ended question, “*If applicable, which saint has most inspired your devotion to Mary?*”

The questions receive 677 responses, that provides 107 distinct saints and recognized figures.

The following saints and figures are mentioned at least 10 times:

Names	#
John Paul II	120
Louis de Montfort	79
Joseph	57
Maximilian Kolbe	47
Bernadette of Lourdes	29
Alphonsus Liguori	24
Dominic	23
Therese of Lisieux	23
Bernard of Clairvaux	19
Padre Pio	18
Francis of Assisi	17
Juan Diego	14
Children of Fatima	11
John the Apostle	11
Ignatius of Loyola	10

The following saints and figures are mentioned from four to nine times:

Names	#
John Vianney	9
Catherine Laboure	7
John Bosco	7
Francis	6
Fulton Sheen	6
Francis de Sales	5
John	5
Teresa of Calcutta	5
Luke the Evangelist	4
Teresa of Avila	4

The saints are mentioned three times: Ann, Clare, Faustina, John Baptist de la Salle, John of the Cross, Norbert.

The saints and figures are mentioned two times: Anthony, Benedict XVI, Carmelite saints, Jacinta, Jean Vianney, John XXIII, Josemaria Escriva de Balaguer, Louis Guanella, Marcellin Champagnat, Margaret Mary Alacoque, Martin de Porres, Maximillian Kolbe, Paul of the Cross, Romanos the Melodist, Simon Stock, Stanislaus Papczynski, Thomas the Apostle, and Vincent de Paul.

The saints and figures are mentioned once: Alfonso Maria Fusco, Aloysius, Ambrose, Angela Merici, Anthony Balducci, Anthony Mary Claret, Arnold Janssen, Augustine of Hippo, Bartolo Longo, Basil Moreau, Bernard of Siena, Bridget, Bruno Lanteri, Casimir Jagiellonian, Catherine of Siena, Charbel Makhlouf, Don Bosco, Dorothy Day, Elijah of the Trinity, Eliz Seton, Elizabeth Ann Seton, Emilie Gamelin, Francesco of Fatima, Francisco Marto, Gabriel of Our Lady of Sorrows, Infant Prague, Jane de Chantal, Jean Claude Colin, Jeanne Jugan, John de Capistrano, John Neumann, John of Damascus, Jude, Julie Billiart, Kateri Tekakwitha, Katharina Kasper, Leonard Murialdo, Lily of the Mohawks, Maria de Jesus of Agreda, Maria Teresa Quevedo, Martha, Michael the Archangel, Paisios of Mount Athos, Patriarch Doueihi, Peregrine, Peter Julian Eymard, Philip Neri, Piux IX, Rita of Cascia, San Juan Bosco, San Juan Diego, Scholastica, Seraphim, Seven Founders of the Servite Order, Sharbel, Silouan, Thomas Aquinas, Travis of Assisi.

Mary's Role in Ecclesial Vocation

Respondents were asked an open-ended question, *"Please briefly share how much Mary has a role in your ecclesial vocation?"*

This question received 710 responses which reflected a wide range, from those who see Mary playing a great role to those who acknowledge little or no role. Most respondents described Mary's presence in their lives using terms such as companion, friend, guide, comforter, model, intercessor, mother, and vocation-inspirer. Many also spoke of experiencing her role through Marian devotional practices and through being consecrated to Mary.

Companion, friend, guide, comforter

Around 167 respondents expressed experiencing Mary's presence in their life as a companion, friend, guide and comforter. Some examples of their comments are as follows:

- *A silent companion in my journey.*
- *I feel her company always in my trials.*
- *She is my constant companion - My "go-to." & she has brought me closer to St. Joseph too!*
- *Mary stands by me each day as I celebrate holy Mass, just as she stood by Christ at the foot of the Cross.*
- *Besides Jesus, she is my closest spiritual friend.*
- *Mary is my comfort whenever I am afraid.*
- *Mary is my daily guide and comfort.*
- *She leads to her son. So, as I take on my Vocation each day and seek out Jesus, Mary is the guide.*
- *She is a guiding force in all that I do.*
- *She helps me to feel comforted and draws me to her son in my prayer.*
- *I consider Mary as the closest person to teach me about the life of Jesus. She is my Companion on the Journey.*
- *Mary has been with me during this entire journey, leading me ever closer to her Son, Jesus.*
- *As first Superior and Mother of our Congregation, I go to her for guidance in my Leadership role.*
- *She has helped guide me, especially in moments of sorrow, to her Son, and has also given me more clarity through her motherly guidance.*

- *Mary is the God bearer. Her Magnificat and her 'yes' to God are lovely. Mary is lovely. She assists me in right thinking about her son and about my own relationship with my own mother. I love Mary, but her message to me is always: "Not me, Him". She says this with a warm embrace.*

Intercessor

A total of 129 respondents expressed that Mary plays the role of intercessor in their lives. Many shared experiences of her powerful intercession in various circumstances, especially within their vocations. Below are a few representative comments:

- *Mary has played an essential role in my priestly vocation. She has been an intercessor and example for giving myself to the Lord and to the Church. I pray the Rosary daily and often ask for her intercession.*
- *Learning to trust in God's providential plan for my life, especially through my promise of obedience to a Bishop, has only been possible because of our Lady's intercession and example.*
- *Through the intercession of Mary, my life was saved in December 1992. I have asked her intercession on various things in my priesthood and God has answered many of them.*
- *She has a tremendous role, and I often have recourse to Her powerful Motherly intercession for preaching, ministry, and personal growth.*
- *Our Lady of Lourdes and her intercession have been of inestimable assistance to me as a Bishop.*
- *I wouldn't be who I am today, or where I am today, if it were not for Mary's intercessory role in my life.*
- *I know she has been interceding for me and taking care of my family. Her intercession has removed many roadblocks.*
- *As an intercessor, she has strengthened my resolve to follow the teachings of the Church.*
- *She is a great intercessor to me.*
- *As a pastor of a parish, I often ask for her intercession when faced with all kinds of issues, especially pastoral ones.*

Mother

A total of 121 respondents answered that Mary plays the role of a mother in their ecclesial vocation. Many expressed a deep sense of her closeness, care and maternal love, often describing her presence as essential in their spiritual journey. Some representative responses include:

- *She is my mother. I feel her closeness every day.*
- *She is my Mother. I love her.*

- *I consider Mary my Spiritual Mother.*
- *Mary, as my mother, is fundamental in my monastic journey.*
- *She helps me to balance my priesthood, just as a good mother would.*
- *She is my everything, my heavenly mother, she takes care of me all the time.*
- *My daily prayer has always been: "Mary, Mother of God, be mother to me today." And she has never let me down.*
- *At the foot of the cross Jesus gave Mary to John and vice versa. John represented all of us. I am proud of having Mary as my mother.*
- *When I began my deliverance and exorcism ministry, I finally experienced her and accepted her as my Mother.*
- *She has always been there and continues to be there. I love her even more as I grow in my awareness of her love for me.*

Great or significant role

A total of 104 respondents answered that Mary plays a great or significant role in their ecclesial life. Around 30 of them expressed this using strong affirmations such as "totally," "main role," "big deal," "large amount," "great role," "integral," "indispensable," "very much," "very important," and "very significant." The following are representative comments:

- *Mary has had an essential role in following and living out my vocation. I believe that every grace that I have received from God has come through her loving hands.*
- *Mary has greatest role in my life as the Mother of Priests*
- *Mary plays a great role in my vocation, as our charism is to stand with Mary at the foot of the Cross*
- *A principal role, especially as a Mother and sure consolation in times of affliction.*
- *A great deal. She helps me every day keep things in perspective, comforts me, and gives me a sense that all things are possible.*
- *So very much. I wouldn't be here without her!*
- *The Marian dimension is inseparable from my priestly and religious vocation.*
- *It is not possible to describe the significance of the role the Blessed Mother plays in my vocation and episcopal ministry.*
- *She has a significant role in my ecclesial vocation*
- *No words can describe her positive impact on my life. Without her, I wouldn't be the priest/religious I am today.*

Vocation confirmer or Vocation inspirer

A total of 94 respondents answered that they received or discerned their vocation through the instrumentality of Mary. Many stated that Mary inspired or confirmed their call to priesthood or consecrated life – often through prayer, Marian devotions, or personal signs. They view her as the one who not only led them to their vocation but also continues to strengthen and uphold them in living it out. Some representative comments are given below:

- *Mary has been instrumental in my vocation.*
- *I received a sign for my vocation to the priesthood after praying the rosary.*
- *I believe that the Blessed Virgin Mary has led me to the consecrated life.*
- *I first heard the call to the priesthood soon after I started praying the rosary. I attribute my calling to her intercession.*
- *Mary played a significant role in discerning my vocation. As I have lived out my vocation, her role has grown even more important.*
- *Her prayers helped inspire my openness to a vocation to the priesthood. Her motherly intercession has upheld me in good and bad times through almost 10 years of priesthood.*
- *I always had my personal devotion to Mary. When I was undecided about joining the religious order, I went to a Marian Shrine in India and was convinced of my vocation. Praying the Rosary is a joy in my religious life.*
- *Her obedience and desire to do God's will, despite seemingly impossible circumstances, is an inspiration for me to persevere in my vocation. Her gentle, motherly love nourishes and comforts me in difficult situations as a priest.*
- *From childhood, religious Sisters, Priests, and my family taught me about God and the Blessed Virgin Mary. As a result, I seriously considered my vocation to the priesthood.*
- *A 54-day Rosary Novena solidified my call to a priestly vocation. Our Lady of Perpetual Help helped me recognize my call to diocesan priesthood and the seminary which I would attend. The Pilgrim Image of Our Lady of Fatima accompanied me from my childhood and has stayed a companion and consolation throughout my priesthood. My devotion has wavered in these years and it is not as strong as it was initially, but I cannot imagine striving to live as a Christian or a priest without a devotion to Mary.*

Power of Marian devotional practices

Around 94 respondents shared that their devotional practices to Mary particularly through Marian traditions have been a source of strength, clarity, and deepened commitment in their consecrated life. These devotions, especially the **Rosary**, were often described as daily sources of grace and guidance.

- *Daily Rosary, Angelus, Memorare*

- *As my Marian devotion has grown, I have developed a deeper sense of my priestly call to celibacy and purity of heart.*
- *Daily devotion has greatly helped me throughout my entire life, and more greatly in my vocation as a Permanent Deacon.*
- *Daily rosary. I firmly believe that if one prays the daily rosary, he/she will find their vocation.*
- *Devotion to our Blessed Mother has grown since my early days as a religious. She is a part of my life.*
- *Leading Marian devotions and visiting Marian shrines has strengthened and deepened my ecclesial vocation.*
- *I have prayed the Rosary daily for many years, I think that this devotion has helped me to have a good relationship with Mary.*
- *My devotion has slowly grown through more regular praying of the Rosary. My awareness of spiritual warfare has helped me to pray to our Lady more often.*
- *Praying the Rosary and other Marian prayers gives me strength, comfort, and assurance that my prayers will be answered. Through Mary, I reach the apex.*
- *Before I learned much beyond basic catechism, I learned to pray the Rosary and its mysteries-this introduced me to Jesus and the joy of serving God.*
- *The daily Rosary, privately prayed, sets my day into motion. Rosaries for funeral vigils bring the comfort of knowing her as my greatest intercessor. The Mysteries of the Most Holy Rosary guide me through all the details in my life.*

Mary as a Model

Around 78 respondents shared that Mary remains their model in their consecrated life. Many expressed being inspired to imitate her 'yes' to the Lord in their daily lives, following in the footsteps of the first disciple. Some representative comments include:

- *I refer to her frequently as a model of discipleship.*
- *It is quite meaningful to me that Mary is the model of our consecrated life - "inner imitation & love" rather than external devotions.*
- *Mary is a model of faithful trust in God's providence.*
- *Mary is my model of doing the will of God. She listens with her heart and surrenders her life to God's will.*
- *Mary is such a relatable role model in following Jesus. No matter what I experience in life, Mary remains a source of inspiration.*
- *Mary is the first disciple of Jesus. I see her as both a model and an intercessor.*

- *Mary models patience and acceptance. In her earthly life, Mary never had the power to change circumstances or people, yet she never lost peace. She trusted God at all times and now assists us in our earthly struggles.*
- *She is my model of faith and obedience to the Lord.*
- *An example of how to follow the will of God.*

Inspirer

Around 38 respondents shared that Mary plays the role of an inspirer in their lives. Through her example, presence, and faith, she remains a constant source of encouragement and spiritual motivation. Many emphasized how her life continues to inspire their vocation, trust in God, and daily perseverance. Some examples of the comments include:

- *She inspires and guides me.*
- *Mary is a daily help, inspiration and presence in my life.*
- *I am inspired by Mary's listening to the Spirit.*
- *She inspires me every day to continue pursuing God's will.*
- *I am inspired by her 'Yes' and she always provides me with hope.*
- *Mary's willingness to rely totally on God has inspired me to do the same, especially in hard times.*
- *Our Lady of Guadalupe inspired my conversion and is always present in my spiritual life.*
- *A source of inspiration and encouragement in all the challenges I face in my vocation.*
- *Her contemplative nature and the selfless giving of herself are a daily inspiration.*
- *I prayed the Our Lady of Perpetual Help devotion every week, offering it specifically for my discernment and perseverance. I was consistently enlightened by the grace of God on my journey to the priesthood. Now, as a pastor, she is a constant source of inspiration and help.*

Consecrated to Mary

Twenty-seven respondents shared that they have consecrated their lives or their priesthood to Mary, a decision that has made a profound and lasting impact on their spiritual journey. Many described how this consecration continues to shape their daily lives, deepen their vocation, and draw them closer to Jesus. Some of their representative comments include:

- *Mary always points to Jesus. By imploring her intercession and meditating on her life, I stay focused on leading others to Jesus and minimizing my own role. I have done the Total Consecration annually since my ordination in 2002. I time it so I end on my ordination date. This helps keep me grounded.*

- *I have consecrated my life and priesthood to our blessed mother. Mary is daily in my thoughts and prayers, sustaining me in my vocation and in the living out of chastity and celibacy. Mary is gentle tender mother to me.*
- *My eyes fill with tears as I begin to answer this question. I am so grateful to the Blessed Mother for her love and support. Ever since I developed a strong devotion to her through the total consecration to Jesus through Mary of St. Louis de Montfort, Mary has helped me enter deeply into the mysteries of our Lord's life.*
- *I consecrated my diaconate to Jesus through Mary at Lourdes in December 2024, shortly after ordination. I pray daily for Mary to lend me her heart so I may better know the heart of Jesus.*
- *I consecrated myself to her at my ordination. Her intercession deserves all credit for my staying faithful to Christ.*
- *I have consecrated my priesthood to Mary. I look to her daily and invoke her often.*
- *Mary has been there from the beginning. Each morning, I consecrate myself to Jesus through Our Lady each morning before any other prayer or action.*
- *Since I have made the De Montfort consecration, I do everything in union with Our Blessed Mother. I know that by staying close to her, I am pleasing Jesus and receiving all the graces I need to persevere in my religious vocation.*
- *Total Consecration to Mary via St. Maximilian Kolbe (then later by de Montfort, and then later by 33 Days to Morning Glory) transformed my life, called me deeper into priestly holiness, and made me fall in love with the Eucharistic Jesus all over again. It also confirmed in my soul, and in my priestly ministry, the surety of God's merciful love.*

Little or No Role

Approximately 44 respondents shared that Mary plays little or no role in their ecclesial life. Many expressed that Mary did not play a prominent or active role in their spiritual journey, using terms such as 'a minor role', 'no role', 'minimal', 'only a little', 'somewhat', and 'very little.' A few respondents explained that they do not have a particular devotion to Mary due to factors such as their family background, earlier faith traditions, or a spiritual focus centered more directly on God or Christ. Some representative comments include:

- *No role*
- *Only a little*
- *Somewhat*
- *Very little*
- *Mary plays a minor role in my ecclesial vocation.*
- *Not much. I am so focused on Christ, that I don't reach out to Mary often.*

- *Fairly minimal. I converted to the Church and the Blessed Mother had no role in that. (I had no issue with Marian doctrine but was not devoted). I pray the Rosary as a discipline but rarely find it to be the most fruitful part of my prayer. I love Our Lady but am far more centered on the Eucharist.*
- *In prayer, I have greater communication and relationship directly with God rather than Mary. God has made a greater impact in my life.*
- *Little to no role in everyday life. When Marian feasts arrive, I give a good homily on the example she sets for us.*
- *Marian devotion was never strong in our Catholic home, therefore didn't play much of a role.*

Others

Finally, there were 23 responses which did not fit into any of the above categories. Examples of these responses are below.

- *I converted with understanding that RC was right about Mary, among other things.*
- *Doing God's will unknown outcome but trusting.*
- *I am in charge of evangelizing in my Country. Mary has been an important role in the creation of a Culture of Evangelization.*
- *I have a copy of a print of Russian icon of Mary pregnant with Jesus with hands outstretched as though to take on whatever is the will of God and I find this an encouraging message in my role as a leader in my community.*
- *I have worked for many years with immigrants from Mexico and Latin America, where Nuestra Senora de Guadalupe has a deep meaning.*
- *I'm searching for a return to my devotion to Mary. As a child I made a May altar every year. Scrounged the neighborhood to pick flowers from dandelions to roses. Not yearning for a nostalgic, sentimental return but an authentic experience of Mother Mary.*
- *In doing this survey, I realize I need to become more intentional in my Marian prayer.*
- *In my spiritual and vocational life Christ is my primary focus, I draw strength from a lot of saints and recognize that Mother Mary is the preeminent of those saints but I do not have a particularly singular devotion only to Mary. The question is asked in the survey if I think the "church" has the right amount of devotion, too much or not enough? While overall as a whole I think it is the right amount, I do also feel there are cultures or segments in our church that have an over emphasis on Mary. Or perhaps a better way to say it would be that they don't have enough focus on God through Christ his Son. God Bless you in your work!*

- *Marian spirituality is integral to my community's spirituality sometimes it is not a mature, balanced appearance.*
- *Mary has more a role in our family life than my vocational life.*

Appendix: Questionnaire with Response Frequencies



**National Survey on the Impact of Mary, Mother of the Church,
on Ecclesial Vocations in the United States**



IMPACT OF MARIAN DEVOTION ON ECCLESIAL VOCATION DISCERNMENT

1. If you grew up having a Marian devotion, how were you first introduced to it? *Please check all that apply.* **NR=8**
 - 78 Your family
 - 47 Parish
 - 14 Faith formation for children
 - 44 Catholic school
 - 10 In college
 - 4 TV/radio/internet
 - 7 A friend or acquaintance
 - 7 Other(s): _____

2. How much of an impact did your devotion to Mary have on your original sense of a vocation to serve Christ and the Church? **NR=2**
 - 12 No impact
 - 29 A little impact
 - 32 A meaningful impact
 - 27 A great impact

3. In discerning a vocation to a particular religious community or diocese, how significant to you was the Marian dimension of that community or diocese? **NR=6**
 - 37 Not at all significant
 - 28 Somewhat significant
 - 19 Significant
 - 17 Very significant

4. Before committing to your current ecclesial vocation, at what local sites were you practicing your devotion to Mary? *Please check all that apply.* **NR=12**
 - 76 In your parish
 - 79 In your home
 - 18 At a local Marian shrine
 - 10 In campus ministry
 - 6 With a TV/radio show/online

5. Thinking of the time when you were discerning your vocation, which of the following Marian devotions positively impacted your decision to follow your vocation? *Please check all that apply.* **NR=10**
 - 71 Reciting the rosary privately
 - 54 Reciting the rosary with others
 - 18 The Immaculate Heart
 - 14 Visits to Marian apparition sites
 - 25 Visits to Marian shrines

- 28 The Angelus
- 41 Praying before icons, statues or paintings of Mary
- 21 Marian Consecration according to St. Louis de Montfort
- 30 The Brown Scapular of Our Lady of Mt. Carmel
- 26 Wearing the Miraculous Medal
 - 7 Wearing another medal related to Mary
- 12 A devotion to Mary tied to your ethnic group practicing the Catholic faith
- 12 Another Marian devotion: _____

6. How much of an impact did the following and their related devotions have on your original sense of an ecclesial vocation?

	No Impact	A Little Impact	A Meaningful Impact	A Great Impact	NR
Guadalupe	44	26	18	12	13
Lourdes	31	27	28	14	12
Fátima	31	25	28	16	11
Medjugorje	71	16	7	6	22
Our Lady of Champion	91	6	2	1	26
Others:	44	8	31	27	73

7. To which of the following sites did you make pilgrimages before committing to your current ecclesial vocation? *Please check all that apply.* **NR=56**

- 27 Guadalupe
- 29 Lourdes
- 20 Fátima
- 13 Medjugorje
- 6 Our Lady of Champion
- 42 Other(s): _____

8. The quality of Mariological studies during your years of priestly, diaconal, or religious formation was: **NR=2**

- 40 Weak
- 44 Sufficient
- 16 Strong

ABOUT YOU

9. Are you? **NR=3**

- 96 Latin Rite Catholic
- 4 Eastern Rite Catholic

10. What is your status in the Catholic Church? **NR=1**

- 9 Bishop
- 40 Diocesan priest
- 10 Permanent deacon
- 7 Deacon director
- 14 Major superiors of men
- 21 Major superiors of women

11. What is your ethnicity? **NR=2**

- 1 American Indian or Alaska Native
- 6 Asian, Pacific Islander
- 3 Black, African American, African
- 7 Hispanic, Latino(a)
- 81 White, Anglo, Caucasian
- 3 Mixed or Other

12. What is your age? **NR=2**

- 1 29 or younger
- 9 30-39
- 13 40-49
- 19 50-59
- 31 60-69
- 22 70-79
- 6 80 or greater

INFLUENCE OF MARIAN DEVOTION ON LIVING OUT YOUR ECCLESIAL VOCATIONS

13. In your ministry, how important is it to you to encourage others to have a devotion to Mary? **NR=1**

- 5 Not at all important
- 64 Somewhat important
- 0 Important
- 31 Very important

14. How much devotion do you currently have to Mary? **NR=1**

- 1 No devotion
- 10 Only a little devotion
- 31 Some devotion
- 58 A strong devotion

15. How much has Marian devotion strengthened you in living out your ecclesial vocation? **NR=2**

- 4 Not at all strengthened
- 21 Somewhat strengthened
- 32 Strengthened
- 43 Very much strengthened

16. How often do you turn to Mary for spiritual assistance while ministering in your ecclesial vocation? **NR=2**

- 7 Rarely
- 20 Sometimes
- 30 Often
- 43 Very often

17. Which of the following sites and related devotions have strengthened you in living out your ecclesial vocation? *Check all that apply.* **NR=23**

- 62 Guadalupe

- 59 Lourdes
- 53 Fátima
- 17 Medjugorje
- 9 Our Lady of Champion
- 21 Another approved or claimed Marian apparition: _____

18. Have you made any pilgrimages to the following sites after following your ecclesial vocation? *Please check all that apply.* **NR=38**

- 43 Guadalupe
- 46 Lourdes
- 40 Fátima
- 18 Medjugorje
- 14 Our Lady of Champion
- 29 Other: _____

19. Have you made any Marian consecration based on St. Louis de Montfort's total consecration to Jesus through Mary? **NR=5**

- 31 Yes, I made it before my ordination/religious profession
- 18 Yes, I made it after my ordination/ religious profession
- 42 No, I have not
- 10 I am not familiar with this consecration

20. How often do you do the following?

	Daily	Weekly	Monthly	Annually	Never	NR
Recite the rosary alone	50	23	13	7	7	8
Recite the rosary with others	13	26	27	20	14	13
Spiritual readings on Mary	5	23	33	26	13	13
Read the message of an apparition	2	3	12	33	49	17
Study or read about Marian Doctrines	1	8	25	44	22	15
Marian novenas	4	7	13	41	36	16
Meditative/Contemplative Prayer with Our Lady	25	22	18	16	19	12

21. How often do you do the following?

	Never	Sometimes	Often	Always	NR
Wear the Miraculous Medal	55	12	5	28	10
Wear another medal related to Mary	73	10	4	13	18
Wear the Brown Scapular	58	9	3	30	11

22. Have you ever taken a course in Mariology? **NR=2**

- 55 Yes
- 45 No

23. If you experienced a conversion or reversion to Catholicism, how much impact did devotion to Mary have on this change in your life? **NR=66**

- 13 No impact
- 16 A little impact
- 32 A meaningful impact
- 39 A great impact

24. How much has your devotion to Mary impacted your devotion to the Eucharist, including Adoration outside of Mass? **NR=3**
 19 No impact
 23 A little impact
 35 A meaningful impact
 23 A great impact
25. In your opinion, how much emphasis does the Catholic Church place on devotion to Mary? **NR=4**
 5 Too much emphasis
 74 Right amount of emphasis
 21 Not enough emphasis
26. What title of Mary (e.g., Mother of Good Counsel, Comforter of the Afflicted) has been most meaningful to you in living out your ecclesial vocation?

27. Which Marian dogma or doctrine has been most meaningful to you in living out your ecclesial vocation?

28. Which Marian/Mariological author has most impacted you in living out your ecclesial vocation:

29. Which Marian line or text from Scripture has most impacted you in living out your ecclesial vocation?

30. Apart from Scripture, which Marian/Mariological text has most impacted you in living out your ecclesial vocation:

31. Which Marian work of art, music, literature or film has been most meaningful to you in your vocation?

32. If applicable, which saint has most inspired your devotion to Mary?

33. Please briefly share how much Mary has a role in your ecclesial vocation.

Thank you for completing the survey. Please return the survey to:
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Acknowledgements

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Most Reverend Mitchell T. Rozanski, Archbishop of St. Louis
Mr. and Mrs. Mark and Mary Bassett via the Catholic Community Foundation of Mid-Michigan
Two anonymous donors

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