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Georgetown University
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***Consideration of Priesthood and Religious Life
Among Never-Married U.S. Catholics***

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Executive Summary

In winter 2012, the Secretariat of Clergy, Consecrated Life and Vocations of the United States Conference of Catholic Bishops (USCCB) commissioned the Center for Applied Research in the Apostolate (CARA) at Georgetown University to conduct a national poll of never-married Catholics regarding their consideration of a vocation. CARA partnered with Knowledge Networks to conduct the survey in May and June 2012. The survey was completed by 1,428 respondents, resulting in a margin of sampling error of ± 2.6 percentage points. Sixty-five percent of panel members invited to take the survey completed it. This report includes, where possible, comparisons to surveys conducted by CARA in previous years which asked questions about vocations to national samples of U.S. adult Catholics.

As a rule of thumb, every 1 percentage point of the *total* sample is approximately equivalent to 245,000 never-married Catholics age 14 or older.

Major Findings

This study identifies subgroups in the never-married Catholic population—including teens and adults—and compares those who have considered a vocation at least “a little seriously” to those who say they have not considered this or who say they did so, but not seriously.

Overall, 12 percent of male respondents say they considered becoming a priest or brother at least a little seriously. Ten percent of female respondents say they considered becoming a religious sister at least a little seriously. The subgroups that are especially likely to have considered a vocation include:¹

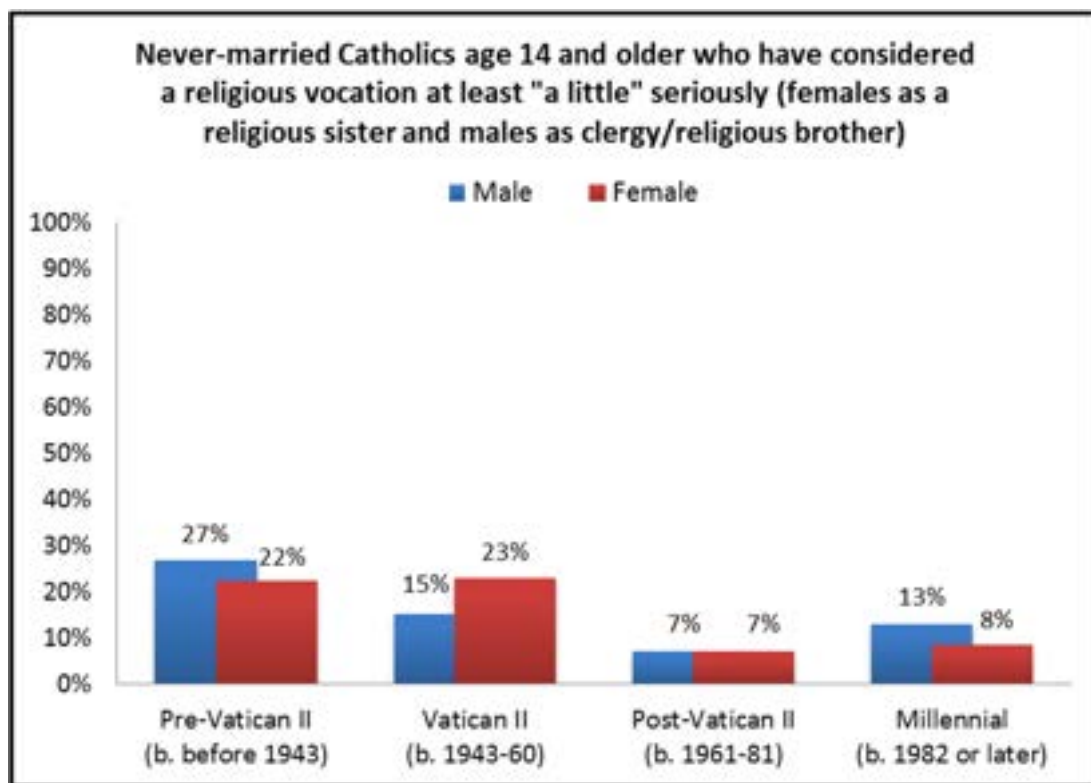
- Weekly Mass attenders (now and in high school)
- Those who attended Catholic educational institutions at *any* level (excluding parish-based religious education)
- Those who participated in Church-related groups, programs, or activities as a youth or young adult
- Those who lived in households where parents talked to them about religion at least once a week
- Those who say their faith is the most important part of their life (now and in high school)
- Those who participate in prayer and devotional activities, groups, or programs (e.g., Bible study, Eucharistic adoration, retreats, or prayer groups)
- Those who pray the rosary at least weekly (alone or in a group)
- Those belonging to a group that encourages devotion to Mary
- Those who were encouraged to consider a vocation by someone else (e.g., family, friends, clergy, religious)

¹ It is important to clarify here that correlation does not equal causation. For example, someone who participates in Eucharistic Adoration may be more likely to consider a vocation. But is it this participation that led to the consideration? Probably not. Instead there is likely some third factor (e.g., religiosity) that leads the individual to both participate in Eucharistic Adoration and consider a vocation.

- Those who regularly read the Bible or pray with Scripture
- Those who personally know priests and men and women religious (in their extended family or outside of it)
- Those who have participated in parish ministry (e.g., Lectors, Ministers of Holy Communion, Youth Ministers)
- Those who have participated in World Youth Day or a National Catholic Youth Conference
- Those who have recently accessed religious and spiritual content in traditional or new media

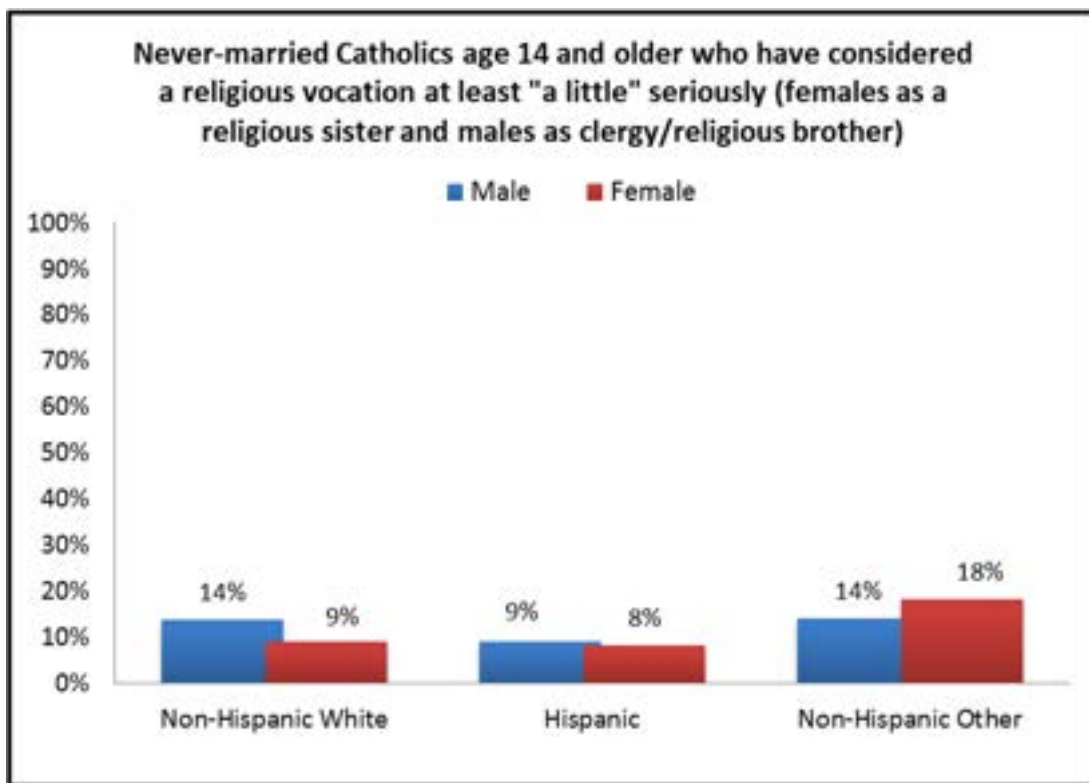
Individual Characteristics

There are generational differences in the consideration of vocations. A low point appears within the Post-Vatican II Generation (i.e., those born 1961 to 1981) with less than one in ten male and female respondents of this generation saying they have considered a vocation at least “a little” seriously. Vocational consideration appears to rebound slightly among the Millennial Generation (i.e., those born after 1981), particularly among men of this generation.



There are few differences related to race and ethnicity. Hispanic respondents—both male and female—are no less likely than others to say they have considered a vocation. Although there is a slight numeric difference, this is not statistically significant (i.e., within sub-group margins of sampling error). However, as shown in the figure on the next page, female

respondents who self-identify as other than white or Hispanic are significantly more likely than others to say they have considered becoming a religious sister.²



Beliefs and Practices

Outside of generation and race and ethnicity, many of the subgroups differences identified in the study are related to *participation* in groups, activities, and personal relationships. Surprisingly, there are fewer subgroup differences related to matters of belief. For example, those who believe in the Real Presence are no more likely to have considered a vocation than those who do not (accounting for subgroup margins of error and statistical significance). One's conception of God (including beliefs about having a personal relationship with God) is also unrelated to the consideration of vocations.

Combined Influences

The results above are based on rather simple comparisons—whether one does something or does not or whether one has or has not been encouraged. The study also weighed the relative importance of each of these factors as being potentially influential to vocational consideration *simultaneously*—controlling for the effects of all other factors to discern what is most important and to weed out influences that are related to a common cause. Within these models—which are gender specific—we include substantive variables (e.g., Mass attendance, enrollment in Catholic schools) and control variables that measure race and ethnicity as well as age. These models utilize logistic regression—a statistical method for predicting which of two categories a person is likely to be in given other information we know about them. For this study, these two groups are:

² The majority of the women in this “other” race and ethnicity group who have considered becoming a religious sister are Asian.

A) those that have considered a vocation at least a little seriously or more and B) those who have not considered this or those who have, but not seriously at all. The logistic regression models predict the probability of respondents considering a vocation given their responses to other questions in the survey.

In two baseline models—one for men and the other for women—neither ethnicity nor age is shown to be a strong predictor. Thus, controlling for both factors, neither the participant's age nor their being Hispanic or not make them more or less likely to consider a vocation. However, among women, being of a race and ethnicity other than non-Hispanic white or Hispanic does make one more than twice as likely to consider a vocation compared to those who are non-Hispanic white or Hispanic.³ Among men, Millennial teens (those ages 14 to 17) are less likely than never-married Catholics of the oldest generation (those born before 1943) to say they have considered becoming a priest or religious brother. A comprehensive model—including 39 different variables—increases the amount of variation explained by a factor of 7 for both male and female respondents.

Consideration of Becoming a Priest or Religious Brother among Men

Among male respondents, after controlling for all other factors, those who attended a Catholic secondary school (grades 9-12) are more likely to have considered becoming a priest or religious brother. Compared to those who did not attend a Catholic secondary school, these respondents are more than six times as likely to have considered a vocation. Participation in a parish youth group during primary school years (grades K-8) is also strongly related to vocational consideration. These respondents are more than five times as likely to consider a becoming a priest or religious brother than those who did not participate in a parish youth group. Given that 75 percent of male respondents who have considered a vocation report that they first did so when they were 18 or younger, these two results provide some of the strongest evidence of a possible *causal* effect.

Encouragement from others is also important. Respondents who have one person encouraging them are nearly twice as likely to consider a vocation as those who are not encouraged. Each additional person encouraging these respondents increases the likelihood of consideration. The effect is additive. Respondents who had three persons encourage them would be expected to be more than five times more likely to consider a vocation than someone who was not encouraged by anyone.

Knowing someone who has become a priest, religious sister or brother, or seminarian also has a positive effect. Respondents who personally know one of these individuals are more than one and a half times more likely than someone who does not to consider a vocation themselves. This effect is also additive and knowing more of these individuals would be expected to increase the likelihood of a respondent considering a vocation.

Attendance at World Youth Day or at a National Catholic Youth Conference has a positive effect for male consideration of a vocation. Those who attended either of these events

³ This group consists largely of Asian and African American Catholics. The sample sizes for both of these groups as well as those of other races and ethnicities are too small to make reliable comparisons in isolation. These groups must be combined for statistical analyses.

are more than four times as likely as those who have not to say they have considered becoming a priest or brother.

Finally, those who have recently used traditional media (television, radio, print) to access content about religion or spirituality in the 12 months prior to the survey are more likely than those who did not to say they have considered a vocation. Note however, that this media use in most cases occurred well *after* their initial consideration. Thus, what this more likely demonstrates is that people who have considered a vocation are more likely than those who have not to use traditional media to currently follow religion and spirituality content. Those who have used one type of traditional media in the last year are nearly twice as likely to say they have considered a vocation than those who have not used these media recently. The effect is additive, so use of two or three traditional media to access religious or spiritual content is associated with an even greater likelihood of vocational consideration. This finding is potentially useful in understanding how male never-married Catholics who have considered becoming a priest or religious brother can be reached now.

Note that neither generation nor race and ethnicity are statistically significant in the full model. Thus, there is nothing about a person's age or race and ethnicity that are associated with lower or higher likelihoods of consideration, controlling for all other factors. Any disproportionality in the race and ethnicity of men who decide to become priests or religious brothers are in part likely to be related to being less likely to attend Catholic schools or to be involved in youth groups, comparatively lower levels of encouragement, or not personally knowing clergy or religious. This could also be related to factors that are important *after* consideration of a vocation is made by individuals, such as meeting requirements for entry into a formation program.

Consideration of Becoming a Religious Sister among Women

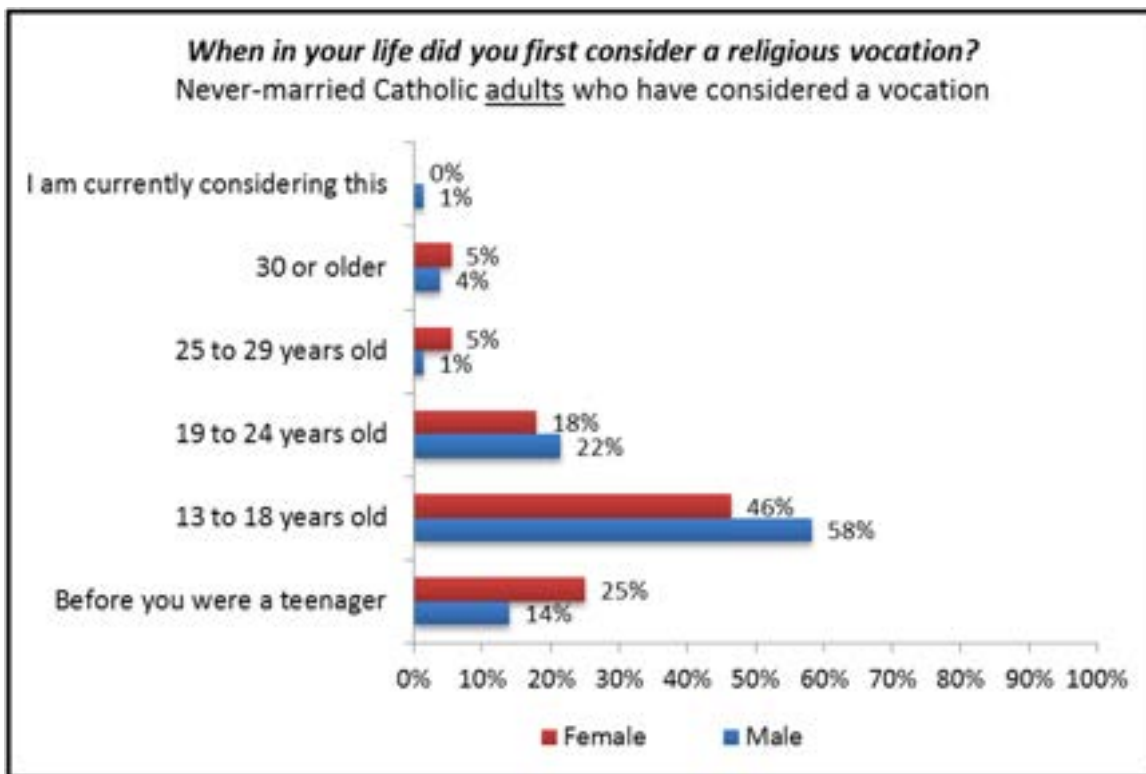
Among female respondents, the model predicting consideration of becoming a religious sister includes many parallel results to the model for male respondents.

Whereas secondary school is important for male vocational consideration, it is attendance at a Catholic primary school which is important for female vocational consideration. Female respondents who attended a Catholic primary school are more than three times as likely as those who did not to consider becoming a religious sister. Parish youth group participation is also important for female respondents. However, unlike males, it is participation during high school years rather than primary school years that has an effect. Women who participated in a parish youth group during these teen years are more than nine times as likely to consider becoming a religious sister.

Similar to male respondents, encouragement is also a positive factor. With nearly the same effect as is demonstrated among men, women are nearly twice as likely to consider a vocation when encouraged by another person to do so.

Also parallel to men, women who have used traditional media in the last year to consume or follow religious or spiritual content are more likely than those who do not to say they have considered a vocation.

Among the *adults* surveyed (excluding those ages 14 to 17 in the sample) who say they have considered a vocation, most report that they did so between the ages of 13 and 24. Additionally, one in four Catholic females who have considered becoming a religious sister did so before they were a teenager.



Although most Catholics who are becoming priests, religious brothers, or religious sisters now are typically in their 30s or even older, it is likely that the roots of these vocations were established in their teen years or even earlier.

In Their Own Words

Respondents who said they had never considered a vocation were asked in an open ended question, “Why do you think you have never considered this?” Their responses to this question were coded into categories based on their content.

Among male respondents who have never considered a vocation as a priest or religious brother, the most common responses to the question were related to a general lack of interest (39 percent), celibacy (18 percent), not having a calling to seek a vocation (8 percent), having other life goals (8 percent), and having some doubts about their faith or not feeling religious enough to seek a vocation (8 percent). One percent of comments referenced the issue of sexual abuse of minors by clergy.

Among female respondents who have never considered a vocation as a religious sister, the most common responses were related to a general lack of interest (31 percent), celibacy (16 percent), not having a calling to seek a vocation (11 percent), discomfort with the lifestyle they

would need to adopt (10 percent), and having some doubts about their faith or not feeling religious enough to seek a vocation (9 percent).

Challenges

To the degree that vocational formation programs have educational prerequisites including college, Hispanic adult Catholics who have considered a vocation may face additional challenges, as Hispanic respondents are the *least* likely to report attending college or obtaining a college degree. Hispanic respondents are also the least likely to indicate enrollment in a Catholic school at any level of their education and the results of the study suggest that this makes it less likely that they will consider a vocation.

At the same time, Hispanic respondents are among the *most* likely to participate in devotional practices and other prayer that is associated with a greater likelihood of considering a vocation. For example, a majority of Hispanic adults and teens (63 percent and 53 percent, respectively) indicate that they pray the rosary. By comparison, less than four in ten non-Hispanic white adults and teens say they do so (36 percent and 32 percent, respectively).

At the same time, Hispanic respondents are among the *least* likely to report that they have ever been encouraged to seek a vocation. This may be in part because they are less likely to be enrolled in a Catholic school or registered with a Catholic parish. It is also the case that family members of Hispanic respondents are less likely to encourage vocations. Among Hispanic males who have not considered a vocation seriously, 37 percent agree “somewhat” or “very much” that they have never felt invited by the Catholic Church to consider this. By comparison, only 22 percent of non-Hispanic white male respondents indicate this.

One in five Hispanic respondents (21 percent) also indicates that citizenship requirements prevented their serious consideration of becoming a priest or religious brother. Two-thirds of Hispanic never-married males (66 percent) agree at least “somewhat” that their desire to be a father prevented their serious consideration of a priestly or religious vocation. By comparison only 51 percent of non-Hispanic white male respondents indicated this.

Conclusion

Although many speak of priest shortages and steep declines in the number of men and women religious, the survey reveals that there is no shortage of individuals who seriously *consider* these vocations among never-married Catholics in the United States.⁴ Three percent of men say they have “very seriously” considered becoming a priest or religious brother and 2 percent of women indicate they have “very seriously” considered becoming a religious sister. This is equivalent to 350,000 never-married men and more than 250,000 never-married women.⁵ Shepherding more of these individuals on the path to seeking a vocation would likely require a combination of greater outreach from the Church, encouragement from others, assistance in obtaining educational prerequisites, and dealing with other issues such as student loan debt and citizenship status.

⁴ Relative to the Church’s needs and the number of clergy and vowed religious in recent history.

⁵ Including those who have married, an even larger number of Catholics have very seriously considered a vocation.

Introduction

In winter 2012, the Secretariat of Clergy, Consecrated Life and Vocations of the United States Conference of Catholic Bishops (USCCB) commissioned the Center for Applied Research in the Apostolate (CARA) at Georgetown University to conduct a national poll of never-married Catholics regarding their consideration of vocations. CARA partnered with Knowledge Networks to conduct the survey in May and June 2012. The survey was completed by 1,609 respondents. Sixty-five percent of panel members invited to take the survey completed it. A total of 1,428 respondents are qualified for this analysis resulting in a margin of sampling error of ± 2.6 percentage points.⁶

Knowledge Networks maintains a large national sample of households. Its panel (the set of participating households) is updated frequently and has been assembled by regular random telephone and mail survey methods, with attempts to closely approximate known demographic characteristics of the U.S. population.⁷ Panel members receive subsidized Internet access and other incentives. For those who do not own computers, Knowledge Networks provides a television-based Internet system (MSN TV) for free. These steps ensure that the Knowledge Networks panel is as reflective as possible of the national population and that it is not biased towards only those who have pre-existing access to the Internet. At the time of the survey, 17 percent of those invited to be a part of the Knowledge Networks panel accepted this invitation.

Knowledge Networks surveys are conducted “on-screen” and this format allows for the display of longer lists of information than could be used in a telephone poll. This feature was important to this project as it allowed for questions that listed numerous specific media titles. CARA used the geographic county codes for respondents and diocesan publications so that the specific local title of diocesan newspapers and magazines would appear onscreen for respondents. The questionnaire for the survey was developed collaboratively between CARA and a representative of the Secretariat. This questionnaire is available in Appendix.

Where possible, this report includes, comparisons to two surveys conducted by CARA in 2003 and 2008 which asked questions about vocations to a national sample of U.S. adult Catholics.

As a rule of thumb, every 1 percentage point of the total sample is approximately equivalent to 245,000 never-married Catholics age 14 or older.

⁶ A total of 174 teens who were selected because they have Catholic parents indicated that they did not themselves self-identify as Catholic. Two respondents indicated they are currently clergy or religious. Five teen respondents were removed because CARA determined that their survey was answered by one of their parents.

⁷ A recent study by Stanford University researchers shows that the Knowledge Networks panel is representative of well within one percentage point of the U.S. Census Current Population Survey (CPS) demographics for gender, age, race and ethnicity, education, and region (Baker et al. 2003. “Validity of the Survey of Health and Internet and Knowledge Networks Panel and Sampling.”).

Background

In the second decade of the 21st century, Catholic clergy, men and women religious, and lay ecclesial ministers in the United States predominantly self-identify their race and ethnicity as non-Hispanic white. At the same time, the racial and ethnic makeup of Catholics in the pews is markedly different. How can one explain the racial and ethnic disproportionality of Catholic leaders to Catholics in the pews or to the overall population of Catholics in the United States?

Race and Ethnicity of Groups within the Catholic Church in the United States

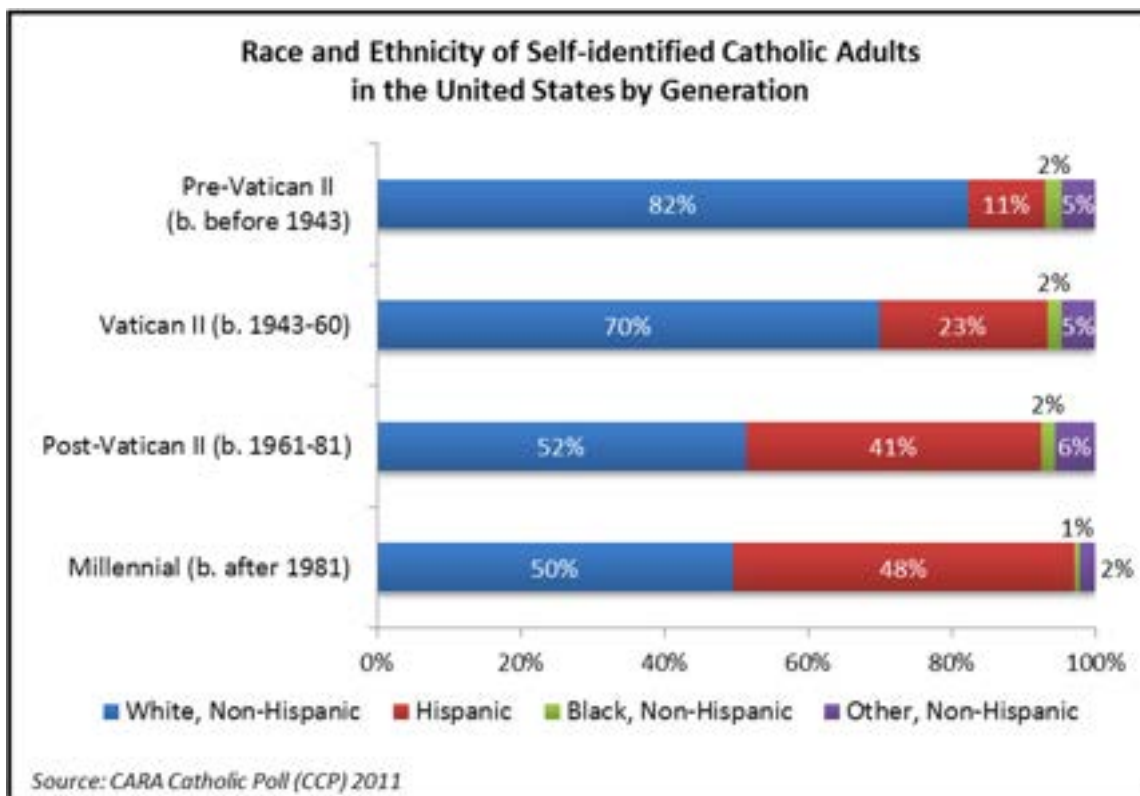
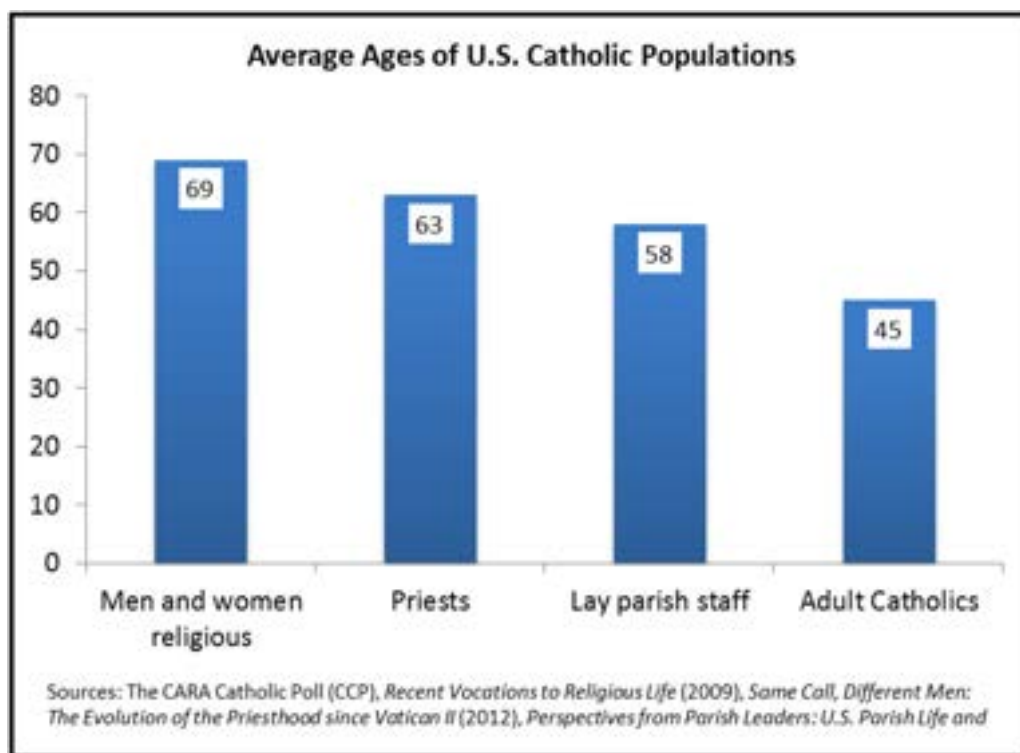
	White	Hispanic	Black	Asian	Other
Clergy					
Catholic priests	92%	3%	2%	3%	<1%
Catholic priests born after 1960	75	15	2	8	<1
Permanent deacons (active)	76	16	4	3	1
Ordinands (2012)	71	15	3	9	1
Men & Women Religious					
Men and women in perpetual vows	94%	3%	1%	2%	<1%
Women professing perpetual vows (2011)	66	10	4	17	3
Men professing perpetual vows (2011)*	50	0	12	38	0
Lay Persons					
Lay ecclesial ministers	88%	9%	2%	1%	<1%
Adult Mass-attending Catholics (in-pew)	62	26	2	5	5
All adult Catholics	58	35	3	3	1

*Estimates for new religious brothers are based on a small sample. Sources: The CARA Catholic Poll (CCP), CARA Pastoral Assistance Surveys and Services (PASS) In-Pew Cumulative Statistics, *The Changing Face of U.S. Catholic Parishes* (2011), *New Sisters and Brothers in Perpetual Vows* (2011), *Recent Vocations to Religious Life* (2009), *The Class of 2012: Survey of Ordinands to the Priesthood* (2012), *Same Call, Different Men: The Evolution of the Priesthood since Vatican II* (2012), *A Portrait of the Permanent Diaconate* (2012).

Among those currently in leadership positions in the Church, many began their ministry decades ago and are of the Pre-Vatican II (born before 1943) and Vatican II (born 1943 to 1960) generations. About seven in ten or more Catholic adults of these generations self-identify their race and ethnicity as non-Hispanic white. The average ages of priests and men and women religious are in their 60s and 70s; by comparison, the average age of adult Catholics in the United States is 45.

Much of the portion of the adult Catholic population that is most racially and ethnically diverse has not reached an age at which they are likely to enter ministry or seek a vocation. The most racially and ethnically diverse generation in the Catholic population are the Millennials (born after 1981). This group did not begin to turn 30 until 2011. Most men being ordained to the priesthood and men and women entering religious life now are in their 30s. Most Catholics

serving on a parish staff report that they did not hear a call to ministry until they were in their 30s.



The racial and ethnic makeup of the recently ordained and those professing perpetual vows in recent years is much more reflective of the diversity in the general Catholic population.⁸ Yet, some disproportionality remains—especially for Hispanic Catholics. Hispanics are the fastest growing segment of the U.S. population and the Catholic population as well.⁹ As Matovina notes, “no past or present group has had such a dearth of clergy vocations relative to its size as do Latinos” (p. 136).¹⁰

Although generational differences explain much of the disproportionality between Catholic leaders and the Catholic population, there are likely other factors that may be limiting the growth of vocations among Hispanics. Yuengert notes that “Dioceses which are more heavily Hispanic...have lower ordination rates” (p. 296).¹¹ Ospino finds that “The number of Hispanic bishops, priests, permanent deacons, and vowed religious is growing, yet at a very slow pace” (p. 30).¹² Martínez argues that “The lack of Hispanic clergy and skilled lay leadership within a situation of an ever-continuing shortage of Catholic priests and religious is seriously compromising the future. Recent surveys indicate that the special religious needs of the Hispanics are cultural in nature” (p. 85).¹³

What are the roots of Hispanic underrepresentation other than generational differences? There is a pressing need for the Church to understand these factors as Millennials reach the age at which they may begin to enter Church ministry and service. The literature specifically on this topic is sparse.

The Immigrant Experience

Research regarding Hispanic Catholics in the United States often focuses on the topic of the immigrant experience and integration of Hispanics into parish life. Fitzpatrick notes that “the lack of Hispanic clergy is critical” to understanding this dynamic (p. 160).¹⁴ Many Catholic immigrants from Europe in earlier years came to the United States with clergy from their home country. This has not been the case with Hispanic immigration in the last few decades. As Fitzpatrick notes, “The creative response of the Church to immigrants in the last century was the creation of the national parish. This was a parish, German let us say or Italian, founded by

⁸ Dean R. Hoge’s *The First Five Years of the Priesthood* (Collegeville, MN: Liturgical Press, 2002) documents a rise in new Hispanic priests beginning in the 1990s.

⁹ As Allen Figueroa Deck importantly cautions, “Hispanic” or “Latino” are umbrella terms which are incapable of communicating the diversity of people who self-identify as such (“The Spirituality of United States Hispanics: An Introductory Essay” *U.S. Catholic Historian*, Vol. 9, No. 1/2, Hispanic Catholics: Historical Explorations and Cultural Analysis (Winter - Spring, 1990), pp. 137-146). For example, immigrants from Latin America more often self-identify with their nationality and there are many differences in the beliefs, attitudes, and behaviors of people of these different nationalities.

¹⁰ Matovina, Timothy. *Latino Catholicism: Transformation in America’s Largest Church*. Princeton: Princeton University Press, 2012.

¹¹ Also citing research by Richard Schoenherr and Lawrence A. Young, *Full Pews & Empty Altars*. Madison, WI: University of Wisconsin Press, 1993.

Yuengert, Andrew. “Do Bishops Matter? A Cross-Sectional Study of Ordinations to the U.S. Catholic Diocesan Priesthood” *Review of Religious Research*, Vol. 42, No. 3 (Mar., 2001), pp. 294-312.

¹² Ospino, Hosffman. *Hispanic Ministry in the 21st Century: Present and Future*. Miami: Convivium Press, 2010.

¹³ Martínez, Germán. “Hispanic Culture and Worship: The Process of Inculturation” *U.S. Catholic Historian*, Vol. 11, No. 2, Evangelization and Culture (Spring, 1993), pp. 79-91.

¹⁴ Fitzpatrick, Joseph P. “Catholic Responses to Hispanic Newcomers” *Sociological Focus*, Vol. 23, No. 3, Special Issue: Theory and Research in Applied Sociology of Religion (August 1990), pp. 155-166.

German or Italian priests, where the life of the parish became a transfer into the new world of the central institution of the lives of the immigrants in their homeland. The same language was used by priests, sisters, brothers of the same cultural background” (p. 161).

This experience was not replicated for Hispanics as, “Bishops have been reluctant to establish ‘national parishes’ for Hispanics. One important reason is that their own priests are not coming with the newcomers to demand the formation of these parishes” (p. 161). Instead, Hispanic Catholic immigrants have more often than not been a part of an “integrated parish” where there is “a Mass in Spanish, sometimes in the lower church, sometimes in a parish hall or chapel; and pastoral services (baptism, marriage, burial) and devotions in Spanish often by a priest who has learned Spanish and is familiar with the cultural background of the Hispanic parishioners. This is a practical, but not an ideal solution” (p. 163).

In practice this process was fraught with problems and inconsistencies. Deck notes, “The resistance educated Catholic leaders, whether clerical or lay, have shown to popular religious expressions has been deep and extensive.”¹⁵ As Sandoval describes, “In some dioceses, the Cursillo in Spanish was prohibited for a time. In some areas, pastors resisted offering the Mass in Spanish” (p. 118).¹⁶ Matovina notes some opposed Cursillos because they felt these “can drain parishes of their most active and talented leaders, who prefer to work in the more satisfying ministries of the Cursillo than the everyday but necessary concerns of the parish” (p. 112). He adds that “one is hard pressed to find a Latino Catholic leader, especially those active during the first fervor of the movement in the 1960s and 1970s, who has never had any involvement or contact with the Cursillo” (p. 112).

Levitt notes that “the Catholic Church today fosters segmented assimilation rather than the complete assimilation it encouraged in the past. It incorporates Latinos into an Anglo-dominated institution while allowing them—and in some cases encouraging them—to remain ethnically apart” (p. 151).¹⁷

Given this often inconsistent pattern of integration Odem notes that “Scholars of Mexican and Latin American immigration to the United States...have not viewed the Catholic Church as a major source of community empowerment.” (p. 28).¹⁸ At the same time, things have improved more recently and she also argues that “As a result of changes in church policies brought on by Vatican II and the organization and protests of Latino clergy and lay leaders, the United States Catholic Church has become more responsive to Latino Catholics in the last few decades.” (p. 29). Gautier et al. explain that “It is no secret that both the Catholic Church in the United States and the priesthood itself are becoming increasingly multicultural. It is now commonplace, especially in the southern and southwestern dioceses of the United States, and in almost all large

¹⁵ Deck, Allan Figueroa “The Spirituality of United States Hispanics: An Introductory Essay” *U.S. Catholic Historian*, Vol. 9, No. 1/2, Hispanic Catholics: Historical Explorations and Cultural Analysis (Winter - Spring, 1990), pp. 137-146

¹⁶ Sandoval, Moises. “Hispanic Immigrants and the Church: 1948 to the Present” *U.S. Catholic Historian*, Vol. 9, No. 1/2, Hispanic Catholics: Historical Explorations and Cultural Analysis (Winter - Spring, 1990), pp. 105-118.

¹⁷ Levitt, Peggy. “Two Nations under God? Latino Religious Life in the United States” *Latinos Remaking America*. Eds. Marcelo M Suarez-Orozco and Mariela M. Paez. Berkeley, CA: University of California Press, 2002.

¹⁸ Odem, Mary E. “Our Lady of Guadalupe in the New South: Latino Immigrants and the Politics of Integration in the Catholic Church” *Journal of American Ethnic History*, Vol. 24, No. 1 (Fall, 2004), pp. 26-57.

cities throughout the country, to find bilingual parishes where Mass is celebrated in both English and Spanish” (p. 92).¹⁹

Research by Gray et al. on parish life in the United States indicates that “One in three parishes (29 percent) celebrates Mass at least once a month in a language other than English. This is an increase from 22 percent of parishes in 2000. Most of these Masses, 81 percent, are in Spanish. Overall, about 6 percent of all Masses (weekday and weekend) are celebrated in Spanish.”²⁰

Despite these changes, Matovina reminds that there are still challenges for more recent immigrants as “most had endured the ordeal of migrating from their homelands to blighted neighborhoods in U.S. cities, where they found relatively few priests prepared to serve them in their native tongue” and that many still face hostility generally in their communities and even “from members of their own church” (p. 42).

To the degree that Hispanic Catholics have felt or continue to feel marginalized in any way in parish life, one might expect there to be less interest in Catholic vocations among Hispanics.

Cultural Differences

Others have noted important cultural differences that may be related to Hispanics being less interested in seeking vocations. Christiano highlights the notion that “Hispanic Catholicism is rooted in a richly textured folk piety that is conveyed through common people (not priests) and centered in the home (not the church)” (p. 56).²¹ Levitt concurs, noting that among Hispanic Catholics, “beliefs were manifested through popular religious practices that constitute the core of Latino religious life and that are often engaged in outside the formal church” (p 152). Matovina adds “the epicenter of Hispanic Catholicism and Hispanic Catholic ministries is the home and extended family” (p. 101).

Outside of the home, Hispanic Catholics have not always relied on their parish first. Hughes notes that “Hispanic Catholics have weak institutional ties to the Catholic Church” (p. 364).²² Matovina cites the importance of “apostolic movements along with other small ecclesial communities” (p. 101). As Espinosa notes “The decline in native Latino Catholic clergy along with an increase in Mexican immigration between 1880 and the 1940s created a leadership vacuum in the Latino community that was filled in large part by not only Catholic lay activists but also by Latino mutual aid societies (mutualistas) like the Alianza Hispano Americano (1894)

¹⁹ Gautier, Mary L., Paul M. Perl, and Stephen J. Fichter. *Same Call, Different Men: The Evolution of the Priesthood since Vatican II*. Collegeville, MN: Liturgical Press, 2012.

²⁰ Gray, Mark M., Mary L. Gautier, and Melissa A. Cidade. *The Changing Face of U.S. Catholic Parishes*. Washington DC: National Association for Lay Ministry (NALM), Emerging Models of Pastoral Leadership Project, 2011.

²¹ Christiano, Kevin J. “Religion among Hispanics in the United States: Challenges to the Catholic Church” *Archives de sciences sociales des religions*, 38e Année, No. 83 (Jul. - Sep., 1993), pp. 53-65.

²² Hughes, Cornelius G. “Views from the Pews: Hispanic and Anglo Catholics in a Changing Church” *Review of Religious Research*, Vol. 33, No. 4 (Jun., 1992), pp. 364-375.

and the Sociedad Caballeros de Nuestra Señora de Guadalupe (ca. 1927)” (p. 154).²³ Matovina highlights the importance of Catholic Charismatic Renewal (CCR) as “the most widespread apostolic movement among Latino Catholics today” which is centered on prayer groups—most often lay led—that are just as likely to meet in a home as in a parish setting (p. 113). At the same time, this participation in faith outside of the parish should not be interpreted as a rejection of the Church or parish life. Indeed many active in CCR have very traditional beliefs and practices and are supportive of their local parish (Matovina, p. 117).

Yet this greater relative detachment from the institutional Church, parish, and from clergy may have made the priesthood less visible as a vocation among Hispanic Catholics. Also, the effective presence of lay leaders may have demonstrated to many Hispanic Catholics the contributions they could make to their faith and communities outside of the traditional vocations of the priesthood or religious life. Others have noted the relative shortage of priests in many Latin American countries (Tibesar p. 413, Pelton p. 1).²⁴ To the degree that this is rooted in culture, one would expect this to also be reflected in the beliefs and practices of immigrants from these countries.

Gray and Gautier note that, “Male Latino Catholics are less likely than male non-Latino Catholics to agree that they have ‘ever known a Catholic priest on a personal basis, that is, outside formal interactions at church or school’ (47 percent compared to 61 percent). To the degree that they have had less personal exposure to priest role models, they may be less aware of the vocation as a personal option.”²⁵

Writing in 2006, Gray and Gautier also find that, “male Latino Catholics are less likely than male non-Latino Catholics to say they have ever considered becoming a priest or brother, and in the past four years they seem to have become even less likely to do so. At the same time, this reluctance appears not to be based on some growing negative assessment of priestly vocations. Instead it seems to be more grounded in their personal view that they *themselves* [*emphasis added*] would not consider being a priest.”

Gray and Gautier highlight a possible cause for this lack of consideration in the requirement for celibacy. “Another factor may be differing cultural responses to the requirement of celibacy. There is no significant difference between male Latino Catholics and male non-Latino Catholics in their level of agreement with the statement, ‘Have you ever considered serving in the Church as a lay minister?’ In this case, celibacy is not a requirement for lay persons (who are not vowed religious). However, this does not imply that male Latino Catholics would more seriously consider priestly vocations if celibacy were not a requirement. In fact, male Latino Catholics are much *less likely* [*emphasis added*] than male non-Latino Catholics to agree that ‘married men should be ordained as priests’ (47 percent compared to 73 percent).”

²³ Espinosa, Gastón. “‘Today We Act, Tomorrow We Vote’: Latino Religions, Politics, and Activism in Contemporary U.S. Civil Society” *Annals of the American Academy of Political and Social Science*, Vol. 612, Religious Pluralism and Civil Society (Jul., 2007), pp. 152-171.

²⁴ Tibesar, Antonine. “The Shortage of Priests in Latin America: A Historical Evaluation of Werner Promper’s Priesternot in Lateinamerika” *The Americas*, Vol. 22, No. 4 (Apr., 1966), pp. 413-420.

Pelton Robert S. “A Church in Flux” *Notre Dame Magazine*, Winter 2007–08. <http://magazine.nd.edu/news/1345/>

²⁵ Gray, Mark and Mary Gautier. “Latino/a Catholic Leaders in the United States.” A research note later published in *Emerging Voices, Urgent Choices: Essays on Latino/a Religious Leadership*. Brill Academic Press, 2006.

Matovina summarizes, “Explanations of the lack of Hispanic vocations include kinship ties that deter prospective candidates from leaving the family circle, the requirement for mandatory celibacy, and particularly scant educational opportunities that leave many ill prepared for the ordination requirement of completing a Master’s degree” (p. 136). The latter factor represents a critically important institutional barrier.

Institutional Barriers

Ospino finds that as many as 70 percent of Hispanics that are active in Church ministry are first generation immigrants. Thus, immigrants are very quick to take up leadership roles but many lack some of background and education that parishes in the United States require for advancement or the seeking of a vocation. “The work of these leaders is often constrained by their own limitations: many speak only Spanish. Many do not know how ‘the system’ works and thus lack the basic knowledge to network within their dioceses, parishes, and other ecclesial and social organizations” (p. 180). Ospino also regrets that the Church appears to not be connecting with potential leaders in the second and third generation creating a “skipped” generation (p. 181).

Yet, the biggest barrier may be in education requirements. As Ospino notes, “the majority of Latino/as in the United States have very low levels of formal educational attainment, a situation that puts them in positions of extreme disadvantage” (p. 181). He concludes that “the number of Latino/as who can respond to the call to ministry within current ecclesial structures and actually succeed is very small” (p. 182).

CARA’s national surveys of adult Catholics reveal that not only are Hispanics less likely than Anglo Catholics to have a college education, they are also less likely to have ever been enrolled in a Catholic school at any level. Thus, they may be less likely to be aware of vocational opportunities or to know clergy or vowed religious outside of the parish setting.

Matovina notes that even those who meet educational prerequisites may find the seminary environment difficult. “For Hispanic young men who do sense a call to priesthood, further obstacles include an institutional culture in seminaries that often is not conducive to Hispanic emphasis on ‘personal contact and trust’ and, for some, a lack of legal immigration status that in many dioceses precludes them from pursuing seminary studies” (p. 137).

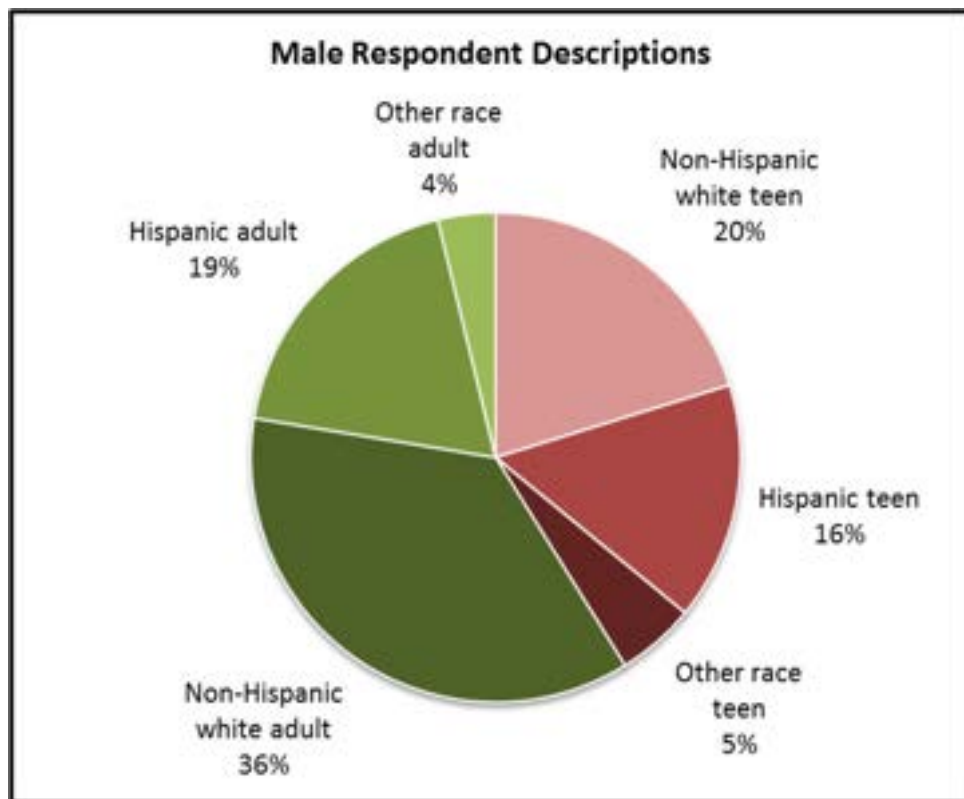
Awareness of these institutional barriers has led many bishops to alter the recruitment process in a way that makes this more inviting to and supportive of Hispanic candidates. As Matovina notes these efforts have produced results in recent years (p. 139). This is reflected in the growing proportions of new ordinands who self-identify as Hispanic or Latino. Despite this success, Matovina concludes “the shortfall of Latino clergy remains urgent” (p. 141).

Part I: Respondent Characteristics

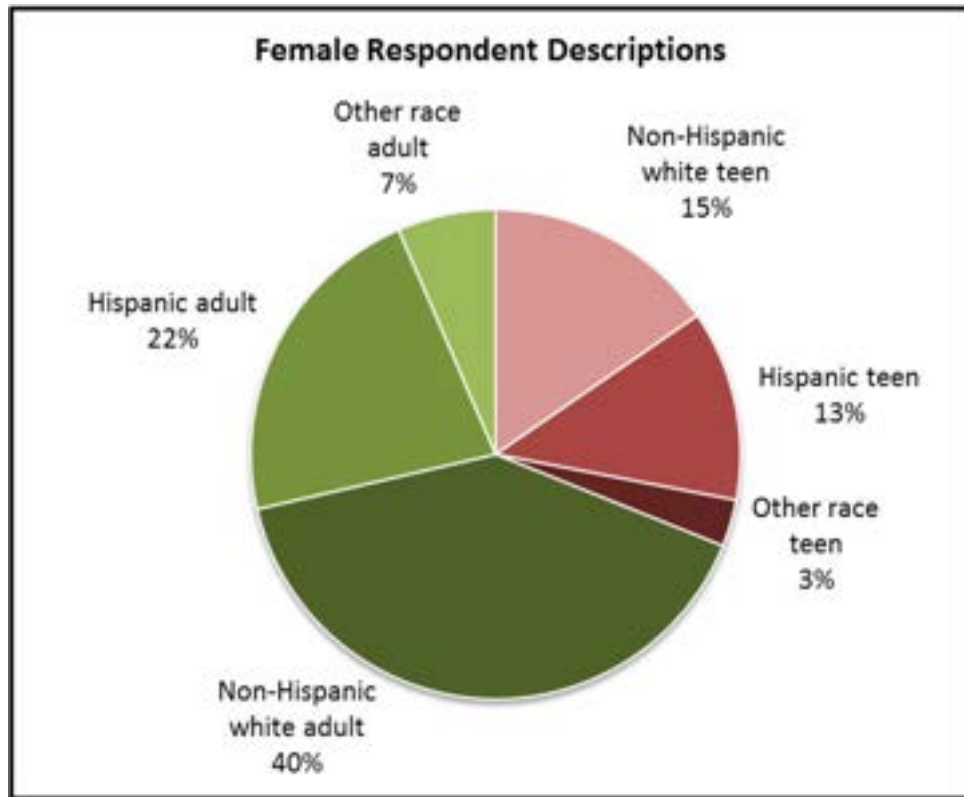
This section of the report describes the demographics, background, and religiosity of respondents. For each question highlighting subgroup differences that are apparent in the data, such as gender, race and ethnicity, and/or age. Later in this report, these characteristics are used to predict which respondents are more likely to have considered a vocation.

Types of Respondents

Nearly six in ten male respondents (59 percent) are adults. Other respondents, totaling 41 percent, are teens between the ages of 14 and 17. The racial and ethnic distribution of adult male respondents is different than that of younger respondents. Among adults, non-Hispanic white males make up a majority (62 percent). This is not the case among teens, where 51 percent of respondents are either Hispanic (38 percent) or some other race and ethnicity (13 percent).

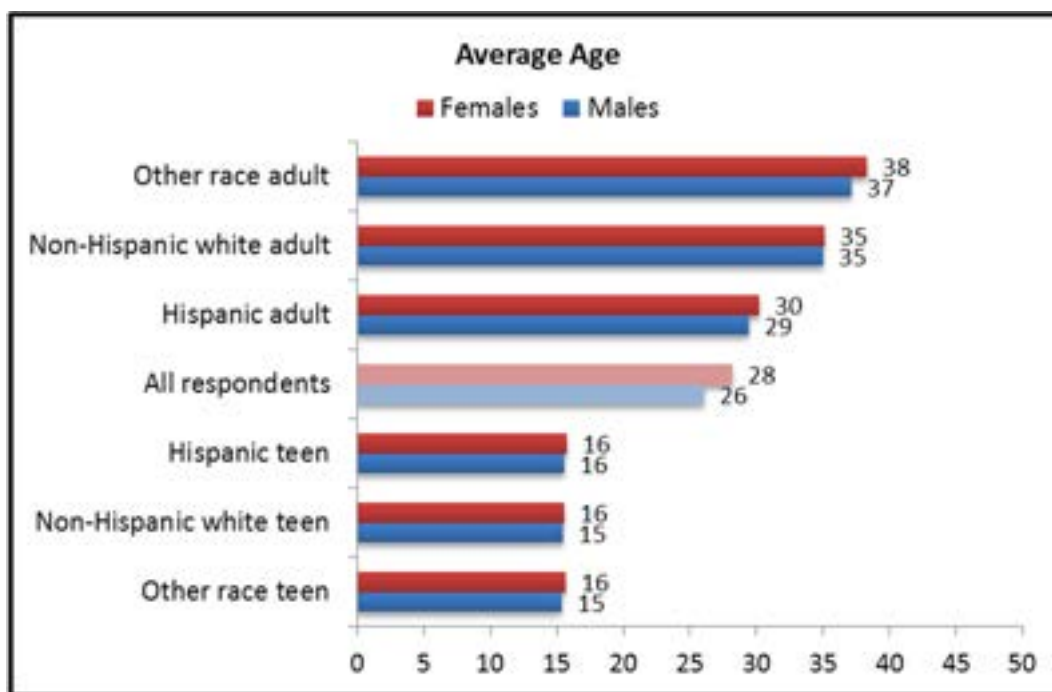


Nearly seven in ten female respondents (69 percent) are adults. Other respondents, totaling 31 percent, include teens between the ages of 14 and 17. The racial and ethnic distribution of adult female respondents is different than that of younger respondents. Among adults, non-Hispanic white females make up a majority (69 percent). This is not the case among teens, where 38 percent of respondents are either Hispanic (31 percent) or some other race and ethnicity (8 percent).



Age

The average age among male respondents is 26 and 28 for female respondents. The average age of teen respondents are all very similar given the specific over-sampling of those ages 14 to 17. Among adults, the average ages by race and ethnicity and gender are generally in the thirties. These ages capture the segment of the population that is most often considering or discerning a vocation within the Church.²⁶

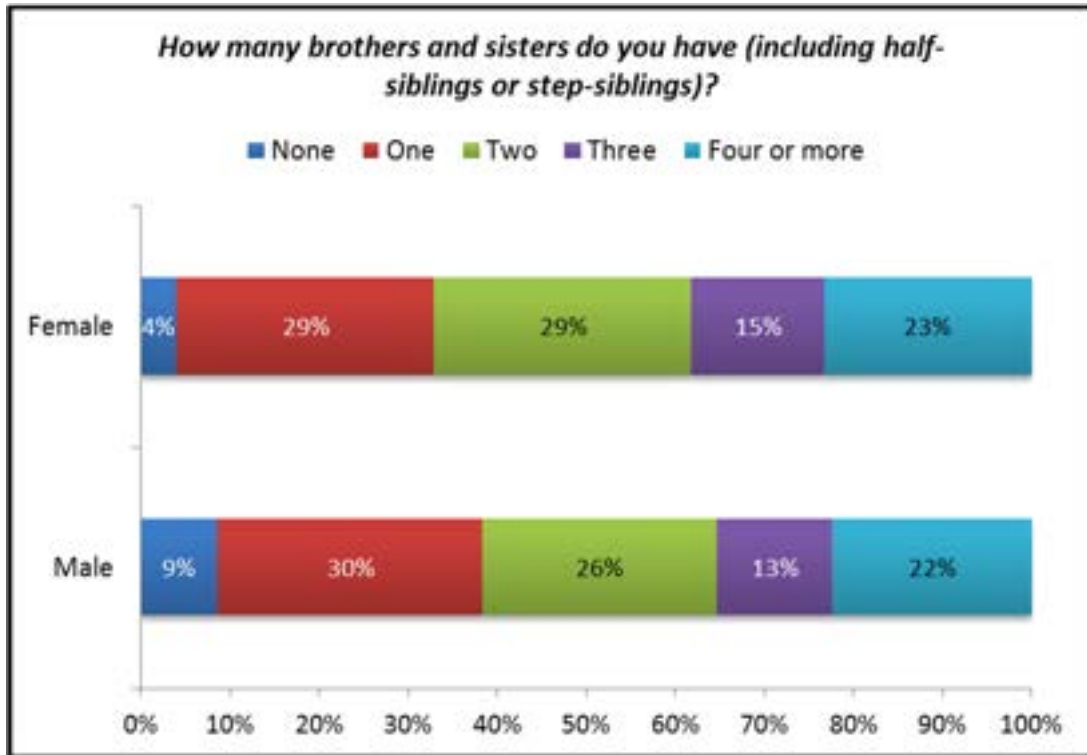


Overall, 80 percent of male respondents and 74 percent of female respondents are members of the Millennial Generation. This generation, born in 1982 or later (up to 1993 among adults), have come of age primarily under the papacies of John Paul II and Benedict XVI. Because some still live with their parents, their religious practice is often closely related to that of their families of origin.

²⁶ The average age of U.S. ordinands in 2012 was 35, with the oldest being age 66 (Source: CARA/USCCB: *The Class of 2012: Survey of Ordinands to the Priesthood*). The average age of religious women professing perpetual vows in 2011 was 40, with the oldest being age 71 (Source: CARA/USCCB: *New Sisters and Brothers in Perpetual Vows*).

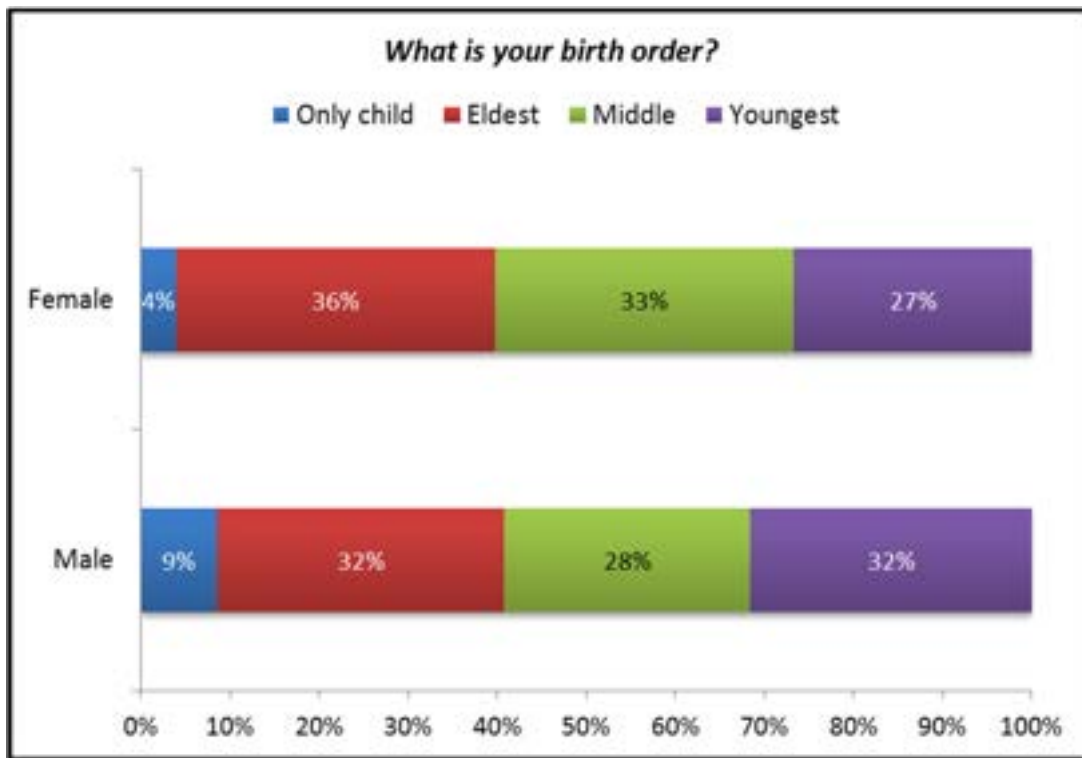
Number of Siblings and Birth Order

Overall, 6 percent of respondents have no siblings. The largest number of siblings reported in the survey is 13. Many respondents say they have either one or two siblings.



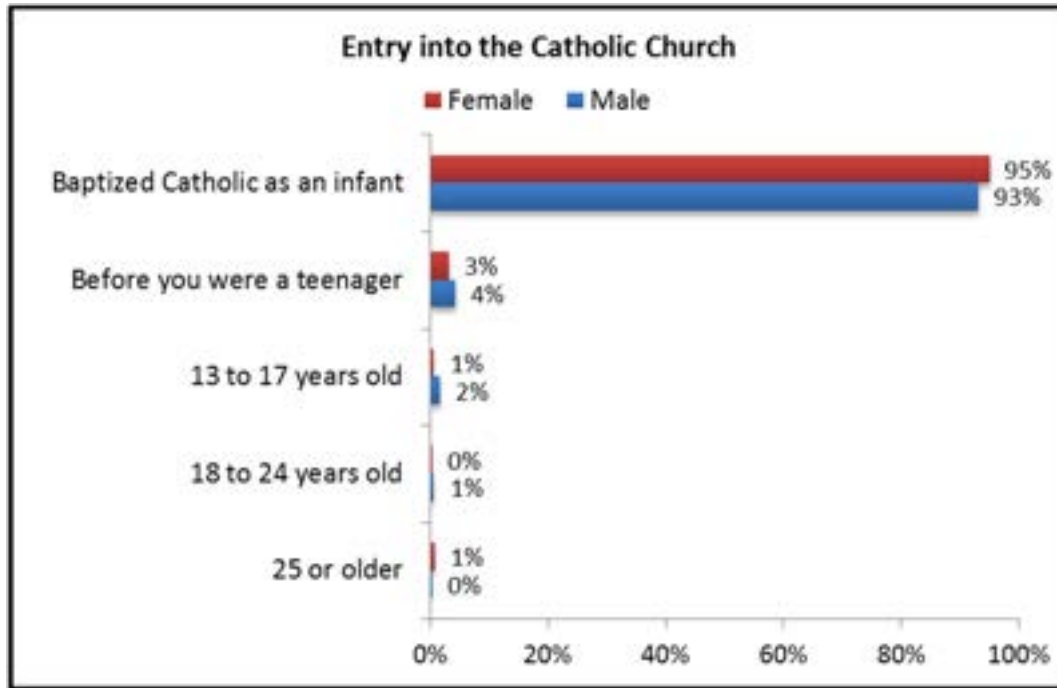
Hispanic adults are the most likely to indicate that they have four or more siblings (41 percent). By comparison, only 16 percent of non-Hispanic white adults and 25 percent of those of other races and ethnicities have this many siblings.

Respondents are fairly equal distribution of respondents in each birth order position of eldest, middle, and youngest child. Male respondents are slightly more likely to be an only child.



Entry into the Church

Most male and female never-married Catholics entered the Church through infant baptism. Small percentages were baptized as children and even fewer in their teens and 20s.



Respondents who are *neither* Hispanic nor non-Hispanic white are more likely to have entered the Church after infancy (not shown in figure above). This is consistent among male and female respondents. Most of these respondents indicate that they were baptized as children.

Among the small numbers of never-married Catholics who entered the faith as adults, 57 percent of male respondents and 63 percent of female respondents noted that they completed a Rite of Christian Initiation of Adults (RCIA) program.

Among those who became Catholic as adults, most say they were formerly affiliated with a Protestant denomination (47 percent). However, about one in four (27 percent) indicate they previously had no religious affiliation. Seven percent say they were an Orthodox Christian and 20 percent indicated affiliation with some other faith.

Catholic Education

Overall, nearly two-thirds of respondents (64 percent) have *never* attended Catholic educational institutions. Among the U.S. adult Catholic population only 48 percent report this.²⁷ The disparity here is due to the relative youth of the never-married sample. Older generations of Catholics were much more likely than Millennials to attend Catholic schools.

Catholic Educational Enrollment

	None	Primary only	Secondary only	Primary & secondary	Primary & college	College only	Primary, secondary, and college
All respondents	64%	16%	4%	10%	1%	2%	4%
Non-Hispanic white teen	63	17	6	10	0	2	1
Non-Hispanic white adult	54	20	2	15	1	3	6
Other race adult	43	29	8	18	0	1	1
Other race teen	64	16	10	3	0	2	5
Hispanic teen	76	13	1	7	0	0	4
Hispanic adult	80	7	3	2	1	4	3

Hispanic adults are among the most likely to report *never* attending a Catholic educational institution (80 percent). Adult respondents who are neither Hispanic nor non-Hispanic white are the least likely to indicate this (43 percent).

Overall, 4 percent of respondents have attended Catholic primary school, secondary school, *and* college.²⁸

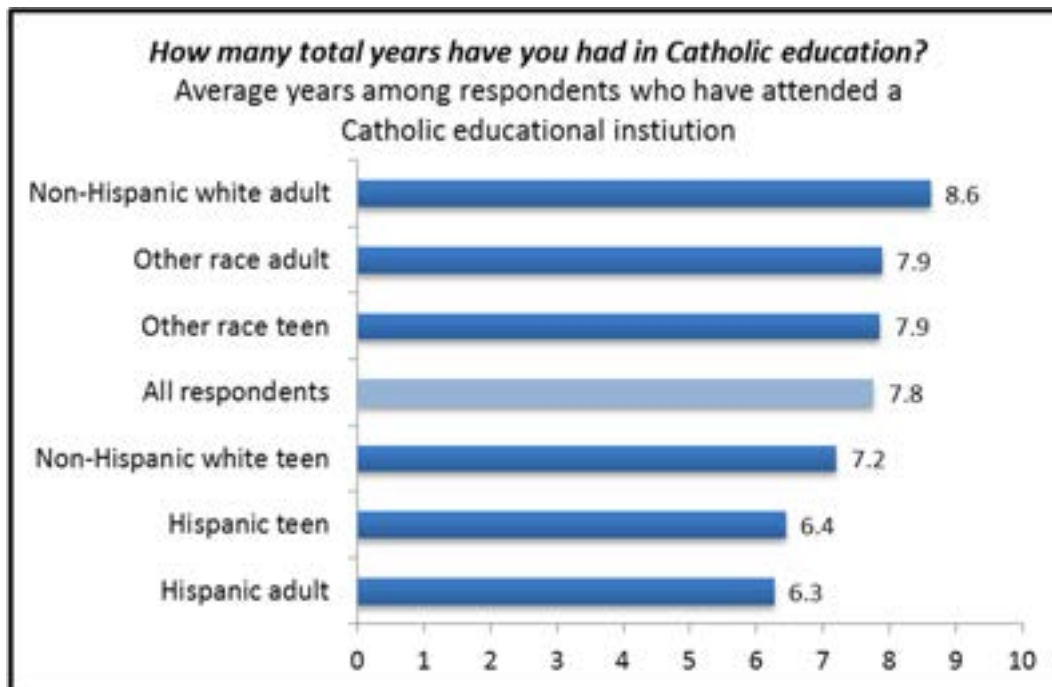
Female respondents are slightly more likely than males to report enrollment in a Catholic educational institution at some point (not shown in the table above; 38 percent compared to 34 percent). This difference, however, is not statistically significant.

As the figure on the next page shows, among those who attended a Catholic educational institution the average total length of enrollment is 7.8 years. This is highest among non-Hispanic white adults (8.6 years) and lowest among Hispanic adults (6.3 years).

The average number of years enrolled among Hispanic teens is also comparatively lower than the average length of enrollment for non-Hispanic white teens. Thus, not only are Hispanic respondents less likely to be enrolled in a Catholic school, but among those who are enrolled, the length of their enrollment is shorter, on average, than other students.

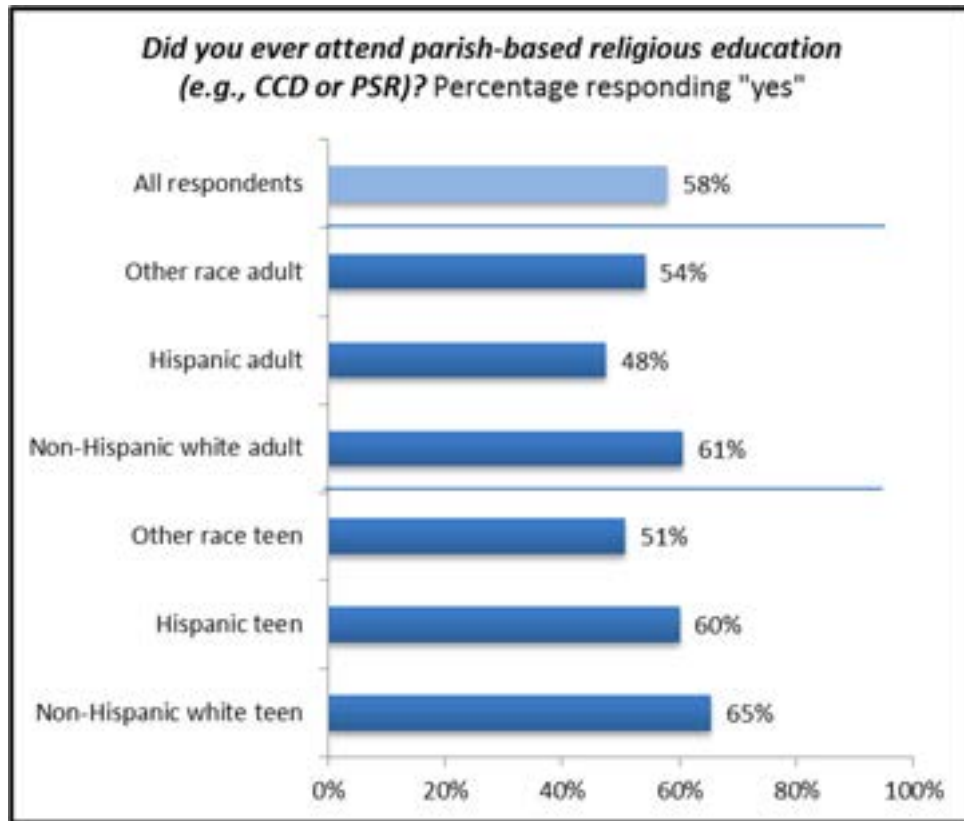
²⁷ CARA. *Catholic Media Use in the United States, 2011*. Available online at: https://catholicpress.site-ym.com/resource/resmgr/docs/print_study_final_report.pdf

²⁸ Note some of the teens report Catholic college attendance. Some start college at the age of 17 or enroll in college classes while attending high school.



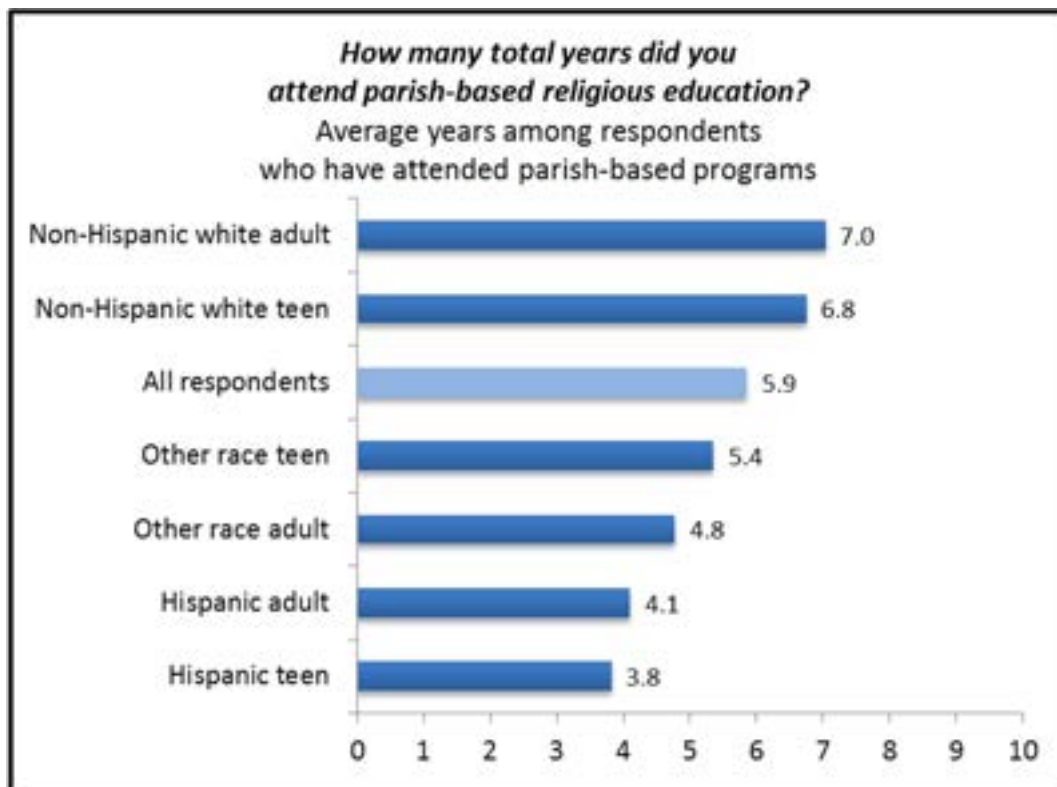
Parish-based Religious Education

Overall, 58 percent of respondents indicate they attended a parish-based religious education program at some point. This is least common among Hispanic adults (48 percent) and most common among non-Hispanic white teens (65 percent).



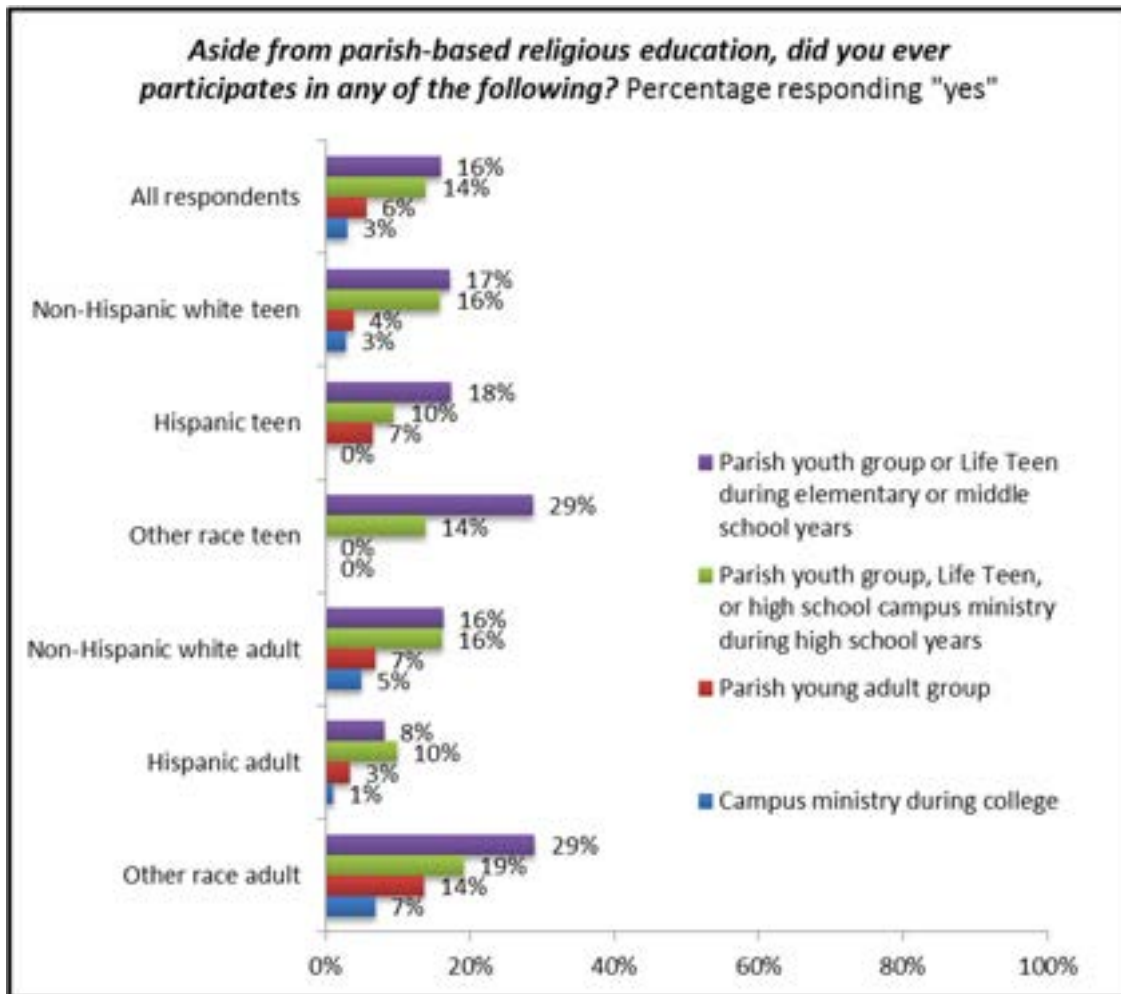
Generally female respondents are slightly more likely than male respondents to have attended parish-based religious education (not shown in the figure above; 61 percent compared to 55 percent).

Among those who have attended parish-based religious education, non-Hispanic white respondents are most likely to report being in these programs for a longer period of time. Hispanic respondents report the shortest periods of attendance, on average.



Parish Youth and Young Adult Groups

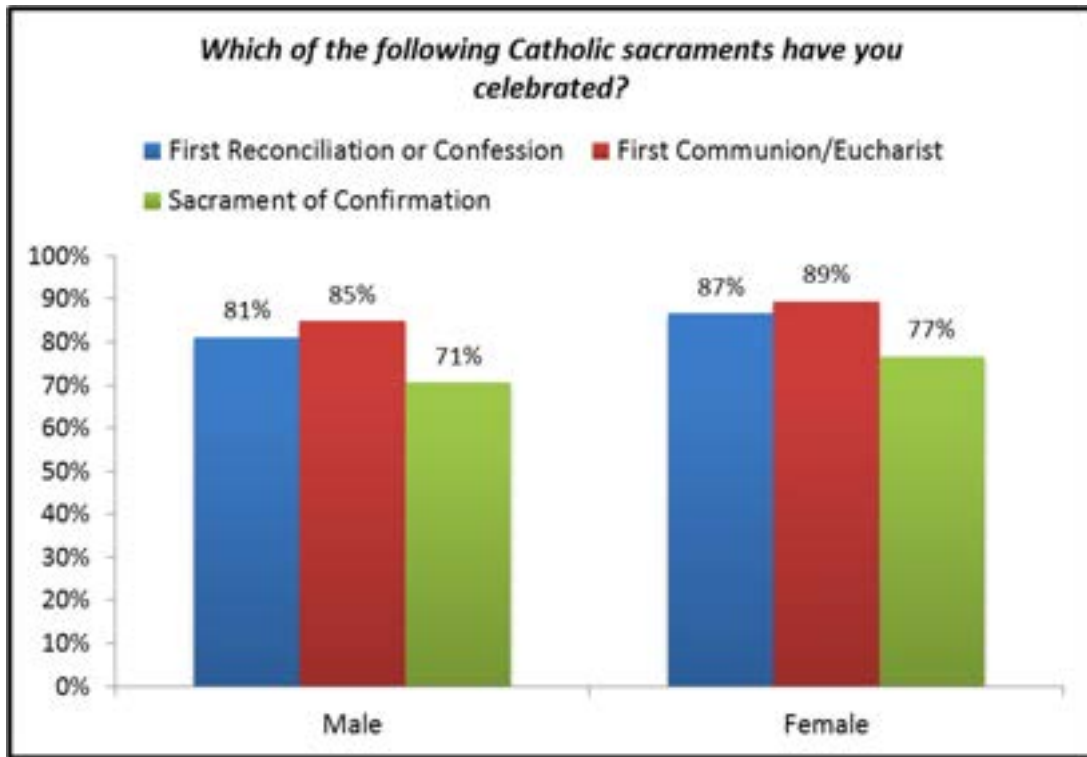
Overall, 16 percent of respondents say they participated in parish youth groups during elementary or middle school years and 14 percent participated in these during high school years. Seven percent of non-Hispanic white adults say they participated in a parish young adult group compared to 3 percent of Hispanic adults, and 14 percent of adults of some other race. Non-Hispanic white adult respondents are most likely to report participation in a campus ministry group during college.



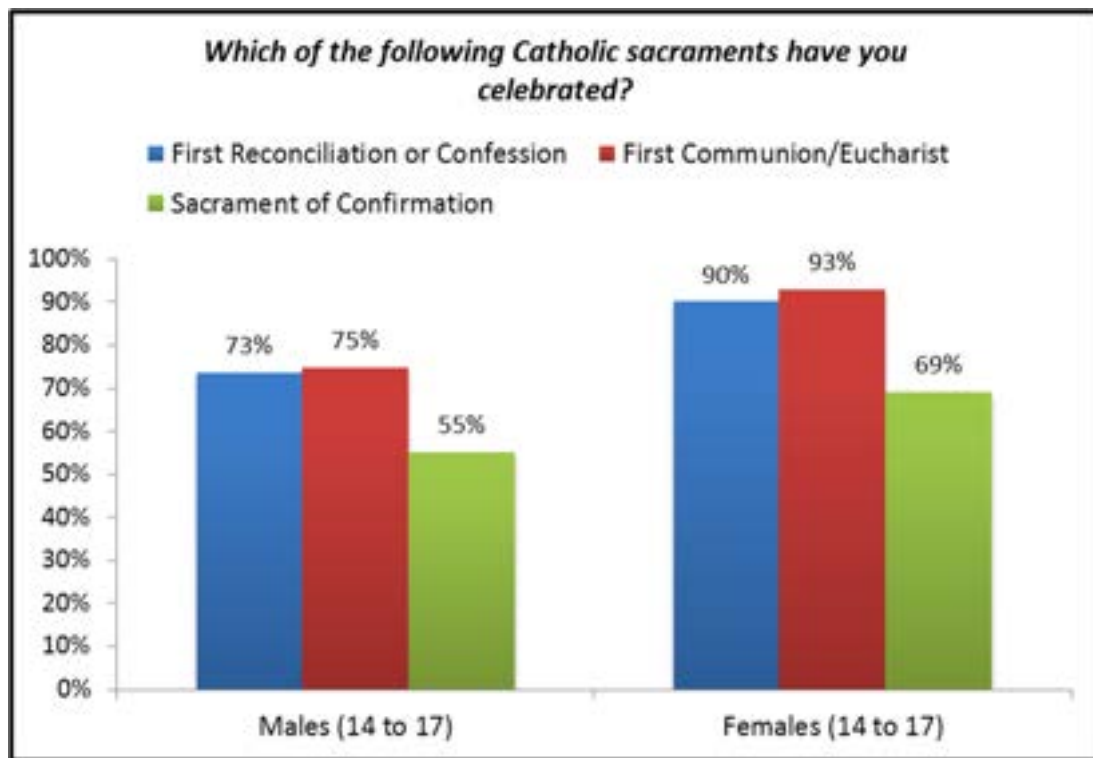
Regardless of race and ethnicity, female respondents are generally more likely than males to say they participated in any of these groups (not shown in figure above).

Childhood Sacraments

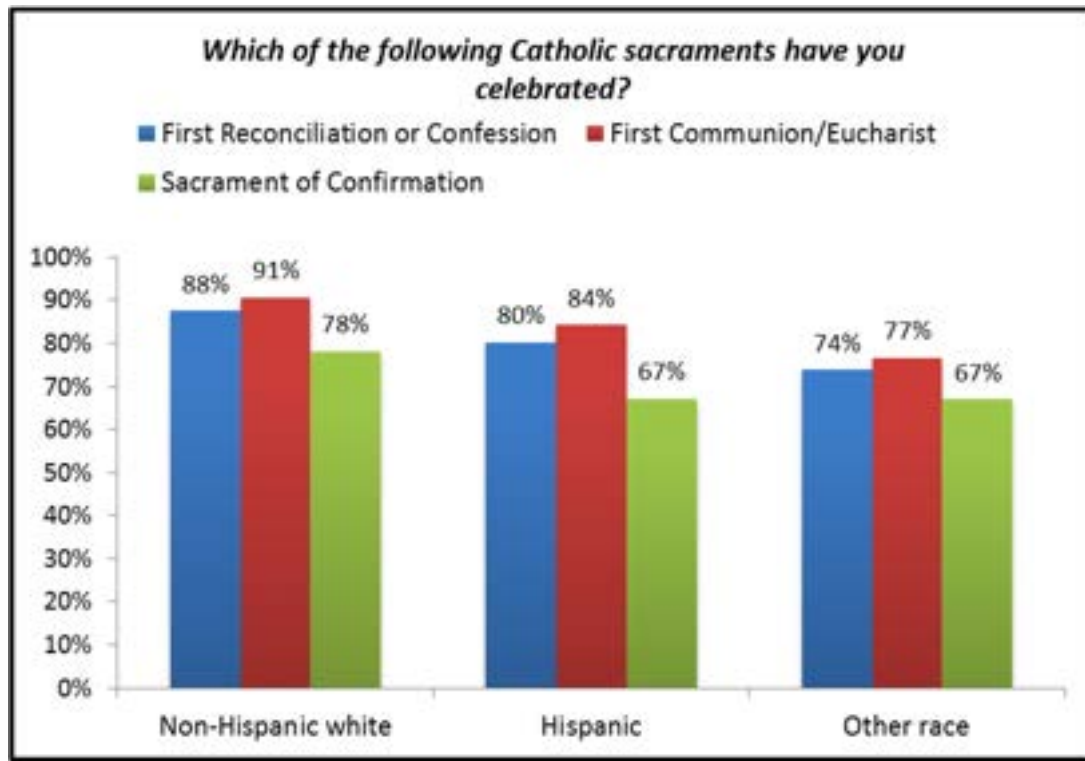
Female respondents are slightly more likely than male respondents to report having celebrated First Communion (89 percent compared to 85 percent) or Confirmation (77 percent compared to 71 percent).



Female teens are significantly more likely than male teens to indicate celebration of their First Communion (93 percent compared to 75 percent) or Confirmation (69 percent compared to 55 percent).



Non-Hispanic white respondents are more likely than Hispanic respondents and those of other races and ethnicities to say they have celebrated each sacrament.



Highest Level of Education

Among adult respondents, Hispanic men and women are less likely than those of other races and ethnicities to indicate having a bachelor's degree. A quarter of Hispanic males do not have a high school diploma or equivalent. Nearly one in five female Hispanics (18 percent) indicate the same.

Highest Level of Education among Adult Respondents

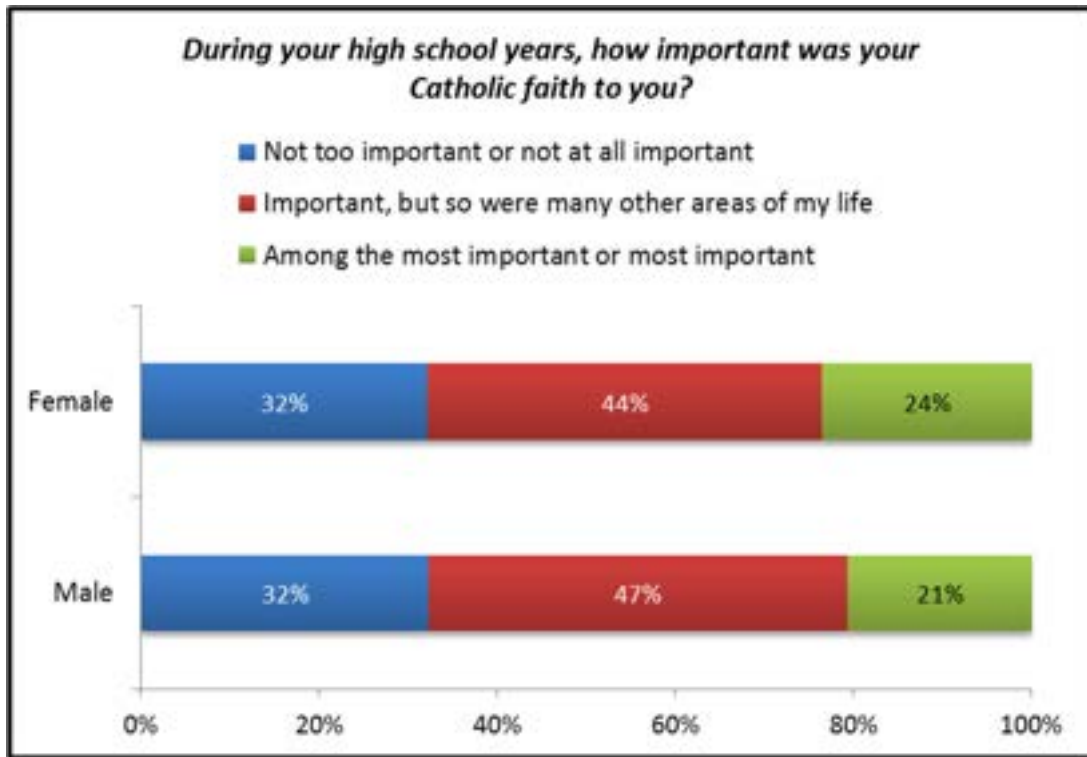
	Less than high school	High school	Some college	Bachelor's degree or more
<u>Male adults</u>				
Non-Hispanic white	4%	32%	35%	29%
Hispanic	26	38	17	19
Other race	0	26	32	42
<u>Female adults</u>				
Non-Hispanic white	2%	32%	37%	29%
Hispanic	18	42	24	17
Other race	2	17	31	50

Among non-Hispanic white adults, two-thirds (64 percent) of males and females (66 percent) have attended college. Among those of other races, the percentage having attended college are even higher (74 percent of males and 81 percent of females).

A majority of Hispanic adults—both male and female—have not attended any college. College enrollment is often a prerequisite for pursuing a religious vocation.

Importance of Faith during High School

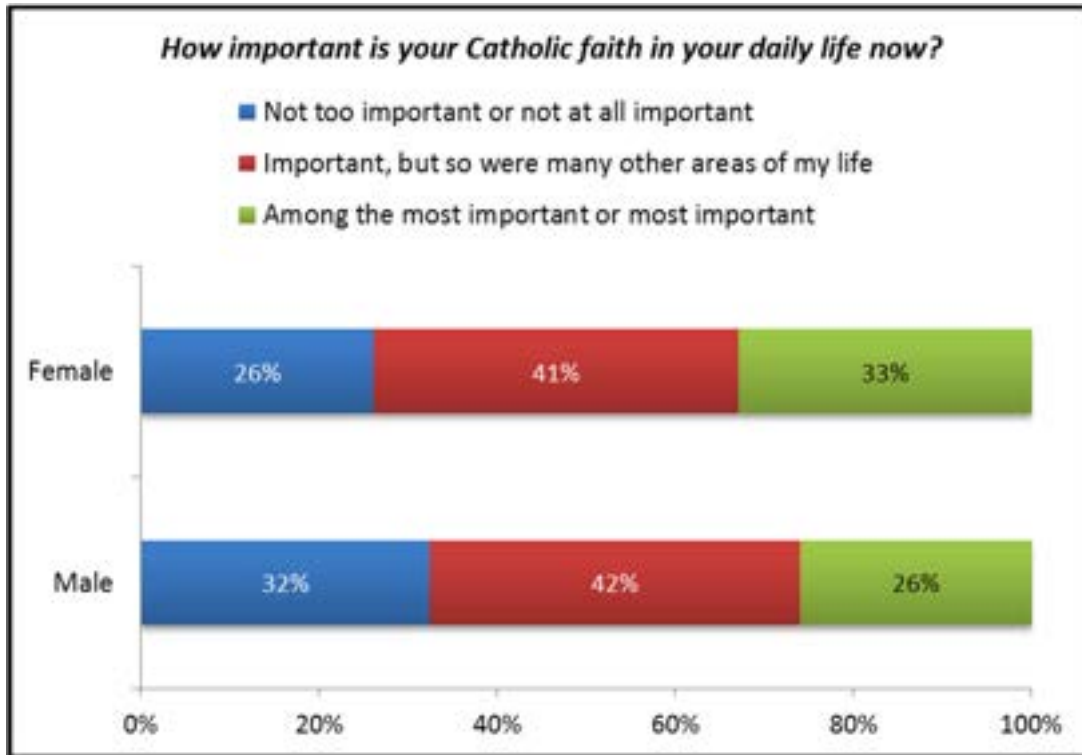
Nearly a quarter of male respondents (24 percent) and a fifth of female respondents (21 percent) say their faith was “among the most important” or was the “most important” part of their life while they were in high school.



Sixteen percent of Hispanic teens say their faith was “among the most important” or was the “most important” part of their life while they were in high school (likely representing their current opinion given their age). By comparison, 39 percent of adult respondents of other races and ethnicities responded as such (not shown in the figure above).

Current Importance of Faith

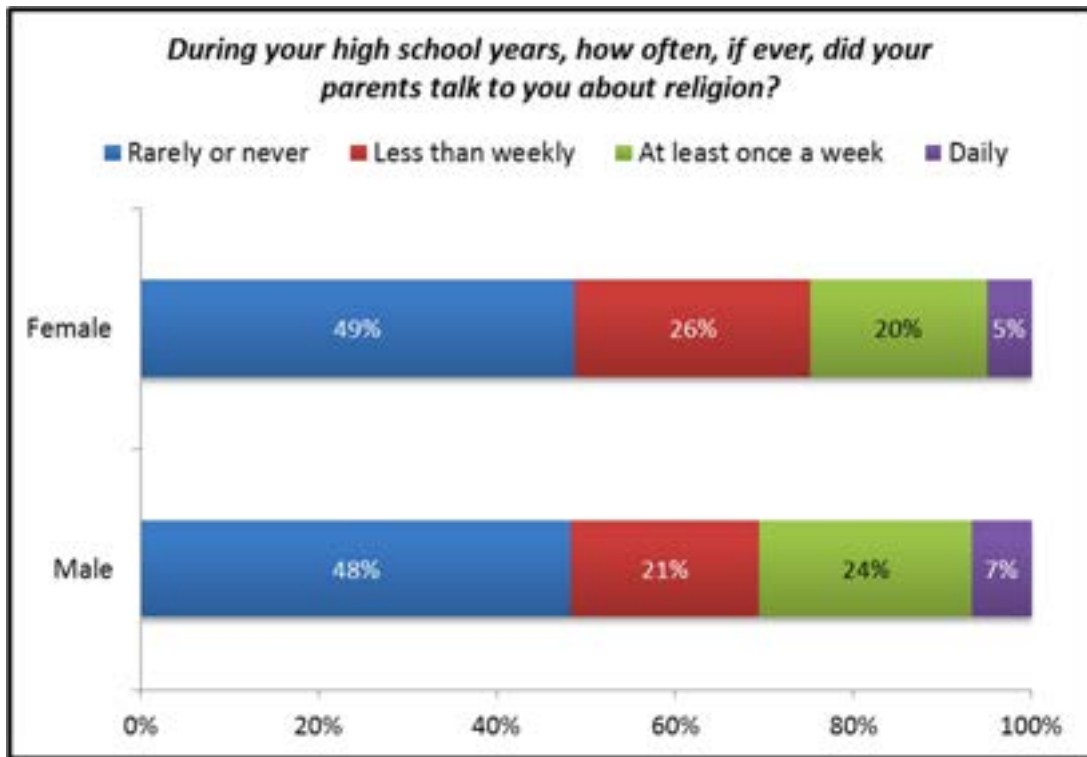
A third of female respondents and about a quarter of male respondents say their faith is *currently* “among the most important” or is the “most important” part of their daily life.



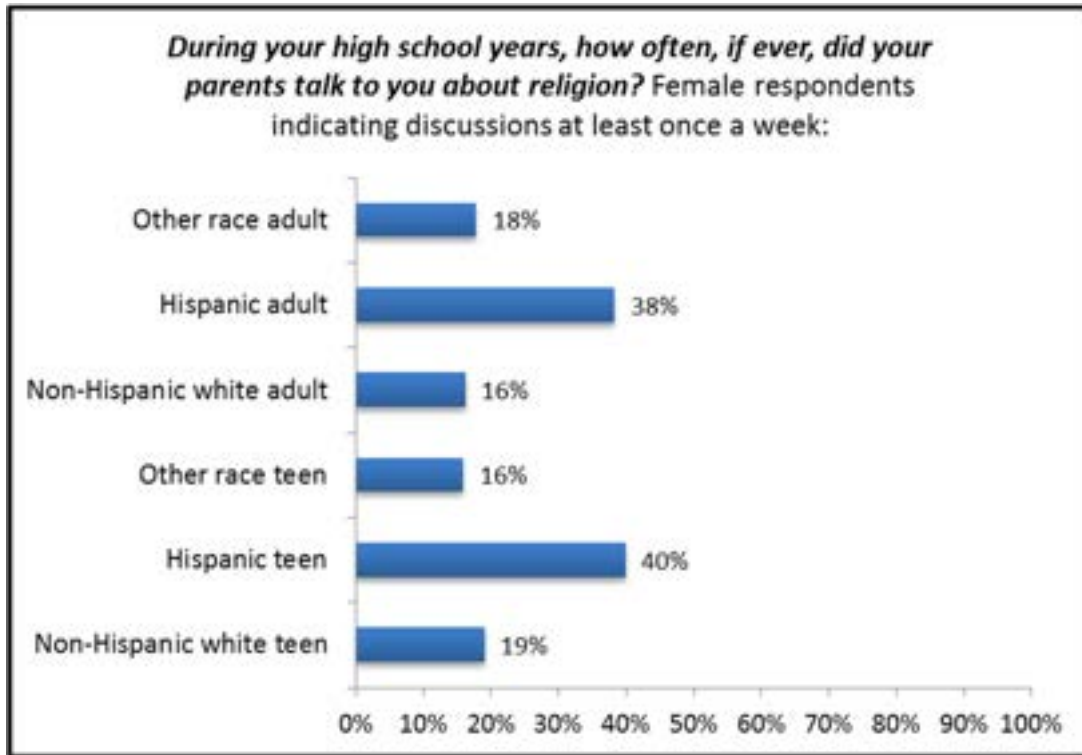
A majority of Hispanic adult females (not shown in figure above; 54 percent) say that their religion is “among the most important” or is the “most important” part of their daily life (not shown in the figure above). Non-Hispanic white teen males are among the least likely to respond similarly (19 percent).

Parental Discussions of Faith during High School Years

A quarter of female respondents indicate that their parents discussed religion with them at least once a week when they were in high school. Male respondents are more likely to report having discussions of this frequency (31 percent). About half of male (48 percent) and female (49 percent) respondents indicate that their parents rarely or never discussed religion with them during their high school years.

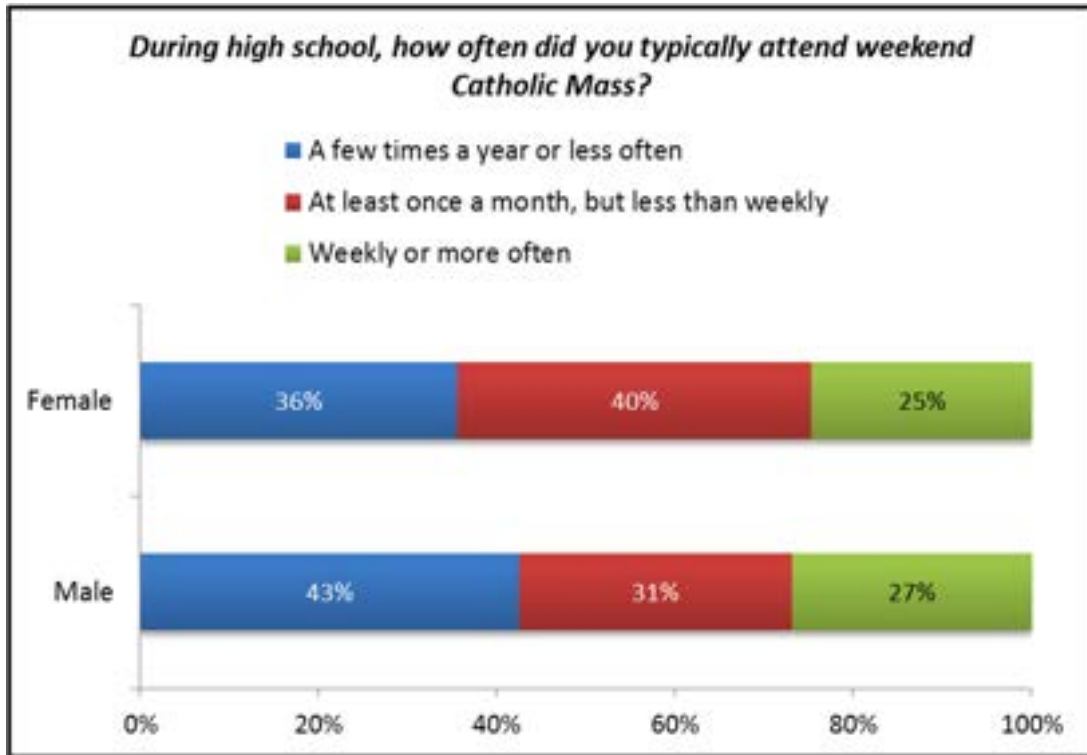


There are significant differences among *female* respondents by race and ethnicity. Female Hispanic adults and teens are more likely than female respondents of other races and ethnicities to say they discussed religion with their parents at least once a week during their high school years.



Frequency of Mass Attendance during High School

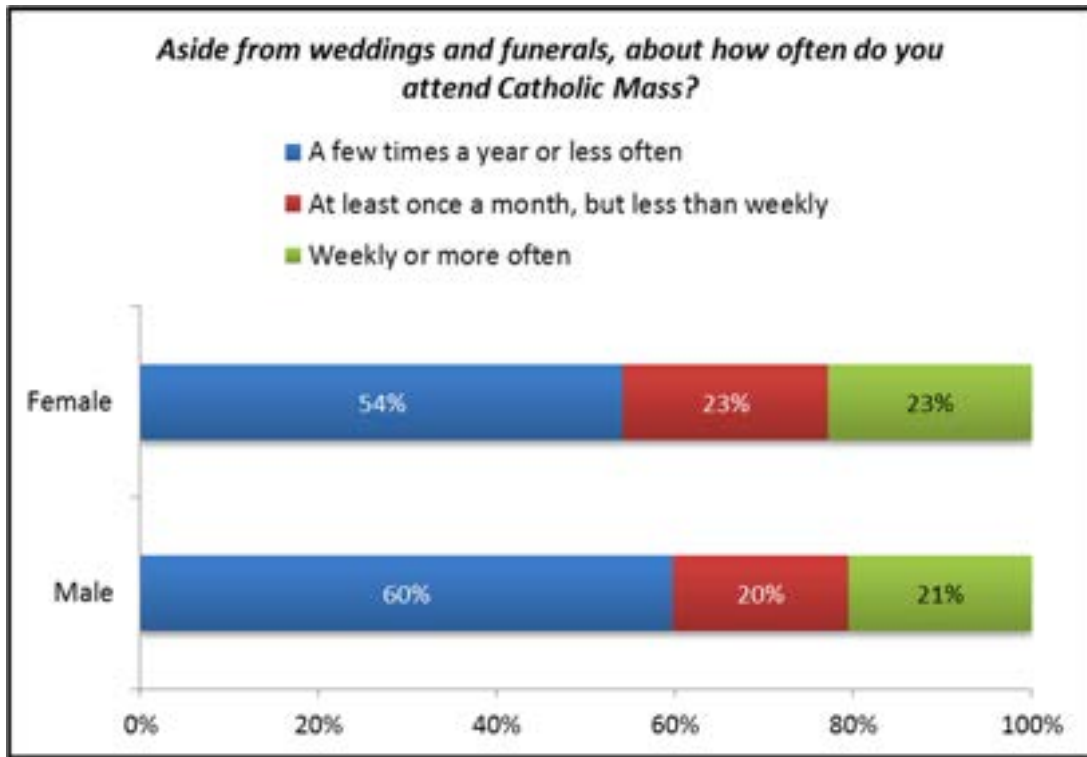
A quarter of female respondents and 27 percent of male respondents say they attended Mass weekly during their high school years.



Non-Hispanic white adults are among the most likely to indicate they attended Mass weekly during high school (not shown in the figure above; 34 percent). Nineteen percent of Hispanic respondents report weekly attendance in high school as do 21 percent of those of other races and ethnicities.

Current Frequency of Mass Attendance

Just more than one in five never-married Catholics attend Mass every week (23 percent of females and 21 percent of males). Majorities say they only attend a few times a year or less often (54 percent of females and 60 percent of males).

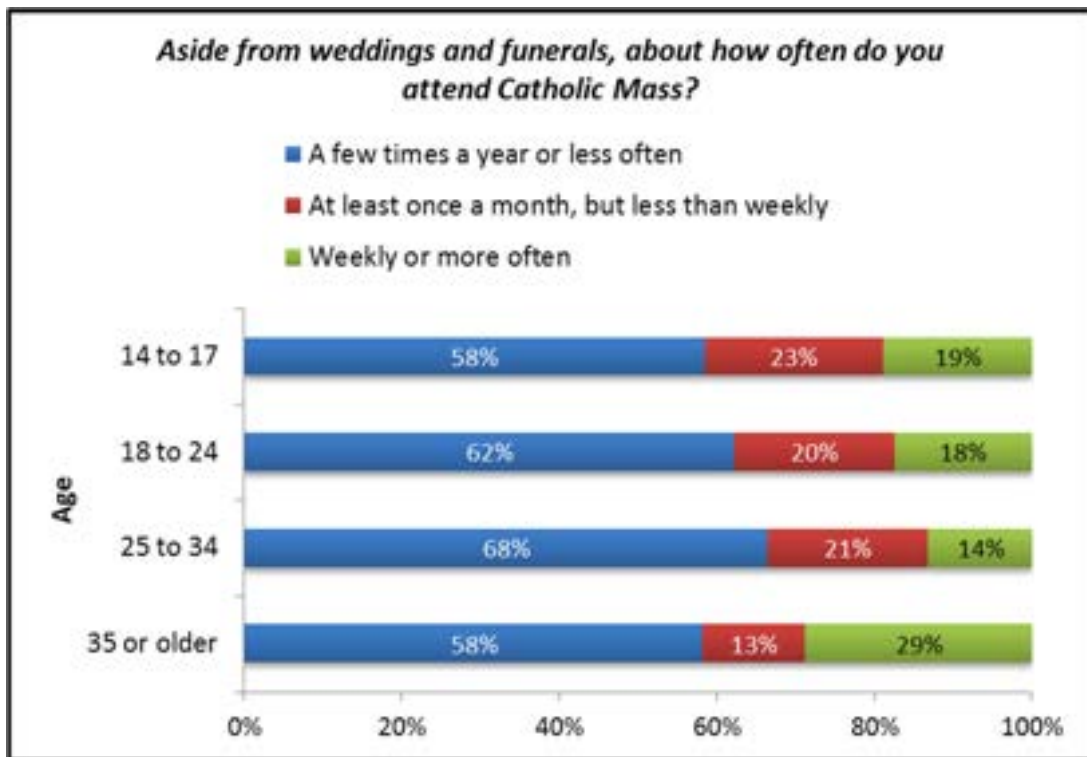


These levels of Mass attendance are a bit dissimilar from the adult Catholic population in general where 24 percent attend weekly, 25 percent attend less than weekly, but at least once a month, and 51 percent attend a few times a year or less often.²⁹

These differences are primarily related to life-cycle Mass attendance effects. Never-married Catholics are disproportionately of the Millennial Generation, which currently has lower levels of Mass attendance than older generations. As the figure on the next page shows, 42 percent of Catholic teens say they attend Mass at least once a month. This drops to 38 percent among those age 18 to 24 and 35 percent among those age 25 to 34. Mass attendance then increases among older never-married Catholics. This pattern is well known and is related to young Catholics going to Mass with their parents as teens and then becoming less likely to do so as they become adults and live on their own. Mass attendance then increases again as Catholics age.³⁰

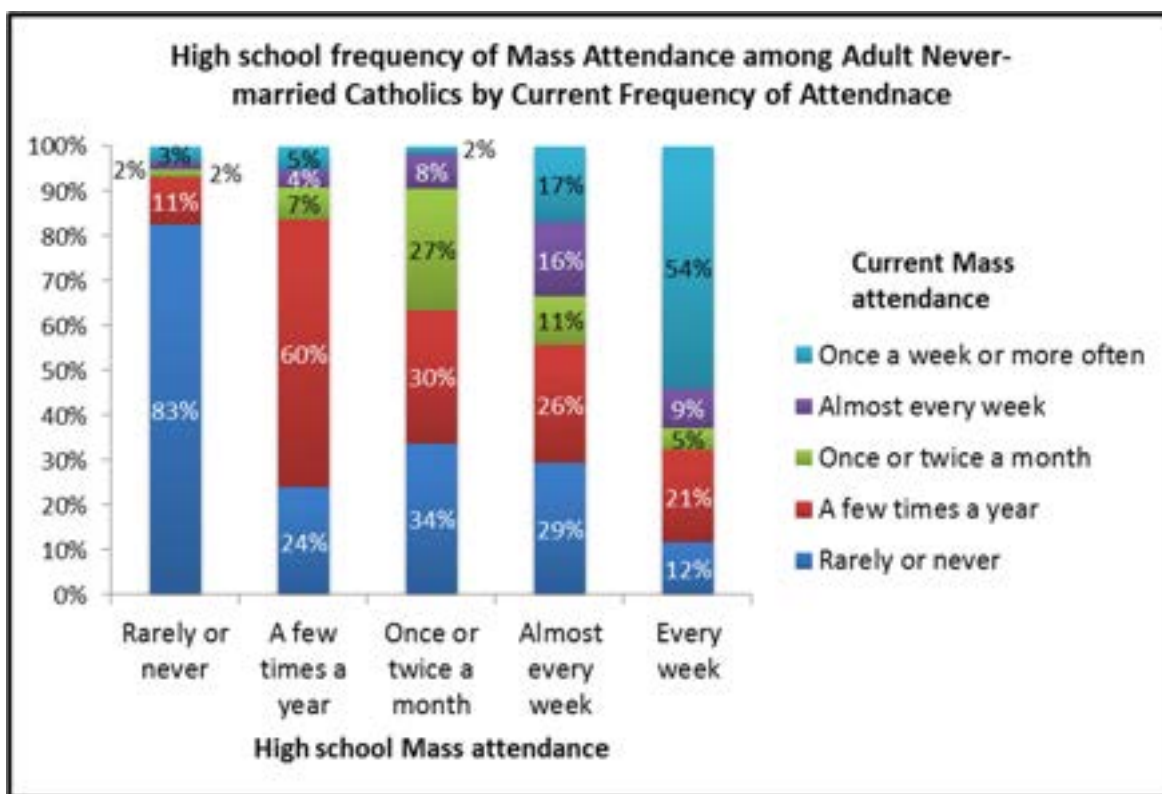
²⁹ CARA. *Catholic Media Use in the United States, 2011*. Available online at: https://catholicpress.site-ym.com/resource/resmgr/docs/print_study_final_report.pdf

³⁰ If the sample were not limited to never-married Catholics we would likely see an even steeper increase in Mass attendance among those in their late 20s and early 30s. Many at this age are marrying and having children and seek out the Church again more actively to marry in the Church and have their children baptized.



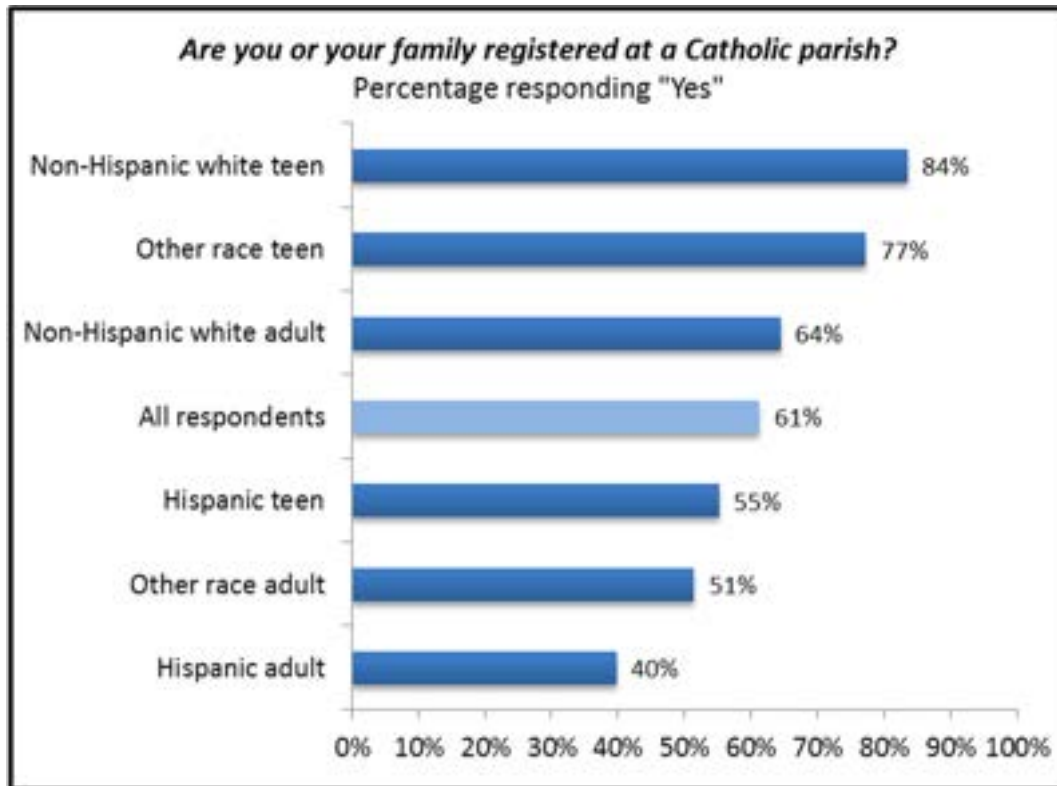
There are not statistically significant differences in frequency of Mass attendance by race and ethnicity.

At the same time, among adult never-married Catholics, self-reported Mass attendance during high school is a fairly good indicator of a respondent's current frequency of Mass attendance. For example, as shown in the figure below, among those who rarely or never attended Mass during high school, 83 percent rarely or never attend now. Among those who likely attended at Christmas and Easter in high school, 60 percent indicate attending Mass on a few times a year now. A majority (54 percent) of those who attended weekly or more often during high school, attends Mass this frequently now.



Parish Registration

Six in ten respondents indicate that they or their family is registered with a Catholic parish. This is most common among non-Hispanic white teens (84 percent) and least common among Hispanic adults (40 percent).



Overall, 57 percent of respondents who are registered with a parish say they “regularly attend Mass” at the parish they are registered with. This is least often noted among non-Hispanic white adults (48 percent) and is most common among Hispanic teens (72 percent) and teens of other races and ethnicities (77 percent).

Prayer and Devotional Practices and Groups

Most respondents, 68 percent, say that they do *not* regularly participate in any of the prayer and devotional practices or groups listed. Hispanic respondents are the least likely to say they do not regularly participate in these (54 percent of adults and 46 percent of teens). Non-Hispanic white adults and teens of other races and ethnicities are among the most likely to say they do not regularly participate in these (80 percent and 88 percent, respectively). Hispanic respondents are more likely to report participation in quinceañera than anything else listed. Overall, respondents are most likely to indicate regular participation in religious retreats (12 percent) and popular devotions (11 percent).

Do you ever participate in any of these prayer practices or groups on a regular basis?

Percentage of each group responding “yes”

	All respondents	Male	Female	Non-Hispanic white adult	Non-Hispanic white teen	Hispanic adult	Hispanic teen	Other race adult	Other race teen
Religious retreats	12%	12%	13%	11%	11%	12%	19%	21%	2%
Popular devotions	11	10	13	10	12	11	13	23	2
Quinceañera	10	9	12	0	0	27	33	1	0
Prayer group	9	9	9	8	6	10	14	18	2
Eucharistic Adoration	7	8	7	7	6	9	8	10	3
Bible study/Lectio Divina	6	5	7	5	4	8	10	10	3
Home Shrine	4	4	4	1	3	9	5	10	0
Pilgrimage	3	2	5	1	2	9	7	0	0
None of the above	68	70	65	80	70	54	46	62	88

Participation in Ministries

Overall, 15 percent of respondents have been altar servers (18 percent of males and 11 percent of females). One in five non-Hispanic white adults and teens has served as an altar server. Fewer Hispanic respondents and those of other races and ethnicities indicate that they have been altar servers. About one in 20 respondents, overall, has served as a lector (6 percent), usher or minister of hospitality (6 percent), minister of Holy Communion (5 percent), cantor or music minister (5 percent), or catechist (5 percent).

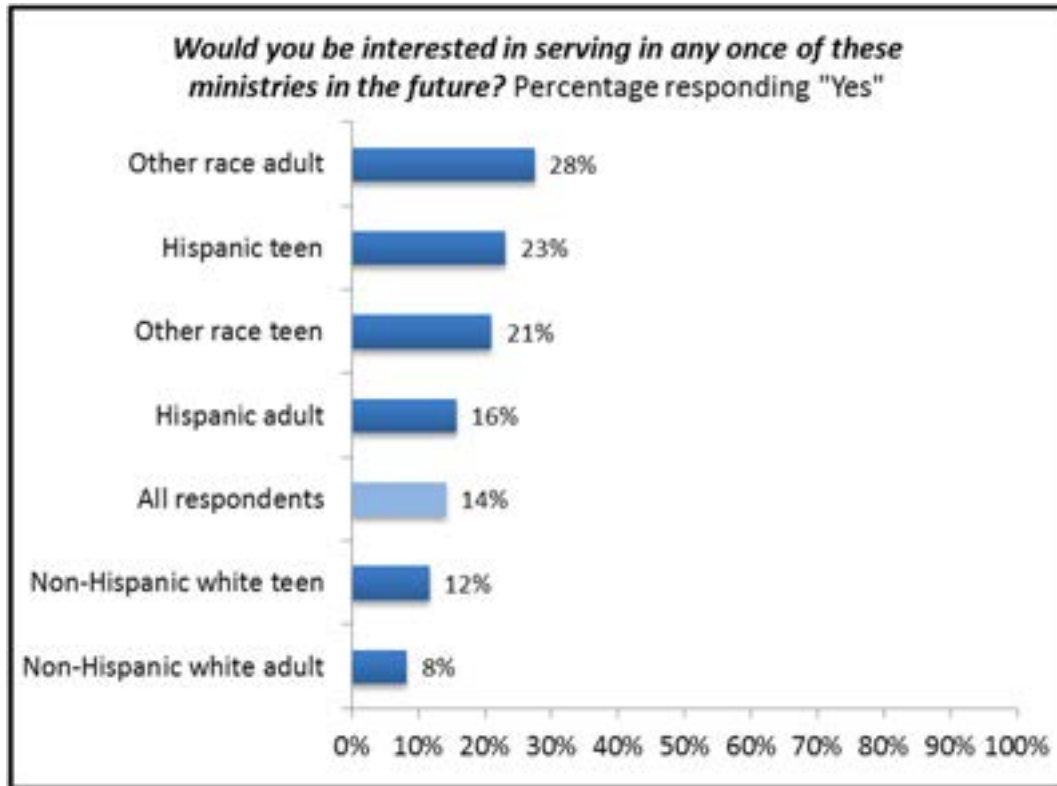
Have you served in any of these ministries in a Catholic parish?

Percentage of each group responding “yes”

	All respondents	Male	Female	Non-Hispanic white adult	Non-Hispanic white teen	Hispanic adult	Hispanic teen	Other race adult	Other race teen
Altar server	15%	18%	11%	20%	20%	7%	9%	10%	9%
Lector	6	5	8	7	5	6	8	8	0
Usher or minister of hospitality	6	7	4	6	4	5	3	11	16
Minister of Holy Communion	5	4	6	6	4	4	2	4	2
Cantor or music minister	5	2	7	5	4	5	5	11	3
Catechist	5	3	7	3	7	8	5	3	0
Youth ministry	4	4	5	3	7	2	2	8	12
RCIA team member or sponsor	1	<1	1	1	1	<1	<1	1	0
Young adult ministry	1	1	<1	2	1	<1	0	0	0
High school campus ministry	1	2	<1	2	1	<1	0	3	0
None of the above	70	70	71	68	65	76	76	70	64

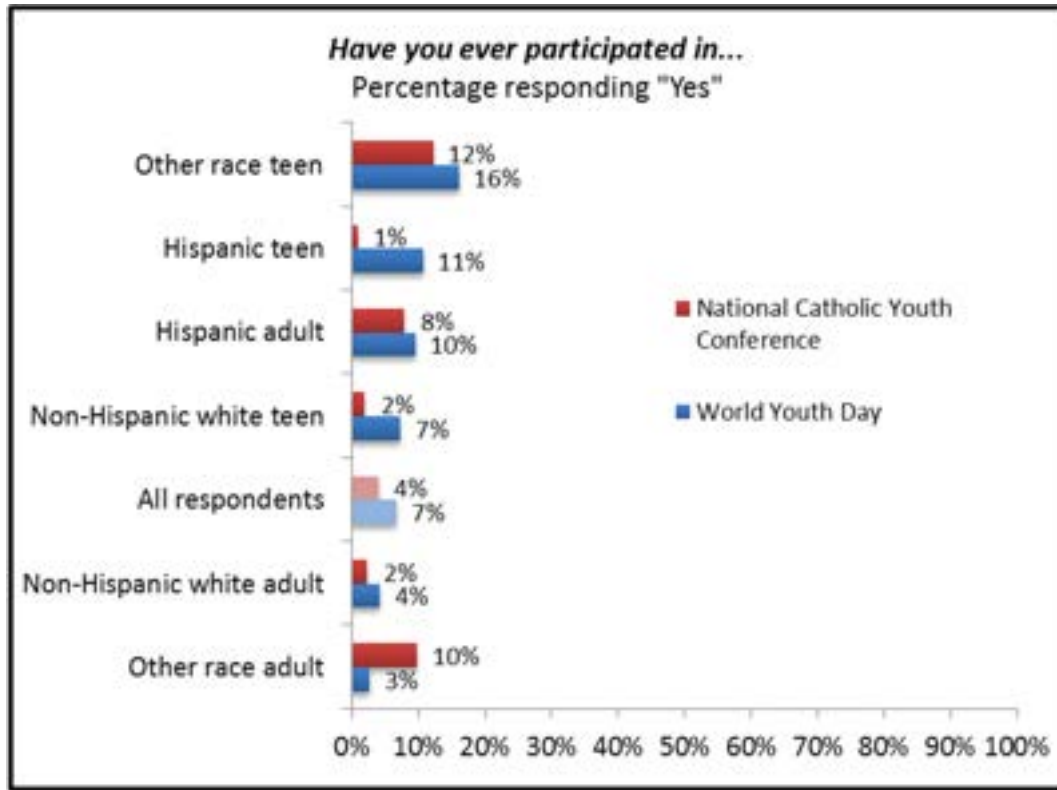
Seven in ten respondents indicate that they never served in any of the ministries listed. Few indicate having served in youth ministry (4 percent), young adult ministry (1 percent), high school campus ministry (1 percent), or as a RCIA team member or sponsor (1 percent).

Among those who have *not* been involved in ministries (i.e., those listed in the previous table), Non-Hispanic white respondents—both teens (12 percent) and adults (8 percent)—are the *least* likely to say they would be interested in serving in these in the future. Overall, 14 percent of respondents who have *not* been involved in ministry say they would be interested in being involved in the future.



Participation in World Youth Day and National Catholic Youth Conference

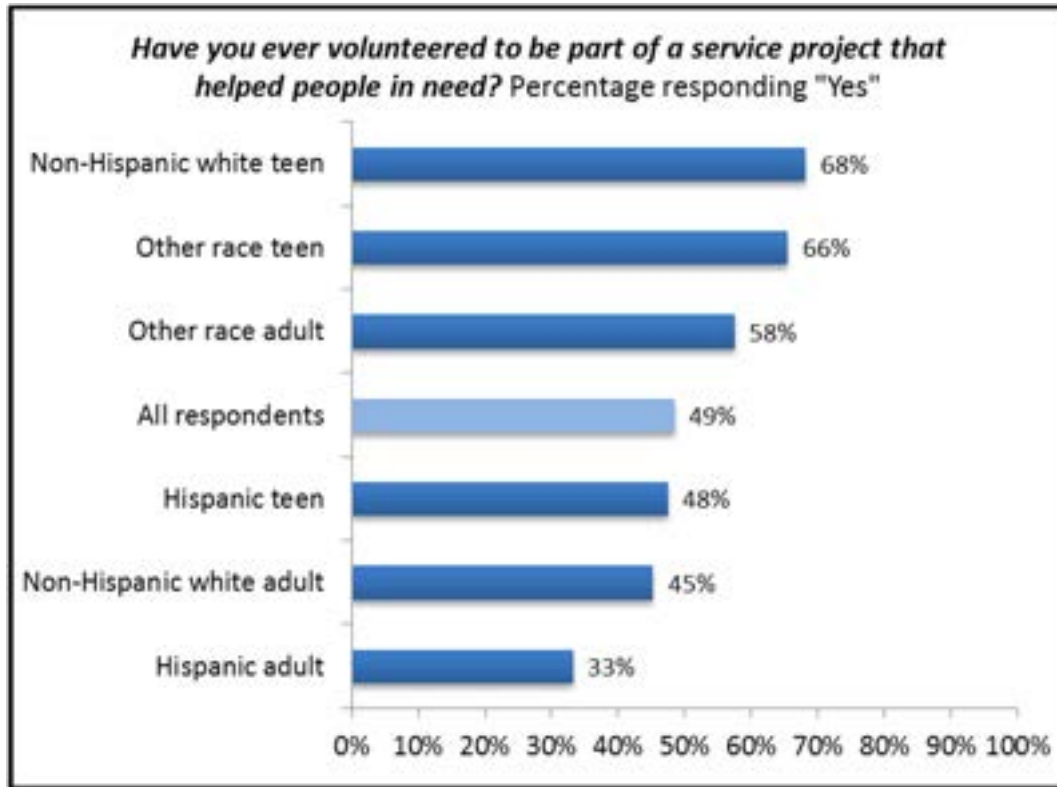
Overall, 7 percent of respondents indicate that they have participated in the Catholic Church's World Youth Day and 4 percent have participated in the National Catholic Youth Conference. World Youth Day participation is highest among Hispanic respondents and other race teens. Other race teens and adults are among the most likely, along with Hispanic adults, to say they have participated in meetings of the National Catholic Youth Conference.



There are no significant differences by gender in respondents' reported participation in World Youth Day or the National Catholic Youth Conference.

Service Volunteering

About half of respondents (49 percent) say they have volunteered to be part of a service project that helped people in need. This was most often reported by non-Hispanic white teens (68 percent) and teens of other races (66 percent). This is least often reported by Hispanic adults (33 percent) and non-Hispanic white adults (45 percent).

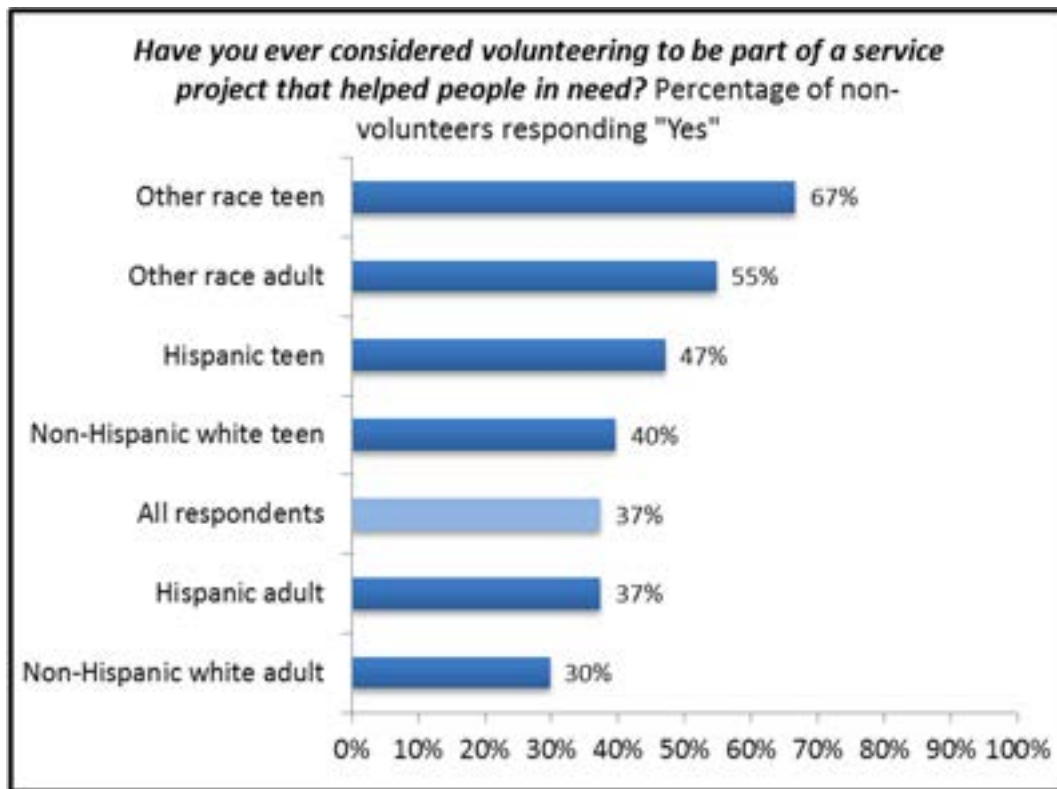


Adults are generally less likely than teens to report being part of a service project. This may be related to these individuals coming of age before a time when this became a requirement in many schools in the 1990s.

There are few gender differences (not shown in the figure above). The only one of statistical significance is that Hispanic adult females are more likely than Hispanic adult males to report that they have been a part of a service project (40 percent compared to 27 percent).

Respondents who reported taking part in these projects were asked where this service was done. Eighty-eight percent report that this project was done in their community. Twenty-two percent indicate they have been part of a service project outside of their community but still within the United States. Non-Hispanic white adults are among the most likely to report this (43 percent). Only 4 percent report involvement in a service project outside of the United States.

As shown in the figure on the next page, among respondents who have *not* volunteered, nearly four in ten (37 percent) say they have considered taking part in a service project to help people in need. This is most common among other race respondents—both teens and adults.



Non-Hispanic white adults who have never been a part of a service project are *least* likely to say they have considered this (30 percent).

What it means to be Catholic

Respondents were provided a list of items and asked “How important are the following factors to your sense of what it means to be a Catholic?” Overall respondents were most likely to say helping the poor (42 percent) and receiving the Eucharist (41 percent) were “very important” to their sense of what it means to be Catholic. Protecting life (34 percent), attending Sunday Mass each week (32 percent), and having devotion to Mary (32 percent) were also among the most commonly selected as “very important.”

How important are the following factors to your sense of what it means to be a Catholic?

Percentage of each group responding “Very important”

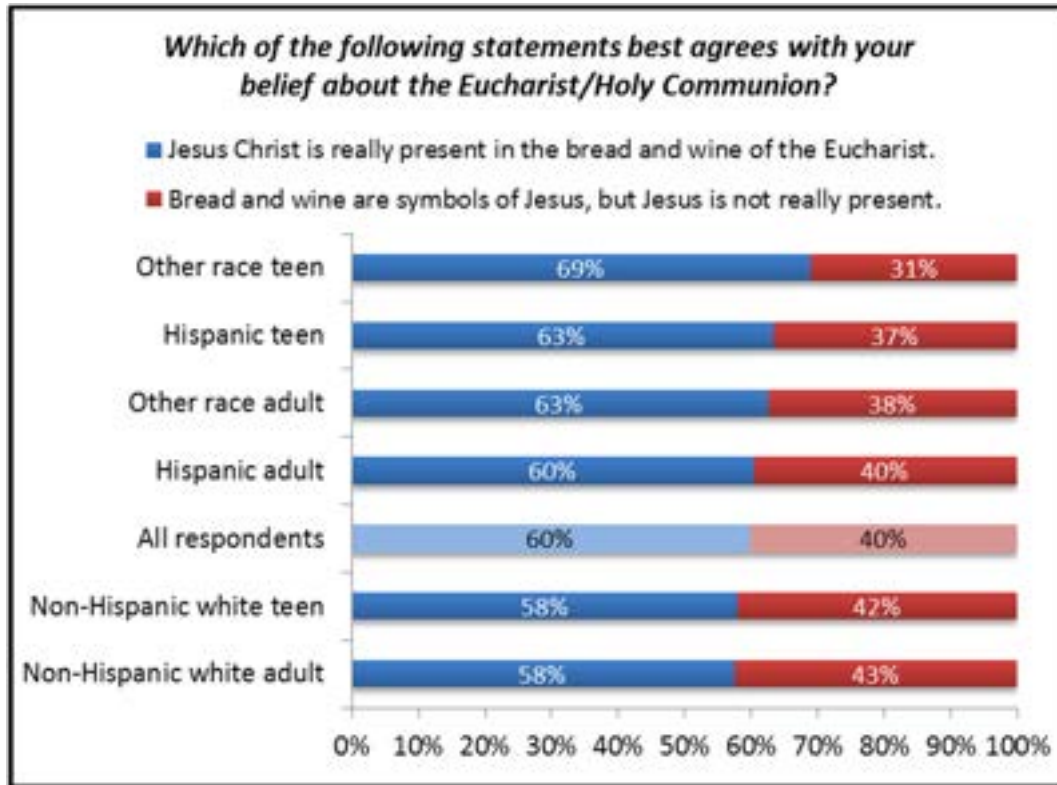
	All respondents	Male	Female	Non- Hispanic white adult	Non-Hispanic white teen	Hispanic adult	Hispanic teen	Other race adult	Other race teen
Helping the poor	42%	38%	46%	36%	36%	47%	48%	52%	58%
Receiving the Eucharist	41	39	44	36	38	43	50	56	45
Protecting life	34	35	32	30	28	35	42	38	45
Attending Sunday Mass each week	32	30	34	31	29	32	35	44	35
Having devotion to Mary	32	32	31	29	18	40	42	38	28
Living my life consistent with Church teachings	26	27	26	28	23	25	28	28	22
Having devotions to the Saints	24	26	21	23	12	31	27	29	27
Going to confession regularly	17	17	17	17	13	16	21	22	24
Being involved with my parish	12	12	13	13	12	13	11	17	11

The aspects that respondents were least likely to select as “very important” were going to confession regularly (17 percent) and being involved in their parish (12 percent). Thus, although most respondents are likely to say receiving the Eucharist and attending Mass is at least “somewhat” important to their sense of what it means to be Catholic—active participation and involvement in their parish beyond this is not as essential.

Non-Hispanic white adults (36 percent) and teens (36 percent) are significantly less likely than respondents of other races and ethnicities to say helping the poor and receiving the Eucharist are “very important” to their sense of what it means to be Catholic.

Belief in the Real Presence

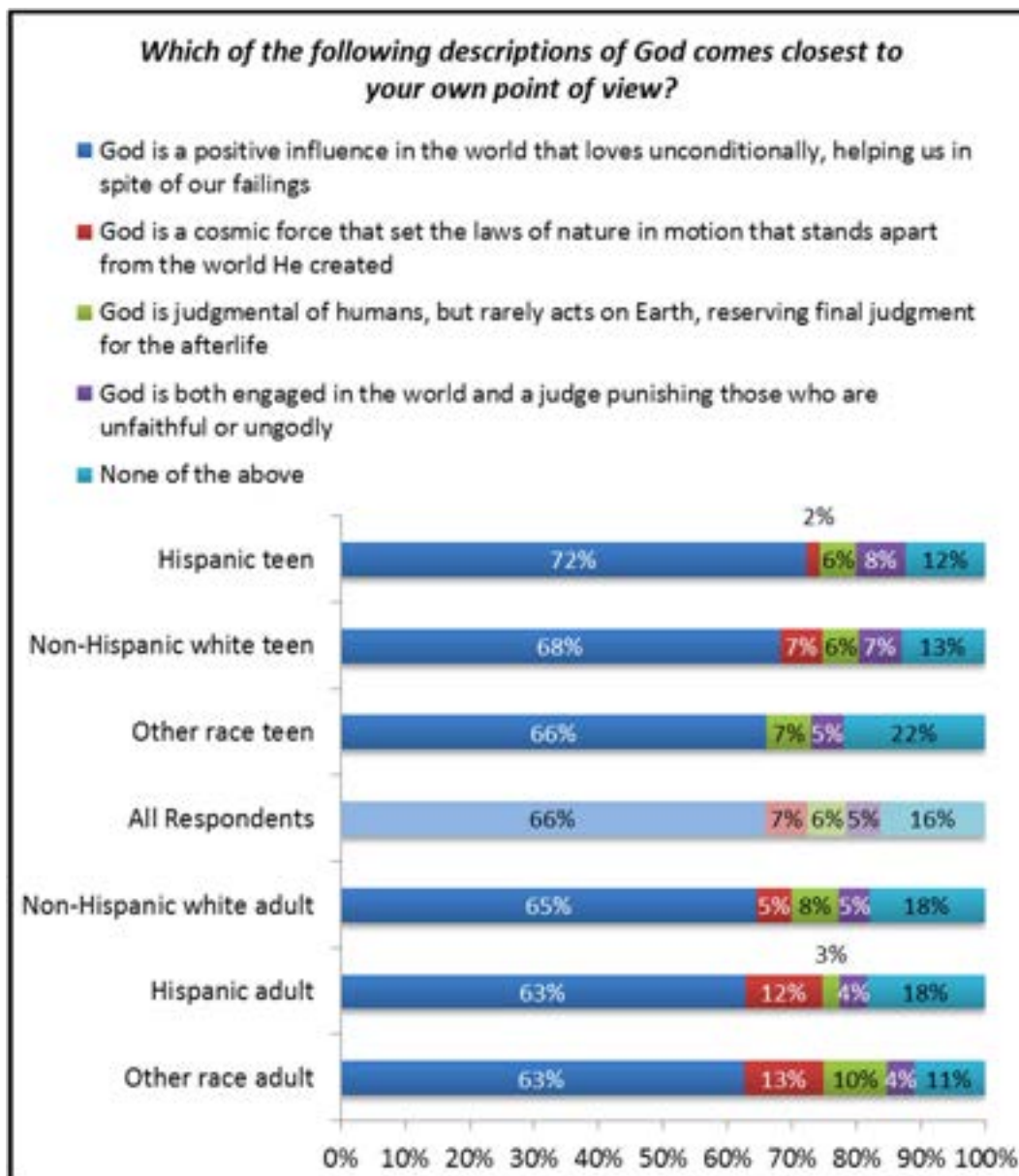
Overall, six in ten respondents (60 percent) say they believe Jesus Christ is really present in the bread and wine of the Eucharist. Four in ten (40 percent) say they believe the bread and wine are symbols of Jesus, but Jesus is not really present. Non-Hispanic white respondents are slightly less likely than those of other races and ethnicities to believe in the Real Presence.



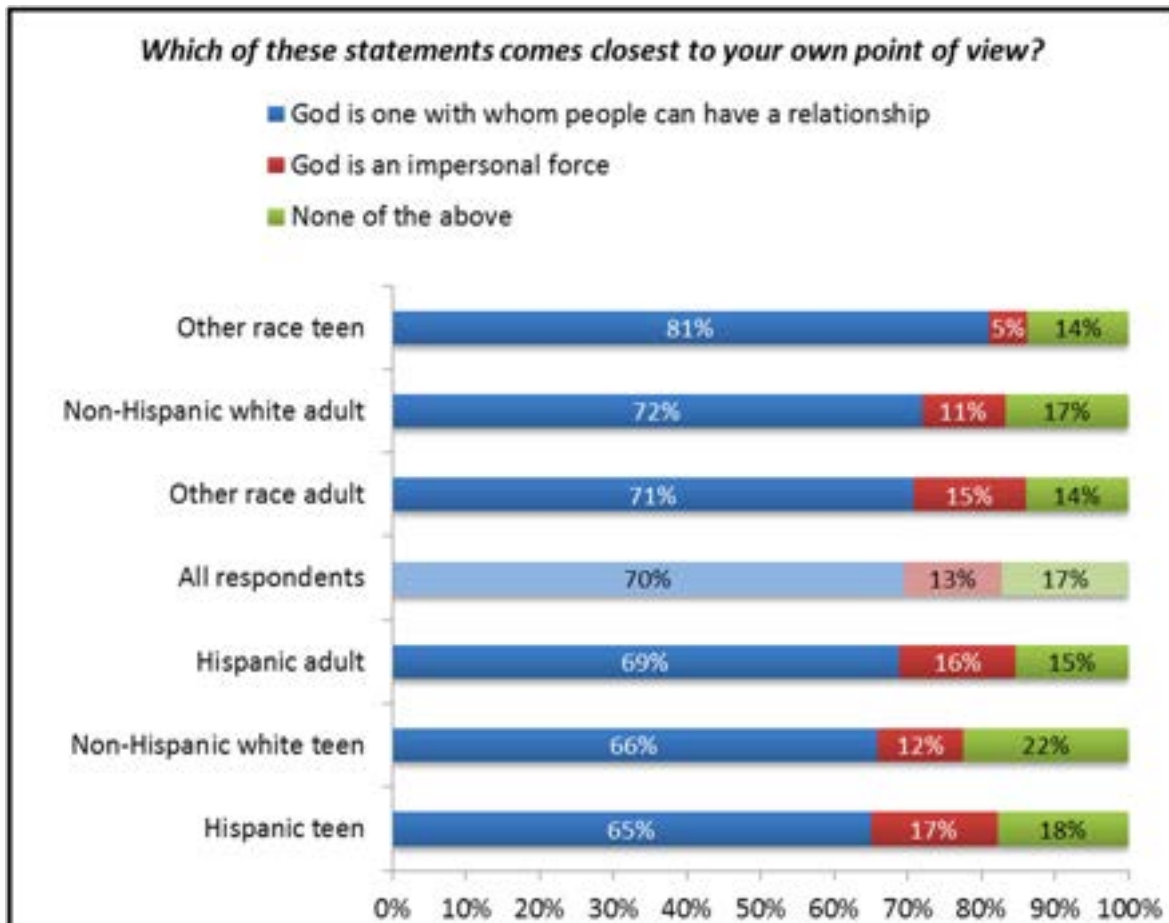
There are few significant gender differences (not shown in the figure above). One of note, Hispanic female teens are more likely than Hispanic teen males to believe in the Real Presence (75 percent compared to 52 percent).

Description of God

Overall, two-thirds of respondents (66 percent) say a description of God as “a positive influence in the world” is closest to their own point of view. This point of view is consistent among subgroups with little variation. Hispanic and other race adults are slightly more likely than others to say a conception of God as “a cosmic force that set the laws of nature in motion that stands apart from the world he created” comes closest to their own point of view (12 percent and 13 percent, respectively).

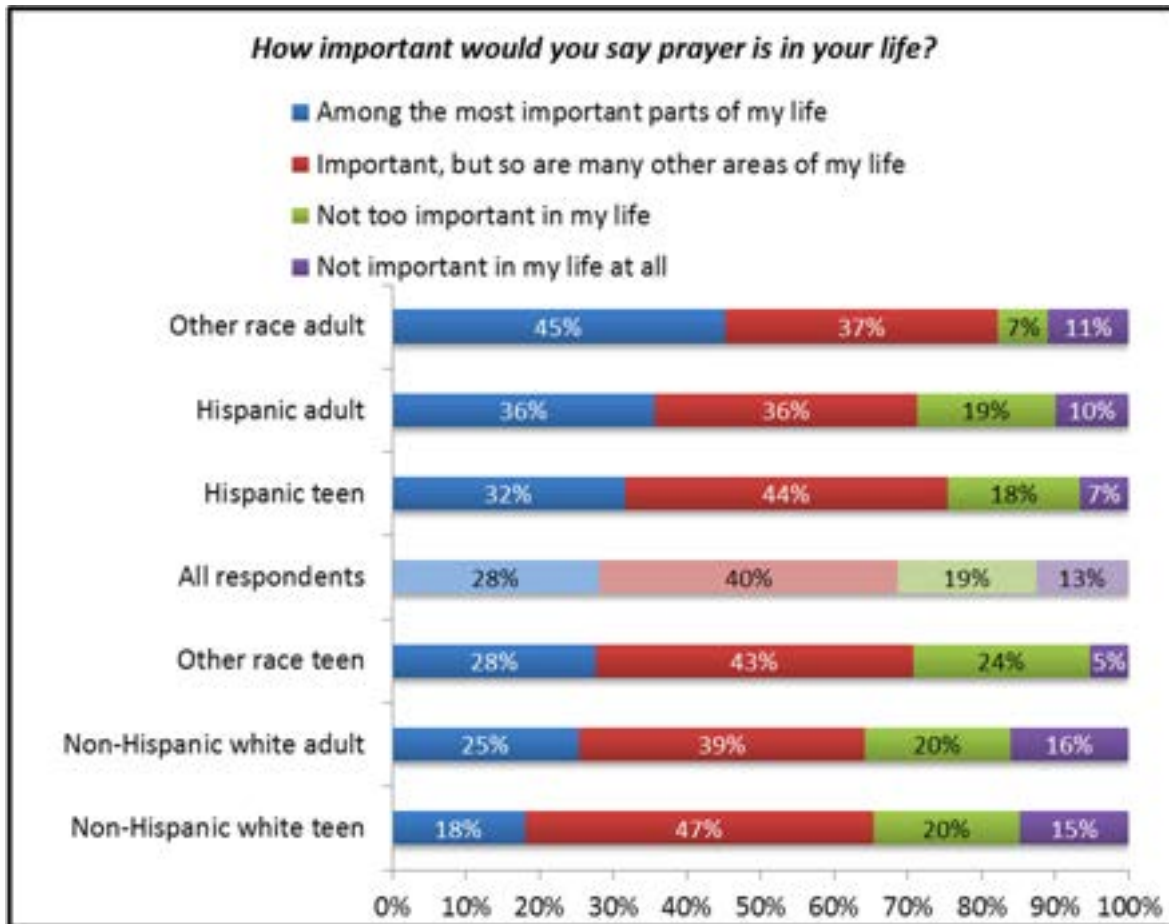


Respondents were also asked about their point of view on the possibility of having a personal relationship with God. Overall, seven in ten (70 percent) say that “God is one with whom people can have a personal relationship” comes closest to their own point of view. Thirteen percent feel that “God is an impersonal force.” Seventeen percent say that neither of these statements comes closest to their own point of view. There are few differences of note among subgroups.



Importance of Prayer

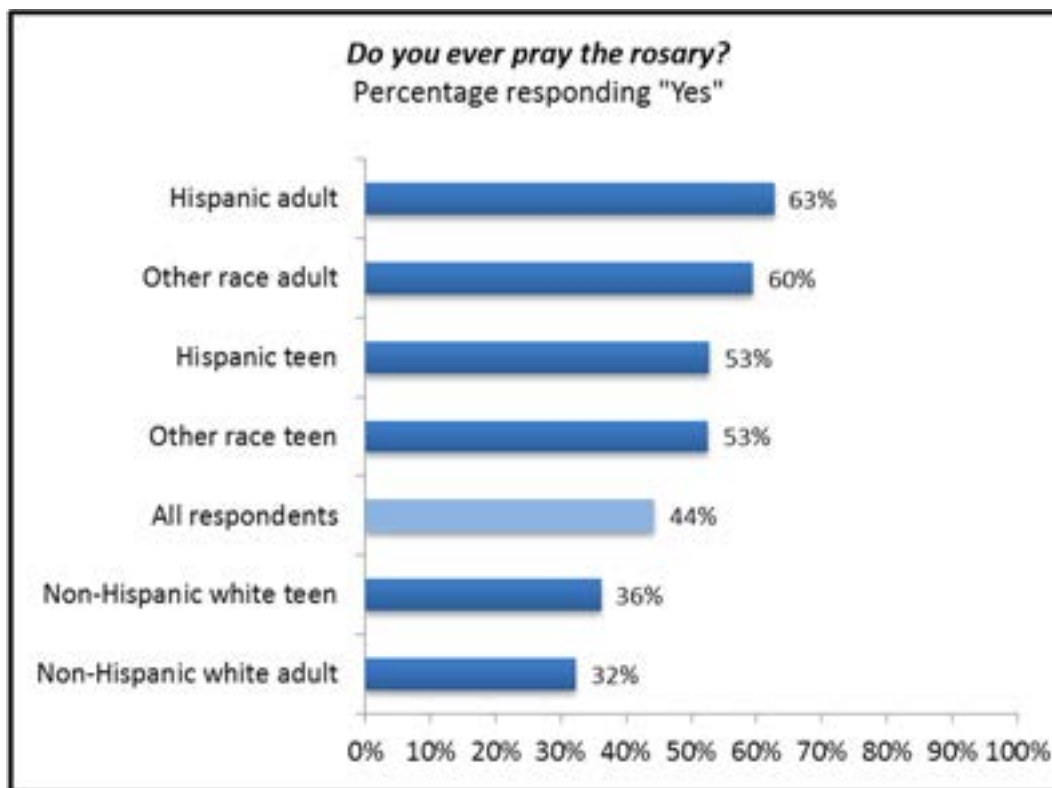
Overall, 28 percent of respondents say prayer is among the most important parts of their life. Another 40 percent say it is important but so are many other areas of their life. About a third (32 percent) say this is either not too important or not important at all.



Female respondents are more likely than male respondents to say prayer is important to them (74 percent compared to 64 percent responding “among the most important” or “important, but so are many other areas of my life”).

Praying the Rosary

Overall, 44 percent of respondents report that they pray the rosary.³¹ This is least common among non-Hispanic white respondents (36 percent of teens and 32 percent of adults). By comparison, 63 percent of Hispanic adults say they pray the rosary.



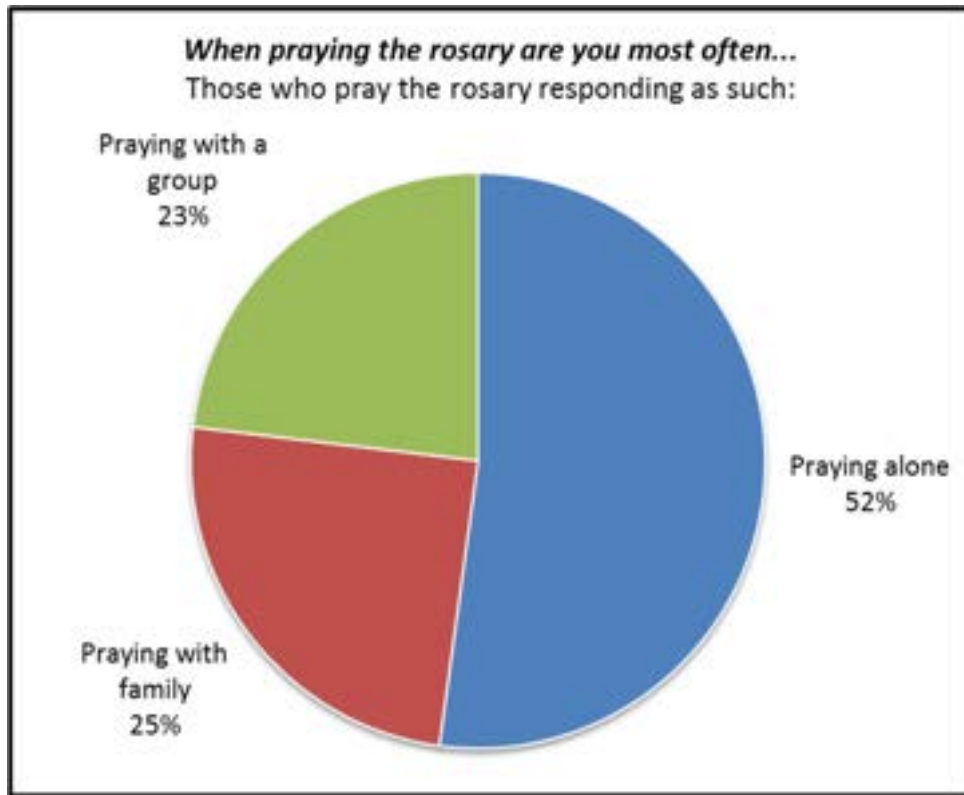
Female respondents are more likely than male respondents to say they pray the rosary (not shown in the figure above; 48 percent compared to 41 percent).

Among respondents who pray the rosary, 6 percent say they do so every day and an additional 7 percent do so less than daily, but at least once a week. Twenty-two percent pray the rosary less than weekly but at least once a month. Most, 47 percent say they do so a few times a year. Nearly one in five (18 percent) say they do so less than yearly.

Among these respondents who say the rosary, there are no significant differences by gender or race and ethnicity related to frequency of prayer.

As the figure on the next page shows, respondents who pray the rosary most often do so alone (52 percent). One in four recite this prayer this with family (25 percent) and 23 percent do so within a group.

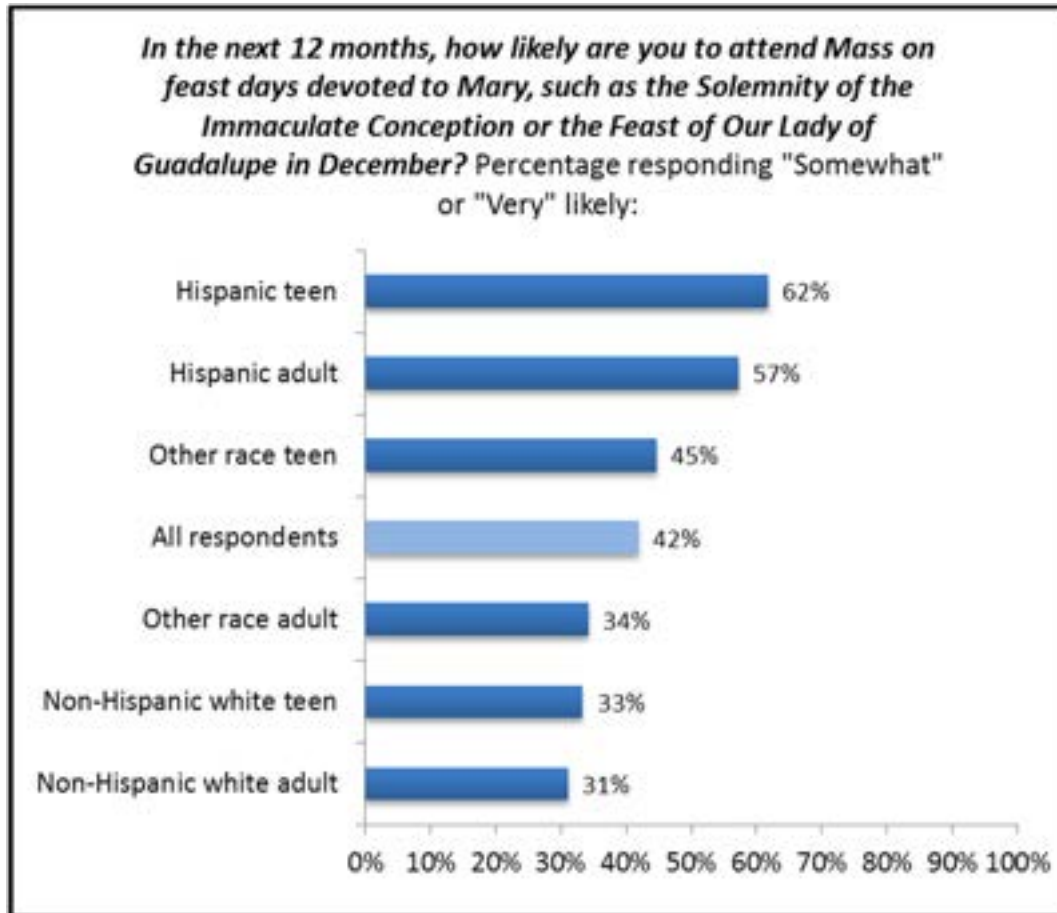
³¹ A 2007 CARA survey estimated that 52 percent of all adult Catholics pray the rosary. The lower percentage in this survey is likely related to the younger average age of respondents.



Hispanic adults and teens are among the most likely to pray the rosary with family (not shown in the figure above; 37 percent and 34 percent, respectively). Non-Hispanic white adults are least likely to report this (4 percent).

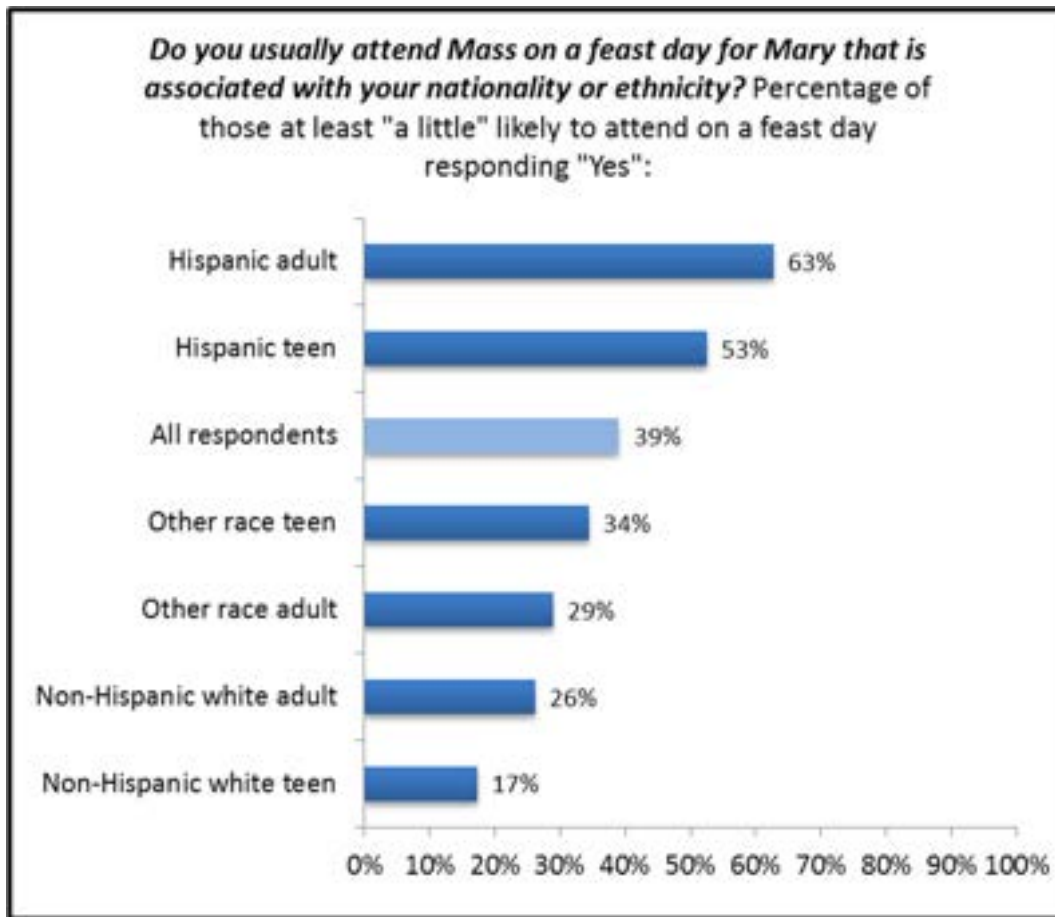
Mass Attendance on Feast Days Devoted to Mary

Overall, 42 percent of respondents say they would be “somewhat” or “very” likely to attend Mass on a feast day for Mary in the next year. Hispanic teens and adults are the most likely to indicate this (62 percent and 57 percent, respectively). Non-Hispanic white teens and adults are the least likely to say they would attend (33 percent and 31 percent, respectively).



Female respondents are slightly more likely than male respondents to indicate they will likely attend Mass on a feast day for Mary (not shown in the figure above; 45 percent compared to 39 percent).

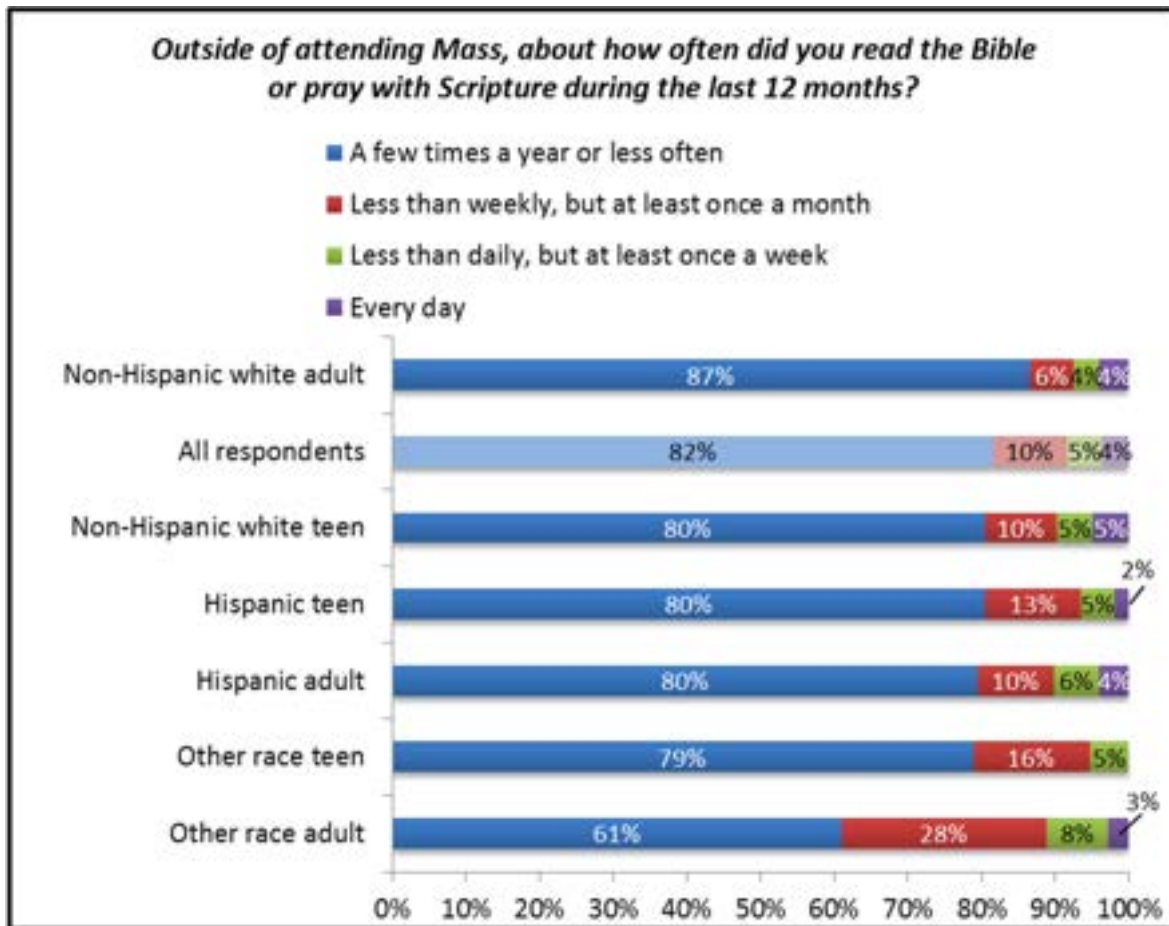
As shown in the figure below, Hispanic teens and adults who are at least “a little” likely to attend Mass on a feast day devoted to Mary are the most likely to say this feast day is associated with their nationality or ethnicity (53 percent and 63 percent, respectively).



Respondents were also asked if they belong to any groups or organizations that encourage devotion to Mary. Overall, 5 percent of respondents indicated they do belong to such a group. There are no statistically significant differences among respondents by age, gender, race, or ethnicity for this question.

Reading and Praying with Scripture

Reading the Bible or praying with Scripture outside of Mass is relatively uncommon among never-married Catholics. Eighty-two percent report that they do so only a few times a year or less often. One in ten (10 percent) report that they do so at least once a month and 5 percent do so at least once a week. Only 4 percent say they read the Bible or pray with Scripture every day.



Non-Hispanic white adults are the least likely to read the Bible or pray with Scripture outside of Mass (13 percent). Other race adults are the most likely to say they do this (39 percent at least once a month).

There are no statistically significant differences for this question related to gender.

Religious or Spiritual Media Use

Respondents were asked about their religious or spiritual media use. The results for these questions are shown in the next four figures. The first of these includes “traditional media” (e.g., television, radio, print).

Adult Hispanics and adults of other races are most likely to say they have watched religious or spiritual content on television in the last year (29 percent and 38 percent, respectively). This is least common among Non-Hispanic white adults (17 percent) and other race teens (19 percent).

Which of the following have you done in the last 12 months?

	Non-Hispanic white teen	Hispanic teen	Other race teen	Non-Hispanic white adult	Hispanic adult	Other race adult
Watched religious or spiritual content on television	20%	24%	19%	17%	29%	38%
Read a print copy of a religious or spiritual magazine or newspaper	17	10	5	16	10	29
Read a print copy of a religious or spiritual book	14	11	16	10	8	29
Listened to religious or spiritual programs on broadcast radio	10	12	2	8	9	15
Purchased a print copy of a religious or spiritual book	5	6	5	7	5	19

Generally, respondents were most likely to say they watch religious or spiritual content on television. They are more likely to do that than to read a print copy of a religious or spiritual magazine or newspaper, or a print copy of a religious book. Fewer listen to religious or spiritual content on radio. Very few have purchased a print copy of a religious or spiritual book in the last year.

Generally, respondents are even *less* likely to use new media than traditional media to access religious or spiritual content. This is consistent with previous survey results for the overall Catholic population and the Catholic Millennial Generation more specifically.³²

As with traditional media, video is the number one draw with about one in ten respondents overall (not shown in table below; 8 percent) indicating that they have watched a religious or spiritual video online in the last 12 months. This is most common among non-Hispanic white and other race teens (10 percent and 14 percent, respectively).

Which of the following have you done in the last 12 months?

	Non-Hispanic white teen	Hispanic teen	Other race teen	Non-Hispanic white adult	Hispanic adult	Other race adult
Watched religious or spiritual video content online (e.g., youtube.com)	10%	5%	14%	9%	7%	8%
Read content from a religious or spiritual website or blog	8	5	7	10	9	24
Read a religious or spiritual e-book (e.g., for Kindle, Nook)	4	4	0	3	4	10
Followed religious or spiritual related pages and/or posts on facebook.com	4	2	7	3	3	3
Listened to religious or spiritual audio programs online	2	2	5	2	4	7
Read a religious or spiritual magazine or newspaper online	1	2	0	1	0	1
Purchased a religious or spiritual e-book (e.g., for Kindle, Nook)	1	3	0	2	3	6
Followed religious or spiritual related tweets on twitter.com	<1	<1	0	1	<1	3

It is not that these Catholics are not using new media or social networking and sharing sites. It is instead that few are doing so to access or share religious or spiritual content.

³² CARA. *Catholic Media Use in the United States, 2011*. Available online at: https://catholicpress.site-ym.com/resource/resmgr/docs/print_study_final_report.pdf

More specifically, respondents overall are most likely to indicate that they have visited a website for a Catholic parish (not shown in the table below; 11 percent) or school, college, or seminary (9 percent) than have used mainstream new media to access or share religious or spiritual content. This represents a more utilitarian use of the internet—most likely accessing Church sites for information they need (i.e., sacramental information, Mass times, school schedules). Again, this is consistent with the overall Catholic population.³³

Which of the following have you done in the last 12 months?

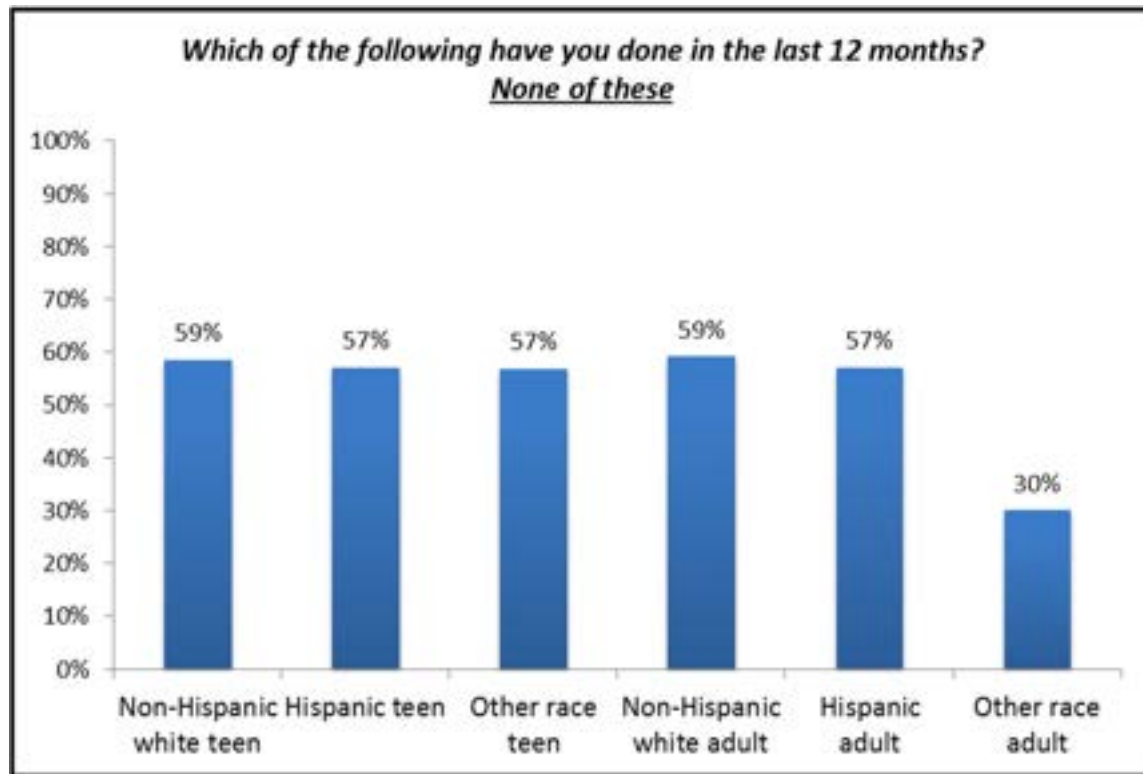
	Non-Hispanic white teen	Hispanic teen	Other race teen	Non-Hispanic white adult	Hispanic adult	Other race adult
Visited a website for your parish	16%	6%	5%	14%	7%	14%
Visited a website of a Catholic school, college, or seminary	13	7	12	10	2	15
Visited a website of a Catholic charity or social service agency	5	1	0	6	1	11
Visited a website for your diocese	4	4	0	9	3	11
Visited the Vatican website (vatican.va)	4	3	3	2	3	5
Visited a website for the U.S. Bishops Conference (uscgb.org)	3	1	2	3	1	4
Visited a website about vocations	2	1	0	1	2	1

Very few, just 1 percent of respondents overall (not shown in table above) indicate they have ever visited a website about vocations.³⁴

³³ CARA. *Catholic Media Use in the United States, 2011*. Available online at: https://catholicpress.site-ym.com/resource/resmgr/docs/print_study_final_report.pdf

³⁴ This is a small number of respondents but they are more likely to have considered a vocation than those who have never visited (43 percent of males and 33 percent of females). This finding does not imply causality as it could have been interest in a vocation that led to the visit to the website rather than visiting the site leading to initial consideration.

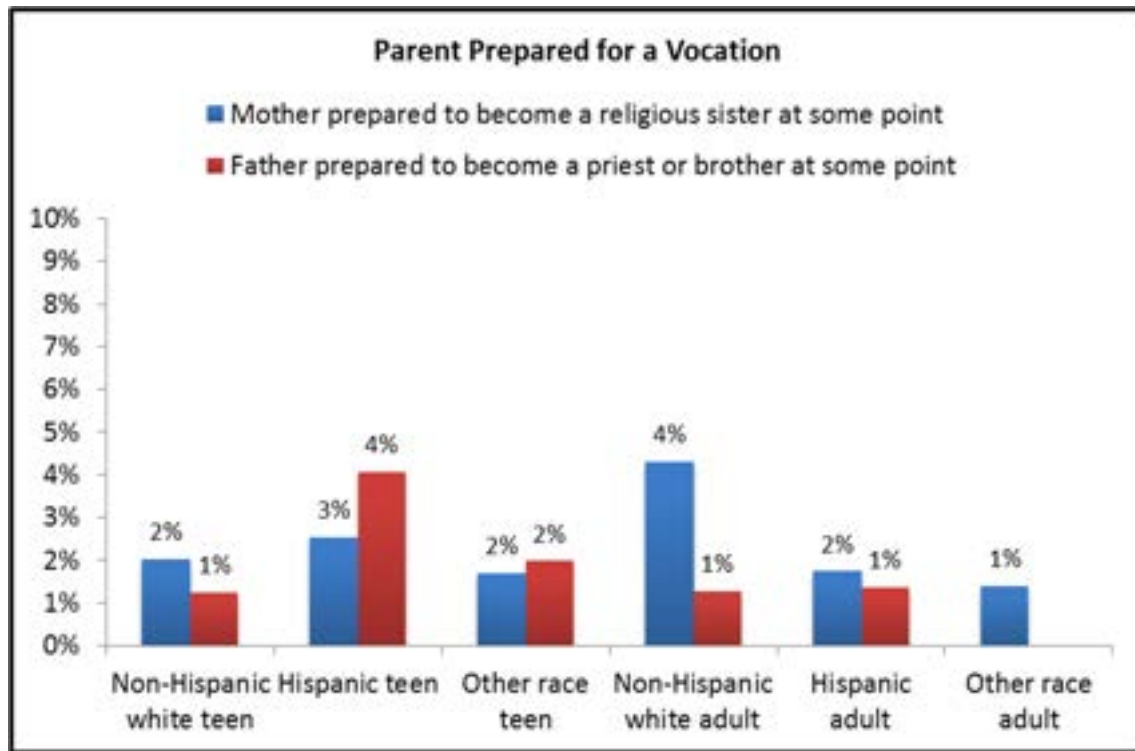
A majority of respondents (57 percent; not shown in figure below) have not used any of the media listed in the previous tables to access religious or spiritual content. Other race adults are an outlier and are much more likely to indicate having used at least one type of the media listed (70 percent).



Although there are few gender differences for any specific type of media, female respondents are slightly less likely than male respondents, overall, to say they have used *none* of the media listed in the last year (54 percent compared to 60 percent).

Parent Prepared for a Vocation

Very few respondents indicate that their mother or father prepared for a vocation within the Church before becoming a parent. Hispanic teens are most likely to indicate their father prepared to be a priest or brother (4 percent). Non-Hispanic white adults are most likely to indicate their mother prepared to become a religious sister (4 percent). However, the differences reported here and in the figure below are all within margin of error.



Having Known Catholic Clergy, Seminarians, or Vowed Religious as a Child or Teenager

Knowing someone who was a priest, seminarian, religious brother, or religious sister within one's family (e.g., uncle, aunt, sibling, or cousin) is relatively uncommon. One in ten (not shown in the table below; 10 percent) reported having a religious sister in their extended family and 7 percent reported having a priest in the family. Non-Hispanic white teens are most likely to indicate a priest in their family (11 percent) and Hispanic teens are most likely to indicate a religious sister (13 percent).

While you were growing up (as either a child or teenager) was there anyone...

Percentage responding "Yes"

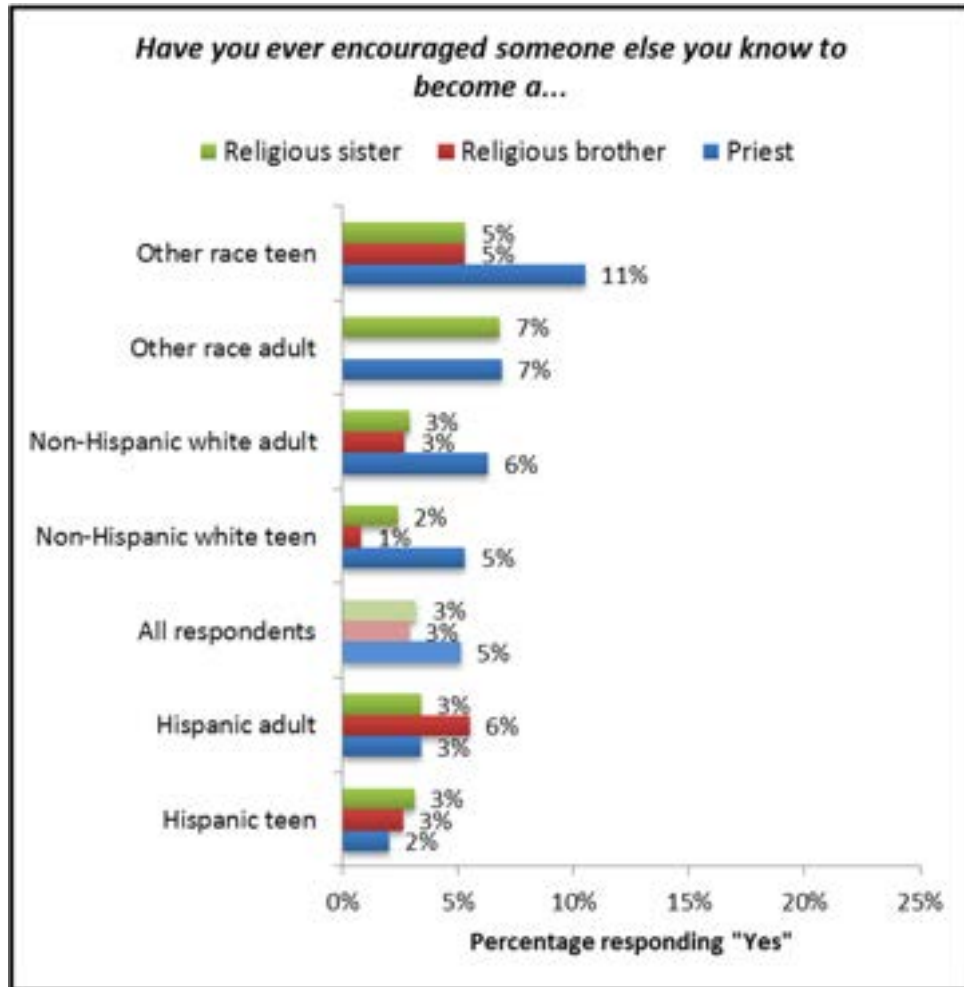
	Non-Hispanic white teen	Hispanic teen	Other race teen	Non-Hispanic white adult	Hispanic adult	Other race adult
<i>Inside your family (uncle, aunt, sibling, cousin) that was a...</i>						
Priest	11%	4%	3%	9%	1%	6%
Religious brother	2	7	3	2	2	0
Seminarian	0	3	0	2	3	0
Religious sister	9	13	5	11	7	12
<i>Outside your family that was a...</i>						
Priest	39%	40%	47%	38%	30%	45%
Religious brother	5	13	2	7	8	12
Seminarian	7	13	5	7	8	10
Religious sister	18	13	34	19	18	20

Respondents were much more likely to indicate they knew a priest, seminarian, religious brother, or religious sister *outside* of their extended family when they were growing up. Other race teens and adults are most likely to indicate knowing a priest (47 percent and 45 percent, respectively) and other race teens are most likely to say they knew a religious sister (34 percent).

Knowing a religious brother or seminarian within one's family or outside of it is relatively uncommon.

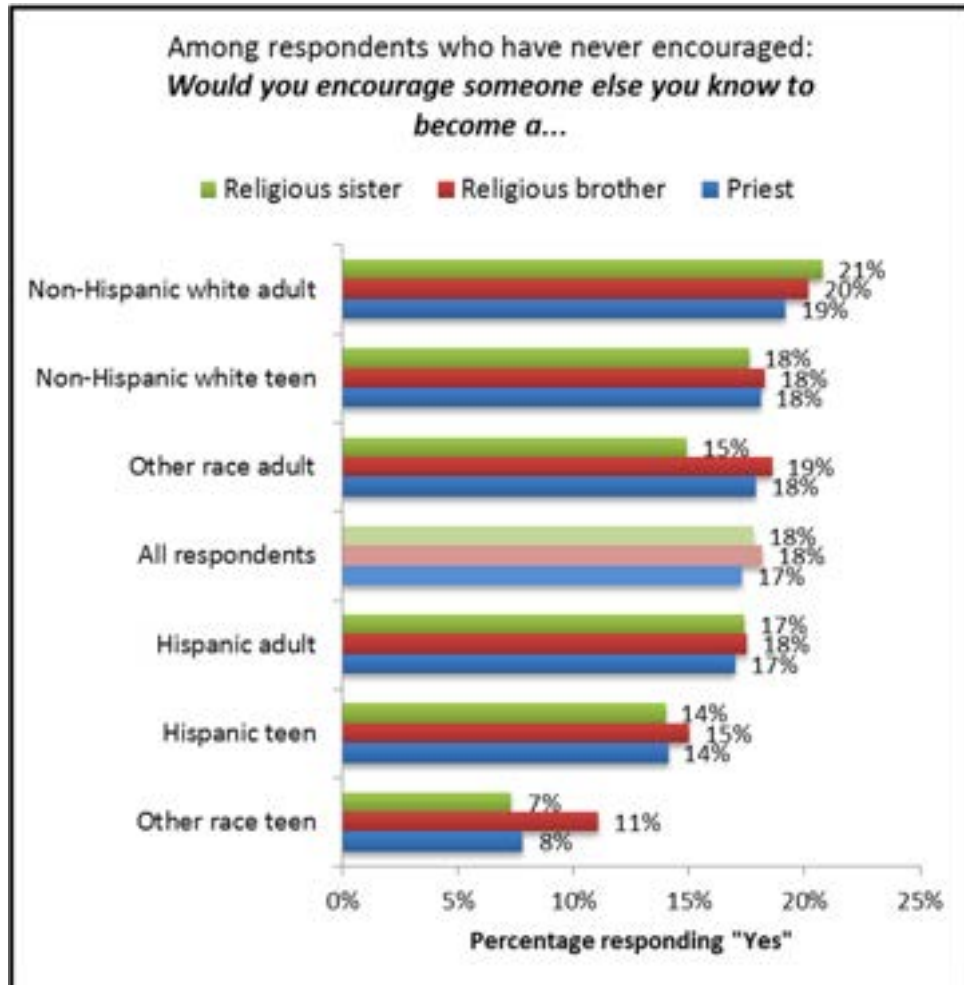
Encouraging Vocations in Others

Few respondents indicate that they have ever encouraged someone they know to become a priest (5 percent), religious brother (3 percent), or religious sister (3 percent).

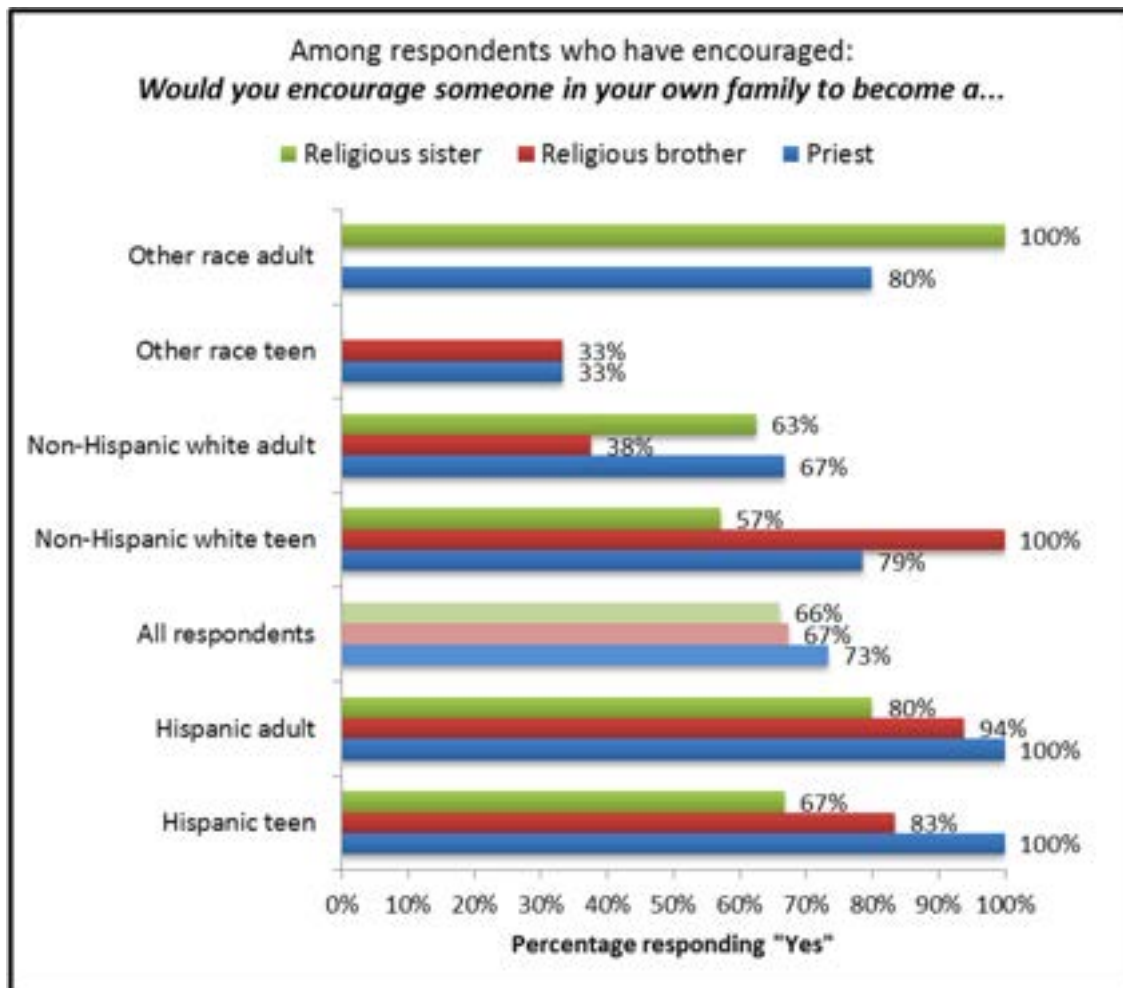


Other race teens are most likely to indicate they have encouraged someone to become a priest (11 percent). Six percent of Hispanic adults have encouraged someone to become a religious brother and 5 percent of other race teens have encouraged someone to become a religious sister.

Respondents who indicated that they had *never* encouraged someone to become a priest, religious brother, or religious sister were asked if they ever *would* encourage someone for these vocations. Overall, about one in five said they would, with non-Hispanic white adults and teens being more likely, relative to others, to indicate that they would do so.



Among respondents who indicated they have encouraged someone they know to become a priest, religious brother, or religious sister many indicate they would encourage someone in their family to seek one of these vocations. Two thirds or more say they would also encourage a family member to become a priest (73 percent), religious brother (67 percent), or religious sister (66 percent). Hispanic respondents (teens and adults) are generally among the most likely to say they would encourage someone in their family towards one of these vocations whereas other race teens are among the least likely to indicate this.



Reasons for *Not* Wanting to Encourage Vocations

Respondents who indicated they would *not* encourage someone to seek a vocation were asked in an open-ended question, “Why wouldn’t you encourage someone for this vocation(s)?” Responses were classified by the type of comments made and are displayed in the table below.

Why wouldn’t you encourage someone for this vocation(s)?

Percentage of comments citing each among respondents who indicated they would not encourage someone:

Individual decision	31%
Lack of knowledge or qualification to give advice	9
Not religious	8
Issues with Church and Church teachings	8
General opposition or disinterest	7
No friends who would consider or “fit the mold”	6
Would be supportive of a vocation if reached by individual decision	6
Undesirable lifestyle	5
Don’t know, not sure	5
Calling is necessary	4
Celibacy	2
Not personally willing to consider a vocation	2
Clergy sex abuse issue	1
Place of women and women religious in the Church, ordination of women	2
Other career or life options	1
Issues related to homosexuality	<1
“Other”	4

“It’s not my place to encourage”

By far the most common reasons cited was that it is the individual decision of other people they know and that they don’t feel that it is their place to encourage or offer advice (31 percent). Some say they feel that the person would have to have a calling before they offer encouragement (4 percent). The second most common reason given was that the respondent does not have enough knowledge or feel qualified to offer this type of encouragement or advice to others. Together these reasons account for more than four in ten of the comments (44 percent) made. Some of those making these comments also note that they don’t feel it’s their place to encourage but that they would be supportive of someone who was interested in a vocation (6 percent of comments). Representative examples of these types of comments are shown below:

- *That is a decision that each person should make on their own. It is life changing in the utmost way and needs to come about as the result of a deep personal reflection and not be influenced at all by outside input.*

- *Not my place to. It is up to the individual if they are considering it and ask my opinion I would give it.*
- *People make their own choices in life. If somebody I knew was thinking about it I would be supportive.*
- *Porque eso lo siente uno dentro de uno.*
- *It's not my place to tell them what to become.*
- *Vocation is a personal choice. I do not want to interfere with personal choices.*
- *It's not the career choice they want so I won't push it on them.*
- *I believe it's something you have to find for yourself. That said, if a friend or relative offered that they were considering a vocation, I would not discourage them.*
- *I feel it is their decision and if they have questions they should speak to someone who has the vocation.*
- *Don't like to control people's life paths.*
- *It is not my place. Each person should discern their own calling.*
- *Not my place. They can make their own decisions.*
- *If it is their calling, they will know.*

Issues with the Church or lack of religiosity

Eight percent of respondents indicated they would not encourage because they have issues with the Church or Church teachings. Some of these comments also reference celibacy (2 percent), the respondent's view of the place of women and women in the Church or a preference for the ordination of women (2 percent), and issues related to homosexuality (less than 1 percent). Eight percent don't feel they are religious enough to provide encouragement. Representative comments include:

- *Not my place. I don't hold my faith that dearly so I shouldn't advise anyone on that decision.*
- *I have too many issues with the church.*
- *Because I feel the Catholic religion needs to change allowing religious people to get married.*

- *Sexist. If women can't have the role, then I should not encourage a male to have the role. Plus, the hierarchy of the church socialized and/or brain washes the men. Major change is needed!*
- *The continued sex discrimination within the church (women prohibited from becoming priests, priests taking over control of leadership of the nuns).*
- *The lack of respect and power for women in the Church. The option for all religious to be able to marry should they wish.*
- *Don't agree with teachings.*
- *Because I don't think nuns are respected enough by the Church.*
- *Porque primero que nada yo deberia estar mas involucrada en la fe Cristiana.*
- *They cannot marry.*
- *Because I believe the Catholic Church is sexist, elitist and not at all what Jesus intended at this point in history.*
- *Because the good they can do is limited by the Hierarchy's obsession with birth control and abortion to the exclusion of care for the poor and peace work. People wanting to do Christ's work in the world can do more with non-sectarian organizations such as Doctors Without Borders.*
- *They would be forced into preaching beliefs of the Church that I don't agree with from birth control to no gay marriage.*

“I don’t know anyone who should be encouraged”

Some say the people they know would not fit the mold of a religious vocation (6 percent). Representative comments include:

- *Don't know of anyone seeking.*
- *I don't know anyone that would be fit for that life.*
- *I just don't know anyone that I would encourage. Seems like the kind of things that you don't talk about and just support the person.*
- *I don't know anyone who would be good at this vocation.*
- *No one I know will fit the personality of holding the vocation of becoming a priest.*

- *I don't have a whole lot of friends and it has nothing to do with finances so it's not tops on my mind.*
- *It's not really something that I think about or that comes up often. I've never had the opportunity of someone saying that they wanted or were thinking of pursuing a vocation seriously.*
- *No one has ever expressed interest around me to do that.*
- *I don't know of anyone that I could see being a priest, religious brother or religious sister.*

Seven percent just indicate general disinterest in encouraging vocation (e.g., “not interested”). Five percent feel this is an undesirable lifestyle that they cannot recommend to others. Five percent aren't sure or don't know why they would encourage someone. Two percent are not willing to consider a vocation themselves and thus feel they cannot encourage others to do so. One percent note clergy sex abuse. One percent indicates they encourage people to have other career goals or life options instead. Four percent of comments could not be classified in any of these categories.

Part II: Consideration of a Vocation among Men

This section of the report is specific to male respondents and their consideration of becoming a priest or religious brother.

Encouragement and Discouragement

About one in ten or more non-Hispanic white male respondents say that they have been encouraged to become a priest or religious brother by a priest (14 percent), their mother (10 percent), or their grandmother (9 percent). As the table below shows, Hispanic respondents are less likely to have been encouraged to seek a religious vocation by these three types of individuals. Other race respondents are about equally likely as non-Hispanic white respondents to have received encouragement from these individuals.

Were you ever encouraged to consider a vocation as a priest or religious brother by any of these people?

Never-married male Catholic teens and adults responding “Yes”:

	Non-Hispanic		
	white	Hispanic	Other race
Parish Priest/Priest Chaplain	14%	3%	9%
Mother	10	5	8
Grandmother	9	5	14
Other family members	6	10	3
Father	5	5	6
Parishioner from the church you attend	5	3	8
Teacher/Catechist	5	2	5
Religious Sister	5	3	2
Religious Brother	4	2	2
Grandfather	3	6	2
Deacon	3	1	0
Youth Minister	3	2	6
Friend or co-worker	2	3	2
Campus Minister	1	1	0
Military Chaplain	1	0	2
Bishop	1	1	0

Hispanic males are most likely to say they were encouraged by men in their family: a grandfather (6 percent), father (5 percent) and other family members (10 percent). Respondents of other races and ethnicities are most likely to say they were encouraged by their grandmother (14 percent), a priest (9 percent), their mother (8 percent), a parishioner (8 percent), or a youth minister (6 percent).

Respondents report an average of 0.7 people that encouraged them. This average is highest among non-Hispanic white males (0.8 encouragers). By comparison Hispanic males report 0.5 encouragers and those of other races indicate having 0.7 encouragers.

As shown in the table below, few male respondents indicate they received *discouragement* from considering the priesthood or religious life from anyone, overall. Hispanic males are the most likely to have received discouragement. One in ten indicated a family member, other than a parent or grandparent discouraged them. Across all groups, friends and fathers are the most common types of discouragers. Four percent of Hispanic males also noted receiving discouragement from their mother.

***Were you ever discouraged from considering a vocation as
a priest or religious brother by any of these people?***

Never-married male Catholic teens and adults responding “Yes”:

	Non-Hispanic		
	white	Hispanic	Other race
Friend or co-worker	4%	5%	3%
Father	3	3	6
Other family members	1	10	3
Mother	1	4	2
Grandmother	<1	2	2
Grandfather	<1	1	3
Teacher/Catechist	<1	1	0
Deacon	0	1	0
Bishop	0	1	0
Parishioner from the church you attend	0	<1	0
Military Chaplain	0	0	3
Parish Priest/Priest Chaplain	0	0	2
Youth Minister	0	0	2
Campus Minister	0	0	0
Religious Sister	0	0	0
Religious Brother	0	0	0

Subtracting the percentages of encouragement from discouragement we can calculate the “net encouragement” from each type of individual. As shown in the table on the next page, among non-Hispanic white males the individuals with the highest net encouragement levels are priests (+14 percentage points), mothers (+9 percentage points), and grandmothers (+9 percentage points). For Hispanic males, only grandfathers (+5 percentage points) provide net encouragement of at least 5 percentage points. Among those of other races and ethnicities the most positive net encouragement comes from grandmothers (+12 percentage points), priests (+7 percentage points), and parishioners (+8 percentage points).

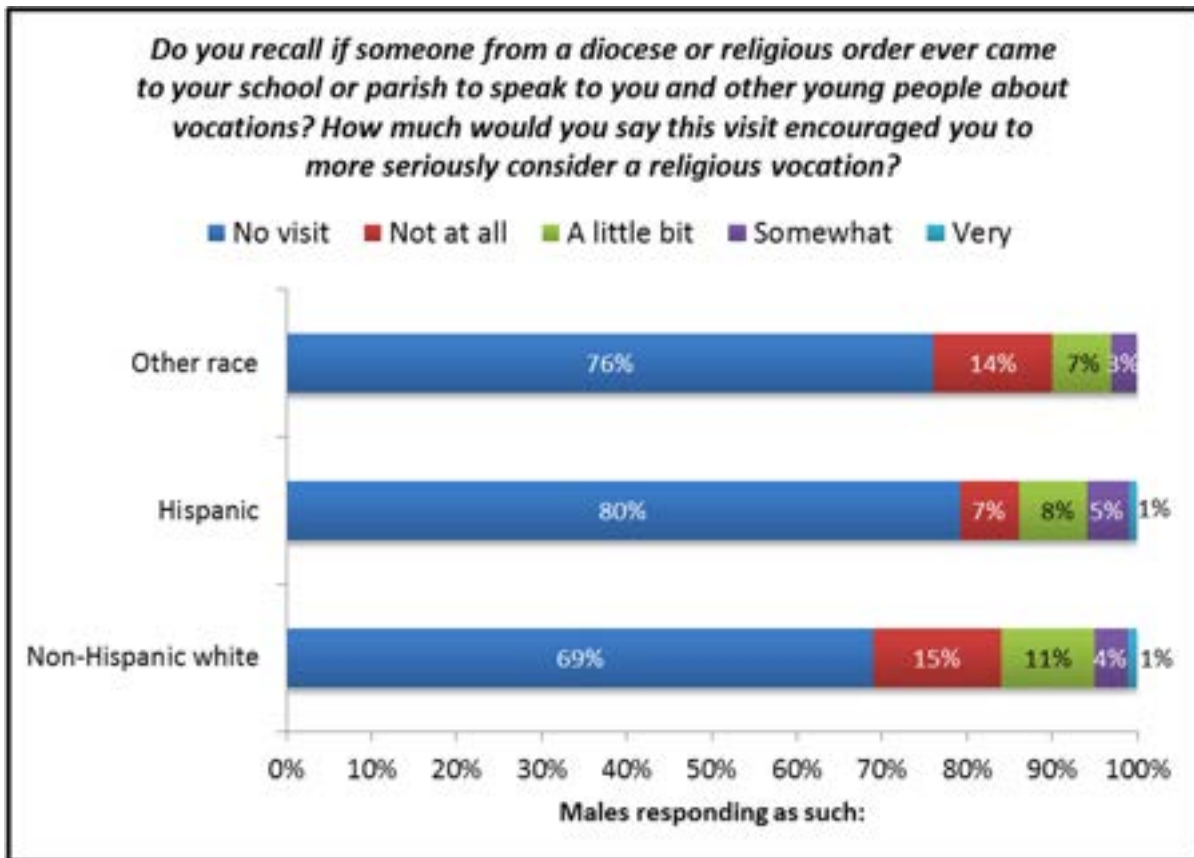
For all three subgroups, friends tend to provide more discouragement than encouragement.

Net Encouragement (Encouragement % - Discouragement %)
Never-married male Catholic teens and adults

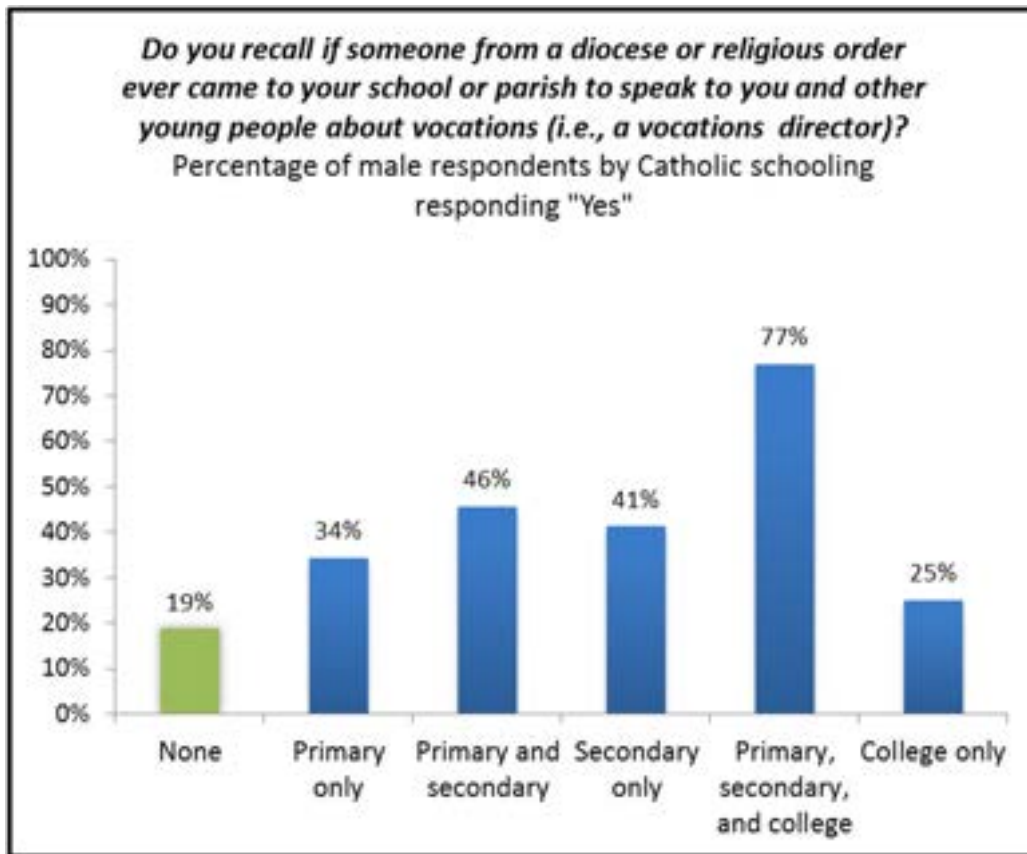
	Non-Hispanic		
	white	Hispanic	Other race
Parish Priest/Priest Chaplain	14	3	7
Mother	9	1	6
Grandmother	9	3	12
Other family members	5	0	0
Parishioner from the church you attend	5	3	8
Religious Sister	5	3	2
Teacher/Catechist	5	1	5
Religious Brother	4	2	2
Deacon	3	0	0
Youth Minister	3	2	4
Grandfather	3	5	-1
Father	2	2	0
Bishop	1	0	0
Campus Minister	1	1	0
Military Chaplain	1	0	-1
Friend or co-worker	-2	-2	-1

Vocations Presentation Made at School or Parish

Most male respondents indicate that they do not recall anyone from a diocese or religious order ever coming to their parish or school to speak about vocations. Non-Hispanic white respondents are the most likely to recall a visit (31 percent) and Hispanic respondents are the least likely to do so (20 percent). Even among those who do recall such a visit, few say this encouraged them to consider a religious vocation “somewhat” or “very” seriously.



As the figure below shows, those who attended a Catholic educational institution are more likely than those who did not attend to report having seen a vocation presentation.



Participation in Church-related Programs, Groups and Activities

Four in ten non-Hispanic white male respondents (38 percent) say they were a Boy Scout. Only 8 percent of Hispanic male respondents indicate this, as do one in four male respondents of some other race and ethnicity (25 percent). Many also report being involved in a parish youth group (19 percent of non-Hispanic white males, 14 percent of other race males, and 7 percent of Hispanic males).

Have you ever participated in any of these Church-related programs, groups, or activities?

Never-married male Catholic teens and adults responding “Yes”:

	Non-Hispanic		
	white	Hispanic	Other race
Boy Scouts	38%	8%	25%
Parish youth group	19	7	14
Knights of Columbus	7	1	6
Catholic campus ministry/Newman Center	6	0	3
Pro-life events/groups	5	2	6
Parish young adult group	4	1	0
St. Vincent de Paul Society	3	0	3
Cursillo	2	1	0
Charismatic Renewal	1	0	0
Communion and Liberation	1	1	3
Religious institute volunteer (e.g., Jesuit Volunteer Corps)	<1	0	0
Legion of Mary	<1	1	0
Movimiento Familiar Cristiano	0	1	0
Neocatechumenal Way	0	<1	0
Jóvenes Para Cristo	0	0	0
Juan XXIII	0	0	0

Small numbers of male respondents report being active in any other programs groups, or activities listed. Some report participation in the Knights of Columbus, college campus ministry, pro-life events and groups, and parish young adult groups.

Hispanic male respondents are generally less likely than other respondents to indicate involvement with any of the items listed (with the exception of Movimiento Familiar Cristiano).

Attitudes about the Church and Vocations

Majorities of male respondents are most likely to agree “somewhat” or “very much” that Catholic priests are well respected in their community and that priests and brothers do important work. Hispanic respondents, generally, are less likely than others to respond as such.

How much do you agree or disagree with each of the following statements?

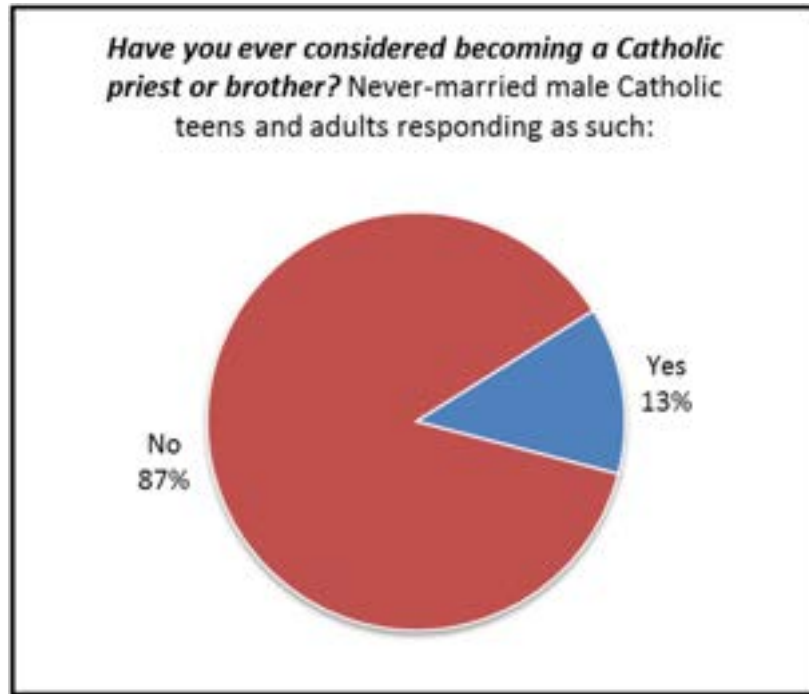
Never-married male Catholic teens and adults agreeing “somewhat” or “very much”:

	Non-Hispanic		
	white	Hispanic	Other race
Catholic priests are well respected in my community	72%	60%	65%
Diocesan priests, religious priests, and religious brothers do important work	62	54	65
The Catholic Church in the United States has too few priests	51	38	60
Catholic priests are overworked and underpaid	45	30	33
Ordination confers on the priest a permanent character which makes him different from laity in the Catholic Church	33	21	38
Catholic priests have more economic security than most	28	32	22
I understand well what religious brothers do	27	37	34
The Catholic Church is closing many of its parishes and will not need as many priests in the future	26	25	28

Many male respondents believe there is a priest shortage in the United States. A majority of non-Hispanic white respondents (51 percent) agree at least “somewhat” that there are too few priests in the United States. Only one in four (26 percent) agree “somewhat” or “very much” that the Catholic Church will need fewer priests in the future as it closes parishes. Hispanic respondents are slightly less likely than non-Hispanic white and other race respondents to agree at least “somewhat” that there are too few priests in the United States.

Consideration of Becoming a Priest or Religious Brother

Overall, 13 percent of male respondents say they have ever considered becoming a priest or brother.

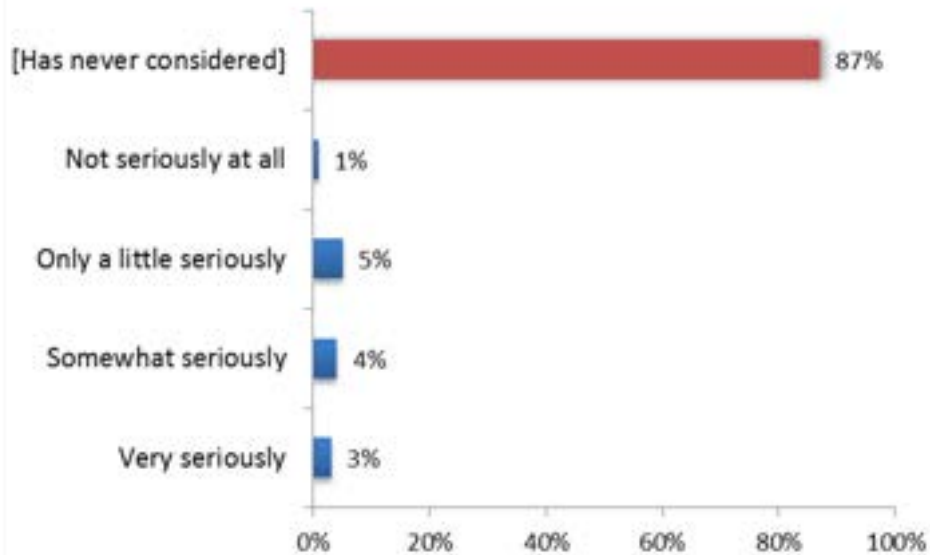


In 2003, when CARA first fielded this question in our national polls, 20 percent of male respondents indicated they had considered becoming a priest or brother. This dropped to 17 percent in a 2008 CARA survey. Although these differences are close to survey margins of sampling error, the pattern over time indicates the possibility that there is a slow erosion in males of ever having considered a priestly or religious vocation in the last decade.³⁵ However, if this decline is real, it is likely related to generational changes with older Catholics, who may have been more likely to consider this in their youth, gradually being replaced by a younger generation who are not equally likely to consider this.

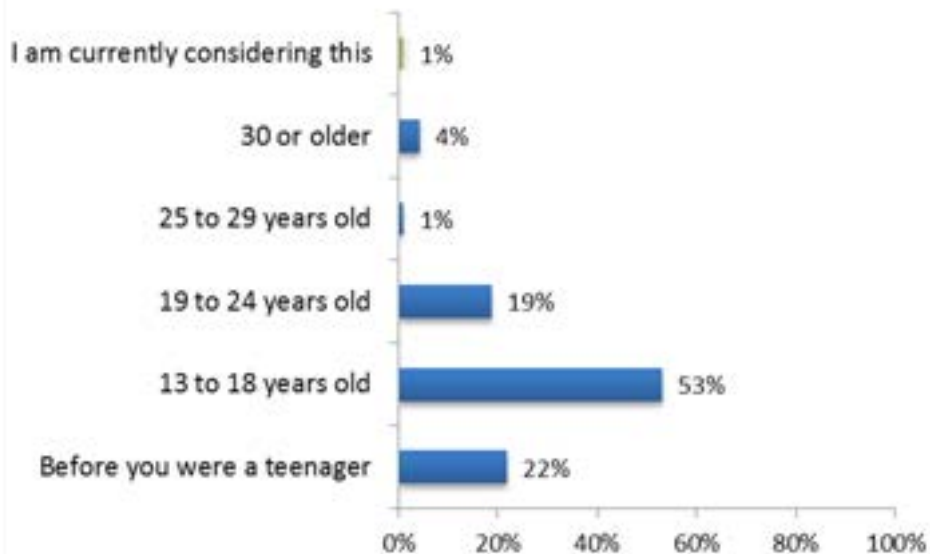
As the first figure on the next page shows, 7 percent of never-married Catholic males say they have “somewhat” or “very” seriously considered becoming a priest (3 percent “very serious” only). As the second figure shows, a majority (53 percent) say they first considered a vocation between the ages of 13 and 18—indicating that the experiences of male Catholics during their secondary school years may be among the most important. One in four (22 percent) indicates they considered this before their teen years and a similar percentage (19 percent) say they did so between the ages of 19 and 24.

³⁵ It is important to note the sample for this survey includes never-married Catholic men, whereas the 2003 and 2008 survey included all Catholic adults.

How seriously would you say you have considered this?
Never-married male Catholic teens and adults responding
as such:



When in your life did you first consider a religious vocation? Never-married male Catholic teens and adults
who have considered a vocation responding as such:



Hispanic males are the least likely to say they have ever considered becoming a priest or brother. However, the differences between these subgroups are not statistically significant.



Reasons for Not Considering a Vocation

Respondents who say they have never considered becoming a priest or brother were asked, “Why do you think you have never considered this?” as an open-ended question. They could then respond in their own words. These comments have been categorized by theme. Overall, male respondents were most likely to reference a general lack in interest and celibacy for not considering a vocation as a priest or religious brother. Hispanic respondents are more likely than non-Hispanic white respondents to cite a general lack of interest (46 percent compared to 34 percent).

Why do you think you have never considered this?

Percentage of comments referencing:

	All Respondents	Non-Hispanic white	Hispanic	Other Race
General lack of interest	39%	34%	46%	41%
Celibacy	18	18	16	19
Have not had the calling	8	8	10	2
Other life goals	8	6	9	12
Doubts faith, not religious enough	8	10	6	8
Lifestyle	4	5	2	4
Do not want commitment necessary or restrictions imposed	3	4	2	2
Disagreements with Catholic Church or teachings	3	5	2	2
Money or financial issues	2	2	2	0
Impact of clergy sex abuse	1	1	1	4
Self-identifies as gay	1	1	2	0
“Other”	6	6	5	8

General lack of interest

Nearly four in ten (39 percent) cite a general lack of interest. Comments representative of this category include:

- *Not my thing*
- *Eso no es para mi.*
- *The work is of no interest to me*
- *Never saw myself in this role*
- *Don’t want to*
- *Never thought of it*

- *No way*
- *It's not a vocation that appeals to me*
- *It never crossed my mind*

Celibacy

Nearly one in five (18 percent) cite celibacy as a reason for not considering a vocation. Comments representative of this category include:

- *Celibacy*
- *I want to marry*
- *I like women too much*
- *Wanted to date women*
- *I am interested in having a family and not interested in preaching the faith*
- *Must have sex*
- *Wanted opportunity for romantic relations*
- *No poder tener pareja.*

Have not had the calling

Fewer than one in ten (8 percent) indicate that they have not had the calling to become a priest or religious brother. Comments representative of this category include:

- *People and even priests encouraged me, but I didn't feel the call*
- *I never felt a call to the religious life*
- *Wasn't my calling*
- *Not called by God and interested in different career*
- *I don't think that God is calling me to do that*
- *Didn't think I was called*

Other life goals

Fewer than one in ten (8 percent) indicate that they have other life goals. Comments representative of this category include:

- *Had other interests*
- *I have other things I want to become*
- *I'm not sure. I always thought about being a movie director, never have considered a religious job*
- *Because I want to be a marine biologist*
- *I have wanted to be a doctor like my dad since I was very young*
- *I want to be a police officer*

Doubts faith, not religious enough

Fewer than one in ten (8 percent) say they either have doubts about their faith or do not feel religious enough. Comments representative of this category include:

- *No devotion*
- *Because I am uncertain about religion*
- *I am not really a strong religious person, I just have Catholic beliefs*
- *Not very religious*
- *I'm not involved with the church enough to consider it*
- *Religion in my eyes has not been a high priority*
- *I'm not really into religious stuff*

Other reasons

Fewer than one in 20 cited other reasons for not considering a vocation, including: issues about the lifestyle (4 percent), not wanting to make the commitment necessary or to have restrictions imposed on them (3 percent), disagreements with the Catholic Church or its teachings (3 percent), concerns about money or financial issues (2 percent), the impact of the clergy sex abuse (1 percent), or because they are gay (1 percent). Six percent provided a response that could not be classified into these other categories and there were not a sufficient number of similar responses to create another category.

Respondents who said they have never considered becoming a priest or brother or who have but “not very seriously” were then provided a list of reasons from which to choose that would explain their lack of consideration. More than six in ten (63 percent) agreed “somewhat” or “very much” that this would not be a lifestyle and work that they would prefer. Majorities also agreed at least “somewhat” that they want to be a father (55 percent) or that they simply just

never really thought about it (55 percent). Just under half cite celibacy (49 percent; compared to 18 percent citing this in response to the open-ended question).

Previously you indicated that you have never or not very seriously considered becoming a priest or religious brother. How much, if at all, were the reasons listed below related to this?

Never-married male Catholic teens and adults not interested in a religious vocation responding:

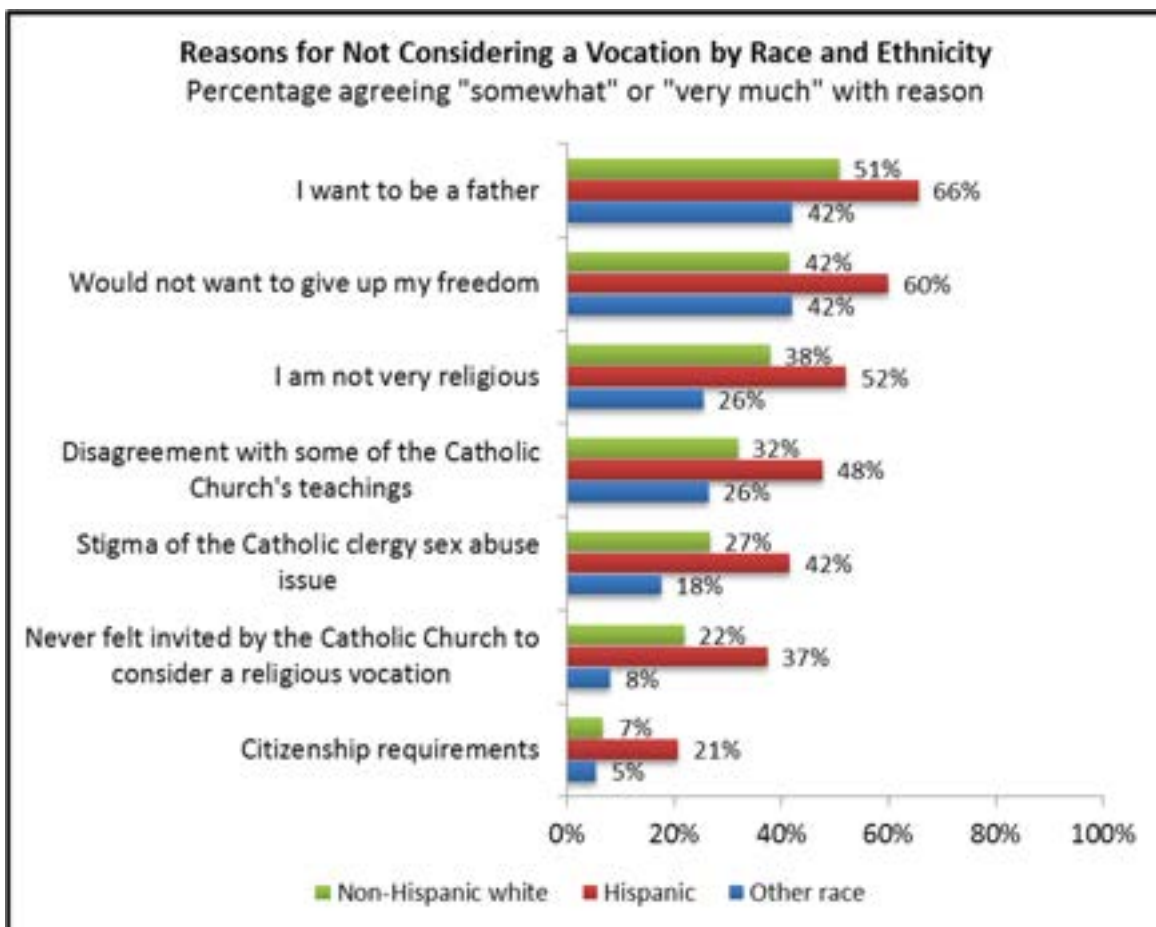
	<i>Agree “somewhat” or “very much”</i>	<i>Agree “very much” only</i>
The lifestyle and work is not what I prefer	63%	40%
I want to be a father	55	37
I’ve just never really thought about it	55	34
The celibacy requirement	49	33
I can do God’s will without becoming a priest or religious brother	58	33
Would not want to give up my freedom	48	30
Don’t feel holy enough for a religious vocation	51	29
God is not calling me to a religious vocation	53	29
I am not very religious	42	19
Disagreement with some of the Catholic Church’s teachings	37	18
Vow of obedience	28	16
Concern that the economic needs of my family would not be met	29	12
Stigma of the Catholic clergy sex abuse issue	31	11
Never felt invited by the Catholic Church to consider a religious vocation	27	11
Vow of poverty	26	11
My material needs would not be met	28	11
Education requirements	21	6
I would be physically unable	14	5
My family would not approve	10	4
‘Other’ [unlisted reason]	13	4
Student loan debt	14	3
It would feel like a downward move in terms of social class	13	3
Citizenship requirements	11	2

Respondents also frequently cited the following for their lack of consideration: they can do God’s will without becoming a priest or brother (58 percent), that God is not calling them for a religious vocation (53 percent), they don’t feel holy enough (51 percent), or they would not want to give up their freedom (48 percent).

Forty-two percent agreed “somewhat” or “very much” that not being very religious is a reason for not considering a vocation. Only 37 percent agreed similarly that disagreement with Church teachings was a reason. Thirty-one percent cited the stigma of the clergy sex abuse issue

(compared to 1 percent in response to the open-ended question). Only one in five (21 percent) cited educational requirements and 14 percent indicated student loan debt was an issue. Eleven percent cited citizenship requirements.

Non-Hispanic white males are slightly *less* likely than Hispanic and other race males to agree “somewhat” or “very much” that celibacy requirements are the reason they have never considered a vocation (41 percent compared to 50 percent of Hispanic and other race males). As shown below, there are several reasons that Hispanic respondents are more likely than others to cite for not considering a vocation. First among these is the desire to be a father (66 percent).³⁶



Majorities of Hispanic respondents also say they do not want to give up their freedom (60 percent) and that they are not very religious (52 percent). Many other Hispanic respondents cite disagreement with Church teachings (48 percent) and the stigma of the clergy sex abuse issue (42 percent). More than a third (37 percent) agrees at least “somewhat” that they have never felt invited by the Church to consider a vocation and one in five (21 percent) similarly cites citizenship.

³⁶ Although obviously related to the issue of celibacy, this is a distinct issue that is slightly more likely to be cited than celibacy more generally as a reason for not considering a vocation.

Respondents were asked to select one of the reasons that was *most important* to their lack of consideration. These are shown below for each race and ethnicity group. Hispanic and other race respondents selected wanting to be a father in the top three.

Of the issues listed above which would you consider to be the most important reason for not considering a vocation?

	Non-Hispanic white	Hispanic	Other race
1.	God is not calling me (17%)	I am not very religious (13%)	God is not calling me (14%)
2.	I am not very religious (13%)	Don't feel holy enough (12%)	I am not very religious (12%)
3.	The lifestyle and work are not preferred (13%)	I want to be a father (12%)	I want to be a father (10%)

Reasons for Considering a Vocation

Among those male respondents that said they “somewhat” or “very much” considered becoming a priest or a religious brother, majorities agreed at least “somewhat” that they did so because they wanted to be ordained a priest (57 percent), because they wanted to have an active religious life devoted to ministry and service (58 percent), that they sought a contemplative religious life devoted to prayer and community (53 percent), or that they wanted to be a parish priest (53 percent).³⁷

Previously you indicated that you have considered becoming a priest or religious brother.

How much, if at all, were the following related to your interest in this?

Never-married male Catholic teens and adults who have considered a religious vocation “somewhat” or “very” seriously responding:

	<i>Agree “somewhat” or “very much”</i>	<i>Agree “very much” only</i>
Being ordained as a priest	57%	36%
Having an active religious life devoted to ministry and service	58	33
Having a contemplative religious life devoted to prayer and community	53	27
Being a parish priest	53	25
Being a high school chaplain	32	15
Being a priest teacher	23	6

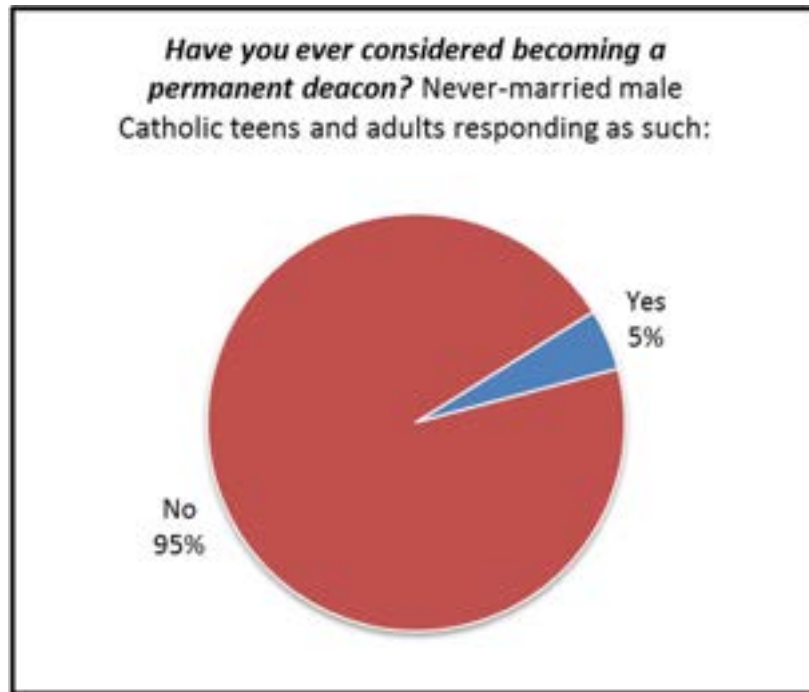
Of those male respondents who have considered a religious vocation, 31 percent indicate that they were considering a vocation for a specific religious order.

Eight percent of those indicating a specific order expressed interest in becoming a Jesuit. Another 8 percent indicated interest in becoming a Franciscan. Four percent indicated interest in becoming a Dominican. Many of the respondents who said they were considering a specific religious order simply responded “Catholic” or indicated they could not recall the specific order.

³⁷ There are too few respondents who have seriously considered a vocation to explore subgroup differences by race and ethnicity.

Consideration of Becoming a Permanent Deacon

Male respondents were asked if they had ever considered becoming a permanent deacon.³⁸ Only one in 20 say they have considered this. Similarly, 5 percent of adult Catholic men (married and unmarried) responded as such in a CARA 2007 survey asking this question.³⁹



Thus, *fewer* Catholic males consider becoming a permanent deacon than a priest or religious brother. However, this may be related to the age requirement for becoming a deacon. Given the rapid growth in the permanent diaconate in the United States in recent decades, it is also likely that many who consider becoming deacons follow through and seek out this vocation.

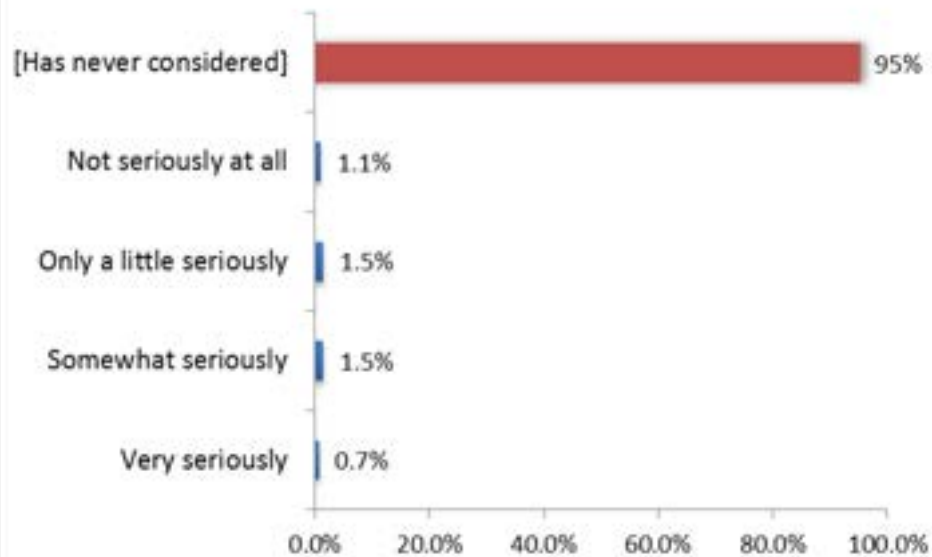
Non-Hispanic white respondents are the least likely to say they have considered becoming a deacon (3 percent compared to 6 percent of Hispanic respondents and 9 percent of other race respondents).

As the figure on the next page shows, among those who have considered becoming a permanent deacon, few have done so seriously.

³⁸ After reading the following description: “A permanent deacon is an ordained man, either married or single, who may proclaim the Gospel, preach, and teach in the name of the Church, baptize, lead the faithful in prayer, witness marriages, and conduct wake and funeral services. Deacons are also leaders in identifying the needs of others, then marshaling the Church's resources to meet those needs.”

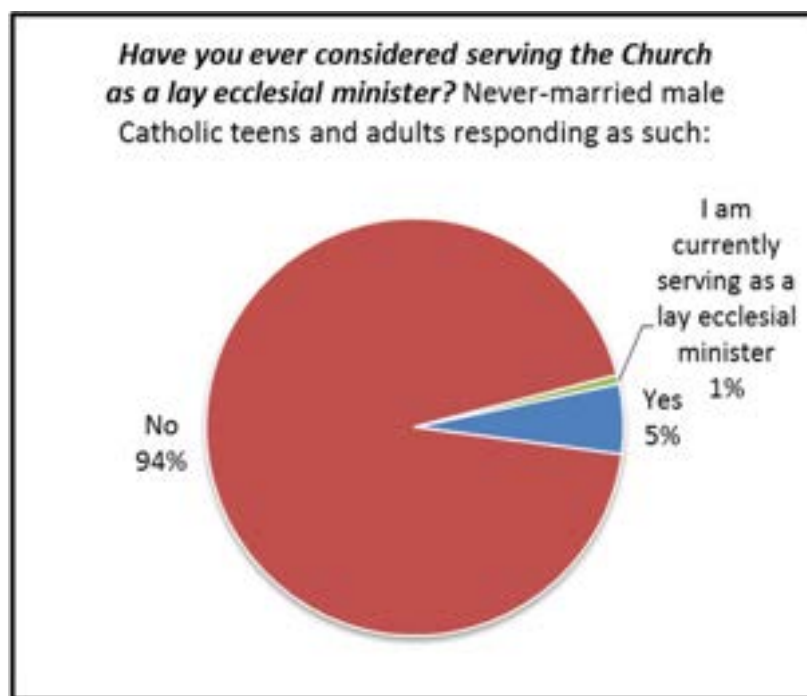
³⁹ Source: *Sacraments Today: Belief and Practice among U.S. Catholics* (pg. 71), <http://cara.georgetown.edu/sacramentsreport.pdf>

Would you say you have considered becoming a permanent deacon...? Never-married male Catholic teens and adults responding as such:



Consideration of Becoming a Lay Ecclesial Minister

Male respondents were also asked if they had ever considered becoming a lay ecclesial minister.⁴⁰ Five percent of male respondents indicated they had considered this and 1 percent indicated they were already serving the Church in this capacity.⁴¹



Thus, *fewer* Catholic males consider becoming a lay ecclesial minister than a priest or religious brother. However, this may be related to the age at which lay ecclesial ministers often report feeling the “first call” to ministry.⁴²

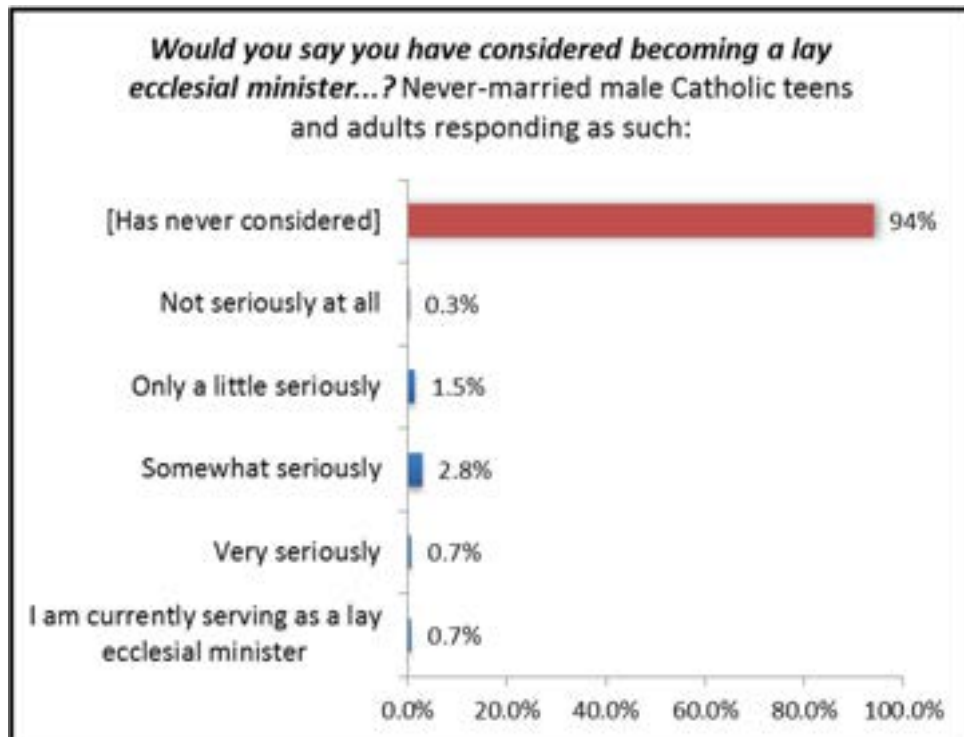
There are no statistically significant differences between racial and ethnic subgroups in consideration of becoming a lay ecclesial minister.

⁴⁰ After reading the following description: “A lay ecclesial minister is someone with professional training working or volunteering in a ministry at least part-time for a Catholic parish or other Church organization (for example, director of religious education, pastoral associate, youth minister, campus chaplain, or hospital chaplain).”

⁴¹ CARA estimates that there are about 38,000 lay ecclesial ministers serving the U.S. Church (Source: *The Changing Face of U.S. Catholic Parishes*, pg. 60).

⁴² The average age “parish leaders” report first hearing the call is 29 (Source: *Perspectives from Parish Leaders: U.S. Parish Life and Ministry*, pg. 42).

As shown in the figure below, 4 percent of never-married male Catholics say they have “somewhat” or “very” seriously considered becoming a lay ecclesial minister.



Part III: Consideration of a Vocation among Women

This section of the report is specific to female respondents and their consideration of becoming a religious sister.

Encouragement and Discouragement

Non-Hispanic white females are more likely to say a religious sister encouraged them to consider a religious vocation than any other type of person (9 percent). Hispanic and other race respondents are less likely to indicate this (4 percent and 5 percent, respectively).

Were you ever encouraged to consider a vocation as a religious sister by any of these people?

Never-married female Catholic teens and adults responding “Yes”:

	Non-Hispanic		
	white	Hispanic	Other race
Religious Sister	9%	4%	5%
Parish Priest/Priest Chaplain	8	2	14
Teacher/Catechist	6	6	11
Mother	4	5	6
Grandmother	4	6	12
Other family members	3	4	5
Father	2	4	3
Parishioner from the church you attend	2	1	2
Deacon	2	<1	0
Youth Minister	2	3	3
Grandfather	1	1	0
Friend or co-worker	1	<1	0
Bishop	1	0	0
Religious Brother	<1	1	0
Campus Minister	<1	0	0
Military Chaplain	0	0	0

Hispanic female respondents are most likely to say they were encouraged by a grandmother (6 percent), a teacher (6 percent), or their mother (5 percent). Respondents of other races and ethnicities report encouragement most often from a priest (14 percent), grandmother (12 percent), or a teacher (11 percent).

Respondents report an average of 0.4 people that encouraged them.⁴³ This average is lowest among Hispanic females (0.4 encouragers). By comparison non-Hispanic white females report 0.5 encouragers and those of other races indicate having 0.6 encouragers.

⁴³ Thus, female respondents, on average, report fewer people encouraging them than male respondents (0.4 compared to 0.7).

Few female respondents say anyone *discouraged* them from considering religious life. As the figure on the next page shows, parents and friends are the most common types of individuals to discourage female respondents. Non-Hispanic white females are most likely to report discouragement from their mother (5 percent), Hispanic females from other family members (6 percent), and those of other races and ethnicities from friends or co-workers (8 percent).

***Were you ever discouraged from considering a vocation as
a religious sister by any of these people?***

Never-married female Catholic teens and adults responding “Yes”:

	Non-Hispanic		
	white	Hispanic	Other race
Mother	5%	5%	3%
Friend or co-worker	3	5	8
Father	3	5	3
Other family members	2	6	5
Grandmother	2	4	0
Grandfather	1	1	0
Parishioner from the church you attend	<1	1	0
Parish Priest/Priest Chaplain	<1	1	0
Religious Sister	<1	<1	0
Teacher/Catechist	0	<1	0
Deacon	0	1	0
Bishop	0	0	0
Military Chaplain	0	0	0
Youth Minister	0	1	0
Campus Minister	0	<1	0
Religious Brother	0	<1	0

In terms of net encouragement, the results do not vary significantly from overall encouragement with religious sisters, priests, and teachers being most likely to encourage. As with male respondents, the one group with a consistent negative net influence includes friends and co-workers. These results are shown in the table on the next page.

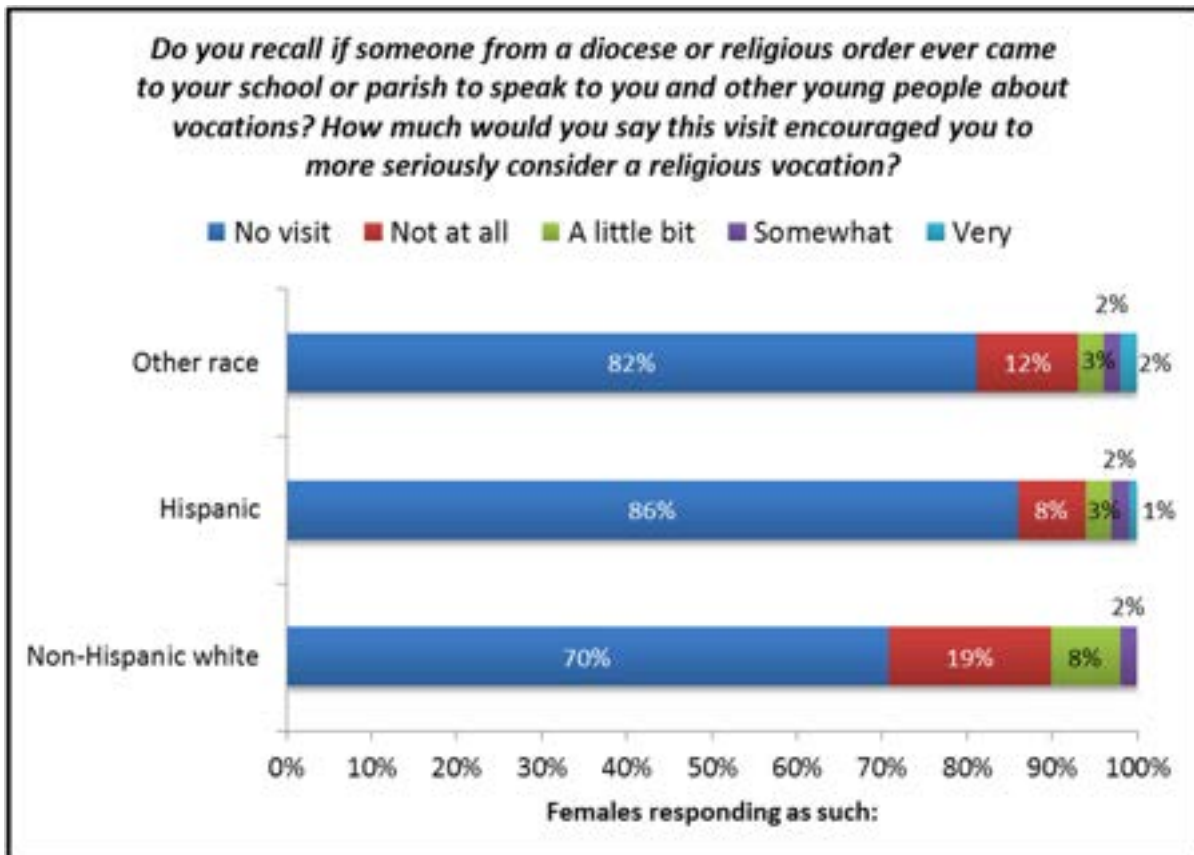
Net Encouragement (Encouragement % - Discouragement %)

Never-married female Catholic teens and adults

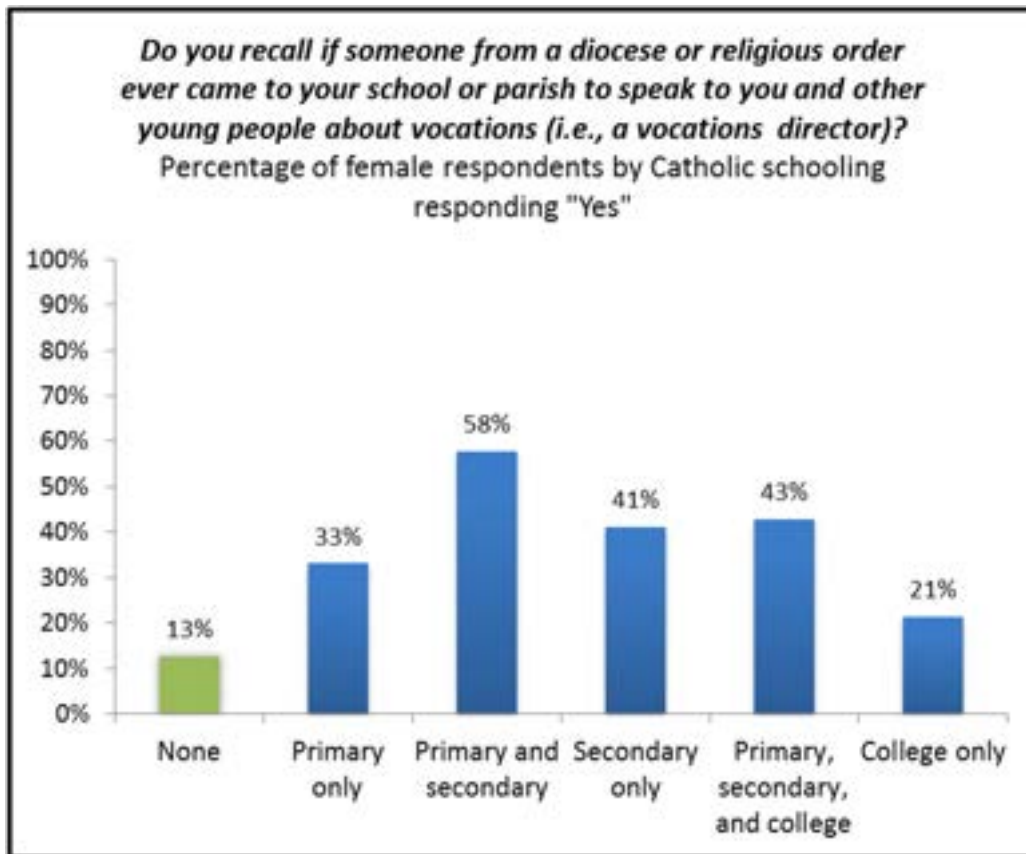
	Non-Hispanic		
	white	Hispanic	Other race
Religious Sister	9%	4%	5%
Parish Priest/Priest Chaplain	8	1	14
Teacher/Catechist	6	6	11
Deacon	2	-1	0
Grandmother	2	2	12
Parishioner from the church you	2	0	2
Youth Minister	2	2	3
Bishop	1	0	0
Other family members	1	-2	0
Campus Minister	<1	0	0
Religious Brother	<1	1	0
Grandfather	0	0	0
Military Chaplain	0	0	0
Father	-1	-1	0
Mother	-1	0	3
Friend or co-worker	-2	-5	-8

Vocations Presentation Made at School or Parish

Three in ten non-Hispanic white female respondents recall that someone encouraging vocations from a diocese or religious order visited their school or parish. Only 2 percent of non-Hispanic white females say this visit “somewhat” or “very much” made them consider a religious vocation. Respondents of other races and ethnicities are less likely to recall a visit and among those who do, a similar few indicate it encouraged them at least “somewhat” to consider a religious vocation.



As the figure below shows, having attended a Catholic educational institution significantly increases the likelihood that a female respondent has seen a vocation presentation.



Participation in Church-related Programs, Groups and Activities

Non-Hispanic white females are more likely than others to say they participated in Girl Scouts (40 percent compared to 10 percent of Hispanics and 27 percent of those of other races and ethnicities). Hispanic females are less likely than others to indicate involvement with a parish youth group (16 percent compared to 26 percent of Non-Hispanic whites and 27 percent of those of other races and ethnicities). Few female respondents indicate that they were involved in any of the other Church-related programs, groups, or activities listed.

Have you ever participated in any of these Church-related programs, groups, or activities?

Never-married female Catholic teens and adults responding “Yes”:

	Non-Hispanic		
	white	Hispanic	Other race
Girl Scouts	40%	10%	27%
Parish youth group	26	16	27
Pro-Life events/groups	5	2	3
Parish young adult group	4	4	3
St. Vincent de Paul Society	4	1	5
Catholic campus ministry/Newman Center	3	<1	0
Charismatic Renewal	1	2	0
Communion and Liberation	1	1	2
Cursillo	<1	4	0
Religious institute volunteer (e.g., Mercy Corps)	0	2	0
Jóvenes Para Cristo	0	<1	0
Movimiento Familiar Cristiano	0	<1	0
Neocatechumenal Way	0	<1	0
Amor en Accion	0	0	0
Juan XXIII	0	0	0

Attitudes about the Church and Vocations

Most female respondents express positive views of religious sisters. About eight in ten or more agree “somewhat” or “very much” that religious sisters do important work. Similar percentages agree that religious sisters are well respected in their community. A majority of female respondents agree “somewhat” or “very much” that they understand what religious sisters do.

How much do you agree or disagree with each of the following statements?

Never-married female Catholic teens and adults responding “somewhat” or “very much”:

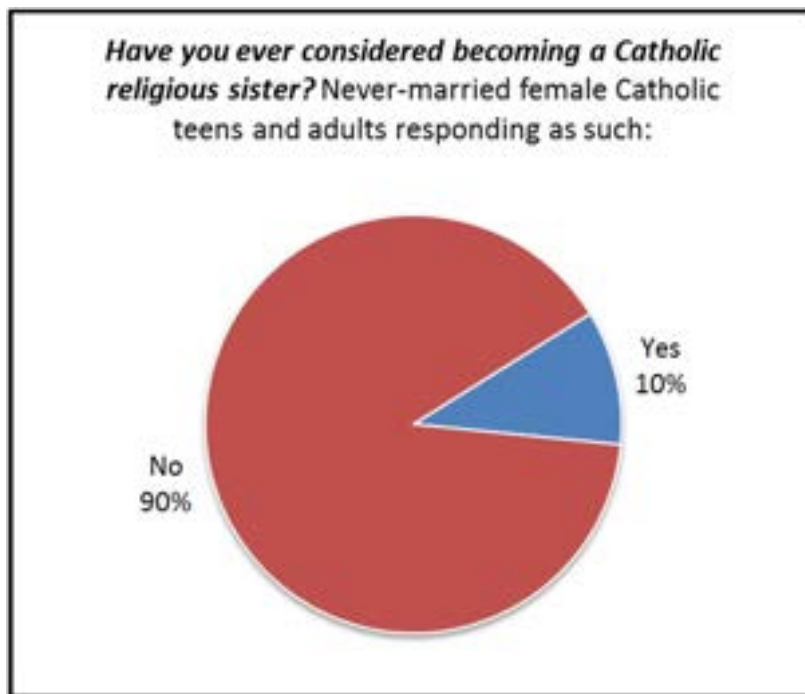
	Non-Hispanic		
	white	Hispanic	Other race
Religious sisters do important work	85%	78%	83%
Religious sisters are well respected in my community	71	76	81
The Catholic Church in the United States has too few religious sisters	64	47	53
Religious sisters are overworked and underpaid	58	32	62
I understand what religious sisters do	58	56	77
The Catholic Church is closing many of its schools and relinquishing its hospitals and will not need as many religious sisters in the future	43	21	25
Religious sisters have more economic security than most	25	22	20
Religious sisters should wear habits	19	27	18

A majority of females, overall, agree at least “somewhat” that the Church in the United States has too few religious sisters. However, just 47 percent of Hispanic female respondents agree with this statement at least “somewhat.” Hispanic respondents are also less likely than others to agree similarly that religious sisters are overworked and underpaid (32 percent). Non-Hispanic white females (43 percent) are most likely to agree at least “somewhat” that the Church is closing schools and relinquishing hospitals and thus will not need as many religious sisters in the future.

Hispanic females are more likely than others to agree “somewhat” or “very much” that religious sisters should wear habits (27 percent compared to 19 percent of non-Hispanic whites and 18 percent of those of other races and ethnicities). Less than one in four overall (22 percent) agree at least “somewhat” that sisters should wear habits.

Consideration of Becoming a Religious Sister

Overall, 10 percent of female respondents say they have considered becoming a religious sister.

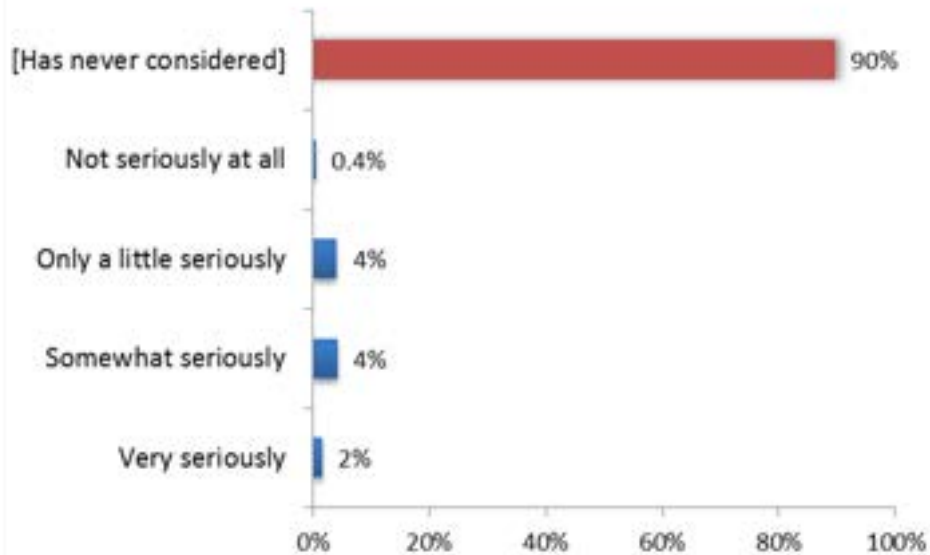


In 2003, when CARA first fielded this question in our national polls, 16 percent of female respondents indicated they had considered becoming a religious sister. A CARA survey in 2008, estimated this to be unchanged at 15 percent. Although the differences between this survey and those of recent years are within margins of sampling error, the pattern over time indicates the possibility that there is a slow erosion of the likelihood of ever having considered a religious vocation among Catholic women in the last decade.⁴⁴ However, again as noted with male respondents, if this decline is real it is likely related to generational changes with older female Catholics, who may have been more likely to consider this in their youth, gradually being replaced by a younger generation of women who are not equally likely to consider this.

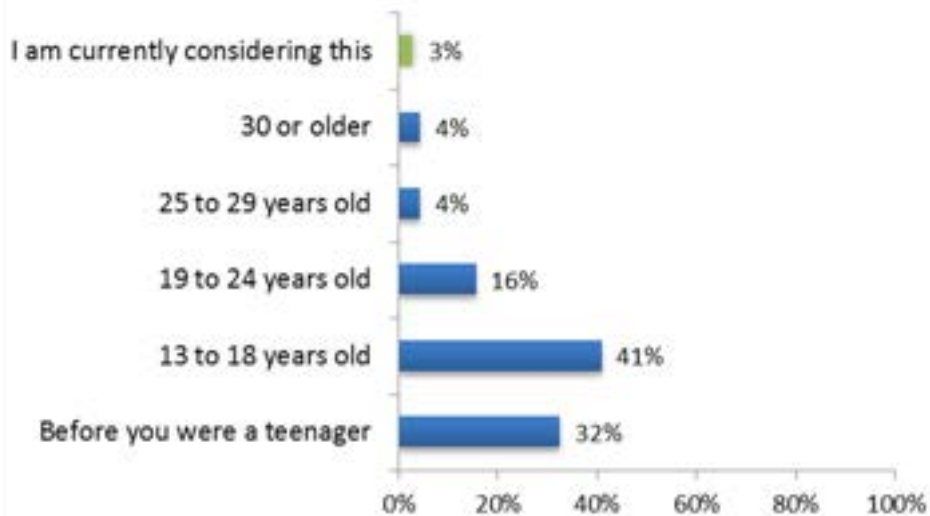
As the first figure on the next page shows, 6 percent of never-married Catholic females say they have “somewhat” or “very” seriously considered becoming a religious sister (2 percent “very” serious only). As the second figure shows, a plurality say they first considered a vocation between the ages of 13 and 18—indicating that the experiences of female Catholics during their secondary school years may be among the most important. However, a third (32 percent) notes they consider this before their teen years, indicating that primary school years may also be important.

⁴⁴ It is important to note the sample for this survey includes never-married Catholic women, whereas the 2003 and 2008 survey included all Catholic adults.

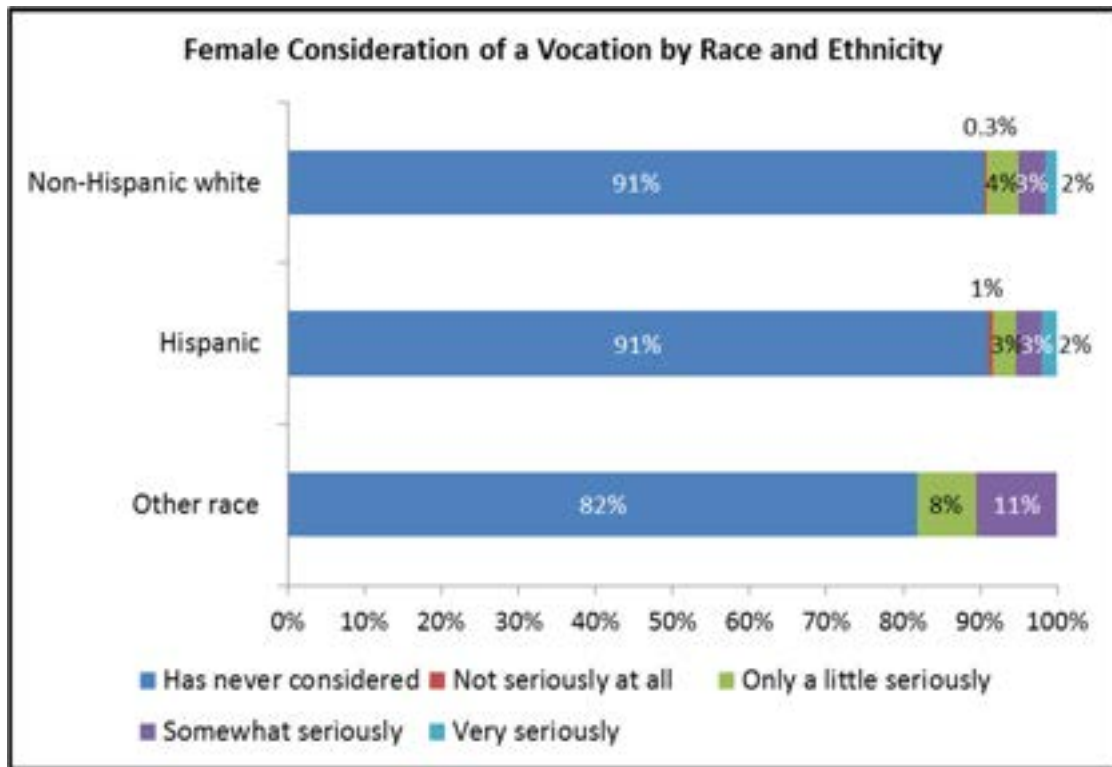
How seriously would you say you have considered this?
Never-married female Catholic teens and adults
responding as such:



When in your life did you first consider a religious vocation? Never-married female Catholic teens and adults who have considered a vocation responding as such:



As shown in the figure below, Hispanic and non-Hispanic white females are less likely than those of other races and ethnicities to say they have considered becoming a religious sister. Other race respondents are also more likely than others to say they have considered a vocation at least “somewhat” seriously (11 percent compared to 5 percent of Non-Hispanic white and Hispanic female respondents).



Reasons for Not Considering a Vocation

Respondents who say they have never considered becoming a religious sister were asked, “Why do you think you have never considered this?” as an open-ended question. They could then respond in their own words. CARA categorized the comments in these responses. Overall, female respondents were most likely to reference a general lack of interest, celibacy, not having the calling, or lifestyle issues. Hispanic respondents are more likely than non-Hispanic white respondents to cite general lack of interest (38 percent compared to 28 percent).

Why do you think you have never considered this?

Percentage of comments referencing:

	All Respondents	Non-Hispanic white	Hispanic	Other Race
General lack of interest	31%	28%	38%	33%
Celibacy	16	18	13	13
Have not had the calling	11	10	12	10
Lifestyle	10	11	7	15
Doubts faith, not religious enough	9	10	7	8
Other life goals	7	6	9	4
Do not want commitment necessary or restrictions imposed	7	6	7	10
Disagreement with Catholic Church or teachings	2	3	0	0
Money or financial issues	<1	0	0	2
Self-identifies as lesbian	<1	<1	0	0
“Other”	7	8	7	4

General lack of interest

Three in ten respondents (31 percent) cited a general lack of interest in vocations. Comments representative of this category include:

- *Doesn't appeal to me*
- *Just never thought about it*
- *Not something I considered*
- *Not for me*

Celibacy

Sixteen percent cite an issue related to celibacy for their lack of consideration. Comments representative of this category include:

- *I want to get married and have kids*

- *I don't think I would ever not be interested in men in a sexual way. I also like flirting and dating them. I like guys too much.*
- *Yo quise tener hijos.*
- *I enjoy the company of a man and would like to get married one day*
- *I like men and having an intimate relationship. I wanted a family, freedom, a career.*
- *I don't think I could be that celibate*

Have not had the calling

One in ten say (11 percent) say they have not felt the calling to be a religious sister. Comments representative of this category include:

- *I did not feel that God was calling me to the religious life*
- *Did not feel I had the calling to serve in that way*
- *It wasn't my vocation*
- *It has not been my calling in life*
- *I never felt called to the sisterhood*

Lifestyle

One in ten say (10 percent) say that lifestyle issues are a reason they have not considered a vocation. Comments representative of this category include:

- *I couldn't imagine that type of spiritual lifestyle*
- *There's nothing about the lifestyle of a nun I like*
- *Lifestyle never appealed to me*
- *Restricted lifestyle*
- *Porque no me gusta ser hermana religiosa.*

Other reasons

Fewer than one in ten cited other reasons for not considering a vocation, including: doubts about their faith or lack of religiosity (9 percent), having other life goals (7 percent), not wanting to make the commitment necessary or to have restrictions imposed on them (7 percent), disagreements with the Catholic Church or its teachings (2 percent), concerns about money or financial issues (less than 1 percent), or because they self-identify as a lesbian (less than 1

percent). Seven percent provided a response that could not be classified into these other categories and there were not a sufficient number of similar responses to create another category.

Respondents who say they have never considered becoming a religious sister or who have but “not very seriously” were asked what they thought the reasons for this were. Nearly six in ten agreed “somewhat” or “very much” that they want to be a mother (58 percent) or that the lifestyle and work is not what they prefer (58 percent). Similar percentages (57 percent) agree that God is not calling them to a religious vocation or that they have just never really thought about it (56 percent). More agree that they can do God’s will without becoming a religious sister (61 percent).

Previously you indicated that you have never or not very seriously considered becoming a religious sister. How much, if at all, were the reasons listed below related to this?

Never-married female Catholic teens and adults not interested in a religious vocation responding:

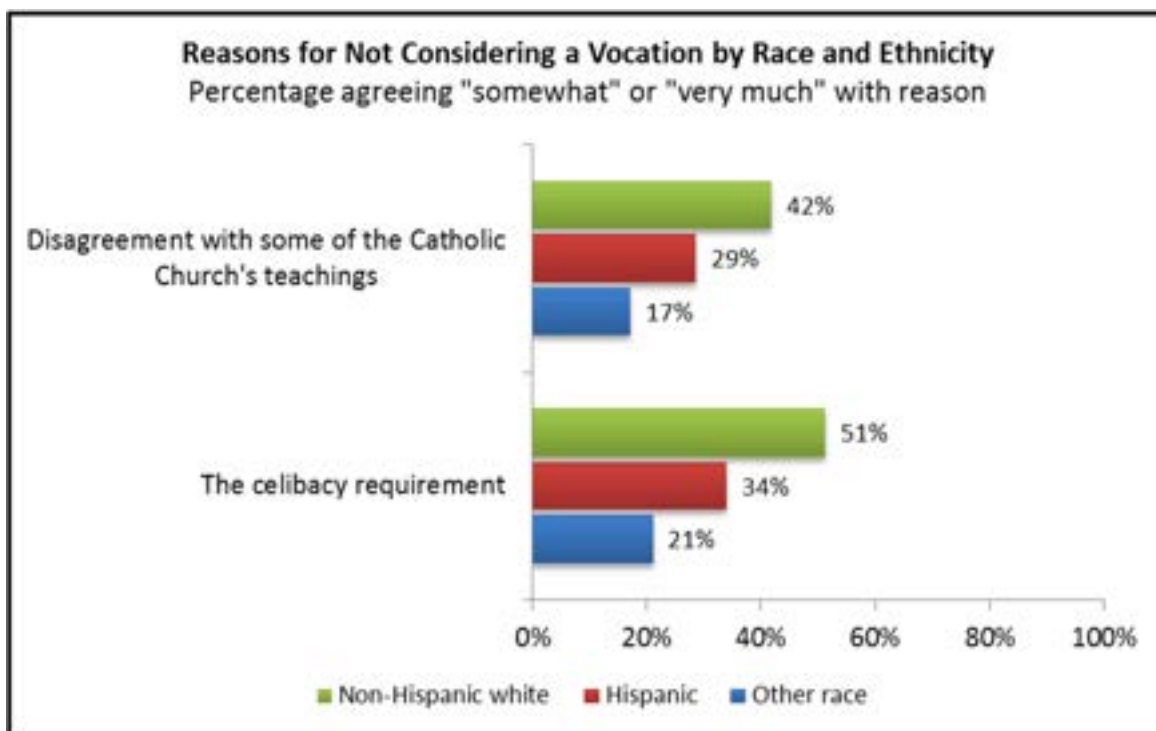
	<i>Agree “somewhat” or “very much”</i>	<i>Agree “very much” only</i>
I want to be a mother	58%	46%
The lifestyle and work is not what I prefer	58	40
God is not calling me to a religious vocation	57	40
I’ve just never really thought about it	56	39
I can do God’s will without becoming a religious sister	61	36
The celibacy requirement	42	30
Would not want to give up my freedom	46	28
Don’t feel holy enough for a religious vocation	46	24
Disagreement with some of the Catholic Church’s teachings	35	18
I am not very religious	36	18
Vow of obedience	31	17
Vow of poverty	24	14
My material needs would not be met	24	13
Concern that the economic needs of my family would not be met	21	11
Never felt invited by the Catholic Church to consider a religious vocation	16	9
Stigma of the Catholic clergy sex abuse issue	20	8
I would be physically unable	9	6
Education requirements	12	5
Student loan debt	10	5
It would feel like a downward move in terms of social class	7	4
My family would not approve	7	3
Citizenship requirements	5	2
‘Other’ [unlisted reason]	4	2

More than four in ten cite the celibacy requirement (42 percent agreeing at least “somewhat” compared to 16 percent noting this in a response to the open-ended question). Nearly half say they don’t want to give up their freedom (46 percent) or that they don’t feel holy enough for a religious vocation (46 percent).

About a third (35 percent) agree at least “somewhat” that their disagreement with some of the Church’s teachings plays a role in their lack of consideration. One in five (20 percent) agrees similarly that the stigma of the clergy sex abuse issue is a reason for not considering a vocation.⁴⁵

Only 16 percent agree “somewhat” or “very much” that not feeling invited by the Church to consider a vocation is part of the reason for their lack of consideration. And fewer than one in ten (7 percent) cite similarly concerns about family approval played a role.

Few differences by race and ethnicity are evident. As shown in the figure below, non-Hispanic white females are more likely than others to cite disagreement with Church teachings and celibacy for having not considered a religious vocation.



⁴⁵ None of the responses to the open-ended question referenced the issue of clergy sex abuse.

Respondents were asked to select one of the reasons that was *most important* to their lack of consideration. These are shown below for each race and ethnicity group. Non-Hispanic white and Hispanic females respond similarly selecting their desire to be a mother and that they are not very religious. Respondents of other races and ethnicities indicate they don't feel holy enough, they are concerned about the economic needs of their family not being met, and that they have just never really thought about it.

Of the issues listed above which would you consider to be the most important reason for not considering a vocation?

	Non-Hispanic white	Hispanic	Other race
1.	I want to be a mother (21%)	I can do God's will without it (20%)	Don't feel holy enough (21%)
2.	God is not calling me (21%)	I want to be a mother (20%)	Concern over the economic needs of my family (10%)
3.	I am not very religious (11%)	I am not very religious (12%)	Never really thought about it (12%)

Reasons for Considering a Vocation

Among those females who did say they had considered a religious vocation at least “somewhat” seriously, the respondents are equally likely to say they did so because of a desire for having an active religious life devoted to ministry and service (77 percent) and a contemplative religious life devoted to prayer and community (79 percent).⁴⁶

Previously you indicated that you have considered becoming a religious sister.

How much, if at all, were the following related to your interest in this?

Never-married female Catholic teens and adults who have considered a religious vocation “somewhat” or “very” seriously responding:

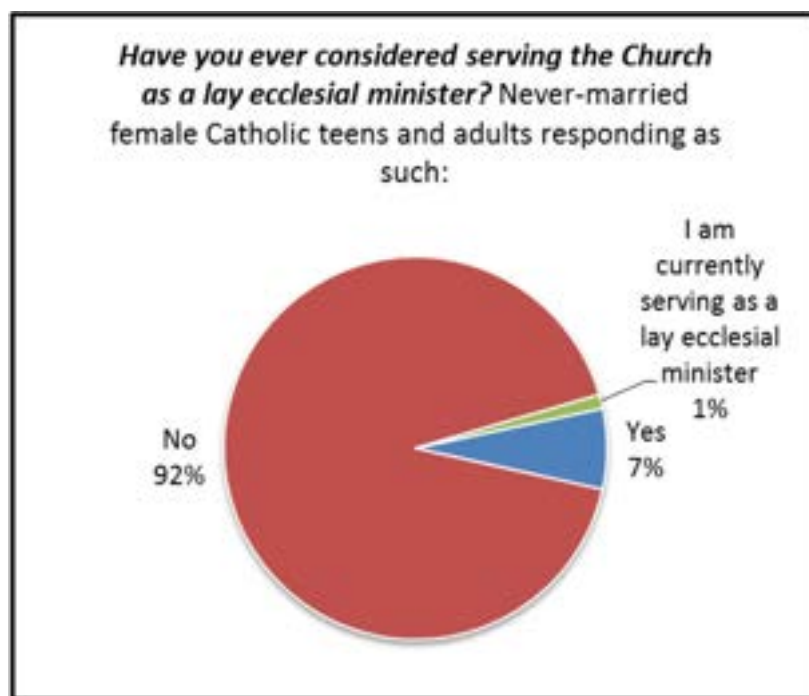
	<i>Agree “somewhat” or “very much”</i>	<i>Agree “very much” only</i>
Having an active religious life devoted to ministry and service	77%	51%
Having a contemplative religious life devoted to prayer and community	79	44

Of those female respondents who have considered a religious vocation, 21 percent indicate that they were considering a vocation for a specific religious order. This represents a small number of respondents overall. However, this small group indicated a diverse number of orders including Benedictine, Dominican, Franciscan, Sisters of Mercy, Sisters of Notre Dame de Namur, Sisters of St. Joseph, and The Little Sisters of the Poor.

⁴⁶ There are too few respondents who have seriously considered a vocation to explore subgroup differences by race and ethnicity.

Consideration of Becoming a Lay Ecclesial Minister

Female respondents were also asked if they had ever considered becoming a lay ecclesial minister.⁴⁷ Seven percent of female respondents indicated they had considered this and 1 percent indicated they were already serving the Church in this capacity.⁴⁸



Thus, *fewer* Catholic females consider becoming a lay ecclesial minister than a religious sister. However, this may be related to the age at which lay ecclesial ministers often report feeling the “first call” to ministry.⁴⁹

There are no statistically significant differences between racial and ethnic subgroups in consideration of becoming a lay ecclesial minister.

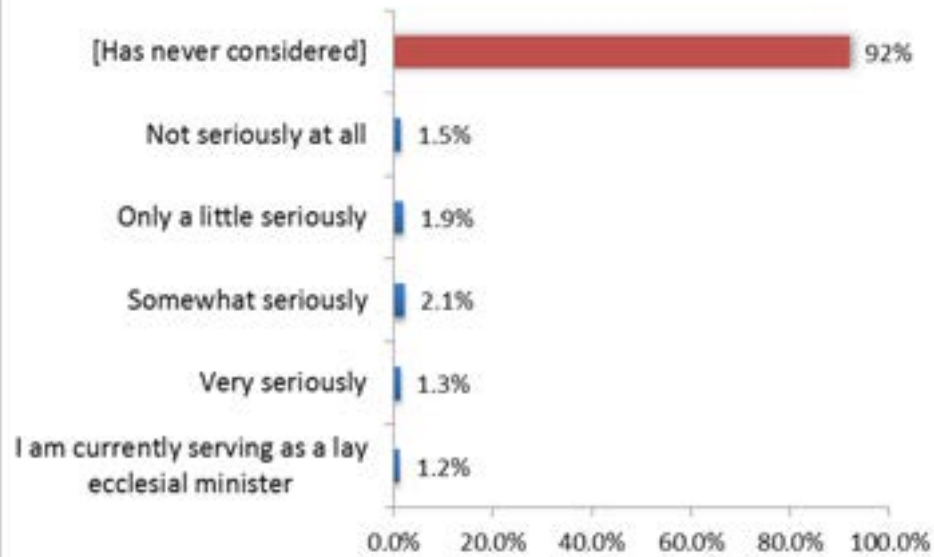
As shown in the figure on the next page, 3 percent of never-married female Catholics say they have “somewhat” or “very” seriously considered becoming a lay ecclesial minister.

⁴⁷ After reading the following description: “A lay ecclesial minister is someone with professional training working or volunteering in a ministry at least part-time for a Catholic parish or other Church organization (for example, director of religious education, pastoral associate, youth minister, campus chaplain, or hospital chaplain).”

⁴⁸ CARA estimates that there are about 38,000 lay ecclesial ministers serving the U.S. Church (Source: *The Changing Face of U.S. Catholic Parishes*, pg. 60).

⁴⁹ The average age “parish leaders” report first hearing the call is 29 (Source: *Perspectives from Parish Leaders: U.S. Parish Life and Ministry*, pg. 42).

Would you say you have considered becoming a lay ecclesial minister...? Never-married female Catholic teens and adults responding as such:



Part IV: Subgroup Correlates of Consideration

This section of the report combines the information from Part I with Parts II and III showing subgroup differences in the consideration of vocations by gender. Subgroups of respondents are compared by their likelihood of considering a vocation at least “a little seriously” versus those who say they have not considered this or who said they did so, but not seriously.

Overall, 12 percent of male respondents say they considered becoming a priest or brother at least a little seriously. Ten percent of female respondents say they considered becoming a religious sister this seriously.

The tables that follow show the percentages of those in each subgroup who considered a vocation among male and female respondents. Where these percentages are significantly higher than 12 and 10 percent, respectively, one can say there is an association between being in this subgroup and greater consideration of a vocation. However, interpretations of *causality* must be cautioned for two reasons:

1. First, correlation does not equal causation. For example, someone who participates in Eucharistic Adoration may be more likely to consider a vocation. But is it this participation that led to the consideration? Probably not. Instead there is likely some third factor (e.g., religiosity) that leads the individual to *both* participate in Eucharistic Adoration and consider a vocation.
2. Second, some of these subgroups include small numbers of individuals and even though many in the group may consider a vocation this may represent few people in the survey—and in the real population. For example, 38 percent of male respondents who have been to a World Youth Day say they have considered becoming a priest or religious brother at least “a little seriously.” However, only 7 percent of male respondents have participated in a World Youth Day (thus 2.6 percent of all male respondents participated in a World Youth Day *and* have considered with some seriousness becoming a priest or religious brother).

Differences are shown whether these are small or large. Sometimes the absence of a difference is just as important and interesting as a large disparity.

Subgroups from the following series of six tables that are especially likely to have considered a vocation include:

- Weekly Mass attenders (now and in high school)
- Those who attended Catholic educational institutions at any level (excluding parish-based religious education)
- Those who participated in Church-related groups, programs, or activities as a youth or young adult
- Those who lived in households where parents talked to them about religion at least once a week

- Those who say their faith is the most important part of their life (now and in high school)
- Those who participate in prayer and devotional activities, groups, or programs (e.g., Bible study, Eucharistic adoration, retreats, or prayer groups)
- Those who pray the rosary weekly (alone or in a group)
- Those belonging to a group that encourages devotion to Mary
- Those who were encouraged to consider a vocation by someone else (e.g., family, friends, clergy, religious)
- Those who regularly read the Bible or pray with Scripture
- Those who personally know priests and men and women religious (in their extended family or outside of it)
- Those who have participated in ministry (e.g., Lectors, Ministers of Holy Communion, Youth Ministers)
- Those who have participated in World Youth Day or a National Catholic Youth Conference
- Those who have recently accessed religious and spiritual content from any medium in the last year (traditional or new media)

Many of the subgroups noted above are related to *participation* in groups, activities, and personal relationships. Surprisingly, there are fewer subgroup differences related to matters of belief. For example, those who believe in the Real Presence are no more likely to have considered a vocation than those who do not (accounting for subgroup margins of error and statistical significance). One's conception of God (including beliefs about having a personal relationship with God) is also unrelated to the consideration of vocations.

Following the subgroup tables, results from multivariate regression models are shown. These weigh the relative importance of the factors identified in the subgroup summary tables as being potentially influential *simultaneously*—controlling for the effects of each. Within these models—which are gender specific—we include variables that measure race and ethnicity as well as age. If these demographic factors are statistically unrelated to vocational consideration then any apparent differences in vocational consideration among these demographic subgroups are instead related to differences in other factors included in the models (e.g., life experience, social networks, media use).

1. Consideration of Vocations: Subgroup Difference Summary		
	Male	Female
<i>All Respondents</i>	12%	10%
<i>Birth order</i>		
Oldest	10	9
Middle	9	16
Youngest	16	6
<i>Baptism</i>		
As an infant	12	10
Later in life	10	6
<i>Mass attendance in high school</i>		
Rarely or never	3	5
A few times a year	6	0
Once or twice a month	9	4
Almost every week	13	17
Every week	25	16
<i>Current Mass attendance</i>		
Rarely or never	7	4
A few times a year	9	8
Once or twice a month	7	8
Almost every week	9	14
Every week	24	14
More than once a week	54	39
<i>Attended...</i>		
Catholic primary school	22	16
Catholic secondary school	24	18
Catholic college or university	27	17
All of the above	39	20
None of the above	9	6
Parish-based religious education	13	10
<i>Participated in...</i>		
Parish youth group in primary school	41	21
Parish youth group in high school	35	26
Parish young adult group	29	32
Campus ministry during college	48	21
None of the above	7	6
<i>During high school, Catholic faith was...</i>		
The most important part of life	31	18
Among the most important parts	34	15
Important, but so are other areas	9	10
Not too important	3	5
Not important at all	0	4

2. Consideration of Vocations: Subgroup Difference Summary		
	Male	Female
<i>All Respondents</i>	12%	10%
<i>During high school, how often did your parents talk about religion...</i>		
Never	9	6
Rarely	5	8
Less than once a week	11	10
At least once a week	23	16
Daily	17	9
<i>Ever participates on a regular basis in...</i>		
Bible study/Lectio Divinia	43	31
Eucharistic Adoration	38	28
Religious retreats	35	34
Popular devotions	29	29
Home shrine	26	23
Prayer group	24	26
Pilgrimage	20	22
Quinceañera	9	11
None of the above	8	4
<i>Ever encouraged to consider vocation by...</i>		
Parishioner from the church you attend	69	40
Religious Brother	64	25
Father	58	37
Mother	55	39
Other family members	48	33
Parish Priest/Priest Chaplain	47	23
Grandfather	44	50
Friend or co-worker	44	40
Teacher/Catechist	42	27
Deacon	40	14
Youth Minister	40	27
Bishop	38	0
Campus Minister	33	100
Grandmother	31	39
Religious Sister	28	41
Military Chaplain	0	0
<i>While growing up were any of your extended family members a...</i>		
Catholic priest	35	23
Religious brother	42	13
Seminarian	0	13
Religious sister	21	22
None of the above	9	9

3. Consideration of Vocations: Subgroup Difference Summary		
	Male	Female
<i>All Respondents</i>	12%	10%
<i>While growing up, outside of family, did you ever get to know a...</i>		
Catholic priest	24	15
Religious brother	36	24
Seminarian	28	9
Religious sister	23	20
None of the above	4	5
<i>Ever served in a Catholic parish as a...</i>		
Altar server	28	9
Lector	29	21
Minister of Holy Communion	33	35
Cantor or music ministry	56	22
Usher/minister of hospitality	28	7
Catechist	33	33
RCIA team member/sponsor	0	50
Youth minister	29	27
Young adult ministry	70	50
High school campus ministry	50	33
None of the above	7	6
None, but would be interested in doing so...	11	15
<i>Parish registration</i>		
Self or household registered	13	11
Unregistered	11	8
<i>Belief about Eucharist/Holy Communion</i>		
Jesus Christ is really present	18	11
Bread and wine are symbols	4	8
<i>Praying the Rosary</i>		
Does not pray the Rosary	6	4
Prays once or twice a month	21	12
Prays every week	13	11
Prays more than once a week	33	50
Prays every day	29	41
Prays alone	23	21
Prays with family	8	11
Prays with a group	30	11

4. Consideration of Vocations: Subgroup Difference Summary		
	Male	Female
<i>All Respondents</i>	12%	10%
<i>“Very” important to sense of being Catholic...</i>		
Being involved with my parish	39	20
Going to confession	29	20
Protecting life	24	14
Living a life consistent with Church teaching	21	21
Receiving the Eucharist	20	16
Attending Sunday Mass each week	20	18
Helping the poor	20	14
Having devotion to the saints	19	13
Having devotion to Mary	17	15
<i>Has celebrated...</i>		
First Communion	14	10
Confirmation	16	11
Neither	4	8
<i>Has ever participated in...</i>		
The Church’s World Youth Day	38	22
The National Catholic Youth Conference	45	33
<i>Likelihood of attending Mass in the next year on a feast day devoted to Mary</i>		
Not at all likely	6	6
Only a little likely	11	7
Somewhat likely	15	15
Very likely	27	13
Usually attends when it is associated with nationality or ethnicity	20	16
<i>Belongs to a group/organization that encourages devotion to Mary</i>		
Yes	56	41
No	10	8
<i>Has volunteered for a service project</i>		
In community	17	16
Outside of community, in U.S.	24	18
Outside of U.S.	36	24
<i>Recalls someone from a diocese or religious order coming to school to encourage vocations</i>		
Yes	20	16
No	9	8

5. Consideration of Vocations: Subgroup Difference Summary		
	Male	Female
<i>All Respondents</i>	12%	10%
<i>Consumed religious or spiritual content in last year from</i>		
Followed tweets on Twitter	100	43
Purchased e-book	67	28
Visited USCCB website	60	29
Read e-book	50	11
Visited diocesan website	48	37
Visited Catholic charity or social service agency website	46	27
Followed Facebook content	44	21
Visited Vatican website	44	21
Visited vocations website	43	33
Video online	41	24
Audio online	41	28
Read online copy of newspaper or magazine	41	28
Read website or blog	40	24
Purchased print book	34	33
Visited parish website	32	31
Read print book	31	27
Read print copy of newspaper or magazine	29	21
Visited Catholic school, college, or seminary website	28	19
Television	25	22
Broadcast radio	21	38
None of the above	8	4
<i>Frequency of reading the Bible or praying with Scripture outside of Mass</i>		
Rarely or never	10	5
A few times a year	5	15
Once or twice a month	19	19
Almost every week	21	9
Every week	41	25
More than once a week	36	20
Every day	25	28
<i>Importance of prayer in life</i>		
Among the most important	23	20
Important, but so are many other areas of life	11	6
Not too important	9	2
Not important at all	4	7

6. Consideration of Vocations: Subgroup Difference Summary		
	Male	Female
<i>All Respondents</i>	12%	10%
<i>Description of God coming closest to own point of view</i>		
God is both engaged in the world and a judge punishing those who are unfaithful or ungodly	15	14
God is a positive influence in the world that loves unconditionally, helping us in spite of our failings	12	9
God is judgmental of humans, but rarely acts on Earth, reserving final judgment for the afterlife	16	5
God is a cosmic force that set the laws of nature in motion that stands apart from the world He created	26	18
None of the above	6	10
<i>Personal God...</i>		
God is one with whom people can have a relationship	16	10
God is an impersonal force	5	12
None of the above	4	6
<i>Ever participated in...</i>		
Boy Scouts/Girl Scouts	17	8
Religious Institute volunteer	100	25
Pro-Life events/groups	52	31
St. Vincent de Paul Society	38	25
Knights of Columbus	53	--
Legion of Mary	67	--
Charismatic Renewal	50	20
Communion and Liberation	14	0
Cursillo	20	9
Jóvenes Para Cristo	--	0
Movimiento Familiar Cristiano	0	0
Neocatechumenal Way	100	0
<i>Organized Vocational Encouragement</i>		
Andrew Dinner	75	--
"Nun Run"	--	33
"Come and See" experience	0	60
Vocation retreat	44	40
Live-in experience	40	75
Vocations presentation at school or parish	43	23

Logistic Regression Models

Logistic regression is used to predict which of two categories a person is likely to be in given other information we know about them. For this study, the dichotomous outcome variable is A) those who have considered a vocation at least a little seriously or more and B) those who have not considered this or those who have, but not seriously at all. The logistic regression models predict the probability of respondents considering a vocation given their responses to other questions in the survey.

The tables that follow report $\exp(B)$ coefficients for each variable. This is an indicator of the change in proportionate odds resulting from a one unit change in any predictor included in the model. Where these $\exp(B)$ are greater than 1.0 this indicates the predictor is positively associated with the outcome (i.e., making this more likely). Where these are less than 1.0 this indicates a predictor is negatively associated with the outcome (i.e., makes this less likely).

For example, in the first regression model for females below the $\exp(B)$ for respondents of other races and ethnicities is 2.367 and is statistically significant (only predictors with at least one “*” are statistically significant. Those without an “*” are indistinguishable from 0.0 or indicating no discernible effect—controlling for other factors in the model). We can say that females of other races and ethnicities are 2.4 times more likely to consider becoming a religious sister than non-Hispanic white females in the survey (non-Hispanic white respondents are the “reference” or excluded comparison category here).

Consideration of Vocations: Generation, Race, and Ethnicity

	Male	Female
<u>Generation</u> (reference = Pre-Vatican II, those born before 1943)		
Millennial teens (born 1995-1998)	0.200*	0.203
Millennial adults (born 1982-1994)	0.811	0.397
Post-Vatican II (born 1961-1981)	0.293	0.227
Vatican II (born 1943-1960)	0.469	0.899
<u>Race/Ethnicity</u> (reference = non-Hispanic white)		
Hispanic	0.638	1.104
Other Race	1.259	2.367*
Nagelkerke R Square	.080	.068

Table reports logistic regression coefficients $\exp(B)$. *** $p < .001$, ** $p < .01$, * $p < .05$.

There are only two statistically significant predictors in models including only generation and race and ethnicity predictors. Among never-married males, Millennial teens are significantly less likely than those of the oldest generation of never-married male Catholics to say they have considered becoming a priest or religious brother. As noted above, among females, those of other races and ethnicities are more likely than non-Hispanic white females to have considered becoming a religious sister.

These tables indicate that never-married Hispanic males and females are no less likely to consider a religious vocation than never-married non-Hispanic white males and females. Yet, these baseline models are far from complete. The Nagelkere R Square indicates a poor “fit” registering only .08 when a maximum value of 1.0 would predict a perfect fit—or the ability to perfectly predict who has considered a vocation at least a little seriously or more and those who have not.

The next table includes measures identified in the subgroup difference summaries as having an effect on vocational consideration. Some of these have been recoded given the small number of respondents in some of these groups. For example, the survey included a question that asked about 16 different individuals who may have encouraged a respondent to consider a vocation. Rather than introduce these as 16 different predictors these have been added up to create a total number of persons that provided encouragement to each respondent.⁵⁰ The survey also asked respondents if they knew priests, vowed religious, or seminarians in their family or outside of family. These have been added up as well, creating a total number of priests, vowed religious, and seminarians that each respondent knows personally. Some of the questions have been excluded as predictors because these did not show any significant effect (as shown in the preceding subgroup difference summaries). The regression results for these models are shown on the next page.

As these tables show, among male respondents, controlling for all other factors in the model, having attended a Catholic secondary school is related to a greater likelihood of having considered becoming a priest or religious brother. Compared to those who did not attend a Catholic secondary school, these respondents are more than six times as likely to have considered a vocation ($\exp(B) = 6.702$). Also strongly related to vocational consideration is participation in a parish youth group during primary school years ($\exp(B) = 5.569$). These respondents are more than five times as likely to consider a becoming a priest or religious brother than those who did not participate in one of these. Given that 75 percent of male respondents who have considered a vocation report that they first did so when they were 18 or younger, these two results provide some of the strongest evidence of a possible causal effect.

Encouragement from others is also important. Respondents who have one person encouraging them are nearly twice as likely ($\exp(B) = 1.900$) to consider a vocation as those who are not encouraged. Each additional person encouraging these respondents increases the likelihood of consideration. The effect is additive. Respondents who had three persons encourage them would be expected to be more than five times more likely to consider a vocation than someone who was not encouraged by anyone.

Knowing someone who has become a priest, religious sister or brother, or seminarian also has a positive effect. Respondents personally knowing one of these individuals is about one and half times ($\exp(B) = 1.623$) more likely than someone who does not to consider a vocation. This effect is also additive. Knowing more of these individuals would be expected to increase the likelihood of a respondent considering a vocation.

⁵⁰ We do not include discouragement in the model. We assume that someone would only be likely to discourage someone from considering a vocation after that individual expressed interest in this. Thus, their consideration would likely occur *before* the discouragement—preventing this from being a valid predictor.

Consideration of Vocations: Full Models

	Male	Female
Attended Mass weekly in high school	0.947	0.695
During high school, faith was at least among the most important parts of life	1.951	0.927
Parents talked about faith at least once a week during high school	0.679	0.466
Attends Mass weekly currently	1.186	0.469
Faith is among the most important parts of life or more now	1.702	1.817
<u>Attended</u>		
Catholic primary school	1.110	3.214*
Catholic secondary school	6.702***	0.422
Catholic college or university	1.733	1.392
Parish-based religious education	1.310	0.916
<u>Participated in...</u>		
Parish youth group in primary school	5.569***	1.548
Parish youth group in high school	0.503	9.561***
Parish young adult group	0.939	1.329
Campus ministry	3.604	0.369
<u>Prayer and Devotion</u>		
Number of types of prayer and devotion participated in regularly	1.019	1.294
Belongs to group/organization encouraging devotion to Mary	1.884	3.143
Prayer is among the most important parts of life or more now	0.615	0.706
Reads or prays with Bible/Scripture at least once a week	1.468	0.964
<u>Social Networks and Participation</u>		
Number of people that encouraged R for a vocation	1.900***	1.965***
Number of others R knows who are clergy, religious, seminarians	1.623**	1.037
Number of Church-related groups, programs, and activities R participated in	0.860	0.449**
Recalls diocesan/religious order visitor making a vocations presentation	0.348*	1.609
World Youth Day or National Catholic Youth Conference participant	4.576*	0.415
<u>Parish Involvement and Service</u>		
Number of roles in ministry/service to their parish	0.493*	0.951
Being involved in parish is “very” important to sense of being Catholic	1.188	2.014
<u>Volunteerism</u>		
In community	0.678	1.680
Outside community, in U.S.	1.268	1.125
Outside U.S.	1.336	2.783
<u>Religious and Spiritual Media Use</u>		
Number of new media used to access content	1.099	1.183
Number of traditional media used to access content in last year	1.894**	1.527*
<u>Race/Ethnicity</u> (reference = non-Hispanic white)		
Hispanic	1.169	1.123
Other race	0.305	1.335
<u>Generation</u> (reference = Pre-Vatican II, those born before 1943)		
Millennial teens (born 1995-1998)	0.191	0.157
Millennial adults (born 1982-1994)	2.972	0.487

	Male	Female
Post-Vatican II (born 1961-1981)	0.905	0.167
Vatican II (born 1943-1960)	1.994	2.590
<u>Other Demographic Controls</u>		
High school diploma or less	0.658	0.445
Attended some college	0.623	0.670
Household income less than \$40,000	0.814	1.247
Constant	0.002**	0.032*
Nagelkerke R Square	.583	.520

Table reports logistic regression coefficients $\exp(B)$. *** $p < .001$, ** $p < .01$, * $p < .05$.

For male respondents, attendance at World Youth Day or at a National Catholic Youth Conference has a positive effect. Those who attended either of these events are more than four times as likely than those who have not to say they have considered becoming a priest or brother ($\exp(B) = 4.576$).

Finally, those who have recently used traditional media (television, radio, print) to access content about religion or spirituality in the 12 months prior to the survey are more likely than those who did not to say they have considered a vocation. Note however, that this media use in most cases occurred well *after* their initial consideration. Thus, what this more likely demonstrates is that people who have considered a vocation are more likely than those who have not to use traditional media to follow religion and spirituality content. Those who have used one type of traditional media in the last year are nearly twice more likely to say they have considered a vocation than those who have not used these media recently ($\exp(B) = 1.894$). The effect is additive, so use of two or three traditional media to access religious or spiritual content is associated with an even greater likelihood of vocational consideration. This finding is potentially useful in understanding how male never-married Catholics who have considered becoming a priest or religious brother can be reached now.

There are also two factors in the model achieving statistical significance that are associated with *lower* likelihoods of considering a vocation among male respondents. Those who are already involved in parish ministries and service as well as those who can recall a diocesan or religious order visitor to their school or parish making a vocations presentation are less likely than those who do not indicate parish ministry involvement or recall of a vocations presentation to consider a vocation. These effects are evident after controlling for all other factors in the model (e.g., Mass attendance, schooling, importance of faith).

Those already active in parish ministry and service may be satisfied with what they can provide the Church in these capacities. It is more challenging to offer explanations for the negative association with vocational presentations. Given the positive effect of encouragement and knowing clergy and religious this could indicate that personal encouragement is more effective than one-time encouragement in a group setting.

Note that neither generation nor race and ethnicity are statistically significant. Thus, there is nothing about a person's age or race and ethnicity that are associated with lower or higher

likelihoods of consideration, controlling for all other factors in the model. Also, note that the Nagelkere R Square for this model is .583, indicating the model is capable of predicting much of the variation in vocational consideration among male respondents.

Among female respondents, the model predicting consideration of becoming a religious sister includes some parallel results.

Whereas secondary school is important for male vocational consideration, it is attendance at a Catholic primary school which is important for female vocational consideration. Female respondents who attended a Catholic primary school are more than three times as likely as those who did not to consider becoming a religious sister ($\exp(B) = 3.214$). Parish youth group participation is also important for female respondents. However, unlike males it is participation during high school years rather than primary school years that has an effect. Women who participated in a parish youth group during these years are more than nine times likely to consider becoming a religious sister ($\exp(B) = 9.561$).

Similar to male respondents, encouragement is also a positive factor. With nearly the same effect as is demonstrated among men, women are nearly twice as likely to consider a vocation when encouraged by another person to do so ($\exp(B) = 1.965$).

Also parallel to men, women who have used traditional media in the last year to consume or follow religious or spiritual content are more likely than those who do not to say they have considered a vocation ($\exp(B) = 1.527$).

There is one factor in the model for female respondents associated with a *lower* likelihood of considering a vocation. Women who report that they were involved with Church-related groups and programs—controlling for all other factors in the model—are less likely than those who do not report this activity to consider becoming a religious sister ($\exp(B) = 0.449$). These include things like the Girl Scouts, Cursillo, Pro-Life events and groups, etc.

Again, note that neither generation or race and ethnicity are statistically significant in the model for females. Thus, there is nothing about a person's age or race and ethnicity that are associated with lower likelihoods of consideration, controlling for all other factors in the model. Also, note that the Nagelkere R Square for this model is .520, indicating the model is capable of predicting much of the variation in vocational consideration among female respondents.

Appendix: Questionnaire

Vocations Questionnaire

This survey is being conducted as part of a Georgetown University academic research project. All of your responses are completely confidential and will only be reported together with those of all other respondents in national figures or subgroup totals (e.g., female respondents, respondents under age 25).

SCREEN1 What is your religion?

- 1 Catholic
- 2 Protestant
- 3 Orthodox
- 4 Jewish
- 5 Muslim
- 6 Other religion
- 7 No religion

[IF SCREEN1=1, GO TO Q1]

Q1 Were you baptized Catholic as an infant or did you become Catholic later in your life?

- 1 Baptized Catholic as an infant
- 2 Became Catholic later in life

[if Q1=2; converted to Catholicism]

Q1a

About how old were you when you first became Catholic?

- 1 Before you were a teenager
- 2 13 to 17 years old
- 3 18 to 24 years old
- 4 25 or older

[if Q1a=3, 4; adult convert]

Q1b

Did you go through the Rite of Christian Initiation (RCIA), the formal process that brings adult converts into the Catholic Church?

- 1 Yes
- 2 No

[if Q1a=3, 4; adult convert]

Q1c

What was your religion before becoming Catholic?

- 1 Protestant
- 2 Orthodox
- 3 Jewish
- 4 Muslim
- 5 Other religion
- 6 No religion

Q2 Aside from weddings and funerals, about how often do you attend Catholic Mass?

- 1 Rarely or never
- 2 A few times a year
- 3 Once or twice a month
- 4 Almost every week
- 5 Every week
- 6 More than once a week

Some of the questions in this survey are about Catholic religious vocations. These include men who become priests or religious brothers, as well as women who become religious sisters.

[if PPGENDER=MALE]

Q3a Have you ever considered becoming a Catholic priest or brother?

- 1 Yes
- 2 No

[if PPGENDER=FEMALE]

Q3b Have you ever considered becoming a Catholic religious sister?

- 1 Yes
- 2 No

[if Q3a=1 or Q3b=1; has considered a vocation]

Q3c

How seriously would you say you have considered this?

- 1 Very seriously
- 2 Somewhat seriously
- 3 Only a little seriously
- 4 Not seriously at all

[if Q3a=1 or Q3b=1; has considered a vocation]

Q3d

Were you considering a vocation to any particular religious order?

- 1 Yes
- 2 No

[if Q3d=1; considered religious order]

Q3e

Which religious order was this?

[if Q3a=1 or Q3b=1; has considered a vocation]

Q3f

When in your life did you first consider a religious vocation?

- 1 Before you were a teenager
- 2 13 to 18 years old

- 3 19 to 24 years old
- 4 25 to 29 years old
- 5 30 or older
- 6 I am currently considering this

[if Q3a=2 or Q3b=2; has never considered a vocation]

Q3g

Why do you think you have never considered this?

Q4 While you were growing up, was your mother Catholic?

- 1 Yes
- 2 No
- 3 Not applicable (e.g., you did not grow up with your mother)

[if Q4=1; grew up with Catholic mother]

Q4a

Before becoming a parent, do you know if your mother ever prepared to become a religious sister, for example by entering a religious community?

- 1 Yes
- 2 No
- 3 I don't know

Q5 While you were growing up, was your father Catholic?

- 1 Yes
- 2 No
- 3 Not applicable (e.g., you did not grow up with your father)

[if Q5=1; grew up with Catholic father]

Q5a

Before becoming a parent, did your father ever study to become a priest or brother, for example by entering a seminary or religious community?

- 1 Yes
- 2 No
- 3 I don't know

Q6 Were you ever encouraged to consider a vocation [if male: as a priest or religious brother; if female: as a religious sister] by any of these people?

- 1 Mother
- 2 Father
- 3 Grandfather
- 4 Grandmother
- 5 Other family members (other than a parent or grandparent)
- 6 Friend or co-worker
- 7 Parishioner from the church you attend
- 8 Parish priest/priest chaplain

- 9 Deacon
- 10 Youth Minister
- 11 Campus Minister
- 12 Teacher/catechist
- 13 Religious sister
- 14 Religious brother
- 15 Military Chaplain
- 16 Bishop
- 17 Other; specify:_____

Q7 Were you ever discouraged from considering a vocation [if male: as a priest or religious if brother; if female: as a religious sister] by any of these people?

- 1 Mother
- 2 Father
- 3 Grandfather
- 4 Grandmother
- 5 Other family members (other than a parent or grandparent)
- 6 Friend or co-worker
- 7 Parishioner from the church you attend
- 8 Parish priest/priest chaplain
- 9 Deacon
- 10 Youth Minister
- 11 Campus Minister
- 12 Teacher/catechist
- 13 Religious sister
- 14 Religious brother
- 15 Military Chaplain
- 16 Bishop
- 17 Other; specify:_____

Q8 While you were growing up (as either a child or teenager) was there anybody in your extended family (uncle, aunt, sibling, cousin) who was a ...?

- 1 Catholic priest
- 2 Religious brother
- 3 Seminarian
- 4 Religious sister

Q9 Outside of family members, while you were growing up (as either a child or teenager) did you ever get to know a...?

- 1 Catholic priest
- 2 Religious brother
- 3 Seminarian
- 4 Religious sister

Q10 Did you ever attend any of the following?

- 1 Catholic primary school (preschool through grade 8)

- 2 Catholic secondary school (grades 9 through 12)
- 3 Catholic college or university
- 4 Catholic seminary
- 5 None of the above

[if Q10=1 TO 4; attended]

Q10a

How many total years have you had in Catholic education? _____

[if Q10=2; attended a Catholic high school]

Q10b

You indicated enrollment at a Catholic secondary school. Please provide the name and city of the institution(s) you attended below:

[if Q10=3 or 4; attended a Catholic college, university, or seminary]

Q10c

You indicated enrollment at a Catholic college, university, or seminary. Please provide the name and city the institution(s) you attended below:

Q11 Did you ever attend parish-based religious education (e.g., CCD or PSR)?

- 1 Yes
- 2 No

[if Q11=1; attended parish-based religious education]

Q11a

How many total years did you attend parish-based religious education?

Q12 Aside from parish-based religious education, did you ever participate in any of the following?

- 1 Parish youth group or Life Teen during elementary or middle school years
- 2 Parish youth group, Life Teen, or high school campus ministry during high school years
- 3 Parish young adult group
- 4 Campus ministry during college

[if Q1=1 OR Q1a=1, 2; Catholic during high school years]

Q13

During high school, how often did you typically attend weekend Catholic Mass?

- 1 Rarely or never
- 2 A few times a year
- 3 Once or twice a month
- 4 Almost every week
- 5 Every week

[if Q1=1 OR Q1a=1, 2; Catholic during high school years]

Q14

During your high school years, how important was your Catholic faith to you?

- 1 The most important part of my life
- 2 Among the most important parts of my life
- 3 Important, but so were many other areas of my life
- 4 Not too important in my life
- 5 Not important in my life at all

[if Q1=1 OR Q1a=1, 2; Catholic during high school years]

Q15

During your high school years, how often, if ever, did your parents talk to you about religion?

- 1 Never
- 2 Rarely
- 3 Less than once a week
- 4 At least once a week
- 5 Daily

Q16 How many brothers and sisters do you have (including half-siblings or step-siblings)?_____

[if Q16>=1; had siblings]

Q16a

What is your birth order (e.g. youngest, eldest, 2nd of four)?

IF Q16=1, SHOW THE OPTIONS AS BELOW:

Eldest

Youngest

IF q16>=2, SHOW THE OPTIONS AS BELOW:

Eldest

2nd

3rd

Youngest

Q17 Do you ever participate in any of these prayer practices or groups on a regular basis?

- 1 Eucharistic Adoration
- 2 Prayer group
- 3 Religious retreats
- 4 Bible study/Lectio Divina
- 5 Popular devotions (e.g., passion play, Stations of the Cross, processions, rosary, Chaplet of Divine Mercy)
- 6 Pilgrimage

- 7 Quinceañera
- 8 Home shrine

Q18 Have you served in any of these ministries in a Catholic parish?

- 1 Altar server
- 2 Lector
- 3 Minister of Holy Communion
- 4 Cantor or music ministry
- 5 Usher/minister of hospitality
- 6 Catechist
- 7 RCIA team member/sponsor
- 8 Youth ministry
- 9 Young adult ministry
- 10 High School campus ministry
- 11 None of above [SP]

[Q18=11 OR REFUSED]

Q18a

Would you be interested in serving in any one of these ministries in the future?

- 1 Yes
- 2 No

Have you ever encouraged someone you know to become a...?

Q19a Priest

- 1 Yes
- 2 No

Q19b Religious brother

Q19c Religious sister

[SHOW THE ITEM(S) SELECTED 2 “NO” IN Q19A- Q19C; have never encouraged]

Would you encourage someone else you know to become a...?

Q19d Priest

- 1 Yes
- 2 No

Q19e Religious brother

Q19f Religious sister

[SHOW THE ITEM(S) SELECTED 1 “YES” IN Q19A- Q19C; have encouraged]

Would you ever encourage someone in your own family to become a

Q19g Priest

- 1 Yes
- 2 No

Q19h Religious brother

Q19i Religious sister

[TEXT BOX, if Q19a-Q19c=2 OR Q19g-Q19i=2; has not/would not encourage]

Q19j

Why wouldn't you encourage someone for this vocation(s)?

Q20 How important is your Catholic faith in your daily life now? Is it. . .

- 1 The most important part of my life
- 2 Among the most important parts of my life
- 3 Important, but so are many other areas of my life
- 4 Not too important in my life
- 5 Not important in my life at all

Q21 Are you or your family registered at a Catholic parish?

- 1 Yes
- 2 No

[if Q21=1]

Q21a Do you regularly attend Mass at this parish?

- 1 Yes
- 2 No

Q22 Which of the following statements best agrees with your belief about the Eucharist/Holy Communion?

- 1 Jesus Christ is really present in the bread and wine of the Eucharist.
- 2 Bread and wine are symbols of Jesus, but Jesus is not really present.

How important are the following factors to your sense of what it means to be a Catholic?

Q23a Receiving the Eucharist/Holy Communion

- 1 Very important
- 2 Somewhat important
- 3 A little important
- 4 Not important at all

Q23b Attending Sunday Mass each week

Q23c Helping the poor

Q23d Protecting life (e.g., opposing abortion, euthanasia, the death penalty)

Q23e Going to Reconciliation or Confession regularly

Q23f Living my life consistent with Church teaching

Q23g Having devotion to Mary

Q23h Having devotions to the Saints

Q23i Being involved with my parish (e.g., youth ministry, music groups, visiting prisoners, care of the sick)

Q24 Do you ever pray the rosary?

- 1 Yes
- 2 No

[if Q24=1; prays rosary]

Q24a

Would you say you pray the rosary...

- 1 Less than once a year
- 2 A few times a year
- 3 Once or twice a month
- 4 Almost every week
- 5 Every week
- 6 More than once a week
- 7 Every day

[if Q24=1; prays rosary]

Q24b

When praying the rosary are you most often...

- 1 Praying alone
- 2 Praying with family
- 3 Praying with a group

Which of the following Catholic sacraments have you celebrated?

Q25a First Reconciliation or Confession

1=Yes

2=No

Q25b First Communion/Eucharist

Q25c Sacrament of Confirmation

[PPAGE >=16]

Q26

Have you ever participated in the Catholic Church's World Youth Day?

- 1 Yes
- 2 No

Q27 Have you ever participated in the National Catholic Youth Conference?

- 1 Yes
- 2 No

Q28 In the next 12 months, how likely are you to attend Mass on feast days devoted to Mary, such as the Solemnity of the Immaculate Conception or the Feast of Our Lady of Guadalupe in December?

- 1 Not at all likely
- 2 Only a little likely
- 3 Somewhat likely
- 4 Very likely

[if Q28 =2 TO 4; a little likely or more to celebrate feast days]

Q28a

Do you usually attend Mass on a feast day for Mary that is associated with your nationality or ethnicity?

- 1 Yes
- 2 No

Q29 Do you belong to any groups or organizations that encourage devotion to Mary?

- 1 Yes
- 2 No

Q30 Have you ever volunteered to be part of a service project that helped people in need?

- 1 Yes
- 2 No

[if Q30=1; has volunteered]

Q30a

Was this service done...

(Check all that apply)

- 1 In your community
- 2 Outside of your community somewhere in the United States
- 3 Outside of your community somewhere outside of the United States

[if Q30=2 has not volunteered]

Q30b

Have you ever considered volunteering to be part of a service project that helped people in need?

- 1 Yes
- 2 No

Q31 Do you recall if someone from a diocese or religious order ever came to your school or parish to speak to you and other young people about vocations (i.e., a vocations director)?

- 1 Yes
- 2 No

[if Q31=1; recalls visit]

Q31a

How much would you say this visit encouraged you to more seriously consider a religious vocation at that time?

- 1 Not at all
- 2 A little bit
- 3 Somewhat
- 4 Very much

Q32 Which of the following have you done in the last 12-months?

- 1 Watched religious or spiritual content on television
- 2 Watched religious or spiritual video content online (e.g., youtube.com)
- 3 Listened to religious or spiritual programming on broadcast radio
- 4 Listened to religious or spiritual audio programs online

- 5 Read content from a religious or spiritual website or blog
- 6 Read a print copy of a religious or spiritual magazine or newspaper
- 7 Read a religious or spiritual magazine or newspaper online
- 8 Purchased a print copy of a religious or spiritual book
- 9 Purchased a religious or spiritual e-book (e.g., for Kindle, Nook)
- 10 Read a print copy of a religious or spiritual book
- 11 Read a religious or spiritual e-book (e.g., for Kindle, Nook)
- 12 Followed religious or spiritual related tweets on twitter.com
- 13 Followed religious or spiritual related pages and/or posts on facebook.com
- 14 Visited a website about vocations
- 15 Visited the website for your diocese
- 16 Visited the website for your parish
- 17 Visited a website of a Catholic school, college, or seminary
- 18 Visited a website of a Catholic charity or social service agency
- 19 Visited the website for the U.S. Bishops Conference (usccb.org)
- 20 Visited the Vatican website (vatican.va)
- 21 None of these

[if Q32=1 TO 20; SHOW THE OPTIONS SELECTED IN Q32]

Q32a

Using the numbers for the questions you just answered, please indicate which one of these you do most often? ____.

[if Q32=1 TO 20; SHOW THE OPTIONS SELECTED IN Q32]

Q32b

Using the numbers for the questions above, please indicate which one of these is most important to you? ____.

Q33 Outside of attending Mass, about how often did you read the Bible or pray with Scripture during the last 12 months?

- 1 Rarely or never
- 2 A few times a year
- 3 Once or twice a month
- 4 Almost every week
- 5 Every week
- 6 More than once a week
- 7 Every day

Q34 How important would you say prayer is in your life?

- 1 Among the most important parts of my life
- 2 Important, but so are many other areas of my life
- 3 Not too important in my life
- 4 Not important in my life at all

Q35 Which of the following descriptions of God comes closest to your own point of view?

- 1 God is both engaged in the world and a judge punishing those who are unfaithful or ungodly
- 2 God is a positive influence in the world that loves unconditionally, helping us in spite of our failings
- 3 God is judgmental of humans, but rarely acts on Earth, reserving final judgment for the afterlife
- 4 God is a cosmic force that set the laws of nature in motion that stands apart from the world He created
- 5 None of the above

Q36 Which of these statements comes closest to your own point of view?

- 1 God is one with whom people can have a relationship
- 2 God is an impersonal force
- 3 None of the above

[Questions M1 TO M7: If PPGENDER=MALE]

M1 A permanent deacon is an ordained man, either married or single, who may proclaim the Gospel, preach, and teach in the name of the Church, baptize, lead the faithful in prayer, witness marriages, and conduct wake and funeral services. Deacons are also leaders in identifying the needs of others, then marshalling the Church's resources to meet those needs. Have you ever considered becoming a permanent deacon?

- 1 Yes
- 2 No

[if M1=1; has considered]

M1a

Would you say you have considered becoming a permanent deacon...

- 1 Very seriously
- 2 Somewhat seriously
- 3 Only a little seriously
- 4 Not seriously at all

M2 A lay ecclesial minister is someone with professional training working or volunteering in a ministry at least part-time for a Catholic parish or other Church organization (for example, director of religious education, pastoral associate, youth minister, campus chaplain, or hospital chaplain). Have you ever considered serving in the Church as a lay ecclesial minister?

- 1 Yes
- 2 No
- 3 I am currently serving as a lay ecclesial minister

[if M2=1; has considered]

M2a

Would you say you have considered becoming a lay ecclesial minister...

- 1 Very seriously
- 2 Somewhat seriously
- 3 Only a little seriously
- 4 Not seriously at all

M3 Have you ever participated in any of these Church-related programs, groups, or activities?

- 1 Boy Scouts
- 2 Parish youth group
- 3 Parish young adult group
- 4 Catholic campus ministry/Newman Center
- 5 Religious institute volunteer (e.g., Jesuit Volunteer Corps)
- 6 Pro-Life events/groups
- 7 St. Vincent de Paul Society
- 8 Knights of Columbus
- 9 Legion of Mary
- 10 Charismatic Renewal
- 11 Communion and Liberation
- 12 Cursillo
- 13 Jóvenes para Cristo
- 14 Juan XXIII
- 15 Movimiento Familiar Cristiano
- 16 Neocatechumenal Way
- 17 Other, specify: _____

[if Q3a=2 or Q3c=3, 4; never considered OR has considered but only a little or not at all]
 Previously you indicated that you [if Q3a=2: have never; if Q3c=3, 4: have not very seriously] considered becoming a priest or religious brother. How much, if at all, were the reasons listed below related to this?

M4a The celibacy requirement

- 1 Very much
- 2 Somewhat
- 3 Only a little
- 4 Not at all

M4b Disagreement with some of the Catholic Church's teachings

M4c Stigma of the Catholic clergy sex abuse issue

M4d Never felt invited by the Catholic Church to consider a religious vocation

M4e Concern that the economic needs of my family would not be met

M4f I am not very religious

M4g The lifestyle and work is not what I prefer

M4h Education requirements

M4i Student loan debt

M4j Citizenship requirements

M4k It would feel like a downward move in terms of social class

M4l I've just never really thought about it

M4m Vow of poverty

- M4n Vow of obedience
- M4o My family would not approve
- M4p Don't feel holy enough for a religious vocation
- M4q God is not calling me to a religious vocation
- M4r Would not want to give up my freedom
- M4s I can do God's will without becoming a priest or religious brother
- M4t I would be physically unable
- M4u My material needs would not be met
- M4v I want to be a father
- M4w Other; specify: _____

[SHOW THE ITEMS OF M4a TO M4w]

- M4x Of the issues listed above which would you consider to be the most important reason for *not* considering a vocation? _____

[if Q3a=1; considered and Q3c=1,2; has considered somewhat or very seriously]

Previously you indicated that you have considered becoming a priest or religious brother. How much, if at all, were the following related to your interest in this?

- M5a Being ordained as a priest
 - 1 Very much
 - 2 Somewhat
 - 3 Only a little
 - 4 Not at all
- M5b Being a parish priest
- M5c Having an active religious life devoted to ministry and service
- M5d Having a contemplative religious life devoted to prayer and community
- M5e Being a high school chaplain
- M5f Being a priest teacher

How much do you agree or disagree with the each of the following statements?

- M6a Catholic priests are overworked and underpaid
 - 1 Very much
 - 2 Somewhat
 - 3 Only a little
 - 4 Not at all
 - 5 Don't know
- M6b The Catholic Church is closing many of its parishes and will not need as many priests in the future
- M6c Ordination confers on the priest a permanent character which makes him different from the laity within the Catholic Church
- M6d Catholic priests are well respected in my community
- M6e The Catholic Church in the United States has too few priests
- M6f Catholic priests have more economic security than most
- M6e I understand well what religious brothers do
- M6g Diocesan priests, religious priests, and religious brothers do important work

M7 Have you participated in any of these vocation/discernment programs?
(Check all that apply)

- 1 Andrew Dinner
- 2 “Come and See” experience
- 3 Vocation retreat
- 4 Live-in experience
- 5 Vocations presentation at school or parish

[Questions: F1 TO F6: If PPGENDER=FEMALE]:

F1 A lay ecclesial minister is someone with professional training working or volunteering in a ministry at least part-time for a Catholic parish or other Church organization (for example, director of religious education, pastoral associate, youth minister, campus chaplain, or hospital chaplain). Have you ever considered serving in the Church as a lay ecclesial minister?

- 1 Yes
- 2 No
- 3 I am currently serving as a lay ecclesial minister

[If F1=1; has considered]

F1a

Would you say you have considered becoming a lay ecclesial minister...

- 1 Very seriously
- 2 Somewhat seriously
- 3 Only a little seriously
- 4 Not seriously at all

F2 Have you ever participated in any of these Church-related programs, groups, or activities?

- 1 Girl Scouts
- 2 Parish youth group
- 3 Parish young adult group
- 4 Catholic campus ministry/Newman Center
- 5 Religious institute volunteer (e.g., Mercy Corps)
- 6 Pro-Life events/groups
- 7 St. Vincent de Paul Society
- 8 Amor en Acción
- 9 Charismatic Renewal
- 10 Communion and Liberation
- 11 Cursillo
- 12 Jóvenes para Cristo
- 13 Juan XXIII
- 14 Movimiento Familiar Cristiano
- 15 Neocatechumenal Way
- 16 Other, specify: _____

[if Q3b=2 OR Q3c=3,4; never considered or has considered but only a little or not at all]
 Previously you indicated that you [IF Q3b=2 : have never ; IF Q3c=3,4: have not very seriously]
 considered becoming a religious sister. How much, if at all, were the reasons listed below related
 to this?

- F3a The celibacy requirement
 1 Very much
 2 Somewhat
 3 Only a little
 4 Not at all
 5 Don't know
- F3b Disagreement with some of the Catholic Church's teachings
- F3c Stigma of the Catholic clergy sex abuse issue
- F3d Never felt invited by the Catholic Church to consider a religious vocation
- F3e Concern that the economic needs of my family would not be met
- F3f I am not very religious
- F3g The lifestyle and work is not what I prefer
- F3h Education requirements
- F3i Student loan debt
- F3j Citizenship requirements
- F3k It would feel like a downward move in terms of social class
- F3l I've just never really thought about it
- F3m Vow of poverty
- F3n Vow of obedience
- F3o My family would not approve
- F3p Don't feel holy enough for a religious vocation
- F3q God is not calling me to a religious vocation
- F3r Would not want to give up my freedom
- F3s I can do God's will without becoming a religious sister
- F3t I would be physically unable
- F3u My material needs would not be met
- F3v I want to be a mother
- F3w Other; specify:_____

[SHOW THE ITEMS OF F3a TO F3w]

F3x Of the issues listed above which would you consider to be the most important
 reason for *not* considering a vocation?

[if Q3b=1 and Q3c=1,2 ; considered OR has considered somewhat or very seriously]
 Previously you indicated that you have considered becoming a religious sister. How much, if at
 all, were the following related to your interest in this?

- F4a Having an active religious life devoted to ministry and service
 1 Very much
 2 Somewhat
 3 Only a little
 4 Not at all
- F4b Having a contemplative religious life devoted to prayer and community

How much do you agree or disagree with the each of the following statements?

F5a Religious sisters are overworked and underappreciated

1 Very much

2 Somewhat

3 Only a little

4 Not at all

F5b The Catholic Church is closing many of its schools and relinquishing its hospitals and will not need as many religious sisters in the future

F5c Religious sisters should wear habits

F5d Religious sisters are well respected in my community

F5e The Catholic Church in the United States has too few religious sisters

F5f Religious sisters have more economic security than most

F5g Religious sisters do important work

F5h I understand what religious sisters do

F6 Have you participated in any of these vocation/discernment programs?

1 "Nun Run"

2 "Come and See" experience

3 Vocation retreat

4 Live-in experience

5 Vocations presentation at school or parish

Demographics

D1 Were you born in the United States?

1 Yes

2 No

[if D1=2]

D2a

When did you first move to the United States?

1 Before you were a teenager

2 13 to 18 years old

3 19 to 24 years old

4 25 to 29 years old

5 30 or older

[if D1=2]

D2b In what country were you born? _____

D3 What is your race or ethnicity?

1 Caucasian/European American/white

2 African/African American/black

3 Hispanic/Latino(a)

4 Asian/Pacific Islander/Native Hawaiian

5 Native American/Alaska Native

6 Other:_____

D4 Is there a national origin, ethnicity, ancestry, tribe, or other group with which you identify yourself?
