

**DePaul University**

---

From the SelectedWorks of Scott Kelley

---

June 2014

# Unaffiliated Lay Vincentians' Informal Engagement with the Vincentian Mission

Contact  
Author

Start Your Own  
SelectedWorks

Notify Me  
of New Work



Available at: [http://works.bepress.com/scott\\_kelley/18](http://works.bepress.com/scott_kelley/18)

**June 2014**

**Unaffiliated Lay Vincentians'  
Informal Engagement with the  
Vincentian Mission**



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

***Unaffiliated Lay Vincentians' Informal  
Engagement with the Vincentian Mission***

**June 2014**



**Jonathon L. Wiggins, Ph.D.  
Mark M. Gray, Ph.D.**



# Table of Contents

Executive Summary .....	1
Major Findings.....	1
Introduction.....	5
Interpreting this Report.....	5
Part I: Characteristics of Respondents .....	7
Gender.....	7
Age & Generation.....	8
Marital Status.....	9
Children.....	10
Education .....	11
Types of Colleges and Graduate Schools .....	12
Undergraduate and Graduate Alma Mater.....	13
Occupation .....	13
Household Income .....	15
ZIP Codes.....	16
Religious Characteristics .....	17
Childhood Religious Tradition .....	17
Past and Current Vincentian Affiliations.....	17
Part II: Religiosity and Spirituality .....	20
Current Religious Preference.....	20
Retention of Childhood Religious Tradition.....	22
Prayer Life .....	24
Religious Vocations.....	26
Religious Service Attendance.....	32
Explanations for Self-Description of Religiosity and Spirituality.....	38
Part III: Current and Future Engagement with the Vincentian Mission .....	44
Current Involvement with the Vincentian Family .....	44
Mentoring from Members of Vincentian Institutions.....	47

Proximity to Vincentian Institutions .....	49
Engagement with the Vincentian Mission and Family .....	51
Understanding of Dimensions of the Vincentian Mission .....	54
Importance of Vincentian Formation .....	58
Spousal Sharing in the Vincentian Mission .....	62
The Most Important Thing the Vincentian Mission Has Taught .....	64
Local Engagement and Interest.....	67
Interest in Resources and Opportunities .....	70
How the Vincentian Family Can Better Address My Needs .....	72
One Thing Would Like to See the Vincentian Family Organize in My Area .....	74
Appendix I: Questionnaire with Response Frequencies .....	76
Appendix II: Transcription of Responses to the Major Open-Ended Questions .....	90
34. <i>How would you describe yourself? Would you say you are: (a) Religious and spiritual; (b) Religious but not spiritual; (c) Spiritual but not religious; (d) Not religious and not spiritual. 35. Please briefly explain our answer to questions 34.</i> .....	91
74. <i>The most important thing the Vincentian mission has taught me is:</i> .....	114
75. <i>The Vincentian family can better address my needs by:</i> .....	134
76. <i>The one thing I would like to see the Vincentian family organize in my area is:</i> .....	148
Appendix III: Transcription of Responses to Other Open-Ended Questions .....	160
17. <i>To your knowledge, what other groups, organizations, or networks committed to the Vincentian mission are present within a 45 minute drive of your home?</i> .....	161
22. <i>What other group do you consider to be your mentor in learning about and living out the Vincentian mission?</i> .....	162
28. <i>Please specify the other Vincentian ministries you support.</i> .....	163
30. <i>Please specify if you have a religious preference today not listed in the survey.</i> .....	164
31. <i>Please specify if you were raised in a religious tradition not listed in the survey.</i> .....	165
63c. <i>What is your Alma Mater?</i> .....	166
63e. <i>What is the name of the institution that awarded you your most recent graduate degree?</i> .....	172
71. <i>What is your occupation?</i> .....	176

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

**Unaffiliated Lay Vincentians' Informal  
Engagement with the Vincentian Mission**

**Executive Summary**

In winter 2013, DePaul University's Office of Mission and Values (OMV) commissioned the Center for Applied Research in the Apostolate (CARA) at Georgetown University to conduct a survey of "unaffiliated lay Vincentians," that is young adults between the ages of 18 to 35 who have had a formative experience in the Vincentian mission either as a student or as a post-graduate volunteer at a Vincentian institution. The central purpose of this research is to help OMV explore these unaffiliated lay Vincentians' understanding of their experiences with the Vincentian mission, their commitment to that mission, and their desire for more formation in the Vincentian charism.

In collaboration with OMV, CARA designed an online survey with 72 closed-ended and four open-ended questions. The survey asked respondents about their past and current engagement with the Vincentian mission, their understanding of the dimensions of the Vincentian mission, the importance they give to Vincentian values, their interest in learning more about the Vincentian charism, their past and current religiosity and spirituality, and their demographic characteristics. Between February 2014 and May 2014, CARA and OMV distributed a link to the survey to a total of 1,737 men and women that OVM identified as unaffiliated lay Vincentians. A total of 351 men and women (or 20 percent of those who had been sent the survey) completed the questionnaire.

**Major Findings**

*Characteristics of Respondents*

- Respondents average 28 years of age, with six in ten in their 20s and another one-third in their 30s. More than three-quarters are females. More than a quarter are married, with another two in ten in a committed relationship.



- Just over four in ten report having earned a bachelor’s degree, with another half having earned an advanced degree as well. About two in ten report occupations that fit into these two U.S. Census categories: community and social service *and* education, training and library. Slightly less than two in ten indicate that they are currently students.

### ***Engagement with the Vincentian Mission***

- More than half of respondents first encountered the Vincentian mission during their college years. Another four in ten first encountered it after college. Over half have volunteered in a Vincentian program and another one in five has been or is currently a student at a Vincentian university. Just over one-quarter have both attended a Vincentian university and have volunteered for a Vincentian program.
- Slightly more than half say they contribute their time to the Vincentian mission or family. Just under half agree that they contribute financially to the mission or family. Respondents were also asked to indicate their current level of involvement with the Vincentian family in five different categories. Two-thirds report being involved in at least one way, with one-quarter involved in three or more different capacities. More than three in ten indicate being at least “somewhat” involved in the Vincentian family in general; volunteering for a Vincentian group or organization; prayer, faith sharing or formation groups; and financial support of Vincentian ministries. Those of the Post-Vatican II Generation and Catholic respondents are particularly likely to provide financial support.
- More than three-quarters of respondents consider the Lay Vincentian Missionaries at least “somewhat” of a mentor to them in learning about and living out the Vincentian mission. Six in ten consider the Daughters of Charity to be at least “somewhat” of a mentor to them, and just over four in ten consider the members of the Congregation of the Mission and the Society of St. Vincent de Paul to be at least “somewhat” of a mentor. Catholics are especially likely to consider the Daughters of Charity “very much” a mentor, with other Christians particularly likely to list the Society of St. Vincent de Paul as “very much” a mentor.

### ***Influence of the Vincentian Mission***

- Asked to indicate how well their Vincentian program or university communicated eight distinct dimensions of the Vincentian mission to them, unaffiliated lay Vincentians show strong signs of having understood most dimensions of the Vincentian mission. Two-thirds or more indicate that their program or university communicated seven of the eight “very” well. The dimension of service to and solidarity with people who are poor or marginalized was especially well understood, with almost all respondents saying it had been communicated “very” well.

- When asked to indicate how important those same eight dimensions are in informing their life choices, more than half indicate that five of the eight are “very” important in that way. Respondents say that the dimension of service to and solidarity with people who are poor or marginalized has been especially important in informing their life choices.
- Almost nine in ten agree at least “somewhat” that their relationships with the Vincentian mission has strongly influenced their career life choices. In addition, at least six in ten agree that their Vincentian experiences have influenced the relationship they have with their spouses or partners. Half to three-quarters agree that their spouse or partner shares their values, spiritual beliefs, and religious faith.

### *Spirituality and Religiosity*

- Compared to other adult Catholics in the United States, unaffiliated lay Vincentian respondents are more likely to attend Mass weekly and to have considered a vocation to religious life and/or ordained ministry.
- Nearly six in ten report that they pray at least once a day. More than half report attending religious services at least once a week and another quarter attend at least monthly. Those who have volunteered for Vincentian programs in the past and Catholic respondents are particularly likely to report attending religious services at least once a week.
- Almost two-thirds of male respondents have ever considered a vocation to Vincentian religious life, other forms of religious life, or ordained ministry in any faith. Four in ten have considered such a vocation at least “somewhat” seriously. Just over four in ten female respondents say that they have ever considered a vocation to Vincentian religious life, other forms of religious life, or ordained ministry in any faith. More than two in ten have considered it at least “somewhat” seriously.
- Three-quarters of respondents were raised in the Catholic faith. More than eight in ten of those who were raised Catholic identify as Catholics currently. One in ten of those raised Catholic now identify as “nothing in particular/atheist/agnostic.”
- Two-thirds of those who say they were raised as Protestant Christians, the second largest group of survey respondents, identify as Protestant Christians today. About one in ten of these respondents currently identifies as a non-denominational Christian and another one in ten identifies as “nothing in particular/atheist/agnostic.”

- When asked to choose which of four categories best describe them, seven in ten respondents report that they are both “religious and spiritual.” Nearly one-quarter identify as “spiritual but not religious,” and one in 20 or fewer identifies as “not religious and not spiritual” or as “religious but not spiritual.”

### ***Interest in Further Engagement with the Vincentian Mission***

- Nearly three-quarters agree that they would like their relationship with others who share the Vincentian mission to be more formal and ongoing. That was also a frequent topic among respondents to two open-ended questions concerning how the Vincentian family can better address their needs and what respondents would like to see the Vincentian family organize in their areas.
- More than eight in ten would like to be more involved with the Vincentian mission. While Catholic respondents (more than nine in ten) are especially likely to agree that they would like to be more involved, more than six in ten other Christians and those who identify as “nothing in particular/atheist/agnostic” would like to be more involved as well.
- One-quarter to one-third say they are “very” interested in exploring opportunities in their local areas related to the following: community outreach or volunteer programs; organized social activities; outreach for youth and children; and prayer, faith sharing or formation groups. Non-Catholic Christians are especially interested in more opportunities for outreach for youth and children.
- A St. Vincent de Paul Society, Vincentian priests or brothers, and/or the Daughters of Charity/Sisters of the Vincentian tradition are within a 45-minute drive of more than half of respondents’ homes.
- Respondents were asked to indicate their interest in possible Vincentian resources and opportunities for projects. Nearly half report being “very” interested in resources about social justice and systemic change, resources about effective methods of service, and opportunities for short-term mission projects.

## Introduction

In winter 2013, DePaul University's Office of Mission and Values (OMV) commissioned the Center for Applied Research in the Apostolate (CARA) at Georgetown University to conduct a survey of "unaffiliated lay Vincentians," that is young adults between the ages of 18 to 35 who have had a formative experience in the Vincentian mission either as a student or as a post-graduate volunteer at a Vincentian institution. The central purpose of this research is to help OMV explore these unaffiliated lay Vincentians' understanding of their experiences with the Vincentian mission, their commitment to that mission, and their desire for more formation in the Vincentian charism.

In collaboration with OMV, CARA designed an online survey with 72 closed-ended and four open-ended questions. The survey asked respondents about their past and current engagement with the Vincentian mission, their understanding of the dimensions of the Vincentian mission, the importance they give to Vincentian values, their interest in learning more about the Vincentian charism, their past and current religiosity and spirituality, and their demographic characteristics. Between February 2014 and May 2014, CARA and OMV distributed a link to the survey to a total of 1,737 men and women that OVM identified as unaffiliated lay Vincentians. A total of 351 men and women (or 20 percent of those who had been sent the survey) completed the questionnaire.

This report contains a detailed analysis of survey responses. The report is arranged in four parts. Part I describes characteristics of the respondents. Part II follows with a discussion of respondents' past and present religiosity and spirituality. Part III completes the report with a look at respondents' present engagement with the Vincentian mission and their interest in being engaged further in the future.

## Interpreting this Report

Many of the questions on the survey used four -point response scales (for example, "not at all," "a little," "some," and "very much"). Two of the responses in these scales may be interpreted as relatively more "negative" ("not at all" and "only a little," for example) and the other two as relatively more "positive" ("somewhat" and "very much," for example). Tables summarizing responses to questions that use these scales will not include percentages for each response category. Instead, they will usually report the percentage of those whose responses fall on the positive side of the scale. In other words, the tables typically report the percentage of respondents saying *either* "somewhat" or "very much," and the percentage for the most positive category only, such as the percentage of respondents saying "very much," since the most positive response sometimes distinguishes important contrasts in level of support. This is especially useful for this survey since many respondents tended to give "positive" responses but not always the *most* positive responses. Readers may also wish to compare the difference between the two extreme low responses. These comparisons and others may be drawn by referring to the

complete percentage responses for each question, listed on the copy of the questionnaire in the Appendix I.

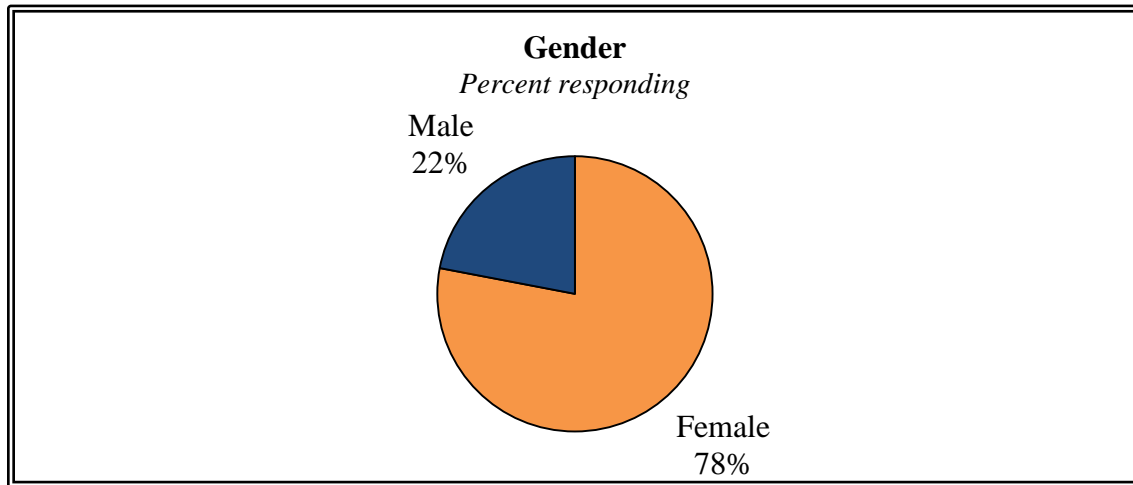
A summary of the findings from the four open-ended questions is presented in the main body of the report. Appendices II and III present transcriptions of all of the responses to the open-ended questions. They are unedited, just as they were typed in for the online survey.

## Part I: Characteristics of Respondents

This section is a snapshot of the unaffiliated lay Vincentian respondents. It contains descriptive data about their gender, age, marital status, number of children, level of education, occupation, household income, residential ZIP codes, and religious childhood tradition.

### Gender

Respondents to the Vincentian survey are more likely to be female (78 percent) than their relative proportion of the U.S. population (51 percent) <sup>1</sup>.



<sup>1</sup> Source: U.S. Census Bureau, Current Population Survey, Annual Social and Economic Supplement, 2012.

## Age

In 2014, respondents range in age from 19 to 47. Six in ten respondents are in their twenties, with another one-third in their thirties. The average age is 28. The median age is also 28, meaning that half of respondents are age 28 or less.

<b>Age of Respondents</b>	
<i>Percent responding</i>	
19	1%
20-24	21
25-29	40
30-34	27
35-39	7
40-47	4
Median	28
Mean	28

## Generation

Members of different generations often have distinct attitudes and behaviors. CARA divides Catholics into four generational categories: Pre-Vatican II, Vatican II, Post-Vatican II and Millennial Generations. About eight in ten survey respondents are of the Millennial Generation and the remaining two in ten are of the Post-Vatican II Generation. No respondents belong to the Pre-Vatican II or Vatican II Generations.

- The *Millennial Generation*, ages 18 to 32 in 2014. This generation, born in 1982 or later (up to 1996 among adults), has 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. Eighty-one percent of respondents belong to the Millennial Generation. In comparison, CARA estimates that 15 percent of adult Catholics nationally<sup>2</sup> belong to this generation and 23 percent of the adult U.S. population<sup>3</sup> falls in this generation.

---

<sup>2</sup> Source: Gray, Mark M. and Paul M Perl. 2008. *Sacraments Today: Belief and Practice among U.S. Catholics*. Center for Applied Research in the Apostolate, Georgetown University: Washington, DC.

<sup>3</sup> Source: United States Census Bureau, International Data Base, year 2012 extracted.

- The *Post-Vatican II Generation*, ages 33 to 53 in 2014. Members of this generation, sometimes called “Generation X,” have almost no lived experience of the pre-Vatican II Church. Their religious training occurred during the 1970s and 1980s, a time when religious education patterns and methods were very different from those used up to the late 1960s. Members of this generation are relatively less likely to make long-term commitments, are more pragmatic and less ideological, and are relatively more interested in issues of identity and community than those before them. Nineteen percent of respondents belong to this generation. In comparison, CARA estimates that 36 percent of adult Catholics nationally<sup>4</sup> belong to this generation and 33 percent of the adult U.S. population<sup>5</sup> falls in this generation.

### Marital Status

About one-quarter of respondents is married, compared to about one-half of the U.S. population age 15 and older.

<b>Marital Status</b> <i>Percent responding</i>		
	<b>Vincentian Respondents</b>	<b>U.S. Population<sup>6</sup></b>
Single, never married	51%	
Single, in a committed relationship	21	33%*
Married	27	48
Separated/Divorced	<1	13
Widowed	0	6

\*The first two categories are combined as “Never Married” in the American Community Survey

- Nearly three-quarters (72 percent) are currently not married. Two in ten are in a committed relationship.

<sup>4</sup> Source: Gray, Mark M. and Paul M Perl. 2008. *Sacraments Today: Belief and Practice among U.S. Catholics*. Center for Applied Research in the Apostolate, Georgetown University: Washington, DC.

<sup>5</sup> Source: United States Census Bureau, International Data Base, year 2012 extracted.

<sup>6</sup> Source: U.S. Census Bureau, 2012 American Community Survey, for all residents age 15 and older.



- Only one respondent identifies him or herself as separated or divorced, with no respondents saying they have been widowed.

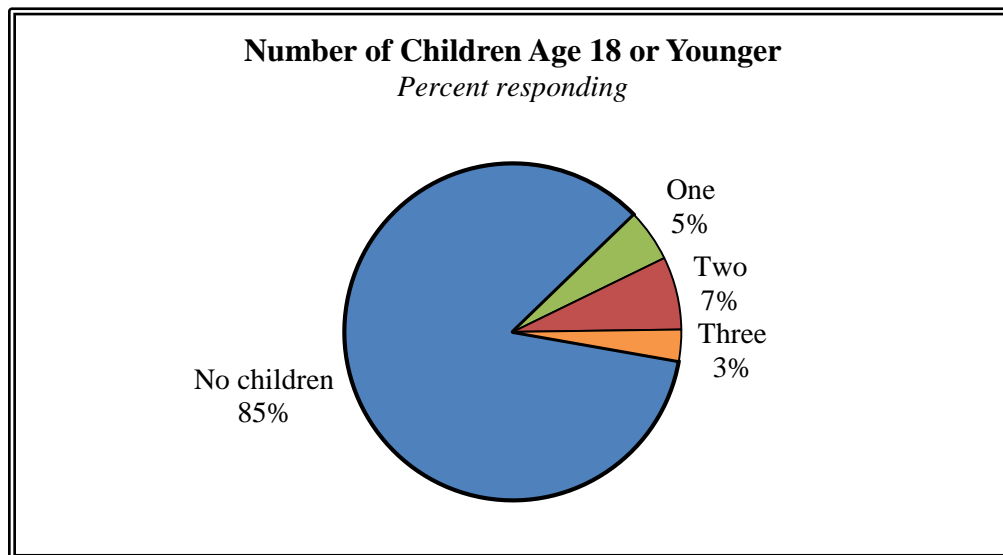
### Differences by Generation

At least partially due to their different phases of life, Post-Vatican II Generation respondents are more than twice as likely to be married as Millennial Generation respondents.

	<b>Post-Vatican II</b>	<b>Millennial</b>
Single, never married	33%	55%
Single, in a committed relationship	11	24
Married	55	21
Separated/Divorced	2	0

### Children

Most respondents (85 percent) have no children eighteen years old or younger. In total, 5 percent have one child in that age range, 7 percent have two, and 3 percent have three or more. Only two respondents have a child over eighteen years old.



## Education

More than nine in ten respondents have achieved at least a bachelor’s degree, compared to about one in four (27 percent) of the U.S. adult population. An additional half of respondents (49 percent) have earned a master’s degree, a professional degree or a doctorate. No respondents reported that their highest level of education is less than a high school diploma or is an associate’s degree.

<i><b>What is your highest level of education?</b></i>		
<i>Percent responding</i>		
	<b>Vincentian Respondents</b>	<b>U.S. Adult Population<sup>7</sup></b>
Did not complete high school	0%	13%
High school graduate (or equivalent)	2	30
Some college (1-4 years, no degree)	5	19
Associate’s degree	0	9
Bachelor’s degree (e.g. B.A., B.S.)	43	18
Master’s degree (e.g. M.A., M.S., M.B.A., M.S.W.)	43	7
Professional degree (M.D., J.D., D.Min.)	5	1
Doctorate degree (e.g. Ph.D.)	1	1

### Differences by Generation

Seventy-four percent of the Post-Vatican II Generation have a master’s, professional degree or doctorate, whereas only 44 percent of the Millennial Generation has a degree beyond a bachelor’s. However, it should be noted that 19 Millennial-aged respondents are presently undergraduate students.

---

<sup>7</sup> Source: U.S. Census Bureau, Current Population Survey, 2012 Annual Social and Economic Supplement

## Types of Colleges and Graduate Schools

Nearly seven in ten respondents holding a bachelor’s degree received it from a private Catholic university or college. Catholic universities or colleges awarded four in ten of respondents’ graduate degrees.

<b>Where Respondents Received Bachelor’s and Graduate Degrees</b>		
<i>Percentage responding</i>		
	<b>Bachelor’s</b>	<b>Graduate*</b>
Private – Catholic	68%	42%
Public	22	29
Private – other religious	6	7
Private – non-religious	4	22
Other	<1	1

\*Respondents were instructed to answer with their most recent graduate degree in mind if they had more than one.

In comparison, 7 percent of U.S. Catholic adults<sup>8</sup> responding to a 2008 survey reported attending or having attended a Catholic college or university.

### Differences by Generation

A bachelor’s degree from a private Catholic institution is more common among the Millennial Generation (72 percent) than the Post-Vatican II Generation (55 percent). Post-Vatican II Generation respondents, on the other hand, are more likely to have attended or to currently attend a public institution for a bachelor’s degree.

<b>Where Respondents Received Bachelor’s Degrees, by Generation</b>		
	<b>Post-Vatican II</b>	<b>Millennial</b>
Private – Catholic	55%	72%
Public	34	19
Private – other religious	9	5
Private – non-religious	0	4
Other	2	0

<sup>8</sup> Source: Gray, Mark M. and Paul M Perl. 2008. *Sacraments Today: Belief and Practice among U.S. Catholics*. Center for Applied Research in the Apostolate, Georgetown University: Washington, DC.

## Undergraduate and Graduate Alma Mater

When asked to write in their alma mater, respondents give a wide variety of responses. The top three responses, which together account for 39 percent of all responses, are all Vincentian universities. The full range of responses are presented in full in Appendix III.

<i>What is your Alma Mater?</i>		
	<b>Number Responding</b>	<b>Percent Responding</b>
DePaul University	84	26%
St. Paul University	37	11
Niagara University	10	3

## Occupation

Respondents were asked to write in their occupation. Except where noted, the table below uses the occupation categories employed by the U.S. Census. The three most-frequently cited categories are community and social service; education, training and library; and student (which is not occupation as defined by the U.S. Census). The community and social service category includes clergy and those in religious ministries. The education category includes teachers, the most frequently-cited occupation (42 respondents). For the complete transcription of all responses to the question, see Appendix III.

***What is your current occupation?\****

*Percentage of responses fitting in each category*

Community and social service	20%
Education, training and library	19
Healthcare practitioner and technical occupations	10
Management	9
Business and financial operations	6
Unemployed	4
Life, physical and social science	3
Office and administrative support	2
Legal	2
Healthcare support	2
Sales and related	1
Computer and mathematical science	1
Arts, design, entertainment, sports and media	1
Architecture and engineering	1
Personal care and service	1
Production	<1
Student**	15
Non-classified***	4

\*No survey respondents fit into these U.S. Census occupational categories: transportation and material moving; protective service; installation, maintenance and repairing; food preparation and serving; farming, fishing and forestry; construction and extraction; building grounds cleaning and maintenance; and armed forces.

\*\*Student was not listed as an occupation on the U.S. Census.

\*\*\*CARA did not classify these occupations due to inadequate descriptions by respondents.

- Fourteen percent of respondents wrote in occupational descriptions that included some religious name in the description.
- Further, in another part of the survey, 17 percent report presently working for a Vincentian ministry or university. Male respondents (27 percent) are almost twice as likely as female respondents (14 percent) to currently work for a Vincentian ministry or university.

## Household Income

Similar to the U.S. population as a whole (50 percent), just over one-half (53 percent) of survey respondents report a total combined household income of less than \$50,000. Another one-third reports household income between \$50,000 and \$99,999, with slightly more than one in ten (14 percent) reporting household income of \$100,000 or more.

***Which category best represents the total combined income of all members of your household over the past 12 months?\****  
*Percent reporting*

	<b>Vincientian Respondents</b>	<b>U.S. Population<sup>9</sup></b>
Less than \$19,999	21%	19%
\$20,000-\$34,999	14	17
\$35,000-\$49,999	18	14
\$50,000-\$74,999	21	18
\$75,000-\$99,999	12	12
\$100,000-\$149,999	9	12
\$150,000-\$199,999	3	5
\$200,000 or more	2	4

\*Respondents received the following further instructions: “This includes money received in the last 12 months from jobs, net income from business, farm or rent, dividends, interest, social security payments and any other money income received by members of your family who are 15 years of age or older.”

---

<sup>9</sup> Source: US Census Bureau; Income, Poverty, and Health Insurance Coverage in the United States, 2011

## ZIP Codes

Those responding are particularly likely live in the Midwest<sup>10</sup> Census region (44 percent), followed by the Northeast (22 percent) and West Census regions (21 percent).

<b>ZIP Codes Where Currently Living</b>	
Midwest	44%
Northeast	22
West	21
South	13

These states have at least 10 respondents each:

- Illinois (71 respondents)
- New York (44 respondents)
- Colorado (34 respondents)
- Missouri (26 respondents)
- California (20 respondents)
- Ohio (18 respondents)
- Minnesota (14 respondents)
- Maryland (12 respondents)
- Texas (10 respondents)

---

<sup>10</sup> The *Northeast Census Region* includes Connecticut, Maine, Massachusetts, New Hampshire, New Jersey, New York, Pennsylvania, Rhode Island, and Vermont. The *Midwest Census Region* includes Illinois, Indiana, Iowa, Kansas, Michigan, Minnesota, Missouri, Nebraska, North Dakota, Ohio, South Dakota, and Wisconsin. The *South Census Region* includes Alabama, Arkansas, Delaware, District of Columbia, Florida, Georgia, Kentucky, Louisiana, Maryland, Mississippi, North Carolina, Oklahoma, South Carolina, Tennessee, Texas, Virginia, and West Virginia. The *West Census Region* includes Alaska, Arizona, California, Colorado, Hawaii, Idaho, Nevada, New Mexico, Montana, Oregon, Utah, Washington, and Wyoming.

## Religious Characteristics

This subsection describes respondents' religious background and past engagement with the Vincentian mission.

### Childhood Religious Tradition

Catholicism is the most frequently reported childhood religious tradition. The second largest childhood tradition reported is Protestant Christian. The most common "other" current preferences are Baptist and Buddhist with three responses each.

<i>In what religious tradition were you raised?</i>	
<i>Percent responding</i>	
Roman Catholic	76%
Protestant Christian	10
Non-denominational Christian	4
Nothing in particular/atheist/agnostic	3
Jewish	1
Muslim	1
Orthodox Christian	1
Mormon	<1
Other	3

### Past and Current Vincentian Affiliations

More than half of respondents first encountered the Vincentian mission during their college years. Another four in ten first encountered the mission after college.

<i>When did you first encounter the Vincentian mission?</i>	
<i>Percent responding</i>	
Before college	6%
During college	53
After college	41



Among survey respondents who have volunteered for Vincentian mission work, there are especially high percentages who volunteered for or who currently volunteer for the Colorado Vincentian Volunteers (28 percent combined), followed by the Vincentian Service Corps (16 percent combined), Vincentian Lay Missionaries (14 percent combined), and Gateway Vincentian Volunteers (10 percent combined).

<i>Which of the following programs or universities are you connected to? Check all that apply</i>		
<b>Programs</b>	<b>Percent Currently Volunteering</b>	<b>Percent Formerly Volunteered</b>
Colorado Vincentian Volunteers	5%	23%
Vincentian Lay Missionaries	3	11
St. Vincent DePaul Youth and Young Adult Center	2	4
Vincentian Service Corps – West	1	15
Vincentian Service Corps – Central	1	7
Vincentian Mission Corps	1	5
Heartland Charity Volunteers	1	1
Vincentian Volunteers of Cincinnati	1	1
Gateway Vincentian Volunteers	<1	10
Other	5	9
<b>Universities</b>	<b>Percent Currently Enrolled</b>	<b>Percent Formerly Enrolled</b>
DePaul University	7%	25%
Niagara University	3	2
St. John’s University	2	9

Respondents from the universities are especially likely to be from DePaul University (32 percent combined), followed by St. John’s University (11 percent combined) and Niagara University (5 percent combined). Respondents were also offered the opportunity to write in another Vincentian college or university they attend or attended. Seven respondents wrote in a Catholic college or university, but none of these was in the Vincentian tradition.

For purposes of analysis throughout the remainder of the report, the following three groups will be compared, denoting the different types of engagement respondents have had with the Vincentian mission in the past. The largest group are those who are currently or have volunteered for a Vincentian institution (54 percent). Another two in ten respondents have been or currently are students at a Vincentian university. Finally, just over a quarter fit both descriptions.

<b>Type of Engagement with the Vincentian Mission</b>		
	<b>Number Responding</b>	<b>Percent Responding</b>
Student only	66	19%
Volunteer only	188	54
Both student and volunteer	93	27

Among those who have both volunteered and been students for a Vincentian institution, 64 attend or attended DePaul University, 23 attend or attended St. John’s University, and 7 attend or attended Niagara University.

## Part II: Religiosity and Spirituality

This section explores the current religious attitudes and behaviors of respondents. Included are respondents' current religious preference, prayer life, past consideration of vocations, Mass attendance, and self-described religiosity and spirituality.

### Current Religious Preference

Two-thirds of respondents report being Roman Catholics, with those defining themselves as “nothing in particular/atheist/agnostic” the second largest group (13 percent). Just under one in ten each identify as Protestant Christians or non-denominational Christians. Among those saying their current religious preference is “other,” Buddhist is the most common response.

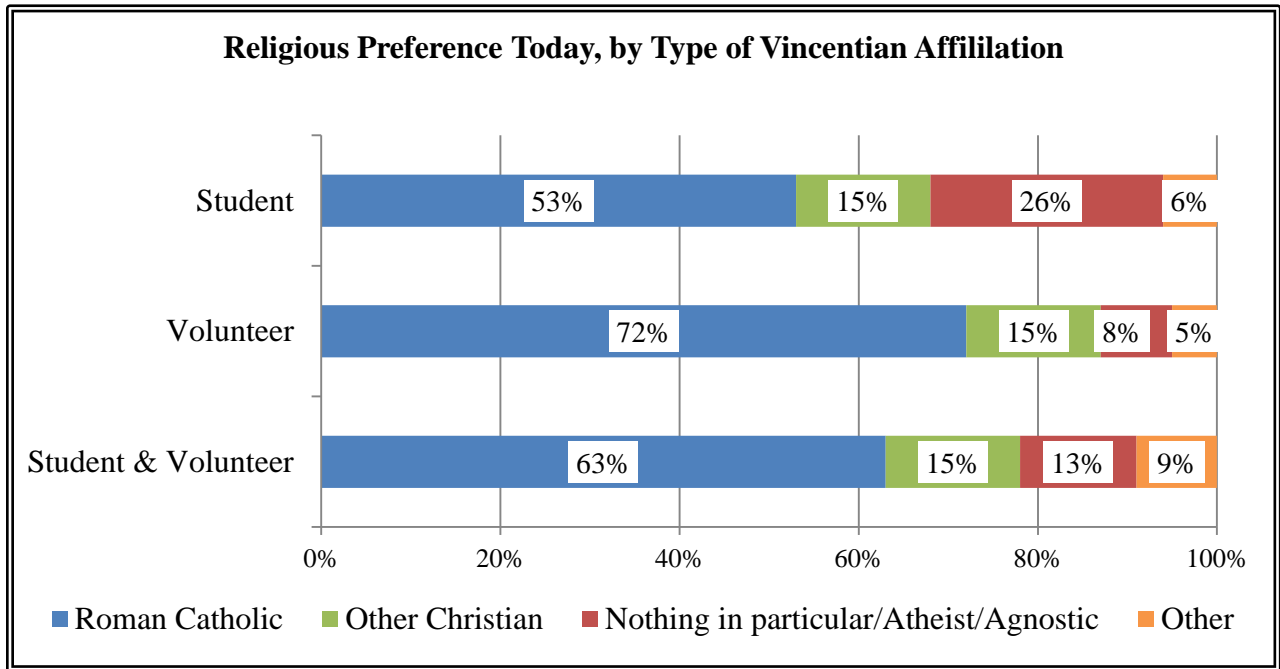
<i>What is your religious preference today?</i>	
<i>Percent responding</i>	
Roman Catholic	66%
Nothing in particular/Atheist/Agnostic	13
Protestant Christian	7
Non-denominational Christian	7
Jewish	1
Muslim	1
Orthodox Christian	1
Mormon	0
Other	5

For purposes of analysis, three groups of respondents will be compared throughout the rest of the report: Roman Catholics, other Christians, and “nothing in particular/atheist/agnostic.” There are too few respondents in the other categories for meaningful analysis.

<b>Current Religious Preference</b>		
	<b>Number Responding</b>	<b>Percent Responding</b>
Roman Catholic	231	66%
Other Christians	53	15
Nothing in particular/ agnostic/atheist	44	13

## Differences by Type of Vincentian Affiliation

Past and current volunteers are especially likely to identify as Roman Catholics currently (72 percent), followed by those who have been both students and volunteers (63 percent) and students (53 percent). Students are most likely to identify currently as “nothing in particular/atheist/agnostic” (26 percent), followed by those who have been both students and volunteers (13 percent) and volunteers (8 percent).



## Retention of Childhood Religious Tradition

Each individual respondent was tracked from childhood religious tradition to current religious preference to measure retention in each of the religious traditions below.

<b>Retention of Childhood Religious Tradition</b>	
<i>Percentage by religious tradition</i>	
Orthodox Christian	100%
Mormon	100
Roman Catholic	84
Jewish	75
Protestant Christian	67
Muslim	67
Nothing in particular/ atheist/agnostic	60
Non-denominational Christian	54

- All three respondents raised Orthodox Christians have remained so. The one respondent who was raised a Mormon also has remained a Mormon.
- Among those 266 respondents whose childhood tradition was Roman Catholicism:
  - 84 percent have remained Roman Catholic
  - 9 percent currently identify as “nothing in particular/atheist/agnostic”
  - 3 percent identify as non-denominational Christian (3 percent) or Orthodox Christians (<1 percent)
  - 5 percent have transferred to faiths other than these, including these self-descriptions: Buddhist, Catholic-Buddhist, cultural Catholic/fallen away Catholic, practicing both Roman Catholicism and United Methodism, Protestant/questioning, Roman Catholic-ish, spiritual, and spiritual seeker
- Among those four respondents raised Jewish:
  - 3 respondents (75 percent) have remained Jewish
  - 1 respondent (25 percent) identifies as “nothing in particular/atheist/agnostic”
- Among those 36 respondents whose childhood tradition was a Protestant Christian one:
  - 67 percent have remained Protestant Christian
  - 11 percent currently identify as non-denominational Christian
  - 11 percent currently identify as “nothing in particular/atheist/agnostic”

- 8 percent identify as Roman Catholic
- 3 percent (or one respondent) have transferred to faiths other than these
- Among those three respondents raised as Muslims
  - 2 respondents (67 percent) have remained Muslims
  - 1 respondent (33 percent) currently identify as “nothing in particular/atheist/agnostic”
- Among those 10 respondents whose childhood tradition was “nothing in particular/atheist/agnostic”:
  - 60 percent continue to identify as “nothing in particular/atheist/agnostic”
  - 20 percent identify as Roman Catholic
  - 20 percent identify as Protestant Christian (10 percent) or non-denominational Christian (10 percent)
- Among those 13 respondents who grew up non-denominational Christians
  - 54 percent have remained non-denominational Christians
  - 38 percent currently identify as “nothing in particular/atheist/agnostic”
  - 8 percent identify as Protestant Christians

## Prayer Life

Over half of respondents (56 percent) pray at least once a day. This is similar to the national average among Catholic adults (59 percent). About another quarter pray at least once a week. Slightly more than one in ten (14 percent) pray “seldom” or “never.”

<i>About how often do you pray?</i>		
<i>Percent reporting</i>		
	<b>Vincentian Respondents</b>	<b>U.S. Adult Catholics<sup>11</sup></b>
Several times a day	36%	22%
Once a day	20	37
Several times a week	20	11
Once a week	7	11
Less than once a week	3	12
Seldom*	9	–
Never	5	7

\*“Seldom” was not offered on the 2012 General Social Survey

---

<sup>11</sup> General Social Survey 2012

### Differences by Type of Vincentian Affiliation

Volunteers (62 percent) are more likely than students (48 percent) or those who were both volunteers and students (50 percent) to pray at least once a day. In addition, volunteers (41 percent) are almost twice as likely as students (21 percent) to report praying several times a day.

	<b>Student</b>	<b>Volunteer</b>	<b>Student and Volunteer</b>
Several times a day	21%	41%	36%
Once a day	27	21	14
Several times a week	18	21	18
Once a week	8	6	10
Less than once a week	3	2	4
Seldom	8	8	12
Never	15	1	7

### Differences by Religious Preference

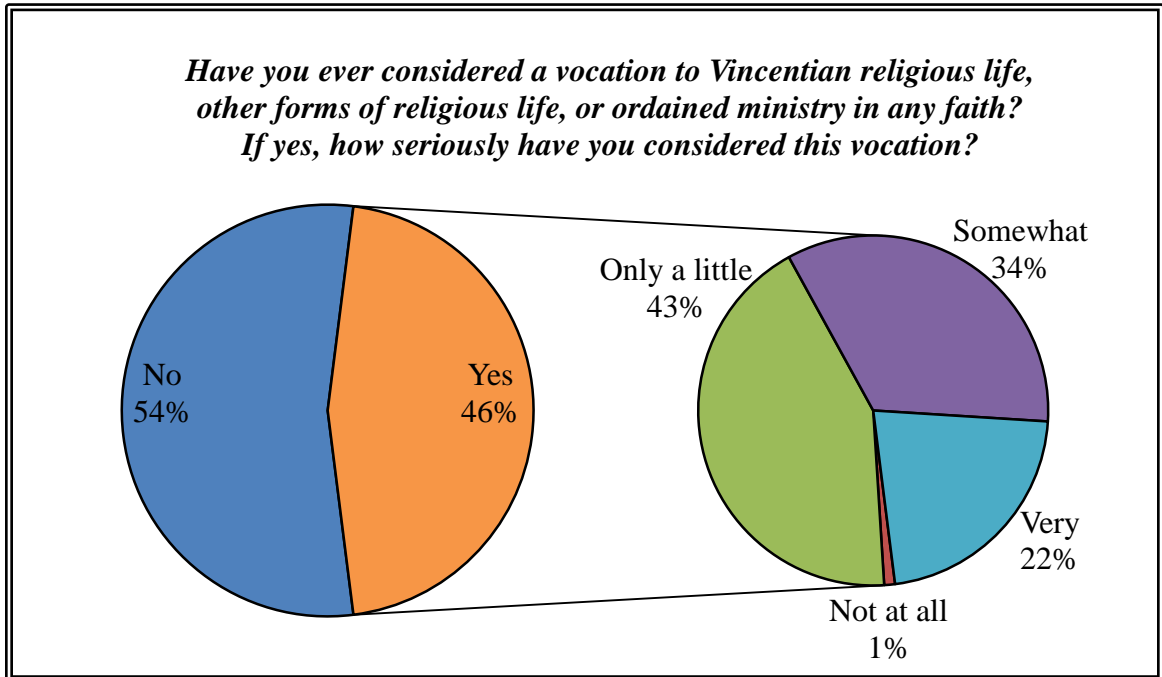
Catholic and other Christian respondents are similar in their frequency of prayer. At least three-fifths of all Christian respondents pray at least once a day, and another three in ten pray weekly. In contrast, one-quarter (26 percent) of those identifying as “nothing in particular/atheist/agnostic” prays at least once a week.

	<b>Roman Catholic</b>	<b>Other Christian</b>	<b>Nothing in Particular/ Atheist/Agnostic</b>
Several times a day	41%	48%	7%
Once a day	24	12	7
Several times a week	24	15	5
Once a week	6	15	7
Less than once a week	2	2	9
Seldom	3	8	29
Never	0	0	36



## Religious Vocations

Nearly half of respondents (46 percent) have considered a vocation to Vincentian religious life, other forms of religious life, or ordained ministry in any faith.



Among only those 46 percent who have ever considered such a vocation, more than half (56 percent) have considered it “somewhat” or “very” seriously. Just over two in ten (22 percent) have considered it “very” seriously.

## Comparison to Catholics Nationally

In a 2008 national survey, CARA surveyed adult Catholics asking how seriously they had ever considered a vocation as a Catholic priest, religious brother, or religious sister. While the two surveys asked the question differently, some useful comparisons can still be drawn. It should also be kept in mind that the question on the current survey was asked to all respondents, not just Catholics.

### *Female Respondents*

For female respondents to the 2008 national poll, the question asked was *Have you ever considered becoming a nun or religious sister?* The categories offered for response were similar to those offered on this survey,<sup>12</sup> allowing for a comparison to the current survey.

2014 Vincentian respondents (42 percent) are 27 percentage points more likely than adult Catholics nationally (15 percent) to have ever considered such a vocation. 2014 respondents are about eight times more likely to have considered such a vocation “somewhat” or “very” seriously. Moreover, less than 1 percent of those responding to the 2008 survey have considered such a vocation “very” seriously, compared to 8 percent of respondents to the 2014 survey.

#### **How Seriously Have Considered a Religious Vocation, Females Only**

	<b>2008 CARA National Adult Survey<sup>13*</sup></b>	<b>2014 Vincentian Survey<sup>**</sup></b>
“No” (has not considered)	85%	58%
“Not at all” seriously	2	1
“Only a little” seriously	9	19
“Somewhat” seriously	4	14
“Very” seriously	<1	8

\* In the 2008 survey of adult Catholics, the response categories offered were “has never considered,” “not seriously at all,” “only a little seriously,” “somewhat seriously,” and “very seriously.” While not identical to those asked on the 2014 survey, they are similar enough for comparisons.

\*\*Asked of all female respondents, not just Catholics

---

<sup>12</sup> Non-Catholic females on the current survey, however, might also have been considering being a minister, rabbi, or other religious leader in another religious denomination.

<sup>13</sup> Source: Gray, Mark M. and Paul M Perl. 2008. *Sacraments Today: Belief and Practice among U.S. Catholics*. Center for Applied Research in the Apostolate, Georgetown University: Washington, DC.

### *Male Respondents*

For male respondents to the 2008 national poll, the question asked was *Have you ever considered becoming a priest or religious brother?* Again, while the question and categories offered for response were not identical, they are similar enough to merit comparison. It should again be borne in mind though that the Vincentian survey asked the question to all respondents, not just Catholic ones.

Respondents to the 2014 survey (64 percent) are more than three times as likely as respondents to the 2008 survey (17 percent) to have considered such a vocation. Four in ten (40 percent) of those responding to the 2014 survey have “somewhat” or “very” seriously considered such a vocation, compared to one in ten (9 percent) of those to the 2008 survey. Moreover, respondents to the 2014 survey (19 percent) are about six times more likely than those responding to the 2008 survey (3 percent) to have considered such a vocation “very” seriously.

	<b>2008 CARA National Adult Survey<sup>14*</sup></b>	<b>2014 Vincentian Survey<sup>**</sup></b>
“No” (has not considered)	83%	36%
“Not at all” seriously	1	0
“Only a little” seriously	7	24
“Somewhat” seriously	6	21
“Very” seriously	3	19

\* In the 2008 survey of adult Catholics, the response categories offered were “has never considered,” “not seriously at all,” “only a little seriously,” “somewhat seriously,” and “very seriously.” While not identical to those asked on the 2014 survey, they are similar enough for accurate comparisons.

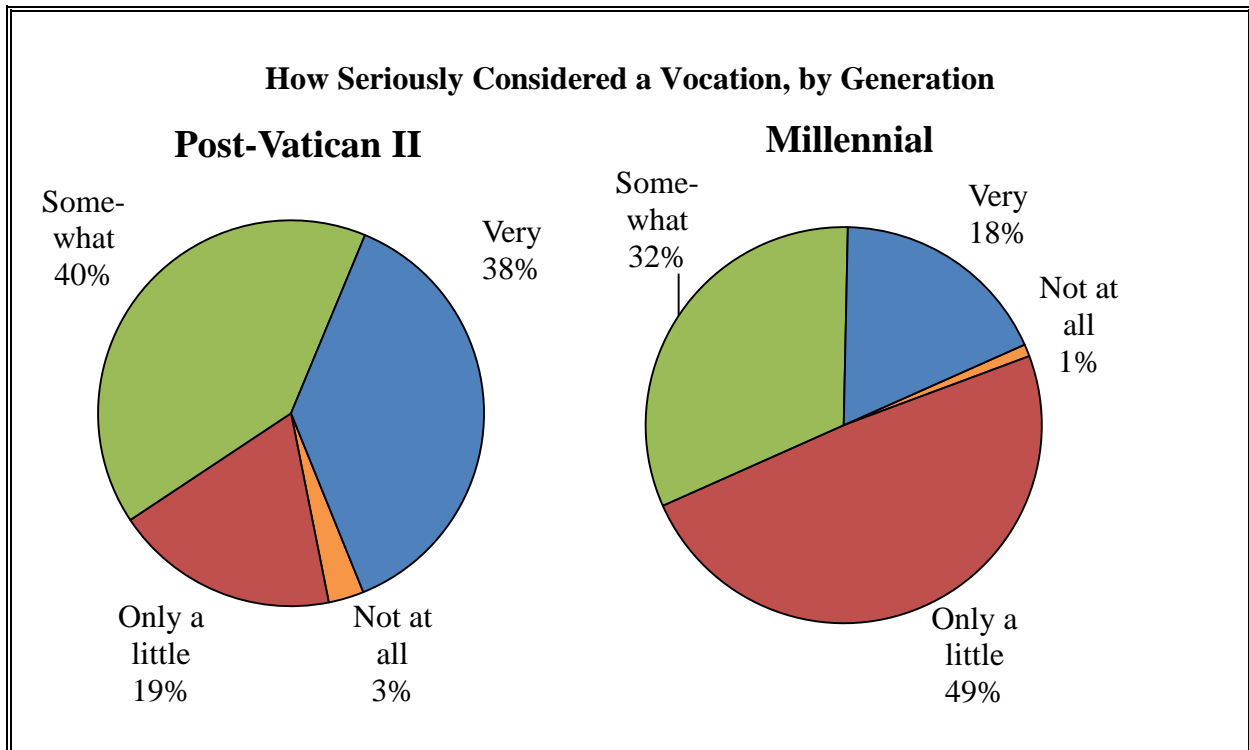
\*\*Asked to all male respondents, not just Catholics.

---

<sup>14</sup> Source: Gray, Mark M. and Paul M Perl. 2008. *Sacraments Today: Belief and Practice among U.S. Catholics*. Center for Applied Research in the Apostolate, Georgetown University: Washington, DC.

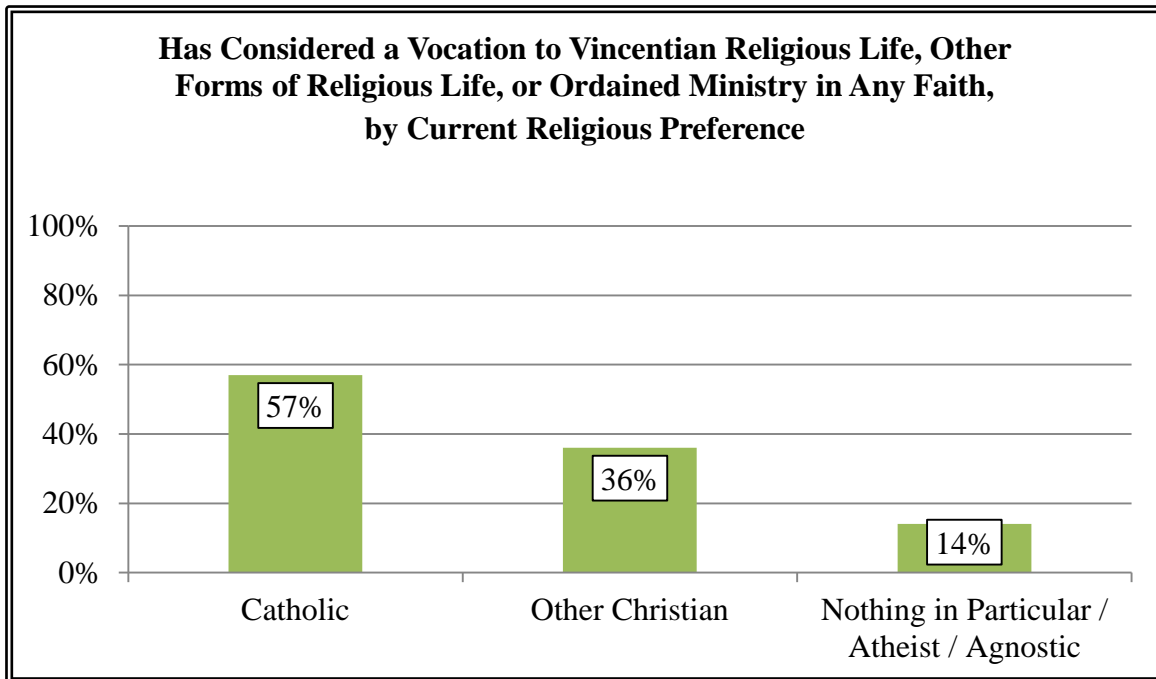
## Differences by Generation

Although there is no significant difference in the proportion of Millennial and Post-Vatican II Generation respondents who have ever considered a vocation, there is a difference in the seriousness of the consideration. Some 78 percent of Post-Vatican II respondents have “somewhat” or “very” seriously considered a vocation to Vincentian religious life, other forms of religious life, or ordained ministry in any faith, compared to 50 percent of Millennial respondents. Moreover, Post-Vatican II Generation respondents (38 percent) are about twice as likely as Millennial respondents (18 percent) to have considered such a vocation “very” seriously.



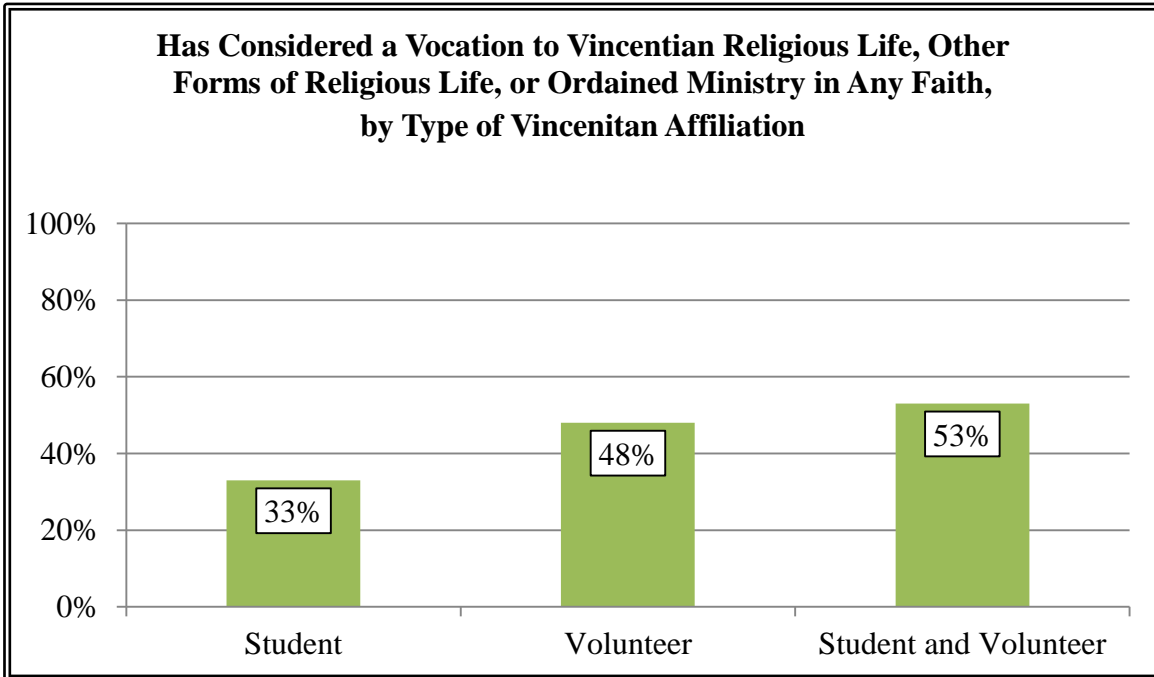
## Differences by Religious Preference

Nearly six in ten Catholic respondents (57 percent) have ever considered a vocation to Vincentian religious life, other forms of religious life, or ordained ministry in any faith. Just over one-third of other Christians have considered such a vocation, and just over one in ten of those currently identifying as “nothing in particular/atheist/agnostic” has ever considered such a vocation.



## Differences by Type of Vincentian Affiliation

About half of volunteers and those who have been both students and volunteers in a Vincentian institution have ever considered a vocation to Vincentian religious life, other forms of religious life, or ordained ministry in any faith. One-third of students at Vincentian institutions have done the same.



## Religious Service Attendance

In a given month, four of five survey respondents (80 percent) report attending a religious service other than a wedding or funeral. In comparison, half (49 percent) of adult Catholics nationally report attending that frequently.

*Aside from weddings and funerals, about how often do you attend religious services?*

	<b>Survey Respondents</b>	<b>Adult Catholics Nationally<sup>15</sup></b>
At least once a week*	54%	24%
Two or three times a month	14	25
About once a month	12	
Once a year or less	13	51
Never	6	

\*These categories were used in the 2012 survey: (a) Every week (once a week or more), (b) At least monthly, not weekly, (c) A few times a year, (d) Rarely or never.

More than half of respondents attend a religious service other than a wedding or funeral weekly, compared to about one-quarter of the U.S. adult Catholic population.

---

<sup>15</sup> Source: Gray, Mark M. and Mary L. Gautier. 2011. *Catholic Media Use in the United States, 2011*. Center for Applied Research in the Apostolate, Georgetown University: Washington, DC.

**Differences by Type of Vincentian Affiliation**

Two-thirds of volunteers (64 percent) attend a religious service at least weekly, followed by those who have been both students and volunteers (48 percent) and students (36 percent).

	<b>Student</b>	<b>Volunteer</b>	<b>Student and Volunteer</b>
At least once a week	36%	64%	48%
Two or three times a month	11	14	17
About once a month	18	11	10
Once a year or less	23	9	16
Never	12	2	9

Besides wedding and funeral attendance, more than a third of students (35 percent) attend religious services once a year or less. In comparison, 25 percent of those who have been students and volunteers and 11 percent of volunteers attend religious services once a year or less.

**Differences by Religious Preference**

Almost all Catholic respondents (96 percent) attend a religious service other than wedding or funeral at least once a month. More than eight in ten of other Christians (82 percent) and nearly two in ten (18 percent) of those identifying as “nothing in particular/atheist/agnostic” attend that frequently.

	<b>Roman Catholic</b>	<b>Other Christian</b>	<b>Nothing in Particular/ Atheist/Agnostic</b>
At least once a week	71%	40%	5%
Two or three times a month	15	23	2
About once a month	10	19	11
Once a year or less	5	15	46
Never	0	2	36

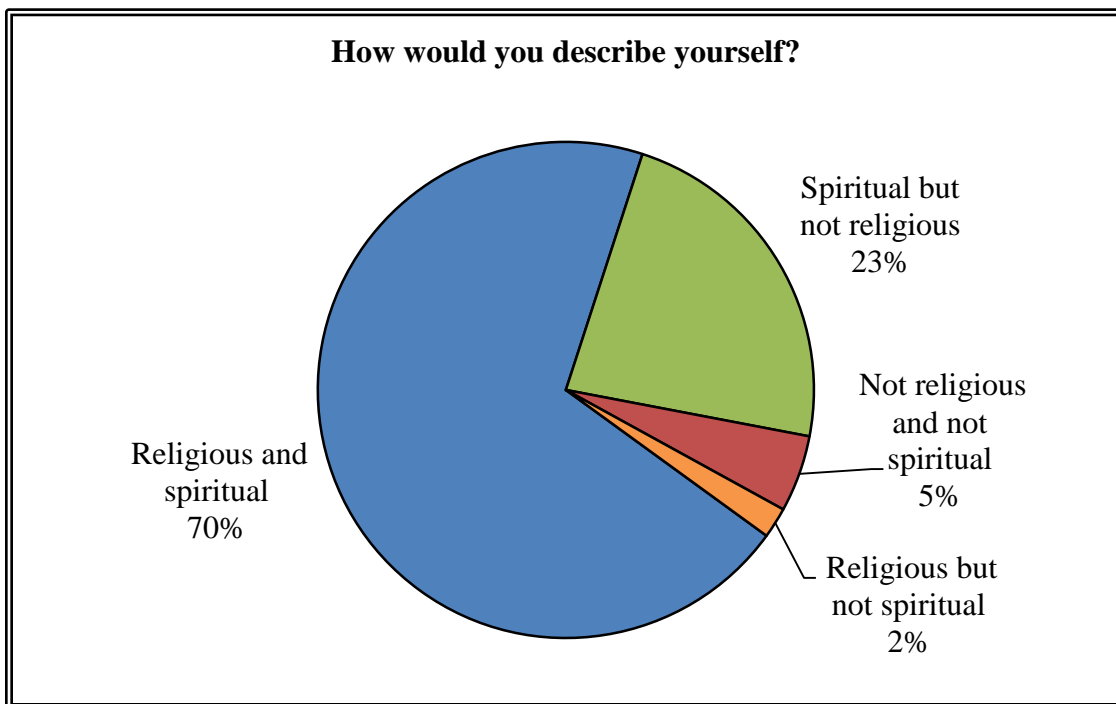


## Religiosity and Spirituality

Respondents were asked, “How would you describe yourself?” and were provided with four options:

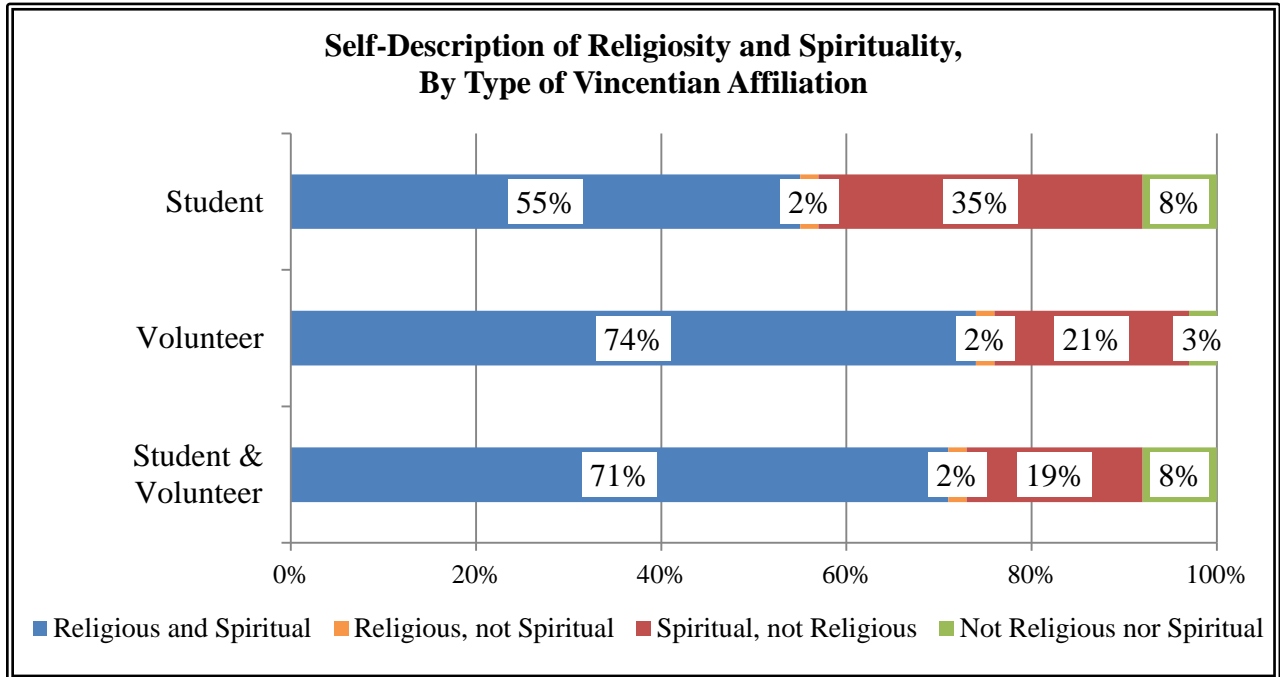
- Religious and spiritual
- Religious but not spiritual
- Spiritual but not religious
- Not religious and not spiritual

Out of the 267 responses, seven in ten describe themselves as “religious and spiritual” and about one-quarter says they are “spiritual but not religious.” One in 20 identifies as “not religious and not spiritual,” with just one in 50 describing themselves as “religious but not spiritual.”



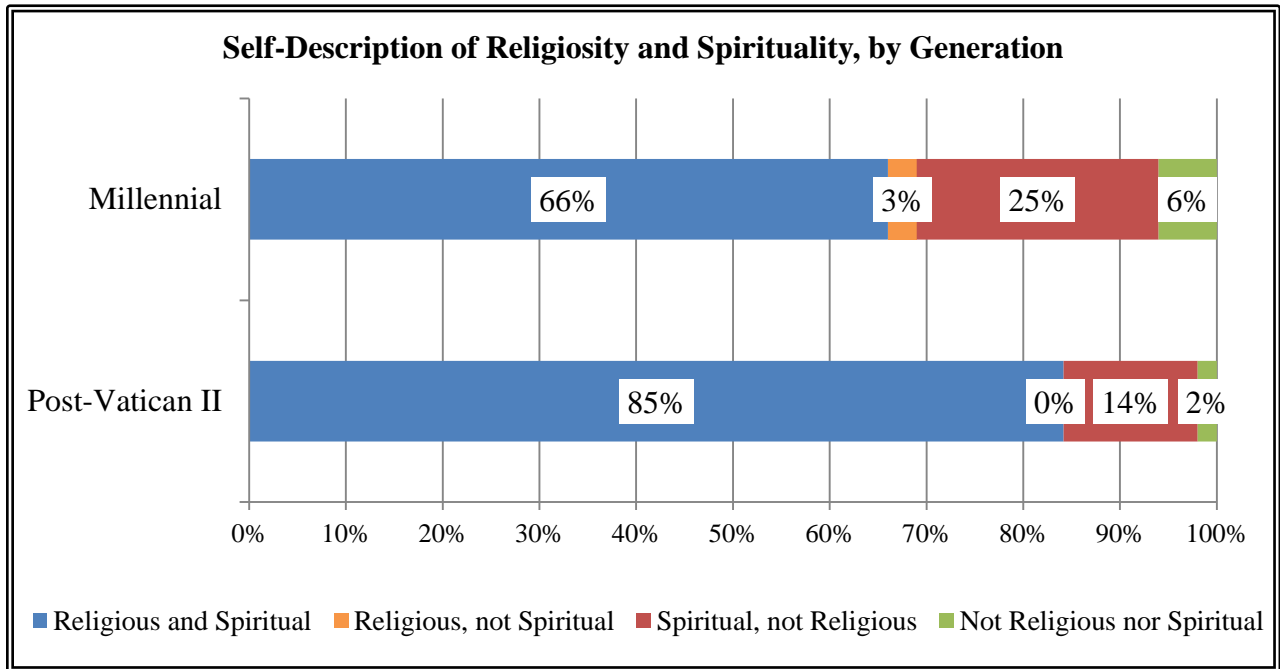
### Differences by Vincentian Affiliation

Volunteers (74 percent) and those who have been both students and volunteers (71 percent) are more likely than students (55 percent) to describe themselves as religious and spiritual. Students, on the other hand, are especially likely to describe themselves as spiritual, but not religious (35 percent).



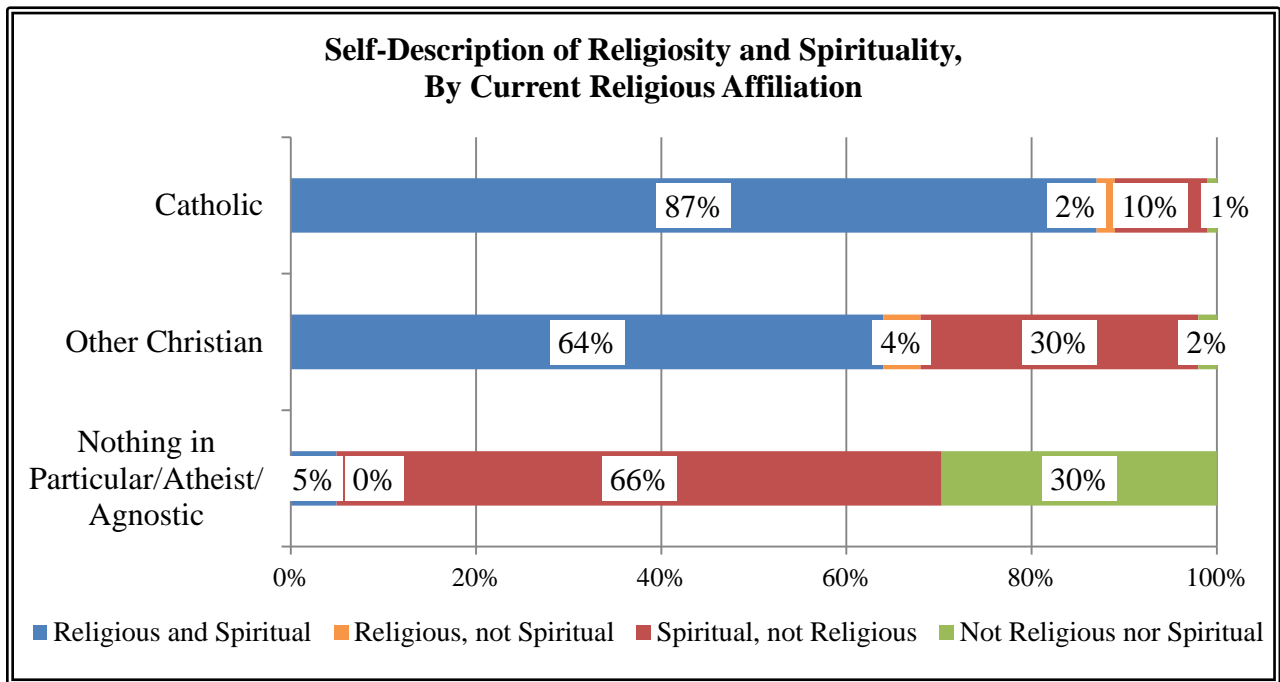
## Differences by Generation

Post-Vatican II respondents (85 percent) are more likely than those of the Millennial Generation (66 percent) to describe themselves as religious and spiritual. Millennial Generation respondents (25 percent), on the other hand, are more likely than those of the Post-Vatican II Generation (14 percent) to describe themselves as spiritual, not religious.



## Differences by Current Religious Preference

Catholic respondents (87 percent) are particularly likely to describe themselves as religious and spiritual, followed by other Christians (64 percent). Those identifying themselves as “nothing in particular/atheist/agnostic,” on the other hand, are most likely to describe themselves as spiritual, not religious (66 percent), followed by other Christians (30 percent).



## Explanations for Self-Description of Religiosity and Spirituality

Respondents' explanations for belonging in each category are explored below.

### Spiritual and Religious

Respondents saying they are “spiritual and religious” are most likely of the respondents in any category to say they do not see religion and spirituality as separate. Many others, however, describe how participating in a religion complements and deepens their spirituality.

These respondents give the following reasons for describing themselves as religious:

- Have a formal relationship with religious tradition, especially a Christian one
- Believe in the tenets of faith of a religious tradition
- Participate in the communal life of a religious tradition, including attending its religious services, volunteering for ministries, and participating in its congregational life

When describing how they are spiritual as well, respondents especially tend to mention these aspects of their lives:

- Have a personal relationship with and experience of God outside of a communal one
- Find spiritual connection with God through participation in their religious traditions' rituals and spiritual traditions
- Feel connected to a larger reality or a being greater than themselves
- Experience God through prayer, meditation, or another spirituality
- Find God and religious truth in more than one religion tradition
- Experience their faith in service to others

Some comments exemplifying this group appear below:

*I feel as though I have a personal definition for both being "religious" and "spiritual" and act them out separately.*

*I have a personal relationship with God and a communal relationship with the Church. To me, both go hand in hand.*

*I would say that I am both religious and spiritual because I readily identify as being part of a religion, Catholicism, and by definition, that religion requires me to have an active spiritual life, since ultimately Catholicism is not an ideology but an encounter with the person of Christ.*

*I am an ordained minister in the Presbyterian Church USA. I participate in the governing body of my denomination as well as attend services. Spirituality is more than*

*church or denomination but my connecting to a God/Holy Spirit that [is] in me and throughout all of creation.*

*I feel closest to God at Mass and when participating in the sacraments.*

*I take both forms: religious and spiritual. Religious as listening and learning about the teachings of the Catholic Church as well as the spiritual through praying and taking part in the sacramental life of the church.*

*I am a spiritual person in the sense that I root myself in prayer and meditation every morning. I try to live my spirituality in a way that all of my interactions with others reflect not only who I am, but also who God is shaping me to be. I am religious because I am well versed in my knowledge of Scripture, Catholic teachings, and I attend Mass weekly. I also teach Religion and work in administration at a Catholic school.*

*I find great beauty in the Eucharist and the Mass as a whole. I also would consider myself spiritual in the sense that I find God in nature and in yoga and in other religions besides Roman Catholic.*

*I would describe myself as religious and spiritual because not only do I attend church, but I also consider myself spiritual because I live out the gospel by doing service and combating social injustices that are occurring around me.*

*I will never understand how people can divorce religion and spirituality.*

*For me the two are so entangled it's hard to separate them; I understand how people like to identify as spiritual but not religious because of harmful/oppressive doctrines and practices, but untangling them and finding my own interpretations that create space for me to embrace the "religious" doctrinal side of things in a way that is affirming and holistic has been such a large piece of my spiritual journey that I can't help but identify as both spiritual and religious.*

### **Spiritual But Not Religious**

While in some ways the descriptions of spirituality among those saying they are “spiritual but not religious” resemble the descriptions among those who identified as both “religious and spiritual,” they differ in other ways as well. They are similar in that respondents in both categories frequently define spirituality as involving a connection to a reality or being larger than themselves, as involving prayer and reflection, as involving belief in God, and as practicing social justice in their daily lives. Those who are “spiritual but not religious” differ, however, in that their belief in God does not necessarily include Jesus as God and that they feel content with picking and choosing values from other religious traditions instead of just one.

The reasons they give for *not* being religious include the following:

- Disillusionment with organized religions or one organized religion due to stances on social issues such as gay marriage
- Not desiring to conform to the rules of a religious tradition
- Not attending religious services regularly
- Are at a point in their lives where they are questioning and are searching for answers, sometimes in different faith traditions
- Their faith experiences have not led them to feel a connection to an organized religion

Some comments illustrative of these themes include the following:

*I feel connected to something larger than myself and feel a calling to help the greater good, but I do not necessarily connect these ideas with a particular religion or version of God. I take part in frequent reflection but no prayer or formal services.*

*I do not know that I believe in Jesus but I believe in God and the power of higher beings. The Catholic Church and its need to believe every word in the bible are incredibly off-putting. I live my life based on morals and values, those that I believe are in line with Vincentian teachings, but do not live my life based on faith.*

*I believe in promoting positive mind states and actions in society. I do not think that religion is a viable solution to many issues and for me it is too restrictive. I've found that the relaxed nature of Buddhism, allowing you to adapt your beliefs as you see fit and have a worldview that takes into account conflicting beliefs, has been the best for me.*

*My spirituality is rooted in my interactions with other people and nature. I enjoy learning about different religions and appreciate the wisdom within these traditions, then pick and choose what feels right in my life and what sustains me when experiencing challenges or celebrating life.*

*I am only recently returning to active participation in the Mass and Sacraments at the Church. The sexual abuse scandals and disagreement with the hierarchy's orthodoxy have shaken my faith in the Church to such a point that I was only capable of participating in ministry but felt physically ill when attending services.*

*I turn my will and my life over every day to a power greater than myself. I found the structure of Catholicism to be poorly suited to me as a woman and as a lesbian. There is plenty of god without the Church.*

*I would describe myself as 'more spiritual than religious'. I do attend mass every so often and believe in the Catholic Church—however, I am not overly religious in that I don't attend mass regularly/go to church for confessionals. I do pray daily (I don't often recite*

*rote prayers) and believe in helping those whom live on the margins to the best of my ability I in a manner that respects people's dignity and autonomy. I believe in the power of human understanding and human connections that go beyond organized religion.*

### **Religious But Not Spiritual**

Only six respondents wrote in a reason for why they consider themselves religious but not spiritual. Some of these respondents do not identify as spiritual because they associate spirituality with prayer and reflection, which do not interest them. Some typical comments follow:

*I am rooted in action and living my faith in my daily life. I don't place much focus on reflection or prayer.*

*I tend to favor rituals and set prayers over deepening my personal relationship with God.*

*Spiritual has become the chosen adjective for those that shun "organized religion." For that reason only, I avoid describing myself as "spiritual"*

### **Not Religious and Not Spiritual**

Those saying they are neither religious nor spiritual describe themselves that way for reasons similar to the reasons given above for being either not religious or not spiritual. These reasons include:

- Find meaning in service or social justice, but not in God or a religion
- Are atheists or have many doubts about the existence of God
- Connect with what it means to be a Vincentian, but not with God

Comments include the following:

*I guess this all depends on how we define religious and spiritual. I try to live life in a very socially just and conscious way. Those values were thoroughly instilled in me through my upbringing and then again through University Ministry at DePaul University. However, I don't tend to think of myself as religious or spiritual anymore. I try to live the values and the spirit of them, but do not identify as particularly religious or spiritual.*

*I have felt, since my year of volunteer work, closer to Christ while serving than I have at Mass.*

*Although I do think about the existence of God and the values of faith often, I am not particularly religious in any organized way and am uncertain of a belief in the existence of a higher deity.*



*I've been an atheist since around age 14, and haven't found a reason to believe in any gods so far since then. DePaul's Catholic heritage didn't attract me to the school, but its social justice mission did. I found the Vincentian mission to align perfectly with my existent values, and pushed me to be more understanding of poverty, solidarity, working together for a common mission. Despite my atheism, I am so thankful for the Vincentian mission at DePaul.*

*I consider myself atheist and do not practice religion, however, I do have respect for those who are engaged in their faith and find that we still share many values in common. I would even say that while I am not Catholic, I still very much identify with being Vincentian.*

## Summary

In summary, respondents are especially likely to give the reasons in the table below for describing themselves as religious, spiritual, not religious, and/or not spiritual.

### **Summary of Reasons for Identifying as Religious or Spiritual**

#### **Religious**

- Has a formal relationship with a religious tradition
- Believes in the tenets of faith in a religious tradition
- Participates in religious services, ministries, or congregational life
- Finds rituals and spiritual traditions in a religious tradition meaningful

#### **Not Religious**

- Has doubts about God's existence or is an atheist
- Are exploring the truths found in other faith traditions
- Attends religious services irregularly or not at all
- Does not want to conform to the rules of any religious tradition
- Disillusioned with organized religion
- Faith experience has not led to affiliating with an organized religion
- Has not found meaning in God or religion

#### **Spiritual**

- Has a personal relationship with and/or experiences of God
- Feels connected to a larger reality or being
- Experiences God through prayer, meditation or reflection
- Finds spiritual connection with God through participation in a religious tradition's rituals and spiritual traditions
- Finds God and religious truths present in other religions
- Believes in God, but not necessarily in the divinity of Jesus Christ
- Satisfied with picking and choosing from many religious traditions instead of just one
- Finds more meaning in participating in service to others than anywhere else

#### **Not Spiritual**

- Is an atheist or has doubts about the existence of God
- Does not pray and is not interested in prayer or reflection
- Connects with the Vincentian tradition, but not with God

### Part III: Current and Future Engagement with the Vincentian Mission

This section of the report presents respondents’ current engagement with Vincentian institutions, their understanding of and importance they give to Vincentian values, and their interest in future engagement.

#### Current Involvement with the Vincentian Family

About two in three respondents (68 percent) report being at least “somewhat” involved with the Vincentian family in at least one of the ways listed in the table below. Nearly a quarter (24 percent) are at least “somewhat” involved in three or more of these ways. Eleven percent are not involved at all in any of the ways listed.

Almost half of respondents indicate that they are at least “somewhat” involved in the Vincentian family in general. At least three in ten are at least “somewhat” involved in volunteering for a Vincentian group or organization (44 percent), prayer, faith sharing or formation groups (37 percent), or financial support of Vincentian ministries (30 percent).

<i>Indicate your level of involvement with the Vincentian family for each of the following:</i>		
	<i>Percent responding</i>	
	<b>“Somewhat” or “Very”</b>	<b>“Very” Only</b>
Vincentian family in general	49%	14%
Volunteering for a Vincentian group or organization	44	29
Prayer, faith sharing or formation groups	37	17
Financial support of Vincentian ministries	30	8
Other support of Vincentian ministries	15	9

Those saying they provide “other support of Vincentian ministries” list involvement with:

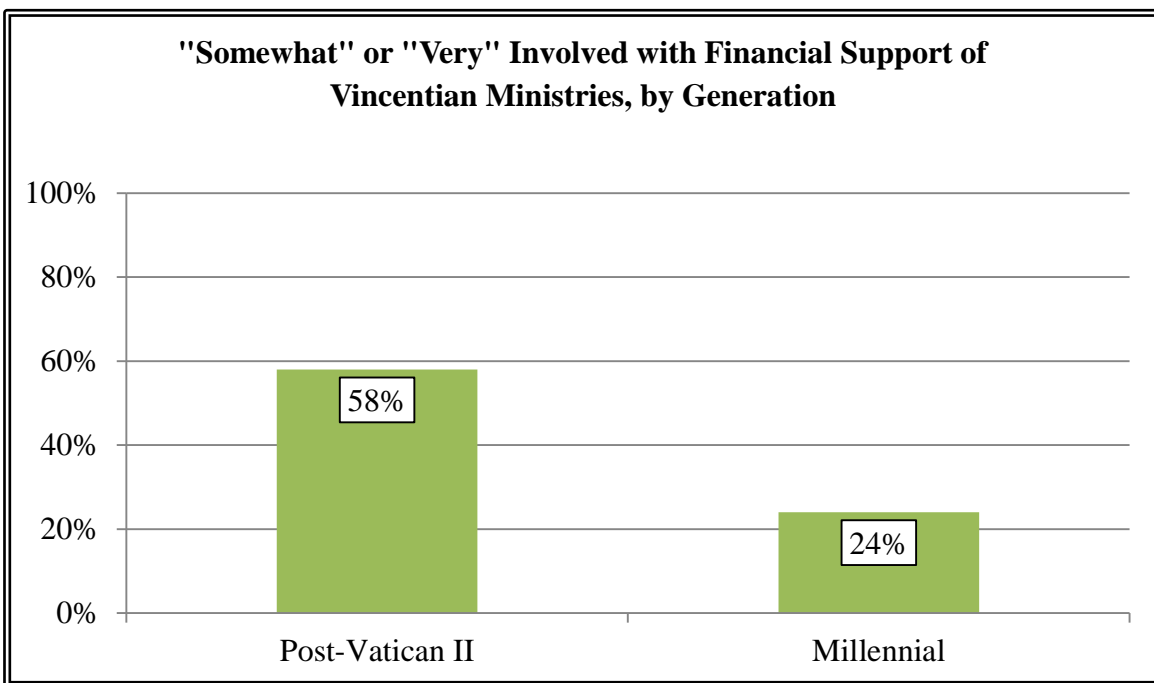
- Alumni activities
- Vincentian education workshops
- Conferences
- Campus ministry
- Food pantry
- Perboyre Mission House
- St. Vincent de Paul Center

- Society for St. Vincent de Paul
- Praying for the lay and religious Vincentian family

As was reported earlier, 17 percent of respondents currently work for a Vincentian ministry or university.

### Differences by Generation

Nearly six in ten of those of the Post-Vatican II Generation are at least “somewhat” involved in financial support of Vincentian ministries, compared to about one-quarter of Millennial Generation respondents.



Moreover, 17 percent of Post-Vatican II Generation respondents report being “very” involved with financial support of Vincentian ministries, compared to 7 percent of those of the Millennial Generation.

## Differences by Religious Preference

Catholics are particularly likely to be at least “somewhat” involved in each of the ways listed in the table below.

	<b>Roman Catholic</b>	<b>Other Christian</b>	<b>Nothing in Particular/ Atheist/Agnostic</b>
Vincentian family in general	54%	42%	34%
Prayer, faith sharing or formation group(s)	43	29	12
Financial support of Vincentian ministries	38	15	14

## Mentoring from Members of Vincentian Institutions

Survey respondents are particularly likely to say the Lay Vincentian Missionaries are mentors to them in learning about and living out the Vincentian mission. Nearly eight in ten indicate the Lay Vincentian Missionaries are at least “somewhat” mentors to them, with about half saying they are “very much” mentors to them.

<i>To what extent do you consider any of the following to be your mentors in learning about and living out the Vincentian mission?</i>		
<i>Percent responding</i>		
	<b>“Somewhat” or “Very Much”</b>	<b>“Very Much” Only</b>
Lay Vincentian Missionaries	78%	52%
Daughters of Charity	62	34
Members of the Congregation of the Mission	48	28
The Society of St. Vincent de Paul	42	17
Other	37	27

Daughters of Charity are “somewhat” or “very much” of a mentor to more than six in ten respondents in learning about and living out the Vincentian mission. A third of respondents report that the Daughters of Charity are “very much” mentors to them.

- Almost half indicate that members of the Congregation of the Mission are at least “somewhat” mentors to them in learning about and living out the Vincentian mission. A little more than one-quarter say they are “very much” mentors to them.
- The Society of St. Vincent de Paul is at least “somewhat” of a mentor to more than four in ten respondents. One in six says the Society is “very much” a mentor to them.
- Nearly four in ten respondents say some “others” are mentors to them in learning about and living out the Vincentian mission. Just over one-quarter say these persons or organizations are “very much” mentors to them.

### Differences by Gender

Forty-six percent of male respondents say they “very much” consider the members of the Congregation of the Mission as their mentors in learning about and living out the Vincentian mission. In comparison, 24 percent of female respondents say the same.

## Differences by Current Religious Preference

Roman Catholics and other Christians are especially likely to “very much” consider the Daughters of Charity their mentors in learning about and living out the Vincentian mission.

<b>“Very Much” Consider These Vincentians Their Mentors in Learning About and Living Out the Vincentian Mission, by Current Religious Preference</b>			
	<b>Roman Catholic</b>	<b>Other Christian</b>	<b>Nothing in Particular/ Atheist/Agnostic</b>
Daughters of Charity	37%	35%	18%
Members of the Congregation of the Mission	34	19	11
The Society of St. Vincent de Paul	17	26	10

- One-third of Catholics “very much” consider the members of the Congregation of the Mission to be their mentors in learning about and living out the Vincentian mission, in comparison to about two in ten other Christians and one in ten of those identifying as “nothing in particular/atheist/agnostic.”
- One-quarter of other Christians “very much” consider the Society of St. Vincent de Paul to be their mentors in learning about and living out the Vincentian mission. One in six Catholics and one in ten of those identifying as “nothing in particular/atheist/agnostic” say the same about the Society of St. Vincent de Paul.

### Proximity to Vincentian Institutions

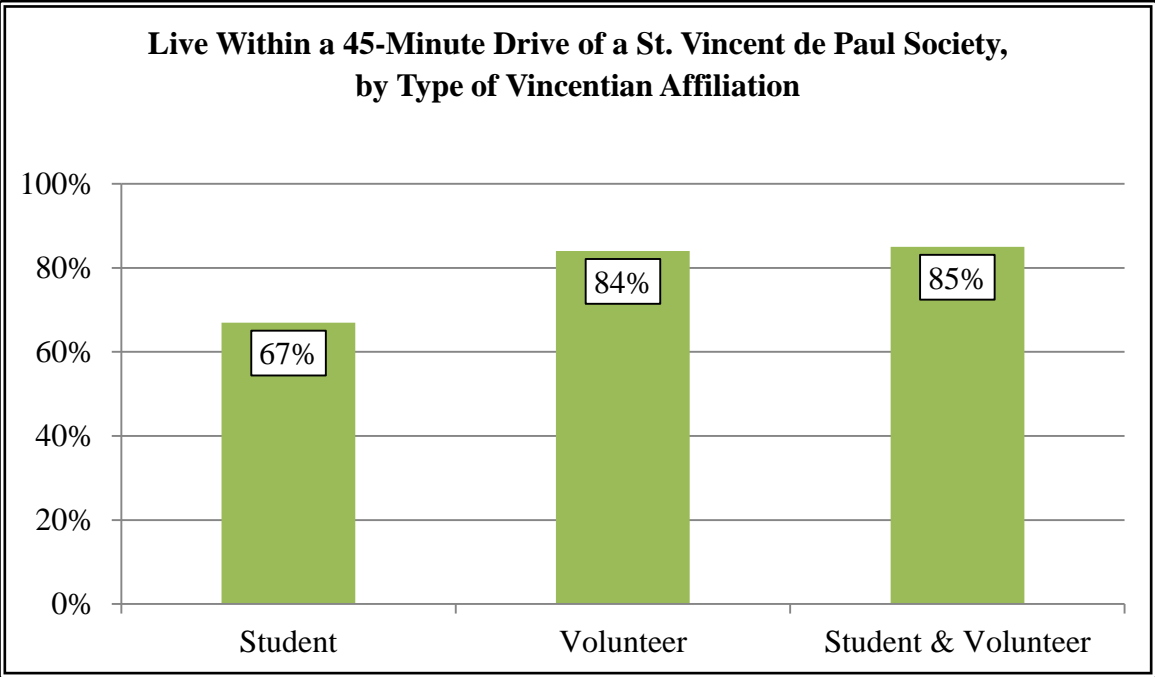
Eight in ten report living within a 45-minute drive of a St. Vincent de Paul Society. Almost six in ten report living as close to Vincentian priests or brothers or to Daughters of Charity or Sisters of the Vincentian tradition. Just over four in ten indicate living within 45 minutes of other groups, organizations, or networks committed to the Vincentian mission. A complete listing of the “Other” responses is presented in Appendix III.

	<b>Number Saying “Yes”</b>	<b>Percent Saying “Yes”</b>
St. Vincent de Paul Society	261	81%
Vincentian priests or brothers	186	59
Daughters of Charity or Sisters of the Vincentian tradition	180	57
Other groups, organizations or networks committed to the Vincentian mission	71	42



**Differences by Type of Vincentian Affiliation**

Those who have been students at a Vincentian university are *least* likely to report being within a 45-minute drive of a St. Vincent de Paul Society.



## Engagement with the Vincentian Mission and Family

Nearly all at least “somewhat” agree that they are still in contact with people they met through their experiences of the Vincentian mission. Seven in ten “strongly” agree that they are.

<i>How much do you agree with the following statement?</i>	<i>Percent responding</i>	
	<b>“Somewhat” or “Strongly” Agree</b>	<b>“Strongly” Agree Only</b>
I am still in contact with people I met through my experiences of the Vincentian mission	96%	70%
My relationship with the Vincentian mission has strongly influenced my career and life choices	88	58
I would like to be more involved with the Vincentian mission	84	34
I would like my relationship with others who share the Vincentian mission to be more formal and ongoing	73	29
I contribute my time to the Vincentian mission or family	53	24
I contribute financially to the Vincentian mission or family	46	10

Nearly nine in ten “somewhat” or “strongly” agree that their relationship with the Vincentian mission has strongly influenced their career and life choices. Just fewer than six in ten “strongly” agree that it has.

- More than eight in ten at least “somewhat” agree that they would like to be more involved with the Vincentian mission. One-third “strongly” agrees that they would.
- Almost three-quarters at least “somewhat” agree that they would like their relationship with others who share the Vincentian mission to be more formal and ongoing. Three in ten “strongly” agree that they would.
- Survey respondents are more likely to agree that they contribute their time than that they contribute financially to the Vincentian mission or family. More than half at least “somewhat” agree that they contribute their time to the Vincentian mission or family,

with one-quarter “strongly” agreeing that they do. In comparison, slightly fewer than half agree at least “somewhat” that they contribute financially to the Vincentian family or mission, with one in ten “strongly” agreeing they do.

### Differences by Generation

Millennial Generation respondents are more likely than Post-Vatican II respondents to at least “somewhat” agree that they would like to be more involved in the Vincentian mission. Post-Vatican II respondents, on the other hand, are more likely to at least “somewhat” agree that they contribute financially to the Vincentian mission or family.

<b>“Somewhat” or “Very Much” Agreeing with Statements, by Generation</b>		
	<b>Post-Vatican II</b>	<b>Millennial</b>
I would like to be more involved with the Vincentian mission	73%	87%
I contribute financially to the Vincentian mission or family	73	41

## Differences by Religious Preference

Catholic respondents are most likely to at least “somewhat” agree with each of the statements in the table below. With the exception of the last item in the table, other Christians also are more likely than those identifying as “nothing in particular/atheist/agnostic” to at least “somewhat” agree with each of the statements.

	<b>Roman Catholic</b>	<b>Other Christian</b>	<b>Nothing in Particular/ Atheist/Agnostic</b>
I would like to be more involved with the Vincentian mission	93%	73%	63%
I would like my relationship with others who share the Vincentian mission to be more formal and ongoing	79	70	48
I contribute my time to the Vincentian mission or family	60	43	32
I contribute financially to the Vincentian mission or family	56	25	25

- More than six in ten “somewhat” or “very much” agree that they would like to be more involved with the Vincentian mission.
- Half to four-fifths at least “somewhat” agree that they would like their relationship with others who share the Vincentian mission to be more formal and ongoing.

## Understanding of Dimensions of the Vincentian Mission

At least 85 percent of survey respondents indicate that each of the dimensions of the Vincentian mission listed below has been communicated to them at least “somewhat” by their Vincentian program or university.

<i>How well did your Vincentian program or university communicate these dimensions of the Vincentian mission to you?</i>		
<i>Percent responding</i>		
	<b>“Somewhat” or “Very”</b>	<b>“Very” Only</b>
Service to, and solidarity with, people who are poor and marginalized	99%	96%
Working for social justice and systemic change to reduce poverty	98	82
Serving with a community of others who share the Vincentian mission and values	97	84
Engaging in ongoing reflection and prayer	95	77
Living simply	93	76
Vincentian heritage and history (Saint Vincent de Paul, Saint Louise de Marillac and the mission of the Vincentian family in the context of its heritage and tradition that are nearly 400 years old)	93	67
Knowledge of and commitment to the principles of Catholic social teaching (dignity of the human person; call to family, community and participation; rights and responsibilities; option for the poor and vulnerable; the dignity of work and the rights of workers; solidarity; care of God’s creation)	92	65
Participating regularly in the sacramental life of the Catholic Church (i.e. celebrating the Eucharist at Mass and the Sacrament of Reconciliation)	85	58

Almost all respondents report that the Vincentian mission dimension of service to, and solidarity with, people who are poor and marginalized was communicated to them “very” well by their Vincentian program or university.

- More than eight in ten say their Vincentian program or university communicated the dimensions of serving with a community of others who share the Vincentian mission and

its values and of working for social justice and systemic change to reduce poverty “very” well.

- Engaging in ongoing reflection and prayer and living simply were communicated “very” well to about three-quarters of respondents by their Vincentian program or university.
- Two-thirds or fewer indicate that the following dimensions of the Vincentian mission were communicated “very” well to them by their Vincentian program or university:
  - Vincentian heritage and history (67 percent)
  - Knowledge of and commitment to the principles of Catholic social teaching (65 percent)
  - Participating regularly in the sacramental life of the Catholic Church (58 percent)

### Differences by Vincentian Affiliation

Those who have been both students and volunteers are most likely to report that their Vincentian program or university has communicated to them “very well” the Vincentian dimensions of serving with a community of others who share the Vincentian mission and values and of Vincentian heritage and history.

<b>Dimensions of the Vincentian Mission “Very Well” Communicated by Their Vincentian Programs and Universities, by Type of Vincentian Affiliation</b>			
	<b>Student</b>	<b>Volunteer</b>	<b>Student and Volunteer</b>
Serving with a community of others who share the Vincentian mission and values	80%	80%	95%
Living simply	64	83	71
Vincentian heritage and history (Saint Vincent de Paul, Saint Louise de Marillac and the mission of the Vincentian family in the context of its heritage and tradition that are nearly 400 years old)	59	63	80
Participating regularly in the sacramental life of the Catholic Church (i.e. celebrating the Eucharist at Mass and the Sacrament of Reconciliation)	42	67	54

Volunteers are most likely to say their Vincentian program or university “very much” communicated the Vincentian dimensions of living simply and of participating regularly in the sacramental life of the Catholic Church to them.

## Differences by Generation

Post-Vatican II Generation respondents are more likely than those of the Millennial Generation to say their Vincentian program or university “very much” communicated the Vincentian dimensions of living simply and of participating regularly in the sacramental life of the Catholic Church to them. Those of the Millennial Generation, on the other hand, are especially likely to say Vincentian heritage and history have been “very well” communicated to them by their Vincentian programs and universities.

	<b>Post- Vatican II</b>	<b>Millennial</b>
Living simply	91%	73%
Participating regularly in the sacramental life of the Catholic Church (i.e. celebrating the Eucharist at Mass and the Sacrament of Reconciliation)	71	55
Vincentian heritage and history (Saint Vincent de Paul, Saint Louise de Marillac and the mission of the Vincentian family in the context of its heritage and tradition that are nearly 400 years old)	51	70

## Differences by Religious Preference

Catholics and other Christians are especially likely to say their Vincentian programs and universities “very much” communicated the Vincentian dimensions of engaging in ongoing reflection and prayer and Vincentian heritage and history to them.

<b>Dimensions of the Vincentian Mission “Very Well” Communicated by Their Vincentian Programs and Universities, by Current Religious Preference</b>			
	<b>Roman Catholic</b>	<b>Other Christian</b>	<b>Nothing in Particular/ Atheist/Agnostic</b>
Engaging in ongoing reflection and prayer	80%	76%	67%
Knowledge of and commitment to the principles of Catholic social teaching (dignity of the human person; call to family, community and participation; rights and responsibilities; option for the poor and vulnerable; the dignity of work and the rights of workers; solidarity; care of God’s creation)	70	57	62
Vincentian heritage and history (Saint Vincent de Paul, Saint Louise de Marillac and the mission of the Vincentian family in the context of its heritage and tradition that are nearly 400 years old)	68	68	57
Participating regularly in the sacramental life of the Catholic Church (i.e. celebrating the Eucharist at Mass and the Sacrament of Reconciliation)	65	57	38

Catholics are most likely to report that their Vincentian programs and universities have “very much” communicated to them the Vincentian dimensions of knowledge of and commitment to the principles of Catholic social teaching and of participating regularly in the sacramental life of the Catholic Church.



## Importance of Vincentian Formation

More than nine in ten report that service to, and solidarity with, people who are poor and marginalized and that working for social justice and systemic change to reduce poverty are at least “somewhat” important to informing their life choices. More than six in ten say each of these dimensions is “very” important to them.

<i>How important are each of the following in informing your life choices?</i>		
<i>Percent responding</i>		
	<b>“Somewhat” or “Very”</b>	<b>“Very” Only</b>
Service to, and solidarity with, people who are poor and marginalized	96%	69%
Working for social justice and systemic change to reduce poverty	91	63
Living simply	89	50
Engaging in ongoing reflection and prayer	84	59
Knowledge of and commitment to the principles of Catholic social teaching (dignity of the human person; call to family, community and participation; rights and responsibilities; option for the poor and vulnerable; the dignity of work and the rights of workers; solidarity; care of God’s creation)	77	55
Participating regularly in the sacramental life of the Catholic Church (i.e. celebrating the Eucharist at Mass and the Sacrament of Reconciliation)	64	46
Serving with a community of others who share the Vincentian mission and values	57	26
Vincentian heritage and history (Saint Vincent de Paul, Saint Louise de Marillac and the mission of the Vincentian family in the context of its heritage and tradition that are nearly 400 years old)	41	11

- Living simply (89 percent), engaging in ongoing reflection and prayer (84 percent), and knowledge of and commitment to the principles of Catholic social teaching (77 percent) are at least “somewhat” important in informing the life choices of at least three-quarters of respondents. Between half and three-fifths say these are “very” important in informing their life choices.

- Almost two in three indicate that participating regularly in the sacramental life of the Catholic Church is at least “somewhat” important in informing their life choices. Nearly half says such participation is “very” important to them.
- Serving with a community of others who share the Vincentian mission and values is at least “somewhat” important to almost six in ten respondents when making life choices. One-quarter says it is “very” important to them.
- Four in ten indicate that Vincentian heritage and history is at least “somewhat” important to them in informing their life choices. One in ten says that heritage and history is “very” important to them when making such decisions.

**Differences by Types of Vincentian Affiliation**

Volunteers are particularly likely to say that living simply is “very” important to them when informing their life choices.

<b>Dimensions of Vincentian Mission “Very” Important in Informing Life Decisions, by Type of Vincentian Affiliation</b>			
	<b>Student</b>	<b>Volunteer</b>	<b>Student and Volunteer</b>
Living simply	39%	59%	40%
Serving with a community of others who share the Vincentian mission and values	29	20	36
Participating regularly in the sacramental life of the Catholic Church (i.e. celebrating the Eucharist at Mass and the Sacrament of Reconciliation)	27	51	51
Vincentian heritage and history (Saint Vincent de Paul, Saint Louise de Marillac and the mission of the Vincentian family in the context of its heritage and tradition that are nearly 400 years old)	17	6	17

- Those who have been both students and volunteers are most likely to say that serving with a community of others who share the Vincentian mission and values is “very” important to them in informing their life decisions.

- Students are *least* likely to indicate that participating regularly in the sacramental life of the Catholic Church is “very” important to them in informing their life decisions.
- Volunteers are *least* likely to say Vincentian heritage and history is “very” important to them in informing their life choices.

### Differences by Generation

Post-Vatican II Generation respondents are more likely than those of the Millennial Generation to say living simply and participating regularly in the sacramental life of the Catholic Church are “very” important to them in informing their life choices.

<b>Dimensions of Vincentian Mission “Very” Important in Informing Life Decisions, by Generation</b>		
	<b>Post-Vatican II</b>	<b>Millennial</b>
Living simply	64%	46%
Participating regularly in the sacramental life of the Catholic Church (i.e. celebrating the Eucharist at Mass and the Sacrament of Reconciliation)	55	44

## Differences by Religious Preference

Catholic respondents are most likely to say that each of the dimensions of the Vincentian mission in the table below are “very” important to them in informing their life decisions.

	<b>Roman Catholic</b>	<b>Other Christian</b>	<b>Nothing in Particular/ Atheist/Agnostic</b>
Knowledge of and commitment to the principles of Catholic social teaching (dignity of the human person; call to family, community and participation; rights and responsibilities; option for the poor and vulnerable; the dignity of work and the rights of workers; solidarity; care of God’s creation)	72%	21%	14%
Engaging in ongoing reflection and prayer	67	55	21
Participating regularly in the sacramental life of the Catholic Church (i.e. celebrating the Eucharist at Mass and the Sacrament of Reconciliation)	65	14	2
Serving with a community of others who share the Vincentian mission and values	31	21	5

## Spousal Sharing in the Vincentian Mission

A majority of respondents (58 percent) at least “somewhat” agree that their Vincentian experience influenced the relationship they have with their spouse or partner. One-third “very much” agrees that it has.

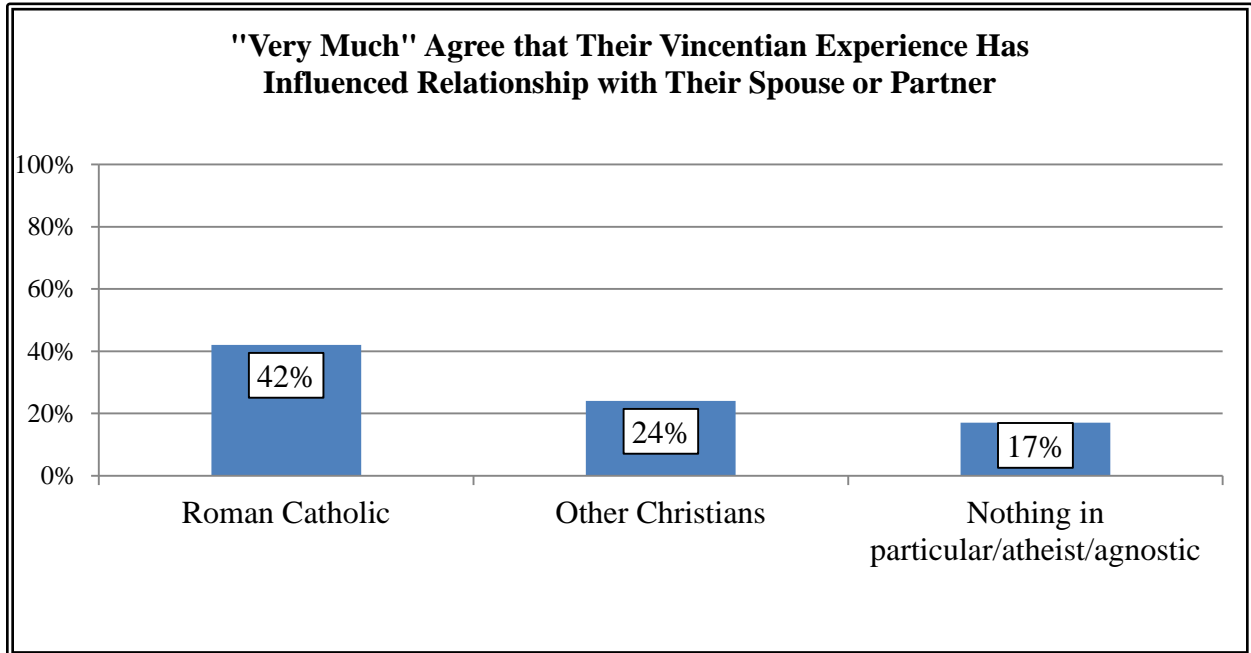
<i>Please respond to each of the following</i>		
<i>Percent responding</i>		
	<b>“Somewhat” or “Very Much” Agree</b>	<b>“Very Much” Agree Only</b>
My spouse/partner shares my values	77%	65%
My spouse/partner shares my spiritual beliefs	66	42
My Vincentian experience has influenced the relationship I have with my spouse/partner	58	34
My spouse/partner shares my religious faith	53	41

Respondents are more likely to say that their spouse or partner shares their values than their spiritual beliefs or religious faith.

- More than three-quarters “somewhat” or “very much” agree that their spouses or partners share their values, with almost two-thirds “very much” agreeing that they do.
- Two-thirds agree at least “somewhat” that their spouses or partners share their spiritual beliefs. Just over four in ten “very much” agree that they do.
- Slightly more than half at least “somewhat” agree that their spouses or partners share their religious faith. Four in ten “very much” agree that they do.

### Differences by Religious Preference

Catholic respondents are especially likely to “very much” agree that their Vincentian experience has influenced their relationship with their spouse or partner.



## The Most Important Thing the Vincentian Mission Has Taught

Respondents were invited to write in a response to finish this sentence: “The most important thing the Vincentian mission has taught me is...” Some 288 wrote in a response, 82 percent of all respondents.

While respondents’ answers and descriptions vary widely, these 19 themes appear most often in their responses:

- Show hospitality to all people, especially the poor and marginalized
- Meet people where they are and try to see things from their perspective
- Value all of those you encounter as human beings, as people of dignity and worth
- Serve others humbly, listening more than talking
- Give preference to service to the poor and marginalized
- See God in others, especially the poor and marginalized
- Live your life simply in solidarity with the poor and marginalized
- See the poor and marginalized as your teachers
- Work for systemic change for peace and justice
- Appreciate the riches of the Catholic tradition
- Make God the center of your life
- Serve God and others out of love
- Pray and reflect daily
- Have a passion or zeal in all you do
- Find the right balance between contemplation and action
- Put value on living in community with other believers
- Give back whenever you are able
- Understand yourself and your limitations
- Reflect on how your behavior affects others
- Have an open mind and be open to change

Some sample comments that illustrate these themes appear below.

*Acceptance of all people.*

*To be in service to others and listen to their experience and to understand it as their truth. To be in solidarity with others, especially the poor. Most importantly, the Vincentian mission has pushed me to seek compatibility and to relate with those that are marginalized, and to try to be intentional about that in my life everyday.*

*The most important thing I have learned from the Vincentian mission is the ideas of Catholic Social teaching, particularly the dignity of others. Whenever I am participating in service or reflecting on my experiences dignity is what I contribute my strong*

*connection to helping others to. I believe that everyone should be treated with equal dignity because we are all created in the likeness and image of God, and that is something I am reminded of every day and hold in the forefront of my own personal mission.*

*To serve the poor and marginalized in a charitable, humble manner which is effective and long term. To truly see God in the poor and the most little while always having a burning spiritual life in order to serve these people better.*

*To serve others with the gifts God gave you, have a preference for the poor and marginalized, to turn to God and prayer, share your life in a community, and to live simply.*

*To see God in the eyes of the poor and suffering.*

*Solidarity with the marginalized is what erases the difference between "us" and "them". We are together in the struggle.*

*The poor are our masters because Jesus willed to become poor.*

*It has taught me about the importance to work with people who have been marginalized and to do this in a dignifying way. It has taught me the importance of empowering people to have agency in improving their situation. I have learned the importance of doing this type of work well and with compassion. I have learned the importance of systemic change. I have learned to look at issue of inequality and working towards a more socially just society.*

*Truly getting to know people in poverty – as persons and not as "the poor" or "the homeless," and also what this means in terms of living a Catholic faith.*

*To make God the center of my life because God is love and if I make Him the center, I will be able to love others as God loves us.*

*St. Vincent de Paul said, "By love alone the poor will forgive you the bread you give them." Love the poor with all your heart, serve them out of love. Give from your need, not your abundance; be like the woman in the temple who gave all the coins she owned and Jesus said, truly this woman has given the most because she gave from her need, not her abundance. You do more service to people if you serve them out of love and treat them with the dignity they deserve and give who you are to them.*

*To live simply, engage in daily prayer, and to increase my service to others.*

*Seeing the face of God in the poor and a passion for service*



*The importance of striking a balance between contemplation and action. We must give God what is due Him and our fellow man what is due him as well.*

*The values of simple living, community, and social justice. Ability to empathize with those in poverty. Increased self-reflection. Desire to help the world.*

*Give back whenever you can.*

*I think it is a tie with the ideas of meeting people where they are at and being gentle with yourself. Also, we are put on this Earth to be of service to others.*

*Be aware of my impact for justice in the world through my choices and actions. Do not turn a blind eye to those in need.*

*To serve others with humbleness and an open mind to change my heart and help others.*

## Local Engagement and Interest

Respondents are especially likely to say they are currently engaged in community outreach or volunteer programs. Three-quarters are at least “somewhat” interested in exploring more community outreach or volunteer programs in their local areas and one-third report being “very” interested in doing so.

<b>Current and Future Engagement with the Vincentian Family</b>			
	<i>Are you currently engaged in any of these activities in the Vincentian mission?</i>	<i>[If not currently involved] How interested would you be in exploring these opportunities in your local area?</i>	
	<b>Yes</b>	<b>“Somewhat” or “Very”</b>	<b>“Very” Only</b>
Community outreach or volunteer programs	37%	74%	34%
Organized social activities	29	58	25
Prayer, faith sharing or formation group(s)	25	53	23
Outreach for youth and children	15	56	24
Family retreat programs	3	37	14
An associate program (similar to Ignatian Associates)	2	29	11

- About one-quarter report being currently engaged in organized social activities and prayer, faith sharing or formation group(s), and almost one in six are engaged in outreach for youth and children. Between 53 and 58 percent report being “somewhat” or “very” interested in exploring more opportunities for these activities in their local areas.
- Less than one in 20 indicate that they are currently engaged with family retreat programs or an associate program. Nearly four in ten are at least “somewhat” interested in exploring more opportunities for family retreat programs in their local areas, with three in ten as interested in exploring an associate program in their local areas.

**Differences by Current Religious Preference**

Catholic (34 percent) and other Christian respondents (24 percent) are more likely than those identifying as “nothing in particular/atheist/agnostic” (12 percent) to say they are currently engaged in organized social activities. Similarly, Catholic (29 percent) and other Christian respondents (28 percent) are more likely than those identifying as “nothing in particular/atheist/agnostic” (7 percent) to be currently engaged in prayer, faith sharing or formation group(s).

With the exception of more opportunities for outreach to youth and children, Catholic respondents are most likely to say they are “very” interested in exploring opportunities in their local areas for more of each of the ministries or activities listed in the table below.

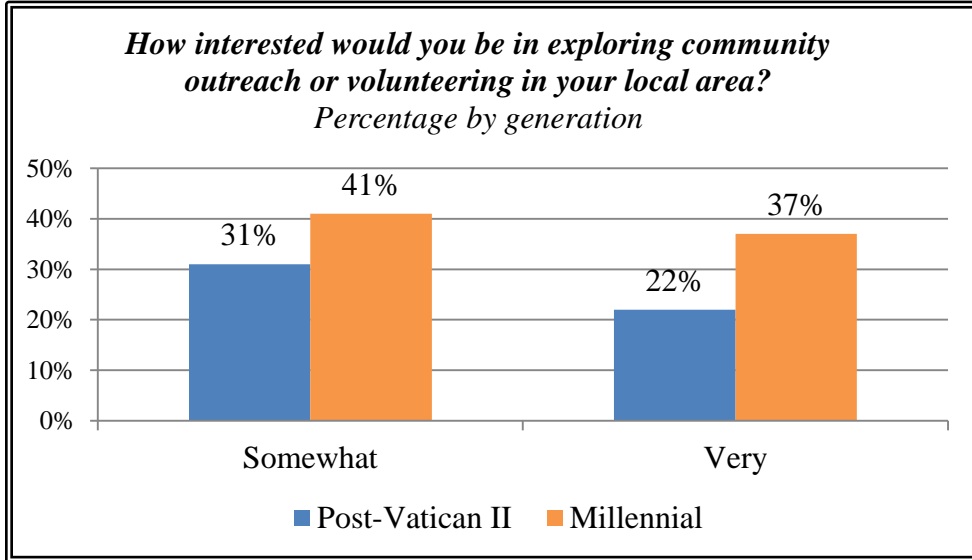
	<b>Roman Catholic</b>	<b>Other Christian</b>	<b>Nothing in Particular/ Atheist/Agnostic</b>
Prayer, faith sharing or formation group(s)	30%	16%	3%
Organized social activities	29	22	14
Outreach for youth and children	22	40	18
Family retreat programs	18	10	0
An associate program (similar to Ignatian Associates or Benedictine Oblates)	15	5	0

**Differences by Types of Vincentian Affiliation**

About three in ten students (31 percent) and those who have been students and volunteers (33 percent) say they are “very” interested in exploring local opportunities for more outreach for youth and children, compared to 18 percent of volunteers.

## Differences by Generation

Over three-quarters (78 percent) of Millennial respondents are at least “somewhat” interested in exploring new opportunities for community outreach projects or volunteer programs in their local areas, compared to just over one-half (53 percent) of Post-Vatican II respondents.



## Interest in Resources and Opportunities

Respondents are particularly likely to express interest in resources about social justice and systemic change, resources about effective methods of service, and opportunities for short-term mission projects. Nearly eight in ten are at least “somewhat” interested in each, with almost half saying they are “very” interested.

<i>How interested would you be in any of the following?</i>		
<i>Percent responding</i>		
	<b>“Somewhat” or “Very”</b>	<b>“Very” Only</b>
Resources about social justice and systemic change	79%	46%
Resources about effective methods of service	79	46
Opportunities for short-term mission projects	78	48
Online resources for ongoing formation and growth in the Catholic tradition	55	32
Educational resources about the Vincentian family, its mission, heritage and spirituality	53	26
Other activities or resources	53	25

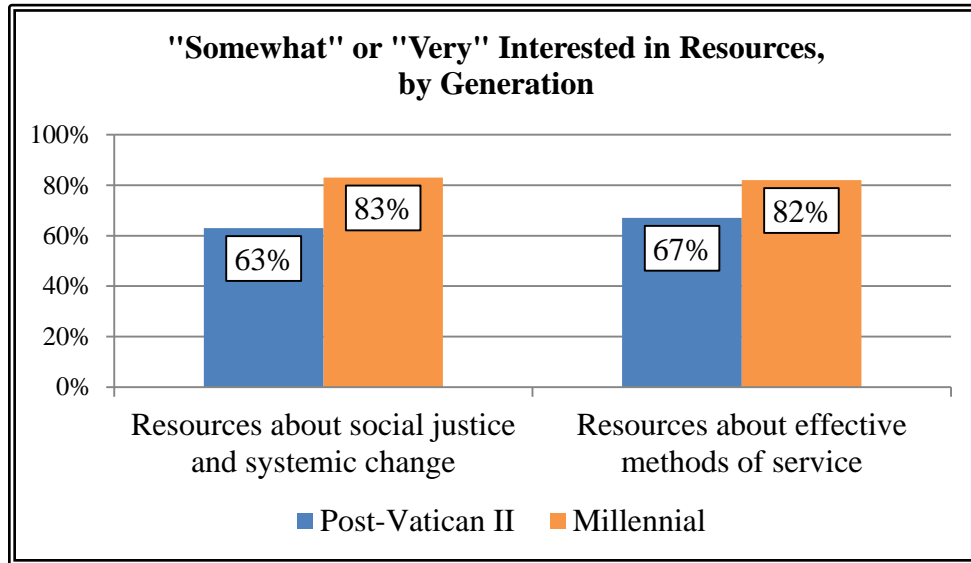
Slightly more than half say they are “somewhat” or “very” interested in online resources for ongoing formation and growth in the Catholic tradition; in educational resources about the Vincentian family, its mission, heritage and spirituality; and in other activities or resources. About one-third is “very” interested in the online resources, with one-quarter “very” interested in educational resources or in other activities or resources.

### **Differences by Type of Vincentian Affiliation**

Those who have been both students and volunteers (40 percent) are more than twice as likely to be “very” interested in educational resources about the Vincentian family, its mission, heritage and spirituality as volunteers (19 percent). Among students, 27 percent report being “very” interested.

## Differences by Generation

Those of the Millennial Generation are more likely than those of the Post-Vatican II Generation to be at least “somewhat” interested in resources about social justice and systemic change and in resources about effective methods of service.



## Differences by Religious Preference

Catholics and other Christians are particularly likely to say they are “very” interested in opportunities for short-term mission projects and in educational resources about the Vincentian family, its mission, heritage, and spirituality. Catholics are most likely to express great interest in online resources for ongoing formation and growth in the Catholic tradition.

**“Very” Interested in Projects and Resources, by Current Religious Preference**

	<b>Roman Catholic</b>	<b>Other Christian</b>	<b>Nothing in Particular/ Atheist/Agnostic</b>
Opportunities for short-term mission projects	51%	48%	32%
Online resources for ongoing formation and growth in the Catholic tradition	46	6	5
Educational resources about the Vincentian family, its mission, heritage, and spirituality	29	26	16

## How the Vincentian Family Can Better Address My Needs

Respondents were invited to write in a response to finish this sentence: “The Vincentian Family can better address my needs by...” Some 205 wrote in a response, or 58 percent of all respondents.

While respondents’ answers and descriptions varied widely, these 17 themes appear most often in their responses:

- Connecting me to service opportunities
- Connecting me to local Vincentians
- Communicating and sharing updates about Vincentian work
- Providing accessible Vincentian material for ongoing faith formation
- Improving post-volunteer year outreach and programs
- Replicating the Vincentian sense of community in my local area
- Enabling young leaders in the Vincentian Family
- Offering more lay leadership careers and opportunities
- Welcoming non-Catholics to contribute service and dialogue
- Focusing more on service than religion
- Creating family programs
- Running retreats
- Instilling more orthodoxy in Vincentian leaders
- Catering to busy people working full-time
- Having more short-term volunteer opportunities
- Praying for me
- Nothing, I am satisfied

Some sample comments that illustrate these themes appear below.

*Giving me more opportunities for volunteering*

*Providing a local event to further knowledge and understanding on systemic change and refresh my knowledge on the heritage and mission of the Vincentian Family. The Family Gatherings are perfect, but they are too far to travel too, so a similar, more localized event would greatly enhance my ability to work with the poor and also 'recharge' my personal batteries.*

*Having a info letter or update in the bulletin to show how the mission in reaching out.*

*Providing more accessible resources for formation and learning (I work for the Vin Fam and make very little money doing so, so often I am unable to pay for trips, retreats, classes etc. so I feel a little cut off.)*

*BEING MORE INVOLVED WITH MY LIFE AFTER I HAVE COMPLETED MY YEAR OF SERVICE. I GAINED SO MUCH KNOWLEDGE AND PASSION WHILE I WAS SERVING BUT NOW IT HAS JUST DROPPED OFF THE EDGE.*

*Is there any opportunities available for former volunteers to form community and live together once they leave a Vincentian program? Since leaving it has been difficult to find a housing arrangements and roommates that replicate community life and commitment to service and simple living.*

*Making me and peers my age feel more included in Vincentian Leadership roles and more support for young adults to take advantage of those leadership roles.*

*Having more resources and careers for lay young adults that are not considering religious life.*

*Support those folks who identify with the Vincentian mission but not Catholicism or any formal religion, through inclusive language and ensuring our voice is present in the dialogue about what it means to be a Vincentian.*

*Focusing more on the service and less on the religious teachings*

*Service opportunities for families/ family retreats*

*Offering more resources for retreats and going to mass as a group.*

*Address the beliefs and action of the Vincentian family and other affiliated religious groups, that don't follow Christ's teaching and to many people are in direct contradiction of their teaching to love all (i.e. the church's stance on same-sex partnerships, women's role in the church, and women's right to choose.)*

*Have something that is more youth-driven, volunteer work that is adaptable to someone who works a full-time job*

*Community outreach projects or volunteer programs and opportunities for short-term mission projects - opportunities for my husband and I to engage in direct service in our area as well as weekend "plunge" trips for my age group.*

*I truly don't have any needs compared to the poor in the world. Maybe by praying for me?*

*No suggestions. They do a great job of this, I just need to do a better job utilizing resources!*



## **One Thing Would Like to See the Vincentian Family Organize in My Area**

Respondents were invited to write in a response to finish this sentence: “The one thing I would like to see the Vincentian family organize in my area is...” Some 201 wrote in a response, or 57 percent of all respondents.

While respondents’ answers and descriptions varied widely, these 16 answers appear most often in their responses:

- Short term volunteer opportunities
- Volunteer opportunities for families
- Service with reflection or education
- Social events
- Networking events
- Young adult groups
- Groups for service and faith sharing
- A program for education and formation in the Vincentian tradition
- Young adult conference
- Reunions for year of service alumni
- Retreats
- An SVDP more proactive in raising the profile of the Vincentian mission
- Outreach around existing Vincentian organizations
- Outreach to at-risk children
- Outreach to college students
- Community services like a soup kitchen, food bank or clothes drive

Some sample comments that illustrate these themes appear below.

### *Short-term volunteer opportunities*

*Volunteering that can include my school age children. I would like for them to be able to be involved. If I have this value, I want to share it with them actively.*

*Service opportunities with reflections to help other process the experience and be sure they are drawing themselves nearer to church and Christ from the experience.*

*St. Vincent DePaul Church in Chicago/ Father Jeremy Dixon recently started a Vincentian Social gathering one Sunday a month that I am participating in. I hope it continues.*

*To have a young adult gathering for people to get to know each other, sort of a networking event to get to know other people as well as here of how the Vincentian mission is part of their lives.*

*Young adult social and faith sharing groups*

*Small faith sharing and service groups, where I can meet up with others who share the same values and want to serve together.*

*Education on connecting serving those in poverty with Christianity/Catholicism. Meaning, it was so insightful for me to learn what our faith really teaches & expects from us- recognizing the dignity, needs, & identity of those in poverty is not optional r political, but personal & spiritual.*

*A Vincentian Young Adult Conference*

*I said it earlier, but a reunion or networking event specifically for alumni of the Vincentian volunteer programs (GVV, VMC, CVV, etc.) Not as part of a larger Vincentian gathering but specifically for the former volunteers.*

*Family spiritual retreats*

*Social get togethers and service projects. I don't feel like at local parish's the Vincentian orders (i.e. St. Vincent de Paul Society) do a whole lot besides raising funds, which is not what Vincentian service is about to me.*

*Local outreach programs/retreats*

*Funding for an outreach program for underprivileged children.*

*Outreach to local colleges and universities telling them about the mission, goal and spirit of the Vincentian Family. Start with the grass roots, by organizing volunteer days, to get students out going practical service learning and Catholic Social Work. Be models of change, allow those to see the good works that we are doing.*

**Appendix I:**

**Questionnaire with Response Frequencies**



**Center for Applied Research in the Apostolate  
Georgetown University**

*The Center for Applied Research in the Apostolate (CARA), commissioned by the Office of Mission and Values at DePaul University, is conducting this study of unaffiliated lay Vincentians. Unaffiliated lay Vincentians are lay people who have demonstrated a commitment to the Vincentian mission in some capacity but are not formally affiliated with an established organization in the Vincentian family (Daughters of Charity, Congregation of the Mission, or Society of St Vincent de Paul). All data will be presented only in aggregate and no individual will be identified. We ask your name only to eliminate duplicate responses can be identified. Your responses to this survey are **extremely important**. If you do not know how to respond to a question, or the question does not apply to you, please leave it blank*

Some 351 responded to the questionnaire. The percentage for each response is below or beside its respective number, calculated out of 100 percent (with some rows totaling 99 or 101 percent, due to rounding). The percentage of non-response (NR) follows, separately calculated out of 100 percent.

Please enter your ID and Password:

ID: \_\_\_\_\_

PW: \_\_\_\_\_

**Some Questions about You (only to those respondents that we do not have contact info for. If we have contact information, we can just use ID and password)**

1. Last Name: \_\_\_\_\_
2. Initials (first, middle): \_\_\_\_\_
3. Gender **NR=1**
  - a. Male 22
  - b. Female 78
4. Year of Birth: (in qualtrics have options for 1900 – 2000) **AVG 1986 Median 1986**

## Relationship with the Vincentian Family

The Vincentian family is an international network of organizations that were founded by St Vincent de Paul and St Louise de Marillac or that claim the Vincentian charism as foundational. This network includes, but is not limited to, the International Association of Charities (Ladies of Charity, AIC), the [Congregation of the Mission](#) (Priests and Brothers commonly known as Vincentians) , the [Daughters of Charity](#) of St. Vincent de Paul, the communities belonging to the Sisters of Charity Federation, the Society of St. Vincent de Paul, and Vincentian Marian Youth.

5. Which of the following Vincentian programs or universities are you connected to? (select all that apply)

	Current volunteer	Former volunteer	Other (please explain)
a) Colorado Vincentian Volunteer (CVV)	5	23	
b) Vincentian Service Corps (VSC) West	1	15	
c) Vincentian Volunteers of Cincinnati	1	1	
d) St. Vincent DePaul Youth and Young Adult Center	2	4	
e) Heartland Charity Volunteers	1	1	
f) Vincentian Lay Missionaries	3	11	
g) Vincentian Mission Corps	1	5	
h) Gateway Vincentian Volunteers (GVV)	<1	10	
i) Vincentian Service Corps - Central	1	7	
j) Other: Please specify_____	5	9	
	Current student	Former student	Other (please explain)
k) DePaul University	7	25	
l) Niagara University	3	2	
m) St. John's University	2	9	
n) Other: Please specify_____	0	0	

Use the following responses for questions 6-13.

**1=Not at all**                      **3=Somewhat**  
**2=Only a little**                **4=Very well**

### Understanding of Vincentian Mission

How well did your Vincentian program or university communicate these dimensions of the Vincentian mission to you?:

<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>NR</b>	
1	6	27	67	1	6. Vincentian Heritage and History [Saint Vincent de Paul, Saint Louise de Marillac and the mission of the Vincentian family in the context of its heritage and tradition that are nearly 400 years old]
0	1	3	96	1	7. Service to, and solidarity with, people who are poor and marginalized
0	2	16	82	1	8. Working for social justice and systemic change to reduce poverty
1	6	17	76	1	9. Living simply
0	3	13	84	1	10. Serving with a community of others who share the Vincentian mission and its values
1	4	19	77	1	11. Engaging in ongoing reflection and prayer
4	12	27	58	1	12. Participating regularly in the sacramental life of the Catholic Church (i.e. Celebrating the Eucharist at Mass and the Sacrament of Reconciliation)
1	7	28	65	1	13. Knowledge of and commitment to the principles of Catholic social teaching (dignity of the human person, call to family, community and participation, rights and responsibilities, option for the poor and vulnerable, the dignity of work and the rights of workers, solidarity, care of God's creation)

### Current Engagement with the Vincentian Family

Use the following responses for questions 14-17.

**1=Yes**                                      **2=No**

To your knowledge, are any of the following present within a 45 minute drive of your home?:

<b>1</b>	<b>2</b>	<b>NR</b>	
57	73	10	14. Daughters of Charity or Sisters of Charity in the Vincentian tradition
59	41	11	15. Vincentian priests or brothers
81	19	8	16. St. Vincent de Paul Society
42	58	52	17. Other groups, organizations, or networks committed to the Vincentian mission (please specify):

Use the following responses for questions 18-22.

**1=Not at all**                      **3=Somewhat**  
**2=Only a little**                **4=Very**

To what extent do you consider any of the following to be your mentors in learning about and living out the Vincentian mission?

<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>NR</b>	
22	16	28	34	7	18. Daughters of Charity
38	14	20	28	11	19. Members of the Congregation of the Mission
33	25	25	17	10	20. The Society of St. Vincent de Paul
14	9	26	52	7	21. Lay Vincentian Missionaries
60	3	10	27	81	22. Other

Indicate your level of involvement with the Vincentian family for each of the following:

<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>NR</b>	
19	31	35	14	3	23. Vincentian family in general
35	28	20	17	3	24. Prayer, faith sharing, or formation group(s)
39	17	15	29	2	25. Volunteering for a Vincentian group or organization
39	25	20	16	3	26. Organized social activities (e.g. dinners, coffee hours)
39	30	22	8	2	27. Financial, support of Vincentian ministries
74	12	6	9	71	28. Other support of Vincentian ministries

**YES NO NR**

17 83 2 29. I presently work with/for a Vincentian ministry or university

### **Mission, Faith and Spirituality**

What is your religious preference today? NR=1

66	a.	Roman Catholic
7	b.	Protestant Christian
1	c.	Orthodox Christian
7	d.	Non-denominational Christian
0	e.	Mormon
1	f.	Jewish
1	g.	Muslim
13	h.	Nothing in particular/Atheist/Agnostic
5	i.	Other faith

30. In what religious tradition were you raised? **NR=1**

- 76 a. Roman Catholic
- 10 b. Protestant Christian
- 1 c. Orthodox Christian
- 4 d. Non-denominational Christian
- <1 e. Mormon
- 1 f. Jewish
- 1 g. Muslim
- 3 h. Nothing in particular/Atheist/Agnostic
- 3 i. Other faith

32. Aside from weddings and funerals, about how often do you attend religious services? **NR=1**

- 54 a. At least once a week
- 14 b. Two or three times a month
- 12 c. About once a month
- 14 d. Once a year or less
- 6 e. Never

33. About how often do you pray? **NR=1**

- 36 a. Several times a day
- 20 b. Once a day
- 20 c. Several times a week
- 7 d. Once a week
- 3 e. Less than once a week
- 9 f. Seldom
- 5 g. Never

34. How would you describe yourself? Would you say you are: **(NR=1)**

- 70 a. Religious and spiritual
- 2 b. Religious but not spiritual
- 23 c. Spiritual but not religious
- 5 d. Not religious and not spiritual

35. Please briefly explain your answer to question 37:

---

36. a) Have you ever considered a vocation to Vincentian religious life, other forms of religious life, ordained ministry in any faith?

**YES NO NR**

- 46 54 1 32. a) Have you ever considered a vocation to Vincentian religious life, other forms of religious life, ordained ministry in any faith?



36 b) (if 39.a. = Yes) How seriously have you considered this vocation? **NR=1**

- 1 a. Not at all
- 43 b. Only a little
- 34 c. Somewhat
- 22 d. Very

Use the following responses for questions 37-44.  
**1=Not at all**                                      **3=Somewhat**  
**2=Only a little**                                   **4=Very**

How important are each of the following in informing your life choices:

<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>NR</b>	
27	32	30	11	1	37. Vincentian Heritage and History [Saint Vincent de Paul, Saint Louise de Marillac and the mission of the Vincentian family in the context of its heritage and tradition that are nearly 400 years old]
1	3	27	69	1	38. Service to, and solidarity with, people who are poor and marginalized
2	7	28	63	1	39. Working for social justice and systemic change to reduce poverty
2	9	39	50	2	40. Living simply
17	27	31	26	1	41. Serving with a community of others who share the Vincentian mission and its values
4	13	25	59	1	42. Engaging in ongoing reflection and prayer
22	16	16	46	1	43. Participating regularly in the sacramental life of the Catholic Church (i.e. Celebrating the Eucharist at Mass and/or the Sacrament of Reconciliation)
9	15	22	55	1	44. Knowledge of and commitment to the principles of Catholic social teaching (dignity of the human person, call to family, community and participation, rights and responsibilities, option for the poor and vulnerable, the dignity of work and the rights of workers, solidarity, care of God's creation)

Use the following responses for questions 45-50.

**1=Strongly disagree**                      **3=Somewhat agree**

**2=Somewhat disagree**                **4=Strongly agree**

How much do you agree with the following statements?:

<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>N</b>	
				<b>R</b>	
1	3	2	7	1	45. I am still in contact with people I have met through my experiences of the Vincentian mission
		6	0		
2	1	5	3	1	46. I would like to be more involved with the Vincentian mission
	4	0	4		
6	2	4	2	2	47. I would like my relationship with others who share the Vincentian mission to be more formal and ongoing.
	2	4	9		
3	9	3	5	1	48. My relationship with the Vincentian mission has strongly influenced my career and life decisions.
		0	8		
1	3	2	2	1	49. I contribute my time to the Vincentian mission or family.
8	0	9	4		
3	2	3	1	2	50. I contribute financially to the Vincentian mission or family.
2	2	6	0		

## Future with Vincentian Family

	Are you currently engaged in any of the following activities in the Vincentian mission?			[If you are not currently engaged in any of the following activities in the Vincentian mission] how interested would you be in exploring new opportunities for Vincentian affiliation and service in your local area:				
	Yes	No	NR	Not at all	Only a little	Somewhat	Very/very much	NR
51. Community outreach projects or volunteer programs	37	63	6	11	16	41	31	32
52. Prayer, faith sharing or formation group(s)	25	75	7	30	18	29	22	25
53. Organized social activities	29	71	7	19	26	32	23	29
54. Outreach for youth and children	15	85	7	23	24	32	22	19
55. An associate program (similar to Ignatian Associates or Benedictine Oblates)	2	98	8	54	19	17	11	13
56. Family retreat programs	3	97	8	37	26	23	14	15

Use the following responses for questions 57-62.

**1=Not at all**

**3=Somewhat**

**2=Only a little**

**4=Very**

How interested would you be in any of the following?:

1	2	3	4	N	
					<b>R</b>
6	1	3	4	1	57. Resources about social justice and systemic change.
	4	3	6		
8	1	3	4	2	58. Resources about effective methods of service.
	4	3	6		
2	1	2	3	2	59. Online resources for ongoing formation and growth in the Catholic tradition
7	8	3	2		
2	2	2	2	1	60. Educational resources about the Vincentian family, its mission, heritage, and spirituality
2	5	7	6		
9	1	3	4	1	61. Opportunities for short-term mission projects
	4	0	8		
3	1	2	2	41	62. Other activities or resources
3	4	8	5		

**About you:**

63 a) What is your highest level of education? **NR=1**

- 0 a. Did not complete high school
- 2 b. High School graduate (or equivalent)
- 5 c. Some college (1 – 4 years, no degree)
- 0 d. Associate’s degree
- 43 e. Bachelor’s degree (e.g. B.A., B.S.)
- 43 f. Master’s degree (e.g. M.A., M.S., M.B.A., M.S.W.)
- 5 g. Professional school degree (M.D., J.D., D.Min)
- 1 h. Doctorate degree (e.g. Ph.D.)

63 b) (if 63.a. = Bachelor’s degree). From what type of institution did you graduate with your Bachelor’s degree?:

- 22 a. Public
- 68 b. Private – Catholic
- 6 c. Private – other religious
- 4 d. Private – non-religious
- 0 e. Home school
- <1 f. Other

63c) (71.a. = c, d, or e)) What is your Alma Mater?: \_\_\_\_\_ (or I do not have a Bachelor's degree).

63d) (if 71.a. = f, g, or h). From what type of institution did you earn a graduate degree (if you have more than one graduate degree, respond with your most recent degree in mind)?

- 29 a. Public
- 42 b. Private – Catholic
- 7 c. Private – other religious
- 22 d. Private – non-religious
- 0 e. Home school
- 1 f. Other

64. When did you first encounter the Vincentian mission? **NR=1**

- 6 a. Before college
- 53 b. During college
- 41 c. After college

65. Are you: **NR<1**

- 51 a. Single, never married
- 21 b. Single, in a committed relationship
- 27 c. Married
- <1 d. Separated/Divorced
- 0 e. Widowed

Use the following responses for questions 66-69.

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

How much do you agree with the following:

**1 2 3 4 NR**

- |    |    |    |    |    |   |
|----|----|----|----|----|---|
| 29 | 14 | 24 | 34 | 20 | 66. My Vincentian experience has influenced the relationship I have with my spouse/partner. |
| 32 | 15 | 12 | 41 | 24 | 67. My spouse/partner shares my religious faith   |
| 24 | 9  | 24 | 42 | 24 | 68. My spouse/partners shares my spiritual beliefs  |
| 21 | 2  | 12 | 65 | 24 | 69. My spouse/partner shares my values  |

70. How many children do you have:

CHECK BIN RANGE ON DATA\*\*

- a. 18 years or younger: Median=0, Mean<1
- b. Older than 18 years: Median=0, Mean<<1

71. What is your current occupation?: \_\_\_\_\_

72. What is your zip code? \_\_\_\_\_

73. Which category best represents the total combined income of all members of your household over the past 12 months?

This includes money from jobs, net income from business, farm or rent, dividends, interest, social security payments and any other money income received by members of your family who are 15 years of age or older. **NR=6**

- 21 a. Less than \$19,999
- 14 b. \$20,000 - \$34,999
- 18 c. \$35,000 - \$49,999
- 21 d. \$50,000 - \$74,999
- 12 e. \$75,000 - \$99,999
- 9 f. \$100,000 - \$149,999
- 3 g. \$150,000 - \$199,999
- 2 h. \$200,000 or more

### Open-Ended Questions

74. The most important thing the Vincentian mission has taught me is:

75. The Vincentian family can better address my needs by:

76. The one thing I would like to see the Vincentian family organize in my area is:

**MISEVI USA**  
**January, 2013**  
**Proposed Groups**

#### **Colorado Vincentian Volunteers**

1732 Pearl Street  
Denver, CO 80203  
303-863-8141  
[cvv@covivo.org](mailto:cvv@covivo.org)  
[www.covivo.org](http://www.covivo.org)

#### **Vincentian Mission Corps**

2912 Arsenal Street  
St. Louis, MO 63118  
314-771-1474  
[Kellie.Willis@doc.org](mailto:Kellie.Willis@doc.org)  
[www.vincentianvols.org](http://www.vincentianvols.org)

#### **Vincentian Service Corps**

25 Fernando Way, Suite B  
Daly City, CA 94015  
650-991-6465

[vscwest@dochs.org](mailto:vscwest@dochs.org)  
[www.vscorps.org](http://www.vscorps.org)

**Vincentian Volunteers of Cincinnati**

1125 Bank Street  
Cincinnati, OH 45214  
513-562-8841 Ext 239  
[VVC@SVDPCincinnati.org](mailto:VVC@SVDPCincinnati.org)  
[http://www.svdpcincinnati.org/Get\\_Involved\\_/Vincentian\\_Volunteers\\_of\\_Cincinnati/](http://www.svdpcincinnati.org/Get_Involved_/Vincentian_Volunteers_of_Cincinnati/)

**Sr. Vincent DePaul Youth and Young Adult Center**

49 West Logan Street  
Philadelphia, PA 19144  
215-842-3668  
[pevanick@gmail.com](mailto:pevanick@gmail.com)  
[www.stvdpcenter.org](http://www.stvdpcenter.org)

**Heartland Charity Volunteers**

1735 Haas Drive  
Kansas City, KS 66106  
913-912-1038  
[Heartlandcharityvolunteers@gmail.com](mailto:Heartlandcharityvolunteers@gmail.com)  
[www.scls.org](http://www.scls.org)

**Vincentian Lay Missionaries**

2950 Fillmore Street NE  
Minneapolis, MN 55418  
612-554-5434  
[Jessica.Werner@doc.org](mailto:Jessica.Werner@doc.org)  
[www.volm-usa.org](http://www.volm-usa.org)

The following three University contacts have been involved and are interested in knowing how the university can connect.

**Scott Kelley**

DePaul University  
55 East Jackson Blvd Suite 850  
Chicago, IL 60604  
312-362-6674  
[skelley6@depaul.edu](mailto:skelley6@depaul.edu)

**Kate Giancatarino**

**St. John's University**  
Campus Minister for Vincentian Service  
Marillac Hall Room 239

718-990-6115  
[giancatc@stjohns.edu](mailto:giancatc@stjohns.edu)

**Monica Saltarelli**  
Niagara University Campus Ministry  
Niagara University, NY 14109  
[ms@niagara.edu](mailto:ms@niagara.edu)  
716-286-8409



## **Appendix II:**

### **Transcription of Responses to the Major Open-Ended Questions**

**34. How would you describe yourself? Would you say you are: (a) Religious and spiritual; (b) Religious but not spiritual; (c) Spiritual but not religious; (d) Not religious and not spiritual. 35. Please briefly explain our answer to questions 34.**

### **Religious and Spiritual Respondents – DePaul Students and Alumni**

I follow the teachings of Jesus, which I consider more of a religion, but my relationship to my faith is deeper than understanding concepts; it is something I experience daily in my thought, word, and deed. In this sense, I consider it a spiritual experience.

I believe there is a difference between both being a religious person and a spiritual person. Sometimes I find myself leaning more towards one end than the other. Being religious to me is relative to church, the Bible, the Eucharist etc. while on the other hand spirituality implies in the notion of connection on a humane level and, personally, that everything happens for a reason. It is more so having to do with God and His presence in my everyday life. It's not really a clear distinction, it's difficult to explain but the way I see it as is that everybody has a spirit, while not everyone is religious or practices such customs.

I consider myself religious because I identify as a Roman Catholic and participate in the institutional Church. I am also spiritual because I feel how my faith moves through me and makes me feel connected to the larger world.

I consider myself open to speak and listen and hear about others and my own spiritual growth. I feel I am religious because of my strong belief in the church and my own personal faith.

Religion is only one spiritual practice I maintain. I have several other spiritual practices that I keep up with.

I practice a religion, but I also seek a relationship with God.

I have grown up as a practicing Catholic, yet find much religious truth from Buddhism as well. I find spirituality to be a very important part of my identity that is always growing, evolving, and seeking.

I am active in my religion and try to keep a good connection with God.

I feel as though I have a personal definition for both being "religious" and "spiritual" and act them out separately

I am currently searching for a religious practice that feels right with my spirituality, but I would like a religious framework to help make sense of the spiritual world

I love my religious traditions but I also focus on a spiritual life rooted in other religions and faiths.

I would describe myself as religious and spiritual because not only do I attend church, but I also consider myself spiritual because live out the gospel by doing service and combating social injustices that are occurring around me.

Follow traditions and listen to personal spiritual guidance through prayer and reflection

I would say I am religious because I attend regular services at a Catholic church. I would say I am spiritual because I believe in experiencing God in all things and it is not necessary for me to attend mass in order to practice this side of my spirituality.

I feel religious because I affiliate with the Catholic Church and attend services at least once a week. I also am involved with additional ministries when I can be such as the global stewardship committee, young adult group, and currently helping a youth group. I would consider myself spiritual by recognizing the spirit within myself and knowing something greater than me is guiding my life.

I'm actively involved in my church, but some of my personal beliefs differ from church doctrine.

I have strong Christian-based value systems but also seek and encourage interfaith dialogue and spiritual discourse.

I believe in God.

For me the two are so entangled it's hard to separate them; I understand how people like to identify as spiritual but not religious because of harmful/oppressive doctrines and practices, but untangling them and finding my own interpretations that create space for me to embrace the "religious" doctrinal side of things in a way that is affirming and holistic has been such a large piece of my spiritual journey that I can't help but identify as both spiritual and religious.

I would call myself a Christian Catholic. I am in a catholic book club and pray to my God all the time. I appreciate the way my catholic faith is hard and true and has tradition.

Practicing Roman Catholic who thinks beyond the rules of the religious tradition. Grateful for the gift of spiritual formation the Vincentian tradition of evangelizing the poor.

I participate in organized religion and live

I am an ordained minister in the Presbyterian Church USA. I participate in the governing body of my denomination as well as attend services. Spirituality is more than church or denomination but my connecting to a God/Holy Spirit that in me and throughout all of creation.

I consider my spirituality and my religion to be linked.

I have a strong faith in God and I live my faith in every way, always asking God to help me live according to His Will. If I had to say two things to describe who I am I would say I am a Roman Catholic and a Vincentian.

I identify very strongly with Catholicism. I was definitely more engaged in religious activities while I was at DePaul. The Vincentian community served as an integral site for growth for me, not only in terms of my faith but also in values and beliefs. While I grew up Catholic, I was not baptized until my sophomore year at DePaul. I am not entirely sure how this survey would differentiate between religious and spiritual. (Can one be religious but not spiritual?) I consider myself spiritual, because even when I lag behind in religious activities, my faith--and more specifically my Vincentian beliefs--remain strong.

I consider myself religious and spiritual looking at spirituality as my own personal faith journey and religious as being involved with an organized religion in following those particular traditions.

Although I have lately (in the last few months) been going through a time of questioning religion and some of the decisions being made by the Roman Catholic Church, I still have a very strong belief in God and appreciate the church/religion as one way to connect with Him.

### **Religious and Spiritual – CARA Respondents**

I see myself as both of these because I do identify as Roman Catholic and practice that faith but I also find peace in meditation and connecting with my inner spirit.

I think if you are religious you are spiritual. I am a devout Catholic who greatly enjoys mass and the sacraments. I am always striving to improve my relationship with Christ and lead others to Christ.

LOL ... I mark religious because I participate in an organized local congregation (Church) and work for a protestant Denomination (United Methodist) as my full time ("job") vocation. Spiritual because these activities are manifestations of my personal experience with a true and living God / Something-much-greater-than-I

Currently, I am studying as a seminarian of the Diocese of Little Rock (Arkansas) at St. Meinrad Seminary.

I consider myself Catholic, and a spiritual being.

Tolerance for other religions which allows connection beyond Catholicism,

I find great beauty in the Eucharist and the Mass as a whole. I also would consider myself spiritual in the sense that I find God in nature and in yoga and in other religions besides Roman Catholic

I would say religious and spiritual because faith is an important aspect of my life and I believe that service to the marginalized poor is important

I have a close relationship with god. I speak with him daily.  
Not really sure how one is spiritual without being religious. I am highly involved in the sacramental, spiritual, and social aspects of my local Catholic community (parish & extra-parish); I maintain a prayer life that supports a personal relationship with God; I try to let Christ color all aspects of my life.

I adhere to my religious customs and beliefs, but I also have beliefs that are mainstream in other denominations. I also feel the holy spirit working through my coworkers and I in our ministry.

I have a personal relationship with God and I strive to continue to grow in relationship with Him via prayer/service/formation alongside other Christians.

I go to mass and I also pray.

I consider myself spiritual because of my personal prayer life and efforts to live a Christ centered life. I consider myself religious in that I go to church every week and volunteer at my church (helping with Communion and music ministry) although for discussing my personal faith I don't like to use the term religious because of the legalistic connotation. When someone asks me if I'm religious I usually respond by saying that my faith is important to me.

I would say that I am both religious and spiritual because I readily identify as being part of a religion, Catholicism, and by definition, that religion requires me to have an active spiritual life, since ultimately Catholicism is not an ideology but an encounter with the person of Christ.

i GO TO CHURCH, ADORATION, IM A CONFIRMATION CATECHIST, I PRAY REGULARLY, AND IM VERY OPEN ABOUT MY FAITH WITH OTHERS

I believe in deepening my personal relationship with God. I attend a bible study group through my Methodist church.

I am part of a particular religion, but I have a personal relationship with Jesus and spirituality is in my daily life.

As a servant of Christ and student of the steep intellectual tradition of the Roman Catholic Church, I recognize the need for both orthodoxy and orthopraxy. It is important to have not only

proper belief-as expounded upon so richly by the Fathers and Doctrs of the Church-but also to live out that belief in practice. Though I am an ardent supporter of the necessity of the formal, hierarchical Church-as this represents the Body of Christ-I also find much value in communing with God through other, more casua channels. I recognize that His imprint can be found in all that is good-we merely need to seek it out.

I receive my spirituality from the sacraments, rituals, traditions and teachings of the church.

I grew up considering myself to be more spiritual than religious, but through the Vincentian tradition of service I have found my faith to continuously grow. I am currently participating in RCIA to receive my confirmation this upcoming month.

I follow the catholic religion, but am more in touch with spirituality and follow my spirituality more than religious traditions.

Religion plays a key role in my life. I am a religion teacher in a Catholic school and I participate in Mass weekly adding to my spiritual life.

I am very connected to my religious family, roman catholics. I find comfort in meeting with them and talking about spiritual life with them.

I participate in the religious/sacramental traditions of the Catholic church and identify as a Catholic, so I would consider myself religious. I feel this engages my spirituality and therefor I would consider my spiritual as well.

I am an active Catholic, but I understand spirituality to be greater than the Church.

To be spiritual means to recognize a longing for the divine within the human heart, to live life in a reflective way, and to connect with a depth that is outside of ourselves (like God:)). To be religious means to do all these things, but to do this withand among others, to share a language of God, to have common worship, and to have relationship based on the spirituality. To be "spiritual" without binding ourselves to others might sometimes be more self-seeking, feel-good, kind of stuff rather than a ral relationship with God and His mystery.

I try to live out my Catholic, Vincentian & Benedictine spirituality in my daily life....this often revolves around participating in religious activities.

Participation in formal religious activities (e.g. attending Mass) does not define my religious and spiritual practice and beliefs.

I do hold to the mission, beliefs, and traditions of my religion, but spirituality plays a large part in my life. For example, the belief of the movement of the Holy Spirit in my life and the power of prayer.

I have a difficult time answering. Even though I find myself identifying as agnostic often, my religion is a large part of my culture, especially in my work as a psychologist and researcher. I find awe and connection to others is a place where I encounter "god" but have fallen away from religious services due to the hypocrisies I find present and it is not very fulfilling.

More spiritual than religious but find organized religion to be helpful for community and ritual.

I focus more on spirituality but still enjoy the rituals of my religious tradition

I would probably describe myself as more spiritual than religious. I attend mass and participate in the sacraments regularly, but I feel a greater connection to God, and greater spiritual fulfillment, outside of religious structures and practice.

I find the sacramental nature of the Catholic Church to be that which feeds my desire to be even more unities with God in my ongoing conversation with Him. My spirituality is so linked with the Real Presence that without it I would not have much to comit my spiritual wandering toward.

cf: Fatemeh Keshavarz "Recite in the name of the red rose" ::: Poetic Sacred Making

I am a believer and follower of Christ, I maintain a strong faith, I try to practice regular prayer and devotions, and I frequently volunteer to serve my community. My faith is the most important aspect of my life.

I attend (and assist with) Mass on a weekly basis, serve on two parish commissions, and help facilitate a women's spirituality group outside of my parish.

The two go together for me.

regular participation in organized religion as well as personal prayer life

I am very private about my personal practice, but I attend Mass when I can, and go to other places of worship to learn about other faiths. I am not very involved with more 'formal' and 'organized' practices, as I like to focus more on my spirituality and earning about other faiths.

I go to church and follow the rules (religious) and I believe and pray on my own (spiritual)

I have a personal relationship with God and a communal relationship with the Church. To me, both go hand in hand.

The Sacramental life of the Church as well as my prayer life are essential parts of my life as Catholic Sister.

My faith is a part of my daily life and has a great effect on the decisions I make

I am religious in that I follow the teachings of the Catholic Church to their fullest extent and believe in them wholeheartedly. I am spiritual because I believe that God's spirit and presence is always surrounding me.

I don't really like those words but I'm guessing what you are going for. I'm proud to be a Catholic and like to practice my faith.

CVV helped branch from religious to spiritual

I am very involved with church and subscribe to teachings of my religious figures but seek God outside the walls of a building or company of certain groups. I strongly identify as both religious and spiritual.

I appreciate the scripture and tradition of my faith and the institutional aspects of the Church. I practice my faith both within the institution and outside the walls of the church.

I believe in spirituality and faith outside the religious context, but I also belong to and regularly attend organized worship services.

I consider myself to be both a religious and spiritual person. I attend Mass and participate in the sacraments often while also valuing the growth of my own personal spiritual life. I take time to journal, pray, and reflect.

I think I am both religious and spiritual because I want to follow the teachings of the Catholic Church to guide my spirituality. My spiritual life is my looking beyond this world and the Catholic Church is my guide in doing so.

I work as a campus minister in a Catholic University which allows me to be religious. My whole life is guided by my spirituality, its the most important aspect in my life.

I attempt to attend Mass on a daily basis and see the Eucharist as spiritual nourishment that sustains me and helps me to effectively evangelize and serve others.

I have a very close relationship with God and my Catholic Church.

I adhere to my Catholic religion and interactions with "The Church" but I also see myself as spiritual in that I try to develop my personal relationship with God and be attuned to his inspirations.

I consider myself more spiritual than religious but do feel compelled to have faith in certain beliefs and practices.



Unlike many young adults today, I see religiosity and spirituality as integrally linked. While I hold points of tension with the Church, I do feel as though it is very important to practice faith, join with others in communal prayer, and celebrate liturgy. To support and deepen this experience, it is also important for me to engage in spiritual practice and reflection more personally and informally - recognizing and honoring the lived presence of God in my everyday, not just in a formal religious setting.

My faith defines who I am and how I perceive the world around me.

I identify as Roman Catholic (with reservations re: patriarchy, hierarchy, homophobia, true commitment to social justice, etc.) and also deeply connect with many other religious and spiritual practices (meditation, earth-connectness, etc.)

For me, both sustain the other and are very intertwined so that they cannot be separated.

I am Catholic and I also believe there is a Spirit connecting the entire world together, which is less within the realm of organized religion.

My faith is important to me, & part (an important part) of the way I live that out is going to Mass & Adoration/other activities.

I am deeply connected to the Catholic Church and actively participate in my parish. I also have developed a deep prayer life.

My faith is everything to me.

Well...I am a Catholic priest.

I see the benefit of being in a religious community as well as having a yourown personal spritual beliefs.

I believe in the importance of being connected to an organized community of faith/tradition, but I am also open to expressions of faith outside of this tradition/community.

I am very connected with my Catholic faith.

I am committed to the Catholic faith and attending mass regularly, but also have an active personal prayer life.

I have to learn how to make more time with reflection and with myself and prayer.

I take faith seriously and I pray.

I believe in God and the Catholic church's teachings and strive to follow God's call by attending services regularly, praying and serving the Lord and his people throughout my daily life. I connect with God through my whole being.

Although not a current practicing Catholic, it will always be a part of who I am as a religious person and how I created my relationship with God. I have strengthened my spirituality in adulthood through consistent participation at various non-denominational organizations.

I love and value the Catholic traditions but have always tried to keep an open mind about other faiths and their point of views. As I see it, at least with other Christian faiths, we all have pieces of the same puzzle.

I have both a faith tradition, my religious, which I actively participate in and a spiritual life rooted in my Catholic and Vincentian upbringing.

I identify more with spirituality vs religion now than when I was a Vincentian volunteer, though I am still actively engaged with the Catholic Church

I am religious in the sense that I belong to a Religion, and do my best to practice the tenets of the faith. I am spiritual in that I have a spiritual relationship with the Lord. I believe they go hand-in-hand, building and enriching each other. I cannot be religious without my spiritual life, and my spiritual life would not be formed without my religious life.

I am Catholic and have a deep sense of Spirituality

I practice formal religion and think about God/pray throughout the day.

I follow the teachings of the Catholic faith, and let it guide my life, admittedly not as much as it should. I think people are more and more replacing term religious with spiritual. They believe in something, but are unsure what it is. I know and love Jesus Christ as my God.

I would say that I am both religious and spiritual, but that spirituality is more important to me than religion. I believe that religion is a comforting construct for a supportive and educational environment, but that spirituality and the state of your heart and mind on such matters is more important than what you call yourself (Catholic, Baptist, Jewish, Muslim, etc.).

I definitely ascribe to the Catholic religion and enjoy participating in Catholic traditions. I am also very spiritual and connected to my faith through service of others and exploration of other religious traditions.

Once I discovered a relationship with Jesus Christ, it was only natural to grow in religious practices, which fostered spirituality. For me, being religious and being spiritual are equal.

Actively involved in Catholic Church, find Church (though far from perfect) helps me create meaning in my life, regularly do church-y things

I appreciate the symbolism of religious ceremonies & I also like to find my own ways to find the spiritual in my everyday life.

I continue to find comfort in the traditions and familiarity of the Catholic faith. Having recently relocated, I have struggled to find any Vincentian related group in my area. Community has always been a strong component of my faith experience, and while my regular participation in religious services has wavered, I believe I am searching for a community to engage in.

I would certainly say I am spiritual and have come to greatly appreciate the religious expression of my spiritual life through the Catholic church.

I actively live out my faith and have given my life to Christ. I still embody and remember by day as a Vincentian volunteer fondly and incorporate social justice into my spiritual though it may not be the most core or central part of my understanding of gospel of Jesus Christ, it is still very much on my mind.

I will never understand how people can divorce religion and spirituality.

I value going to Church, but I also think Church can be found in different places, like nature. I think the amount of Church I attend or how spiritual I feel will increase and decrease depending on what goes on in life.

I have a religious side to me when attending mass as well as following through with the sacramental rights in the Roman Catholic religion, and a spiritual base in my own life outside of the church.

I describe myself as both religious and spiritual because I practice religion, and also work to grow my spirituality through prayer and service.

I am a spiritual person in the sense that I root myself in prayer and meditation every morning. I try to live my spirituality in a way that all of my interactions with others reflect not only who I am, but also who God is shaping me to be. I am religious because I am well versed in my knowledge of Scripture, Catholic teachings, and I attend Mass weekly. I also teach Religion and work in administration at a Catholic school.

I practice my Catholic faith through works of Catholic Social Teaching by reaching out and be sister and brother to those in need each day. I also practice my faith by entering into Eucharist and praying daily. I am spiritual in that I care for the earth and the people on it, I garden, walk,

bike, do yoga, work on art, bake and through each thing that I do I see and find God. I try to take each opportunity and each person as gift.

I relate more to spirituality as a core personal belief, and to a lesser extent the organized aspects of faith.

Very devoted to my Catholic faith in what works for my lifestyle (young, college student, whatever I have access to, etc.) I can say that my faith life defines the person that I am.

I am religious because I firmly rooted in my Catholic faith and an active member of my parish. I am spiritual because I believe in something bigger than me and can find peace in any situation.

I am religious through conscientious efforts to follow and live out my Roman Catholic faith. My spirituality comes from the many traditions of my Roman Catholic faith.

I am a practicing Catholic, but I also feel my spirituality extends beyond my religion. I live out my beliefs in my daily life and am committed to a life of public service.

I was lucky enough to have been both catechized and evangelized in the Catholic church.

I believe in God, and especially in God as revealed by Jesus. I am spiritual (in that I have spiritual practices, both within and beyond those offered by my home church). I consider myself religious in that I currently and actively belong to a faith community in the United Methodist tradition.

I would say that I'm rather independent in my faith formation and practice, but that I would identify as religious and spiritual.

I take both forms: religious and spiritual. Religious as listening and learning about the teachings of the Catholic Church as well as the spiritual through praying and taking part in the sacramental life of the church.

I attend mass and fulfill my religious obligations, but I am more so spiritual. I believe in the goodness of God and following his path for me, but I am not so well versed in the stories/teachings of the Bible.

I identify more with my spirituality, but do find my Catholic religion to be a huge part of my life.

My Catholic faith is at the root of who I am as a person.

I attend Church regularly, have good relationships with several priests, have an active prayer life and fruitful relationship with God.

I find value in both religious and spiritual aspects of my faith. I believe you need both.

As a believer in God, I strive to be the best person that I can to myself and others. I am always looking for the guidance in God during struggles and daily activities and thanking him as well. I always look for ways that I can give back to the community and share my talents with those that need the assistance.

Much more spiritual than religious. However I do think some religion is necessary to learn spirituality. There needs to be some "education" so you know what you believe in and why. I am becoming more religious as I get older.

I am a practicing catholic, and feel the holy spirit move throughout my life. I'm spiritual in the sense that I know there is a Greater Purpose and Design to life, and try to recognize it in my daily life.

I am a spiritual person and have a deep relationship with God. I consider myself religious as well and attend religious services, but not as much as I would like. I am extremely busy with two small children and attending every Sunday isn't always possible.

I am a faith based Christian who believes in doing good works to get to heaven.

I still enjoy the tradition and community of religion but I tend to find myself a more spiritual person

I participate in my local church, and I continue prayer and spiritual direction in my daily life.

I feel that I am a person who values the religious practices and rituals of the church as well as a person who is filled with the spirit of Jesus and acts on that spiritual calling.

I have found a home in the Catholic Church. Through the Church I have been given the opportunity to have both a community and personal aspect of my faith. My personal prayer life makes up my spirituality and my religion helps guide my decisions in my daily life.

My Catholic faith and the rituals of it are important to me; so is the idea that outside of God as I know Him, I also feel a connectedness to the universe as another power of sorts which is bigger than myself.

I am spiritual in that I find an inspiring sense of meaning in life through interactions with people, through nature, and various life paths. As far as being religious, I would define it as following a religion's traditions, and beliefs. I am a fellow Catholic whose partaking in this faith is what makes up part of who I am.

I'm not as dedicated to the structured aspects of religion, but I hold firm in communication to God and direct interaction with the God in others.

I take time to read The Word Among us every day and a reflection book with bible verses to refer too. I try to be spiritual in the way I respond to others and pray through out the day.

I feel that I am a very spiritual person. I recognize the need to care for my spirit and the spirit within others I feel a deep connection with all life. I am also a religious person in tgat I have committed my life to the Catholic family. I sometimes strggle with doctrine, but I feel that it is important spiritually to commit to a community of faith in the practice of love.

I have a lot of faith and consider myself religious, but don't agree with or follow everything in my religion.

I consider myself both as I attend church, speak openly about my faith if someone asks, and practice loving others constantly among other things. I don't know if I can separate religious and spiritual.

I consider my Catholic faith an integral part of my spirituality, however I also feel like I have a unique religious identity that manifests itself more as spirituality.

My faith, as lived through the Catholic tradition, is central to my life. My relationship with God is important to me. I also try to keep an open mind and respect other faiths (this, I would consider an aspect of my spirituality).

I was born and raised Roman Catholic, and my spirituality and commitment to the Catholic faith was strengthened during my college career. It informed me of my desire to work in ministry, pursue a Master's Degree and Theology and continue to live, marry ad raise my family rooted in our Catholic faith.

I value the community aspect of organized religion and being connected to a tradition, and I believe that development of personal spirituality is also critical.

I take my Catholic faith very seriously, and am blessed with a spouse who shares my convictions. I work to grow my faith through prayer and regular sacraments but also by reading up on religious and social justice issues.

I don't really believe in making a clear distinction. I believe that distinction between religion and spirituality is a false construct.

My faith is both a personal and a communal thing. It grows from individual reflection and interaction in nature as well as religious structures and services.

I value and appreciate the traditions of the Catholic Church, even though I do not agree with everything. I also see the benefit of spirituality and finding God in nature, beauty etc.

I have a formal and informal relationship with God. I enjoy praying traditional prayers and also praying prayers throughout the day on my own for guidance, patience and grace.

I am religious-- but I don't follow all of the teachings. Women rights, Gay Marriage, Abortion. There are many things in the Church that are occurring both structurally and directly that I don't agree with - but I still somehow come back because I am hopeful that it's beauty can one day be reached through a collective action of honest love and solidarity.

I feel closest to God at Mass and when participating in the sacraments.

One of my favorite quotes I came across during my volunteer year was by Anthony De Mello... "Your belief gives you a lot of security, but faith is insecurity." My religious life is grounded in my beliefs set forth by the Church, but I don't think God call us to live life all safe and secure, just sitting around talking about what we believe. We are called to live out our beliefs and that brings lots of insecurity and therefore requires lots of faith. I view spirituality as finding that balance and connection between belief and faith.

I know Catholic teaching and believe that God is present in our lives on the regular. I participate in religious activities and events and try to live in such a way that will spread the love and care of Jesus Christ.

I find great joy and comfort in my Catholic faith, but also seek spiritual fulfillment in other spiritual practices such as meditation (which I learned on a retreat through the Vincentian Service Corps), yoga and in nature. My spirituality is deeply rooted in the Catholic tradition, but is not limited to it.

I work as a teacher at a Catholic school and teach in the Catholic tradition. I value practices of other faiths and incorporate reflection, study and meditation into my life. I attend mass sometimes and receive sacraments. Prayer is part of my daily life

I describe myself as religious and spiritual because I am in constant communication with my Creator and strive to see Him and His merciful love in every moment and this spirituality is within the religious identity of Roman Catholicism as I participate in the Holy Mass, Sacraments, and traditions.

I consider my faith a foundation upon which I stand.

I describe myself as religious because I attend mass and receive sacraments regularly.

I also describe myself as spiritual because I have a "faith" life that I share with others as well as throughout the day I pray and try to live my life in service of the Lord.

I go through the "motions" of being a religious person, and also see the world through spiritual eyes.

I both participate in the rituals and practices of the Quaker faith (religion) and have a strong spiritual practice

My husband is Jewish. Now I have a better perspective of someone from outside the faith. We pray together in our own way.

How can you be one without the other??

I attend traditional services and I interact with God in my own creative ways.

I don't subscribe to any particular religious denomination but I do believe in a greater power and often reflect on religious teachings and worldviews as opposed to religious dogma.

### **Religious But Not Spiritual – DePaul Students and Alumni**

I don't really know how to explain it.

### **Religious But Not Spiritual – CARA Respondents**

I am a Catholic believer, but don't regularly pray.

I don't really understand what is being asked here when I am asked if I am "spiritual". I am a committed follower of Christ, and this is a major part of my life - if this is what you are considering "spiritual" than maybe I am, by that definition!

I am rooted in action and living my faith in my daily life. I don't place much focus on reflection or prayer.

I tend to favor rituals and set prayers over deepening my personal relationship with God.

Spiritual has become the chosen adjective for those that shun "organized religion." For that reason only, I avoid describing myself as "spiritual"



## **Spiritual But Not Religious – DePaul Students and Alumni**

Connection to earth and larger beings, not something I spend much time thinking about

I am not conforming to any one religion, but feel very connected to the principles and virtues supported by the Christian and Buddhist faiths

I feel connected to something larger than myself and feel a calling to help the greater good, but I do not necessarily connect these ideas with a particular religion or version of God. I take part in frequent reflection but no prayer or formal services.

I believe in God and a high power, as well as Jesus. However I do not feel it is necessary to pray or go to church to express that spirituality or faith. I do feel a lot of safety, comfort, and piece of mind in my spirituality and connection with God. I think believing in God and His mission make me a better persona and are what inspires me to participate in service to help the poor and marginalized.

I have been conflicted in recent years about religion and my beliefs. Ranging from considering myself Agnostic to not wanting to believe in a God has definitely impacted what I believe in. I am still unsure.

I tend to check in with myself and make sure that I am spiritually happy but don't necessarily attend mass as often as I feel that I should.

i think it's important to hold certain values/beliefs that can be learned from religions but I don't believe in a religion

I was raised in the Assemblies of God Church in Texas. After going to DePaul it became difficult to align myself to the same standards being upheld by this church. I looked for a while for a different church to belong to, but found that with moving to different cities, I didn't want to establish a formal place and instead I pray, rejoice and meditate with the people I surround myself with. Sometimes this is in a formal setting but most often is spontaneously. I also pray every day multiple times a day b myself.

Although I believe that there is a bigger presence in the world than what we are able to see, I do not attend regular services.

I believe I have a strong relationship with God and see God in others. I pray and have a meaningful relationship with God. However, I did not grow up to regular attending mass and although I did this more in college, I have found it difficult to maintain..I tie the word "religious" with a commitment to church activities, rituals, and knowledge of the Roman Catholic faith.

I do not believe in one faith, but I do believe there are some things science cannot explain and I do believe in the power of the human spirit.

I appreciate religion for the good it can inspire in others and the motivation that it can give people to keep going. But I am often uncomfortable with the horrible things people do in the name of their religions. I do not appreciate the rules and structure of religion. I believe there is something common and good that unites everyone regardless of faith they practice.

I believe in a spiritual reflection basis of life.

I was raised in a multi faith home which encouraged open minded acceptance of all religious beliefs. My experience in most churches has shown me hypocrisy rather than true spirit.

I was brought up in the Episcopal church and remained active as a young adult. Spirituality has always played a major role in my life -- choosing a school, a career, etc. While I don't go to church every week, the actions of the church are important to me, and my beliefs play a role in my everyday life.

I have too many differing opinions on stances taken by the Catholic Church that I don't feel at home there anymore

I believe in promoting positive mind states and actions in society. I do not think that religion is a viable solution to many issues and for me it is too restrictive. I've found that the relaxed nature of Buddhism, allowing you to adapt your beliefs as you see fit and have a worldview that takes into account conflicting beliefs, has been the best for me.

I believe that people are driven to create a better world and treat people with human dignity because there is a higher power that connects us all. Through being at DePaul University and assisting with the 150th Convocation for St. Vincent DePaul I was able to see how others religious beliefs pushed them to create positive change in their communities.

I believe in God and prayer, but I do not always agree with all of the teachings and requirements of the Church.

I would describe myself as 'more spiritual than religious'. I do attend mass every so often and believe in the Catholic church--however, I am not overly religious in that I don't attend mass regularly/go to church for confessionals. I do pray daily (I don't often recite rote prayers) and believe in helping those whom live on the margins to the best of my ability in a manner that respects people's dignity and autonomy. I believe in the power of human understanding and human connections that go beyond organized religion

Just so you don't feel bad, I left Catholicism long before I went to DePaul and lived at Amate house. I pray, practice yoga, meditate, sing, live simply, work for the protection of the

environment, love others, and try to be a good person. All of these are things I developed or honed while at DePaul.

I do not know that I believe in Jesus but I believe in God and the power of higher beings. The Catholic Church and its need to believe every word in the bible are incredibly off-putting. I live my life based on morals and values, those that I believe are in line with Vincentian teachings, but do not live my life based on faith.

My spirituality is rooted in my interactions with other people and nature. I enjoy learning about different religions and appreciate the wisdom within these traditions, then pick and choose what feels right in my life and what sustains me when experiencing challenges or celebrating life.

I was raised in a very conservative non-denominational Christian church for the first 18 years of my life. The standards (women were not allowed to wear pants, jewelry, or make-up just to name a few) felt man-made instead of something ordained by God. So many religions have man-made rules in order to be part of the community. For that reason, I have shifted to a spirit-led life that causes me to connect to my highest self at all times. I meditate, pray, serve with marginalized populations, and have dedicated my life to social work.

I reflect constantly, and try to meditate often. I have broken myself away from the Catholic Church and prefer to foster my spirituality- religion plays absolutely no role in it however.

I believe in and feel connected to God. I also feel called to the love of others that can come from religion. I do not feel called to religious beliefs that infringe on other people's rights.

### **Spiritual But Not Religious – CARA Respondents**

I have decided that people are inherently good and should be able to believe what they want to believe and do what they want to do. Mistakes do not determine your fate and I sense that in the Catholic church they do.

I agree with Catholic Social Teachings, but the the our Church treats women and has out-dated stances on birth control and gay marriage, I cannot fully get behind this faith.

I am finding it increasingly important to focus on the lived experience of myself and others to see God in all things, and I find God most in relationship. I do not necessarily identify as religious as I follow some but not all of the practices of the Catholic Church, and I am currently more focused on spirituality and the personal and communal transformative experience of God than certain practices like going to daily mass, practicing the sacrament of reconciliation etc.

At present, very angry with God. I acknowledge God's existence, still knowledgeable about Catholic tradition, and believe when I do return to attending Church and such, it will be in the

Roman Catholic tradition. However, in this very "stale-mate standoff" with God, waiting for the anger stage to subside, which it will, eventually.

I attend a non denominational Christian church and pray often but do not regularly participate in religious activities such as fasting

I rarely have enough time to attend religious events due to my schedule. Though I find that I tend to supplement that lack of organized religious/ spiritual event with my own personal spiritual meditation or activity being me closer to God and to my values.

I am only recently returning to active participation in the Mass and Sacraments at the Church. The sexual abuse scandals and disagreement with the hierarchy's orthodoxy have shaken my faith in the Church to such a point that I was only capable of participating in ministry but felt physically ill when attending services.

I currently find more meaning (spiritually) in cultivating healthy relationships and practicing social justice in my day-to-day life, than in practicing a particular religion. I still find meaning and have deep appreciation for the church and the Vincentian family, but I no longer affiliate myself with either on a regular basis.

I am not part of a religious institution. I do subscribe to a set of spiritual beliefs and am encouraged by people of many faiths to explore how to live my life intentionally, in accordance with those beliefs.

I love and follow Jesus with all my heart. I don't necessarily like the word religious, so much as I would say that I would like to say I have a relationship with a loving God. I don't do a lot of religious rituals (like reciting pre-determined prayers, or creeds, or the catholic symbol for Father, Son, and Holy Spirit).

I have become disillusioned with organized religion and have limited interaction with groups of this affiliation. However, I still believe strongly in SOME of the ideals of organized religion, especially Vincentian, particularly living alongside the poor, ensuring good work conditions, equality for all people. I live these ideals in my work with low-income teens to help them develop life and work skills.

I find meaning in spirituality and faith in people, but I am unsure how that fits into a religious practice especially when it comes to social issues.

I don't subscribe to all the Roman Catholic traditions.

I believe there is more than I know or could comprehend in world. I am not sure any religion gets it right. I do support the ideas of social justice and generosity that many religions do. I just have problems with religion outside of that.

I'm unsure of my faith at the moment and what I believe I'm more open to everyone's ideas, and how they prove their beliefs

I have been on a spiritual journey in a 12-step program since late 2009, moving away from the Catholic Church with its rigid doctrine and politics. I briefly explored an Evangelical Christian community but found Christianity does not fit with my current beliefs. I have a strong relationship with a Higher Power/God, pray regularly and have spiritual mentors/guides. I just don't belong to a particular church or denomination.

I do not practice my religion strictly, but I illustrate my faith through my daily actions. I reflect often, pray daily, and keep an open spirit.

I am a practicing Catholic. I take my faith seriously and I owe much of who I am today to my education at DePaul University. As a student I lived in the Vincent and Louise House and that was a big part of my faith development. Currently I am a grad student at the University of Dayton studying theology and serving as a campus ministry grad assistant. I attend mass almost daily. I can not imagine life without my faith.

I am currently in a stage of discernment and questioning of my faith. I have never been completely devoted to church and religious practice but I have always had a strong sense and relationship with God. That faith has been shaken but I am slowly figuring it out again with the support of others in my current Vincentian volunteer program and the directors on staff.

I walk through my life carrying a spiritual awareness, thanking God for the gifts in front of and around me especially the people.

I pray but do not go to church

I think another benefit of serving with a Vincentian tradition is the challenge to understand your faith on a deeper level, and being willing to wrestle with that faith.

I try not to get bogged down with the rules, which is how I would define being "religious". I try to be a good, caring person and nurture connections with God, people and nature, which is how I would define being "spiritual".

I believe that being a good person and giving of myself to others is better than attending church. I know some very religious individuals that are awful humans. I try to be a good person to everyone I meet.

I attend church and have a close relationship with God but I do not subscribe to traditional religious customs regularly.

Because of my Catholic upbringing, education (Kindergarten through College), participation in VSC West and current employment at a Vincentian ministry, I am connected to the Catholic religion. But, I find my sometimes more meaningful experiences and connections are spiritual rather than specific to the Catholic faith.

I choose not to be part of a specific religion but draw from the truths and similarities of all traditions. I meditate and pray regularly and attend services at Buddhist, Unitarian, Christian, Yogic, Non-denominational institutions.

I turn my will and my life over every day to a power greater than myself. I found the structure of Catholicism to be poorly suited to me as a woman and as a lesbian. There is plenty of god without the Church.

I love tradition and the sanctity of it. However, I feel that sometimes human views can constrict our relation with God. I feel spirituality and religion should both play a part.

Spirituality is different to each individual while religion is one way.

I very much believe in the power of prayer and having a relationship with God but I'm not really into the organized religion aspect of church. My spiritual relationship between myself and God is very important to me.

I don't necessarily follow any conventional form of religion, I'm still exploring different faiths. I believe in a higher being and the values and community in which a liberal church can provide.

When I first started at DePaul University as an undergraduate, I was not practicing an religion and I was still discovering how I felt spiritually. Since learning about St Vincent de Paul and the Vincentian Charism, I find that I am more affirmed in my sprituality. I am still not religious in the sense of attending mass, but I find the Vincentian Charism to be really formative for the way I approach life and the work I do. My life has completely changed since starting at DePaul and then continuing into Vicentian Service Corps West. I think of myself as a I am a secular Vincentian.

I think being spiritual is more than following a institutionalized religion. God is all around, every day and being able to recognize that is very spiritual and then have a faith community from the Church to help lead you there is part of it all too.

I did not exactly understand Question 32. What is the difference between Religious and Spiritual? I am a practicing catholic who attended St. John's University and try to carry out the mission of St. Vincent in my every day life.

I think they both go together. My faith impacts how I live my life and is an ever present part of my day and how I see the world. Attending Mass is part of formation in how I live and it isn't just something that I do.

I am religious in that I am connected to a faith community with formalized practices, e.g. Catholicism, and spiritual in that I personally attempt to cultivate an interior life which connects to a higher meaning in life, e.g. God.

I don't currently have a spiritual or religious practice in my life. I wouldn't label myself an atheist but I don't currently follow any set of beliefs that pray to or recognize a higher power.

I am a faithful, practicing Roman Catholic in good standing and I rely on the Church and Her teaching and tradition to try to live out God's will for my life

I connect with my spiritual self in nature, rarely in a church.

I have my traditions in the Catholic church but yet I do have a personal and deep relationship with God through meditation and prayer. I believe that God is ever present in our daily lives not just in the sacrifice of the mass but throughout my whole being and my life.

### **Not Religious and Not Spiritual – DePaul Students and Alumni**

I am still on my journey trying to find out what religion and what spirituality means to me. Many people around me frequently refer to themselves as spiritual but not religious, but I have not been able to find how I connect to the greater universe and my fellow humans in a greater context. In a way, service is my spirituality right now. I say that service is my spirituality because I believe that spirituality deals more with how you connect the universe with human kind, and I believe my service allows me to connect these two spheres.

I do not study a religion and have very little knowledge about most religions. My family never forced any religion on me, however my paternal family is Jewish.

During my time at DePaul University I would say I was spiritual but not religious, but have not placed importance on spirituality or religion since graduating.

I guess this all depends on how we define religious and spiritual. I try to live life in a very socially just and conscious way. Those values were thoroughly instilled in me through my upbringing and then again through University Ministry at DePaul University. However, I don't tend to think of myself as religious or spiritual anymore. I try to live the values and the spirit of them, but do not identify as particularly religious or spiritual.

Although I do think about the existence of God and the values of faith often, I am not particularly religious in any organized way and am uncertain of a belief in the existence of a higher deity.

I've been an atheist since around age 14, and haven't found a reason to believe in any gods so far since then. DePaul's Catholic heritage didn't attract me to the school, but its social justice mission did. I found the Vincentian mission to align perfectly with my existent values, and pushed me to be more understanding of poverty, solidarity, working together for a common mission. Despite my atheism, I am so thankful for the Vincentian mission at DePaul.

Humble Service to the poor. Social justice

### **Not Religious and Not Spiritual – CARA Respondents**

Historically very religious, currently not at all

I recognize the interconnectedness of the Vincentian Mission and the Catholicism. However, I don't necessarily practice my Catholic faith on a regular basis to claim that my faith tradition is an integral part of my understanding of the Vincentian Mission

I would like to say that I'm both, but I have not actually made much effort to pray, engage in reflection, or attend many religious services in a while.

I consider myself atheist and do not practice religion, however, I do have respect for those who are engaged in their faith and find that we still share many values in common. I would even say that while I am not Catholic, I still very much identify with being Vincentian.

I do not have a connection to anything spiritually or religiously. I find nature and people very moving but do not feel a spiritual or religious connection or movement in these cases. I believe I try as best as I can to be what I believe and reflect a lot..

I attend mass often and pray daily. I have a spiritual director. My goal is to grow in holiness.

I'm a solemnly professed Trappist Monk and find question 32 irrelevant to my thinking.

I have felt, since my year of volunteer work, closer to Christ while serving than I have at Mass

I find less meaning in the institutional church than I do in the spirit of the Gospels as I encounter it in the text, in relationships, in nature and in service to others.



*74. The most important thing the Vincentian mission has taught me is:*

**DePaul Students and Alumni**

To live simply and reflect on how my decisions, actions, and words effect others in society. The importance of working in solidarity for systemic change.

One important thing about the Vincentian mission that I have learned is just exactly who St. Vincent was. Even though I don't know too much about him, I would like to learn more. I know generally that he was a giver and advocate to the poor and marginalizd. He served his life by the service of others, and I have definitely gained a newer perspective on life when learning about him.

Seeing Christ in others and a commitment to service with reflection.

To be selfless.

To serve others with humbleness and an open mind to change my heart and help others.

dignity, above all, must be the focus of all charity and service

How to care for the poor and marginalized, and how to get the most out of the Catholic tradition.

Being Self aware and to help my community

To treat people as humans

To stand with the poor instead of standing for them. That everyone is valuable and deserving of time and respect.

Simple living.

humility and gratitude

To have preferential option for our most poor and vulernable brothers and sisters. Not only to be there for them, but to find the root causes of why they are poor and to do something about them. The importance of justice for everybody.

To live simply. To value family and to serve others humbly.

...to treat all people with dignity and respect.

To be in solidarity with the poor and recognize their struggles by serving their needs with dignity.

Give back

That the true value of a human being is the sum of the experiences they share with others and the fabric of those encounters is made of faith and love.  
service to the marginalized is a cornerstone of my life's work.

Dedicating my life's work to social justice and community engagement to alleviate human suffering and promote equality and justice.

Be Of Service.

It provided me with some good framework on the intersections of faith, service, and social justice.

Relationship with the poor is directly a related to your relationship with God

acceptance of all people

To put my faith into action to serve the poor and marginalized.

The core of what it means to be a mission church and a mission people: to engage with and evangelize those on the margins, who in turn evangelize me and my community.

The value of simplicity, solidarity, and hospitality.

Work with heart and to always have a sense of mission and meaning in what I do. To simply love.

Service to others for systemic change - rather than service for charity sake

Service and justice can not be separated and they are of equal importance.

St. Vincent de Paul said, "By love alone the poor will forgive you the bread you give them." Love the poor with all your heart, serve them out of love. Give from your need, not your abundance; be like the woman in the temple who gave all the coins she owned and Jesus said, truly this woman has given the most because she gave from her need, not her abundance. You do more service to people if you serve them out of love and treat them with the dignity they deserve and give who you are to them.

Serving the marginalized and burning with the fire of love and kindness. I also always remember DePaul's Vincentian fathers encouraging us at Mass to always see the gifts and the beauty that people offer. To me that was always consistent with the values of serving others, especially those who may be marginalized in our society.

providing me a framework in which I can question the reality of the world around me and act for much needed systemic change.

It gave me an appreciation for Catholic social teaching and a way of living the Gospel that is different from what I have encountered from other religious/spiritual organizations. As an undergrad at DePaul, there were abundant opportunities to experience service and develop a deeper understanding of how to contribute to society via these values. There were also some great role models in University Ministry, both on staff and through the other students I met through service activities. My time at DePaul really shaped how I look at society and my own responsibility to care for the poor.

There is a wide range of beliefs within the Catholic community and many are extremely passionate about their respective social issues. I really respect this.

Solidarity

Human dignity

The beauty that can come from learning how to live more simply, and the rewards that come from time dedicated to really seeing people first, and recognizing their humanity before any other identifying component to their being.

Community, commitment, and simplicity. The Vincentian mission has encouraged me to look at the world and ask, "what must be done?"

**HUMAN DIGNITY OF ALL PEOPLE!!!**

How important it is to see those around you as human beings. All throughout my life I have lived by the golden rules, but only when I came to college did I live and exceed that.

The most important thing it taught me was to take seriously the perspective of others and how to contribute to a larger community. I learned how to preserve the dignity of others and help the marginalized.

Dignity of all human beings and constantly striving to serve the poor (Not just monetarily poor, but people who are poor in different aspects)

The importance of dialogue and ongoing service (not isolated events).

The importance of living in solidarity with the poor and serving the poor. The importance of seeing God in the poor and allowing that to guide my heart and work.

Simple living. Connecting with others and forming meaningful relationships. Reflecting on my experiences and being open to new experiences.

Experience through service work. Helping others who are unable to help themselves.

That Catholic priests are anti-woman and narrow-minded. I had no negative perceptions of Catholicism until I attended DePaul where I encountered some shocking behaviour. My best understanding of the mission came through my work at the St. Vincent Child are Center whee I saw community service truly in action.

Give back whenever you can.

The difference between service (meeting the immediate needs) and social justice (challenging the systems that cause the reoccurring immediate needs). Also, it gave me a more favorable opinion of the Catholic church as a whole.

I enjoyed the community and people that I met at DePaul when I was part of the Vincentian community. I learned a lot from those people.

Be true to yourself and through service and reflection with other in community we can better connect ourselves to other human brings and create a better world together.

To look at the systems in place that are causing the disparity, and to work towards living my life in a way that helps the poor.

The importance of empowering young people to think critically and providing resources so that said youth can discover and develop their talents.

The values of simple living, community, and social justice. Ability ot empathize with those in poverty. Increased self reflection. Desire to help the world.

Service to others

We are all broken, as human beings, and together we need to create just and loving communities around us to build up others.

Solidarity with the marginalized is what erases the difference between "us" and "them". We are together in the struggle.

The tenets of social justice, and our responsibility to recognize and foster the dignity in everyone  
Charity. Service. Empathy. Leadership. Justice.

Service to the poor is multifaceted; it must occur on multiple levels to create change.  
(Specifically on a greater governmental level and there has to be people in the fields)

Patience and listening are the two most important things in service.

The Vincentian mission instilled a dedication to social justice that is a major driving force in my professional and personal life.

Importance of solidarity

To be in service to others and listen to their experience and to understand it as their truth. To be in solidarity with others, especially the poor. Most importantly, the Vincentian mission has pushed me to seek comfortability and to relate with those that are marginalized, and to try to be intentional about that in my life everyday.

how to think about social justice, the value of living simply, and the importance of connecting with community (especially one that is diverse in race, ethnicity, and socio-economic status)

Realizing the humanity of those less fortunate and how we need to work together to understand each other and ourselves and to solve social inequalities.

Compassion toward others, especially when it's difficult to formulate compassion for that particular person or group.

### **CARA Respondents**

Only the poor will forgive you for the bread you give them. This quote encapsulates the spirit of Vincent for me. Volunteering in a Vincentian program after attending a Jesuit institution has continued to challenge my idea of social justice and solidarity. Most notably, I have taken to identify this quote as a new means of grasping what service to the poor looks like.

There are opportunities for service everywhere. There are poor and underprivileged all around us, and you don't need a grand plan or a huge chunk of time to be able to help out.

The joy and the many things you can learn from the poor.

IMPORTANCE OF SOCIAL JUSTICE AND SIMPLE LIVING

## COMMUNITY

to live in solidarity with the poor and to help the poor in our midst; to find Christ in the poor.

I think it is a tie with the ideas of meeting people where they are at and being gentle with yourself. Also, we are put on this Earth to be of service to others.

Service- especially to the marginalized and poor.

True love

To Love the Poor and others around you.

The importance of caring for the underprivileged youth, who had no choice in the life they are currently living.

To be more in tune with the weakest and those who suffer most in our communities. To be able to serve these individuals without judgement or prerequisite.

That service is about the person I am encountering, more than the objective being achieved.

Service to the poor, social justice, and the applicability of the mission to everyday life

A familiarity with how the materially poor live, worship and think.

Humility, solidarity, service, compassion, meeting others where they are, and respecting the human dignity in all people

Love for the poor, the importance of relationships and friendships, the importance of community and prayer together, the joy of serving others, the joy of living simply.

Compassion for the poor, a thirst for social justice. That was ingrained during my volunteer year and afterwards (I got a theology and social work degree). I carry that forward. Dignity of the human person.

taUGHT ME HOW TO LIVE SIMPLY AND TO SEE JOY IN SERVICE TO THE POOR

How to deepen my faith and how important it is to attend church on a regular basis. I have learned how to live simply with others in community and enjoy having my most basic needs met on a daily basis. It has taught me how to be selfless and think of othes needs before your own at times.

How to live a nonjudgemental, simple life, living in solidarity with the poor.

Service to others and to be in solidarity with people affected by poverty.

To be contemplative in communal life.

The most important thing I have learned from the Vincentian mission is the ideas of Catholic Social teaching, particularly the dignity of others. Whenever I am participating in service or reflecting on my experiences dignity is what I contribute my strong connection to helping others to. I believe that everyone should be treated with equal dignity because we are all created in the likeness and image of God, and that is something I am reminded of every day and hold in the forefront of my own personal mission.

More ways to be in solidarity

that I need to think more about the poor. I was somewhat aware of the poor around me while in high school or college but it is through my interactions with the Vincentian family where I truly learned what it means to live in solidarity with the poor. I have also realized how blessed I am for what I have received in my life. This strengthens my desire to give back in my community.

that to live my Catholic faith, I must also live in solidarity with the poor and in service.

The need to be sensitive to what people are likely to hear when I speak.

Go to the poor, you will find God.

Seeing the face of God in all whom I encounter

The importance of living and walking ALONGSIDE the poor, rather than just living in service to the poor. It has given me more of a language and a lifestyle for addressing those who are living in poverty and who are marginalized. The other half to this is the importance of living in community with others and keeping an open and continuous dialogue on issues of spirituality, social justice, community, etc.

They have helped me to better understand the importance of staying active in Social Justice issues and how to rely on my community when I need them.

Solidarity

That God is in those who are poor and that we are helping God when we help them. We are all connected and are changed when we help others.

It doesn't matter what their background is. Love them.

solidarity with the poor, live simply

Simple living and committing my life to those in need

That poverty carries wonderful opportunities for grace to be given and received.

It taught me how important it is to infuse a spirit of service and justice into whatever I end up doing. My volunteer experience helped me to make connections with alumni to learn about what they're doing and largely informed my decision to study social work. One of the most crucial aspects was meeting other volunteers, alumni, and CMs who have become mentors for me in my vocational pursuits and just in general. Sharing the Vincentian mission with others allowed me to see other people's gifts and share my own in the context of service and social justice.

I don't know about the "vincentian mission" necessarily. But doing a Catholic volunteer program has made me more appreciative and accepting of Catholics and what they believe.

I really appreciate Catholics'/Vincentians' commitment to loving people who are poor/on the margins of society. I think that's something that Protestants really lack....Jesus broke my heart for social justice issues, so in some ways, I "fit" better as a Catholic than I do as a Protestant.

Love of the poor and being in community with all members of God's family

The importance of loving the poor and serving them with all my heart.

Walking in companionship with those experiencing poverty, and importance of erasing the lines between economic differences to better strengthen relationships within a community.

Reciprocity with the poor

The importance of Service to the Poor and giving of oneself.

That no one is too rich to receive or too poor to give. Human dignity is important and should be respected.

The Vincentian mission has taught me not only how to integrate service into my daily life, but of the importance of doing it well via reflection and companionship.

Live simply and do what you can for those less fortunate.

Simplicity and solidarity.

To work with people with an open heart.



To incorporate a deeper compassion into my daily life; not the compassion that is taught in our current society, but a compassion that means having consideration for the needs of others around us that goes deeper than caring for each other's simple human needs and feeds the spiritual. In other words, my experience has taught me that there's more to caring for the poor than handing out a cup of soup.

Serving the poor/serving others.

I am blessed to lead the life I do and it is my responsibility to help others find their potential to have the same opportunities and faith life I have

How to love the poor in our midst. How to serve better. How to connect with others to serve. Wonderful friendships and relationships.

Perhaps the greatest gift the Vincentian experience has given me was learning to serve the poor happily. Serving the poor is not an imposition anymore. It's a needed part of my life and I would feel hungry without it.

To be in service with others through and with love.

The value of sharing in experience with those who are poor has been one of the most transformative principles that has affected how I see the inherent dignity in every person I walk in solidarity with.

Service to the poor

Solidarity with the poor and marginalized....companions on the journey

To make God the center of my life because God is love and if I make Him the center, I will be able to love others as God loves us.

To care for the poor

Perseverance in service to others and the necessity of prayer and the sacraments.

You do not need to be rich to give and poor to receive.

Seeing the face of God in the poor and a passion for service

service to the poor, as well as seeing God in those we serve.

The way in which our faith calls and invites us to live a life of Gospel values - mindful of: solidarity with those living in poverty, simplicity, social justice, and community.

Solidarity with the poor

To share myself with others, to be present to people, and that there is no "us" and "them" - we're all children of God.

living simply

To grow in relationships with others.

To serve Christ by serving those living in poverty.

An intense love for radical, transformative JUSTICE.

To say little, and do much.

Charity and justice go hand-in-hand.

Solidarity with the poor.

Truly getting to know people in poverty- as persons and not as "the poor" or "the homeless," and also what this means in terms of living a Catholic faith.

The value of living simply, walking side by side with those who are marginalized, and inviting God and others into our lives.

Living simply.

Service to the poor, living simply

The importance of the balance of justice and charity.

Self reflection and realization. It has helped me become more comfortable with myself and has helped me open up to others. It also taught me not to be afraid to go out of my comfort zone. In St. Vincent's mission, he was a giver which is what I aspire to be.

Service to others, especially the poor (including those who are either physically poor or spiritually poor or both)

Dignity and respect to all, especially the poor brings goodness

To live simply and to acknowledge the human dignity of all people, especially the poor. Being a Colorado Vincentian Volunteer helped me to step out of my comfort zone and companion with the poor on this journey of life.

### Community

The importance of human dignity and solidarity when working with people in addition to the need for both charity and long-term systemic change.

By sharing ourselves, we mutually evangelize with those in need.

### Dignity of the human person

To meet people where they are. Understanding that we have to try to meet everyone's needs where they are whether those are spiritual, physical, emotional, educational, etc. has really impacted not only my relationships with my family, but also my relationships with my students, co-workers, and even strangers. I believe I have a better understanding of compassion and solidarity through my experiences with the Vincentian family.

### True faith in simplicity and solidarity

#### Living simply.

The most important thing the Vincentian mission has taught me is how to find opportunities for action. I have always been someone who would have discussions about injustice in the world and discussions about what I wish could change, but I found it hard to translate those thoughts and feelings into something more substantial. Since my volunteer year with the GVV, I have better been able to seek out places and people to help and I have been more driven to action and to volunteering my time. I have also been made more aware and committed to seeing social injustice, whereas before I would remain a little more ignorant on the subject. I think it's very important to be aware of injustice and participate (even in just a small way) to helping educate people about it and eventually eradicate it.

Not to take anything for granted. Believe in something higher above. Make goals for yourself and most of all be real.

#### Living simply

This is difficult to answer for me, because it is hard to pin point what I learned in one year of working within the Vincentian mission when I have 4 years of studying with the Ignatian mission, and another 13 years working within that same Ignatian mission. For me, the mission of the Jesuits and the Vincentians complement and enhance each other. Therefore, it is difficult to say what, of all I have learned, is specifically Vincentian.

To see Christ in the face of the poor and to live simply

To see and respect the humanity and dignity of every person, regardless of race, gender, socioeconomic status, etc. Also, to work for justice and equality, using the gifts and talents I've been given.

a deeper spirituality, found through service to those in need

Living simply is not about materialistic belongings and wealth, but rather a way of living that allows you to make lasting relationships and refocuses your priorities to what really matters in the world. Also, small actions for social justice can create a larger impact.

Simple living is a way to open yourself to others. It taught me to be open minded & receptive to the beliefs, practices, & values of others.

The importance and beauty of simplicity.

It is everyone's responsibility to actively engage the poor. While they are not without their problems that they bring to the picture, the system marginalizes them and overlooks them.

The poor are our masters because Jesus willed to become poor.

Love and faith in action!

The preferential option for the poor and solidarity with the poor. I am a better social worker because I learned about social justice through the Vincentian mission.

What is truly important in life, and to take care of the poor and marginalized.

Serving and living in community

Live simply. Serve willingly. Pray intentionally. Love deeply.

To truly see the face of God in all people. That when giving we may find we are receiving and to be humbled and open to those who journey with us.

To live simply, engage in daily prayer, and to increase my service to others.

How to live more simply like St. Vincent, in solidarity with those that are in need. While I am not so good at it, I find myself making lifestyle choices that are influenced by my Catholic and Vincentian tradition. This ranges from the things that I want to need, things that are fair trade certified, the significance of service to the poor, the power of prayer, etc.

To see the face of God in the poor and to always be of service to those around me.

Walking with the poor as we face the struggles and injustices of poverty together, knowing that a solution will come with collaboration and commitment. It is not "us" and "them." We serve each other every day we work together for a better future.

Through our love of God we want to live simply, be of services to others, and keep our connection with God with prayer.

If love of God is the fire, zeal is its flame. If love is the sun, then zeal is its ray.] Vincent de Paul

Live simply...so that others may simply live.

A commitment to the poor and marginalized

That some of the best lessons in life come when you companion with someone on a different journey than your own, particularly the poor or marginalized.

Faith in action is love, and love in action is service. (Mother Theresa)

To serve the poor and marginalized in a charitable, humble manner which is effective and long term. To truly see God in the poor and the most little while always having a burning spiritual life in order to serve these people better.

Less is more. Appreciate what is in front of you. Being rich in spirit is the greatest gift to those around you.

If God is the center of your life, no words are necessary. Your mere presence will touch hearts.  
VdP

I love that quote

To see the poor in the world around me. To remember the poor in my prayer life. Everyone has something to give to benefit of those around them, especially the poor.

It was not a positive experience.

companionship.

Living in solidarity with the poor.

During my year of service I saw a totally different face of the the poor. They are humans too, and only different circumstances and a few different choices separate me from the poor. It is my duty as a Christian and a decent human being to do what I canto help them.

Solidarity with the Poor

Seeing Christ in the poor

To reach out to those in need no matter where they reside.

The importance of a combination of a prayer life, life of service, community, and simple living. Since being a VSC, I have noticed that when one of those arenas of my life are lacking, my soul and connection to God is weakened. The Vincentian Mission has lso tangibly taught me how to implement direct service and the significance of human dignity and seeing the face of Jesus in every person.

The Vincentian Mission has taught me to see the image of Christ in all people, and communicate through loving actions. Part of who I am now focuses on serving members of the community who are in need through providing small simple changes in the lives of thers. I have found that I am most fulfilled as a person when I am helping other. It is then that I find value in what I do.

In living simply with a spiritual community amongst the poor, I was more aware of God through all of my surroundings. My spiritual awareness was heightened in serving the poor. The year of service taught me so much more about myself, my priorities in lifeand my relationship with God.

Be willing to realize out mass connection and that if one suffers we all suffer.

To reverence others and work to help change social injustices.

Not serving people in poverty, but serving with them.

How to understand the under served population better. It is one thing to know what is going on and think you understand, it is another to be hands on and really understand.

The importance of the dignity of all, especially those whom we serve. It taught me to truly love and learn from others, no matter their circumstances.

community, service to others.

To realize and appreciate that the poor need our love and support and deserve it just as much as everyone else in the world and to live simply.

The importance of helping/serving others.

Solidarity with the marginalized in our society

However, my experience with CVV reinforced the fact that there are formal organizations within my faith that have a strong focus on serving the poor.

Live simply like the people I serve.

I most value learning about the lives of the Vincentian founders, such as St. Vincent and St. Louise. Reading their words and learning about their lives brings the Vincentian charism and the importance of service to others to life. They serve as role models for me, and reflecting on their lives motivates me to continue to carry out the Vincentian charism in the 21st century.

I couldn't pinpoint one thing. The lessons are always evolving--different now than they were during graduate school, than they were during my post-graduate service year, than they were during undergrad. But my Vincentian experiences have informed my life more than most other experiences I've had.

Living simply, serving all beings, and working for social justice

Service to the poor in your community.

Both the practical realities and the spiritual principles behind effective service to the poor.

Awareness and reflection.

to see God in the eyes of the poor and suffering

To see the face of Christ in the poor. St. Vincent's words, "It is only for your love alone that the poor will forgive you the bread you give to them," have been transformative in my life. Before coming to St. John's, I feel like there was an entire world I didn't know much about and now I can never again put others on the periphery because I know that world.

to be aware of the struggles of those around me and throughout the world.

The value and liberation in simplicity.

Serving the poor is not just donating money or food, but working with each individual to determine the best way to serve that person.

that I have a community of people in the Vincentian family to connect with and to serve with!

Be aware of my impact for justice in the world through my choices and actions. Do not turn a blind eye to those in need.

The Vincentian mission is a way of life - a beautiful way of life.

Serving the poor without expecting anything in return is one of the most gratifying gifts one can ever receive.

It has taught me about the importance to work with people who have been marginalized and to do this in a dignifying way. It has taught me the importance of empowering people to have agency in improving their situation. I have learned the importance of doing this type of work well and with compassion. I have learned the importance of systemic change. I have learned to look at issues of inequality and working towards a more socially just society.

To live in Solidarity with those who are poor.

Serve the poor with respect; be open to learning FROM those who are poor.

community and service to the poor

Serving the poor, loving our neighbors, witnessing to Jesus Christ in love and service to others.

The Vincentian mission has taught me to treat those living in poverty with respect and gentleness. It has taught me how to be with those in need. Most of all it has shown me my true vocation.

My experience also taught me that the poor also have so much to give us, and that it's a mutual giving when you serve the poor.

To serve others with the gifts God gave you, have a preference for the poor and marginalized, to turn to God and prayer, share your life in a community, and to live simply.

The importance of community and how much you really better yourself when you start serving others.

The importance of daily reflection, serving the poor and living simply

## OPENNESS OF FAITH

The three conversions: I have my own poverty... Jesus is everywhere already and with the "poor" "least of these" who have Jesus to offer me... as we work together we are mutually blessed

How to be evocative for undeserved populations.



I think that it showed me that it is possible to be present to others and to serve for a whole lifetime without getting into the burnout or the despair that I have seen in many of the people who do pursue their passion for service. I saw in the Daughters of Charity women who dedicated their lives to serving and still maintained a joy and a lightness of heart, and their secret seemed to be that Vincentian theme of trust in Divine Providence.

The importance of striking a balance between contemplation and action. We must give God what is due Him and our fellow man what is due him as well.

To know God is to know the poor and to know the poor is to know God. In other words, if I am not directly WITH the poor, I will experience an absence of God, joy, and spirit in my life.

Simplicity and prayer.

The way my actions affect others

The treatment that all people deserves as humans and Servitude in general.

Working on a grassroots level for systems change and social justice. The importance of accompanying those who are oppressed and/or marginalized, and allowing them to be the change-makers in movements for justice.

The poor are your masters.

That everyone deserve dignity and respect no matter what.

That were aren't called to help the poor and those in challenging situations. We are meant to live alongside them, to be part of their journey and they of ours.

Serving the poor and sharing God's love.

Presence to the needs to those around me especially the poor.

Simple living and when I can spend a little extra for my health and sanity

I was blessed with many opportunities, and if I could sum it up in one, it would be as is written on Newman Hall at St. John's University: *Ministrare non Ministrari* - We have come to serve, not be served. It is this that I try to live my live in all aspets.

How to make a career out of serving the poor

Work with the poor.

The only reason the poor forgive our charity is because of our love for them.

The importance of direct service to vulnerable members of society.

To serve the poor and live more simply. It has been influential in my life decisions and taught me that material wealth will not change my strengthen my faith, but following in God's path for me will.

The most important thing the Vincentian mission has taught me is to work with the poor and the dignity of the poor. I am working towards a Masters and once I graduate, I plan to get a job that allows me to serve the poor. I am too busy right now to be atively involved with Vincentian organizations, however, I plan to get more involved when I graduate and have more time. I also have two babies and plan to teach them Vincentian values as they get older.

Service to the poor

The Vincentian mission has taught me how to truly be present--to myself, others, and God.

The importance and benefits of being part of a community bigger than myself and previous worldview.

The Vincentian mission has taught me that you cannot out give God. It has taught me to be a bridge between people, we are all in need and we all have something to give. It is only in the love of relationship that our poverties can be healed.

Even though you live a simple life, you can live an extravagant life. Those with minimal money appear to be the happiest and most giving.

How to live simply and live in community. It didn't really shape too much my faith formation nor desire to work with the poor, as this was something I already had an interest in and continue to have.

To balance action (service to the poor) and contemplation (prayer and spirituality) and to see the face of Jesus Christ in all, especially in the poor.

The importance and transformative power of mutuality with those living in poverty.

Even on a person's worst day, look for their light of Christ. You never know why someone is acting the way they are and the situation in his or her's life.

how to accompany the poor and the importance of social justice in our everyday lives. How to listen, pray and be present to others.

It is all about relationships. ALL ABOUT RELATIONSHIPS.

Serve others

To serve the poor in such a way that you are open to being evangelized by them.

To be more openminded towards others. During my time with Vincentian Mission Corps in St. Louis I encountered a diversity of people and learned to acknowledge my own preconceived judgements and privileges that I held. My year with VMC humbled me as a whole

To value the whole person and give everyone human dignity. To live in community always with those around me. To seek social justice and equality for the marginalized and oppressed. And to lead a life of spirituality.

Humbleness and how to practice Servant Leadership. These traits are very lacking in our world today.

The most important thing I've learned is in order to be fully committed to systemic change you must be fully engaged with those whom are effected by poverty. In order to care for someone or a group of someones you must care about them mind, body and spiri.

solidarity with the poor

How to serve others who cannot serve themselves. The importance of service.

Working with the poor to help create systemic change that will ultimately bring and end to poverty (or as close to that goal as possible).

Serving those experiencing poverty.

to be fully present to our brothers/sisters--Christ in our midst. I learned to live simply, to love deeply, and to serve with my whole heart.

Community isn't just a word -- it is "alive"!

It's honestly hard to put into words what the Vincentian mission has taught me, it has greatly changed my life. I went to a Vincentian school and through faith based activities I was able to make life-long friends and do amazing activies. I've taught rligious education, organized religious services, participated in social events, travelled the world for missionary work, all things that helped me grow into the person I am today and will help me grow into the person I will be tomorrow.

Catholic social teachings have a very high importance in my, and my families life.

It continued to form me in the inherent respect and dignity of people. It also taught me a lot about the importance of helping people feel like they have been listened to.

To look for Christ in all people, poor and rich.

Being a companion on the journey with the poor.

Respect all life and give it dignity, live simply, share resources

Serving others, living your faith through action

Live simply

To be aware of the poor and how we can help them. To live simply and that we are all called to holiness.

The importance of community

Live simply so that others may simply live.

Importance of community and mutual respect.

To have compassion to those who are poor. I believe that we need to be more like Jesus and to love our neighbors especially those that do not have the opportunities to have a stable life.

That loving the poor is difficult, but, ultimately, the greatest window into the human experience that a person can have.

*75. The Vincentian family can better address my needs by:*

**DePaul Students and Alumni**

I am involved through the Vincentian family via my University- that which is named after him; DePaul. It's tough being a commuter student and going to school, plus to further my engagement with the purpose of our namesake is somewhat a struggle. All I can do is take the step to make sure I am getting what I want to get out of my time here. I am trying to make an effort and I have gotten in contact with Lay Persons within my University who have helped me connect with people/groups who are more knowledgeable about St. Vincent. They are doing a great job at addressing my needs!

N/A

Providing more opportunities for women and minorities in leadership positions.

Nothing, they are already doing a good job :)

Offering more resources for retreats and going to mass as a group.

giving more opportunities for volunteering

Allowing people to participate without making me feel singled out for not being Catholic.

Continuing to be open to people whose ideology may not match exactly

Not focusing so much on religion and spiritual faith.

creating more awareness of social justice issues

dialoguing more on what it means to be Vincentian

building solidarity between social justice issues and Vincentianism

Including more faith spaces that aren't so Christian-centric, and more centered around the principles supported and encouraged by all religions.

Doing what they always do

Making me aware of opportunities to connect outside of college and the volunteer corps.

I'm not sure.

Perhaps cheaper volunteer opportunities, although I understand why there are costs in the service trips that are done.

The Vincentian family has done a great job addressing my needs. They have been outstanding and have taught me a lot about finding myself and how to reflect spiritually.

Maybe having a more visible presence or way for students of Universities to get connected after they graduate.

Sending updates on opportunities, how I can get involved, and what DePaul is up to!

Providing Vincentian gatherings and volunteer opportunities for people post-college

Continued community for Vincentian graduates who remain committed to service and involved in social justice.

I believe that going to a Vincentian university has really changed my values as a person and once I left it was hard to connect with friends from high school or other people in general that had the same values or for them to see where I was coming from. hope that the Vincentian family can do a better job of keeping people that have gone to Vincentian schools, retreats, etc. connected to the Vincentian mission through events, service opportunities, etc.

Information about volunteer opportunities and examples of inspiring stories of other volunteers

I am an alumnus of DePaul, still live in the Chicago area, and think that DePaul offers a lot of opportunities to engage in the Vincentian mission.

Developing a stronger presence in the Twin Cities area.

Communication

Continuing mentorship programs after graduation.

Social events for people in their 20s, service events, and retreats for single people in their 20s and 30s.

reaching out locally!

?

Growing with the times.

n/a

Teaching me more about the historical background and providing information on current activities.

I would be interested in learning more about the progress of Vincentian service in and around Chicago.

N/A

Reaching out to me and other alumni to provide additional opportunities for service, community building and reflection.

N/A

Support those folks who identify with the Vincentian mission but not Catholicism or any formal religion, through inclusive language and ensuring our voice is present in the dialogue about what it means to be a Vincentian.

Being more inviting of other faith traditions and engaging in more outreach to places where there are not Vincentian universities or other Vincentian institutions.

I am grateful for everything I learned at DePaul's Amate House. Thank you for keeping it open to non-Catholics.

No

Perhaps to connect me with the DePaul University Alumni Association in order to meet like-minded people

Focusing more on the service and less on the religious teachings

Organizing Service Days in my area and reflection groups.

Is there an agnostic/atheist organization within the Vincentians? I wouldn't mind connecting with other like-minded folks.

Offering more Vincentian and Catholic faith formation to those who are serving outside of an established Vincentian institution, such as myself, who is serving the oral health needs of the poor.

I live in such a remote area and I will be moving shortly so at this time I have no suggestions. I hope to become better engaged with the Vincentian community again.

Non secular, or at least non Catholic, service opportunities. Especially in Chicago, there is an extreme need for helping hands: inviting past participants, alumni, etc. to commit to a very small amount of service (led by students maybe?) to address these needs and also speak to the social justice voice that is in many

including young people into conversations surrounding decision making. Young people are the future of the Vincentian mission, and at this point there is a void in how to involve young people in that vocation (outside of vocation understood as religious life).

I'm glad that there are alumni-oriented activities focused on service - would love to see more of those. I think the Jesuits are really good at producing materials that help people, especially young adults, encounter their faith through Ignatian values. I would be awesome if the Vincentians had more resources like that (and if they already do, some way of making that more accessible/publicized).

Not sure

### **CARA Respondents**

Providing me with resources after my volunteer year ends to remain connected with the Vincentian family.

ALWAYS following church teaching!! For example, I had a Vincentian sister express her desire to become a priest and advocate for IVF and another set of sisters talk about their mission work which included distribution of condoms.

nada

Informing me about opportunities to serve the poor.

No suggestions. They do a great job of this, I just need to do a better job utilizing resources!

Would love to see something for Vincentian young adult formation (post-college) in my area

Practice what they preach.

having an easy-to-use website with numerous forms of resources using different types of media



I attended the Vincentian Family Gathering this year in Indy and would like to see more of those gatherings at my university or other universities.

Making me and peers my age feel more included in Vincentian Leadership roles and more support for young adults to take advantage of those leadership roles.

Encouraging day long retreats with underprivileged children.

Be more in touch with the needs of youth. Being more accepting and inviting of people of all backgrounds, socio economic, racial, sexual orientation.

Having more casual opportunities for service, especially on weekends. The entrance cost in terms of time and initial commitment to my local SVDP is high.

Providing a local event to further knowledge and understanding on systemic change and refresh my knowledge on the heritage and mission of the Vincentian Family. The Family Gatherings are perfect, but they are too far to travel too, so a similar, more localized event would greatly enhance my ability to work with the poor and also 'recharge' my personal batteries.

Implementing mission and service opportunities that are carried out in a Vincentian charism.

Not sure, I suppose simply by praying for me even if from afar, medical school isn't exactly a stroll through the park.

I'd love to see some activity in the DC area.

Can't think of anything!

not sure.

BEING MORE INVOLVED WITH MY LIFE AFTER I HAVE COMPLETED MY YEAR OF SERVICE. I GAINED SO MUCH KNOWLEDGE AND PASSION WHILE I WAS SERVING BUT NOW IT HAS JUST DROPPED OFF THE EDGE.

Reaching out to the youth in ways that relate to them and encourage them to be more involved with the Vincentian Mission.

Be more open to utilizing young leaders in activities.

I just don't think there are any Vincentian groups here in the South Carolina Bible Belt!

Offer more lay career options.

Praying for me.

Reminding me to attend to the needs of others.

I feel strongly supported by my Vincentian family, particularly at St. John's. And I will continue to be supported by the new Vincentian family I meet during my year of service with VSC West starting in August.

Continuing to help me find ways to serve

I truly don't have any needs compared to the poor in the world. Maybe by praying for me?

connecting me to local resources / groups / etc.

Sending me regular prayers, reflections, and local opportunities to gather and serve alongside other Vincentians.

Reaching out...I want to know more about the Vincentians near me...I also need to look more into this

They do a great job currently, I just need to take advantage of the events they offer.

Community

Being more available after service.

Sharing information about local social events or service opportunities, perhaps by email on a quarterly basis

They already try very hard to do so, it is the busy-ness of my life that prevents my response.

In my volunteer year, I would have liked more formalized opportunities to connect with alumni of the program to learn about their careers and volunteer experiences. It would have also been useful to focus more on transitioning from a volunteer year to "life after." Since my volunteer year, I've appreciated social events and get-togethers. Having these more often would be great. I'd particularly enjoy the opportunity to connect more with CMs in the area. Continuing to hold Vincentian family events will be helpful as well.

I don't know.

More events and activities for young adults

N/A

Continuing to offer post-Vincentian service program opportunities. St. Vincent's recently started offering social gatherings for post-grad service alumni once a month, and I would like to see that opportunity promoted throughout Chicago.

Family retreats sound very interesting

I am not sure because I mover around a lot making it difficult to have a community. I do; however, have an annual reunion with the 6 other volunteers who I lived with during my volunteer year. Although we are spread across the US and the world we make te effort to meet up every year.

Integrating more of a long-term sustainability focus into service work.

n/a

Being in contact with my Vincentian community on a regular basis. It helps remind me of the Vincentian gifts in my life.

Organizing more opportunities in my area (Owensboro KY); not only in service, but education too

N/A; St. John's does a wonderful job connecting with alumni.

have something that is more youth-driven, volunteer work that is adaptable to someone who works a full-time job

Connecting me with others who consider themselves part of the Vincentian family.

Letting me know what is going on in my area and in the places I have lived. Provide opportunity for reunions, updates, resources for prayer and continued faith formation in the tradition. Is there any opportunities available for former volunteers to form community and live together once they leave a Vincentian program? Since leaving it has been difficult to find a housing arrangements and roommates that replicate community life and commitment to service and simple living.

Help with resources for instilling those values in families with young children. We try to do monthly service projects as a family but are very limited in what we can do and with a "connection" with others.

Providing opportunities to live out the mission after the volunteer year

I am comfortable with the level of outreach that I receive. I work in ministry so I am aware of the ways I can get involved.

Maybe sending out more information about jobs that are associated with the Vincentian Family that also pay decently enough to raise a family. However, if there are not a lot of those jobs out there, I understand.

Becoming more organized and provide more for the laity. We feel called to be more involved and even give our life to the Vincentian family but find it very difficult. In discerning to do mission work we talked with a lot of the Vincentian family and could not find anyone that would have us as missionaries. We had to search all over but still not find anyone so we went with another organization, Lay Mission Helpers.

With so many people doing a year of service with the Vincentians there does not seem to be much follow up except on individual volunteer program level. Ongoing formation for adults. I would even be interested becoming a Vincentian deacon, if possible.

providing opportunities to continue in the Vincentian mission even now after completing my year of service.

Better communication. I have no idea if the Vincentians are in my area.

Young Adult programming

Cohesiveness between groups - I went to a Vincentian university, did VLM twice, a year with GVV, and worked for the Daughters of Charity; sharing resources between groups was almost non-existent! We need to collaborate more :)

Providing more opportunities for young people, creating avenues for young people to become Vincentian leaders, providing more accessible resources for formation and learning (I work for the Vin Fam and make very little money doing so, so often I am unable to pay for trips, retreats, classes etc. so I feel a little cut off.)

providing non-faith specific resources for service and prayer life

Continuing to build community. Developing a formal lay associate program to recognize lay men and women who are living a Vincentian Life.

Creating more resources and materials for those who don't attend Vincentian universities/communities that connect charity to social justice and Catholic social teaching.

Keep doing what it's doing! I wish I was able to attend more of the educational days, but due to schedule issues, that is not always possible.

More family oriented activities; teaching children and providing child care so that parents can participate in the adult programming

Being a stronger presence.

More ongoing programming and service opportunities in my community

Being more involved in my location.

I believe everything is easily accessible and informative.

n/a

Address the beliefs and action of the Vincentian family and other affiliated religious groups, that don't follow Christ's teaching and to many people are in direct contradiction of their teaching to love all (i.e. the church's stance on same-sex partnerships, women's role in the church, and women's right to choose.)

It is difficult for me to stay plugged in to the Vincentian family in Montana.

Sharing this with a wider community and continuing to live it out in its institutions particularly the Universities.

Connecting me with Vincentian family in Seattle area- at least provide resources to know whats out there

Having more resources and careers for lay young adults that are not considering religious life.

Questioning faith

N/A

N/A

Providing volunteer and retreat activities for alumni.

I think they're doing fine. I'm in graduate school and have really disconnected from community service and other faith-related activities just because I don't have the time.

N/a

???

Keep doing the work they do. I am proud to have been part of the Vincentian family. I do wish I saw my fellow GVV/VMC alumni more. It would be great if there could be reunions or some kind of networking opportunities outside of St. Louis (I live in Chicgo). Perhaps an e-newsletter which included not only the stories of current volunteers but also resources and stories about the Vincentian family nation-wide.

committing more time/money to programs serving young adults

I think sometimes efforts fail because large projects try to rely too much on volunteer support which is not a sustainable way to run programs

I think Charis in Chicago (run by Jesuits) has great model that could be replicated in STL.

Support of transitioning out of a year of service.

Providing opportunities for prayer, retreat days, short-term service projects

Sending information of access to the Vincentian family around the u.s. so I can have a better idea of how to access the family wherever I am!

Having a stronger presence in my area, or more effectively advertising their presence in my area to me.

Reunions would be fun.

Educating me more.

I would love to be a part of a Vincentian social justice/faith sharing group for young adults. I know the Jesuits have a groups around the country called CLIA (contemplative leaders in action), I think we should have something like that.

Providing ongoing opportunities to volunteer.

Better communication about Vincentian events and service opportunities in my area, particularly those regarding regular service commitments.

Providing opportunities to connect through social gatherings or community events/prayer.

Letting us young folks know and engage us, call on us to be apart of the systemic change. Allow us on the front lines, give us a place in the church for our voice to be heard. Share what the Vincentian Family is doing with the Pope, share with the peopl we encounter each day.

Guided reflections also may be wonderful additions in our week to help remind us of where God is, where Vincent and Louise and the mission of the Vincentian lies in the unity, peace and charity of Christ.

Definitely through social justice resources

Not sure.

Aiding college students to be involved with the Vincentians post-graduation (other than VLM and so on) such as participating in service experiences, connecting with other conferences both nationally and internationally, etc.

Giving me opportunities to continue to serve now that I have graduated.

Teaching me that I need be served as others do. Life is filled by love and relationships. The fullest of lives come from living simply.

N/A

Being outwardly welcoming of folks who now practice in different denominations/churches than Roman Catholicism and/or a Vincentian church. Being outwardly welcoming and inviting of folks often on the margin (for me, LGBT folks) for events/etc in the Vincentian family.

N/A...They are perfect.

Keeping me up to date on the important happenings in the Vincentian family.

Provide short term opportunities for service. More opportunities to be learn about the Vincentian charism.

Not repeating the mistakes of the past. I sincerely hope that the Vincentians have fixed the management problems at VSC West. That was honestly the worst year of my life. I just hope that no one has to go through the pain and stress that I did while a member of that program.

n/a

Keeping me updated on opportunities to be involved.

Helping me live in solidarity with the poor, even though I'm not working directly with them in my day-to-day life

Helping me to connect with Daughters of Charity and Vincentian Priests within my surrounding communities.

N/A

Providing opportunities for young adults and closing the gap between young lay Vincentians and older lay Vincentians.

I'm not sure how at this time.

I wish there were more Vincentian activities that took place in my area. I would also love more opportunities to serve with the Daughters of Charity, much like my experience in Kenya! However, a more local opportunity would be best because unfortunately with my masters program in place, I cannot leave the country, much less the state. :( I wish I could spend the rest of my life on missionary trips!!

n/a

Continuing to expand the conversation with people of other faith traditions. Making those more public and ongoing.

Unknown.

I would love to be a part of an associate program. Our family desires ongoing formation.

I am good right now.

It would be nice to know if there are any activities going on in my area that I could meet new people in the Vincentian family.

n/a

Have more activities for young adults after college

I am aware that Vincentian groups do wonderful work, but living in the DC area allows for many opportunities to work with the poor through different groups. Additionally, through my work, I have access to resources that allow me to do work with the poor, particularly in the health field. I don't feel the need for the Vincentian family to organize anything in particular in my area.

n/a



continuing to provide me with opportunities to pray, serve, be educated and developed more on Vincentian spirituality.

formal and social opportunities to connect with others

Creating more opportunities for young adults to stay engaged in service and community across the country

Recruiting more people for the volunteer programs I coordinated.

Offering opportunities for Vincentians to gather, plan an action and participate. I tend to find that the Vincentian Lay are not viewed as actors of change or have a voice. I tend to find that my voice gets lost. I would like to see Lay people gathering and acting together. (It's lacking).

I checked off these items on the previous set of questions and would most like to see:

Community outreach projects or volunteer programs and opportunities for short-term mission projects - opportunities for my husband and I to engage in direct service in our area as well as weekend "plunge" trips for my age group.

An associate program (similar to Ignatian Associates or Benedictine Oblates) - I was just looking for something like this on the internet and couldn't find anything. I would jump at the opportunity to be a kind of "third order Vincentian." (I already identify myself as a Vincentian anyway!)

Educational resources about the Vincentian family, its missions, heritage, and spirituality - I have been picking up a lot of books on Vincentian spirituality (Fr. John Rybolt, Fr. Jean-Pierre Renouard, Fr. Tom McKenna, and of course Fr. Bob Maloney) and would love to have more!

relocating Fr. David Nations back to St. Louis! Ha...I'm being selfish...I just miss a dear friend who gives great homilies to my students :) I know he is doing great work out in California.

Bringing together people with the same mission and vision.

Having an info letter or update in the bulletin to show how the mission is reaching out.

Alert me to service opportunities in my area and beyond

Offering more opportunities for Vincentians to volunteer together and interact socially.

Continuing to keep the Vincentian family connected with each other.

N/a

Expanding their network and connecting people nationwide through a sort of social media group or website

Linking me to the Vincentian family near me...

Better informing me on the history

N/A

More opportunities for service! I loved going on Mission Trips to Philadelphia and doing the Midnight Run in Manhattan. I would love to continue these opportunities as an adult!

Engaging men and women between the ages of 20 and 35 not because they show an interest in religious social activities, but also have a passion to serve. We need younger lay people.

It was my experience in the program that I did that the tradition and orthodoxy of the faith was treating as something to be chucked out. We do a lot better for the poor and for the people around us when we bother to combine what has been protected by themagisterium with the churches social teachings. Also, the talks provided by my program about the preferential option for the poor where not about the actual topic. They were more about people's controversial opinions and not about what the Church actuallyteaches.

Programming for families and younger children

Regular communications about local activities.

I'm not sure how to answer this.

Service opportunities for families/ family retreats

?

Better following and informing others of accurate Church teaching, especially regarding controversial issues such as condoms, birth control and the importance of the sacramental life.

Unsure at this time

Providing more volunteer opportunities.

Supporting and advocating for an activist and experiential church.

*76. The one thing I would like to see the Vincentian family organize in my area is:*

**DePaul Students and Alumni**

N/A

A forum where people are able to voice opinions and work together to create societal change. Also maybe talk about the distinction one sees between saviorhood and service to the marginalized, as I am finding that this is a major problem within the SJ community.

More service opportunities available at different times.

More service opportunities.

More Vincentian experiences outside of DePaul Univ

More youth social outings

Better advertisements for formation groups and social organizations

A get together.

Young professional meeting?

Parent education services.

More opportunities and outreach by the University to grow in Vincentian experiences. DePaul is a huge school and as a student worker in DePaul's University Ministry, I do not think the university puts enough money/time/management into the office.. and that's what the University is founded off of!

I would like to see more large-scale events for family, friends, and our surrounding communities.

Spiritual discussions

Volunteer experiences to get together with old service groups.

Vincentian gatherings and volunteer opportunities for people post-college

More professional networking events for people invested in the Vincentian mission.

To have a young adult gathering for people to get to know each other, sort of a networking event to get to know other people as well as here of how the Vincentian mission is part of their lives.

I am an alumnus of DePaul, still live in the Chicago area, and think that DePaul offers a lot of opportunities to engage in the Vincentian mission.

Social events to discuss our backgrounds, then they can springboard into service/religious events.

Retreat for alums

Service programs and social events.

not sure?

?

A way to reconnect with others who share the same beliefs, had the same service experiences at DePaul.

Regular community involvement that engages people on Vincentian mission and values but in a non-religious setting/manner.

I work and live in China. So, I think for me organizing online information and events about community, service and solidarity would be awesome. I missing the events that I was able to participate in at DePaul and would love to see what's going on in the Vincentian community now.

More service opportunities

An opportunity for alumni to come together and build community.

I would like to see a greater focus on vocations to the priesthood become a part of the culture at DePaul University. There is a tremendous opportunity to engage with DePaul to create an impressive continuity and legacy for CMs.

systemic change/social justice activities

Service opportunities

Service projects and reflection groups. I would also love to connect with others through taize prayer.

Social groups for working professionals.

Family spiritual retreats

Social activities, service activities to perform together

Service Days!

Not sure if there is a Vincentian contingent in the Air Force? If there is, then I'd say they could work to do volunteer work in the local community. So much of our "community involvement" in no way targets the poor, marginalized, or talks specifically about systemic issues that contribute to inequality.

Gay and Lesbian family groups, volunteer opportunities, and spirituality chats.

A class, series of retreats, etc... that offers Vincentian and Catholic faith formation and fellowship for people living the Vincentian Mission in all settings, whether a Vincentian institution or not.

A food bank- we have an ridiculout amount of food waste not only in Chicago, but most definitely in neighborhoods like Logan Square, Wicker Park, etc. and, ironically, so many suffering from hunger

a Vincentian Young Adult Conference

Service opportunities

## **CARA Respondents**

Volunteer opportunities/reflection/prayer groups

Service opportunities with reflections to help other process the experience and be sure they are drawing themselves nearer to church and Christ from the experience.

nada

Volunteer service projects.

Nothing that I can think of-- Colorado Vincentian Volunteers (the volunteer program I did) already does a great job with this.

Young Adult conference of the Society of St. Vincent de Paul

Stronger food banks, and clothing drives.

Funding for an outreach program for underprivileged children.

St. Vincent DePaul Society Thrift shops that can be supervised by young adults in the Vincentian Family and employed and managed by the poor.

An after school program for children in economically troubled areas.

Volunteer activities

Young adult service opportunities.

A more active SVDP society that goes beyond fundraising and running a thrift store

Become more engaged with the life of the Church. . . be more visible in liturgical celebrations. . . be more visible period.

Not sure

Some sort of lay associate program that I could participate in, especially with opportunities for prayer and regular service.

Nothing, really.

not sure. feeling fairly transitory at the moment. :)

#### MORE SERVICE PROJECTS ON THE WEEKENDS

Outreach to other religions and promote the Vincentian values to draw more people into Vincentian based programs. If more people are involved, more work will be done in the communities to serve those in need.

N/a

A family-based retreat.

Prayer groups and community service projects.

I have strongly found the Vincentian family at my time at St. John's University. I would like to carry this out when I return to Rochester now that I have found my faith and feel strongly about the mission.

an ongoing service opportunity

a service project for Vincentian alumni, whether it be from a Vincentian University of program. I would like to meet more people my age that care for the Vincentian mission like I do in my area.

Social get togethers and service projects. I don't feel like at local parish's the Vincentian orders (i.e. St. Vincent de Paul Society) do a whole lot besides raising funds, which is not what Vincentian service is about to me.

service opportunities

A bible study

Social justice events or social gatherings or workshops related to Vincentian themes

I can't think of anything specific right now, maybe a summer event for Alums to just get together and do a BBQ.

Service, social justice action, faith and reflection activities

Community for lay missionaries (former)

Service and outreach opportunities

An on-going service project that requires commitment but not in a fixed scheduled manner.

I am most interested in a social event with the Vincentian family. I like attending social justice events and discussions, but most enjoy the opportunity to catch up with or meet people in the area.

Seminars/groups to discuss God and social justice issues.

A community service day, accompanied by spiritual reflection.

Vincentian heritage workshops and seminars beyond invitation of college students.

CVV is my lifeline to the Vincentian Community in Denver. I would participate more with the Vincentian Community if I had more time, but family life is very busy.

Not sure, I move around too much.

Smaller service trips/projects on a monthly basis.

Would like to participate in community service projects.

Vincentian spiritual/educational conferences with good Vincentian speakers.

A central location for the whole Vincentian family to provide services.

A workshop that introduces people to the Vincentian charism

Maybe an event with the Ladies of Charity and St. John's Alumni

short-term volunteer opportunities

Perhaps family-friendly events. Having little ones it's hard to do much, it feels like, sometimes - - beyond the daily tasks of life.

A social activity.

Faith sharing group or former volunteer network.

Family retreats and/or service projects.

Bringing together young adults from both service programs and the wider community

A way for families with babies or young children to serve others

Lectures/faith-sharing events on the Vincentian mission

Job searching resources; Prayer/faith groups for young adults; possible talks on St. Vincent and St. Louise; some social functions if possible too.

Thank You for asking for my input and taking it seriously! God Bless!

More collaboration within the family in our area (in the US). While in Cameroon we would like to meet someone from the Vincentian family. We are told there are Daughters here but have yet to connect.

Service opportunities



small faith sharing and service groups, where I can meet up with others who share the same values and want to serve together.

Short term service opportunities. Job networking with Vincentian works.

More young people engaged.

Gatherings of people who are connected to the Vincentian family - social and/or spiritual events.

Young adult programming

Social events and/or faith sharing groups so we can network and build more Vincentian family community

A Youth Summit, organized by youth, for youth.

service projects

Lay associate program.

Stronger commitment & involvement from the CMs.

Recruit more volunteer alumni participation at our Vincentian Family Gathering (its typically every spring in St. Louis).

Engage Volunteer alumni to great participation at VMC events.

I would like to see the Vin Fam organize a gathering of religious and lay Vincentians for a social event.

Education on connecting serving those in poverty with Christianity/Catholicism. Meaning, it was so insightful for me to learn what our faith really teaches & expects from us- recognizing the dignity, needs, & identity of those in poverty is not optional or political, but personal & spiritual.

Continue to have combined Vincentian family reflection days.

Volunteer/social events.

St. Vincent DePaul Church in Chicago/ Father Jeremy Dixon recently started a Vincentian Social gathering one Sunday a month that I am participating in. I hope it continues.

Volunteer opportunities and social gatherings

The Saint John's community is fine the way it is.

n/a

Remote resources so that I can easily stay engaged in Vincentian life

Community service day open to the whole family

More social gatherings and outreach organization such as a wellness center doing holistic health and more services for women affected by violence.

n/a

N/A

Young adult social and faith sharing groups

N/A

Volunteer and retreat activities.

Not sure

A local food pantry

volunteer opportunities

I said it earlier, but a reunion or networking event specifically for alumni of the Vincentian volunteer programs (GVV, VMC, CVV, etc.) Not as part of a larger Vincentian gathering but specifically for the former volunteers.

More involvement of CMs to young adults

More programs for Vincentian youth to meet and network.

Speakers and fellowship time

Gathering.

A group for young adults who are interested in service & social justice.

Volunteering/Service fellowship group.

Reunions

Faith sharing group.

A young adult group!

Retreats.

Social events, and service opportunities.

Outreach with disabled members of the community.

See above.

Outreach to local colleges and universities telling them about the mission, goal and spirit of the Vincentian Family. Start with the grass roots, by organizing volunteer days, to get students out going practical service learning and Catholic Social Work. Be models of change, allow those to see the good works that we are doing.

More social/learning experiences with local Vincentians.

Perhaps short term mission opportunities for families?

Communal sub-conferences within each diocese of all the conferences of the SVDP society within it.

Gathering of Vincentian Volunteers.

Retreats

We need outreach to college students. I wish the Vincentian family were more engaged with young people.

Unknown. I am connected with both service and social justice projects already through my faith community. I am unsure if I would make the effort to reconnect with Vincentian groups/etc at this time, even if events were offered.

Service projects, social gatherings

More Pro-Life efforts and more prayer/spiritual events

A soup kitchen for the poor and suffering in Cleveland.

Annual gathering in the summertime

Some sort of Omaha-wide Vincentian meet and greet

a barbecue

outreach

Opportunities to be connected to other Vincentians within the surrounding communities, being aware of events that former volunteers can connect with and knowing where former/current volunteers reside or if there are already events that are occurring.

Gathering with Daughters and Priests a laity from all communities and ministries to reflect and pray and socialize together.

Maybe a group for young professionals, perhaps 25-40 years old, about ways to be involved in the Vincentian family or at least learn more about it/how it can impact our lives.

I would love to attend a youth gathering, or retreat in my area. I would be great to be able to connect with youth who share the same core beliefs as I do. I would also love the opportunity to share my experiences with others who are interested in partaking in the society.

Local outreach programs/retreats

Unknown.

Vincentian charism for families.

There is nothing I can think of.

Same as above. If things are going on in the area, I would like to know about them so I may be able to attend.

Volunteer opportunities. I have had a difficult time connecting with these opportunities in my area. I also would appreciate social gatherings with former volunteers as we have unique experiences that can connect us.

regional reunion.

Community Gatherings

Young adult and Vincentian Family gatherings

n/a

A service/reflection group for young adults

Anything! There isn't much down here in the southeast and I miss you guys.  
a more pronounced presence at my alma mater to preserve, promote and enhance its Catholic mission and identity.

shared service experiences and reflection

Service projects, social meet-ups, weekend retreats for former volunteers (I know this is starting and that's exciting)

Service days, meetups for alumni of Vincentian service programs, volunteer opportunities at local Vincentian ministry centers. I work down the street from a Vincentian outreach center on Boerum Place in Downtown Brooklyn, but am not sure how to get involvd.

Young adults gathering together as a community to discuss, pray and take action in life and love. A space where people can come and share their struggles, receive help and guidance for how to find and use CST and Vincentian principles to help inform decision-making.

Fellowship gathering of lay Vincentians with more information about various opportunities and groups available to join.

more activities for families with children.

I'd enjoy conversations with other young adults about applying the lessons learned from the volunteer year to post-volunteer life.

N/A

Information about the mission, the types of outreach and ways to get involved.

Social events to share our activities

More activities for families to interact and volunteer together.

Young Adult specific ministries.

After school program for inner city youth or other programs to help young mothers or single parents. Homes for teens that are aging out of the foster care system to help them prepare for adult life.

Any sort of meetup!

former volunteer activities, especially those for young and single people

Homeless outreach and mentoring to current college students. I have done a little bit of this with St. John's after graduation, but not enough.

Service opportunities. Short term and long term commitments.

I am not sure.

Family programming

Fundraising/awareness campaign for homeless population.

Volunteering that can include my school age children. I would like for them to be able to be involved. If I have this value, I want to share it with them actively.

Service or retreats

Service to the poor/homeless

There is not a presence in my area.

direct service to the poor that engages and ministers with authentic Catholic teaching

Social Gatherings and Service opportunities

Volunteer outing

### **Appendix III:**

## **Transcription of Responses to Other Open-Ended Questions**

**17. To your knowledge, what other groups, organizations, or networks committed to the Vincentian mission are present within a 45 minute drive of your home?**

Ladies of Charity, 2 Vincentian Parishes, VMC community	SETON CENTER	Vincentian Volunteers of Cincinnati
VMC	CVV	CVV
Lay Vincentians (DePaul University)	St. Vincent de Paul Parish	Vincentian service corps
St. John's Univ university services	DePaul University	Colorado Vincentian Volunteers
Vincentian Social Services	DePaul University	Vincentian Mission Corps
DePaul University	St. Vincent Family Center	Colorado Vincentian Volunteers
St. John's Bread and Life	Ladies of Charity	Colorado Vincentian Volunteers
Sisters of Charity of Leavenworth	VMY groups; Ladies of Charity	Unknown
St. Vincent DePaul Center, Perboyre Mission House	Providence Hospital	Ladies of Charity
Vincent and Louise House (DePaul University)	Colorado Vincentian Volunteers	n/a
Vincentian parish; St. Vincent de Paul Center	DePaul University	I live with the Jesuit Volunteer Corps that has very similar principles
GVV	sisters of charity associates	St. Vincent DePaul Church
st vincent hospital	I'm unsure for questions 12-14	DePaul University, St. Vincent de Paul Center/Marillac House
Colorado Vin Volunteers	don't know	DePaul University
None	Vincention Mission Corps	Archdiocese of Chicago
	Colorado Vincentian Volunteers	DePaul University
	two Vincentian parishes	
	Vincentian Mission Corps	



**22. What other group do you consider to be your mentor in learning about and living out the Vincentian mission?**

members of St. Vde P parish	Sisters of Charity of Leavenworth	Former CMs
University of Ministry	CVV	Pope Francis, the Saints and other organizations
Niagara University Staff & Prof.	Fr. Guillermo Campuzano	Sisters of Charity of Cincinnati
fellow volunteers/ college peers	Catholic Church in general	Former housemates
Vincentian Marian Youth (JMV) International Secretariat & worldwide members	None	VSC staff
Program Director of VSC	other former volunteers	program director of Vincentian Mission Corps
Former Volunteers	Bill and Mary Frances Jaster	n/a
fellow students	Sisters of Charity	Jesuit Volunteers
	Sisters of Charity	
	Sisters of Charity	

**28. Please specify the other Vincentian ministries you support.**

involvement in parish ministries	Prayers for the Vincentian Family-lay and religious	CM run parish-based activities
Campus Ministry	i am an employee of a Vincentian ministry	Alumni activities; Vincentiain education workshops (when I can)
Program recruiter	Food pantry	
Perboyre Mission House, St. Vincent DePaul Center	Society of St. Vincent de Paul	attended family gathering conference and understanding the healing mission of the church conference
Not many Vincentians in Dallas	Colorado Vincentian Volunteers	
None		

*30. Please specify if you have a religious preference today not listed in the survey.*

Buddhist	Roman Catholic-ish	Buddhist
Spiritual	cultural catholic / fallen away catholic	Catholic-Buddhist
Buddhist	Catholic	questioning
Practice in both Roman Catholic and United Methodist traditions	protestant/questioning	Spiritual, not religious- Jewish by birth
confused	Spiritual Seeker	
	Quaker	

*31. Please specify if you were raised in a religious tradition not listed in the survey.*

Presbyterian

Baptist

buddhist

Salvation Army

Capitalism

Zen Buddhism

Buddhism

Bapstist

Unitarian Universalist

Baptist Christian

Baptist Christian

Methodist

**63c. What is your Alma Mater?**

Marquette University

DePaul University

Thy Children here today,  
galore, Old St. John's! Our  
dear St. John's! And true  
will they be ever more, Old  
St. John's! Our dear St.  
John's! Thy colors bright,  
the Red and White, We'll  
wave aloft from morn 'til  
night, Victorious, we'll  
show our might, Old t.  
John's! Our dear St. John's!  
From fervent hearts we  
breathe our prayer, Old St.  
John's! Our dear St. John's!  
As we commend thee to  
His care, Old St. John's!  
Our dear St. John's! That  
He will guard thee by His  
might, And be thy shield in  
every fight, Thu champion  
of sacred rite, Old St.  
John's! Our dear St. John's!

Murray state university

DePaul University

Stonehill College

The Colorado College

St. John's University

St. John's University

St. John's University

DePaul University

St. John's University

St. John's University

Niagara University

DePaul University

DePaul Univeristy

DePaul University

DePaul University

DePaul University

University of California  
Riverside

Niagara University

DePaul University

University of Notre Dame

Creighton University

The Ohio State University

The College of William  
and Mary

Creighton University

University of Virginia

Murray state university

University of Oklahoma,  
Northeastern State  
University

Oklahoma State University

College of Mt St Vincent

Nazareth College,  
Rochester New York

St. Norbert College

DePaul University

DePaul University

St. John's University

St. John's University

St. John's University

St. John's University

Have not graduated yet.  
Currently attending DePaul  
University

St. Ignatius High School /  
DePaul University

St. John's University

St. John's University

St. John's University

St. John's University

Whitney Young High School	St. John's University	St. John's University
DePaul University	Nazareth College of Rochester	Notre Dame
University of Nebraska Lincoln	DePaul University	DePaul University
Saint John's University, NY	DePaul University	DePaul University
St. John's University	DePaul University	Niagara University
St John's University	DePaul Univ.	DePaul
St. John's University	Depaul University	DePaul University
Niagara University	DePaul University	DePaul University
Depaul	DePaul University	Eckerd College
DePaul Univeristy	DePaul University	Creighton
DePaul University	St. Norbert College, De Pere, WI	Saint Mary's College - Notre Dame, IN
Northwestern University, DePaul University	Miami University	San Francisco State University
DaPaul University	DePaul University	University of Dayton
DePaul University	DePaul University	Seattle University
DePaul	DePaul University	The Catholic University of America
DePaul University	DePaul	University of Texas at Arlington
DePaul University	DePaul	Saint Louis University
DePaul University	DePaul University	Creighton University
DePaul University	DePaul University	Rockhurst University, Notre Dame
DePaul University	Still student	John Carroll University
St. John's University	Saint Johns University	

College of William and Mary	University of Notre Dame	St. Mary's College of California
University of Houston	Saint Mary's College in Notre Dame, IN	Rice University
University of Scranton, PA	Manhattan College	University of Michigan
The University of Notre Dame	Creighton University	College of Saint Benedict
Eastern University (St. Davids, PA)	DeSales University	University of Dayton
Messiah College	Fontbonne University	Central Michigan University
Saint Mary's College	Texas A&M University	Creighton University
James Madison University	UCLA	College of St Benedict
University of Arkansas	Creighton University	University of Dayton
TRUMAN STATE UNIVERSITY	Loyola University Maryland	Western Kentucky University
The University of Dayton	University at Buffalo	Duke University
Stonehill College	Mount St. Mary's University - Emmitsburg, Maryland	Duke University
Purdue University	Loyola chicago	George Mason University
Loyola University Chicago	Holy Cross	St. John's University (Collegeville, MN)
Fort Hays State University	The Catholic University of America	University of Wisconsin - Green Bay
Saint Louis University	University of North Texas	St. Norbert College
Loras College	Earlham	University of San Francisco
Huntingdon College of Montgomery, Alabama	UC, Berkeley	UCLA
University of St. Thomas, St. Paul MN	Southeast Missouri State University	Colorado State University-Fort Collins
Creighton University	Iowa state university	

University of Notre Dame	The Ohio State Univeristy	St. Edwards University
Marquette University	Catholic University of America	Loyola College in Maryland
Villanova University	Grinnell College	College of Idaho
Pacific Lutheran University	University of Notre Dame	The University of North Carolina at Chapel Hill
University of connecticut	Saint Louis University	Missouri University of Science and Technology
St. Scholastica	University of Kansas	Wheeling Jesuit University
University of Florida, Tulane University	William Paterson University of New Jersey	Whitworth University
University of North Texas	UC Davis	University of Denver
John Carroll University	Wake Forest University	Texas Woman's University
Regis University	Central College in Pella, IA	North Park University
Northern Illinois University	University of Cincinnati	Loyola University Maryland
Providence College	Duke	Creighton University
Saint Louis University	College of Saint Benedict	Emporia State University
University of Illinois at Urbana Champaign	Washington State University	SIUE
FAIRFIELD UNIVERSITY	the catholic university of America	University of Dayton
Creighton University	The College of St. Scholastica, Duluth, MN	Aurora University
University of Arkansas	The Catholic University of America	Louisiana Technical University
Loyola University of Chicago	Creighton University	University of Norte dame
Marywood University	The Ohio State University	seven pillars of wisdom and seven liberal arts. St. Thomas more
University of Delaware		



Saint Louis university	California State University, Sacramento	St. John's University
Notre Dame	Boston College	DePaul University
University of Wisconsin-Stout	University of Dayton	DePaul University
Spring Hill Jesuit College	Univeristy of Massachusetts, Amherst	St. John s university
University of Georgia	Notre Dame	St. John's University
University of North Carolina- Chapel Hill	Carroll College in Helena, Montana	DePaul University
Loyola Marymount University	Creighton University	St. John's University
University of Portland	University of Minnesota	St. John's University
University of Notre Dame	Bloomsburgh University Pennsylvania	St. John's University
Saint Louis University	Universityof	St. John's University
North Park University	Gonzaga University	Still a student at DePaul University
University of Dayton	Ohio Dominican University	DePaul Univ.
university of saint Thomas mn	Purdue University	DePaul University
Truman State University	Regis University	St. John's University
Truman State University	Washington University in St. Louis	DePaul University
John Carroll University	Seattle University	Niagara University
University of Florida	DePaul University	DePaul University
University of Wisconsin at Whitewater	Niagara University	De Paul University
University of Alabama at Birmingham	St. John's University	DePaul University
George Mason University	St. John's University	DePaul University

DePaul University	DePaul University	Niagara University (graduate May 2014)
DePaul University	DePaul University	St. John's University
DePaul University	DePaul University	Niagara University
DePaul University	depaul university	St. John's University
DePaul University	DePaul University	DePaul University
Depaul	DePaul University	Niagara University
DePaul University	DePaul University	DePaul
DePaul University	DePaul University	DePaul University
DePaul University	DePaul University	Depaul
DePaul	DePaul University	University of Kansas
DePaul University	DePaul University	The Colorado College
DePaul University adn Illinois Institute of Technology	Niagara University, 2014	DePaul University
DePaul University	Lewiston-Porter High School, current student at Niagara University	
DePaul University		

**63e. What is the name of the institution that awarded you  
your most recent graduate degree?**

DePaul University	St. John's University	DePaul University
U of Notre Dame	Drexel University, PA	DePaul University
University of Dayton	Pace University	Yale University
American University	St John's University	Roosevelt
St. John's University	St. John's University	Boston College
St. John's University	Northwestern Univeristy	Washington university
Midwestern University - currently enrolled in Doctor of Dental Medicine (D.M.D) program	the Chicago school of professional psychology	DePaul
DePaul Univeristy	DePaul University	University of Nevada Las Vegas
College of St Rose	DePaul University	Boston College
DePaul University	Harvard Divinity School	Northwestern University
University of Denver	University of Illinois at Chicago	UCLA
University of Delaware	Erikson Institute	University of Notre Dame
Texas Tech University	McCormick Theological Seminary	Boston University
Fordham Univ	DePaul University	Mount St. Mary's College - Los Angeles
University of Illinois at Chicago	Fudan-MIT MBA	California Western School of Law
St. John's University	UC Berkeley	University of Notre Dame
St. John's University	University of Texas at San Antonio	Notre Dame
St. John's University	DePaul University	Fordham University

Franciscan University of Steubenville	Loma Linda University	UC Berkeley
University of St. Thomas - Houston	UCSF	Villanova University School of Law
University of Pennsylvania, PA	Bastyr University	Adler School of Professional Psychology
The University of Tulsa	University at Buffalo	Marquette University
Pontifical John Paul II Institute for Studies on Marriage and Family	University of Dayton	Pacific School of Religion
California University of Pennsylvania	University of denver	M.D. Candidate, class of 2015, University of Connecticut
University of Kentucky	Texas Tech University	Rocky Vista University-in progress
The University of Dayton	SLU	St George's University School of Medicine
Boston College	CSU, East Bay	Illinois Institute of Technology
Saint Louis University and Aquinas Institute of Theology. (Dual Degree). Completed same time, Aquinas conferred a semester later.	Eastern Mennonite University	Franciscan University of Steubenville
The Augustine Institute	Montana State University	Saint Louis University
Garrett-Evangelical Theological Seminary of Evanston, Illinois	A.T. Still University School of Osteopathic Medicine in Arizona	University of Medicine and Dentistry of New Jersey School of Osteopathic Medicine
University of Minnesota - Humphrey School of Public Affairs	University at Buffalo	Wright State University
Saint Louis University	University of Nebraska at Omaha (anticipated)	University of Missouri
	St John's School of Theology (Collegeville, MN)...working toward degree now	Loyola University Chicago
	Notre Dame	Angelicum
	George Washington University	Boston College
	University of Denver	

Michigan State University	University of Texas at El Paso	Lutheran Theological Seminary at Gettysburg
John Carroll University but University of Dayton was more influential in my spiritual development	Webster University (will graduate next month)	St. John's University
Univ of Texas	Colorado State University - Global Campus	St. John's University
University of Minnesota	Francis Marion University	St. John's University
University of Maryland School of Law	California State University at Sacramento	University of Wisconsin
University of Notre Dame	University of Florida	Loyola University Chicago
Johns Hopkins Bloomberg School of Public Health	GMU	University of London
West Virginia University	Western Governors' University	Northwestern University
Texas Woman's University	Boston College	University of Chicago
University of Kansas	Mount Mary college	New York University
U Chicago	Pepperdine University	Carnegie Mellon University
Aurora University	Tufts University	Johns Hopkins University
Norte dame college	St. Louis University	New York University
Rockhurst University	St. John's University	DePaul University
Rush university	St. John's University	University of Minnesota - Twin Cities
University of Colorado Health Sciences Center	Columbia University	New York University
Ball State	DePaul University (currently finishing grad degree)	Saint Louis University - BSN
Saint Louis University & Aquinas Institute of Theology	St. John s univ	University of Illinois at Chicago
	CUNY School of Law	MGH Institute of Health Professions
		DePaul University

Niagara University

Ohio State

Depaul

Notre Dame

Indiana University

*71. What is your occupation?*

2nd Grade Teacher with ACE

Account Supervisor - Advertising

Accountant

Admin Assistant

Administrative

Administrative Assistant

Administrative Assistant

Administrator in Catholic ministry

Admission Counselor

Admissions Counselor for Florida Atlantic University

Adolescent Therapist/Licensed Clinical Social Worker

Advocate and Case Manager

AmeriCorps VISTA

archaeologist

Artist Manager

Assistant Director for Vincentian Service Corps West

Assistant Director, United States Conference of Catholic Bishops Secretariat for Laity, Marriage, Family Life and Youth

At-home health and wellness company (self-employed)

Athletic Trainer

attorney

Attorney

Basic Services at St. Francis Center

Between jobs (but in social work and real estate)

Business Owner

BUYER

Campus Minister

Campus Minister

Campus Minister

Campus Minister

Campus Minister and Adjunct Professor of Theology

Campus Minister for Faith Formation and Music Ministry

Care Manager

Case Manager at a domestic violence healing and recovery organization (live-in residence)

Catholic High School Theology Teacher

Catholic school administrator/teacher

Catholic School Teacher

Catholic School Teacher

Catholic School Teacher

Catholic School Teacher

Childcare Provider

Children's Program Coordinator

Church advocate: "Director of Gender Justice & Education" at the General Commission on the Status and Role of Women in the UMC

City Planner - Housing

clinical counselor



Clinical Social Worker in U.S. Air Force  
College Counselor for a College Access Program  
College Student  
Colorado Vincentian Volunteer  
Colorado Vincentian Volunteer  
Community Support Worker  
Content Writer  
Corps Member in AmeriCorps NCCC  
CPA  
current Vincentian Volunteer  
currently- instructional assistant for autism classroom  
CVV Volunteer  
Daughter of Charity of St. Vincent dePaul/ Teacher Aide & Religion Teacher  
Dental Assistant in a public health clinic and jail clinic  
dentist  
Dentist  
Development  
Development and Membership Associate for a museum  
Development/Fundraising  
Dietitian  
Direct care staff at youth shelter  
Director of Catholic Teaching Program  
Director of Communications for a Catholic Parish

Director of Finance  
Director of Operations in an Insurance Company  
Director of Vincentian Mission Corps  
doctoral student (theology)  
Doctoral student/Instructor  
Early childhood educator  
Education - Center Director  
Education Specialist  
Education Specialist  
Educator  
Educator  
Educator  
Educator  
Elementary School Teacher  
Elementary School Teacher (2nd grade)/Masters Student  
Employment Specialist with refugees  
engineer  
Environmental Engineer  
Equal Employment Opportunity Specialist  
event planner  
Events Coordinator  
Family Medicine Resident Physician  
Financial analyst

Financial Services Auditor

Foundation Manager

Full Time Student

Full Time Student

Full time volunteer

Full time year long volunteer with the Vincentian Volunteers of Cincinnati at St. Vincent de Paul

Full-time Student

Fulltime student

Gift and Records Specialist for the University of Michigan (I help process donations to the University in amounts less than \$6,000)

Graduate Assistant at St. John's University Campus Ministry

Graduate assistant at University of Nebraska at Omaha; program assistant for local nonprofit

Graduate student

Graduate Student

Graduate Student

Graduate student and I am an evaluator - I evaluate children's ability to determine people's emotions, as well as their own.

Graduate student in Pastoral Studies

Grants Manager

Graphic Designer / Student

Guidance Counselor

Head of Performing Arts

health care leadership

Health research in community based settings- work closely with NGOs

Health Services Assistant, caring for Adults with Intellectual and Physical Disabilities

healthcare

High School Teacher

homemaker

Homemaker/part-time office manager

Hospice chaplain

hospice social worker

Hospital Social Worker

Housewife

Housewife- currently unemployed

Humanitarian Relief Worker in INGO

Information and Referral Specialist

Instructor, Los Angeles Harbor College (LACCD)

Internal Auditor

International NGO

International Recruiter

IT Project Manager

IT Solutions Architect

Jesuit Volunteer working as a paralegal for Spanish speaking migrant farm workers

Job Coach / Employment Specialist

Journalist

Law

Lawyer

Legal Advocate

Library Assistant

Looking for a job

Lutheran Pastor

Manager

Marketing

Marketing Coordinator for a community foundation

Marriage & Family Therapist, Ordained Protestant Minister

Masters Student/Vincentian Volunteer through Ozanam Scholarship

Mechanical Engineer working in energy industry

Medical Social Worker

Medical student

Medical student

Medical Student

Medical Student

Mental Health Assistant at Peachford Hospital

middle school principal

Middle School Science Teacher

Missionary in Cameroon, Africa

Missionary in Cameroon. I run a medical supply unit. I am a mother of three.

Monk

N/A

Nanny

Non profit program coordinator

non-profit administration

Non-profit Development

Non-Profit Development

Non-profit professional

Nonprofit executive director

Nonprofit fundraiser

Nonprofit Management

Nonprofit professional

Nonprofit Professional

Nonprofit Program Management

not currently employed due to moving for husbands work.

Notre Dame Mission Volunteer - AmeriCorps

Nurse

NURSE

Nurse (RN)

Nurse, full time graduate student

Nursing student

Occupational Therapist

Office assistant

Office Manager at Catholic Charities

Operations & Personnel Manager at Non-profit Food Pantry and Soup Kitchen

Outdoor Educator

Part-time employment; Heading back to school in July

Patient advocate and Interpreter

Patient Care Associate in Emergency Department

Peace Corps Volunteer

Pediatrician

Pharmacy Tech

PhD student

Physician

Physician

Physician

Preschool teacher

priest

Priest

Program Assistant for the Office for Peace and Justice at the Archdiocese of Chicago

Program Coordinator at Fordham Law School's Feerick Center for Social Justice

Program Director, Vincentian year of service program

Program Manager for a youth employment organization

Program Manager, social services

Programs Coordinator at a Non-profit

Psychologist

psychotherapist

Public Health Research

Public Health Researcher

Quality control tech

registered dental hygienist and currently earning my Doctor Of Dental Medicine (D.M.D)

Registered Dietitian

registered nurse

Registered nurse

Registered Nurse

Registered Nurse

Registered Nurse

Registered Nurse

Registered Nurse

Religion teacher at a Catholic School

Religious Brother

Religious Educator-Catholic Church

Research Assistant

Research Assistant

Research Associate at a Nonprofit

Research Engineer at Washington University - School of Medicine

Retail Sales Analyst

RN

sales

Sales Account Manager at STUART DEAN COMPANY

Sales Associate at a retail store.

Sales Management



Sales Manager

Self Employed-Real Estate

Seminarian

Seminary student, and administrative assistant at a non-profit organization

Senior Director

Small Business Owner

Social Services - Domestic Violence Prevention

Social Work

Social Work

social worker

Social worker

Social Worker

Social Worker

Social Worker

Social Worker

Social Worker

Social Worker

Social Worker

Social Worker

Social Worker

Social Worker/ Outcomes Specialist

Special Assistant and Youth Liaison, U.S. Department of Education (Federal Government)

Special education teacher

speech language pathologist

Speech language pathologist

Speech Language Pathologist

speech-language pathologist

State government

State House Staffer in Boston

Stay at home foster mom

Stay at home mom

Stay at home mom

Stay at home mom

stay at home mom, social worker by training

student

student

student

Student

Student

Student

Student

Student

Student

Student

Student

Student

Student

Student

Student

Student

Student

Student

Student

Student (MSW) and work in outreach at church

Student in college

student worker

Student working towards a Masters

Student- getting my Masters in Social Work

Student-Teacher

Student, Swim Instructor

Student; Support Staff at a maternity home

Student/ DePaul University

substitute teacher

Substitute Teacher

Substitute Teacher

teacher

teacher

teacher

teacher

teacher

teacher

Teacher

Teacher

Teacher

Teacher

Teacher

Teacher

Teacher

Teacher

Teacher

Teacher

Teacher

Teacher

Teacher

Teacher

Teacher

Teacher

Teacher

Teacher

Teacher

Teacher

Teacher

Teacher

Therapist

Training Manager

U.S. Foreign Service Officer, Diplomat (on 3 month maternity leave)

unemployed

Urban and REgional Planning: Community Economic and Affordable Housing

Victim Advocate in the District Attorney's Office - Domestic Violence Unit

Vincentian Volunteer of Cincinnati/ AmeriCorps Client Advocate

Volunteer

Volunteer

Volunteer

Volunteer

Volunteer at a Catholic school

Volunteer of Vincentian Mission Corps Program, my worksite is Mercy Neighborhood Ministry

Volunteer/ GED Counselor

Web Developer

Welder / Stainless Steel Fabricator

work part time

Writer, part-time teacher.

Young Adult Missionary for the General Board of Global Ministries of The United Methodist Church

Youth Civic Engagement Coordinator

Youth Worker