

August 2014

***Incorporating Cultural Diversity
in Religious Life:
A Report for the
National Religious Vocation Conference***

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

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Executive Summary

This report presents findings from a study of U.S. based religious institutes about the ways they recruit and integrate multicultural candidates into their communities. The National Religious Vocation Conference (NRVC) commissioned the Center for Applied Research in the Apostolate (CARA) at Georgetown University to learn from religious institutes about their policies, procedures and experiences with the formation and integration of candidates from cultures different than the dominant one of the institute. The goal of the research is to provide information that will help promote religious life and strengthen its quality so that it will better attract and retain new members.

For this study, CARA developed a questionnaire for major superiors of religious institutes and societies of apostolic life in collaboration with Brother Paul Bednarczyk, CSC, executive director of NRVC, and an advisory committee convened by NRVC. CARA also conducted two focus groups with culturally diverse men and women currently in formation for religious life to hear from them about issues relevant to this study.

Using mailing lists provided by the Conference of Major Superiors of Men (CMSM), the Council of Major Superiors of Women Religious (CMSWR), and the Leadership Conference of Women Religious (LCWR), CARA sent a questionnaire to each major superior with a cover letter from NRVC. The questionnaire also included a return envelope addressed to CARA. The cover letter instructed major superiors to respond only for the governance unit (e.g., congregation or province) for which the superior was responsible and, for international institutes or societies, to respond only for members who entered and are based in the United States.

CARA mailed surveys to a total of 835 religious institutes in December 2013 and then conducted follow-up through March 2014 to achieve a high response rate. CARA received completed responses from 350 religious institutes for a response rate of 42 percent.

The units that responded to the survey reported a total of 31,807 perpetually professed men and women religious, approximately half of all women and men religious in the United States. Many of the institutes or other entities that did not respond appear to be either small, mostly contemplative, communities that may not have had anyone in initial formation for some time, or institutes that have not had any culturally diverse candidates.

Major Findings

Racial and Ethnic Composition of Religious Institutes

- Nine in ten religious institutes report that the dominant racial/ethnic culture of the institute is white. On average, nine in ten full members of religious institutes are Caucasian/White/Anglo, 6 percent are Hispanic/Latino(a), 3 percent are Asian/Pacific Islander, and 1 percent are African American/Black/African. Institutes of men are slightly more racially/ethnically diverse than are institutes of women.
- Those who have entered religious institutes in the past ten years are more diverse, reflecting the increasing diversity in the U.S. Catholic population as a whole. Among those entering in the last ten years, 57 percent are Caucasian/White/ Anglo, 17 percent are Hispanic/Latino(a), 16 percent are Asian/Pacific Islander, 8 percent are African American/Black/African, and 2 percent are Native American or other race/ethnicity.
- More than six in ten institutes report having at least one entrant in the past ten years born outside the United States. Institutes of men are particularly likely to have had someone from outside the United States enter in the last ten years.
- At present, eight in ten institutes of men and about two-thirds of institutes of women have at least one person in initial formation. Among those in initial formation, three in five are Caucasian/White/Anglo, about one in six is Asian/Pacific Islander, just over one in ten is Hispanic/Latino (a), one in twenty is African American/Black/African, and about 4 percent are Native American or some other race/ethnicity.
- Almost six in ten institutes have at least one person currently in initial formation born outside the United States. Institutes of men are somewhat more likely than institutes of women to report having someone from outside the United States in initial formation.

Recruitment of Culturally Diverse Candidates

- About two-thirds of responding superiors indicate that their vocation directors/vocation committees, institute leaders, and formation personnel are “very” open to recruiting candidates from cultures different than the dominant ethnic/racial cohort of their institutes. Fewer than half report that their members, in general, are “very” open to such recruitment.
- Seven in ten report that their institute’s website displays a diversity of cultures. About six in ten indicate that the majority of their printed promotional materials display a diversity of cultures. International institutes and missionary institutes are more likely to display a variety of cultures on their website and in their promotional materials.
- Candidates born outside the United States are accepted by more than nine in ten institutes. Just over half, however, have policies and procedures in place for accepting such candidates. Institutes of men are more likely than institutes of women to have such

policies and procedures. International institutes are more likely than those that are entirely U.S. based to have policies and procedures regarding accepting candidates with limited English skills and to provide an acculturation program for new members from outside the United States.

- In response to an open-ended question about how they reach out to potential candidates from other cultures, institute leaders frequently mention these practices: appointing vocation directors of diverse backgrounds, reaching out to diverse candidates in the minority and/or immigrant communities where the members live and work, and being welcoming to diverse candidates when they host open houses or participate in ethnic celebrations.

Integrating Culturally Diverse Members into Initial Formation Programs

- More than three-quarters of institutes report that their vocation directors/vocation committees, formation personnel, and institute leaders are “very” open to welcoming those in initial formation who are from cultures different than the dominant ethnic/racial cohort of their institutes. Just over half of the members in general are said to be as open to welcoming such candidates.
- When asked to describe what their institute has done well to accommodate new members of different cultures, institutes are especially likely to mention establishing houses of formation in other countries or cultures, having bilingual formation staff, and having multicultural formation communities.
- When asked how often their institutes engage in practices to welcome those in initial formation from diverse cultures, more than half of institutes report at least “occasionally” openly discussing cultural differences, sharing a community meal with food from another culture, celebrating the feast day of the patron saint of another country, educating community members about another culture, and celebrating holidays of different cultures.
- Units that are part of an international institute or society are more likely than those that are U.S. based to use multiple languages in prayer, to celebrate the holidays of different cultures, and to provide a mentor from the same culture for those in initial formation. Similarly, units that are part of a missionary institute or society are more likely than those that are not to use multiple languages in prayer, celebrate with ethnic dance or song, educate members about another culture, and celebrate holidays of different cultures.
- One of the most-frequently mentioned challenges for integrating new members into institutes concerns the difficulties some of them have in maintaining formation staffs when they have infrequent entrants into their communities. Furthermore, some indicate that having so few peers can make those participating in initial formation feel isolated.

Integrating Culturally Diverse Members into Community Life

- In response to an open-ended question about challenges to integrating new members into institutes, institutes are most likely to mention the age gap between the established and

newer members, language and communication challenges, difficulties with the Immigration and Naturalization Services' regulations, and a lack of understanding of each other's cultural background.

- More than half of responding superiors report that their vocation directors/vocation committees, formation personnel, and institute leaders are “very” open to accommodating the customs and practices of new members from cultures different from the dominant ethnic/racial cohort of their institutes. About three in ten agree that their members in general are “very” open to such accommodation.
- To develop or encourage cultural awareness in their institutes, about half to two-thirds of respondents have engaged in the following practices in the past year: used music from another culture in prayer, encouraged members to learn another language, displayed art from another culture, contacted someone from another culture about a vocation to religious life, sponsored or attended a mission trip to another culture, or shared cultural traditions in holiday celebrations. Missionary institutes are more likely than those that are not missionary to engage in practices that encourage cultural awareness and integrate diversity into their unit.
- To integrate diversity into their institutes in the past year, over half of superiors report encouraging minority members to share their culture in community life and four in ten have accommodated family visits for minority members. More than two in ten report increasing the visibility of minorities on their websites or mentoring minority members for institute leadership. International institutes are as likely as domestic institutes to engage in practices to encourage cultural awareness and integrate diversity, although international institutes are more likely than domestic institutes to encourage members to be multilingual and to focus on minorities.
- When asked what their unit has done well to accommodate new members of different cultures, responding superiors mentioned practices such as providing language tutoring or English as a Second Language courses to new members, encouraging new members to have contact with others of their culture outside the institute, and giving new members positions of responsibility and/or leadership within the institute.

Introduction

This report presents findings from a study of U.S. based religious institutes about the ways they recruit and integrate multicultural candidates into their communities. The National Religious Vocation Conference (NRVC) commissioned the Center for Applied Research in the Apostolate (CARA) at Georgetown University to learn from religious institutes about their policies, procedures and experiences with the formation and integration of candidates from cultures different than the dominant one of the institute. The goal of the research is to provide information that will help promote religious life and strengthen its quality so that it will better attract and retain new members.

For this study, CARA developed a questionnaire for major superiors of religious institutes and societies of apostolic life in collaboration with Brother Paul Bednarczyk, CSC, executive director of NRVC, and an advisory committee convened by NRVC. CARA also conducted two focus groups with culturally diverse men and women currently in formation for religious life to hear from them about issues relevant to this study.

Using mailing lists provided by the Conference of Major Superiors of Men (CMSM), the Council of Major Superiors of Women Religious (CMSWR), and the Leadership Conference of Women Religious (LCWR), CARA sent a questionnaire to each major superior with a cover letter from NRVC. CARA also sent a questionnaire and cover letter to superiors of monasteries of contemplative nuns (who do not belong to either LCWR or CMSWR) using mailing lists that CARA compiled for previous research. The questionnaire also included a return envelope addressed to CARA. The cover letter instructed major superiors to respond only for the governance unit (e.g., congregation or province) for which the superior was responsible and, for international institutes or societies, to respond only for members who entered and are based in the United States.

CARA mailed surveys to a total of 835 religious institutes in December 2013 and then conducted follow-up through March 2014 to achieve a high response rate. CARA received completed responses from 350 religious institutes for a response rate of 42 percent. Among leadership conferences, the response rate is as follows: 56 percent for LCWR institutes, 30 percent for CMSWR institutes, 45 percent for CMSM institutes, and 13 percent among contemplative communities. A total of 17 responding superiors did not provide sufficient identifying information to classify their response according to leadership conference.

The units that responded to the survey reported a total of 31,807 perpetually professed men and women religious, roughly half of all women and men religious in the United States. Many of the institutes or other entities that did not respond appear to be either small, mostly contemplative, communities that may not have had anyone in initial formation for some time.

This survey was designed to gather descriptive information about the institute, including the level of governance; whether the unit is part of an international institute/society or part of a missionary institute/society; whether the unit accepts candidates from outside the United States; the number of and racial/ethnic categories of perpetually professed members and those in initial formation; how open various groups in the institutes are to recruiting and accommodating those

of culturally diverse backgrounds; the policies, practices and procedures of institutes in regard to multicultural outreach; and practices for welcoming culturally diverse novices into initial formation, encouraging cultural awareness, and integrating diversity among members.

At the end of the survey, major superiors were invited to respond to three open-ended questions. The first question asked respondents to list the ways their institutes have been reaching out to culturally diverse candidates. The second item invited respondents to share examples of how their institutes have accommodated new members of different cultures. The third question asked respondents to share what in general are their greatest challenges in integrating new members. A full transcription of all responses to these open-ended questions is included in an appendix at the end of this report.

Organization of this Report

The report is divided into two main parts:

- Part I provides a descriptive overview of the religious institutes and societies of apostolic life that responded to the survey. It also describes the numbers of those currently in initial formation and their race/ethnicity as well as the numbers who have entered in the last ten years and their race/ethnicity.
- Part II presents the policies, practices and procedures of religious institutes pertaining to how they reach out to culturally diverse candidates and how they integrate new members who are culturally different from the dominant culture into religious life. It also summarizes comments from the open-ended questions about those topics.

A copy of the survey questionnaire, with the percentage responses for each close-ended item, calculated out of 100 percent, can be found in Appendix I. The percentage of non-respondents to each item, calculated separately out of 100 percent, is also shown on the questionnaires in Appendix I. A complete transcription of the responses to the open-ended questions that were included in the survey can be found in Appendix II.

In addition to summarizing the responses to each question for respondents as a whole, the report also compares the responses between institutes of men and institutes of women. It compares institutes that are part of an international institute to those that are solely U.S. based, compares missionary institutes to those that are not missionary, and compares larger units to mid-sized and smaller units. Interesting and significant differences between and among these groups are described throughout the report where appropriate.

PART I: Characteristics of Religious Institutes

This part of the report provides a descriptive overview of the religious institutes and societies of apostolic life that responded to the survey. It also describes the age and race/ethnic identification of current members. To better illustrate the increasing diversity in these institutes, this section also describes the racial and ethnic characteristics of those who have entered in the last ten years as well as those who are currently in initial formation.

The survey included a series of questions to identify the type of religious institute being surveyed. These questions asked about the gender of members, the level of governance of the unit (i.e., congregation or monastery, province, region, U.S. delegation, or other), whether the unit is part of an international institute/society or part of a missionary institute/society, and whether the unit accepts candidates from outside the United States. It also asked about the number of members of the unit and the number in initial formation as well as the racial/ethnic categories of perpetually professed members and those in initial formation.

Gender of Institutes and Level of Governance

Nearly seven in ten (69 percent) responding units are institutes of women and about three in ten (31 percent) are institutes of men. Where applicable, this report shows comparisons between these two groups.

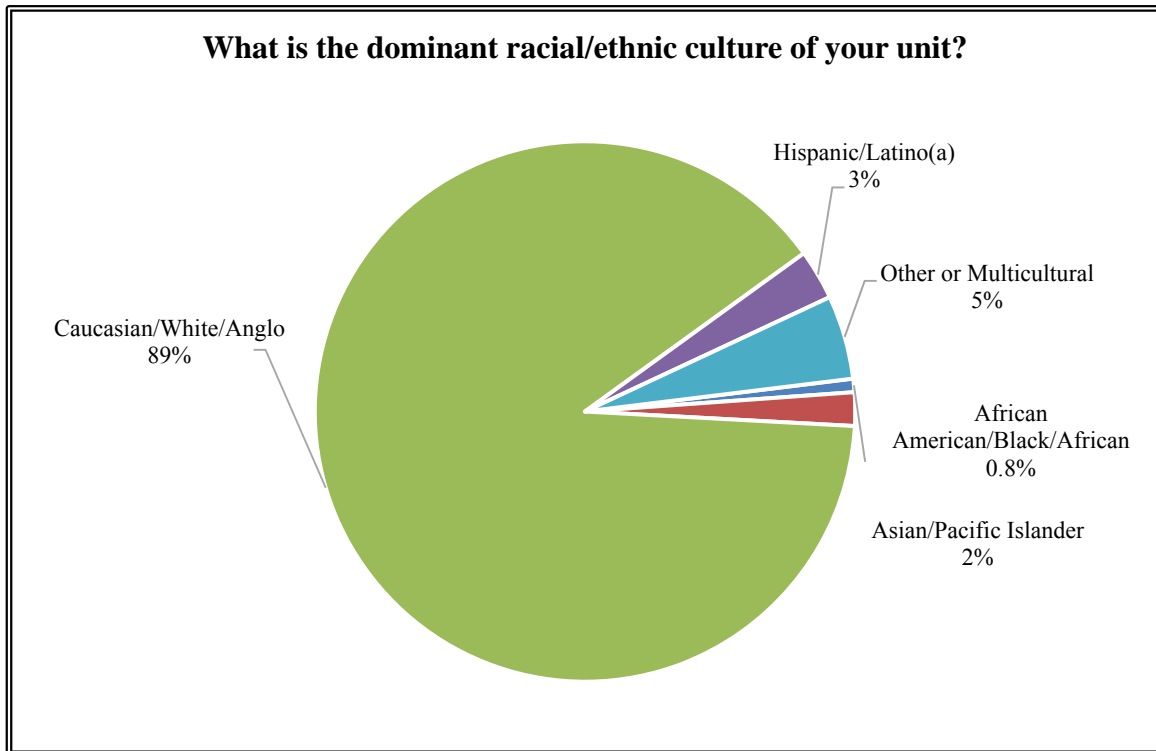
Over half of the survey responses are from major superiors of congregations/monasteries, and another four in ten are from provinces. About one in ten are regional superiors, superiors of a U.S. Delegations, or some other type of unit, such as a District or a Public Association of the Faithful.

<i>For what level of governance do you serve as a major superior?</i>			
<i>Percentage responding</i>			
	Institutes Overall	Institutes of Women	Institutes of Men
Congregation/Monastery	53%	62%	36%
Province	40	33	56
Region	4	3	6
U.S. Delegation	4	2	3
Other	2	1	0

A majority of the responding institutes of women are congregations/monasteries. More than half of responding institutes of men are provinces and a little more than a third are congregations or monasteries.

Dominant Racial or Ethnic Culture

Respondents were invited to write in the dominant racial/ethnic culture of their unit. Nearly nine in ten report a dominant unit culture of Caucasian/White/Anglo. Two percent or less reported a dominant culture of Hispanic/Latino(a), Asian/Pacific Islander, or African American/Black/African. Five percent indicated they have a mixed or multi-cultural unit or wrote in some other response (e.g., Ukrainian Catholic, Filipino/American/Korean).



Full Members

Responding institutes report from one to 805 members who have made final or perpetual vows or commitments. Half of responding units report 50 or fewer full members. On average, these units report 95 full members.

Members in Final/Perpetual Vows/Commitment			
<i>Percentage responding</i>			
	Institutes Overall	Institutes of Women	Institutes of Men
25 or less	32%	30%	36%
26 to 50	18	18	18
51 to 75	9	11	6
76 to 100	10	10	10
101 to 150	12	12	11
151 to 200	6	4	11
201 to 250	5	5	4
251 to 300	2	4	0
301 or more	6	7	4
Total Reported	31,477	23,240	7,817
Mean (Average)	95	102	77
Median (Midpoint)	50	55	44

On average, responding units of women religious are larger than responding units of men religious: an average of 102 fully professed members in women’s institutes compared to 77 in institutes of men religious.

In all, the superiors who responded to the survey report 31,477 full members. This number represents approximately half of all men and women religious in the United States, as reported in *The Official Catholic Directory* as of January 1, 2014. Responding units of women religious report a total of 23,240 full members, men religious report a total of 7,817 full members, and those that did not identify the gender of members report a total of 420 full members.

To explore potential differences among units according to the size of the unit, CARA created three categories for unit size. “Small” institutes have 25 or fewer full members, “Medium” institutes have between 26 and 100 full members, and “Large” institutes have more than 100 full members. Institutes were compared according to these three categories of size throughout the report and interesting and significant differences are presented throughout the report, where appropriate.

Racial or Ethnic Background of Full Members

Among units that identified the racial or ethnic categories of finally professed members, superiors report an average of 84 finally professed members of Caucasian/White/Anglo background, about four of Asian or Pacific Islander background, and three of Hispanic/Latino(a) background. These major superiors also identify an average of one finally professed member of African American/Black/African background and about two of other or multi-ethnic background. Very few report having members of Native American/American Indian background.

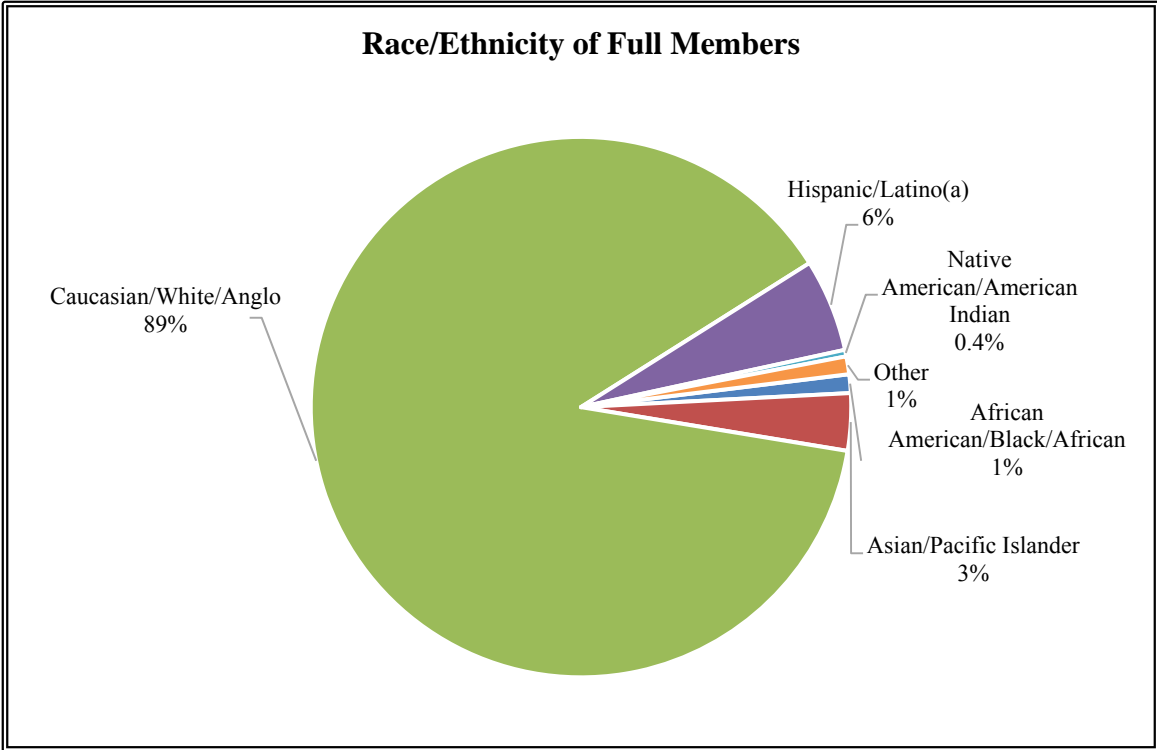
<i>Please indicate the number of finally professed members in your unit in each racial or ethnic category</i>			
(Among units identifying the race/ethnicity of full members)			
	Overall Average Number	Institutes of Women Average	Institutes of Men Average
African American/Black/African	1.0	0.5	1.4
Asian/Pacific Islander	3.7	3.8	3.5
Caucasian/White/Anglo	84.2	104.7	67.1
Hispanic/Latino(a)	3.0	3.5	2.6
Native American/American Indian	0.1	0.2	0.1
Other (e.g., persons with more than one racial/ethnic background)	1.6	2.8	0.6

Institutes of women have more finally professed members of a Caucasian/White/Anglo background, on average, than do institutes of men. Taking into consideration that institutes of women have a higher average number of finally professed members (102) than institutes of men (77), the other differences are negligible.

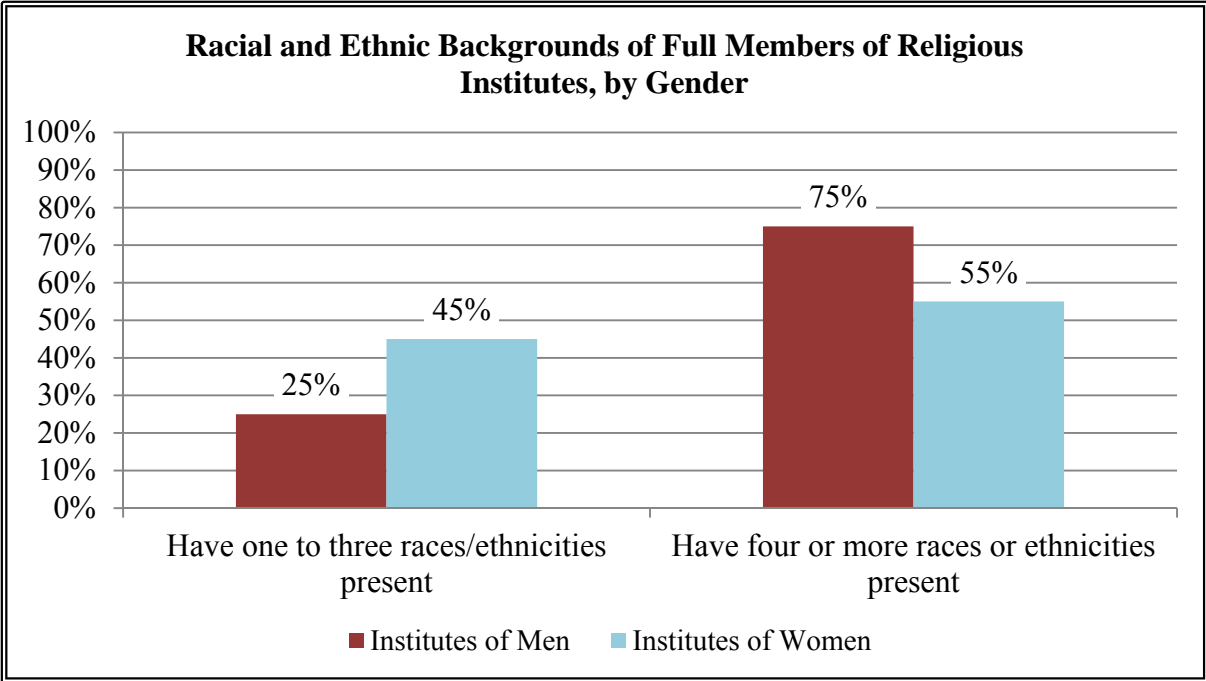
As is shown in the table below, almost all responding units have at least one finally professed member who is Caucasian/White/Anglo. Three-quarters have a Hispanic/Latino(a) finally professed member, about two-thirds have an Asian/Pacific Islander member, over half have an African American/Black/African member, and almost one-quarter report having a Native American/American Indian member. Three in ten indicate having a finally professed member of some other background or who identify with more than one race or ethnicity.

Percentage of Institutes With at Least One Finally Professed Member of This Race or Ethnicity (Among all responding institutes)			
	Overall	Institutes of Women	Institutes of Men
African American/Black/African	55%	53%	58%
Asian/Pacific Islander	68	69	66
Caucasian/White/Anglo	97	97	96
Hispanic/Latino(a)	75	75	74
Native American/American Indian	23	29	15
Other (e.g., persons with more than one racial/ethnic background)	30	37	22

Institutes of women are more likely than institutes of men to have at least one finally professed member with a Native American/American Indian background or who identifies with more than one race or ethnicity.



Institutes of men are especially likely to have four or more ethnicities or races present among their members.



Professed Members Born Outside the United States

About eight in ten responding institutes (81 percent) report having at least one finally professed member who was born outside the United States. Units that identified the racial or ethnic categories of their members report that about seven finally professed members were born outside the United States. Institutes of men and women are equally likely to have foreign-born members.

	Overall	Institutes of Women	Institutes of Men
Average number per unit of fully professed members born outside the United States*	6.7	6.7	6.8
Percentage of units with at least one fully professed member born outside of the United States**	81%	83%	77%

* Among units identifying the race/ethnicity of full members
** Among all responding institutes

Racial or Ethnic Background of Those Entering Institutes in the Last Ten Years

Sixty-eight percent of responding superiors report at least one new person entering their unit within the past ten years. Institutes of men (86 percent) are more likely than institutes of women (54 percent) to have had someone enter in the past ten years.

Among units that identified the racial or ethnic categories of those entering in the last ten years, superiors report an average of nine persons of Caucasian/White/Anglo backgrounds that entered in the last ten years. They report an average of about three entrants of Asian/Pacific Islander background, about two of Hispanic/Latino(a) background, and about one of African American, Black, African background. Very few reported any new members of Native American/American Indian background or those identifying with some other race or ethnicity.

Please indicate the number of those who have entered your unit in the last ten years in each racial or ethnic category (regardless of their current status or stage of formation)
(Among units identifying the race/ethnicity of these new members)

	Overall Average Number	Institutes of Women Average	Institutes of Men Average
African American/Black/African	0.9	0.4	1.2
Asian/Pacific Islander	2.5	1.6	3.1
Caucasian/White/Anglo	9.2	11.0	8.1
Hispanic/Latino(a)	1.5	1.0	1.9
Native American/American Indian	0.0	0.0	0.1
Other (e.g., persons with more than one racial/ethnic background)	0.1	0.0	0.1

Even when taking into account that there is a higher average number of entrants into institutes of men (12.1) than institutes of women (7.2), institutes of women average more Caucasian/White/Anglo persons entering their institutes than do institutes of men.

As is shown in the table below, three-quarters of institutes have had at least one entrant in the past ten years who was of Caucasian/White/Anglo background. Over half have had at least one entrant in the past ten years with a Hispanic/Latino(a) or Asian/Pacific Islander background and almost four in ten have had an entrant with an African American/Black/African background. Four percent have had an entrant with a Native American/American Indian background. Finally, slightly more than one in ten have had someone enter who identifies as other or more than one race or ethnicity.

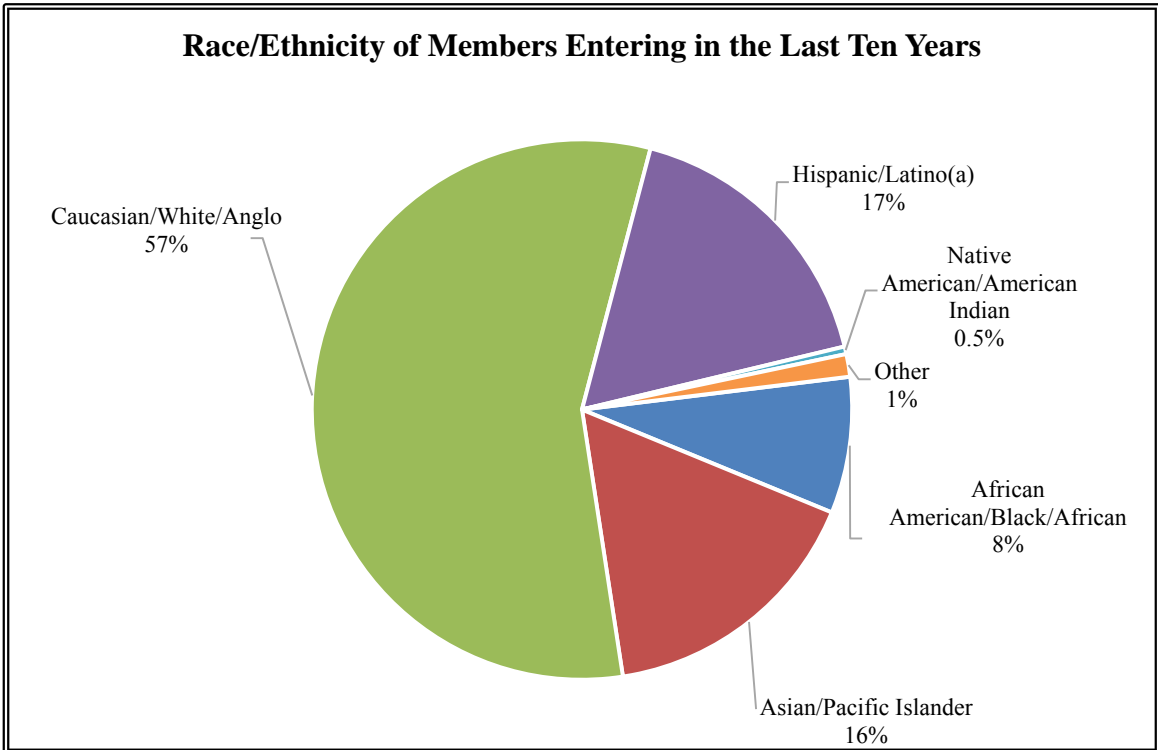
Percentage of Institutes With at Least One Entrant in the Past Ten Years of This Race or Ethnicity

(Among all responding institutes)

	Overall	Institutes of Women	Institutes of Men
African American/Black/African	37%	39%	34%
Asian/Pacific Islander	53	48	62
Caucasian/White/Anglo	75	75	74
Hispanic/Latino(a)	57	54	62
Native American/American Indian	4	2	7
Other (e.g., persons with more than one racial/ethnic background)	14	18	8

Institutes of men are more likely than institutes of women to have had someone with an Asian/Pacific Islander background enter their unit in the past ten years. Institutes of women, on the other hand, are more likely to have had someone who identifies with more than one race or ethnicity enter their units in the past ten years.

Race/Ethnicity of Members Entering in the Last Ten Years



Diversity among Entrants in the Past Ten Years

To explore more robustly the increasing diversity among entrants in the past ten years, CARA created a diversity index for each institute that supplied information on the race/ethnicity of those who have entered the unit in the last ten years. About three-quarters of responding units (77 percent) provided this information on the survey. This diversity index shows the likelihood that any two entrants in the past ten years, chosen at random from the same institute, belong to different race or ethnic groups. The index ranges from 0 (no diversity) to 100 (complete diversity). For comparison, the diversity score for the entire United States in 2012 is 61.

Among the responding units who supplied information on the race/ethnicity of those who entered the unit in the last ten years, 41 percent have a diversity score of 0, which means that all their entrants in the past ten years are the same race or ethnicity. The highest diversity score among responding units was 75. The average diversity score among units is 27 and half of all units have a diversity score of 28 or greater. Some 20 percent of units have a diversity score of 50 or higher among entrants in the past ten years. One in ten units has a diversity score that is higher than the diversity score for the United States overall (i.e., greater than 61).

CARA employed a statistical technique called multiple regression to understand which types of institutes as well as which policies and practices best explain a higher diversity score among responding institutes. Using this technique, CARA found that the following characteristics explain approximately 24 percent of the variation in diversity of members who have entered these units in the last ten years:

- Size of the unit and the presence of more races/ethnicities in overall membership increases the diversity score. However, being part of an international institute or being part of a missionary institute is *not* associated with greater diversity. Neither is having more members in initial formation associated with greater diversity.
- Units that display a diversity of cultures on their website and on their printed promotional material have a higher diversity score. However, units that have members working among ethnic minorities, among immigrant populations, outside the United States, or on college campuses are no more likely than those who do not to have a higher diversity score. Neither is having an acculturation program for new members associated with greater diversity.
- Units that have policies or procedures regarding accepting candidates from outside the United States or accepting candidates with limited English skills tend to have a higher diversity score.
- Units that engage in more activities to welcome those in initial formation who are from cultures different from the dominant cohort of the institute are *not* associated with greater diversity.

Entrants in the Past Ten Years Born Outside the United States

The average number of persons who have entered an institute in the past ten years who were born outside the United States is 4.2. When taking into account that institutes of men (12.1) have a higher average of entrants in the past ten years than institutes of women (7.2), the difference in average number of entrants between the two types of institutes is negligible.

	Overall	Institutes of Women	Institutes of Men
Average number per unit of entrants in the past ten years born outside the United States*	4.2	2.7	5.2
Percentage of units with at least one entrant in the past ten years born outside of the United States**	62%	57%	72%

* Among units identifying the race/ethnicity of full members
** Among all responding institutes

More than six in ten responding institutes report having at least one person enter their unit in the past ten years who was born outside the United States. Institutes of men are more likely than institutes of women to have had someone enter their unit in the past ten years who was born outside the United States.

Initial Formation

The number of those in initial formation reported by responding religious superiors ranges from zero to 97. Almost three in ten responding units have no one in initial formation and another half (49 percent) have from one to five in initial formation.

Number in Initial Formation			
<i>Percentage responding</i>			
	Institutes Overall	Institutes of Women	Institutes of Men
None	28%	32%	19%
One	17	20	9
Two	14	16	10
3 to 5	18	17	23
6 to 10	10	9	16
11 to 15	4	2	9
16 to 20	3	1	7
21 or more	6	4	9
Total Reported	1,726	929	789
Mean (Average)	5	4	8
Median (Midpoint)	2	1	4

Women’s institutes are more likely than men’s institutes to have no one or just one in initial formation. Men’s institutes are more likely than women’s institutes to have more than five in initial formation. Very few report more than 20 in initial formation.

The average number in initial formation is nearly twice as high among institutes of men (eight, on average) than among institutes of women (four, on average). Institutes of women report a total of 929 in initial formation and institutes of men report a total of 789 in initial formation. Those that did not report the gender of the unit report a total of eight in initial formation.

Racial or Ethnic Background of Those in Initial Formation

Responding institutes report an average of five persons currently in initial formation in their units. Nearly three in ten (28 percent) report having no one in initial formation currently. About a third of institutes of women (32 percent) report currently not having anyone in initial formation compared to one in five institutes of men (19 percent).

Among units that identified the racial or ethnic categories of those in initial formation, these units average about seven persons in initial formation of Caucasian/White/Anglo background, two of Asian/Pacific Islander background, about one of Hispanic/Latino(a) background, and less than one of African American/Black/African background. Very few report having persons in initial formation of Native American/American Indian background or who identify with more than one race or ethnicity.

<i>Please indicate the number of those currently in initial formation in your unit in each racial or ethnic category</i>			
<i>(Among units identifying the race/ethnicity of those in initial formation)</i>			
	Overall Average Number	Institutes of Women Average	Institutes of Men Average
African American/Black/African	0.4	0.3	0.5
Asian/Pacific Islander	2.4	1.3	3.2
Caucasian/White/Anglo	6.7	9.3	4.9
Hispanic/Latino(a)	1.4	1.4	1.4
Native American/American Indian	0.1	0.0	0.1
Other (e.g., persons with more than one racial/ethnic background)	0.2	0.2	0.2

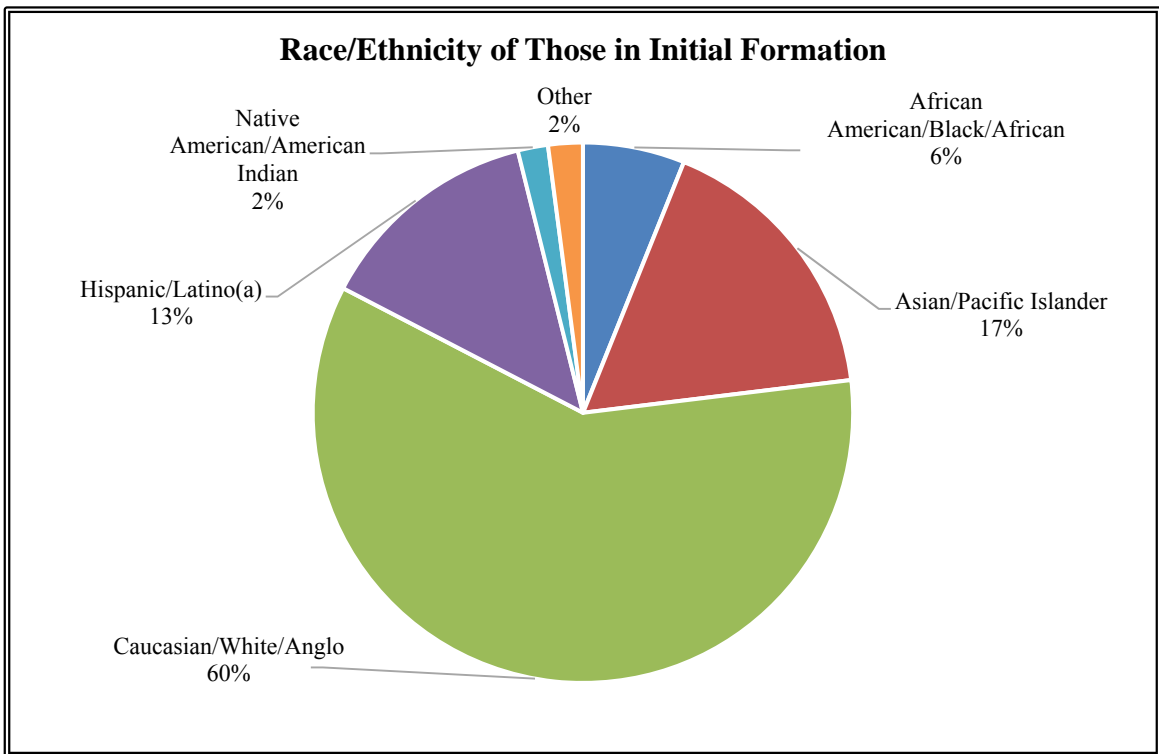
Taking into consideration that the average number of persons in initial formation in institutes of men (seven) is a little higher than the average in institutes of women (four), the racial/ethnic differences for those in initial formation between institutes of men and institutes of women above are negligible.

Nearly seven in ten units (69 percent) report having at least one person of Caucasian/White/Anglo background in initial formation currently. About half indicate having someone in initial formation with a Hispanic/Latino(a) (50 percent) or Asian/Pacific Islander (48 percent) background, and almost three in ten (28 percent) report having someone in initial formation with an African American/Black/African background. Fewer than one in ten (6 percent) have someone identified as Native American/American Indian in initial formation at present. Finally, more than one in ten (15 percent) indicate having someone in initial formation who identifies as some other or more than one race or ethnicity.

Percentage of Institutes With at Least One Person in Initial Formation of This Race or Ethnicity
(Among all responding institutes)

	Overall	Institutes of Women	Institutes of Men
African American/Black/African	28%	30%	24%
Asian/Pacific Islander	48	44	53
Caucasian/White/Anglo	69	67	73
Hispanic/Latino(a)	50	48	52
Native American/American Indian	6	2	10
Other (e.g., persons with more than one racial/ethnic background)	15	18	11

Comparing institutes of men and women, men are more likely than women to have persons in initial formation who are of Asian/Pacific Islander background. Institutes of women, on the other hand, are slightly more likely to have persons in initial formation who identify with more than one racial or ethnic background.



Those in Initial Formation Born Outside the United States

Units that identified the racial or ethnic categories of those in initial formation report that about three of these in initial formation (2.6, on average) were born outside the United States. On average, institutes of men and institutes of women (among those who reported the race/ethnicity of those in initial formation) have the same number of foreign-born in initial formation.

Those Currently in Initial Formation Born Outside the United States			
	Overall	Institutes of Women	Institutes of Men
Average number of persons per unit currently in initial formation born outside the United States*	2.6	2.6	2.6
Percentage of units with at least one person currently in initial formation born outside of the United States**	57%	53%	65%
* Among units identifying the race/ethnicity of those in initial formation			
** Among all responding institutes			

Nearly six in ten report having at least one person in initial formation who was born outside the United States. Institutes of men are more likely than institutes of women to have at least one person in initial formation born outside the United States.

The data in the above table suggest that while institutes of men are a little more likely than institutes of women to have foreign-born in initial formation, the institutes that accept these candidates from outside the United States are equally likely to have several in initial formation.

International Dimension of the Institutes

Two in three responding institutions are international institutes or societies or are part of an international institute. One in three is part of a missionary institute or society. The same proportion (32 percent) offers at least part of its initial formation outside the United States. Respondents were also invited to describe in writing their initial formation that takes place outside of the United States. Those responses are presented in Appendix II.

International Dimension of the Institute	
<i>Percentage responding "Yes"</i>	
An international institute/society or part of one	66%
Part of a missionary institute/society	32
Offers any part of its initial formation outside the United States	32

Institutes of men are more likely than institutes of women to identify their unit as an international institute/society (83 compared to 58 percent, respectively). Similarly, institutes of men are more likely than institutes of women to identify their unit as part of a missionary institute/society (50 compared to 23 percent, respectively).

Throughout this report international institutes or societies are compared to those that are entirely U.S. based (identified here as domestic institutes). Missionary institutes/societies are also compared with those that are not part of a missionary institute or society.

Acceptance of Foreign-born Candidates

More than nine in ten religious institutes accept candidates born outside the United States. Just over half have policies and procedures regarding accepting foreign-born candidates and four in ten have policies and procedures for accepting candidates with limited English skills. Three in ten provide an acculturation program for new members from outside the United States.

Accepting and Acculturating Candidates Who Are Foreign-Born and Those with Limited English Skills	
<i>Percentage responding "Yes"</i>	
Does your unit accept candidates born outside the United States?	92%
Does your unit have any policies or procedures regarding accepting candidates from outside the United States?	52
Does your unit have any policies or procedures regarding accepting candidates with limited English skills?	42
Does your unit provide an acculturation program for new members from outside the United States?	30

Comparisons by Gender

Institutes of men are more likely than institutes of women to have these policies, procedures, and programs, as illustrated in the table below.

Accepting and Acculturating Candidates Who Are Foreign-Born and Those with Limited English Skills, by Gender		
<i>Percentage responding "Yes"</i>		
	Institutes of Women	Institutes of Men
Does your unit have any policies or procedures regarding accepting candidates from outside the United States?	44%	71%
Does your unit have any policies or procedures regarding accepting candidates with limited English skills?	33	60
Does your unit provide an acculturation program for new members from outside the United States?	25	42

Comparisons by Size of Unit

Small, medium, and large units are equally likely to have policies or procedures regarding accepting candidates from outside the United States, to accept candidates with limited English skills, and to provide an acculturation program for new members from outside the United States.

Comparisons by Internationality

International institutes are more likely than domestic institutes to have policies and procedures regarding accepting candidates with limited English skills, as illustrated in the table below.

	International Institutes	Domestic Institutes
Accepting and Acculturating Candidates Who Are Foreign-Born and Those with Limited English Skills, by Internationality of the Institute <i>Percentage responding "Yes"</i>		
Does your unit have any policies or procedures regarding accepting candidates with limited English skills?	49%	27%
Does your unit provide an acculturation program for new members from outside the United States?	35	20

While international institutes are more likely than domestic institutes to provide an acculturation program for candidates coming from outside the United States, they are no more likely than domestic institutes to have a formal policy about whether to accept candidates from outside the United States (not shown in the table above).

Comparison by Missionary Aspect

Missionary institutes or societies are more likely than units who are not part of a missionary institute or society to have policies or procedures regarding accepting candidates from outside the United States (70 percent compared to 44 percent). Missionary institutes are also more likely to have policies or procedures for accepting candidates with limited English skills (58 percent compared to 34 percent) and to have an acculturation program for new members from outside the United States (47 percent compared to 21 percent).

Where Members Work

More than eight in ten units have members who work among ethnic minorities, with nearly three-quarters working among immigrant populations. Almost six in ten have members who work outside the United States. Just over half report members who work on college campuses.

Where Members Work	
<i>Percentage responding "Yes"</i>	
Does your unit have any members who work among ethnic minorities?	81%
Does your unit have any members who work among immigrant populations?	73
Does your unit have any members who work outside the United States?	59
Does your unit have any members who work on a college campus?	54

Comparisons by Internationality

International institutes are *less* likely than domestic institutes to have members who work on a college campus (49 percent compared to 64 percent). They are more likely, though, to have members who work outside the United States (67 percent compared to 42 percent).

Comparisons by Missionary Aspect

Where Members Work, By Missionary Aspect		
<i>Percentage responding "Yes"</i>		
	Missionary	Non-Missionary
Does your unit have any members who work among ethnic minorities?	90%	75%
Does your unit have any members who work among immigrant populations?	82	67
Does your unit have any members who work outside the United States?	77	49

Missionary institutes are more likely to have members who work among ethnic minorities, members who work among immigrant populations, and members who work outside the United States.

PART II: Outreach to Culturally Diverse Candidates, Novices and Members

The previous section presented evidence of the increasing racial and ethnic diversity in religious institutes. Compared to members who entered religious institutes in previous generations, those entering religious life in the last ten years, as well as those who are in formation now, are much more racially and ethnically diverse.

This section of the report presents findings regarding the ways that institutes recruit culturally diverse candidates, how they integrate culturally diverse novices into initial formation, and how they integrate culturally diverse members into community life.

Recruitment of Culturally Diverse Candidates

Websites and promotional materials are important media for attracting candidates to religious life. It is important, therefore, that these media accurately portray the diversity of religious life as it is experienced today. Included below are descriptions of the cultural diversity of institutes' websites and printed promotional materials, the openness of institutes to recruiting culturally diverse candidates, and the practices that institutes employ to reach out to culturally diverse candidates.

Cultural Diversity Displayed in Websites and Promotional Materials

Seven in ten responding religious institutes report that their websites display a diversity of cultures. About six in ten say the same about their printed promotional materials.

Website and Promotional Material Display of Diversity of Cultures within the Religious Institute	
<i>Percentage responding "Yes"</i>	
Does the website for your unit display a diversity of cultures?	70%
Does the majority of the printed promotional materials for your unit display a diversity of cultures?	61

Comparisons by Internationality and Missionary Aspect

International institutes are more likely than domestic institutes to say their website displays a diversity of cultures (75 percent compared to 59 percent) and that their promotional materials display a diversity of cultures (67 percent compared to 47 percent). Likewise, missionary institutes are more likely than units that are not missionary to say their website displays a diversity of cultures (89 percent compared to 60 percent) and their promotional materials do the same (83 percent compared to 49 percent).

Openness of Religious Institute to Recruiting Candidates from Different Cultures

Superiors were asked to evaluate how open different persons and groups are to recruiting candidates from cultures other than the dominant ethnic/racial cohort of the institute. Nine in ten or slightly fewer of each of the persons and groups listed in the table below are at least “somewhat” open to such recruitment.

	“Somewhat” or “Very”	“Very” Only
Vocation director/vocation committee	91%	69%
Unit leadership	90	67
Formation personnel	89	66
Members of this unit	86	45

- About two-thirds of vocation directors or vocation committees, formation personnel, and institute leaders are open to such recruiting.
- Less than half of the members of the institutes are seen as being open to recruiting such members.

Differences between institutes of men and women are minimal.

Policies/Procedures for Reaching out to Culturally Diverse Candidates by Type of Institute

Superiors were asked a series of questions about the policies and procedures of their institute/society to reach out to culturally diverse candidates. One question, in particular, asked “Does your unit have any policies or procedures regarding accepting candidates from outside the U.S.?” As presented in Part I of this report, international institutes/societies are no more likely than domestic institutes to have policies/procedures regarding accepting candidates from outside the United States. Missionary institutes, however, are more likely than units who are not part of a missionary institute/society to have policies or procedures regarding accepting candidates from outside the United States (70 percent compared to 44 percent).

Practices for Reaching Out to Culturally Diverse Candidates

Respondents were invited to write in a response to the following question: “*What does your unit do to reach out to potential candidates who are from a culture different from the dominant ethnic/racial cohort of your institute?*” Some 105 superiors responded to the question. A summary of the themes of the responses appears here and a complete transcription of the response are presented in Appendix II.

Most generally, responses fall into two categories: those who intentionally reach out to diverse candidates and those who do not. Among those intentionally reaching out, these six practices are most common:

- Including other languages and photos of culturally diverse members in their promotional materials and advertisements
- Having culturally diverse vocation directors or having members with diverse backgrounds be the initial contact for potential candidates
- Reaching out where their communities are located or locating new centers in minority communities
- Welcoming those of different cultures when they have an open house or attend an event
- Through ministries in minority or immigrant communities
- Visiting or preaching/speaking at ethnic parishes
- Hosting or participating in ethnic celebrations

Some examples of these comments appear below.

We advertise in a Vocation Magazine for Hispanics. We speak at parishes on vocations where there is a Hispanic population.

-We have established a Spanish-Language Facebook page dedicated to vocations.

-We have published some of our key vocations material in Spanish.

-We have members who provide weekend assistance at Latino parishes in Phoenix.

-We have members who participate in the Cursillo retreats in Arizona and Minnesota.

-We engage with Latino youth groups in the Phoenix area.

-We invest resources to visit promising contacts in Mexico to establish relationship with their families to assist in the discernment process and to establish a support system for candidates by fostering good communication with their families once they begin the formation process here.

-We cover the immigration fees for religious visas once the candidates and we decide that it is prudent to move forward on the formation process.

-Our communications plan uses visual images that portray the current diversity among our three men in initial formation.

Primarily through the vocation team, which is comprised of two Redemptorists, one Hispanic and another Vietnamese. They visit our parishes and go primarily to Vietnamese parishes speaking about vocations. Our pre-novitiate house and novitiate are inter-provincial and inter-cultural with men from Mexico, the US, and the Caribbean.

We are fortunate in that our vocation director is fluent in Spanish, which enables him to relate fairly well to Latinos. Several of our major ministries serve multi-cultural communities, so there is an opportunity to bring potential candidates to places where members of their own ethnic group or culture to see these places. We have sponsored specific vocation events for Latino, Hispanic, and Asian prospective vocations.

Since we have had members of the Hispanic culture for many years and have had members of the Hispanic culture in leadership positions, it is easier for us to invite a Hispanic woman to an event knowing that some of our Hispanic Sisters will be in attendance and will show interest and give support to the women. Anytime we have had programs like the “Nun Run” or “Called to Serve” or “Mission Trip,” there have always been at least one or two Hispanic women who are part of the group. In collaboration with the youth minister of a Hispanic parish, we developed and presented a bilingual discernment workshop for about 25 young people. Also, in collaboration with sisters in the Diocese with Hispanic links, we presented a program – “Jesus Calls Women.”

We try to make our posters and advertisement represent the various ethnic groups in our congregation. We have our posters and explanation of becoming a sisters in Spanish/English. We are having a come and see in New Mexico and I sent Spanish and English sisters.

Besides having an interprovincial Vocation Director who meets with potential vocational candidates from any ethnic group, we have a Hispanic Vocation Director and a house for Spanish speaking discerners in Florida who attend ESL programs at St. Thomas University, so they may eventually be integrated into the pre-novitiate house for discerners near Villanova University. Discerners begin studies according to their capabilities, working towards degree completion.

We have two spirituality centers for women of non-dominant cultures. Prayer lodge in Montana welcomes Crow and Northern Cheyenne women and the Nia Kuumba on St. Louis welcome African and African-American women. The founding directors were European-American, but we recently hired a Northern Cheyenne woman at Prayer Lodge (director) and are searching for an African-American director at Nia Kuumba. We have 22 Native American Associates from Montana (Crow and Northern Cheyenne) and eight Navajo from New Mexico. We have eight Hispanic, one Asian, and 18 African-American associates. Our spirituality centers are trying to reach out to younger women by providing space and programs.

Meeting them in their communities and their homes; Sponsoring Discernment Days and Discernment Weekends in their language (Spanish).

1- multi-cultural/multi-ethnic advertising; 2- inviting them to our more diverse communities; 3- inviting them to provincial celebrations, which are multi-cultural (language, music, dance); several formation directors are multi-lingual and/or have substantial cross-cultural ministry experiences.

The institutes reporting that they are *not* doing anything specifically to reach out to candidates from other cultures tend to fall into these three categories:

- Those intentionally not doing anything differently, saying they are open to those of all cultural backgrounds
- Those no longer recruiting new members, often due to their small size or advanced median age
- Those that have not yet addressed the issue of how to recruit those of other cultures

Some sample comments appear below:

We don't differentiate in approach. We put ourselves out there for any young woman to apply but don't target minorities as such.

We reach out to all men interested in becoming members of our Province/Order regardless of their native culture or ethnicity.

We are no longer actively recruiting.

Recognizing the reality of our situations and following prayerful discernment, we decided not to recruit new members.

We have worked among the Native American for 104 years on the reservation and had school in Bogotá, Colombia, but have never had anyone enter from either. We haven't had anyone from another culture enter, but part is that we live in a remote part of North Dakota.

This is an area we have to grow in. There is a great hesitancy on the part of our vocational personnel as well a language problem.

Not much really. We need to look at this.

Integration of Culturally Diverse Novices into Initial Formation Programs

When candidates approaching a religious institute are from cultures different from the dominant ethnic/racial cohort of the institute, it is important that those they encounter are open and welcoming. This section explores how open different parts of these institutes are to welcoming culturally diverse candidates as well as the variety of practices institutes have to integrate culturally diverse novices into their initial formation programs.

Openness of Religious Institute to Welcoming Those in Initial Formation from Other Cultures

At least nine in ten respondents indicate that each of the persons and groups below are “somewhat” or “very” open to welcoming to their religious institutes those in initial formation who are from cultures different than the dominant ethnic/racial cohort.

<i>In your experience, how open are each of these to welcoming those in initial formation who are from cultures different from the dominant ethnic/racial cohort of your institute?</i>		
<i>Percentage responding</i>		
	“Somewhat” or “Very”	“Very” Only
Vocation director/vocation committee	96%	78%
Unit leadership	95	76
Formation personnel	94	77
Members of this unit	90	55

- More than three-quarters of vocation directors/vocation committees, institute leadership, and formation personnel are “very” open to welcoming those in initial formation from cultures different than the dominant ethnic/racial cohort of their institutes.
- Just over half of members of their institutes are as open to being welcoming to these persons.

Differences among those responding from institutes of men and women are minimal.

Practices for Accommodating New Members of Different Cultures

Respondents were invited to write a response to the question, “*What has your unit done well to accommodate new members of different cultures?*” Some 268 gave a response to this question, with some acknowledging that they have failed to do this well, have a mixed record, or have not added any new members from other cultures in recent years.

Among those saying they have at least partially succeeded in accommodating new members of different cultures, at least two institutes each engaging in the following practices:

- Having candidates do their vocational discernment in their home countries
- Requiring some skills in English before accepting them as candidates
- Creating houses of formation and workshops in other countries or cultures
- Requiring formation staff to be bilingual and open to many different cultures
- Creating multicultural or mixed-culture formation communities
- For international societies, hosting members from other cultures when they participate in education programs in United States
- Making new members feel more at home by adapting the foods available, celebrating the cultures’ saints and holidays, and adapting the furnishing
- Providing language tutoring and English as a Second Language to new members
- Enrolling new members in programs or workshops of enculturation
- Creating bilingual or multilingual celebrations/liturgies/devotions/holidays
- Allowing new members foreign travel back to their home countries and accommodating families coming to visit new member
- Encouraging new members to have contact with others of their own culture outside the institute and to speak in their native tongues when possible
- Rather than one process for enculturation, adapting the program to the needs of the individuals
- Intentionally not making distinctions among those of various cultures from others
- Educating the community about the culture of the new member
- Intentionally making all/some communities be multicultural
- Requiring members to all be bilingual or encourage them to learn a second language
- Giving new members positions or responsibility and/or leadership
- Encouraging community discussions about culture and cultural issues among the members
- Having someone from a culture mentor a new member from the same culture

Some representative comments follow.

Over the years we have made attempts to have a woman discern her vocation from within her home culture. Once a woman is accepted for candidacy, sisters in her home country take on the task of educating the woman about customs and culture of both the congregation and the USA. Once a woman comes to our Motherhouse in NY, time is allowed for the woman to deal with culture shock and further opportunities to acquire language proficiency. During the Integration Phase (pre-canonical year and canonical

year) opportunities are planned for cultural sharing, cultural foods and cultural [sic] encouraged in inter-novitiate programs, ministry experiences and formal classes for cultural exchanging and learning.

-To study in the U.S., a candidate must pass English requirements. We have two professed from Colombia and Mexico studying English in U.S. to continue theology studies in the U.S.

-Most others study in Spanish in Mexico, Costa Rica and Colombia.

-Often professed take their mission year in a different culture from their own.

We have been attentive to needs and have had formation communities in diverse cultural neighborhoods. We have also had a newer member profess vows in her native language rather than in English.

We treat everyone as the uniquely created being that they are and specifically require our men in formation to learn Spanish. Our novice master is fluent in Spanish, as are many of our other men, both priest and brothers. Our novices are also required to learn sign, which several of our priest are fluent in and minister to the deaf. We minister in Haiti and Mexico and our men in formation have the opportunity to visit and work at either Apostolates, but it's not required.

- The use of bilingual liturgy: prayers, music, etc.

- Engage in multicultural formation communities such as Mount Angel Seminary, Notre Dame University.

-Assisted in their English language formation

-Invited and hosted family members to stay with us

-Invited sisters from various Caribbean Islands to live and go to college with us

We have learned that people from these cultures need access to the foods to which they are accustomed.

Open to their needs, e.g. our new Korean candidate sleeps on the floor. She has introduced us to several kinds of Korean tea and fruit.

Supporting language acquisition or accent reduction.

Using ethnic ritual in ceremony for profession.

Listening to individuals and sharing in customs, values, food, celebrations.

Involving parents in formation process.

Learning about the cultures.

-We invite them to share their cultural traditions and expressions, e.g. food, Altar of the Dead, dance.

-Some Anglo members have made the effort to learn Spanish.

-We have celebrated occasional bilingual liturgies

- a. We have connected new members of other cultures to parishes of their culture or others that are culturally diverse.*
- b. When there has been a need to strengthen skills in the English language, we have paired the new member with a professed sister for weekly tutoring.*
- c. We have encouraged new members to speak in their own language with family and friends of their own culture in order not to lose that family bond.*
- d. We have given orientation to the culture to new welcoming communities and have encouraged new members to share aspects of their culture (food, customs, religious holy days and prayer styles) with the sisters with whom they live.*

*Allowing contact with outsiders of the different cultures. (We are cloistered).
Encouraging cultural cuisines.*

Tried to be sensitive to all who come and stay open. However, we expect the same things from everybody, no matter their culture or language.

Our desire to accept candidates from diverse cultures seems to be working out well. We have ministerial commitments in Lawrence, Massachusetts, Bronx, New York, and Staten Island, New York and we have had inquiries from these apostolates interested in joining the province. I believe what we do well is adapt our program to the individual needs of applicants, accepting them where they are and bringing them forward through the formation program.

We, after a period of time for adjustment, place them in positions of responsibility in the greater community.

Understand that the cultural differences exist; attempt to learn about new member's background; allow members and new members to discuss and share differences.

We have had new Asian members. Our professed Asian sisters help to mentor them. We do not put them all together but integrate them in varied local communities.

Acculturation programs; support groups for international members; foods and menus from international cultures.

Practices to Welcome Those from Diverse Cultures into Initial Formation

Responding institutes were asked how often they engage in a specific set of practices to welcome those in initial formation who are from cultures different than the dominant one of the institute. The most frequent practices are openly discussing cultural differences (78 percent) and sharing a community meal with food from another culture (76 percent), with more than three-quarters reporting they do these at least “occasionally.” About three in ten say they engage in these two practices “regularly or often.” Few, about one in ten, report “never” engaging in these practices.

How often does your unit engage in these practices to welcome those in initial formation who are from cultures different from the dominant cohort of your institute?

Percentage responding

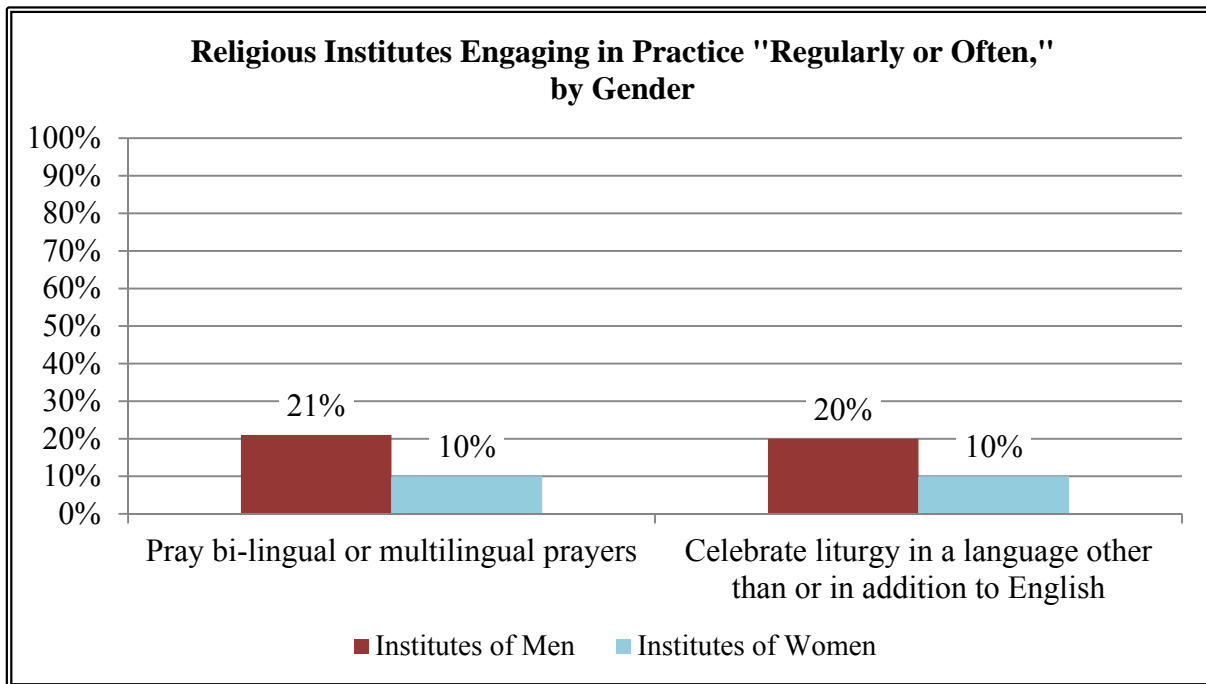
	“Regularly or Often”	“Occasionally”	“Once or Twice a Year”	“We Never Do This”
Openly discuss cultural differences	33%	45	11%	12%
Share a community meal with food from another culture	29	47	15	9
Celebrate the feast day of the patron saint of another country	26	41	13	20
Educate community members about another culture	17	45	24	14
Celebrate holidays of different cultures	20	35	21	24
Pray bi-lingual or multilingual prayers	13	36	17	34
Celebrate with ethnic dance or song	11	35	23	30
Celebrate liturgy in a language other than or in addition to English	13	31	13	43
Provide a mentor from the same culture, if possible, for those in initial formation	10	24	12	54

- More than half report engaging in the following practices at least “occasionally” to welcome those in initial formation from other cultures: celebrating the feast day of the patron saint of another country (67 percent), educating community members about another culture (62 percent), and celebrating holidays of different cultures (55 percent). Between 14 and 24 percent, however, report that they “never” engage in these practices.

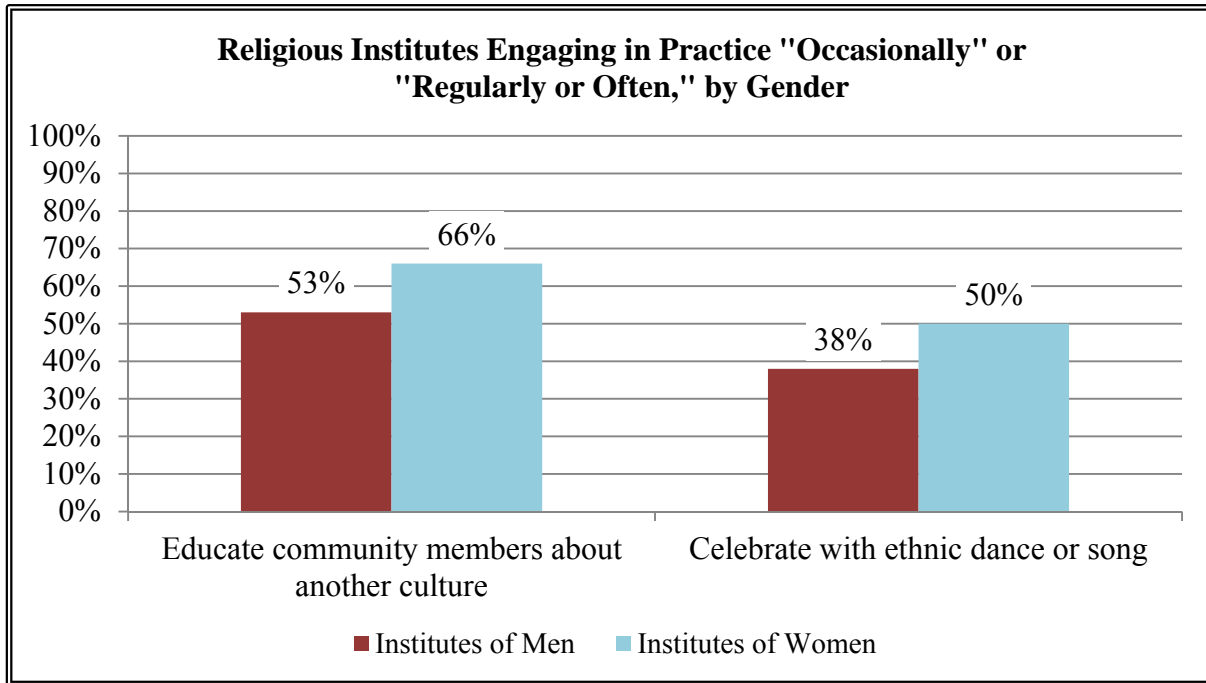
- More than four in ten indicate that their religious institutes engage at least “occasionally” in the following practices to welcome in initial formation those from other cultures: praying bi-lingual or multilingual prayers (49 percent), celebrating with ethnic dances or songs (46 percent), and celebrating liturgy in a language other than or in addition to English (43 percent). At least three in ten religious institutes reported that they “never” engage in those practices.
- One-third of responding superiors report that they provide a mentor from the same culture, if possible, for those in initial formation at least “occasionally.” More than half (54 percent) say they “never” do.

Comparisons by Gender

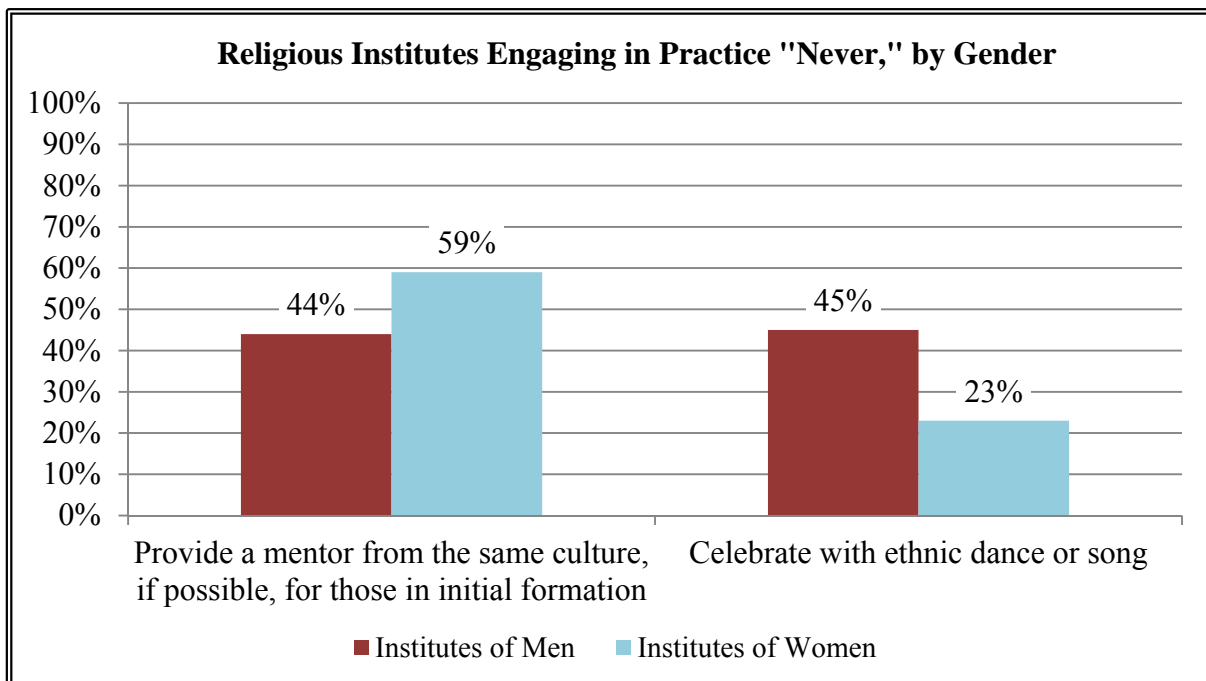
Institutes of men are about twice as likely as institutes of women to say they pray bi-lingual or multilingual prayers or celebrate liturgy in a language other than English “regularly or often” to welcome those in initial formation who are from cultures different from the dominant one at the institute.



Women are more likely than men to educate community members about another culture or celebrate with ethnic dance or song “occasionally” or “regularly or often.”

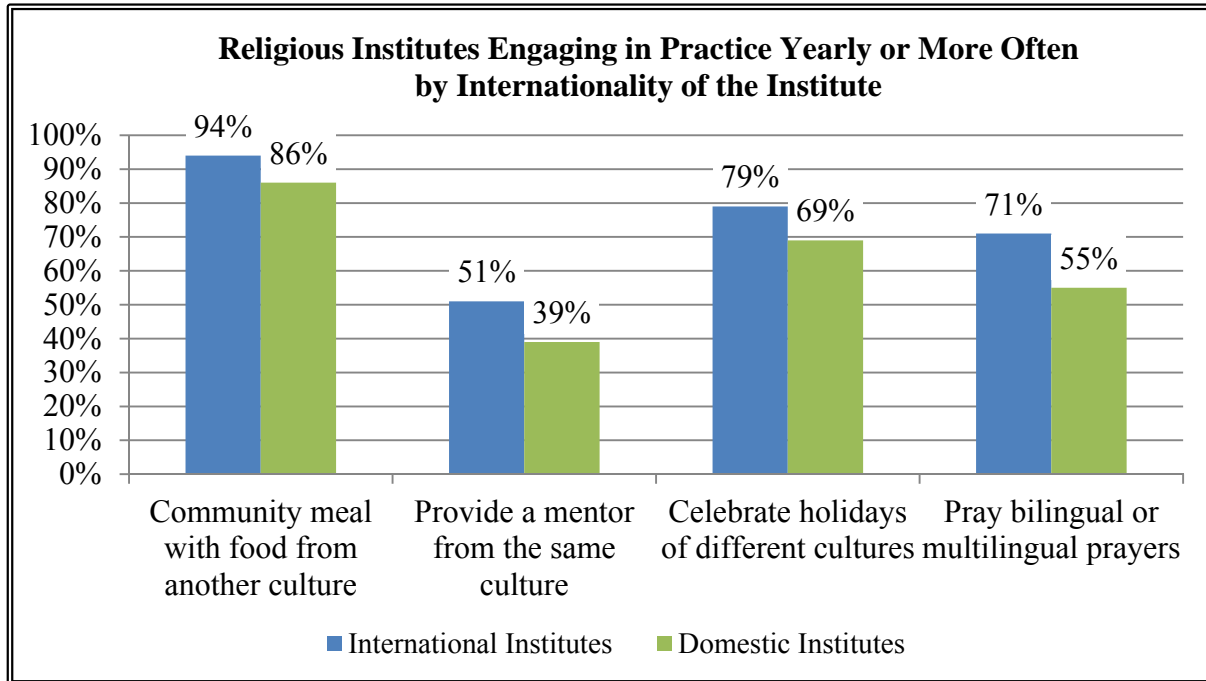


Institutes of women are more likely than institutes of men to say they “never” provide a mentor from the same culture for those in initial formation. Institutes of men, on the other hand, are about twice as likely as institutes of women to “never” celebrate with ethnic dance or song.



Comparisons by Internationality

Units belonging to an international institute are more likely than those who are entirely U.S. based to engage in several of these practices to welcome those in initial formation who are from cultures other than the dominant culture of the unit.

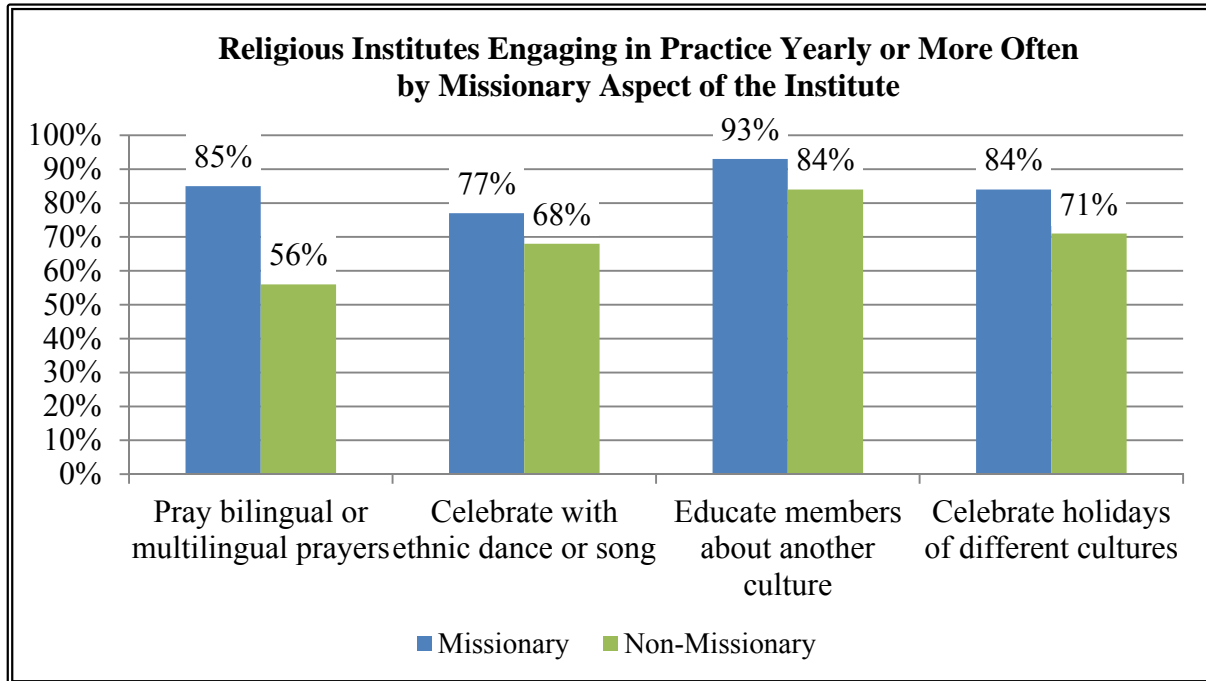


In particular, units that are part of an international institute or society are more likely than those that are U.S. based to use multiple languages in prayer, to celebrate holidays of different cultures, and to provide a mentor from the same culture, if possible, for those in initial formation.

International institutes are no more likely than domestic institutes to celebrate the feast day of the patron saint of another country, to celebrate with ethnic dance or song, or to educate community members about another culture (not shown in the figure above). Neither are they any more likely than domestic institutes to openly discuss cultural differences or to pray bilingual or multilingual prayers.

Comparisons by Missionary Aspect

Units that are part of a missionary institute or society are also more likely than those who are not to engage in several of these practices to welcome those in initial formation who are from cultures different from the dominant cohort of the institute.



Missionary institutes or societies are just as likely as units that are not part of a missionary institute or society to have a policy or procedure regarding accepting candidates with limited English skills or, if possible, to provide a mentor from the same culture for those in initial formation (not shown in the figure above).

Integrating Culturally Diverse Members into Community Life

After recruiting candidates from other cultures and making sure they feel welcome in their initial formation, it is critically important that the cultural customs and practices of these new members are accommodated by the rest of the community. This section describes the openness of responding institutes to accommodating the customs and practices of new members, the challenges these institutes experience in integrating new members, and their efforts to develop cultural awareness among members. A final section discusses some new practices that units have taken in the past year to integrate diversity into religious life.

Openness of Religious Institute to Accommodating Customs and Practices of New Members from Other Cultures

About nine in ten responding superiors indicate that vocation directors/vocation committees, institute leaders, and formation personnel are at least “somewhat” open to accommodating customs and practices of new members from cultures different from the dominant ethnic/racial cohort of their institute. Just over three-quarters of members of the institutes are reported to be as open to such accommodations.

<i>In your experience, how open are each of these to accommodating customs and practices of new members from cultures different from the dominant ethnic/racial cohort of your institute?</i>		
<i>Percentage responding</i>		
	“Somewhat” or “Very”	“Very” Only
Vocation director/vocation committee	90%	56%
Unit leadership	89	51
Formation personnel	88	53
Members of this unit	77	29

- More than half of responding superiors say that vocation directors or vocation committees, institute leaders, and formation personnel are “very” open to accommodating customs and practices of new members from cultures different from the dominant ethnic or racial cohort of their institutes.
- Superiors indicate that unit members are somewhat less open to accommodating diversity among new members. About three in ten say that unit members are “very” open to accommodating the customs and practices of diverse new members.

Differences between institutes of men and women are minimal.

Challenges in Integrating New Members

Some 286 responding superiors wrote in a response to the question, “*What is most challenging to your unit in general in integrating new members?*” The themes of the challenges most commonly mentioned are:

- Age gap challenges, including the generations not understanding each other and the older generation of members being resistant to change
- Language challenges, including strong accents and not being able to communicate the nuances of one’s native tongue
- Cultural challenges, including lack of initiative in trying to understand another’s culture, food issues, and new members feeling uncomfortable expressing themselves, speaking, or assuming leadership roles
- Immigration challenges, including difficulties obtaining visas for those from another country who would like to join and problems getting citizenship
- Challenges related to infrequent vocations, which lead to the institute not having a stable formation team and to new members not having peers with whom to bond while going through formation

Typical comments include the following:

The bigger challenge for us is the age/generational gap. We have men in initial formation who are typically in their 20s and 30s (with a handful in their 40s and 50s), huge numbers of friars in their 60s, 70s, and 80s, and very few perpetually professed in their 30s, 40s, and 50s. This has an impact on a host of areas ranging from prevailing ecclesiologies and experiences of church to understandings of facilities with various forms of technology.

Age and cultural differences. Learning to live daily life together while respectfully trying to understand and accommodate to individual differences like food, prayer styles, dress, personal hygiene, language, gestures, patterns of thinking and speaking and relating, body language, age relationships, forms of address, concepts of the Church, devotions, decorating and concepts of beauty, volume of voice, etc.

Talking about culture! Some of our young people applying have been home schooled with little experience of interacting with the world, and sometimes come with the idea that they are the real Catholics! It is a challenge! It is a subculture.

Culture is not so much the challenge as is the use of social media. We have a difficult time helping our young religious and those in initial formation to use this for constructive purposes and not to waste time. This too can be an indication of generation acceptance.

The greatest challenge is the intergeneration divide gap. The fact that there has been significant time without newer members has created an “age cultural gap.”

- Dealing with the language barrier and the ability to understand one another on multiple levels, e.g. linguistic, symbolic, spiritual, etc.
- Attending the complex process of enculturating the charism with new cultural groups
- Assisting the individuals in attending to the impact and effect on them as they adapt to a new cultural, live among us and take on the charism

Language limitations on part of province members; approaching topic of language modification (“accent modification”) for international members; requiring “acculturation programs” for province members as well as international members.

Helping the new members learn English and to become confident to speak in group settings.

Language is the most challenging. Welcome a seminary close by where they can take ESL classes. Understanding cultural differences, especially in regard to responding to authority and taking initiative/leadership in community. Following through on requests and responsibilities.

- Understanding the various 'accents' of those who speak English differently from our experiences.
- Knowing the 'nuances' of culturally based behaviors and practices.
- Grasping and appreciating the background of each new culture as it is experienced first-hand.

Finding the balances between integration and “assimilation” so they do not to lose their culture roots and identity.

As an older community with established patterns, it is difficult to step out of routines for many. Individuals do well in opening their homes to others, many are friendly, but true integration is difficult. Some of this depends on the personality of the sister from the “other” culture.

- Being able to listen to them deeply
- Creating an atmosphere where they feel safe to express feelings
- Advancing immigrant members to a level of professional development so they can be employed in ministry
- Being able to communicate with parents/family members
- Lack of background in U.S. history, literature, music
- Development of self-confidence to take leadership role in community endeavors

Differentiating between cultural differences and resistance to formation in general. Some of the Formation Personnel, as well as some in Leadership, sense that the “cultural card” is played, at times, when it is really a matter of difference with what is being asked of them as women in formation. Another issue is the latent prejudice that exists in us all and how to surface and talk about it among and with women of different cultures. We're getting better at this yet I hear some comments and wince...then try and educate!

Mainly immigration status, and dealing with men from different cultures who wish to solely minister to their own culture rather than the Universal Church. Differing cultural views toward authority. Some cultural differences promote “clericalism” and some cultural views of women do not perceive women as equals.

Obtaining visas etc., so challenging and entire process of becoming a U.S. citizen long, too complicated. Major block to actively recruiting from other countries.

We've had request from those with a different citizenship than US and have chosen not to accept them because of all the legal hassles.

When we have had persons from minority cultures, it has been a challenge to do anything for one or two persons.

With a small number of ethnic members, there is a common presumption that we will continue to do things the way they have always been done. Also, half of our membership is over 70 years of age.

At this time our challenges are:

- Lack of any younger religious for new members to relate within the congregation*
- Lack of corporate sites for ministry resulting in members (new and old) “finding jobs” vs. doing ministry*
- Lack of opportunity for communal living with more than one other person*
- Due to our congregational demographics the uncertainty about the future of our congregation.*

Having a peer group for new members and a class for them to go through formation. Understanding the technological world the new members are coming from compared to where members came from 10 years ago.

Developing Cultural Awareness

More than half of institutes report that they have engaged in or begun the following practices in the last year for developing or encouraging cultural awareness: used music from another culture (67 percent), encouraged members to learn another language (61 percent), displayed art from another culture (59 percent), and contacted someone from another culture about a vocation to religious life (53 percent).

Which of these practices for developing or encouraging cultural awareness has your unit engaged in or begun in the last year?

Percentage selecting each practice

	Overall	Institutes of Women	Institutes of Men
Used music from another culture in prayer	67%	68%	66%
Encouraged members to learn another language	61	55	74
Displayed art from another culture	59	59	57
Contacted someone from another culture about a vocation to religious life	53	51	56
Sponsored or attended a mission trip to another culture	48	44	55
Shared cultural traditions in holiday celebrations	48	50	44
Used a prayer practice from another culture	41	42	38
Invited a serious inquirer from another culture to live in community with sisters	37	36	39
Sponsored or attended a workshop on cultural awareness for the community	32	33	30
Increased visibility of the unit among minorities	27	27	26
Established a discernment group with people of diverse cultures	14	12	19
Established an intentionally multicultural house	12	10	17

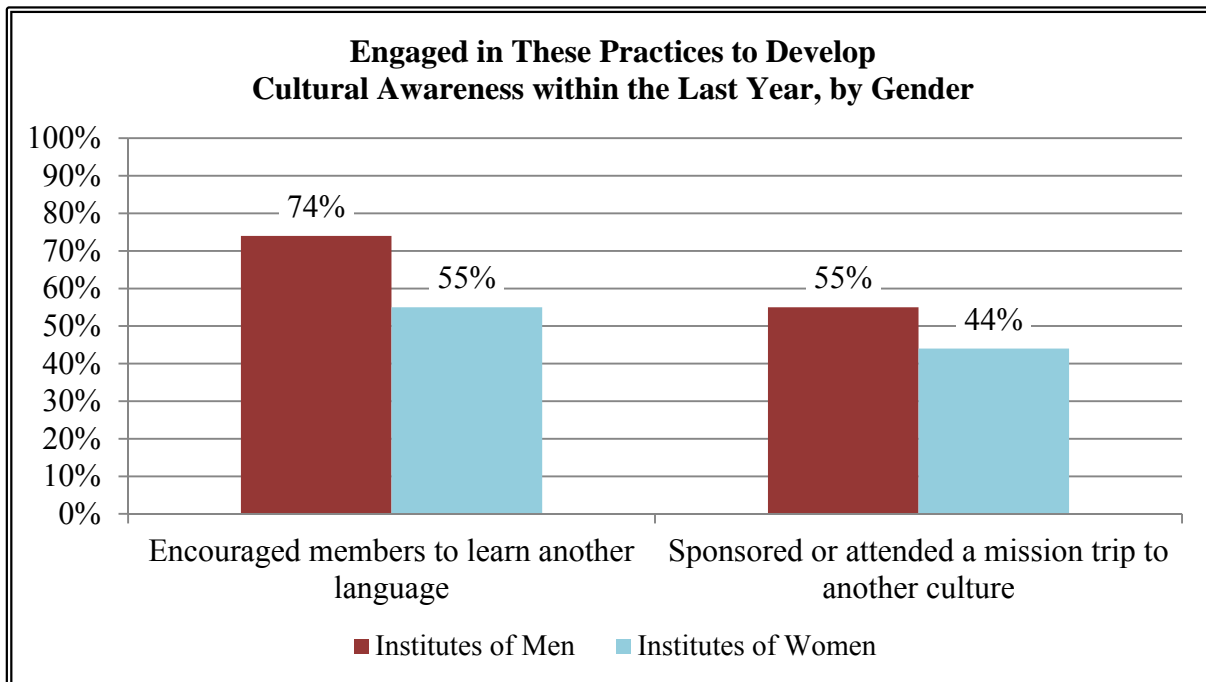
*Responses sum to more than 100 percent because respondents were instructed to select all that apply.

- To develop cultural awareness in their institute, just under half report that they have sponsored or attended a mission trip to another culture or shared cultural traditions in holiday celebrations during the last year.
- About four in ten indicate that they have used a prayer from another culture or invited a serious inquirer from another culture to live in community during the past year.

- Three in ten or slightly fewer say their institute has sponsored or attended a workshop on cultural awareness for the community and increased visibility of the unit among minorities in the last year.
- About one in ten units have established a discernment group with people of diverse cultures or established an intentionally multicultural house during the last year to develop or encourage cultural awareness in the unit.

Comparisons by Gender

Institutes of men are more likely than institutes of women to say they have encouraged members to learn another language or sponsored or attended a mission trip in the past year to develop or encourage cultural awareness within their institute.

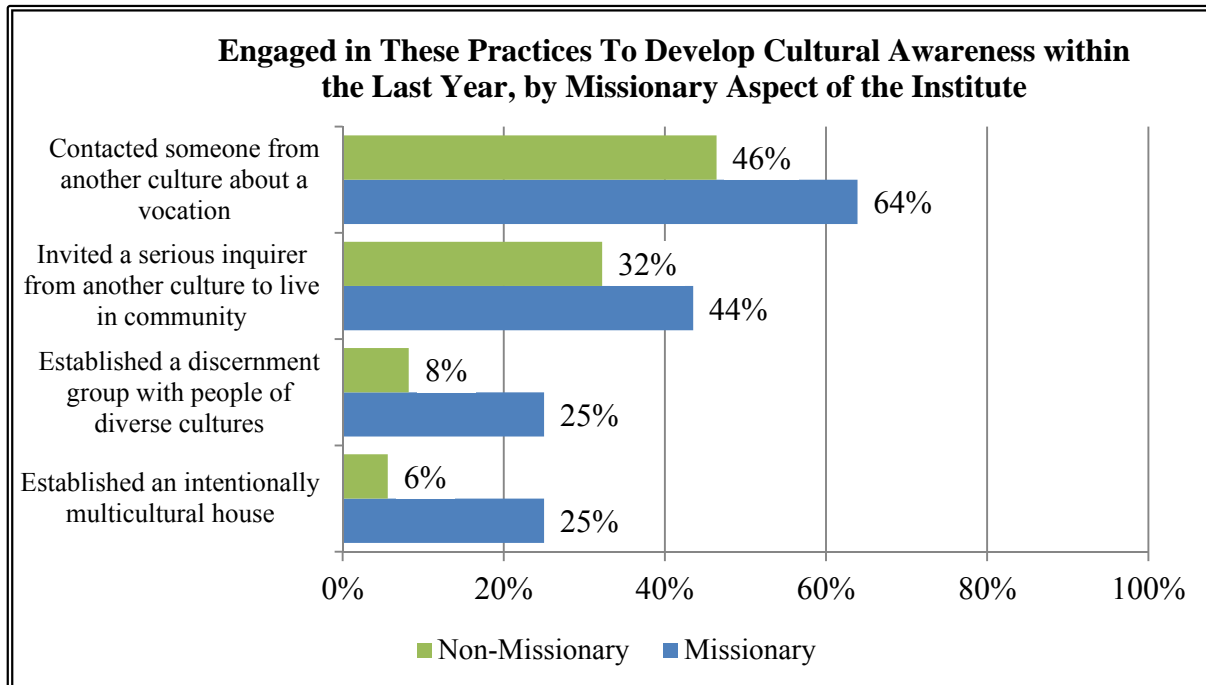
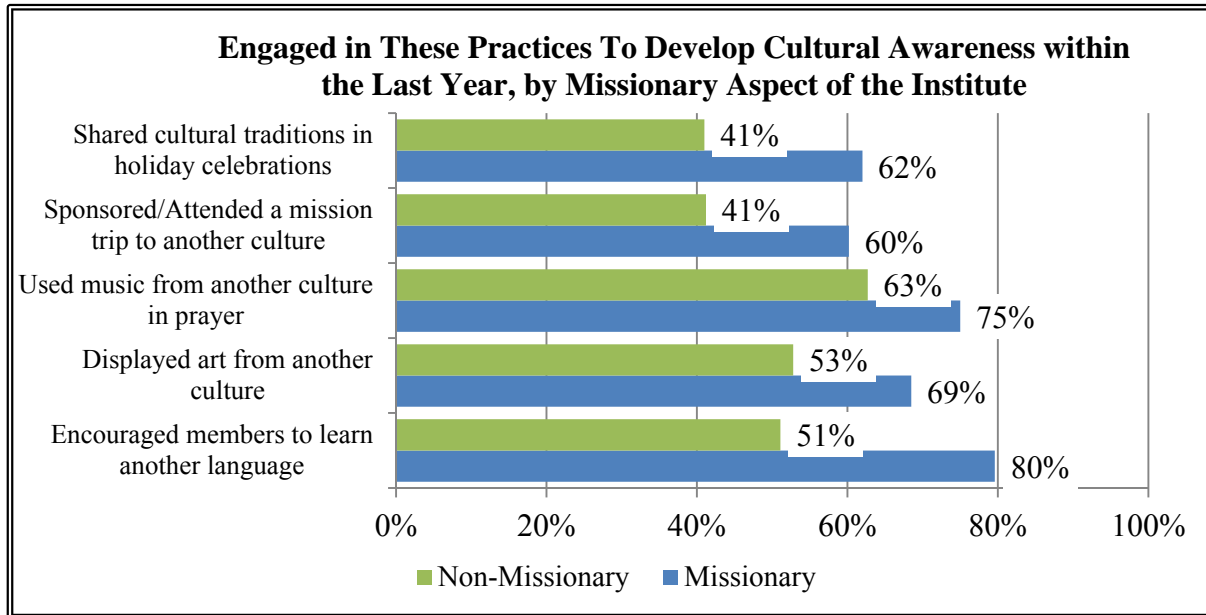


Comparisons by Internationality

International institutes or societies are more likely than domestic institutes or societies to encourage members to learn another language (70 percent compared to 42 percent). International institutes are no more likely than domestic institutes to display art from another culture, use music from another culture in prayer, use a prayer practice from another culture, contact someone from another culture about a vocation to religious life, invite a serious inquirer from another culture to live in community, establish a discernment group with people of diverse cultures, or share cultural traditions in holiday celebrations.

Comparisons by Missionary Aspect

Missionary institutes are no more likely than non-missionary institutes to report that they increased the visibility of the unit among minorities in the last year, used a prayer practice from another culture, or sponsored or attended a workshop on cultural awareness. Missionary institutes are more likely than non-missionary institutes to have engaged in all other measures of developing or encouraging cultural awareness listed in the survey in the last year, as shown in the figures below.



Integrating Diversity

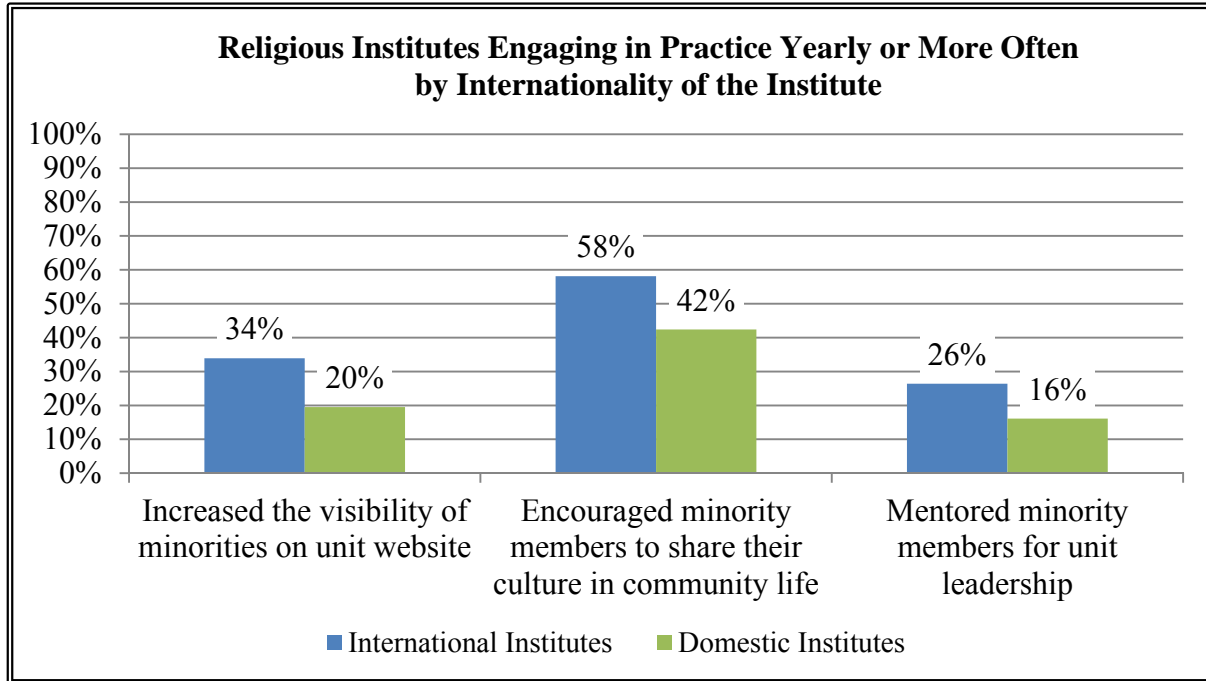
To integrate diversity within their institutes, more than half of responding superiors report that they have encouraged minority members to share their culture in community life.

	Overall	Institutes of Women	Institutes of Men
Encouraged minority members to share their culture in community life	53%	53%	53%
Accommodated family visit(s) for minority members	40	41	38
Increased visibility of minorities on the unit website	29	27	34
Mentored minority members for unit leadership	23	21	27
Sponsored a minority member to attend an acculturation workshop	15	13	17
Sponsored or attended a workshop on racism in religious life	14	17	7

- Four in ten indicate that their unit has accommodated family visits for minority members in the last year to integrate diversity into the unit.
- About three in ten say they have increased the visibility of minorities on their units’ websites in the past year.
- Nearly a quarter report that they have mentored minority members for unit leadership during the past year.
- Just over one in ten have sponsored a minority member to attend an acculturation workshop within the last year. The same proportion have sponsored or attended a workshop on racism in religious life within the last year.
- Institutes of women (17 percent) are more likely than institutes of men (7 percent) to have sponsored or attended a workshop on racism in religious life during the past year.

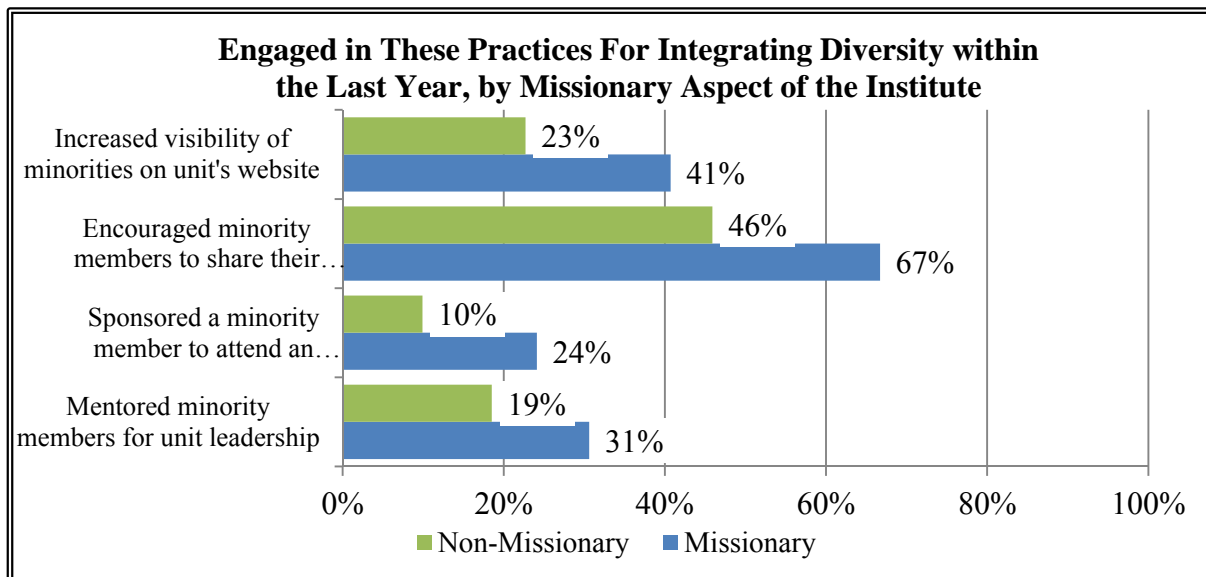
Comparisons by Internationality

International institutes or societies are more likely than domestic institutes or societies to have increased the visibility of minorities on their unit’s website, encouraged minority members to share their culture in community life, and mentored minority members for unit leadership.



Comparisons by Missionary Aspect

Missionary institutes or societies are more likely than non-missionary institutes to have engaged in several practices for integrating diversity, as shown in the figure below.



Appendix I:
Questionnaire with Response Frequencies



**Center for Applied Research in the Apostolate
and the National Religious Vocations Conference**
Incorporating Cultural Diversity in Religious Life



Some 350 religious institutes and societies of apostolic life 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.

This survey is part of a study to assist NRVC and CARA in understanding how religious institutes and societies of apostolic life in the United States incorporate candidates from cultures different from the dominant ethnic/racial cohort of their institute. Please respond to each question for the unit (congregation/monastery, province, region, delegation) for which you are responsible as a major superior.

If your unit is part of an international religious institute or society of apostolic life, please respond for the U.S. only.

Type of Institute

1. For what level of governance do you serve as a major superior? NR=1
 53 1. Congregation/Monastery
 40 2. Province 2 4. U.S. Delegation
 4 3. Region 2 5. Other: _____

2. Is your unit an international institute/society (or part of one)? 66 1. Yes 34 2. No NR=1

3. Is your unit part of a missionary institute/society?
 32 1. Yes 68 2. No NR=3

4. Does your unit accept candidates born outside the United States? 92 1. Yes 8 2. No NR<1

5. Gender of members:
 31 1. Men 69 2. Women NR<1

6. What is the dominant racial/ethnic culture of your unit?
 NR=4

Initial Formation (Candidates/Postulants, Novices, and Temporary Professed)

7. Does your unit offer any part of its initial formation outside the United States? 32 1. Yes 68 2. No NR=4

8. If "Yes" to item 7, above, please describe the initial formation that takes place outside the United States, where it takes place, its duration, and whether this is required of all those in initial formation or optional.

Demographic Data

Please indicate the number in each category in your unit (as of December 31, 2013):

- Avg. NR**
 5 3 9. In initial formation
 95 6 10. Final/perpetual vows/commitment

Please indicate the number of those currently in initial formation in your unit in each racial or ethnic category.

- Avg.**
 1 11. African American/Black/African
 2 12. Asian/Pacific Islander
 5 13. Caucasian/White/Anglo
 1 14. Hispanic/Latino(a)
 <1 15. Native American/American Indian
 <1 16. Other: _____

- 2 17. How many of those in #11-16 were born outside the United States?

Please indicate the number of finally professed members in your unit in each racial or ethnic category.

- Avg.**
 2 18. African American/Black/African
 5 19. Asian/Pacific Islander
 88 20. Caucasian/White/Anglo
 7 21. Hispanic/Latino(a)
 1 22. Native American/American Indian
 2 23. Other: _____

- 8 24. How many of those in #18-23 were born outside the United States?

Please indicate the number of those who have entered your unit in the last ten years in each racial or ethnic category (regardless of their current status or stage of formation).

- 1 25. African American/Black/African
 2 26. Asian/Pacific Islander
 6 27. Caucasian/White/Anglo
 2 28. Hispanic/Latino(a)
 <1 29. Native American/American Indian
 <1 30. Other: _____

- 4 31. How many of those in #25-30 were born outside the United States?

Please use the responses below for questions 32-43.

1=Not at All

3=Somewhat

2=Only a Little

4=Very

In your experience, how open are each of these to:

Recruiting candidates from cultures different from the dominant ethnic/racial cohort of your institute?

1 2 3 4 NR

- 4 5 22 69 7 32. Vocation director/vocation committee
 4 7 23 66 8 33. Formation personnel
 4 6 23 67 8 34. Unit leadership
 5 9 41 45 7 35. Members of this unit

Welcoming those in initial formation who are from cultures different from the dominant ethnic/racial cohort of your institute?

1 2 3 4 NR

- 2 2 17 78 8 36. Vocation director/vocation committee
 3 4 17 77 9 37. Formation personnel
 3 3 19 76 9 38. Unit leadership
 3 8 35 55 9 39. Members of this unit

Accommodating customs and practices of new members from cultures different from the dominant ethnic/racial cohort of your institute?

1 2 3 4 NR

- 2 8 34 56 10 40. Vocation director/vocation committee
 2 10 35 53 10 41. Formation personnel
 2 9 38 51 10 42. Unit leadership
 3 19 48 29 9 43. Members of this unit

Policies, Practices, and Procedures

Yes No NR

- 70 30 6 44. Does the website for your unit display a diversity of cultures?
 61 39 5 45. Does the majority of the printed promotional material for your unit display a diversity of cultures?
 81 19 6 46. Does your unit have any members who work among ethnic minorities?
 73 27 5 47. Does your unit have any members who work among immigrant populations?
 59 41 5 48. Does your unit have any members who work outside the United States?
 54 46 6 49. Does your unit have any members who work on a college campus?
 52 48 6 50. Does your unit have any policies or procedures regarding accepting candidates from outside the U.S.?
 42 58 5 51. Does your unit have any policies or procedures regarding accepting candidates with limited English skills?
 30 70 8 52. Does your unit provide an acculturation program for new members from outside the United States?

Please use the responses below for questions 53-61.

1=We Never Do This

3=Occasionally

2=Once or Twice a Year

4=Regularly or Often

How often does your unit engage in these practices to welcome those in initial formation who are from cultures different from the dominant cohort of your institute?

1 2 3 4 NR

- 43 13 31 13 9 53. Celebrate liturgy in a language other than or in addition to English
 34 17 36 13 9 54. Pray bi-lingual or multilingual prayers
 20 13 41 26 11 55. Celebrate the feast day of the patron saint of another country
 9 15 47 29 9 56. Share a community meal with food from another culture
 30 23 35 11 9 57. Celebrate with ethnic dance or song
 14 24 45 17 11 58. Educate community members about another culture
 54 12 24 10 15 59. Provide a mentor from the same culture, if possible, for those in initial formation
 24 21 35 20 10 60. Celebrate holidays of different cultures
 12 11 45 33 10 61. Openly discuss cultural differences

Which of these practices for developing or encouraging cultural awareness has your unit engaged in or begun in the last year? (Please check all that apply).

- 59 62. Displayed art from another culture
 67 63. Used music from another culture in prayer
 41 64. Used a prayer practice from another culture
 32 65. Sponsored or attended a workshop on cultural awareness for the community
 61 66. Encouraged members to learn another language
 48 67. Sponsored or attended a mission trip to another culture
 53 68. Contacted someone from another culture about a vocation to religious life
 37 69. Invited a serious inquirer from another culture to live in community with sisters
 14 70. Established a discernment group with people of diverse cultures
 48 71. Shared cultural traditions in holiday celebrations
 12 72. Established an intentionally multicultural house
 27 73. Increased visibility of the unit among minorities

Which of these practices for integrating diversity has your unit engaged in or begun in the last year? (Please check all that apply).

- 14 74. Sponsored or attended a workshop on racism in religious life
 29 75. Increased visibility of minorities on the unit website
 40 76. Accommodated family visit(s) for minority members
 53 77. Encouraged minority members to share their culture in community life
 23 78. Mentored minority members for unit leadership
 15 79. Sponsored a minority member to attend an acculturation workshop

80. What does your unit do to reach out to potential candidates who are from a culture different from the dominant ethnic/racial cohort of your institute?

81. What has your unit done well to accommodate new members of different cultures?

82. What is most challenging to your unit in general in integrating new members?

Please provide the information below for the person completing this survey so we may contact you for clarifications about your responses:

Name and Title:

Institute/Society and Province:

Phone number or E-mail address:

Thank you for taking the time to complete this survey.
CARA/Center for Applied Research in the Apostolate at Georgetown University
2300 Wisconsin Ave., NW, Suite 400, Washington, DC 20007
Phone: 202-687-8080 Fax: 202-687-8083
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**Appendix II:
Complete Transcription of Open-Ended Comments**

Initial Formation That Takes Place outside the United States

Please describe the initial formation [offered by your unit] that takes place outside the United States, where it takes place, its duration, and whether this is required of all those in initial formation or optional.

Institutes of Men

1. One year of spiritual formation, 2. Four years of philosophy

At least one six week third world experience, usually in Latin America with primary focus to learn Spanish.

Could be in our missions in Africa.

Cross-cultural Training Program (CTP); all must participate: 1 year language learning, 1 year ministry; some non-US citizens complete this inside the US.

During the summer, for 6-8 weeks, our temporary professed spend time at our motherhouse in Switzerland.

Formation takes place wherever the man is assigned—Africa, Latin America, Asia—for 2 to 3 years. It is required of all candidates.

Four years of philosophy in Mexico for those men applying from Mexico who have not completed the philosophy requirements. They currently study at seminary in San Juan de los Lagos

If from another country, they do a portion of their postulancy in their native country to determine the charisma of our founder (St. Basil) as practiced in their native land. Thus, we look at them and them, at us, to determine their vocation.

In Vietnam each new members must complete three years of initial formation before coming to the United States for the pre-novitiate and novitiate. Also, some Vietnamese members return there for theology.

Initial formation U.S. is for those who can handle English. Additionally, Pre-novitiate is also in Costa Rica for all Spanish speakers. Novitiate is in Mexico, Spanish, and English. Post-novitiate is also in Colombia for Spanish speakers.

It is optional for friars in temporary vows as a ministry experience, mostly in Jamaica.

It is required of all those in Initial Formation. French novitiate, 1 year in D.R. Congo; English novitiate, in the Philippines; French theologate, 4 years in Cameroon; English theologate, in

the Philippines; undergraduate programs in Congo, Brazil, Haiti, Cameroon, Indonesia, Philippines.

Italy; Colombia; optional

Men in temporary vows may do ministry practicum in Peru. This is not a requirement, it is optional. However, those who will very likely be doing Hispanic Ministry are encouraged to do a Ministry Practicum in Peru.

Mostly Philippines for one year of internship.

Novices are formed in Central America when numbers are three or less. One year novitiate.

Novitiate (Canada)

Novitiate in Brazil, lasting one year and is optional. It could also be done in India or here in the USA.

-Novitiate: in Mexico, DF one year.

-Philosophy-Theology: can occur in Mexico DF for a few who have immigration problems related to entering the USA for a while.

Novitiate: Italy or Kenya, Argentina

Theology: Italy, Kenya, South Africa, Congo, Colombia

One month in Central / Latin America

Optional pastoral international experiences in Mexico, Chile, Peru and East Africa. Can be from 1 month to one year.

Our mission in Vietnam has an initial formation program. We only recently (two years ago) began bringing candidates from Vietnam to the US for theology studies at CTU in Chicago.

Our Novices take part in our International Novitiate in Ireland for a two year period. Another option for the Novitiate is in Ghana, West Africa. These are the two choices placed before the Novice. Normally, Ireland is selected as the first option.

Our novitiate for our Americas Region is in Haiti. Tertianship before final vows is in India.

Period of spirituality (aka novitiate)—this is required.

"Perpetual Profession Program" at the Sanctuary and Shrine of Our Lady of La Salette.

Location: La Salette, France. Required for perpetual profession.

Philippines, all of the formation process.

Candidacy

Novitiate

Junior Professed

Philosophy in Mexico two years; Novitiate in Africa one year; Theology in Africa for years; Pastoral Experience in Africa two years; Future Studies in Europe or USA or Africa

Required for all in initial formation for our monastery: 3 years of theological study in Canada and, at least 1 year of theological study in Rome, Italy.

The novices partake in a six week immersion experience in Central and/or South America

Theological seminary formation - pre ordination. Ratisbonne Salesian Monastery. Jerusalem, Israel. 4 years/required.

Theology in Jerusalem—four year program.

Usually we have a month long retreat for 1st year novices, a one week follow up of that experience for 2nd year novices and the Second Novitiate (6 weeks). All these programs are held in Mexico together with members of other provinces.

We have a house in Guaymos, Mexico for candidates who have to get their immigration papers in order before they can start formation in the U.S.

We have a two-to-three week summer program for temporary-professed brothers, held every summer, and one of these is usually held in Mexico on a three-year cycle. We have a dependent unit in Mexico. The program is required. An international immersion experience with foreign language study is also on our checklist for initial formation requirements.

We have our Novitiate in Toronto, Canada

Institutes of Women

1. Province of Mexico has a novitiate and formation program.
2. USA and Mexico formation groups gather every two years either in the US or Mexico for two weeks. Initial candidates, novices and temporary professed participate.

A cross cultural experience is provided for those who entered before the initiation of the International novitiate. It was initiated in 2009 and is at our Motherhouse at St. Mary's, Notre Dame IN.

A month or so of preparation for final vows in Italy and France

A sister with temporary vows will often go to Rome, Italy where our Generalate is located. She will take a year or so of formation with "junior" sisters from our congregation coming from our other foundations such as India and Brazil.

A two month final vow program is given for sisters throughout our congregation in Rome or Namur.

An immersion experience of at least one month is required of our sisters in initial formation in one of our provinces outside the U.S.

As a congregation we have international formation houses in the different continents. Our initial formation include, two years of postulancy, two years of Novitiate and 6 years of temporal vows. Candidates from the United States would be asked to go either to Latin America or to Europe for Postulancy and Novitiate. The need of the candidate is always taken into consideration as to where is best for formation. Period of pre-postulancy is done in the country of origin

A woman in first profession is required to spend 2-3 months in another country for a cultural experience. Many times it is in a developing country. We have sisters in many countries.

As part of preparation for final vows, we offer an international experience in Rome and Paderborn. At that time sisters from all provinces are given the opportunity to attend. This program is 4-6 weeks. Final profession takes place in the home province

Aspirancy and Postulancy

At present, we have only one member in initial formation in the US. She has had a couple of international short-term experiences in Europe 2-3 weeks. We are trying to arrange a longer experience, 6-8 months with our sisters in Africa. This is optional.

At this time we are not seeking aspirants in the U.S.A. Our formation is in Africa.

Brazil - dependent house.

Candidacy and novitiate in Peru. Some option for English speaking candidates to do some parts of formation in the U.S. Initial formation—one or two years candidacy, one year canonical novitiate, one year of ministry preparation, plus time of temporary profession 3-6 years.

Cultural immersion experience with ministry or language study usually is in the summer. Part of the program for seven temporary professed; participation in temporary professed gatherings re: religions in Latin America or Europe. Six months to a year international experience before or immediately after final vows. Preparation for final vows in Rome 4-6 months with international multi-national.

Discernment and postulancy is done in Queretoro, Mexico. (Formation House.) The initial Formation is for about three to two years. This is required for those that apply in Mexico.

Doctrinal Juniorate nine months Paris, France. Second novitiate one year preparatory to perpetual vows motherhouse St. Pern, France

During 2nd year novitiate we often offer a 5-6 month immersion program in one of our international unit such as Colombia, Tanzania, Sri Lanka

During temporary vows, toward the end, the candidates may be exposed to another priory for three to six months.

Formation is dependent on the needs of the individual with respect to what part takes place outside the U.S. Sometimes it is the first year of Candidacy in Belize, if the woman is from Belize, and sometimes it includes a period of time in India. Sometimes part of the second year novitiate is in Belize.

House in Honduras for women from Central and South America

In the Philippines and South America

In the province of Puerto Rico, the women have their initial formation there. The novitiate is in the United States.

It is required of all novices for 2 yrs. In Novitiate in the Philippines

It was in Quebec, Canada for 1 year. We haven't had any in formation since. The vocation director has journeyed with young women and their communities were blessed with their entrance.

Juniorate-3-4 years. Madrid Spain. Some members are assigned to University of Comillas for Theology Studies

Lima, Peru; 2-5 years; not required.

Mexico and Kenya - fluid but usually 2 year novitiate.

Mexico, 1yr; Rome, 1yr; Colombia—We now have a Latin American novitiate program for the "Americas."

Mission in Brazil with its own Novitiate etc.

Novices are offered the possibility of spending their novitiate year at the Motherhouse in France.

Novitiate in Lima, Peru. Two years; it is a requirement for all in initial formation. Bilingual directors are available.

Once in a while we have an international Juniorate in Rome for 1 year, but that is only sporadic. Usually all formation is in the US.

Our sisters who enter in Mexico have most of their formation there and are counted as part of our province. They come from province gatherings and translation is provided for them. In the past our American born Latinas have done part of their formation in Chiapas with that community.

Our unit consists of the United States and a mission in Mexico. We have had no new members in the last years. Women from Mexico enter there and we have a novitiate there. Our second year novice will be coming to the USA for her apostolic experience and will spend six months in community and ministry with new sisters.

Our unit includes Jamaica. New members in Jamaica complete their initial formation outside the United States. All other new members complete initial formation in the United States.

Planned for the future in Pakistan. Not currently in effect.

Postulancy- Philippines 6 months to 1 year; Timor-Leste 6 months to 2 year; Novitiate- Philippines 2 years; Temporary professed, Philippines 5-9 years; required, some leeway of additional postulancy depending on candidate

Pre-candidacy. Candidacy. Novitiate. Temporary Profession. All phases may take place in Mexico some phases in Puerto Rico or U.S. as needed. Currently initial 3 phases are in Mexico.

Preparation for final vows takes place in Rome, where our sisters gather from various provinces. Duration of the program is six months, but is generally preceded by a few months in Italy perfecting the Italian language. It is not required to carry out this phase in Italy but very much encouraged.

Right now our Nicaragua formation program is suspended. When it starts again it includes all levels of formation from entry to final vows.

Short term experience in the Dominican republic with our sisters. In the past it has not been required. A lot depends on immigration issues (whether one can go outside the U.S. or not).

Since the 1990's there have had an Initial Formation program in Peru. It consists of a 2-year postulancy and 2 year novitiate. As present we have no one in the program.

Small groups of affiliates in Burkina Faso, Africa are being studied at this point.

Some candidates go to Jamaica for a short time. It is not required.

Some of our novices will spend 5 months in another culture: Jamaica, Micronesia. They are missioned to this by the novice director.

Summer program at the Generalate in Rome for preparation for final profession.

Temporary Professed Sisters have an immersion experience outside the USA.

The Congregation Novitiate is presently in London, UK. The canonical year of novitiate is spent in the UK, while an apostolic ministry year may be in the UK or USA, with some emphasis on placement in a culture other than the novice's original culture.

The English Speaking Novitiate takes place in Manila, Philippines. These novitiates are for one year followed by an apostolic experience in one's country and then a return to the novitiate for integration and preparation for vows for 6 months before returning to one's country of origin. The French speaking Novitiate takes place outside of Paris, France. There is a pre-novitiate either in one's country if possible or in the novitiate suited to one's language. This novitiate experience is required of all in initial formation. The Spanish speaking Novitiate takes place in Lima, Peru but will be discontinued in 2015.

The initial formation outside of the United States is not a definite part of the program. When necessary, they go to the Philippines for postulancy and first year of novitiate and possibly for the 2nd as well.

The program is located in Tanzania (the woman's place of origin) and is of 1 year duration (not canonical year). Program is geared to introduce the woman to the Maryknoll Community, its charism and its spirituality. Designed for personal development, awareness of self through professional testing, and proficiency in English. While the woman has a base community, she visits other houses in the country, each one responsible for certain aspects or parts of the training.

There is a possibility for sisters in temporary vows to spend some time in our formation house in Alajuela, Costa Rica. This not a requirement.

This is limited, and applies only to our apostolate in Australia. We established a house in Sydney in 2008, and began receiving postulants from there in 2009. These young women have come to our motherhouse in the U.S. for postulancy, novitiate and for the first two years of temporary vows. We now have 12 young Australian women in each stage of initial formation.

In 2013, two of these young women, who are in their third year of temporary vows, were assigned back to Australia. The local superior there is continuing their formal program of formation, as they prepare to renew their vows for two years. This is the only house we have outside the United States where sisters are continuing their initial formation on a somewhat regular basis, but only after two years of profession. It is expected that, as time passes, we will be able to formalize this arrangement with regard to continued formation during temporary vows. The plan for the foreseeable future, however, is that initial formation through at least the first 2-3 years of temporary vows will remain at the congregation's motherhouse in the United States. (We consider it important that their postulancy and novitiate always be at the motherhouse with the other young women who enter at the same time.)

This is not a "norm," but with our last two people in initial formation, we arranged for part of the novitiate to be in the Philippines. One was Vietnamese the other Anglo American. So it is very much dependent on the sisters' needs. Right now we are not thinking of this option for our current postulant who will soon enter the novitiate.

This takes place in Santo Domingo, DR. The duration follows the Proper Law of our congregation.

Trinidad or some other Central American country—required.

Typically a cross-cultural experience of 2-3 months included during the second year novitiate. This may be placed either overseas or within the US.

Usually it takes place in the country where the candidate was born, or in the same linguistic area. The length of it varies, depending on the maturity and the knowledge of our faith.

We are in a unique position in that we are a tiny congregation. Since 2001, majority have been in Nigeria, with only 8% are in the U.S.

We have a formation program in China which formally began in the spring of 2010. The formation program in China shares the same basic values and concepts as our US program, with some adaptations.

We have a house of formation in Peru. This has been for sisters who are Peruvian.

We have an international novitiate in Peru and in France. We have not, however, had any vocations for many years. If blessed in the future, the sister would go to one of these for one to two years.

We have four to five years of initial formation. In our final year of juniorate studies, most junior professed sisters go to Tuscany, Italy to our International Juniorate House of Formation. This final year is a full year program close to Rome, Italy. His formation period is required and the same for all the sisters.

We have had two of our three recent women in formation go to our mission in Brazil for 1-2 months. This is a relatively new piece of formation and incorporation into our congregation. It serves to help the U.S. women in formation to get to know our U.S. Sisters in Brazil and our Brazilian Sisters much better. This experience also helps our women in formation to better understand our mission in Brazil and experience the variety of ministries we have in Brazil. It may even act as a way of planting the seed for serving in a "foreign" culture and community as well. This experience has not been "required" for each woman, but it has been offered as an opportunity for them.

We have not done this as a regular practice. It depends on the individual. Most recently a sister spent most of her apostolic year as a novice in El Salvador. In the past two women who entered from El Salvador, had their canonical novitiate with our sisters in Chile. Each of our sisters in formation up to temporary vows were asked to have a cross-cultural experience for six or twelve months.

We have the possibility of having novitiate Paraguay and during juniorate they can request a cross cultural experience of three years. Also, we have three mission sites in our parish in the Caribbean and part of their novitiate can be there.

We have two international novitiates. One in Nigeria for English speaking novices and one in French Cameroon for French speaking. We do have a Vice-Province in Chile. Any Spanish speaking candidate may have the opportunity to stay in the U.S. or go to Chile. Since neither unit has had a candidate in over 25 years not much has been done about finalizing this possibility.

What does your unit do to reach out to potential candidates who are from a culture different from the dominant ethnic/racial cohort of your institute?

Institutes of Men

"Come and See/Serve" visitation weekends in community houses; "mission trips" hosted or shared by province members (Mexico, Jamaica, Canada); vocation ministry by team and province members.

1- multi-cultural/multi-ethnic advertising; 2- inviting them to our more diverse communities; 3- inviting them to provincial celebrations, which are multi-cultural (language, music, dance); several formation directors are multi-lingual and/or have substantial cross-cultural ministry experiences.

Advertise in Hispanic publications. Visit the parishes.

Advertise in Spanish and Vietnamese.

At present our vocation strategy is to focus on candidates from our various Apostolates, most of which are Caucasian, but not limited to that particular ethnicity. We are probably one, if not the only religious order, that can count a deaf man as a member of our community. We look at people as individuals, not at their ethnicity.

Be present to them in ministry and in parishes.

Beginning to develop promotional materials in Spanish.

Being open to anyone from any culture with a sincere desire to live our monastic lifestyle.

Besides having an interprovincial Vocation Director who meets with potential vocational candidates from any ethnic group, we have a Hispanic Vocation Director and a house for Spanish speaking discerners in Florida who attend ESL programs at St. Thomas University, so they may eventually be integrated into the pre-novitiate house for discerners near Villanova University. Discerners begin studies according to their capabilities, working towards degree completion.

Celebrate mass in Spanish.

Create vocation culture in each work; vocation director.

Family visits—welcome family visits to our houses; bi-lingual liturgies; workshops for all members.

Feature current vocations from other cultural backgrounds in our promotional materials.

For the last three years we have had three priest Norbertines from India share life and ministry with us. They are bi-ritual. They grew up in the Syro-Malabar Rite; they have been formed in the Syro-Malabar Rite, but were also trained in the Roman Rite. All attended an accent reduction program at the University of New Mexico. We are a small community and so there is conversation about cultural differences.

Four (out of nine) confreres are very involved in Hispanic parish ministry. Our last two postulants were Hispanic.

Information in various languages, especially Spanish.

Invite them to live with us for a come-see experience. Offer serious ones an on-site experience of a mission in Africa.

Inviting them to stay at our monastery

It is not done.

Little.

Materials in different languages. Promotions in those various cultures. Present our own diversity in the province.

Meeting them in their communities and their homes; Sponsoring Discernment Days and Discernment Weekends in their language (Spanish).

Mentoring, Language program, English as a second language

No active recruitment.

Not much really. We need to look at this.

Not much.

Not much.

Nothing aside from our outreach to any potential candidate.

Nothing different—It is all in the attitude.

Nothing in particular

Nothing in particular. Our website is often viewed.

Nothing outside general vocation literature.

Nothing specific.

Nothing specifically. We are in the Southwest so we do get inquiries from Spanish speaking young men. Our vocation director is bilingual so that helps with Latino population. Our experience has mainly been with Spanish-speaking individuals and men from the Philippines.

Other than our presence on the internet and personal meetings (when studying or visiting outside the country) nothing is being done.

Our principal work is among ethnic minorities. As a result, our candidates come from the groups that we serve. Also, we have a very robust program of ESL and a formation program focused on intercultural living.

Our source of vocations presently is in the Congo and in Kenya.

Our unit welcomes candidates from all cultures. Our Vocation Director is originally from the Philippines and often ministers to this community. We have missions in Brazil and Costa Rica and we work in predominately Spanish-speaking communities in the South.

Our Vocation Director is not from the dominant culture. Having a multicultural background, he is able to reach out and welcome candidates from a variety of cultures.

Our Vocation Director remains open to meeting and encouraging anyone from any cultural genuinely interested in our vocation.

Our vocation team makes every effort to attract candidates. This has been done through emails, home visits, trips to Latin America.

Our website has attracted candidates from India, Cameroon, Nigeria, Mexico, Central and South American. We have a full time vocation directors: US, Mexico, Costa Rica and Colombia (and part time in Haiti)

Parish ministry.

Placing vocation ads in OYE.

Practically we are second generation, English speaking and as "American" as they are Latino.

Presence at University events, often to all cultures.

Presence at Vietnamese gathering in Carthage, MO; sponsorship/participation—Go Down,

Moses Retreat for African-Americans; Hispanic focus group; culturally diverse literature, ministries, fraternities.

Presentations of our community in different pastoral ministries.

Primarily through the vocation team, which is comprised of two Redemptorists, one Hispanic and another Vietnamese. They visit our parishes and go primarily to Vietnamese parishes speaking about vocations. Our pre-novitiate house and novitiate are inter-provincial and inter-cultural with men from Mexico, the US, and the Caribbean.

Promote visibility on website and through vocation materials

Publish materials in language other than English, namely Spanish and Vietnamese; invite them to attend Come and See events; vocation in Director to their countries.

Same procedures, literature.

Since we minister to these groups, reaching out is part of our mission.

Teach/celebrate Mass for Hispanic groups

The national office for the Jesuits oversees the themes, stories and photos of the Jesuits.org website.

The vocation promotion office is trying to reach out to potential candidates from other cultures.

This is done at the level of our general government in Rome.

This is not a strong point of our vocation ministry at all.

Usually we ask them to apply to a monastery of our Order in their own country. If a case warrants that this is not possible, we are rigorous in getting references and approving them prior to beginning the visa process. But this is rare and often prohibited.

Very little at this point. We are open to entering into conversation with potential candidates from different cultures, but require that candidates be living in the U.S. with legal immigration status.

Very little specifically targeting minority groups.

Visit them in their environment and share their concerns. Invite them to visit us, including any family members, for as long as they desire.

Vocation Director is on several committees that support Hispanic vocations. We are very involved in Immigration Issues.

Vocation program is for all. We have very few minorities except Indians.

Vocation promotion in our schools which are multi-racial/ethnic. Website promotion.

We are a monastery with a university as our mission. We have a very diversified student population. While we are very open to all vocations, few come. We have three Asians and one about to enter.

We are fortunate in that our vocation director is fluent in Spanish, which enables him to relate fairly well to Latinos. Several of our major ministries serve multi-cultural communities, so there is an opportunity to bring potential candidates to places where members of their own ethnic group or culture to see these places. We have sponsored specific vocation events for Latino, Hispanic, and Asian prospective vocations.

We are not very diverse at present except for the infusion of Vietnamese candidates because of our mission in Vietnam. We have tried to do more cultural awareness programs (workshops & exchanges) for members. We have not done a very good job of reaching out to potential candidates from different cultures.

We are open and welcoming to members of different cultures, and always looking for new ways to make contact with them. And reach out to those who might be interested in our way of life.

We are willing to accept vocations from any culture. We work in many different language parishes.

We do little.

We do receive inquiries from a number of potential candidates from other cultures. Contact is normally done via e-mail or Skype. If the conversation continues, the candidate seems serious in exploring his options with the community, and if no community member is near enough to the candidate, we normally contact another religious or priest in that area to walk with this candidate and assist us in this journey.

We have a significant number of professed members who are appointed to our province from Africa. These members participate in the Inculturation program hosted by Oblate School of Theology, and we try to appoint them to ministries where they will be mentored by more experienced members.

We have brothers from India, Korea, Philippines, Africa, Latin America, Europe, and the U.S.A.

- We have established a Spanish-Language Facebook page dedicated to vocations.
- We have published some of our key vocations material in Spanish.
- We have members who provide weekend assistance at Latino parishes in Phoenix.
- We have members who participate in the Cursillo retreats in Arizona and Minnesota.
- We engage with Latino youth groups in the Phoenix area.
- We invest resources to visit promising contact in Mexico to establish relationship with their families to assist in the discernment process and to establish a support system for candidates by fostering good communication with their families once they begin the formation process here.
- We cover the immigration fees for religious visas once the candidates and we decide that it is prudent to move forward on the formation process.
- Our communications plan uses visual images that portray the current diversity among our three men in initial formation.

We have focused efforts through the Los Angeles Religious Education Congress and have a community in West Hills and Los Angeles, CA, where we focus attention on Hispanic/Latina/o inquirers. In Hawaii, through Chaminade University and our communities there, we cultivate relationships with inquirers who are largely from Asian/Pacific Island backgrounds. We do not have an intensive province-wide outreach to particular minority populations—the efforts are more organic to where we are present locally.

We have ministries in place of diverse culture parishes retreat centers overseas missions, and social justice ministries. We do invite young men whom we encounter through ministries to consider vocation to our community, but we have very limited success.

We have no outreach focused on any ethnic group, yet we have attracted several Spanish speaking candidates. I would guess this is largely due to the changing demographic of the church and our location in the Southeast.

We have opened a House of Spiritual Formation in Rome and Nigeria to welcome, inform and prepare Nigerian candidates to make a decision to join the Society of St. Joseph. We are informed by their spirituality and culture and they are informed by ours.

We have vocation material in English and Spanish.

We hold a meeting of Vocation Directors twice a year and the theme is now present in those meetings. We hold a meeting with Directors of Formation once a year and the theme is also present there. It is only a beginning!

We include such candidates in our monastic discernment retreats, and provide live-in opportunities.

We interact with them by means of our website and with follow-up email messages.

We invite them to come visit for at least a few days so that we can get to know one another better.

We invite them to our "come and see" experiences. We collaborate with other international units of the society and sponsor members from their provinces to come here for formation and/or ESL.

We reach out through Facebook, Twitter, the Internet, but we do not have special programs to appeal to persons from a culture different from the dominant ethnic/racial cohort.

We reach out to all men interested in becoming members of our Province/Order regardless of their native culture or ethnicity.

We refer by emails to our other colleagues in other countries according to their national cultural background.

We try to highlight minorities in our vocational literature and our novelettes and we have vocation days in our minority parishes.

We usually try to match our members with the candidate—Spanish speaker / African (east or west) or a member who would be familiar with the culture of the candidate.

We work with many people from different cultures. In ministry we receive inquiries about community life and mission.

We, when possible, go to the countries—especially to those that have a Byzantine tradition operating in the given country—and introduce ourselves and our charisma.

Website and we try to work immersed in their culture.

Institutes of Women

- * Attend events hosted by cultural groups
- * Bilingual brochures of Community in English, Vietnamese and Spanish

1. Website
2. Distribute Vocation information in other countries.

A number of our sisters minister in cross cultural settings so that provides an automatic opportunity. All of our US provinces, including this one, have sites for Notre Dame Mission Volunteers. These volunteers are ethnically diverse and they work in diverse settings. They often work alongside one of our Sisters. The program is coordinated by an SND, an in-service

programs connect the volunteers to us. We make an effort to select vocation and formation personnel who have multicultural experience and sensitivity.

A young woman from Pakistan has relatives in the U.S. we are presently working for entrance in U.S.

- a. We have vocation ministers strategically placed in several geographic areas within our unit where there are women of other cultures.
- b. The vocation ministers host Come & Sees, Nun Runs and retreats in areas where there are women of other cultures.
- c. We sponsor some high schools in culturally diverse areas. Our vocation ministers are involved in a vocation promotion program within these schools.

Among members of Latino ministries, reach out and invite in. Organized in diocesan vocation programs

As Sisters of the Blessed Sacrament our vocation Director visits our various sites—parishes/schools—which ministers to Black and Native American faith communities to share our SBS story and invite young people—women—to consider the possibility that God is inviting them to consecrated life. She is also involved in promoting Hispanic vocation awareness through local archdiocesan resources.

As we are cloistered contemplative community, any contact would be via phone, email, parlor visit. "Live-in" for someone seriously considering entering our community.

As you can see not much intentionally. We have opened our Motherhouse to provide housing for international sisters who are attending colleges in our area.

Associates who are African American and Mexican. Annual trips to Mexican border for Immersion with college students.

At present, we have not been able to engage in active recruiting of potential candidates.

At the moment we are not doing any "reaching out" to potential candidates. We are involved in a unit discernment about the question of new/future membership.

- Attempt to prepare them for integration
- Provide language sessions
- Communal living and sharing
- Participate in ministry

- Attend parish liturgies/events
- Open houses for praying in neighborhoods with diverse populations
- We minister with and in many diverse cultures

Attend youth conferences with diverse cultural populations. Invite individual young women of our cultures to experience our consecrated life.

Because we are based in a very multi-cultural area, most of the young women in discernment are from diverse cultures - Latina, Vietnamese and Anglo.

Before a woman enters, we have a workshop on her culture, provide reading, we encourage ethnic foods—though not daily. Provide a mentor especially in language (if needed).

Correspondence. Help of Redemptorists to encourage vocations in Thailand and USA.

Cultivating diverse marketing material, Web site and use of Spanish materials

Currently we are developing an app tool to reach out to young, especially Latina women. We are broadening our base of reaching out.

-Currently we are in communication with an Asian American who has been welcomed for pre-candidacy.

-We are in dialogue to welcome a Cameroonian woman to spend one year in discernment with us after being in a different congregation.

Currently we are not recruiting new members.

Discernment weekends are open to all cultures.

Women in formation from divergent cultures.

Previous vocation or formation directors have been from divergent cultures.

Share mutual information with Province of Mexico and USA.

Discernment week-ends

Foster connections through international volunteer program and work with ethnic and immigrant groups

Due to our present community needs, we personally requested two sisters from the Philippines. There is a good possibility that they will transfer permanently.

Due to the fact that the majority of our Sisters will be retiring back to Ireland, we decided as a province that we would encourage and invite women to Religious Life. We made a commitment to mentor them in their discerning process – and if they continued to be interested we would refer them to the Institute of the Sisters of Mercy of the Americas.

Email

Phone conversations

Invite for a visit

Engage in discernment

Establish a means for regular communication, phone, email or Skype. Recently translated thoughts of our foundress into other language show in our vocation brochures and videos cultural diversity allows women in initial formation to correspond with potential candidates from similar culture-answering questions

For ten years we have had a commitment toward becoming an anti-racist organization. Looking at the ways in which we do formation and recruitment is becoming an area of focus. While we have broadened our outreach, we know that there is more to do.

Hosted monthly retreats for young adults. Participation in archdiocesan congress. However, we have only focus in reaching mainly Latina candidates.

I always send vocational information and invite them to visit.

I don't believe we do anything out of the ordinary to reach out to potential candidates from another cultures. We do what we usually do and that is to allow others to see us for who we are.

I feel that our website is attractive for women from different cultures and since we have been on Facebook we have been receiving inquiries from all over the world. I feel that we are very welcoming and I know that we would love to have more cultural diversity in our community. We are a charismatic community and this has been an attraction for young women who are Hispanic and African. I take time to dialogue with these women. We have had a lot of difficulties with Immigration and this makes us more hesitant. Also, we require several visits for women who are discerning our community and this is often something that is not possible for women from third world countries. There are several Hispanic women who are in dialogue for future application, I think having more members from different cultures will be. Our sisters would love to have a mission house in South America, when this happens this would be a great help in reaching out to women who are Hispanic. We do have a woman from El Salvador who will be staying with us for over a week, and we are very excited for her visit and would be very open to her applying, if we mutually see our community to be a good fit. From our Skype interview our charism, spirituality, and mission seem to fit what God has placed on her heart. We do very limited vocation promotion because we do not have the personnel or the means to keep up with the inquirers we have from our campus ministry and our presence on the web.

I find our Asian sisters are more likely to reach out to women of another culture than the Caucasian sisters, who more likely expect the candidates to come to us.

If a potential candidate would approach us, we would explore our capability in addressing the needs. Having the person in their native environment is ideal. However, as we are a North American Congregation, we would also need to understand why they came to us and explore that with them.

In Hawaii, one-third of the population are white, the rest are primarily minorities of Asian and Pacific Islander origin. over half of the population are interracial white and Asian/Pacific Islander. We are open to anyone that possible, candidates of any race/s.

In Mexico, we participate in youth events and in vocation retreats. In Africa during our time of short term foreign mission we meet and pray with the young women and encourage communication.

In Nigeria we purposely chose Abuja because of diversity/tribes—to carry on what HVM has been noted for diversity and acculturation.

In our brochures we try to present a balance of young and old, novices and professed, Asians, Hispanics and Americans. We have not been going out to vocation fairs.

In vocation work sisters work on college campuses and do discernment retreats for young adults—they are culturally diverse.

Invite them to monastic weekends and periods of time in the guesthouse where they can work and pray with the community.

- Invite them to visit/contact weekend
- Host Prayer day on Our Lady of Guadalupe
- Participate in ESL classes and Guadalupe Center

Invite them to vocation events.

Invited our Women of Color Group to help us in reaching out to potential candidates from a culture different than the majority.

Major outreach in Pakistan Mission, outreach efforts in US Latina Community

Many of our Sisters minister in areas of cultures different from our dominant culture. Our vocation literature includes photos of sisters from non-dominant cultures. Vocation literature has been translated into several languages.

Many of our Sisters work and worship in a variety of non-dominant cultures. They are welcoming to persons in these communities and invite them to a variety of prayer and vocation events our congregation sponsors. It seems we have more diversity experiences when we offer Busy Person Retreats on college campuses and with the volunteers that come to be and work with us. We try, as best we can, to "Loiter with intent" at as many cultural events we can in our area and offer invitations whenever and wherever we can.

- Members of the Institute travel internationally, visiting other nations and cultures including

Canada, Brazil, Australia, Spain and New Zealand and participating in retreats and youth events.

- The institute hosted large youth sites during World Youth Day in Australia and Spain.
- The institute participate in multicultural events within the US and Canada.
- Those inquiring with the institute who are from foreign countries are invited to stay with the Institute for extended periods of time during their discernment.

Most recently we hired a vocation director of Hispanic origin. She has been able to reach out to the various Hispanic communities that exist in our geographic locations.

N/A

N/A.

- New Membership Director is open to all cultures at vocation fairs and with anyone who contacts the community.
- Some Sisters serve in ministries with cultures other than our dominant Caucasian / European one; and they encourage women from other cultural and racial groups to consider joining us.

No experience

No special effort is made to target a particular group.

Not too much.

Nothing at present—currently working on recruiting after a 2 year moratorium on accepting new members.

Nothing different from other candidate.

Nothing more than we do to reach out to others of same culture.

Nothing right now.

Nothing specific to any particular group. We respond to all inquiries, most of whom contact us through the internet.

Nothing specific. We utilize our current outreach which is not culturally specific.

Nothing yet. However some of us are speaking about having a few younger, Sisters from Brazil and Africa come help us in our ministries (missionaries).

One sister does mission talks in (Catholic Parishes) across the country. We are involved in ministries with the Native Americans and we are involved in several parishes that have

Hispanic, Vietnamese and other minority groups.

We attended the Youth gathering (23,000) in Indianapolis in Nov 2013

One sister works with Hispanics for the Diocese of Norwich and encourages any young women who seek religious life. Our sisters attend many workshops and vocation fairs which include all cultures.

Only that our web site is accessible to individuals of all cultures who know English.

Only through retreats for busy people on college campuses.

Other than through our website, we have done little. We encourage our newer members who are students, or otherwise in contact with women from other cultures to reach out to them and invite them to community events.

Our "come and see" and all vocation promotional is multicultural and inclusive.

Our congregation attends events that attracts or are part the experience of different cultures, for example "Marian Days" held in Carthage, MO, which are part of the Vietnamese culture. We will take part in the National Black Sisters Conferences. We advertise in Spanish Vocational Magazines.

Our congregation is predominantly African American, with a significant Hispanic population. For the last eight years we have received inquiries from women in Africa—Ghana, Nigeria, Uganda, Tanzania, Kenya and Cameroon. Increasing our visibility through our website, which includes vocation stories of African women, has increased the number of inquiries.

Our congregation Vocation ministers contact and communicate with diverse groups to encourage potential candidates. Our Convent unit is very hospitable, warm and welcoming to all who come. Our Vocation ministers attempt to connect a potential candidate with someone from the same culture.

Our ethnically diverse members come from within our own congregation

Our formators seek out education on cultures of women they are working with. Our volunteers are young and ethnically diverse. We encourage vocations with appropriate volunteer.

Our province has just launched a new website and we are working out the problems with it. As we move forward, we have some Spanish on the vocation part of the site already. As we move forward we hope to include more Spanish in other areas, history, general interest, social justice and development, as well as to include some information in German, our founding language and possibly Korean, though what and how much is not yet clear. A number of our sisters are in ministry with Hispanic peoples. We have two other provinces in Germany and Korea and want to encourage others in the U.S. from those language groups who may be potential

candidates.

Our sisters in Mexico currently are engaged with other religious congregations in vocation promotion on the diocesan level. In previous years our sisters in Puerto Rico have also done this. Formation of candidates from these countries occurred in their native countries with some interchange between countries. In the US, while there is an openness and to receive candidates of a different culture, there has not been any systematic effort to do this.

Our sisters invite other to make or prayer occasionally

Our US Vocation Director is pro-active in reaching out to women of various cultures who may be discerning a call to religious life. She participates in vocation events such as the annual RE Congress and Vietnamese Marian Days. We have available vocation materials and prayers in Spanish, Vietnamese, Tagalog, and Chinese. Our Asian Vocation Director ministers in Taiwan and China. Sisters ministering with persons who are from a culture different from the majority of our Congregation membership, as all Sisters of Providence, are encouraged to invite young women to consider religious life as an SP.

Our vocation director attends Sunday liturgy at their parishes and attends foundation at their parishes.

Our Vocation director attends workshops to display information about our community. This offers the opportunity for other cultures to become familiar with our community. Our Diocesan community is very small and rural in the top part of New York State.

Our vocation ministry is bilingual Spanish speaking.

We have sisters who have ministered among and Black and Spanish-speaking people. Vocation materials are available in Spanish.

Our vocation personnel attend events at parishes with a variety of ethnic groups.

Our vocation personnel have participated in a variety of Archdiocesan sponsored vocation events (Nun Run, busy person retreats, high school vocation days, etc.) where potential candidates who are from a culture different from the dominant ethnic/racial cohort are present.

Our vocation/formation personnel are open to following up on inquiries from persons from cultures different from the dominant culture of our province. We have done nothing in practice.

-Participate in ethnic liturgical celebrations

-Host displays at Archdiocesan youth/religion education events

-Extend a welcome for a "come and see" experience to anyone who is qualified as a potential candidate.

Pastoral ministry among minorities which also include vocation promotion.

Personal contact first through vocation director, presence and visibility of members of similar/same culture as dominant participants in parish and diocesan gatherings.

Presence in Honduras and in immigrant communities in the U.S. Changed educational requirements.

Presently we are not actively pursuing new members so we aren't reaching out to people from other cultures.

Primarily ministry is the avenue for connecting. We are open to women from cultures different from the dominant ethnic/racial cohort in the US. We also have members who are Bangladesh, Indian, Mexican, Ghanaian, Uganda, Peruvian, Brazilian, Kenyan, Tanzania. While they live for the most part in their country of origin, all know they can be missioned in any country where we serve.

Provide Reflection Days/retreats by Peruvian or Mexican Sisters for potential candidates in both countries.

Provincial members have reached out to a variety of persons to share prayer, meal, mission and fellowships.

Recently began to participate in a diocesan committee to increase awareness of Hispanic youth; attended on limited basis thus far.

Recognizing the reality of our situations and following prayerful discernment, we decided not to recruit new members.

Service Trips

Nun-runs

Facebook

Correspondence

Invitations to Motherhouse

Share community literature—invite to "come and see" programs—with bi-lingual experiences.

Since we have had members of the Hispanic culture for many years and have had members of the Hispanic culture in leadership positions, it is easier for us to invite a Hispanic woman to an event knowing that some of our Hispanic Sisters will be in attendance and will show interest and give support to the women. Anytime we have had programs like the "Nun Run" or "Called to Serve" or "Mission Trip", there have always been at least one or two Hispanic women who are part of the group. In collaboration with the youth minister of a Hispanic parish, we developed and presented a bilingual discernment workshop for about 25 young

people. Also, in collaboration with sisters in the Diocese with Hispanic links, we presented a program – "Jesus Calls Women."

Since we're so small, we are taking the stance of tailoring our response to the person—our current postulant is from Fiji (now U.S. citizens after six years in USA before joining us). We ask a lot of questions about Fiji, we remember the answers, try to find ways to incorporate things into the province a community. We did the same for our Vietnamese sisters. (Final vows in 2009)

Sisters at our Hispanic ministry center stay alert to those women who may have potential to be part of us and stay in contact when possible.

Take time to learn about the particular culture—ask other institute about their experiences with this culture—what issues need to be addressed. How we can best meet special needs.

The limited vocational outreach we do is general, addressed to any and all persons who might be attracted to our life. We evaluate an individual on her own merits; write letter, of no concern about her ethnic background as such.

The same things we do for all our candidates:

- Get to know the family
- Invite for live-ins, retreats, gatherings

The sisters in charge of formation does invite women of primarily Hispanic cultures to prayer and a meal in "come and see"

The sisters in our province have educated themselves on different cultures and participated in immersion experiences thus putting themselves in contact with potential candidates. We have participated in a cultural audit, Mission ad Gentes committee, and migrant ministry.

The vocation team collaborates closely with the Archdiocesan office, other vocation ministers and some parish vocation committees.

- Our congregation hosts some of the youth/young adult events—an opportunity for our membership to interact / be familiar with potential candidates of other cultures.
- We offer "come and see" events—weekly during advent, monthly for most of the calendar year, live-in experience
- Resources from NRVC/RFC are utilized as needed

The vocation team communicates via technology. Community website, personal visit to candidates' home/school/workplace or neutral meeting place; visit and extended stay at our Motherhouse with involvement in activities with the sisters.

The Vocation Team has an open door policy to all discerners we encounter regardless of race or ethnic affiliation. We seek every opportunity as a team to meet and engage with any

woman who indicates an interest in discerning or called to religious life. This includes events at Parishes, Schools and Community Centers.

There is no specific action. All the candidates are processed in the same manner. The majority of the candidates are Hispanic. We have had minimal experience with other cultures—one from Spain, 3 from Africa, but all of those left during the initial formation.

These are challenging issues that we are studying as we lead discuss completion.

-These questions are very difficult to answer. At present we have one Mexican American candidate and one potential African American candidate. For the first, one of our Mexican American members is her mentor and will remain that during her years of orientation until final vows. For both of these women, Spanish is the first language.

-For the second candidate we have no comparable mentor, but we have several persons who have experience with the African American community and are willing to mentor her into membership.

They are invited to "Come and See" weekends and the summer discernment ritual.

This is a challenge for us. The dominant cohort is made up of bilingual Hispanic women. We have been in the United States for 104 years. We do not appeal as much to the non-Hispanic culture as we do to the Hispanic "transplants" to the U.S. The "Anglo" culture, 4 of 25 women, is in the minority. However, do not make the mistake of thinking that Hispanic means homogenous.

This is an area we have to grow in. There is a great hesitancy on the part of our vocational personnel as well a language problem.

Through our website we encourage all cultures and nationalities to seek entrance.

Through workshops; contact with Hispanic office in the Archdiocese of Chicago our vocation directors is being made aware of how to invite other cultures to our community. Many of these practices can be applied to other cultures too.

-To reach out to potential candidates of different cultures we: Participate in a Diocesan focus group aimed at bringing vocation awareness to the Hispanic population in the Archdiocesan of Philadelphia.

-Advertise in OYE! a yearly vocation publication by the Claretians. The magazine is similar to Vision, with a focus on the Hispanic population of young discerners.

-Attending events sponsored by different diocese in which young people of other cultures may be attending.

-Encourage our Sisters who are working among diverse cultural groups to invite young women to "Come and See" events.

To reach out to potential candidates who are from a culture different from the dominant

ethical/racial population. We make materials about the congregation available in a variety of languages, link women who are inquiring to a sister member who is from the same country of origin and/or same primary language. In printed and electronic promotional materials indicate that our membership is multicultural, and share reflective pieces from our foundress and other sister that indicate an appreciation and valuing of the richness of all cultures.

Two Vocation directors—one is Latina and she is able to reach out to Spanish speakers.

Unfortunately nothing

Unfortunately, most of our ministries are not with potential candidates who are from different cultures. Where our sisters have worked with different ethnic/racial groups, it has not yielded interested women. Or, if they were interested for a while, they did not pursue a vocation. We now have a high school for young women from different ethnicity/races and are hoping this will yield vocations in future years.

Usually they come and spend time living with us at the motherhouse on of our centers.

Very little

Very little

- Visit with them in person
- Invite them to meet other members
- Maintain communication

Visit, write, email, advertise

- Vocation animation program in Philippines and Timor-Leste visit home of possible candidates
- Sponsor searching and discernment retreats

Vocation director is currently preparing a new push in reaching out to potential candidates.

Vocation efforts including discernment groups

Vocation materials are bi-lingual

We accept candidates who are American citizens only because it has been difficult to settle citizenship issues when a person is in formation in a contemplative community. We live in a remote area and embassies are hours away.

We advertise in a Vocation Magazine for Hispanics. We speak at parishes on vocations where there is a Hispanic population.

We are 18 members. One in P.R. and 17 in NY. We are not recruiting.

We are a unit of a Byzantine Catholic international order. We are serving within a system of four diocese across the nations all of the Byzantine Catholic (Ruthenian) church. In the West and South, some Hispanics have begun attending Byzantine Catholic churches so we are able to recruit among them.

We are a very international congregation with sisters from over 40 different countries. Although we have no specific “program” designed to “reach out to potential candidates”, the young women who come to join us know that we are international and therefore it is natural that even in the US this will attract a wide variety of people.

We are an international congregation and all our communities in the USA/Caribbean are internationally mixed (they are all over most of the world) so we really strive to welcome everyone and try to understand the great mix of cultures.

We are an international congregation based in Brazil, India, Germany, Spain and us in the USA. Cultural differences are part of our life, we welcome any of them or from another culture to join us.

We are an International Missionary Congregation, interculturality is a primary focus. In latter years one sister was in vocation ministry in the U.S. for 4 years – in 2013 we agreed to discontinue this ministry in the U.S.A. The previous director is the contact person for any inquiries. I am omitting answering some questions as they are not applicable to our present situation.

We are close to Franciscan friars and hope to reach potential candidates through them.

We are having a multicultural formation meeting this coming week. Sisters from Brazil, Bolivia, Jamaica and U.S. will participate to address formation, practices, customs, cultures, diversity and how we can develop as a trans-formational congregation and be more intercultural.

We are in an initial foray into this area and are learning, we hope, from the best practices of others. A woman who just came to us from Guatemala is helping us better understand how this can happen. We are hoping with her presence to attract others. Our women in Chile and Guatemala are also assisting us.

We are in the process of re-organizing our membership outreach therefore at the moment things are not fully in place. One is learning Spanish to better communicate in allowing others to express themselves in their own language.

We are no longer actively recruiting.

We are small (3 of us).

We are sponsoring three professed Sisters who are studying at our local Benedictine University. Two Sisters are from Tanzania and one is from Vietnam. One Sister from Tanzania is studying to be a registered nurse for Tanzania and the other one is working for her Bachelors in education. The Vietnamese Sister is studying Theology and hopes to get a scholarship in a Master's Program at the Catholic Theological Union in Chicago. Before, these three international students, we hosted two Benedictine Sisters from Tanzania who lived with us for eight years. One of them received her Master's degree in Education/Administration and is now in Tanzania building a school for orphans and the other one received her Master's Degree in Public Health and is now studying at the International Medical School in Poznan, Poland. She will graduate in May and will return to Tanzania to be an M.D. She says her people need a doctor. Our local university and community continue to support these Sisters and their communities. We are also trying to help our Vietnamese Sister to continue working for her Master's degree in Theology. She will graduate from Benedictine University in May. The other two from Tanzania will continue to study for their degrees as long as it takes.

We are very open to reaching out to any welcoming potential candidates from cultures other than our dominant white (Anglo Culture).

We are weak in this area.

We are working at educating ourselves to openness to incorporating, welcoming members from cultures and ethnic groups different from our own. We are advertising in some media open to many cultures ethnic groups.

We attempt to be welcoming and anxious to hear their stories. We refer them to our motherhouse if appropriate—there are current six out of seven sisters in the novitiate there, six of whom are black/African

We communicate mainly through multi-media and attend all, or almost all vocational fairs. Until now we still do not have sisters other than Hispanic sisters.

We communicate with them through Skype or other means. We help them to discern and lead them in the proper direction. In some cases we send to another country where we are located.

We currently do not do anything specifically to reach out to candidates from different cultures. We advertise in vocation magazines and attend many vocation events. We are open to candidates of other races/ethnicity but currently only have one in initial formation.

We currently reach out to potential candidates from other cultures primarily within the areas where these young are present where we serve, by extending invitations to talks or vocation events. For example, our sisters serving in Australia, Canada and Scotland have all had

occasion to work with young people of diverse ethnic groups within the area they are serving. Through this, we have begun to receive candidates or establish contacts with prospective candidates from these areas.

Additional comments from Vocation Director:

* The sisters respond to invitations and seek out opportunities to visit parishes and communities composed of non-dominant ethnicities. [e.g., extensive involvement with an Hispanic parish in Nashville and the many ethnic parishes/groups that the sisters in Sydney, Australia serve.]

* The website and new Facebook account enable us to be visible to potential candidates from around the world, and our vocation literature includes local contact information for our missions in Sydney, Rome, Vancouver, and Scotland. When inquiries come to us from an area close to one of these international missions, we attempt to connect the potential candidate with the sisters in that area.

We do Come and See events for this Hispanic girls. We are expanding our vocation/companioning ministry and presence in Mexico.

We do not actively reach out but are open to discerning with women from other cultures who apply. We have a history of doing this.

We do not actively recruit potential candidates based on cultures different from our dominant ethnic/cohort. However we are considering developing this on our website which is currently under renovation.

We do not discriminate by culture from encouraging anyone who may have a vocation regardless of ethnic or racial backgrounds different from our majority.

We do not do this.

We do not have a recruitment program or vocational director.

We do not have programs aimed at specific cultures. All potential vocations are welcomed and accepted based on their genuine vocation and meeting of qualifications. Emphasis is placed on our common Carmelite vocation and heritage.

We don't differentiate in approach. We put ourselves out there for any young woman to apply but don't target minorities as such.

We don't do anything different from our vocation promotion to the general population, except that our sister who works with the Hispanic population does same.

We have a "come and see" program twice a year for those interested in religious life.

We have a couple of contact sisters and one to walk with them as they explore and discern.

- We have an ad in "OYE" magazine for Latina/discerners.
- We welcome them often for discernment retreats. We have diversity included in printed materials and websites.
- We sponsor the "Benedictine" multicultural center on our grounds.
- We cultivate discerners of all cultures.

We have done nothing, very little indeed.

We have general information for vocation—in Spanish. We welcome women of diverse cultures to come and see, but not actually recruit.

We have Hispanics members and also work Hispanic parishes. Because we are an international congregation we have had sisters from other provinces ministering here in our province. We are open to accepting all women of different cultures.

We have invited them to visit, pray and share a meal.

We have not made any intentional efforts in the area at this time.

We have other cultures from our other Provinces of exposure experiences and English classes.

We have the Philippines as part of our Region NYPPAW. So we do reach out constantly to the Philippines, but we have not put as much effort into other cultures.

We have two spirituality centers for women of non-dominant cultures. Prayer lodge in Montana welcomes Crow and Northern Cheyenne women and the Nia Kuumba on St. Louis welcome African and African-American women. The founding directors were European-American, but we recently hired a Northern Cheyenne woman at Prayer Lodge (director) and are searching for an African-American director at Nia Kuumba. We have 22 Native American Associates from Montana (Crow and Northern Cheyenne) and eight Navajos from New Mexico. We have eight Hispanic, one Asian, and 18 African-American associates. Our spirituality centers are trying to reach out to younger women by providing space and programs.

- We have visited various ethnic churches. (In Phoenix there is a Vietnamese church recently built)
- We've also attended different rites.
- Some of our sister participated in a 100 mile vocation walk in New Mexico, many of the participants are of Hispanic descent.
- We support the great Guadalupe celebration.

We have worked among the Native American for 104 years on the reservation and had a school in Bogotá, Colombia, but have never had anyone enter from either. We haven't had anyone from another culture enter, but part is that we live in a remote part of North Dakota.

We intentionally invite girls from our schools and other sponsored ministries from diverse ethnic backgrounds to gather for leadership and diversity workshops and congregational charism and mission religious experiences

We invite young women to our "come and see" gatherings.

We invited women to visit our monastery.

We live in a multi race milieu so reaching out to potential candidates almost always includes a culture different from the dominant one.

We live in an area where those of different ethnic backgrounds usually speak English so they are invited to our religious and vocational events just like everyone else.

We made a decision at our last chapters not to actively recruit new members

We mainly do this informally through our ministries by developing relationships.

We offer a prayer partner program for Benedictine College students - African American, Hispanic. Cristo Rey - vocation talks, Hispanics and African Americans. Bishop Word - vocation talks, Bring students to the monastery for visits and overnight retreats with Cristo Rey Students.

We primarily use our website and contacts through our members of color.

We provide literature in the Spanish language, we encourage women to "come and see".

We provide retreat opportunities in areas where we have some cultural differences—parishes, schools.

We serve primarily in the Dioceses of Brooklyn and Rockville Centre. Brooklyn is a totally urban multicultural diocese. Any vocation work there has to be multicultural.

We share with the young ladies the charism and the apostolate of the Congregation.

We sponsor welcoming workshops with invitation across cultural groups.

We treat all potential candidates alike in that our vocation directors talks to them on the telephone and if she thinks they have a vocation to the monastic life invites them to visit. We usually request two visits, but consider distance and expense. If the person asks to enter and the council approves they spend about a month as a pre-postulant for orientation.

We treat candidates the same but our vocational brochures show our Asian sisters.

We try to make our posters and advertisement represent the various ethnic groups in our congregation. We have our posters and explanation of becoming a sisters in Spanish/English. We are having a come and see in New Mexico and I sent Spanish and English sisters.

We try to understand diversity among the cultures through dialogue, immersion experiences, cross-cultural meetings, retreats and educational workshops.

We work in multi-cultural areas. We often invite others to our homes. Not expressly for vocation but to foster relationships.

We would do the same as any potential candidate. Our outreach is very limited, being a cloistered community.

We write and seek to have members in ministry with those from other cultures represent us and teach us areas where we need more sensitivity.

Website

Website and vocation materials

Website, emails—our Vocation Director is Latina

Welcoming, educate, share, open to differences, etc.

We've done vocation weekend in the past which we invited members of Latino youth groups and had our Latina members share their stories. Our province needs to have a serious conversation about whether or not we want to invite women to join us when or median age is 70. Our associate program continues to grow.

When we recruit on college campuses, we welcome all to visit for additional information.

What has your unit done well to accommodate new members of different cultures?

Institutes of Men

- The use of bilingual liturgy: prayers, music, etc.
- Engage in multicultural formation communities such as Mount Angel Seminary, Notre Dame University.

1- multi-cultural provincial celebrations; 2- education of existing members; 3- incorporating foods and feasts of other cultures into our communal life, esp. in our houses of formation; 4- providing assistance in the immigration process (e.g. visas).

Accepting any and every inquiry regardless of ethnic opinion.

Accommodate a more devotional life in formation. Encourage members to learn another language (esp. Spanish). Encourage new members to stay in touch with their culture.

Acculturation programs; support groups for international members; foods and menus from international cultures.

Appreciation and celebration of the diverse cultures among us.

Ask all our students in formation to learn a second language, often Spanish. Establish a house for African American Ministry.

Attentive to their needs at the local level.

Avoid highlighting or making distinctions, treat each member as a person

By giving them time and space to accommodate their feelings in the new culture

Candidates live together in their formation time here in the U.S.

Common gatherings, fellowship, prayers. Ethnic meals.

Cooking traditional foods. Accommodating foreign travel to reconnect. Open to cultural and holiday celebrations.

Different class tracks in postulancy. Hints/Instructions on proper dining and meal etiquette. Remedial course work in English and Spanish.

During initial formation, we read and discuss materials from that culture

Emphasis on intercultural living; efforts to assist friars of province to do this well; workshops

on Islam; workshops on diversity; history of presence/ministry in diverse cultures and communities.

Encourage members to support each other with gatherings, e.g. among the Vietnamese. We have a few Hispanic parishes and one Vietnamese parish. The members of these respective communities are multicultural.

Enter into dialogue with families of new members.

ESL training; help in essay writing for those attending seminary

Everything we know. Often the real hard part for them is that separation from their own culture. They expect us to enculturate, but not give any inch to enculturate, at least partially.

Having individuals from different cultures a part of our vocation formation.

I feel that our men feel welcomed from different cultures. We work as Redemptorists in 78 countries. Our province works in the West Indies. We deal with people from many different cultures and languages.

I think our aspirancy and novitiate programs have shown great care and accommodation, particularly through discussions about cultural difference, liturgical celebration, holiday celebrations, and shared meal preparation. We promote second-language study among those in initial formation, especially Spanish, though we don't promote this so much among perpetually professed members. Our yearly formation weekends and province retreats encourage broadening experiences of culture occasionally through topics/themes and more often through the gatherings themselves which offer opportunities for sharing and mutual enrichment across diversity of age and culture. In my experience we have usually erred in giving candidates the benefit of the doubt when troubles emerged that seemed a function of cultural difference. We work to offer opportunities for candidates to experience different parts of the Province so they can get a truer picture of who we are as a whole.

In the two year novitiate, the novice staff works to bring about community amongst the novices.

Inviting them to participate and live with us for some time because of our international background

It is very challenging to get our older members to accept, acknowledge, and value the minorities.

Language studies; mentoring; bringing them into leadership.

Language training, African studies, leadership formation.

Language tutors, meals with food of other cultures, celebrating saints from other cultures.

Limited experience on this. We have celebrated some bi-lingual liturgies (Spanish-English).

Little

Made them feel welcomed

Many of our formation personnel have had cross cultural experience and/or speak a second language

Most of the friars are willing to adjust to accommodate, but other than local communities which serve a distinct ethnic/cultural group, other communities have found it harder to adjust things like styles of food, prayer, etc. Of course, members of the 'minority' groups themselves are assimilating rapidly into main-stream US culture.

Multicultural meals, celebration feast days, our lady of Guadalupe etc. and offering Spanish Masses

N/A, no new members from minority groups as of this year.

NA

No new members from different cultures.

No such members. Hence little experience except for having 3rd world religious share our community for 2 or 3 years on college campus.

Not applicable. Also, no candidates from USA in at least 15 years.

Not very well. We have tried but only achieved limited success.

Nothing all that specific. We accept them as they come and show no distinction of race or culture. We would love to have more Asians, Hispanics, etc.!

Nothing in particular other than exercising Christian Charity

Nothing specific, as we have had no new members

Nothing.

Offered them rooms in our house

Our congregation, from its foundation, has always emphasized intercultural living as part of our mission—our witness to the Kingdom. This is not only at the worldwide or provincial level, but also and especially at the level of the individual communities.

Our desire to accept candidates from diverse cultures seems to be working out well. We have ministerial commitments in Lawrence, Massachusetts, Bronx, New York, and Staten Island, New York and we have had inquiries from these apostolates interested in joining the province. I believe what we do well is adapt our program to the individual needs of applicants, accepting them where they are and bringing them forward through the formation program.

Our headquarters is a multi-cultural community. We struggle but we succeed.

Our mission center is in our seminary we have a very in our seminary, we have a very intermittent community, and we have a number of internationals to live and interact with now.

Provide acculturation workshops or send them to one; had a province assembly on interculturality along with members from four other countries; follow-up workshops and presentations.

Provide English language classes and accent reduction courses.

Provide supports for improving abilities to serve as lector; seek out appropriate material (books, CDs, DVD) for classes

Send to university

Sent to program in English/acculturation at Sacred Heart School of Theology, Hales Corners, Wisconsin, for one year.

Sharing with them

The ethnic minority members share their culture and foods with his companions and his community.

The leadership of the novitiate studied the culture and two of the three leaders served in Micronesia. They have discussed the culture with the whole novitiate community, and had presentation on the culture by the men from Micronesia.

Three of our Indian confreres have worked on the Spanish language as well as improving their English to serve both the Spanish and Anglo communities, which are prominent in the communion we share.

-To study in the U.S., a candidate must pass English requirements. We have two professed from Colombia and Mexico studying English in U.S. to continue theology studies in the U.S.

- Most others study in Spanish in Mexico, Costa Rica and Colombia.
- Often professed take their mission year in a different culture from their own.

Tried to be sensitive to all who come and stay open. However, we expect the same things from everybody, no matter their culture or language.

Understand that the cultural differences exist; attempt to learn about new member's background; allow members and new members to discuss and share differences

We also integrated in our American-English-Belgian community two Congolese confreres-priests. They are required to possess already some English language skills when they arrive, in order to feel faster at home. Three of us speak their main language (French) well. The Congolese can speak their native language among themselves and with compatriots spread over the USA.

We encourage hospitality towards members of other cultural groups, especially those who are friends of our own international men in formation. At our regional celebrations we often incorporate other languages

We encourage sharing of different cultures for our new members. We also have encouraged language studies by assigning new members in the USA or Costa Rica.

We give them time to learn English and Spanish. We also provide funding for courses on American culture and Church history.

We hammer on the importance of bilingualism.

We have allowed those of other cultures to be acclimatize to the US as much as our cloistered life allows. This also includes learning about their cultures, celebrating Chinese New Year for our Asian brothers who have that tradition in their countries (China, Vietnam) and being patient with their English facility.

We have an enculturation/language program at Saint Michael's College. International candidates attend this program.

We have had multicultural workshop and discussions about diversity over the past 20 years. We also have promoted multicultural liturgies in several of our friaries as well as parishes and provincial gatherings. In one friary, the Liturgy of the Hours incorporates Vietnamese, Spanish, and English. One of our parishes celebrates with [illegible] Filipino, Samoan, Spanish, and Anglo communities.

We have had to do little as we have had only 1 new member from a culture other than the dominant culture enters in the last 15-20 years. In his case, we have gone to significant lengths to continue his process of becoming a permanent resident in the U.S.; have family

members and friends to visit and encouraged him to travel back to country of origin after novitiate. Our seminary is very culturally diverse and he finds others sharing the same experience there on a daily basis.

We have Korean junior-professed who is going to speech therapy to assist with his pronunciation.

We have managed to somewhat, with a greater or lesser degree of success to inculturate them into our "American" way of life. This has been easier with eastern Europeans but more difficult with South Americans.

We have no new members from different cultures.

We have not been very successful in this effort. Hispanic and African American members historically have not stayed. Our retention rate is very low in this area. The 12 Vietnamese members that currently are members have been a growing block, but I can't honestly say that we have been terribly successful in the integration process. They tend to do their own thing and are more often than not a separate group.

We have prepared them for life in our Society before they come to the States and see the wisdom and pastoral experience of a Nigerian priest on our seminary staff.

We have several associate members from other cultures. They are "on loan" type status.

We have tried to be open and encouraging to any who approach with interest.

We have two Hungarian members (three others before they died) but they were older and already in solemn vows when they became members of our community.

-We invite them to share their cultural traditions and expressions, e.g. food, Altar of the Dead, dance.

-Some Anglo members have made the effort to learn Spanish.

-We have celebrated occasional bilingual liturgies

We mix our communities so that we do not have many communities where Brothers are only of one culture.

We provide personal support and guidance in the process of integration into the community.

We seek to have members each year travel to Vietnam to conduct retreats with our missionaries and candidates. Also we facilitated community inculturation of members from Vietnam studying in the US to spend the summer in community houses.

We treat everyone as the uniquely created being that they are and specifically require our men

information to learn Spanish. Our novice master is fluent in Spanish, as are many of our other men, both priest and brothers. Our novices are also required to learn sign, which several of our priest are fluent in and minister to the deaf. We minister in Haiti and Mexico and our men in formation have the opportunity to visit and work at either Apostolates, but it's not required.

We, after a period of time for adjustment, place them in positions of responsibility in the greater community.

Working on active plan for those working on citizenship status.

Institutes of Women

- a. We have connected new members of other cultures to parishes of their culture or others that are culturally diverse.
- b. When there has been a need to strengthen skills in the English language, we have paired the new member with a professed sister for weekly tutoring.
- c. We have encouraged new members to speak in their own language with family and friends of their own culture in order not to lose that family bond.
- d. We have given orientation to the culture to new welcoming communities and have encouraged new members to share aspects of their culture (food, customs, religious holy days and prayer styles) with the sisters with whom they live.

All of our communities are multi-cultural. We emphasize the international character of our institute (presence in 25 countries).

Allow them to eat their type of food when possible, allow them to attend mass or spiritual festivities of their culture.

Allowing contact with outsiders of the different cultures. (We are cloistered). Encouraging cultural cuisines.

Always been open and supportive of diversity and invested in ministries with people and communities in need from different cultures all community members have valued and continue to be enriched by these relationships and experiences

As an international order, we are constantly exposed to sisters who serve African and Latin American cultures and to indigenous sisters from those countries. These experiences broaden your awareness and deepen your sensitivity. We also benefit from several rounds of anti-racism training and some exposure to the understanding of white privilege. The US sisters who are from the non-dominant cultures have a long term support group called SND Women of Color.

-As missionaries, many professed sisters have experienced being in a culture foreign to her

own. Based on these personal experiences, we often have hands-on knowledge of the difficulties encountered in adjusting to new circumstances and customs of a new culture. This personal experience helps us to be aware of some struggles that a candidate may have in the beginning. Also we try to show interest in each member's culture, asking questions, sharing ethnic dishes, cultural music and art.

-It is quite natural because of our charism and extension of our missions that our houses of formation reflect this diversity and easily receives women from different cultures, who in turn are able to adapt to this new environment with less difficulties.

-Assisted in their English language formation

-Invited and hosted family members to stay with us

-Invited sisters from various Caribbean Islands to live and go to college with us

At present, our experience in this is limited, as it is only somewhat recently that we have received a number of candidates born within other cultural settings. At this point, we are increasingly seeing the need to address the issue of cultural accommodation in a more formal way. Most successful to date has been the personal sensitivity of our formators in seeking to create (beginning in the smaller novitiate community) an atmosphere of dialogue with one another about cultural differences; opportunities for educating one another informally and providing opportunities to experience one another's cultural customs, practices, meals, etc.; drawing the sisters to respect, appreciate and value one another's differences, while growing in the common bond of genuine charity that makes us one.

More specifically:

* We strive to create an atmosphere of dialogue where new members can ask questions, voice concerns, and talk about how she is feeling and adjusting to the new environment.

* New members (from different cultures) have given special presentations on varying topics; this has provided an opportunity to share not only information, but cultural traditions that are important to them.

* We seek to discuss and grow in our awareness of that which binds us together as a community, namely, a common call, a common consecration and a common response in service to the Church.

At this time we have no members of another culture. In the past there was minimal adaption.

-Attend their cultural events, encouraged them to use their gifts on boards

-Provide educational opportunities

Being an international and intercultural congregation, we have had well over 20 years of journey in this regard. Each member continues to nurture inclusiveness and struggle to make others feel at home. We do not claim to have achieved it all for it is a continuous journey. Some of the initiative done to accommodate new members of different cultures is acculturation program, time to share about one's culture, inclusiveness, encourage members to bring the richness of their cultures in the community in good, prayer, community life, particular celebrations....

Cannot answer

Cross-cultural workshops discernment meetings.

Does not apply

-Educated sisters about cultural diversity. Proclaim the gifts of sisters who visit for extended periods of time from other cultures and countries.

-Believe in the abilities of new members.

Encouraged and allowed bilingual celebrations and liturgies

Encouraged them to share their liturgical and prayer practices. Invited them to prepare meals a plan entertainment reflecting their culture.

ESL classes for those whose primary language is not English. We have also included educational prizes for the provincial large on minority and diverse culture.

Every one of our five houses in the U.S. is multicultural in makeup. There are seven different countries represented among 25 women: Vietnam, Cuba, Spain, Mexico, Nicaragua, Honduras, U.S. Mexican Americans and U.S. "Anglos" for lack of a better word. We have also sponsored our own sisters from other countries to study English for a year or two so that they could be missioned in the Philippines. They were from Paraguay, Uruguay, Mexico, Brazil and Angola.

For those of our sisters living in our unit who are from another country, they share cultural forms of worship, relaxation and customs. We also provide interpreters to facilitate communication.

Foster a welcoming spirit

-Had a clean religious identity that is large and international bigger than our unit.

-Developed ministry that focuses on the community mission, so anyone can enter the ministerial part of our life and find a place in it.

Have not had any to this point

House, they live with us.

I am not sure but a good number of Asian and Europeans are accommodated. We have a harder time accommodating—or even attracting—Hispanics and Afro-Americans.

I believe our Hispanic Sisters naturally rise up to give special care to the Hispanic women who

come to us. Knowing the importance of family, there is great consideration taken to be sure the Hispanic woman in formation has many opportunities to connect with her family, especially in time of sickness or death. We celebrate feast days of some of our Dominican saints who are Hispanic as well as Our Lady of Guadalupe.

I think so

-In cultural program as part of initial formation

-Timor-Leste added an additional year of postulancy to learn the English language and then go to Philippines for formation program

In past years we were more attentive to this with education on cultural diversity. We have not done anything formally in recent years.

In terms of accommodating newer members from different cultures, over the years, we have done special programs on intercultural living, we have had conversation together about cultural differences among us, and we continue to seek ways to grow the education of our members regarding cultural differences. These, though, and small efforts which have had some impact, but not a large amount of influence on the Sisters. We are aware that there is so much more that could be done.

In the past we did have some classes/programs on welcoming folks from different cultures.

In the U.S. a vocation team of Sisters participate in week-end sponsored by the Archdiocese, on a regular basis.

In the USA we have no new members. In Mexico our USA sisters have really catered with the culture of people and the life of the church.

-Last year we hosted our international Society's gathering of 12 newer members from India, Latin America and Europe for one month. There were opportunities for many intercultural exchanges. It was a mutually beneficial exchange.

-Personal accompaniment with a sponsor team. This has happened for a Japanese and a Vietnamese woman. The Japanese is now finally professed.

Listen and share stories, pictures, etc. Within small community/regional setting. (We've done this especially for birthday celebrations. The sister whose birthday it is brings pictures, altar or other images that aid her in discussing a part of the culture/history/background)

Los Angeles and its surrounding areas are multi-ethnic and new members come with sensitivity and respect for cultural differences and for the most part find this reflected within the Congregation.

-Making time for cultured sharing among those in initial formation in prayer, celebration,

food, custom.

-Have begun more international exchanges among members

-Members of different cultures are generously encouraged to share their customs and traditions within the shared common life of the Institute; the community appropriately honors these.

-Holiday specific to the native cultures of members are often celebrated and sisters are encouraged to share more particular cultural traditions and foods.

Most of us are Asian born, some of us have ancestors as Asian but born in the United State.

Multicultural workshops. Sharing life and culture of the new member

N/A

N/A

N/A.

NA

NA at this time. Our two Spanish sisters speak English. Other sisters also speak Spanish.

No applicants or inquiries have been received.

No new member

No new members

No new members from other cultures as yet.

Not sure how much we have done well. We have had presentations (not in this past year) on interculturality and small group discussion and sharing. Where a newer member might need help with language, conversational fluency, etc. older Sisters in particular have been very forthcoming. We have encouraged celebrations/rituals/prayers that celebrate cultural diversity. But are aware that much needs to be done.

Not yet.

Nothing

Nothing at present,

Open to their needs, e.g. our new Korean candidate sleeps on the floor. She has introduced us to several kinds of Korean tea and fruit.

Our congregation has tried to be sensitive to the cultural needs of our new members by allowing them talk about and share their culture in various ways. We incorporate elements of the various cultures in the rituals for our newer members. We have had several Sisters from Dominican congregation in Zambia and Nigeria who have lived with our sisters while getting their colleges degrees.

Our congregation is international and our sisters in the United States welcome the novices from four continents (eight countries) into their local communities for their three month mission experience. They also welcome into local community our sisters from outside who are studying in the US. We have spent time and energy developing skills for intercultural living.

Our entire community is very open to different cultures. We try to anticipate their needs and preferences. We provide materials and opportunities to express their creativity

Our formation director has tried to learn of the novices' culture and provide for her needs.

Our new members from other cultures are final professed from other countries. They are all founded on Missionary Benedictine Sisters. We have guidelines how to help them in their transitions.

Our one sister from Peru lives and ministers in Peru with our American sisters

Our sisters are warm and very welcoming. Dietary accommodations are made.

-Over the last eight years, our Convent Unit has housed several visiting Sisters who are students (undergraduate and graduate) who have come from Africa, Central or South America, who live with us in community, eating meals together and sharing life. Usually two or three at any one time and some have received scholarship to Our Lady of the Lake University.

-We have accommodated one member from Vietnam, sharing her culture, food, music and stories of her country. She has stayed in touch with friends and family from her culture. We pray and sing at liturgy including many different languages such as Spanish, German, Czech, Hungarian, Vietnamese, Latin and African dialects.

-We have welcomed many Hispanic young adults from our own state of Texas discerning heir vocation and some have become members. We have had one of our Sisters from another Unit in Mexico come to our unit for a semester to experience our culture and to share her culture.

-We have celebrated Vietnam New Year, and many Mexican holidays. We have appreciated Sisters sharing songs and demonstrating their ethnic dances.

-We have encouraged family and friends from the same culture visits.

Over the years we have made attempts to have a woman discern her vocation from within her home culture. Once a woman is accepted for candidacy, sisters in her home country take on the task of educating the woman about customs and culture of both the congregation and the USA. Once a woman comes to our Motherhouse in NY, time is allowed for the woman to deal with

culture shock and further opportunities to acquire language proficiency. During the Integration Phase (pre-canonical year and canonical year) opportunities are planned for cultural sharing, cultural foods and cultural encouraged in inter-novitiate programs, ministry experiences and formal classes for cultural exchanging and learning.

Overall, because we are international, we have a welcoming spirit and have had members from Africa and Asia to spend time in the U.S. While taking advanced education and spiritual programs.

Praying in the language and including food of culture in menu of monastery. Providing mentor for individual

Probably have not done this very well. We have one sister from Colombia and offered her support as she became more fluent in English and offered her educational opportunities for advanced studies.

Provide ESOL education

Provide professional education for ministry w/ tutoring

Provide support via conversation

Provide opportunity to cook ethnic food as often as wished

Invite them to prepare an ethnic meal for the where community

Provide hospitality to family members

Provide language courses, encourage ethnic foods, holiday customs. We try to learn from our Asian Sisters about their own language and customs

Providing ethnic foods, study of culture, acceptance of differences.

Quite well. Could do better.

Raised awareness of cultural differences

Reach out to the families

Received them as we would any other member. Inquired about their cultural needs and interests, want to know how to include, incorporate these into community. We have sisters in provinces outside of the U.S. so we like to share our experiences and learning. While we are a U.S. Province, we are an international congregation

Recently we have not had any.

Remain to be seen. Some sisters with broader cultural experience are sensitive and welcoming—others are more hesitant.

See above.

See above.

See number 80.

Sensitivity to family dynamics during discernment and transition into Community

Sensitivity to including their cultural gifts into liturgy, prayers, meals and home decorating, etc. We ask them to help us understand the differences and sensitivities by asking questions of the rest of us and for her to do the same.

Sensitivity to their language and customs.

Since our ministry as SBS is in the Black and Native American communities when women enter who are Black or Native American there "for the most part," and at home feeling with the sisters in the congregation. Congregationally for many years we have striven to incorporate into our prayer life, our celebrations, our attitudes, etc., those things that are reflective of the people we minister with.

Since our present numbers of new members is non-existent we have not had a need. In the past one of our first steps was to appoint a "wisdom woman" to journey with new members. Also, provided a tutor—if language was needed and a transition process. Depending on education background—perhaps some courses as needed, especially in theology updating.

Since we have had only one person in the past twenty-five years, this really can't be answered.

Sisters of different cultures have been many years in the community. They are as much a part as everyone else. I'm not sure what accommodations were made early on.

Some have been elected to leadership positions. Foods from various cultures are prepared. Special seats and holdings are collaborated.

Some of members from other cultures will do part of their formation in their own culture. In the novitiate our staff studies their culture, talks with the other novices about the culture, and invites the member from that culture to do the same.

Sought the assistance of women from their cultures both members and non-members to assist us. Provided formation experiences directed by women of their culture. Supported meetings of our international community where there is great diversity of culture.

Speak openly of cultures, try different tools, encourage contact with families, have access to news from their country, invite missionaries to visit us.

Supporting language acquisition or accent reduction.
Using ethnic ritual in ceremony for profession
Listening to individuals and sharing in customs, values, food, celebrations.
Involving parents in formation process.
Learning about the cultures.

Taking time to listen to various social customs-food sharing-incorporating cultural nuances in liturgies

-The African American sister who is a member of our community is now in a nursing home in the Baltimore area. She had joined the community in the 1950's at a time when there was not today's consideration of inculturation. She was from Baltimore. In the 1970's she asked to study nursing in the Baltimore area. It was granted, and she remained there for several years after her courses to care for her Mother. A few years ago she was quite ill and went to a home in that area.

-We have received a woman from Uganda who had been studying in Texas. She spent a week living with our community within the enclosure before returning to her country. She was wondering about a possible call to religious life and was willing to return to the US if she later decided to enter religious life. Since she was with us for a very brief period, we did not have much time to practice 'accommodation'. However she did cook a Ugandan meal for us and shared with us a couple of videos of liturgy in her parish as well as a wedding celebration lasting several days, as is their custom. We were also in contact with another woman from Uganda who had previously been a Sister in an African congregation. She had left some years ago when her community was in crisis and was now considering contemplative life. We were told she was looking abroad since African communities usually do not accept older vocations, preferring to concentrate on the numerous younger women who apply to them.

-We also were in touch with a woman from Ecuador who had lived in the Boston area and had taught there. She spent a few weekends with us and kept in contact with our vocation director. For a number of personal and family reasons she decided to return to Ecuador and try a Monastery there. She communicated with us for a while and returned to Boston. We have not heard from her for some time.

-Since our new members are white, we have not had recent experience of cultural accommodation. However, a few years [cuts off].

The Come and See program introducing the spirit of the founders and members of the community available to greet, etc., extending the invitation to go deeper and to begin to focus on the call to Religious life

-The community has welcomed and accepted our new Hispanic member into the life of the community.

-Prior to the final profession of another member (from Argentina, novitiate was in Argentina), the temporary professed sister spent a summer interacting one-on-one with a variety of sisters in the United States. She also was present in the United States for a number of assemblies. Other sisters in Argentina have also had the opportunity to spend extended periods of time in

the US. When our sisters from Argentina come to the states, they share their cultural background – song, dance, etc., with the rest of the community. For the first time, we provided simultaneous translation of our chapter proceedings in April 2013.

-The inter-community pre-novitiate and novitiate programs of Texas are part of the pre-novitiate and novitiate programs of the congregation.

-Annual incarnate world formation symposium these are programs that give the person in initial formation the opportunity to be among peers and for their director to collaborate with other director.

The last two members are white and Asian, one from Boston, Mass., and the other from Honolulu, Hawaii. We have not had any who have been accepted into initial formation for 18 years. Those who have applied have been much older in age, 56-66 years old, or with financial debts.

The sisters Filipinos have their own formation team with the Philippines. We do have a Filipino in the US novitiate who is struggling. She did not want to enter in the Philippines. We do try to understand the culture she comes from.

The only new members of different cultures have intended in our program in Peru and this has worked well.

There have not been any new members that are of a different culture.

There is strong attitudinal openness to other cultures. In practice that may not be as obvious. Food is a good symbol. We welcome our Korean Sisters but the odor of Kimchi in the fridge is another story. We have welcomed people from difficult cultures well. We have welcome the narrative story of other cultures.

This doesn't apply to us at the moment. We equal be open to the possibility to accommodate new members.

This has not been an experience.

Those who have entered (since our foundation in 2008) have been in the U.S. for many years before coming to us.

To make an effort to understand the culture through resources and reading. Provide additional time in the provincial-ate upon arrival in the unit to be aided by provincial leadership and other members before being sent to new assignments.

Treat each person as an individual and try to meet that person's particular needs

Try to give them opportunities to share their diverse cultural heritage by cooking their foods

and sharing the richness of their culture.

Try to help each one learn English to make sure they are able to be included in all communications and community meetings and eligible for leadership positions.

Unfortunately nothing

Unintentionally we have learned and benefited from our international student sisters—from S. Korea and Tanzania and Kenya—who have lived with us over the last 40 years as they study at our college.

Very little. A lot still has to be done with the members of the community as they are very set on their own culture.

We are currently running a pilot program for our sisters on building cultural competency

We are making efforts with limited ability and location challenges.

We are very open to multi-cultures.

We do not have new members in the US from another culture. But we continue to learn from our Peruvian sisters and the Partners of color who accompany us in our anti-racism work.

We do not have that experience here, but do in other countries where food, prayer and song and cultural celebration are shared.

We don't have a lot of experience with this, but thus far sisters seem to really reach out to these sisters and they seem to have adjusted very peacefully to our life. We have one junior sister from Ireland, one finally professed Canadian, one Hispanic novice, and one Asian candidate. Our sisters are very interested in the cultures of these women and frequently ask questions and remember days that are special to them that are particular to their cultures. We are also very welcoming of their families. We eat very simple, so no one in community eats according to their preferences, family traditions etc. However, on special Solemnities the kitchen coordinator will invite sisters to make a dessert that is a tradition in their family. When families of our sisters come to visit they often prepare a cultural meal and share about their culture with us. This is something all the sisters really enjoy. Within the past few months we have had two ethnic meals prepared by families of our sisters.

-We encourage all of our members to attend annual gatherings, a time for all to build relationships and get to know one another better.

-Jubilees and Professions are times to celebrate cultural differences, as well.

-We encourage new members to remain in touch with their culture as they share their cultures with us.

-Presently we have one Hispanic in initial formation. Another Hispanic recently discovered God calling her elsewhere.

We encourage sharing of traditions, preparation of meals (sometimes for new members families) by putting the same ethnic vowed members in touch with candidates and family before starting formal formation and during initial years.

We gave extensive help in English and acculturation issues recently to a Hispanic immigrant, did the legal work to get a green card, and gave much personal attention to her needs. It took quite a while to determine that her major interest was in US citizenship and material gains for herself.

We had a sister transfer from a monastery in Japan 40 plus years ago. She went to English classes (living at a women's college) for a year had English classes for several years, was allowed to go to cultural events. We tried to accommodate dietary needs.

We had a temporary transfer member for two years in the 90's. She was a native of the Philippines and had lived in Spain. We did our best to welcome her, but she did not feel comfortable and eventually transferred to the Philippines.

We have a cultural orientation workshop but it needs revising. We strive to know each sister and her culture on a personal level. We have had workshops as a province and information is always included

We have a mixed record; we are doing more with the woman from Africa to recognize and honor her culture, food, customs, etc.

We have always been an international congregation so we are very sensitive to different culture. We come from USA, Brazil, Italy, Central America, Dominican Republic, Spain and the Philippines.

We have assigned a Caucasian mentor to a Vietnamese transfer sister. Cultural differences make this difficult, however, we need to be creative in this regard.

We have attempted to welcome women of diverse cultures and to be sensitive to cultural differences in our program planning. Our formation community has been very welcome to family members. Opportunities are encouraged for new members to connect and interact with groups, or events in their native culture. Our Pre-postulant program provides time for acculturation and opportunities for language study prior to entrance into the postulancy in the US.

We have been attentive to needs and have had formation communities in diverse cultural neighborhoods. We have also had a newer member profess vows in her native language rather than in English.

We have developed a handbook/tool to use to assist transition of women from our provinces/regions of Brazil and Nigeria. The welcoming community works to be sensitive to needs of visiting members.

We have encouraged them to celebrate their independence days, as well as to share information about their countries and customs in formal and informal settings. We also provide them with educational opportunities (community college, university).

We have given her extended time for her secondary education so as to complete a preferred degree program.

We have had a welcoming spirit. We have provided opportunities to learn English. We have adjusted formation classes to accommodate difficulties with English. We celebrate Chinese New Year. We have informal conversation about cultural differences. We've begun a community education process using a time for tea.

We have had formation opportunities for the general membership on enculturation. We have created vocation literature that shows various cultures.

We have had little experience as you can see with the need to accommodate different cultures. All usually come from the US

We have had new Asian members. Our professed Asian sisters help to mentor them. We do not put them all together but integrate them in varied local communities.

We have had no new members in over 35 years. In 2011, we had a returnee who had been in for 25 years, out for 25 years, and desiring to return.

We have had no new vocations for the past 15 years

We have international meetings and various cultural practices are a part of our life. Right now our province is located in North Dakota and consequently we are not surrounded by many various cultures. However we are very open to it and welcome all.

We have invited African and Caribbean sisters to live with us as they engage in study programs. This has helped our sisters to welcome women of other cultures.

We have learned that people from these cultures need access to the foods to which they are accustomed.

We have not been getting vocations for our own Monastery but we are supporting international students, who are Benedictine or from other Orders to pursue their education and then return to their own countries to be of service to their own people.

We have not had any member show interest in a goodly number of years. One is currently corresponding with us.

We have not had any members from different cultures join us in since the early 1900's. We have had young adults live and work with us as year-long volunteers from other cultures & countries. I believe this experience has been mutually enriching and transformative. It has encouraged us to pursue having a Cultural Audit process for our congregation in the near future.

We have not had any recent experience of accommodating new members of different cultures.

We have not had any such candidates.

We have not had anyone show interest from another culture

We have not had members of other cultures actually enter, except for a Peruvian woman in the 70's.

We have not had new members and different cultures in the unit.

We have not had new members of different cultures since 1966.

We have not had new members recently. We have two final professed sisters from Poland so we are sensitive to language issues, celebrations on holidays, songs, etc.

We have only three, one from India, one from Italy, one from Zimbabwe. All had been previously in US.

We have participated in their culture attending significant events in ministry, e.g. novenas, etc. We have encouraged the individuals to share recipes or to prepare a meal with native foods.

We have shifted the bulk of the formation program to the country from which we are getting candidates—Mexico. Our large community gatherings (Assemblies, Chapter etc.) always reflect our ethnic diversity through liturgical practices and decor. When minority candidates are placed in houses for formation experiences, the sisters in the house are given some education about culture. We have had numerous workshops and meetings on cultural sensitivity.

We have tried to learn about the cultures of young women coming to us and try to help them adapt to religious life in the American culture while maintaining pride in their culture of origin.

We have tried to make them feel welcome, shown respect for their cultures, provided help with

ESL classes and acculturation.

We have tried to provide an openness in attitudes and acceptance of differences. We have a history of trying to deal with at least two different cultures-US and Irish with the dominant culture being Irish. We are still growing in our openness and acceptance of difference.

We have two Canadian and one from St. Cronin all are North American but we have done our best to incorporate food and customs.

-We have two Mexican women in temporary vows. Our novitiate was in Mexico with Sisters coming to offer input. We are learning how to adapt to make room for their culture. Used Skype to include Mexican women in Mexico in key conversations.

-Two Spanish speaking sisters moved to Mexico to live in community with our two Mexican TPS.

We help them to understand the American culture and learn about their cultures incorporating some of their foods, holidays, feast days into our life.

We honestly have not done anything specifically. However our postulant/novice directress is of a different culture herself and forms those under her guidance with an openness to diversity of cultures.

-We local communities to welcome candidates; we discuss cultural / racial differences and members' attitudes toward groups other than their own.

-We are open to receive gifts of another culture in our meals and in our prayers.

-We engage in dialogue with new members about cultural / racial differences as they impact daily life in community

We make every effort treat all equal. Make no distinction in the religious because of their ethnic background. We try to make them feel as welcome as possible. There is a lot of interest and inquiry about their culture, family and food preparation and habit. You will find a good bit of experiment with food preparation from foreign.

We now have an African-American affiliate and are learning as we go. We have received professed sisters of or congregation for periods of time-this has been a good and learning experience for all of us.

We offer the "Come and See" program

We participate in their liturgies and meals.

-We pray our Rosary in Spanish and English. When other nationalities and present we welcome them to lead a decade in their mother tongue.

-We often purchase ethnic food when it is their turn to cook.

We provide education for English as a second language and pray in the language of different cultures occasionally. Through dialogue we try to anticipate their needs and concerns.

We struggle to be truly open.

We treat her like a regular member. We affirm her when appropriate—especially when she shares her gifts.

We try to engage in story telling about cultures, especially family rituals, holiday celebrations looking at the map and seeing where one is from. Recognizing that an individual is from a different country and not lumping everyone into one category, etc.

We try to learn from them and they from us. Culture is integral

- We try to sing hymns in different language, use different cultures' food.
- Pray one decade of the rosary in a sister's native language on her feast days
- Learn about each other's cultures, celebrate patron saints of different cultures.

Welcome + Hospitality; visit various regions throughout the community

Welcome sisters of different cultures to visit our province communities and ministries; to come for formation and study opportunities (i.e. assist in endeavors to learn English language); offer numerous opportunities to participate in Women of Color, a national group of the Sisters of Notre Dame de Namur.

Welcomed them to our unit and made them feel appreciated, valued and accepted.

Welcomed them, accepted them as equals, our sisters. Interest shown in their family, experiences and traditions.

We're pretty much open to conversation and an experience of another culture if our sisters who are not from the dominant culture introduce their culture to us. Our congregation, by name, is very accommodating and hospitable when it comes to newer members.

We've had our novitiate in a multi-cultural area of the San Francisco Bay area and had Latina sisters living with them to ease the cultural transition. They've also done ministry in Latino communities.

Whatever their ethnic groups they must be willing to adopt the monastic culture. We have found ethnic origin makes little differences.

When our Sisters information come from different countries, they are always very pleased and happy to spend time with our province membership. We are landed with have any in the

United States or Canada. E-mail and Facebook, as well as Skype are the mediums we use to communicate with our sisters elsewhere.

With 41 members we have eight different countries infused in our American culture. The sisters appreciate the different cultures and encourage sharing. The charismatic renewal crosses boundaries and welcomes the different cultures.

With sisters from Mexico/Puerto Rico who spend time in the US as part of their formation, efforts are made to provide Spanish-speaking mentors and to connect them with Latino groups and Spanish speaking parishes. Translations are provided as community assemblies and efforts are made to include bi-lingual songs prayers during these special events.

What is most challenging to your unit in general in integrating new members?

Institutes of Men

- To set up Pastoral Vocation Work among other cultures.
- To create a welcoming atmosphere to members of different culture than the dominant Hispanic culture.
- To "translate-inculturate" the sources and programs of formation into other cultures beyond the Hispanic culture.

A candidate has to strive to retain his own culture while adapting to a new one, including different cultures his fellow candidates might have.

A challenging cultural difference and encourage new members to express themselves when cultural differences arise.

Accommodating them to our American mentality (which is very open and transparent). Language is less, if not a minor problem. Most people from other cultures tend to create an artificial culture from the culture in which they grew up. In our case either South American (especially Brazil) or eastern Europe (specifically Ukraine) and tend to serve these people only and ignore native born Americans.

Acculturation

Acculturation.

Age

Age difference between members and new members.

Aging cohort-limited energy.

Are the challenges from ethnic-cultural origin or from personality profile regardless of being Hispanic, Congolese, or Caucasian?

At the moment, just an age gap.

Attending to language, having English speakers learn another language, encouraging older confreres to join in multi-cultural/language worship.

Community meetings

Damper of individualism and consumerism.

Devising specific programs that yield the best practices.

- Difference in age.
- Lack of vocational and formation programs and structures.

Distinguishing what are cultural issues from personal/developmental ones; making the effort to be intercultural at a substantive level rather than being satisfied with something more superficial.

English facility, whether speaking it or writing it. Patience is required from both sides to be united as a community.

Expectations on our part that these have to absorb our cultural practices.

Explaining how things should be done based on community consensus only to have seniors do differently.

Extending support across the community for diverse candidates—not all members are comfortable with adapting to new challenge.

Finding new members, securing resources for them and helping them to finance their debts.

Finding the balances between integration and "assimilation" so they do not to lose their culture roots and identity.

Form one family of brothers.

General lack of maturity and serious education.

Getting proper visa if new member is undocumented. Changing meal menus. Our men prefer American menus. Understanding cultural differences that are basically on an unconscious level. This also applies to family upbringing (values, customs, assumptions).

Getting visas for our Brothers limits how we can move our Brothers between houses and regions.

- Having formators who understand cultural background of students for various cultures.
- Getting those in initial formation to tell formators what is truly going on in their discernment and adjustments rather than what they think the formators want to hear.

I think simply given the average age of the community, men are "set" in their patterns of life – men formed in the 50s, 60s, 70s have a hard time realizing that this is a different era, and that they may have to change and not simply be warm and welcoming to those of other cultures

who may challenge community mores and folkways.

In formation we have struggled with a few Hispanic/Latino candidates whose cultural approach was pretty aggressive (vs. mid-West Anglo culture in particular)—it was difficult to discern, even with honest conversation and engagement 1) what greater openness to their cultural identity might look like practically in community and 2) where "culture" became an excuse not to engage fully in the formation process. Evaluation/assessment of candidates for acceptance for vows can certainly become more complicated when significant cultural differences come into play. In our formation communities, I'd say our members for the most part are very generous and accommodating, but in a few cases this hasn't been adequate for our dealing well with our Hispanic/Latino candidates. And as we discovered over time, there were serious problems with these candidates that, if bound up with cultural identity, were also simply barriers for their living our Marianist religious life with integrity. The struggle here is to keep dialogue happening on the ground in our formation communities. In recruitment, we need, I think, to be vigilant and discerning. One or two vocation team members tend to embrace too quickly candidates who happen to be from cultural minorities—the vocation team works to provide multiple opportunities for meeting and experiencing candidates across our Province.

Integration is less of a problem than recruitment.

Just getting vocations is a challenge. We are about to redesign our website which will help. We are also planning on a video for vocational purposes. Few are attracted to monastic life.

Lack of academic skills or command of English.

Lack of experience with these candidates in formation.

Lack of new members.

Language

Language and cultures.

Language and food

Language is a major obstacle. Also food preparation—we need to pay closer attention to the diet needs of members from Vietnam while they are living in US.

Language limitations on part of province members; approaching topic of language modification ("accent modification") for international members; requiring "acculturation programs" for province members as well as international members.

Language skills.

Language. Improving English and learning Spanish.

Language; plus we work in very limited ways predominantly with persons from other cultures.

Mainly immigration status, and dealing with men from different cultures who wish to solely minister to their own culture rather than the Universal Church. Differing cultural views toward authority. Some cultural differences promote "clericalism" and some cultural views of women do not perceive women as equals.

Maintain a balance with a deep respect for the culture of the candidate or member while integrating them into the monastic tradition

Not applicable.

Older members not understanding need for pro-active recruitment of minorities.

Older, current members.

Only language.

Our only new member from a different culture is Hispanic (Mexican-American born in Texas). There have been no huge problems, mainly just a matter of being accepting of a more demonstrative type of religious devotion.

Present members are not open to change.

Psychological testing continues to be a big challenge to our initial phase of formation for international candidates. Understanding a healthy role of authority, especially for some Asians. Sometimes placement in ministries.

Retention and integration.

Simply making the membership aware of the subtle differences as well as obvious differences of cultures and then seeing how these issues can be integrated into the general monastic culture and practice.

Some professed members not too open to accepting them.

That our men can speak English clearly and well. That we can understand each other, accept each other, our differences as well as our gifts.

The acquisition of American language skills.

The age barrier—older colleagues who have been in USA for a long time find it hard to adapt to new ways of thinking and attitudes of the younger men coming in from other countries and cultures.

The bigger challenge for us is the age/generational gap. We have men in initial formation who are typically in their 20s and 30s (with a handful in their 40s and 50s), huge numbers of friars in their 60s, 70s, and 80s, and very few perpetually professed in their 30s, 40s, and 50s. This has an impact on a host of areas ranging from prevailing ecclesiologies and experiences of church to understandings of facilities with various forms of technology.

The change in thinking. Many consider that there is only one way to do things and to change that would be foolish. Also because many of the members are seniors, change is very difficult.

The difficulties we face are often of an academic nature. If applicants come from another country, their completed courses are often not easily accepted at American Institutions, which means they need to repeat courses they have already taken in their home country. Another difficulty we have encountered has been difficulty in obtaining visas for foreign applicants. For that reason, we do most of our recruiting from those who have already established residency or citizenship.

The dominant majority, those born in America, do not have a capacity to relate emotively. This creates a "cold" feeling from those of cultures that bond emotively.

The English language.

The expectations of current members.

The fact that we have such limited opportunity to integrate new members and the fact that as a monastic community of 150 years, things happen and change very slowly.

The greatest challenge, I believe, is encouraging them to be themselves while at the same time helping them to integrate and "blend" with the larger community.

The high median age of the membership of our province.

The immigration laws of the USA are unjust and often changing. It makes a sense of unwelcomeness quite palpable. Some personal limitations related to language learning and accent-adjustment are problematic. Some confreres are marginalized because of these limitations.

The lack of American vocations sometimes causes the membership to wonder if we will only be made up of foreign born members. This is not an easy issue to face.

The most challenging aspect is the generational gap more than the cultural gap due to

ethnicity.

The most difficult challenge is generational and again attempting to integrate individuals, regardless of age, race, sexual orientation, that are used to living as inadequate individuals into communal living.

The USA strict government regulation; language learning, speaking first, but then writing, we have many Vietnamese monks and for them writing and singing in our language is difficult.

These are of equal weight and proportion: 1- Language and grammatical skills in English and Spanish; 2- Emotional connection to the family, especially the mother.

This would be an issue in the USA. At times tribal difference can pose problems.

- To accompany properly our brother.
- Never to make cultural comparisons
- To come to know and love the USA culture.

Too old, too Anglo, difficult to initiate change.

Understanding and appreciating cultural sensitivities that differ from the dominant membership.

Understanding differences in cultural attitudes and embracing them so all feel welcome. Language can also be a challenge.

We are a community of old men—not very interesting to young men.

We are very small and our resources are limited.

We are very welcoming. Our order is 50% international here in U.S.

We attract good and intelligent men to our novitiate. Some do not have the necessary maturity/inner freedom to fully embrace our way of life.

We bring international candidates to [illegible] in Vermont.

We do not have a problem integrating new members into our unit. However, historically, the population we serve is culturally homogenous, creating a situation where it becomes difficult to attract minority vocations.

We find strong resistance in accepting, work, poverty, and community life.

We have difficulty in getting our members to value what minorities can contribute to our

community's life and ministry.

We need to listen better to their needs and expectations—it's a two-way street.

We recruit mostly from our College. It has minorities and students of other cultures but there has been no serious interest in entering our community from these groups.

When we have had persons from minority cultures, it has been a challenge to do anything for one or two persons.

With a small number of ethnic members, there is a common presumption that we will continue to do things the way they have always been done. Also, half of our membership is over 70 years of age.

Institutes of Women

* The most challenging thing is the "double" culture shock experience:

1. entering an "American" Community
2. Navigating Community culture in addition to the dominant culture

* Also diverse communication styles often lead to misunderstanding and frustration.

A lack of vocations is most challenging!

a) The intense spiritual demands inherent in Carmelite spirituality.

b) The demands of living in the cloisters with a very small group, where it is essential to live with a high degree of virtue in addition to maintaining the peace, charity, and mutual understanding necessary for a life of prayer.

Acceptance

Accepting women who have been married and have children and grandchildren.

Adapting to the newness.

Again, our size. We are mostly white, aging. But thank to our inter-nationality, we also have non-white member who can be mentors, etc. Still it's a struggle. Not because of the new member or the old ones so much as just the number of members.

Age and cultural differences. Learning to live daily life together while respectfully trying to understand and accommodate to individual differences like food, prayer styles, dress, personal hygiene, language, gestures, patterns of thinking and speaking and relating, body language, age relationships, forms of address, concepts of the Church, devotions, decorating and concepts of beauty, volume of voice, etc.

Age and life experience differences

Age and recognized racism.

Age and tradition.

Age differences generates tension in the expectations of current members.

Age differences understanding mentalities, behavior and characters.

Age differences, adaptation to silence.

Age gap more than cultural gap.

Age gap with current members' poor catechetical background.

Age of members and limited cross-cultural experience of members.

Age of our membership.

-Age spread-From 20's to 90

-Rural location

-Lack of visibility

Age—young with old.

Allowing our newer members to "follow their dreams" in terms of ministry when we need them to earn an income.

An aging and small population. Although we have been blessed with two new vocations who are women of color, we have no involvement, unfortunately, with the Latina community at this time due to the fact that our members do not speak any Spanish.

Appreciating a "younger culture" in a community with a median age above 75.

As a very small elderly unit, we have chosen not to recruit new members. The wider congregation based in Canada and active in 10 other countries would respond very differently to your questionnaire

As an older community with established patterns, it is difficult to step out of routines for many. Individuals do well in opening their homes to others, many are friendly, but true integration is difficult. Some of this depends on the personality of the sister from the "other" culture.

At this point we have very few local communities where the sisters are involved in ministry. Also in the USA, half of our Sisters are over seventy and most of them live at our motherhouse, which was renovated into a personal care home for sisters and lay people. Therefore these sisters have little contact with young women.

At this point, not applicable

At this time our challenges are:

- Lack of any younger religious for new members to relate with in the congregation
- Lack of corporate sites for ministry resulting in members (new and old) "finding jobs" vs. doing ministry
- Lack of opportunity for communal living with more than one other person
- Due to our congregational demographics the uncertainty about the future of our congregation.

Attracting them.

Balancing the diverse cultures of a small number of newer members with the wider Irish/Italian/German culture of the Congregation as a whole and taking account also of the age gap between newer members and most of the membership.

Becoming aware of the hidden cultural response in behavior, attitude, responding.

- Being able to listen to them deeply
- Creating an atmosphere where they feel safe to express feelings
- Advancing immigrant members to a level of professional development so they can be employed in ministry
- Being able to communicate with parents/family members
- Lack of background in U.S. history, literature, music
- Development of self-confidence to take leadership role in community endeavors

Being open to learning about their respective culture and sharing different traditions, food, music/prayer forms. Because we have so few it is not a common practice to do anything specifically (at this time). Hopefully in the future we can be more challenged.

Being truthful about our prejudices.

Candidate's life experiences sometimes make adaptation to religious life difficult. Candidates come from a society whose values differ greatly from those of religious. They are looking for authentic Christian values, but they are still children of a secular age.

Communication, accepting difference.

Culture is not so much the challenge as is the use of social media. We have a difficult time

helping our young religious and those in initial formation to use this for constructive purposes and not to waste time. This too can be an indication of generation acceptance.

Currently we are not actively seeking new vowed members.

Dealing with diversity.

Deepening mutuality with our North American and South American Sisters is a process that continues to evolve. Again, our Peruvian sisters are not based in the United States but there still is a desire to integrate both cultures. Distance makes this more challenging.

Developing an awareness among the majority members as to differences in other cultures' ways of experiencing life and expressing ideas, spirituality etc.

Different languages and different foods.

Differentiating between cultural differences and resistance to formation in general. Some of the Formation Personnel, as well as some in Leadership, sense that the "cultural card" is played, at times, when it is really a matter of difference with what is being asked of them as women in formation. Another issue is the latent prejudice that exists in us all and how to surface and talk about it among and with women of different cultures. We're getting better at this yet I hear some comments and wince...then try and educate!

Discerning authentic cultural needs from excuses stemming from lack of zeal for or commitment to religious life.

Distinguishing between personal attributes and culturally candidates behaviors. For example when a woman is very passive, determining the root of their behaviors, etc.

Does not apply

Effective communication due to generational gaps cultural/language differences, and varied religious practices/preferences.

Emotional/psychological wounds seem to be more significant than in past years.

Endeavoring to bring unity while allowing each to become herself.

Energy level and interest of older members.

Establishing a strong sense of belonging/identity to the congregation which is culturally different from their lived experience. For all new members we sense an inadequacy of time of four years before profession to allow the human and Christian formation aspects to deepen and allow the concepts of religious life to be grasped.

Facilitating openness on the part of Professed members and their engagement.

Finding communities which are formative in nature, able to nourish the young life given to them and be enriched themselves with the new life of these young women

Finding companion sisters to journey with new members.

Finding them and welcoming them.

Flexibility of older members to younger members of any culture in local community settings.

Gaps in age and experience.

Generation gap

Generation gap.

Generational differences

Generational differences are challenge.

Getting new members and then bridging cultural differences related to age and experiences.

Have not had a new member for over 20 years.

Have sufficient houses where the sisters can adapt to younger members seeking to live a greater prayer life, etc. Also some women want to work together with our sisters in the same ministry and we have very few situations like this.

-Having a growing number of young sisters from different cultural backgrounds is fairly new to our community, within the last 10-15 years. We are not an “international community,” as such; but we have many more sisters now who were born in countries other than the U.S., or whose parents were. It will be a challenge to develop a balanced approach to the integration and accommodation of these sisters – so that the community grows in accepting and valuing cultural diversity, while at the same time retaining and deepening our congregation’s specific personal charism.

-Additional comment from Novitiate Director: [The major challenge is moving beyond biases and narrow-mindedness that may be on the subconscious level. I think an area of growth for us is to foster an ever greater understanding and respect for the history and culture of different peoples, as well as respect for the individual sister made in the image and likeness of God.

NOTE: With regard to #27 of the survey, the actual number should be 122 rather than 100. There was no option given beyond 100. *[Editor’s note: the change was made.]*

Having a peer group for new members and a class for them to go through formation.
Understanding the technological world the new members are coming from compared to where members came from 10 years ago.

-Having the community respect the lived experiences of older candidates and treat them accordingly (instead of old concepts of "novice" and "postulant")
-Helping the community "open up" tightly established relationships to make room for the new members.

Having the personnel to actively invite, educate and recruit.

Hearing and understanding each other across generational and cultural divides.

Helping new members to see events and relationships with the eyes of faith, that is, with a sense of being a part of the Body of Christ, in which one neither lives nor dies for oneself.

Helping other sisters accept the challenges of openness to other cultures.

Helping the new members learn English and to become confident to speak in group settings.

Helping them to "fit in" without making them abandon their own cultural practices.

Here in the States is the language and of course all the distractions the youth experience which strays them away from responding to the call of God.

I believe it is the fact we do not give them enough space and time to grow in the understanding and knowledge of the culture of religious life...especially, if they are born and raised in the US. Those new members who are born and raised outside of the US have somehow, by virtue of their being immigrants, have (in a way by default) acquired the "skill of assimilation and adaption" in order to survive living in the US. It is a lot easier for them to adjust and embrace the culture of religious life in comparison to those who were born here in the US.

I believe the biggest challenge is not cultural difference it is generational differences. Many of our sisters seem troubled by what they view as "conservative" pious practices among the young.

I believe there is a subtle underlying belief that "this is how you are a CSJ". While there are individual members who embrace diversity, it is not an across the board reality.

If I were given the survey two years ago, my answers would be different. Our reality is a median age of 82 with no one qualified in the US to be formation directors. We'll be meeting in Rome to look at possibilities for formation outside the US—if we receive vocations.

If we had new members, it would be how to integrate them in a group whose median age is eighty.

In general for all our novices, the challenge is growing in their own inner freedom and integrating our values and spirituality.

In the 50's and 60's we had women from Japan, Taiwan, Puerto Rico, and the Bahamas enter our community. Independent Benedictine monasteries were eventually established in their native communities by these Sisters.

It is a joy when we get Sisters from other Provinces throughout the world.

It is challenge to set up communities that include newer and perhaps older members. We have set up a new convent to address the issue of having a place where there are several young people as well as older members

It is challenging to help the women feel at home with us. Our sisters are predominantly Caucasian and American. Although we encourage immersion experiences, few avail of them.

It is different to know what they really think about an issue. They are very guarded with their opinions and feelings.

It's difficult to say since we have not had any new members for quite some years (New members in the United States). We receive very well our Sisters from Brazil, Haiti, Africa and Canada and we do our utmost to make them feel at home. At mass, we include songs, prayers in their language. We provide help giving sessions in English. Canada (Quebec) has more opportunities to do this. Two years ago in Quebec, Canada we had a 4-week formation programs for our young Sisters from all countries where we serve. Simultaneous translations are always present. Materials are translated, the sessions encouraging and hopeful.

Knowing the nuances of an outline are very difficult, how easily women of a different culture feel slighted to pick up on. It seems that there is at times a jealousy upon or competition between cultures. Not sure how that happens but it does happen. Knowing how to bridge cultures is not easy. Distinguishing what is culture and what is personality is another thing.

Lack of a peer group within the United States. Some of this is offset by inter-congregational programs.

Lack of diversity background, experience and personal contact with many cultures in this rural Dakota environment. Difficulty in communication due to aging ears. People are embarrassed when they can't understand speech with accents.

Language and really knowing their customs and traditions.

Language is the most challenging. Welcome a seminary close by where they can take ESL classes. Understanding cultural differences, especially in regard to responding to authority and taking initiative/leadership in community. Following through on requests and responsibilities.

Language.

Language. Understanding of the culture and how they understand their faith and call to religious life.

Language. The Americans have colloquialisms that make no sense to foreigners but they learn to inquire and ask what certain things mean. The Americans are pretty quick to see the perplexity on the faces of the foreigners when they hear words that they cannot translate and so they explain. We encourage each other to not use colloquialisms or translate what it means right away. Often the foreigners will start using these words themselves to our amusement.

Language. We use so many expressions which we have to clarify. I'm often not sure if they understood.

Language/comprehension

Less culturally than generational – the attitude of our older sisters are more reserved and judgmental than the younger generation who have more exposure and experience. This judgmental attitude goes to anything that is considered appropriate or not regardless of race culture and age. Encouraging openness and acceptance of doing things differently is always a challenge.

Looking upon the diversity as a richness.

Making them feel welcome for who they are and at the same time encouraging them in formation and the process of growth in religious life.

Many of our sisters are set in their ways, although they want to be and are welcoming.

Most challenging is not having any new members.

Most challenging, in general, about integrating new members is the variety of cultural backgrounds, life experience and pre-existing expectation about community living and religious expressions. Keeping alive the passion for mission during the integration phase is to be carefully balanced.

Most challenging—to understand the hopes, desires of younger women. They come from a different life style than most of us other members.

-Motivation to learn about other cultures/ethnicity, willingness to identify biases or

race/ethnicity other cultures and then do something to counteract.

-My understanding is that "Caucasian" is not an accept designation due to its origins in Nazism. You might want to look into this.

N/A.

NA

Not enough intentions in promoting a presence in a culture different from the dominant one.

Not enough of them!!

Obtaining Visas etc., so challenging and entire process of becoming a U.S. citizen long too complicated. Major block to actively recruiting from other countries.

Occasionally social problems that exist between cultures can cause some friction among members. These difficulties are overcome through dialogue and mutual understanding. It is also important to recognize the root of these frictions in order to help each member understand or forgive the other.

-One challenge is in the area of community living and finding a balance of acclimating to a dominant culture while honoring, and sharing the culture of a new member. We wish to be more open in allowing the culture of new members to influence us.

-We would welcome more involvement in the types of programs or seminars that would help us embrace an understanding of other cultures. We see the need to address the issue of multiculturalism systemically. In past years, the Mexican American Cultural Center in Texas, offered a 1 or 2 week intensive experience in multiculturalism. Our formation personnel and new members would participate and found that experience helpful.

-We feel we need deeper, communication, sharing, and sensitivity in our integration of new members.

Our age and reality of our lines – we are realistic about our situation and have begun planning for completion of the congregation.

Our age gap due to fewer young members is a greater challenge than culture.

Our age, size and work load—and also the hesitancy of current members to reach out and be comfortable with the culture of "young adults". We wish our responses were different but we're doing what we can.

Our location doesn't have convent of our own and rent sharing some general areas of a retreat center which is difficult to keep community away from interrogations, etc. (we live where we work).

Our median age is 77. We do not have anyone in formation.

Patience to master language

Present day culture. Values of young people today are different.

Previously we recruited young women from Ukraine, a total of 12. It was very difficult to integrate into our community even though we are of Ukraine descent. Values inherent from the authoritarian system of communism did not allow for truthful and honest communication. Although four entered the Postulancy and one of the four the Novitiate, none of them took final profession. It was a bittersweet experience. We discontinued this vocation strategy as the cultural differences were too great. Not sure if this is relevant to your study but thought I would share this with you.

Prior to the entrance of a candidate in 2013, our last candidate entered in 1999 in Argentina. The "newest member" in the United States prior to that had entered as an affiliate in 1984. This large gap in newer members is a challenge, but the inter-candidate/inter-novitiate programs have been very helpful in the formation program to provide an age cohort.

Providing a consistent and cohesive formation community so we go beyond developing a personal ministerial identity. We serve and live in one's and two's in scattered locations.

Providing for their needs in every way.

Providing peer support to new members. We are older and the visiting members are usually young and full of energy

- Recognizing difference and needs
- Understanding body language
- Allowing individual personalities within a culture: two Vietnamese may be very different persons.
- Lack of peers to assist in integration.
- Educating the sisters in the congregation for environment of acceptance.

Since we are a contemplative community, it is a difficulty if a new member comes to us from another culture. They do not have opportunities to learn about the culture of the USA—easily.

Sometimes it just takes time and compassion to get to know each other at a deeper level. Too often one community's members change or move because of sisters or ministry so getting to that deeper level is difficult.

Talking about culture! Some of our young people applying have been home schooled with little experience of interacting with the world, and sometimes come with the idea that they are the real Catholics! It is a challenge! It is a subculture.

-Teaching tolerance. It is easy to misjudge motives when you don't understand the culture and history of a nation. In particular, that each nation has wounds, faults and failings. Each nation also has gifts, blessings and victories.

-We often see either 'inferiority complexes or superiority complexes' and those need to be worked through.

The "usual ways" of praying and eating are a place where we can begin to make changes and honor differences.

The age difference

The aging of the professed sisters and diminishing of age, health issues, challenge of providing a formative environment with formation personnel. This is not a negative reflection on the life and depth and joy of our community.

The aging population of our Sisters is a challenge. In the U.S. unit, we invite younger members from other countries to participate in Congregational Committees and workshops as a way to integrate them in our U.S. unit.

The biggest challenge is to instill a sense of BALANCE for the new members. A healthy balance of ministry and prayer, between family and community, between technology and presence, and between the newest, upgraded items and satisfaction with have is already there.

The candidates discerning to stay and become a part of our congregation. The perpetually professed members pray, witness and encourage the young and the element of risking all for our Lord is a bridge many can't cross to make a commitment.

The culture and the language.

The difference in age cohorts and the largest percentage is Irish-American heritage—who feels strongly about their roots—so other cultures can often feel left out especially since the New York Archdiocese also is focused on St. Patrick's Day.

The difficulty of language—communications the difficulty of being aware of cultural difference i.e. respect towards elders or those in authority can lead to persons not being open with what they are really thinking or feeling.

The enclosure, we are cloistered community.

The existing members try accepting the new members where they are. Together both the members and new members work on mutual encouragement and compassionate understanding of each other.

The general attitude "of the world" does not lend itself well to following a life of obedience. Self-will tends to be strong. The media craze (have to have my computer correspondence) is equally challenging.

The greatest challenge is the intergeneration divide gap. The fact that there has been significant time without newer members has created an "age cultural gap."

The greatest challenge is the lack of a real awareness of the role/impact of culture—one's own and the corporate culture among the members—the challenge is to recognize, honor, accept and celebrate the diversity among us rather than consciously or unconsciously imposing the norm of the dominant culture.

The last two new members entered and were trained individually with only a six month group experience sponsored by our federation of congregations through the US. They are unique to those of us trained as group in formation.

The most challenging aspect of incorporating new members is to help each member transition from living in the midst of the world to living as part of religious institute, transiting from a student or professional lifestyle to develop her identity as a religious Sister.

The most challenging in integrating the Sisters, I explained above, is the understanding of the English language. They need tutors and mentors but they are a joy to work with.

The most challenging is helping the person from the other culture really feel at home and connecting her with good contacts or friends who speak the same language for support.

The most challenging is not having a significant size peer group for a new member.

The most challenging is place. None in a community house. One that is open, willing and eager to welcome a woman seeking to deepen her relationship with God and discern her call to religious life.

The most challenging is the tenacity with which the majority of our sisters adhere to our existing culture and traditions, etc.

The most challenging part of integrating a sister or a new member of another culture is the sensitivity it takes to be consistently aware of making them feel at home as well as the openness it takes to be accepting of changing "our" ways.

The most challenging to our unit in general is that non-Spanish speakers are intimidated by the fact that, to get to know other members of our 1400 member congregation, they basically need to know Spanish. We are the only English-speaking province in the congregation, which is mostly in the Spanish and Portuguese speaking world.

The present age of our members, the youngest being 62 years of age.

The present culture of religious life lived by majority of our sisters. We don't even realize how rigid we have become and need to be open to changing how we do things. This then is compounded by ethnic and racial differences.

The reality of the predominance of aged members is a challenge since fewer of them have worked or been exposed to cross cultural realities. Age is also a challenge when it comes time to ask a local community to expand their tent and welcome a prospective woman which can be further complicated by culture and/or age.

The small number of newer members we have does not provide a strong peer group to relate with them.

The time it takes to truly get to know what is unfamiliar. Expectation on the part of both old members and new members.

Their learning of our language and eating our food.

Time/patience in understanding one another, realizing that my way is not the only way.

To be able to communicate, at least in English, fluently in order to reach out to young adults from other ethnicity.

To put the need of the young sisters and the need of the mission for which they are to be prepared. It is something beyond the cultural differences.

Traditions and past practices rooted in the mid-western rural Catholic tradition form the core of the congregation's self-identity and with a median age of almost 76, it seems to be quite difficult for many members to make a truly radical shift in mindset.

Transition from a fairly independent lifestyle to community living.

Understanding cultural differences—our resources are limited.

Understanding other cultures

- Understanding the various 'accents' of those who speak English differently from our experiences.
- Knowing the 'nuances' of culturally based behaviors and practices.
- Grasping and appreciating the background of each new culture as it is experienced first-hand.

Understanding their world views, their views of family, relationships, technology use—and discerning how these accommodate to blend with their essence of living this monastic life.

Uprooting new members at entrance who are from areas where we do not have Sisters.

Visa problems

Visas for North Americans to be with Pakistan, community median age of congregation 81 years.

We are a small community of 46 members and all of us are from our diocese. We have not been intentional about promoting diversity.

We are an aging community and with that has come less energy to engage in outreach for newer members although our members would truly welcome vocations. Such outreach has been mainly through our website and responses to inquiries forwarded to us from there. I have wondered if some aspects of vocation outreach could effectively be delegated to a lay partner. Such a position would require resources when these are already greatly stretched for care of members.

We are an aging small community in a very general area. Our population is small in the North County. There is a large unemployment population. We desire young women who would understand our own culture of northern New York.

We are basically Sisters from a French-Canadian background. Women from different cultures are admired and treated with respect but not accepted as a peer equal "one of us".

We are conscious of the need for on-going education on the diversity of cultures so that our sisters have a better understanding and acceptance of difference.

We are so predominately Caucasian that we seem to expect/demand that the other cultures adapt to us with little effort on our part to adapt to their culture.

We are very small aging community of religious.

We do not have sisters in Africa, so our screening has been via email. Accents can be difficult, so there is very little communication by phone. Most of the women do not have personal computers, so using Skype is not an option. Understanding the ones who have entered can be particularly challenging, especially when they lecture at mass. The membership is open to recruiting and accepting African women. However, a limited number of sisters is open to sharing food from African cultures.

We do not usually intersect as a unit with young women of the other cultures.

We find the following demanding in integrating new members into our community:

- appreciating and working with generational and geographical differences as well as with different personal histories,

- adjusting to their integration process,
- opening to the great difference one new person makes in a small group,
- accepting the change in community dynamic, especially in a restrictive environment such as ours,
- absorbing the self-sufficiency of new members.

We have had no new members from other cultures. In general, the challenges for one newer members has been living in community with "your mother or grandmother" or older. We have a small number of young Sisters, yet the majority have flourished with intergenerational living; all – new and seasoned members – have benefitted from the experience.

We have had no new vocations for the past 15 years.

We have had too few to make a generalization.

We have had very little experience with this, and thus far the greatest difficulty has been immigration. Our Irish sister has been able to have connections with students from her country, which has been wonderful for her, however at times she really misses her country and family and living in the States is a sacrifice for her. Our Asian sister and Hispanic sister, were both born here in the states and the cultural adjustment has been very easy for them and us.

We have none at this point. See my response for 80 please.

We have not had members who are new, of any culture for many years.

We have one candidate now. Using the prepared format is difficult at times with these being only one person. We are trying to be faithful to the requirements of the canons, but adapting to our present situation.

We take older women including widows and divorced. Sometimes people in this age group want to "do their own thing". We have also found that we cannot accept women who do not speak functional English. We are too small to teach them properly.

We work very hard to develop skills for intercultural living. This is challenging because it requires ongoing reflection on patterns of behavior, prejudices, assumption, etc.

We worked years on helping one member to obtain citizenship. We no longer will accept anyone who is not an American citizen.

We've had request from those with a different citizenship than US and have chosen not to accept them because of all the legal hassles.

What is most challenging, in general, is the large cohort of older, retired sisters who have strong memories of their own formation processes and at some level want to newer members

to have to face the same types of limitations and difficulties. The realities of the changes for newer member are more subtle. Therefore, some sisters can be very critical of the newer members, creating unnecessary hurdles for them.

When we have young women from other countries coming, it is important they have a great understanding and mastery of the English language. However they know this in advance.

While members are willing to a degree, age limits ability to adapt.

While not a new member, an African sister has been living with us for about four years; she is studying at a nearby university. It has been challenging to understand the way of her culture and to get her to understand why we need to have accountability re: financial help. The relationships is helping all of us and she is pretty much integrated now. In thinking of previous newer members, I believe the biggest challenge is to accept different perspectives, habits of living and values.

Wide difference in ages between most members and newer members.