

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

***Religious Formation Programs of Religious Institutes
in the United States:***

A Report for the Religious Formation Conference

June 2022



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Executive Summary

This report presents findings from the study of formation programs in religious life in the United States, conducted by the Center for Applied Research in the Apostolate (CARA) for the Religious Formation Conference (RFC). The study is based on a single-informant survey of religious institutes that asks about formation programs, including initial and on-going formation programs. The survey also asks how the religious institutes prepare their formators.

Note that initial formation includes candidates/postulants, novices, and temporary professed members.

CARA emailed and mailed surveys to a total of 742 religious institutes in Spring 2022 and then conducted extensive follow-up by e-mail to achieve a high response rate. Eight religious institutes reported that the study did not apply to them because they do not have any new religious vocations or formation programs in the United States. Altogether, CARA received completed responses from 443 religious institutes for a response rate of 60%.

Major Findings

Characteristics of Responding Religious Institutes

- Three-tenths of the survey responses are from institutes of men (30%) and seven-tenths are from institutes of women (70%).
- Nine in ten responding religious institutes (89%) are pontifical. One in ten (11%) are diocesan.
- The survey identified at least 2,744 candidates/postulants, novices, and temporary professed members of religious institutes and 30,639 perpetually professed members. Note that some 40% of religious institutes did not respond to the survey, thus the actual number of men and women in initial formation and perpetually professed is likely even higher.
- Three in five responding institutes have at least one person in initial formation. Having someone in formation and having more than one or two in formation is more common in institutes of men than in institutes of women.
- Among those who are in initial formation, one in five (22%) are 25 or younger. Women are more likely than men to be 25 or younger. Three in five (58%) are between 25 and 45. Men are more likely than women to be in this age range. One in ten is between 46 and 65. Just one in ten (10%) is 66 or older.
- Overall, responding religious institutes reported 27,073 professed men and women religious of known race/ethnic background, which accounts for 84% of the total reported professed members. Of this number, seven in ten (71%) are Anglo or European or Caucasian or white. One in ten (9%) is Asian or Pacific Islander. Nearly one in ten is African or African American or black. Another nearly one in ten is Hispanic or Latina. Four percent is mixed race or Native American or Alaska Native.
- Major superiors were asked to estimate the highest level of education among the majority of professed members in their institute. Nine in ten (89%) have at least a college degree and nearly seven in ten (66%) have a Master's degree or more.

Initial Formation Programs

- When asked about the minimum and maximum age required for admission to candidacy or postulancy for their institute, most responding religious institutes have minimum (93%) and maximum (87%) age requirements. Seven percent of responding institutes report that they have no minimum age for admission and 13% do not have a maximum age for admission.

- Among the religious institute that report having a minimum age, the average minimum age for admission is 19. Half of the responding religious institutes have a minimum age of 19 or younger for entrance. The average maximum age for admission is 37. Half of religious institutes have a maximum age of 40 or younger for entrance.
- Two in three responding institutes report that their candidates/postulants interact with other candidates/postulants from other communities of their institute or federation. Just over three in five report that their candidates/postulants interact with those from other institutes.
- Seven in ten indicate that novices in their institutes interact with other novices in an intercommunity novitiate program from other communities of their institute or federation. Six in ten report that their novices interact in an intercommunity novitiate program with novices from other institutes.
- Eight in ten indicate that those in temporary profession in their institute interact with others who are temporary professed from other communities of their institute or federation. Seven in ten report that their temporary professed members interact with other temporary professed from other institutes.
- When asked about the importance of various topics in the initial formation programs, nearly all responding religious institutes (94%) say that the religious institute's history, charism, spirituality, and apostolate is a "very" important topic in their initial formation program.
- Nearly all responding institutes report these topics are at least "somewhat" important to them: Religious institute's history, charism, spirituality, apostolate; spirituality; Sacred Scripture; interpersonal skills; psycho-spiritual development, and Theology in general.
- Responding women religious institutes are more likely than responding men religious institutes to report that each of the aspects in their current initial formation programs asked in the survey are "very" important to them.
- When asked about the most significant aspect that they find missing from their institute's initial formation curriculum, 179 respondents wrote a response to this question. Responses can be grouped into six broad categories: multiculturalism, integration, and interactions with others; organized formation program and trained formators; religious and life skills; detailed philosophical, theological and Scripture studies; community and contemporary religious life; candidates for initial formation; and psycho-developmental aspects.

- Responding major superiors were asked how satisfied they were with their institute's current curriculum for the initial formation program. More than nine in ten responding major superiors (94%), combined, report that they are "somewhat" (44%) or "very" (50%) satisfied with their current curriculum for the initial formation program, with half saying they are "very" satisfied with their religious institute's current curriculum for the initial formation program.

Formators' Preparation Program

- Three-fifth of major superiors responded to the question on how many members there are in their initial formation team. On average, responding major superiors report four members in their institute's initial formation team. Half of responding religious institutes have three members in their initial formation team.
- More than four in ten major superiors responded that their formators have a degree or certificate in theology, psychology, or spiritual direction. Responding men religious institutes are more likely than responding women religious institutes to report that members in the formation team have a degree or certificate in theology, psychology, or spiritual direction.
- Four in ten indicate that members in the formation team are sent to study religious formation training offered by an institution/organization. Men religious institutes are more likely than women to report that members in the formation team are sent to study religious formation training offered by an institution/organization.
- Nearly all major superiors say interpersonal skills (e.g., conflict management, communications, relationships); human development and growth; spirituality, charisma, and spiritual companionship skills are at least "somewhat" important topics in their formators' preparation program. Nearly eight in ten or more say these topics are "very" important.
- When asked about the most significant aspect that they find missing from their formators' preparation program, 175 respondents wrote a response to this question. Responses can be grouped into these six broad categories: organized, available and consistency of programs; personnel training and candidates; multiculturality, integration and interactions with others; adequate time and general life skills; formation in different subjects: human and psychological development; and others.
- Responding women religious institutes are more likely than responding men religious institutes to report that each of the aspects in the formators' preparation formation programs asked in the survey are "very" important to them.

- When asked how satisfied they were with their institute’s current curriculum for the formators’ preparation program, nearly nine in ten responding major superiors (85%) report that they are “somewhat” (58%) or “very” (27%) satisfied with their current curriculum for the formators’ preparation program, with more than a quarter saying they are “very” satisfied with their religious institute’s formators’ preparation program.

Ongoing Formation Programs

- Seven in ten responding religious institutes report that they have an ongoing formation program for members. Four in ten responding religious institutes indicate that they have formators for its ongoing formation programs.
- When asked how satisfied they were with their ongoing formation programs, three quarters of responding institutes report that they are “somewhat” (48%) or “very” (27%) satisfied with their ongoing formation program, with more than a quarter saying they are “very” satisfied with their ongoing formation program.
- When asked about the importance of various aspects in the on-going formation programs, nearly all responding religious institutes say that spirituality and retreats are at least “somewhat” important topics in their ongoing formation program, with seven in ten or more saying these topics are “very” important.
- Nine in ten responding religious institutes say the following topics are at least “somewhat” important to their ongoing formation programs: Theology; issues related to health, aging, addictions, mental health; religious vows; interpersonal skills; and contemporary issues in religious life.
- Responding women religious institutes are more likely than responding men religious institutes to report that each of the aspects in the ongoing formation programs asked in the survey are “very” important to their religious institutes.
- Responding religious institutes were asked about how often they would participate in the virtual/online programs for ongoing formation. Over a third reports that they “often” participate in those programs. More than half say they “occasionally” participate in those programs. Just one in ten say they rarely or never participate in online programs for ongoing formation.
- Responding religious institutes were asked if they develop any of their own online ongoing formation programs. A third (34%) report that they develop their own online ongoing formation programs.
- Among those who report having developed their online ongoing formation programs, they were asked to list five most recent topics. Their responses can be grouped into 11

broad categories: charism, spirituality and vows; race, interculturalism and justice issues; formation in general studies and life skills; theological, Scriptural, biblical and philosophical studies; aging, medical care and health issues; synodality, Fratelli Tutti and Laudato Si; community life and religious life: liturgy and prayer; future of religious life; sexual abuse and mental health; leadership; and others.

- Respondents were asked to provide five topics they would like to see if online resources for ongoing formation were made available. Responses can be grouped into eleven broad categories: Charism, Spirituality and vows; race, racism, justice issues and multiculturalism; aging and health; interpersonal skills, communication skills and conflict resolution; theological, historical, biblical, scriptural and religious studies; leadership and human development formation; liturgical life, ministry, prayer life and evangelization; contemporary religious life and future religious life; issues in religious life; integral ecology and environmental issues; community life; and other.
- Responding religious institutes were asked how important materials would be to address multi-cultural, multi-generational, and multi-racial relationships. Among those responding, eight in ten (79%), combined, report that these materials are “somewhat” (33%) or “very” (46%) important for their institute, with half saying these materials are “very” important for their institutes.
- Responding religious institutes were asked if it would be helpful for RFC to offer consultation to assist in evaluating the formation (initial or ongoing) program of the religious institute. A quarter (24%) say it would be helpful for RFC to offer consultation to assist in evaluating the formation (initial or ongoing) program.
- Respondents were asked to list themes/topics/trends for which they would like to see RFC provide resources or programs for initial or ongoing formation. Responses can be grouped into five broad categories: aging and health issues; prayer, charism and spirituality; diversity and inclusion; theological, Scriptures, religious life and vows, interpersonal relationships and community life; and other.

Introduction

This report presents findings from the study of formation programs in religious life in the United States, conducted by the Center for Applied Research in the Apostolate (CARA) for the Religious Formation Conference (RFC). The study is based on a single-informant survey of religious institutes that asks about formation programs, including initial and on-going formation programs. The survey also asks how the religious institutes prepare for their formators.

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The copy of the 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 questionnaire 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.

Those reading this report are encouraged to also review the complete transcript of responses to the open-ended questions in Appendix II. The analysis presented here cannot summarize all issues raised by all respondents. Instead, it focuses on only the most common themes. However, the fact that an idea is expressed by relatively few respondents does not necessarily mean it will not provide useful insight. In order to appreciate the richness and nuance of comments given by respondents, it is often necessary to read the responses in their entirety. The ability to express thoughts and ideas without the restraints imposed by pre-determined response categories is the primary advantage of the open-ended format.

The open-ended responses, particularly those excerpted in this section, have been edited for minor grammatical and spelling errors. Additionally, words, phrase, or sentences that might identify the writer have been removed. Otherwise, responses have been transcribed verbatim.

Interpreting this Report

Most of the questions on the survey used four-point response scales (for example, “not at all,” “only a little,” “somewhat,” and “very much”). Two of the responses in these scales may be interpreted as relatively more “negative” (“not at all” and “only a little,” for example) and the other two as relatively more “positive” (“somewhat” and “very much,” for example). The

tables summarizing responses to questions that use these scales usually include two columns. The first column presents the percentage for the combined positive side of the scale, that is, the percentage of respondents saying *either* “somewhat” or “very much,” for example. The second column lists the percentage for the most positive category only, that is, the percentage of respondents saying “very much,” for example, since the most positive response sometimes distinguishes important contrasts in level of support. This is especially useful for this survey since many respondents tended to give “positive” responses but not always the *most* positive responses. Readers may also wish to compare the difference between the two extreme responses. These comparisons and others may be drawn by referring to the complete percentage responses for each question, listed on the copy of the questionnaire in the Appendix I.

A word of clarification is in order for some of the terminology used in analyzing these data. When it is pointed out that a group is “less likely” or “least likely” to agree with a statement, that does not imply that a majority of that group, or even close to a majority, disagree with the statement. It solely means that the group in question is less positive compared to other sub-groups (whether other age groups, other countries of origin, or other ministries) in agreeing with the statement in question.

Throughout the report, the tables and charts that compare differences between and among these various subgroups typically present only the percentages of those who give the most positive response.

Part I: Characteristics of Responding Religious Institutes

This part of the report presents the characteristics of the religious institutes that participated in this survey. This includes the type and number of religious members in initial formation, by age, racial/ethnic background, and level of education.

Types of Institutes and Societies

Three-tenths of the survey responses are from institutes of men (30%) and seven-tenths are from institutes of women (70%).

Nine in ten responding religious institutes (89%) are pontifical, meanwhile, one in ten (11%) are diocesan.

Number of Members

A total of 392 of 443 responding institutes report their current number of finally professed members as well as the number in each stage of initial formation.

Note that in the rest of this report, the term “initial formation” includes candidates or postulants, novices, and those in temporary vows or commitment. It does not include pre-candidates or aspirants who have not yet entered.

Initial Formation and Perpetual Vows			
<i>Number in each category</i>			
	All	Men	Women
Candidates/postulants	760	267	493
Novices	549	166	383
Temporary vows/commitment	1,435	517	918
Final/perpetual vows/commitment	<u>30,639</u>	<u>6,103</u>	<u>24,536</u>
Total members	33,383	7,053	26,330

The survey identified at least 2,744 candidates/postulants, novices, and temporary professed members of religious institutes and 30,639 perpetually professed members. Note that some 40% of religious institutes did not respond to the survey, thus the actual number of men and women in initial formation and perpetually professed is likely even higher.

Number of Members in Initial Formation

Initial Formation in Religious Institutes in 2022			
<i>Percentage in each category</i>			
	All	Men	Women
	%	%	%
None	42	25	48
One or Two	21	23	20
Three to Five	15	21	12
Six to Ten	11	16	9
More than 10	12	15	11

The table above shows the numbers in initial formation per institute when the categories are collapsed, that is, when candidates or postulants, novices, and temporary professed are combined into a single category of those in initial formation.

The majority of religious institutes have at least one person in initial formation. Three in five responding institutes have at least one person in initial formation. Having someone in formation and having more than one or two in formation is more common in institutes of men than in institutes of women.

Number of Members in Initial Formation, by Age

Number of Members in Initial Formation, by Age				
<i>Percentage and number responding in each category</i>				
	All	Sum	Men	Women
	%	#	%	%
Younger than 25	22	612	16	26
25 to 45	58	1,597	71	52
46 to 65	10	264	11	9
66 to 77	5	141	1	7
78 and over	5	130	1	6

The table above shows the age range of members in initial formation. Of this number, one in five (22%) are 25 or younger. Women are more likely to be 25 or younger. Three in five (58%) are between 25 and 45. Men are more likely than women to be in this age range. One in ten is between 46 and 65. Just one in ten (10%) is 66 or older.

Number of Professed Members, by Racial/Ethnic Background

Out of all temporarily and perpetually professed members of your institute, how many are of each race or ethnic background?

Percentage and number responding in each category

	Percentage	Sum	Men	Women
	%	#	%	%
Anglo or European or Caucasian or white	71	19,332	74	71
Asian or Pacific Islander	9	2,437	8	9
African or African American or black	8	2,153	5	9
Hispanic or Latina	8	2,290	12	8
Mixed race or other	3	788	1	3
Native American or Alaska Native	<1	73	<1	<1

Overall, responding religious institutes reported 27,073 professed men and women religious of known race/ethnic background, which accounts for 84% of the total reported professed members. Of this number, seven in ten (71%) are Anglo or European or Caucasian or white. One in ten (9%) is Asian or Pacific Islander. Nearly one in ten is African or African American or black. Another nearly one in ten is Hispanic or Latina. Four percent is mixed race or Native American or Alaska Native.

Number of Professed Members, by Level of Education

Out of all temporarily and perpetually professed members of your institute, how many fit into each of the categories below as the highest level of education they have achieved?

Percentage and number responding in each category

	Percentage	Sum	Men	Women
	%	#	%	%
High School diploma	6	1,655	9	5
Some college credits	3	922	4	3
Associate degree	2	635	1	3
Bachelor's degree	22	6,228	18	24
Master's degree or beyond	59	16,437	59	59
Doctoral degree	7	2,022	10	6

Major superiors were asked to estimate the highest level of education among professed members in their institute. When these estimates are aggregated across all responding institutes, nine in ten (89%) have at least a college degree and nearly seven in ten (66%) have a Master's degree or more.

Part II: Initial Formation Programs

This section examines requirements for admission to candidacy/postulancy and several practices in initial formation. It also examines the importance of various aspects in the initial formation and the institutes' satisfaction with their current initial formation program.

Age Requirements for Admission to Candidacy/Postulancy

Responding religious institutes were asked about the minimum and maximum age required for admission to candidacy or postulancy for their institute. Most responding religious institutes have minimum (93%) and maximum (87%) age requirements. Seven percent of responding institutes report that they have no minimum age for admission and 13% do not have a maximum age for admission.

<i>Please indicate the age requirements for admission to candidacy/postulancy for your unit:</i>	
Age responding in each category	
Average minimum age	19
Median minimum age	19
Average maximum age	37
Median maximum age	40

Among the religious institute that report having a minimum age, the average minimum age for admission is 19. Half of the responding religious institutes have a minimum age of 19 or younger for entrance. The average maximum age for admission is 37. Half of religious institutes have a maximum age of 40 or younger for entrance.

The most common minimum age requirement is 18 (reported by 39% of respondents). Just over 2% of institutes would accept a candidate who is younger than 18. Another 42% require the potential candidate to be between 19 and 22.

The most typical maximum age, among institutes who have a maximum age requirement, is 35 (reported by 19%) and 45 (reported by 18% of institutes). One in six (17%) report a maximum age of 40 and another one in six (18 percent) report a maximum age of 45. Six percent set the maximum age at 30 or younger.

Interaction with Others in Formation

<i>Do candidates/postulants in your institute interact with other candidates/postulants from:</i>	
Percentage responding "Yes"	
	%
Other communities of your institute or federation?	68
Other institutes?	61

Two in three responding institutes (68%) report that their candidates/postulants interact with other candidates/postulants from other communities of their institute or federation. Just over three in five (61%) report that their candidates/postulants interact with those from other institutes.

<i>Do novices in your institute interact with other novices in an intercommunity novitiate program from:</i>	
Percentage responding "Yes"	
	%
Other communities of your institute or federation	70
Other institutes	61

Seven in ten (70%) indicate that novices in their institutes interact with other novices in an intercommunity novitiate program from other communities of their institute or federation. Six in ten (61%) report that their novices interact in an intercommunity novitiate program with novices from other institutes.

<i>Do those in temporary profession in your institute interact with others who are temporary professed from:</i>	
Percentage responding "Yes"	
	%
Other communities of your institute or federation	82
Other institutes	71

Eight in ten (82%) indicate that those in temporary profession in their institute interact with other who are temporary professed from other communities of their institute or federation. Seven in ten report that their temporary professed members interact with other temporary professed from other institutes.

Importance of Aspects/Topics in the Initial Formation Program

Nearly all responding religious institutes (94%) say that the religious institute’s history, charism, spirituality, and apostolate is a “very” important topic in their initial formation program.

<i>How important are these aspects/topics in the initial formation program?</i>		
Percentage responding		
	“Somewhat” or “Very” Important	“Very Important” Only
	%	%
Religious institute’s history, charism, spirituality, apostolate	99	94
Spirituality	99	89
Sacred Scripture: Old Testament, New Testament, Psalms, Epistles	98	77
Interpersonal skills (e.g., conflict management, communications, relationship, ...)	96	81
Psycho-spiritual Development	96	69
Theology in general	95	73
Individualizing initial formation depending on the candidate	90	59
Catechism of the Catholic Church	88	53
Multi-cultural, multi-generational, multi-racial community living	81	44
Pastoral ministry and mission life	78	51
Multi-cultural, inter-religious, multi-generational, multi-racial ministry	72	36
Others. Please specify:	91	73

- When asked about the importance of various aspects in their religious institutes’ initial formation programs, nearly all major superiors report the following topics are at least “somewhat” important to them:
 - Religious institute’s history, charism, spirituality, apostolate (99%)
 - Spirituality (99%)
 - Sacred Scripture: Old Testament, New Testament, Psalms, Epistles (98%)

- Interpersonal skills (e.g., conflict management, communications, relationship) (96%)
 - Psycho-spiritual Development (96%)
 - Theology in general (95%)
- Nine in ten major superiors indicate that individualizing initial formation depending on the candidate (90%) and Catechism of the Catholic Church (88%) are at least “somewhat” important topics to their religious institute’s initial formation program.
 - Eight in ten report that multi-cultural, multi-generational, multi-racial community living (81%) and pastoral ministry and mission life (78%) are at least “somewhat” important topics to their religious institute’s initial formation program.
 - Seven in ten indicate that multi-cultural, inter-religious, multi-generational, multi-racial ministry is at least “somewhat” important topic to their religious institute’s initial formation program.

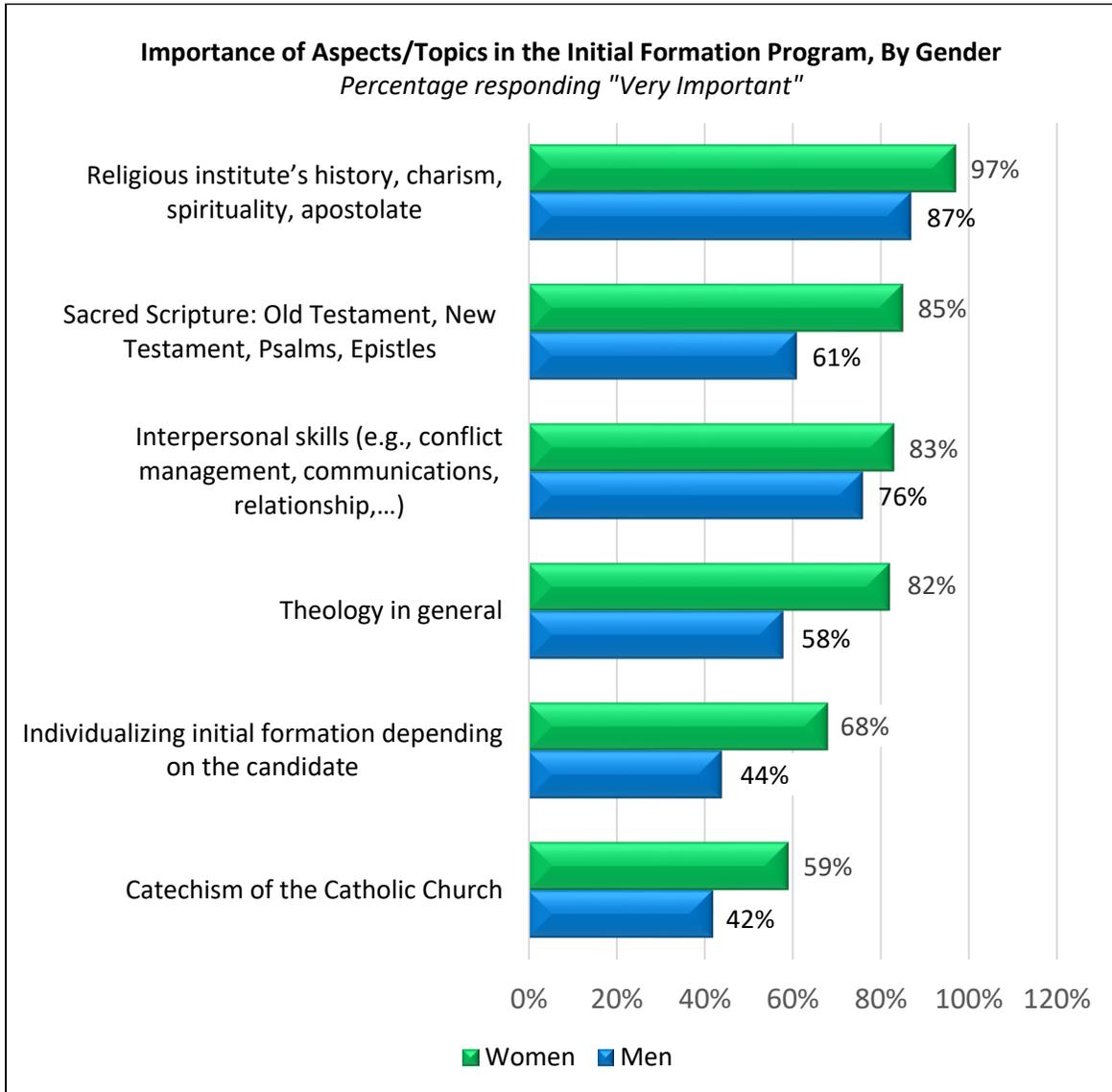
Responding major superiors were also asked to add other topics that they believe important to their initial formation program. More than one in ten added other topics as follows:

- Church Documents
- Church Encyclical
- Cloistered Living
- Community Life
- Community living
- Contemplative Life
- Contemplative Prayer
- Developing World Experience
- Direct Service with the Poor
- Documents on Religious life
- Ecological awareness
- Equal value given to prayer life & Community living
- Exercise, take part in cooking homemaking
- Exposure to SSS ministries which are many and varied
- Franciscan Spirituality
- Integral Ecology, Anti-Racism
- Internationality
- JPIC
- Language Immersion: English and Portuguese
- Leadership Skills
- Life skills: home and car maintenance, etc.
- Liturgy and liturgical theology

- Liturgy, Church history, monastic history, holy rule, Constitutions, the vows, prayer + living in the presence of God work/ God organization of the use of time
- Liturgy, Ethics, Philosophy
- Living a Common Life with other sisters
- Love of the Church
- Monastic history, monastic spirituality
- Ongoing training
- Personal prayer, spiritual direction, integrated sexuality
- Philosophy and the Humanities
- Preaching/Evangelization
- Preparation for educational ministry
- Psych sexual development
- Sexuality & Boundaries
- Social justice, care of earth, ethical decision making, leadership skills and experience, aesthetics, personal health care, learning one of the languages of our congregation
- Spanish, Italian languages
- Spiritual direction; participation in congregational gatherings (Mission Circle, Retreats, Workshops, Committees, etc.)
- Sponsorship
- Study of the Rule and monastic tradition
- Study of the vows: obedience, stability, conversation, celibacy, poverty
- Total Consecration to Jesus through Mary, De Montfort Method
- Ukrainian Language
- Vatican Council II
- Vows - living the evangelical counsels
- Vows, community living, Constitutions
- Vows, essential elements of religious life
- Vows! /community life

Gender Differences

Women religious institutes are more likely than men religious institutes to report that each of the aspects in the initial formation programs shown in the figure below are “very” important to their religious institutes.



Most Significant Aspect Missing from Religious Institutes' Initial Formation Curriculum

Respondents were asked: *What is the most significant aspect that you find missing from your institute's initial formation curriculum?* 179 respondents wrote a response to this question.

Responses can be grouped into seven broad categories. However, many respondents mention topics from multiple categories and some topics do not fit neatly into one category. A discussion of each category follows with some sample comments.

- Multiculturalism, Integration and Interactions with Others
- Organized Formation Program and Trained Formators
- Religious and Life Skills
- Detailed Philosophical, Theological and Scripture Studies
- Community and Contemporary Religious Life
- Candidates for Initial Formation
- Psycho-Developmental Aspects
- Other

Multiculturalism, Integration and Interactions with Others

Many respondents (23%) expressed that their initial formation program lacks in aspects of multi-culturalism and interaction with other communities. Below are some examples from this category.

An emphasis and understanding on cultural and subcultural differences.

Interaction with other communities.

Learning another language of the congregation. It is present in the curriculum but gets short shrift.

Multi-cultural and multi-racial opportunities in our geographical community.

Probably interaction with other monastics from other houses.

Organized Formation Program and Trained Formators

The second most prominent aspect that respondents expressed as lacking in their initial formation program is an organized initial formation program that includes well trained formators (21%). Below are some examples from this category.

Difficulty in finding strong dedicated Formators.

Proper and detailed evaluation at each stage of formation.

A more thorough human formation.

A well-planned formation process for permanently professed members who live in formation communities.

Basic Catholic teaching needs to be further developed at the beginning of formation.

Religious and Life Skills

Ten percent of the respondents stated that an important aspect that is lacking in their initial formation are beneficial religious and life skills to use in their daily life. Below are some examples from this category.

Communication Skills and Conflict Management.

How to live with an increasingly top-heavy elderly population.

Interpersonal Skills.

Learning to give and receive feedback in a healthy manner in order to grow personally and within community.

Practical life skills, e.g. cooking, balancing a checkbook. It's not missing altogether, but somewhat weak.

Detailed Philosophical, Theological and Scripture Studies

Another one in ten of the respondents (9%) have stated that their initial formation lacks detailed philosophical, theological and scriptural studies. Below are some examples from this category.

Adequate philosophy grounding.

Formal theology and scripture courses.

Good Scripture study.

Good theology.

Sacramental Theology and Ecclesiology.

Community and Contemporary Religious Life

Seven percent of the respondents mention that their initial formation lacks in aspects of community life information and contemporary religious life aspects. Below are some examples from this category.

Community experience with peers.

Values on Religious life and community living.

An update on the curriculum for annual professed; renewing a strong relationship with our USA and MX formation.

Catholic social teaching and response to issue in the world today.

Community History.

Candidates for Initial Formation

Six percent of the respondents mention that their initial formation suffers from the low number of candidates and members in initial formation programs. Below are some examples from this category.

Lack of candidates.

The challenge of few numbers.

The desire to have more young women journeying together to learn from one another and to more adequately learn to interact and learn how-to live-in Community.

Sufficient candidates.

Psycho-Developmental Aspects

A small number of respondents (5%) mention that their initial formation programs lack aspects of psychological topics, especially in developmental aspects. Below are some examples from this category.

Little to no psychosexual courses, discussion and texts.

Opportunities for Psycho-spiritual development.

Psycho-sexual development.

Psycho-spiritual development, through mentoring but not as a course.

Other

The remaining responses did not fit into any of the categories above. Below are some examples from this category.

Our life is full and our community is small-not enough time to do everything we would like to do.

A proper emphasis on poverty and on the traditions of the Order.

At this time of pandemic not being able to visit and to interact with others in formation.

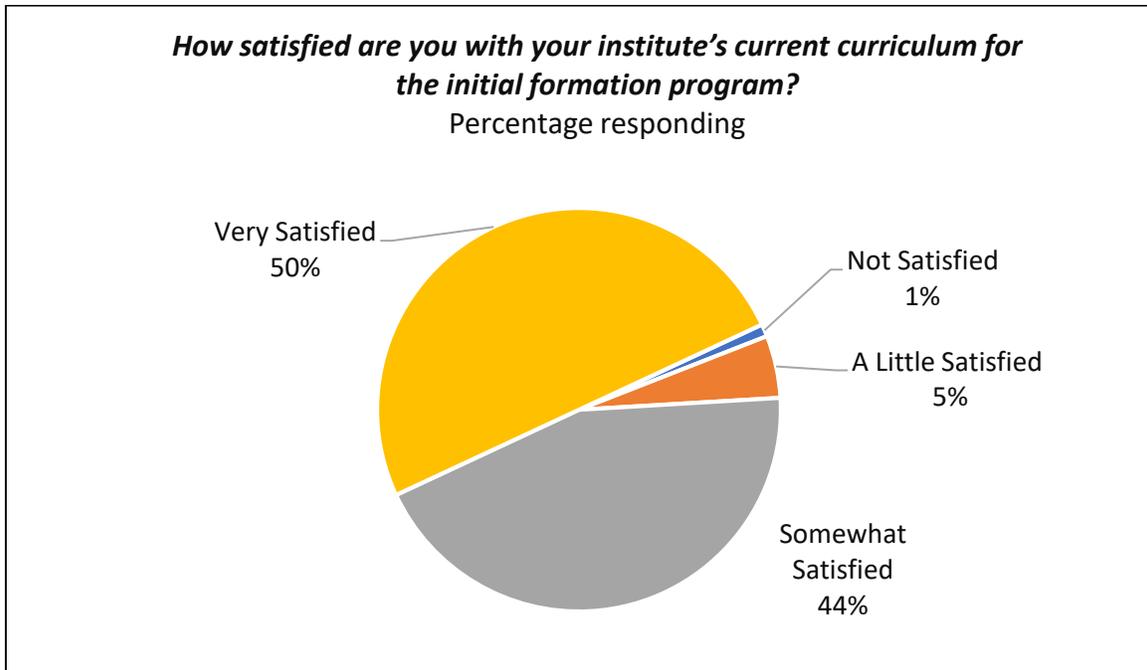
Zoom can just do so much.

It would be better if our novitiate was separated from seminary studies.

Not sure how to answer this question...perhaps accompaniment by professed monk during work period.

Satisfaction of Religious Institute's Current Curriculum for Initial Formation Program

Responding major superiors were asked how they were satisfied with their institute's current curriculum for the initial formation program. As can be seen below, more than nine in ten responding major superiors (94%), combined, report that they are "somewhat" (44%) or "very" (50%) satisfied with their current curriculum for the initial formation program, with half saying they are "very" satisfied with their religious institute's current curriculum for the initial formation program.



Part III: Formators' Preparation Program

Religious institutes were asked about how their formators were prepared and which aspects or topics are important in their formators' preparation program. Additional questions asked about missing aspects and how satisfied they are with their institute's formators' preparation program.

Formators' Preparation

Three-fifth of major superiors (61%) responded to the question on how many members in their initial formation team. On average, responding major superiors report four members in their institute's initial formation team. Half of responding religious institutes have three members in their initial formation team.

How are your formators prepared?			
Percentage responding "Yes" to each question*			
	Overall	Men	Women
	%	%	%
Members in the formation team have a degree or certificate in theology, psychology, or spiritual direction	44	60	38
Members in the formation team are sent to study religious formation training offered by an institution/organization	40	47	36
Members in the formation team do not receive any religious formation training	10	15	8
Other	15	11	20

*Percentages sum to more than 100 because respondents could select more than one category.

When asked about how their formators are prepared, more than four in ten major superiors (44%) responded that their formators have a degree or certificate in theology, psychology, or spiritual direction. Responding men religious institutes are more likely than responding women religious institutes to report that members in the formation team have a degree or certificate in theology, psychology, or spiritual direction.

Four in ten (40%) indicate that members in the formation team are sent to study religious formation training offered by an institution/organization. Men religious institutes are

more likely than women to report that members in the formation team are sent to study religious formation training offered by an institution/organization.

One in ten major superiors (10%) report that members in the formation team do not receive any religious formation training.

More than one in ten report their formators are prepared in different ways. Some of these are as follows:

Among men religious institutes:

- Congregation sponsored international formation months programs.
- Depends on person's background.
- Internal training.
- Members are provided an in-depth formation by current or previous formation directors on the Order's Common Formation Program and our priory's Vocation/Formation Handbook along with mentoring by seasoned members of the community.
- Mentoring by experienced formators.
- mentoring by other formators.
- On the job training with other formators.
- Online training.
- Our Institute has a program.
- Some formators have had prior experience in formation work and/or were mentored by older members of the Congregation.
- Some have degrees in formation; some have life experience; some have degrees in spiritual direction.
- They often understudy with active formators.
- We need to do more in the area of formators preparation.

Among women religious institutes:

- An orientation program given by the Formation Director.
- Attend formation conference zoom conferences.
- Attend occasional formation meetings.
- Attend webinars, workshops and training as available. We also have engaged a qualified coach, religious sister and attend peer supervision sessions. Some trainings are offered on the off year so we plan to attend Ray Carey workshop.
- Attend workshops/conferences for formators with RFC and other communities of order.
- Books, CD's, DVDs with helpful information.
- Community International Formation Meetings (2019).
- Course study, Collaborative Dominican Novitiate, For Mission, Peer Supervision.
- Courses by the Order.
- Different members have different preparation. We are in process of specific education.
- Eight-month course on Pauline Charism in Rome for members of the Pauline Family.

- Formation by living the life and by divinely received charism.
- Formators are prepared through CMSWR formation programs and through internal formation for formators within our community.
- Have a natural aptitude for forming women.
- Have had private formation or attended specific conferences.
- In-house study + experience.
- It depends on the needs of those appointed to the task of formation.
- Leadership skills.
- Life experience.
- Life experience in community.
- Long years of experience living & studying.
- Members of formation team attend the annual formator's formation conferences offered by the Carmelite Association.
- Mentored by a former formation personnel, independent study.
- Mentoring.
- Mentoring.
- Mentorship.
- On the job-help from former formators.
- Ongoing formation.
- Ongoing formation.
- Our Novice Master & Junior Director are chosen from within the community.
- Participated in RFC's for Mission Program.
- Participation in ongoing education in formation workshops.
- Preparation in the spirituality of the Founders and Living the Charism.
- Program for new formators and Superiors by CMSWR, and their annual formator's workshop.
- Recent legislation for contemplative women now requires this - it is forth coming.
- Sessions for formators.
- Social work and advocacy for justice.
- Spiritual Mentorship training; CMSWR Formator's Workshops Ongoing Formation.
- Supervision is required, also intercultural and anti-racism training.
- The proper Institute offers formation and also they participate on different programs in which they feel need to improve.
- They are chosen from the outstanding religious in the community who usually have a good education.
- They attend workshops.
- They do not receive FORMAL training.
- They work on the team before full time assignment.
- Three for four went through RFC' ForMision Program.

- Training in Rule of St. Benedict.
- We are cloistered nuns.
- We do not currently have a normative program.
- We give training and guidance + through CMSWR programs.
- We love ForMission.
- We need to form more bilingual sisters to work in formation.
- We strive to work closely with other well-established religious communities.
- We try to do what our Association provides which includes online courses.
- Within the association of Dominican Nuns in North America there is an annual meeting of novice mistresses for ongoing formation.
- Work under a trained formator.
- Workshop on formation topics.
- Workshops & mentoring.

Importance of Aspects/Topics in Formators' Preparation

Nearly all major superiors say interpersonal skills (e.g., conflict management, communications, relationships), human development and growth, spirituality, charisma, and spiritual companionship skills are at least “somewhat” important topics in their formators’ preparation program. Nearly eight in ten or more say these topics are “very” important.

<i>How important are these aspects/topics in the formators’ preparation program?</i>		
Percentage responding		
	“Somewhat” or “Very” Important	“Very Important” Only
	%	%
Interpersonal skills (e.g., conflict management, communications, relationships)	98	87
Human development and growth	98	82
Spirituality	98	87
Charism	97	89
Spiritual companionship skills	96	75
Theology in general	95	72
Spiritual direction	94	63
Intercultural community living and ministry	81	50
Others. Please specify:	89	73

- Just over nine in ten report that theology in general and spiritual direction are at least “somewhat” important topics in their formators’ preparation program.
- Eight in ten report that intercultural community living and ministry is at least “somewhat” important to their formators’ preparation program.

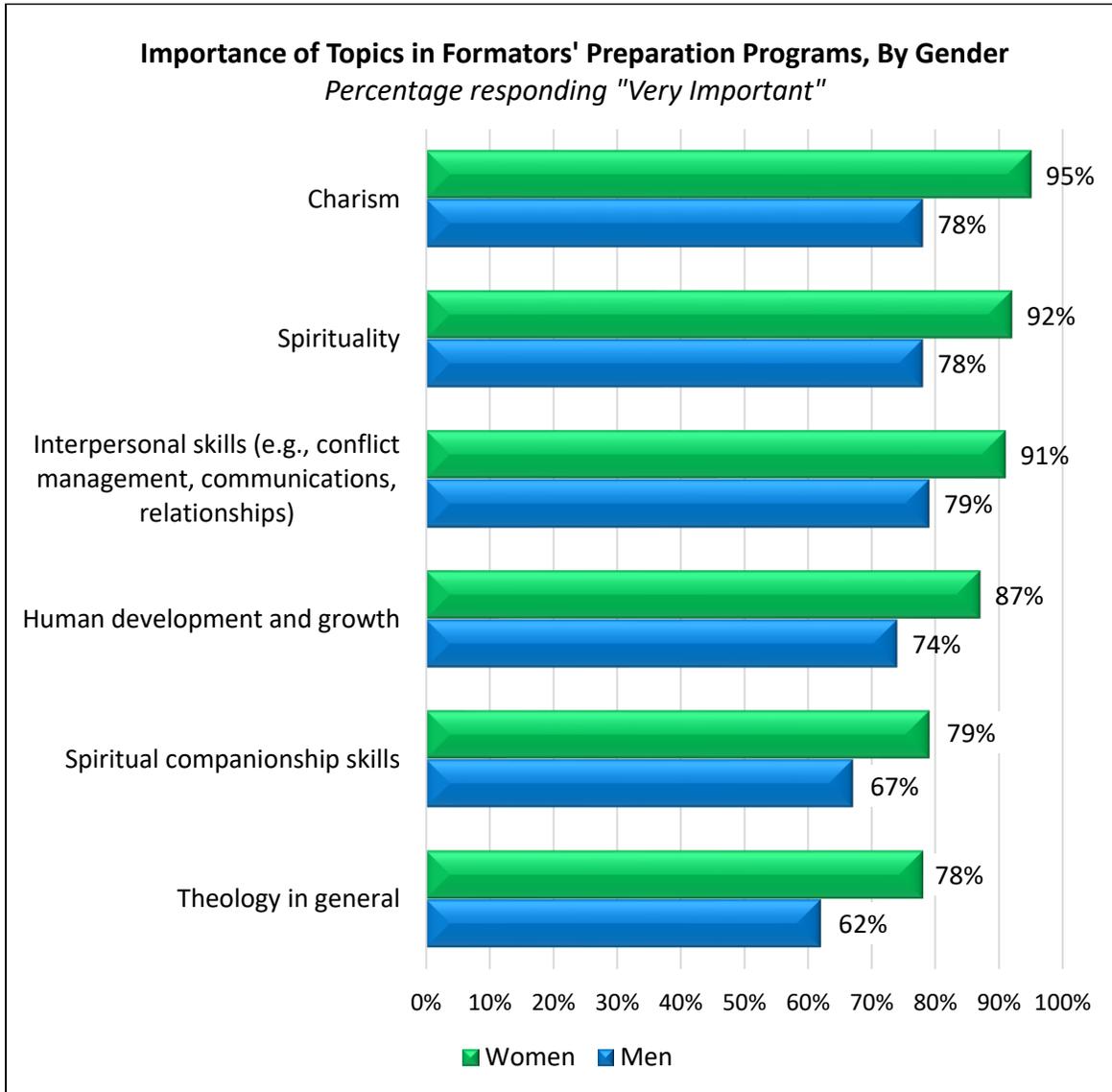
Responding major superiors were also asked to add other topics that they believe important to their formators’ preparation program. Nearly one in ten added other topics as follows:

- Canon Law; internal and external forum
- Coaching in strength finders
- Ecological awareness and response
- Education and counseling
- Educational Ministry

- Evaluations & assessments; canonical guides; program planning; update on Vows
- Exercise, take part in cooking - homemaking
- Experience in mission; Media Literacy
- Experience of the life
- Experience with formation
- Franciscanism
- Generation gap
- Interculturality
- Internationality
- Justice work experience
- Language Skills
- Language study in English and Portuguese
- Mentoring or Supervisory experiences
- Mission
- Missionary Spirituality
- Moral Theology
- Other topics on the curriculum; asking other sisters to do parts of the program (ones who may be more knowledgeable)
- Peer Supervision; Spiritual direction is offered outside the formator's preparation Program
- Peer supervision
- Prayer
- Preaching/evangelization
- Psycho sexual
- Psychology, Integral Ecology, Intergenerational/Intercultural Living
- Sexuality & Boundaries
- Social Analysis
- The corrects which needs to be given and how they are received
- Theology, psychology degree
- Well-grounded in monastic charism.

Gender Differences

Responding women major superiors are more likely than responding men religious to report that each of the aspects in the formators' preparation programs shown in the figure below are "very" important to their religious institutes.



Most Significant Aspect Missing from Religious Institutes' Formators Preparation Program

Respondents were asked to respond to the question: *What is the most significant aspect that you find missing from your institute's formators' preparation program?* 175 respondents wrote a response to this question.

Responses can be grouped into six broad categories. However, many respondents mention topics from multiple categories and some topics do not fit neatly into one category. A discussion of each category follows with some sample comments.

- Organized, Available and Consistency of Programs
- Personnel Training and Candidates
- Multiculturality, Integration and Interactions with Others
- Adequate Time and General Life Skills
- Formation in Different Subjects
- Human and Psychological Development
- Other

Organized, Available, and Consistency of Programs

Many respondents (22%) find that organization, availability and consistency within their institute's formators preparation program is significantly lacking. Below are some examples from this category.

Availability of programs.

Consistency of preparation, having other formators, preparing successors.

Consistent preparation programs available worldwide.

Continuing formation and education.

Lack of a formal program to prepare formators.

Personnel Training and Candidates

The second most prominent (20%) aspect that responders state is lacking in their institute's formators' preparation program is personnel training and candidates. Below are some examples from this category.

Training future formation directors.

Practical skill formation in evaluating candidates and their progress.

Formators need to be prepared before beginning ministry as formator. That's not something we have done well.

It is challenging to identify Sisters to undertake formation ministry.

Lack of personnel presents challenges for succession planning.

Multiculturality, Integration and Interactions with Others

One in ten (12%) of the responders' state that their institute's formators' preparation program lacks in aspects of multiculturalism, integration and interactions with others. Below are some examples from this category.

Ability to work and understand different cultural backgrounds.

Cultural awareness.
Intercultural Ministry.
Need to be more universal.
Understanding the younger generation.

Adequate Time and General Life Skills

Another one in ten (11%) of the responders' state that there is no adequate time for formators' preparation programs and that aspects of general life skills are also lacking in their programs. Below are some examples from this category.

Time for adequate preparation.
Time for class preparation due to work demands.
Conflict Management skills and building community in a diverse group of women.
Interpersonal skills.
Listening skills.

Formation in Different Subjects

Responders mention that formation in different subjects is an aspect that is lacking from their institute's formators' preparation program. Below are some examples from this category.

Ability to be open to discuss the topic of sexuality and design a curriculum integrating it.
Elements to include in creating a program; Teaching the vows.
Formation in psycho-spiritual and psycho-sexual integration. Human development across the life cycle. Formation in vocation discernment and spiritual accompaniment. Regular formation updates that are not geared solely to apostolic orders but that can be also pertinent to monastic settings. Something along the lines of SLI's regular offerings, but oriented toward formators. This is a strong need.
Formation outside of theology.

Human and Psychological Development

Six percent mentioned that their institute's formators' preparation program is missing aspects of human and psychological development. Below are some examples from this category.

Human development and youth.
Human Development with today's cultural challenges.
Psychological dependence and growth.
Psycho-Spiritual preparation.

Other

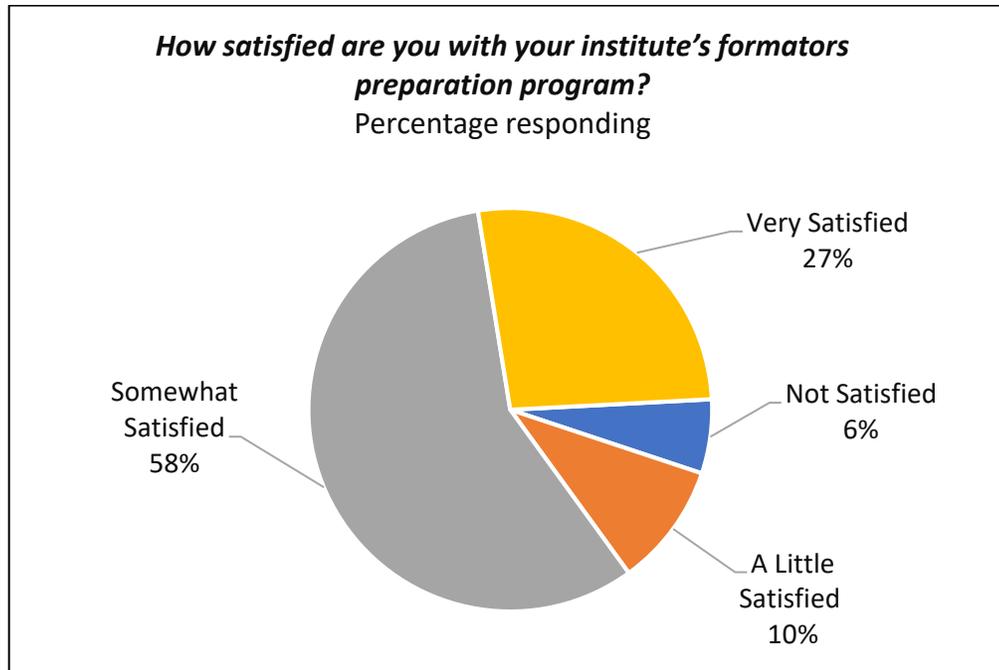
The remaining responses did not fit into any of the categories above. Below are some examples from this category.

Pandemic has disturbed everything.
Peer Support.
We have no formal program.
Foundation in special religious charism.

Sisters who find the commitment challenging because of their lack of stamina and the aging process.

Satisfaction of Religious Institute’s Current Curriculum for Formators’ Preparation Program

Responding major superiors were asked how much satisfied they were with their institute’s current curriculum for the formators’ preparation program. As can be seen below, nearly nine in ten responding major superiors (85%) report that they are “somewhat” (58%) or “very” (27%) satisfied with their current curriculum for the formators’ preparation program, with more than a quarter saying they are “very” satisfied with their religious institute’s formators’ preparation program.



Part IV: Ongoing Formation Programs

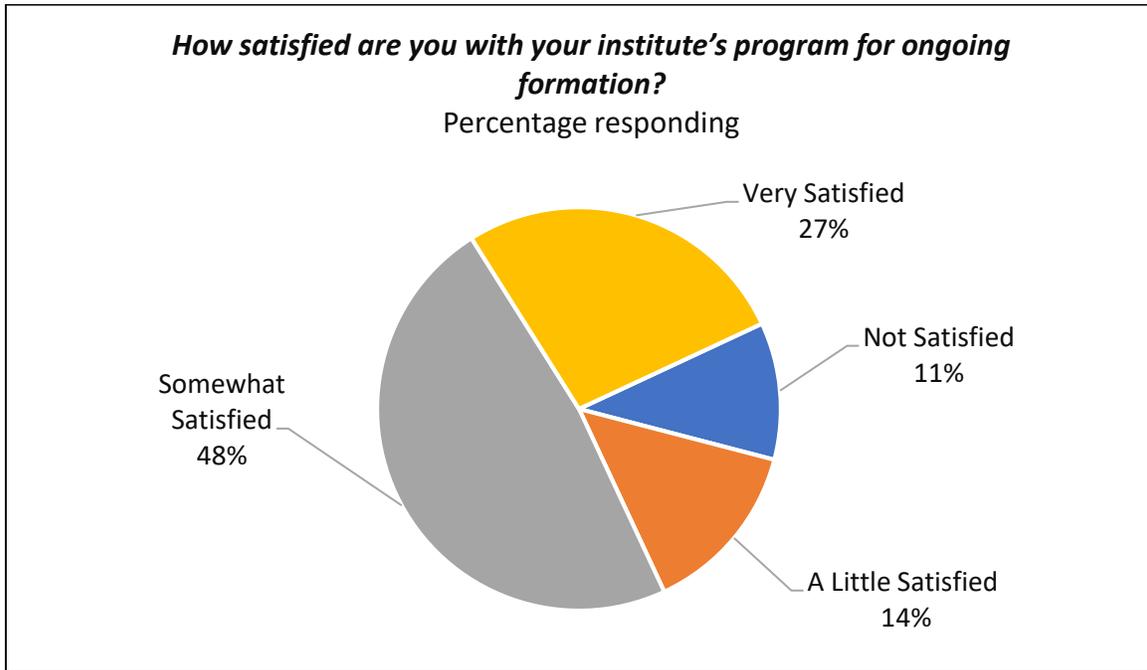
Responding religious institutes were asked about their on-going formation programs, which aspects or topics are important in their formation's preparation program, and how often they participate in their online ongoing formation programs.

Seven in ten responding religious institutes (72%) report that they have an ongoing formation program for members. Four in ten responding religious institutes (39%) indicate that they have formators for its ongoing formation programs.

	All	Men	Women
	%	%	%
<i>Does your institute have an ongoing formation program for members?</i>	72	67	75
<i>Does your institute have any formators for its ongoing formation programs?</i>	39	37	40

Satisfaction with Ongoing Formation Programs

Responding religious institutes were asked how they were satisfied with their ongoing formation programs. Among those that have ongoing formation programs, three quarters (75%), combined, report that they are “somewhat” (48%) or “very” (27%) satisfied with their ongoing formation program, with more than a quarter saying they are “very” satisfied with their ongoing formation program.



Importance of Aspects/Topics in the Ongoing Formation Program

Nearly all responding religious institutes say that spirituality (98%) and retreats (95%) are at least “somewhat” important topics in their ongoing formation program, with seven in ten or more saying these topics are “very” important.

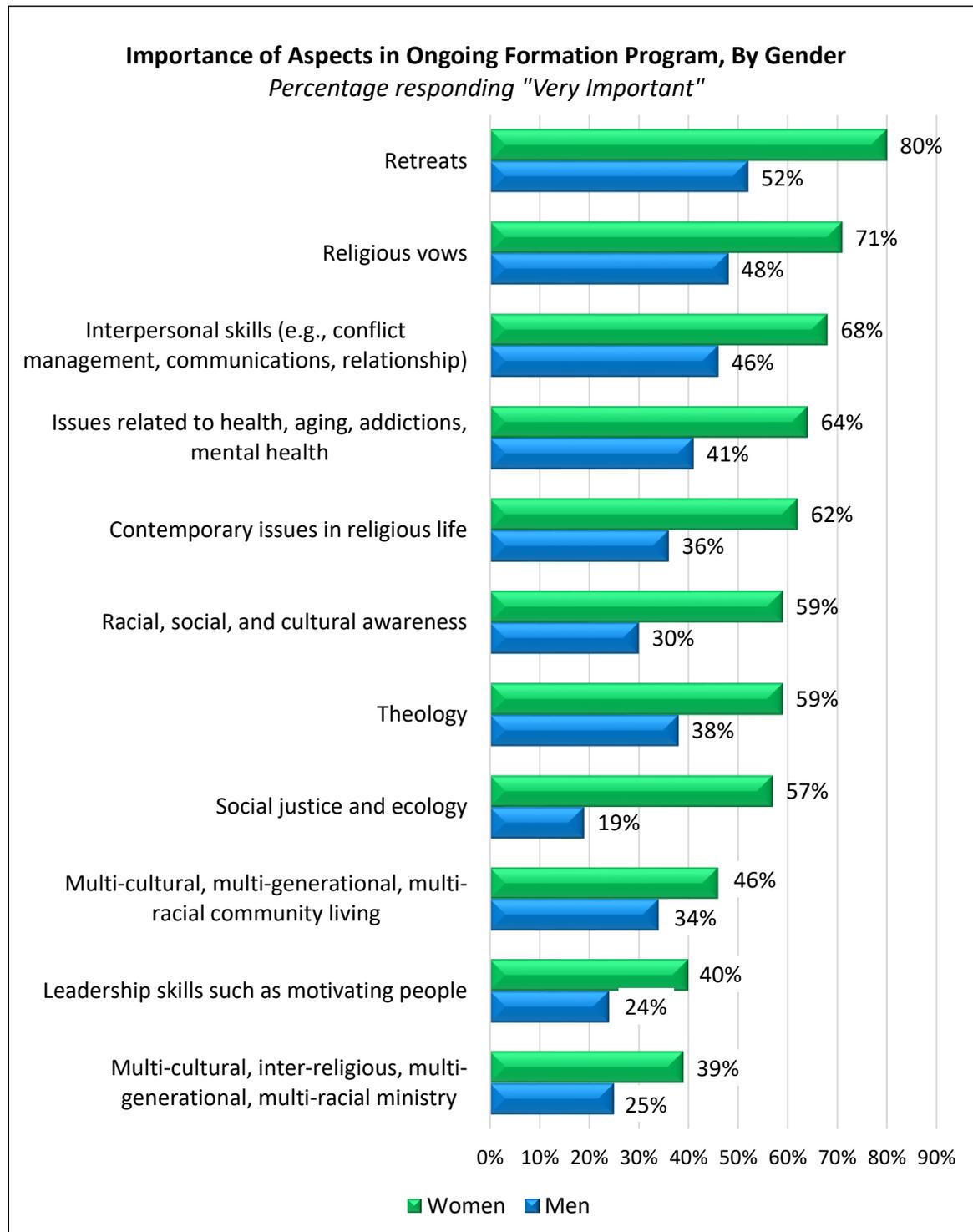
<i>How important are these aspects/topics in the ongoing formation program?</i>		
Percentage responding		
	“Somewhat” or “Very” Important	“Very Important” Only
	%	%
Spirituality	98	83
Retreats	95	72
Theology	92	53
Issues related to health, aging, addictions, mental health	91	57
Religious vows	91	64
Interpersonal skills (e.g., conflict management, communications, relationship)	90	62
Contemporary issues in religious life	89	54
Spiritual direction	84	48
Racial, social, and cultural awareness	77	50
Social justice and ecology	77	46
Multi-cultural, multi-generational, multi-racial community living	76	43
Pastoral ministry	70	29
Leadership skills such as motivating people	69	35
Continuous professional training	68	34
Multi-cultural, inter-religious, multi- generational, multi-racial ministry	66	35
Sponsorship	49	17
Administrative skills	48	19

- Nine in ten responding religious institutes say the following topics are at least “somewhat” important to their ongoing formation programs, with at least half saying these topics are “very” important:
 - Theology (92%)
 - Issues related to health, aging, addictions, mental health (91%)
 - Religious vows (91%)

- Interpersonal skills (90%)
- Contemporary issues in religious life (89%)
- Nearly eight in ten report the following topics are at least “somewhat” important to their ongoing formation programs:
 - Spiritual direction (84%)
 - Racial, social, and cultural awareness (77%)
 - Social justice and ecology (77%)
 - Multi-cultural, multi-generational, multi-racial community living (76%)
- Nearly seven in ten indicate the following topics are at least “somewhat” important to their ongoing formation programs:
 - Pastoral ministry (70%)
 - Leadership skills such as motivating people (69%)
 - Continuous professional training (68%)
 - Multi-cultural, inter-religious, multi-generational, multi-racial ministry (66%)
- Half say that sponsorship (49%) and administrative skills (48%) are at least “somewhat” important topics to their ongoing formation programs.

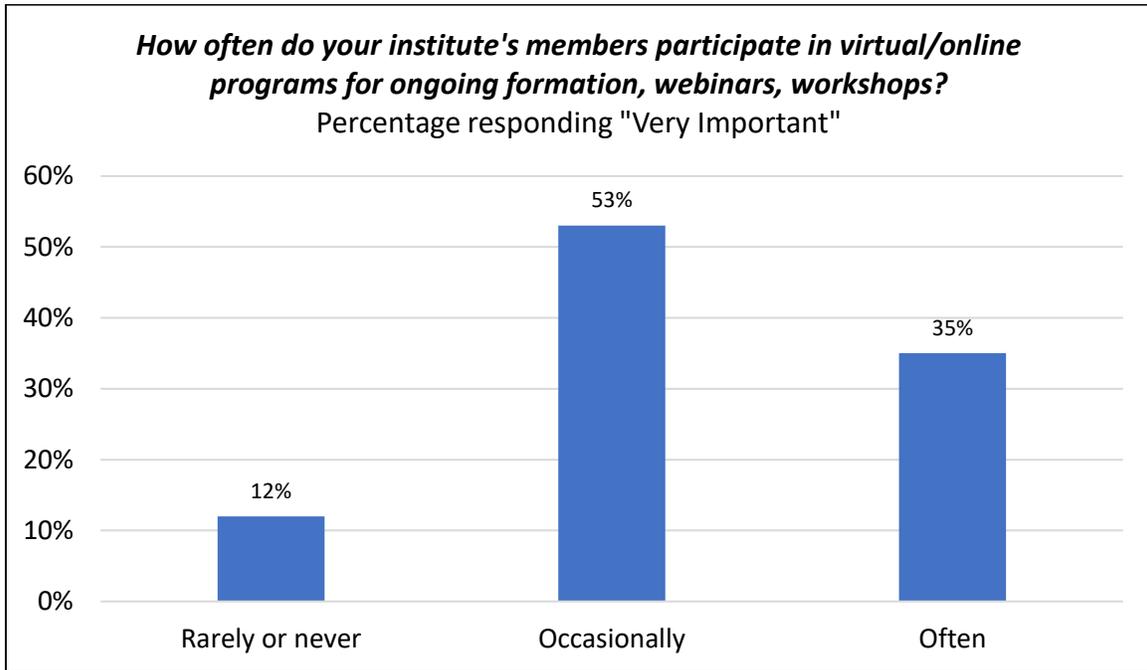
Gender Differences

Responding women religious institutes are more likely than responding men religious institutes to report that each of the aspects in the ongoing formation programs shown in the figure below are “very” important to their religious institutes.



Frequency of Participating in Virtual/Online Programs for Ongoing Formation

Responding religious institutes were asked about how often they would participate in the virtual/online programs for ongoing formation. Over a third reports that they “often” participate in those programs. More than half say they “occasionally” participate in those programs. Just one in ten say they rarely or never participate in online program for ongoing formation.



Develop Online Ongoing Formation Programs

Responding religious institutes were asked about if they develop any of their own online ongoing formation programs. A third (34%) report that they develop their own online ongoing formation programs.

Among those who report having developed their online ongoing formation programs, they were asked to list *five most recent topics*. 101 respondents wrote a response to this question.

Responses can be grouped into 11 broad categories. However, many respondents mention topics from multiple categories and some topics do not fit neatly into one category. A discussion of each category follows with some sample comments.

- Charism, Spirituality and Vows
- Race, Interculturalism and Justice Issues
- Formation in General Studies and Life Skills
- Theological, Scriptural, Biblical and Philosophical Studies
- Aging, Medical Care and Health Issues
- Synodality, Fratelli Tutti and Laudato Si
- Community Life and Religious Life
- Liturgy and Prayer
- Future of Religious Life
- Sexual Abuse and Mental Health
- Leadership
- Other

Charism, Spirituality and Vows

Eight in ten (85%) responders report that their institute developed ongoing formation programs that cover topics regarding charism, spirituality and vows. Below are some examples from this category.

CTU Vows sessions.

Benedictine Spirituality.

Charism and spirituality.

Spirituality of Caregiving: A Journey of Renewal.

Spirituality across cultures.

Race, Interculturalism and Justice Issues

About three quarters of the respondents mentioned that their institute developed ongoing formation programs that cover topics on race, interculturalism and justice issues. Below are some examples from this category.

Anti-Racism.

Cultural Awareness.

Intercultural community living skills.

Justice and peace issues.
Racial awareness webinar.

Formation in General Studies and Life Skills

Two in three (66%) of the respondent mentioned that their institute developed ongoing formation programs that covered topics other than theological studies and topics on general life skills. Below are some examples from this category.

A Program on the Introduction to the Devout Life.
Finances in the house.
Interpersonal Relationships.
Skills for empathic listening.
Technology use.

Theological, Scriptural, Biblical and Philosophical Studies

Four in ten (43%) of the respondents mentioned that ongoing formation programs developed by their institutes included topics in theological, Scriptural, Biblical and Philosophical Studies. Below are some examples from this category.

Biblical and Systematic Christology.
Scripture study.
Thomistic theology.
New theology of the religious life.
Ethics.

Aging, Medical Care and Health Issues

Another four in ten (40%) of the respondents mentioned that ongoing formation programs developed by their institutes included topics aging, medical care and health issues. Below are some examples from this category.

Ageing gracefully.
Dementia's Long Goodbye: Strategies for Caregivers.
Health and Wellness.
Elder care.
Healthy living.

Synodality, Fratelli Tutti and Laudato Si

One third of the respondents mentioned that ongoing formation programs developed by their institutes includes synodality, Fratelli Tutti and Laudato Si. Below are some examples from this category.

Fratelli Tutti.
Laudato Si.
Synodality.
Laudato Si action plan.
Synod listening sessions.

Community Life and Religious Life

Three in ten of the respondents mentioned that ongoing formation programs developed by their institutes includes topics on community life and religious life. Below are some examples from this category.

Community Life.

Religious Life.

Interprovincial community living experiences.

Sharing and community issues.

Living conditions.

Liturgy and Prayer

Twenty-two percent of the respondents mentioned that ongoing formation programs developed by their institutes includes topics on liturgy and prayer. Below are some examples from this category.

Contemplative prayer.

Liturgical life.

Prayer and Fraternal Life.

Liturgical Seasons.

Prayer resources for Lent.

Future of Religious Life

Another twenty-two percent of the respondents mentioned that ongoing formation programs developed by their institutes includes topics on the future of religious life. Below are some examples from this category.

Future of Religious Life.

LCWR Reflection on Emerging Future of Religious Life.

Creating Our Future.

Transformation of Religious Life - Ted Dunn.

Session on Discerning Future of Religious Life.

Sexual Abuse and Mental Health

Two in ten of the respondents mentioned that ongoing formation programs developed by their institutes includes topics on sexual abuse and mental health. Below are some examples from this category.

Mental health.

Abuse Policy and boundaries.

Sexual Abuse.

Sexual harassment.

Culture of Safety and Protection of Minors.

Leadership

One in ten of the respondents mentioned that ongoing formation programs developed by their institutes includes topics on leadership. Below are some examples from this category.

Leadership.

Leadership skills.
Leadership Training.
Importance of Leadership.
Role of the Guardian (local leader).

Other

The remaining responses did not fit into any of the categories above. Below are some examples from this category.

Iconography.
We buy excellent DVD on topics that are important to us and we see them every week.
We have created an ongoing formation program that was printed for each sister.
Charity, cardinal virtues.
Webinar for senior Fathers.

Topics Included in Online Resources for Ongoing Formation

Respondents were asked to respond to this question: *If online resources for ongoing formation were made available, what five topics would you like to see included?* 275 respondents wrote a response to this question.

Responses can be grouped into eleven broad categories. However, many respondents mention topics from multiple categories and some topics do not fit neatly into just one category. A discussion of each category follows with some sample comments:

- Charism, Spirituality and Vows
- Race, Racism, Justice Issues and Multiculturality
- Aging and Health
- Interpersonal Skills, Communication Skills and Conflict Resolution
- Theological, Historical, Biblical, Scriptural and Religious Studies
- Leadership and Human Development Formation
- Liturgical Life, Ministry, Prayer Life and Evangelization
- Contemporary Religious Life and Future Religious Life
- Issues in Religious Life
- Integral Ecology and Environmental Issues
- Community Life
- Other

Charism, Spirituality and Vows

Respondents mentioned that they would like to see topics on charism, spirituality and vows 80% of the time in their ongoing formation programs. Below are some examples from this category.

Apostolic Spirituality.

Charism of the community.

Contemporary vows.

Developing the spiritual life.

Living vows in retirement.

Race, Racism, Justice Issues and Multiculturality

Respondents mentioned that they would like to see topics on race, racism, justice issues and multiculturalism 67% of the time in their ongoing formation programs. Below are some examples from this category.

Current justice issues especial racism and our ongoing role in it.

Intercultural & Intergenerational.

Anti-racism.

Awareness of LGBTQ issues.

Cultural Competency.

Aging and Health

Respondents mentioned that they would like to see topics on aging and health 47% of the time in their ongoing formation programs. Below are some examples from this category.

Ageing and Transition.

Aging gracefully.

Caring for Aging Sisters.

Geriatric care and medical issues.

Health and wellness.

Interpersonal Skills, Communication Skills and Conflict Resolution

Respondents mentioned that they would like to see topics on interpersonal skills, communication skills and conflict resolution 35% of the time in their ongoing formation programs. Below are some examples from this category.

Communication Skills.

Conflict Management.

Conflict resolution skills.

Interpersonal skills.

Non-violent communication.

Theological, Historical, Biblical, Scriptural and Religious Studies

Respondents mentioned that they would like to see topics on Theological, Historical, Biblical, Scriptural and Religious Studies 30% of the time in their ongoing formation programs. Below are some examples from this category.

Biblical studies.

Moral theology.

Scripture Study.

Theology of religious life.

History of the Church and religious life.

Leadership and Human Development Formation

Respondents mentioned that they would like to see topics on Leadership and Human Development Formation 20% of the time in their ongoing formation programs. Below are some examples from this category.

Leadership Development.

Leadership skills.

Human development.

Human Growth and Development.

Leadership skills such as motivating people.

Liturgical Life, Ministry, Prayer Life and Evangelization

Respondents mentioned that they would like to see topics on liturgical Life, ministry, prayer life and evangelization 19% of the time in their ongoing formation programs. Below are some examples from this category.

Contemplative Prayer.

Evangelization.
Liturgical updating and training.
Ministry of Presence.
Psalms.

Contemporary Religious Life and Future of Religious Life

Respondents mentioned that they would like to see topics on contemporary religious life and future of religious life 18% of the time in their ongoing formation programs. Below are some examples from this category.

Change and adaptation in religious life.
Contemporary Religious Life.
Future of Religious life.
The emergent religious life.
Imagining the future of religious life.

Issues in Religious Life

Respondents mentioned that they would like to see topics on the issues of religious life 16% of the time in their ongoing formation programs. Below are some examples from this category.

Contemporary issue in religious life.
Current Church issues.
Sexual Abuse.
Canon law issues.
How social media affects religious life.

Integral Ecology and Environmental Issues

Respondents mentioned that they would like to see topics on integral ecology and environmental issues 14% of the time in their ongoing formation programs. Below are some examples from this category.

Integral ecology.
Laudato Si-Core for Creation.
Our response to climate change.
Care for Creation.
Environment Justice.

Community Life

Respondents mentioned that they would like to see topics on community life 13% of the time in their ongoing formation programs. Below are some examples from this category.

Community life.
Dynamics of Community Living.
Multi-generational Community Living.
Deepening community life.
Community life: living with differences.

Other

The remaining responses did not fit into any of the categories above. Below are some examples from this category.

Living in Hope.

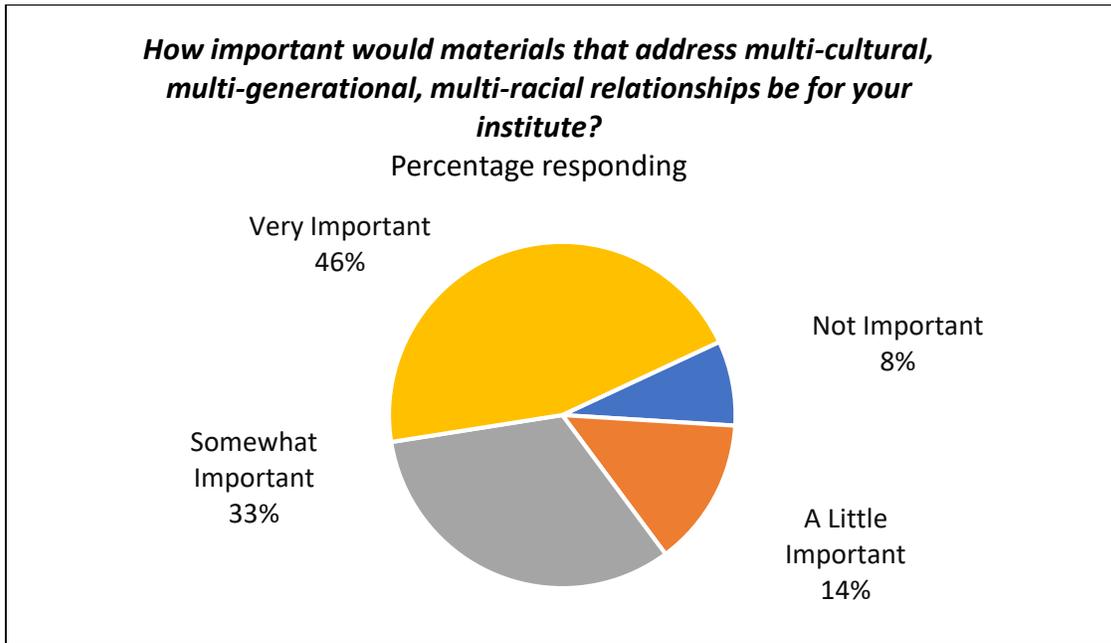
Obedience.

Outreach.

Retreats.

Young Adults in the Church.

Materials Address Multi-Cultural, Multi-Generational, Multi-Racial Relationships



Responding religious institutes were asked how important materials would be to address multi-cultural, multi-generational, and multi-racial relationships. Among those responding, eight in ten (79%), combined, report that these materials are “somewhat” (33%) or “very” (46%) important for their institute, with half saying these materials are “very” important for their institutes.

Part V: Offerings from Religious Formation Conference

Responding religious institutes were asked if it would be helpful for RFC to offer consultation to assist in evaluating the formation (initial or ongoing) program of the religious institute. A quarter (24%) say it would be helpful for RFC to offer consultation to assist in evaluating the formation (initial or ongoing) program.

Respondents were asked to respond to this question: *Please list any themes/topics/trends for which you would like to see RFC provide resources or programs for initial or ongoing formation.* 149 respondents wrote a response to the question.

Responses can be grouped into five broad categories. However, many respondents mention topics from multiple categories and some topics do not fit neatly into just one category. A discussion of each category follows with some sample comments.

- Aging and Health Issues
- Prayer, Charism and Spirituality
- Diversity and Inclusion
- Theological, Scriptures, Religious Life and Vows
- Interpersonal Relationships and Community Life
- Other

Aging and Health Issues

Respondents mentioned that they would like to see topics on aging and health issues included in the RFC for initial or ongoing formation. Below are some examples from this category.

Aging - From Role to Soul

Assistance to senior members.

Dealing with aging issues.

Minister of/for frail elderly who still want to learn; Self world in a time of aging.

Prayer, Charism and Spirituality

Respondents mentioned that they would like to see topics on prayer, charism and spirituality included in the RFC for initial or ongoing formation. Below are some examples from this category.

Spirituality.

Works of mercy, prayer, leadership superior's resources.

Wholesome emotional development, learning more about spiritual/whole human development of the person in practical community living.

Spirituality, Vows, Personality Development, Leadership Skills, Community living today.

Growing in charism.

Diversity and Inclusion

Respondents mentioned that they would like to see topics on diversity and inclusion included in the RFC for initial or ongoing formation. Below are some examples from this category.

Anti-Racism.

Bi-Lingual topics; Interculturality, pastoral ministry.

How to integrate "inclusion" in our service.

Interculturality and how we live it in our congregations; Collaboration with other congregations - the future is calling for this; Interdependence among congregations in the future; Leadership development for young members.

Sexuality issues; Intergenerational; How to run group meetings and sharing.

Theological, Scriptures, Religious Life and Vows

Respondents mentioned that they would like to see topics on theology, scriptures, religious life and vows included in the RFC for initial or ongoing formation. Below are some examples from this category.

Canon laws in Religious life.

Identify speakers for topics in current theological readings.

Bible Theology; Psychology (Nature & grace).

Resources for classes on the Vows in particular.

Interpersonal Relationships and Community Life

Respondents mentioned that they would like to see topics on interpersonal relationships and community life included in the RFC for initial or ongoing formation. Below are some examples from this category.

Relationship skills.

Community Life.

Healthy relationships; Engaging conflict and interpersonal communication; Mindfulness practices.

Human maturity and ability to work as a team.

How to stop entitlement in older generation.

Other

A few responses did not fit into any of the categories above. Below are some examples from this category.

You are doing fine, offer what you can.

What are the requirements for a first-year novice to enroll at RFC? Does RFC offer Psychological Assessments for candidates, novices or professed sisters?

Vocation Promotion; Formation for Leadership.

APPENDIX I: Questionnaire with Response Frequencies



RELIGIOUS FORMATION PROGRAMS SURVEY

DIRECTIONS: This questionnaire is designed to help the Religious Formation Conference (RFC) understand the initial formation and ongoing formation programs of religious institutes in the United States as well as how RFC can assist in this area. Please be assured that all survey information will be completely anonymous and confidential. Results are reported only in aggregate, statistical form. The survey will take approximately 15 minutes to complete. *If you do not know the answer to a question or it does not pertain to you, please leave it blank.* If you prefer completing an online survey, please visit this link <https://bit.ly/rfc22survey>, log in with your Login Code provided in the invitation letter (either by email or mail).

DEMOGRAPHICS

1. Canonical status of your institute: 11 Diocesan 89 Pontifical NR=6

2. Gender type of your institute: 30 Men 70 Women NR=0

3. How many members are there in your institute in each of the following age groups? *Include each member only once.*

	Younger than 25	25 to 45	46 to 65	66 to 77	78 and over
Candidates/postulants (before novitiate)					
Novices					
Temporary profession					
Perpetual profession					

4. Out of all temporarily and perpetually professed members of your institute, how many are of each race or ethnic background? *Include each member only once.*

- _____ African or African American or black
- _____ Asian or Pacific Islander
- _____ Anglo or European or Caucasian or white
- _____ Hispanic or Latino/a
- _____ Native American or Alaska Native
- _____ Mixed race or other

5. Out of all temporarily and perpetually professed members of your institute, how many fit into each of the categories below as the highest level of education they have achieved? *Include each member only once.*

- _____ High school diploma
- _____ Some college credits
- _____ Associate degree
- _____ Bachelor's degree
- _____ Master's degree
- _____ Doctoral degree

6. Does your institute continue to promote vocations to religious life?
85 Yes 15 No NR=6 *If no, please move to Question #23*

7. Does your institute continue to accept new vocations?
96 Yes 4 No NR=19 *If no, please move to Question #23*

8. Has your institute had new vocations in the last five years?
75 Yes 25 No NR=22

INITIAL FORMATION (POSTULANCY, NOVITIATE, TEMPORARY PROFESSED)

9. Please indicate the age requirements for admission to candidacy/postulancy for your institute.

_____ Minimum age (please write 0 if none)

_____ Maximum age (please write 0 if none)

10. Where does your institute’s novitiate program occur? *Check all that apply.*

In a novitiate house participating in an inter-congregational novitiate program

In a novitiate house having our own formation program

In the international novitiate house belonging to your religious institute.

Others. *Please specify:* _____

11. In which city(s)/state(s) and country(ies) does your institute offer initial formation programs?

a. Postulancy: _____

b. Novitiate: _____

c. Temporary vows: _____

12. Do candidates/postulants in your institute interact with other candidates/postulants from:

Yes No NR

68 32 38 Other communities of your institute or federation?

61 39 38 Other institutes?

13. Do novices in your institute interact with other novices from:

Yes No NR

70 30 38 Other communities of your institute or federation?

61 39 39 Other institutes?

14. Do those in temporary profession in your institute interact with others who are temporary professed from:

Yes No NR

82 18 38 Other units of your institute or federation

71 29 40 Other institutes

15. How important are these aspects/topics in the initial formation program?

<i>Please use these responses for the statements in this table:</i>							
1=Not important		2=A little important		3=Somewhat important		4=Very important	
1	2	3	4	NR			
1	4	22	73	32	a. Theology in general		
1	3	15	81	31	b. Interpersonal skills (e.g., conflict management, communications, relationship,...)		
1	2	21	77	31	c. Sacred Scripture: Old Testament, New Testament, Psalms, Epistles		
1	1	5	94	31	d. Religious institute’s history, charism, spirituality, apostolate		
1	1	10	89	31	e. Spirituality		
1	10	35	53	32	f. Catechism of the Catholic Church		
1	3	27	69	31	g. Psycho-spiritual Development		
5	14	37	44	32	h. Multi-cultural, multi-generational, multi-racial community living		
10	19	36	36	33	i. Multi-cultural, inter-religious, multi-generational, multi-racial ministry		
2	8	31	59	32	j. Individualizing initial formation depending on the candidate		
10	13	27	51	34	k. Pastoral ministry and mission life		

6	4	18	73	88	I. Others. Please specify: _____
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16. What is the most significant aspect that you find missing from your institute's initial formation curriculum?

17. How satisfied are you with your institute's current curriculum for the initial formation program? NR=33
 1 Not satisfied 44 Somewhat satisfied
 5 A little satisfied 50 Very satisfied

FORMATORS

18. How many members are in your initial formation team? _____

19. How are your formators prepared? *Check all that apply.*
 40 Members in the formation team are sent to study religious formation training offered by an institution/organization
 44 Members in the formation team have a degree or certificate in theology, psychology, or spiritual direction
 10 Members in the formation team do not receive any religious formation training.
 15 Other. Please specify: _____

20. How important are these aspects/topics in the formators' preparation program?

<i>Please use these responses for the statements in this table:</i>							
1=Not important		2=A little important		3=Somewhat important		4=Very important	
1	2	3	4	NR			
1	4	23	72	34	a. Theology in general		
1	2	11	87	33	b. Interpersonal skills (e.g., conflict management, communications, relationships)		
1	5	31	63	33	c. Spiritual direction		
1	3	21	75	34	d. Spiritual companionship skills		
5	15	31	50	34	e. Intercultural community living and ministry		
<1	2	16	82	33	f. Human development and growth		
<1	1	11	87	33	g. Spirituality		
1	1	8	89	33	h. Charism		
11	0	16	73	92	i. Others. Please specify: _____		

21. What is the most significant aspect that you find missing from your institute's formators' preparation program? _____

22. How satisfied are you with your institute's formators' preparation program? NR=35
 6 Not satisfied 58 Somewhat satisfied
 10 A little satisfied 27 Very satisfied

ONGOING FORMATION

23. Does your institute have an ongoing formation program for members? 72 Yes 28 No NR=8
24. Does your institute have any formators for its ongoing formation programs? 39 Yes 61 No NR=10
25. How satisfied are you with your institute's program for ongoing formation? NR=10
 10 Not satisfied 42 Somewhat satisfied 13 Not apply
 12 A little satisfied 24 Very satisfied
26. How important are the aspects/topics in the ongoing religious formation program?

Please use these responses for the statements in this table:

					1=Not important	2=A little important	3=Somewhat important	4=Very important		
1	2	3	4	NR						
2	8	28	62	17	a. Interpersonal skills (e.g., conflict management, communications, relationship)					
3	7	34	57	17	b. Issues related to health, aging, addictions, mental health					
2	0	15	83	17	c. Spirituality					
3	14	36	48	18	d. Spiritual direction					
2	3	23	72	17	e. Retreats					
1	8	39	53	18	f. Theology					
1	10	35	54	17	g. Contemporary issues in religious life					
1	8	27	64	17	h. Religious vows					
6	19	33	43	19	i. Multi-cultural, multi-generational, multi-racial community living					
11	19	41	29	20	j. Pastoral ministry					
11	23	31	35	21	k. Multi-cultural, inter-religious, multi-generational, multi-racial ministry					
14	39	29	19	18	l. Administrative skills					
6	17	27	50	19	m. Racial, social, and cultural awareness					
23	29	32	17	23	n. Sponsorship					
8	15	31	46	19	o. Social justice and ecology					
8	22	34	35	19	p. Leadership skills such as motivating people					
11	21	34	34	19	q. Continuous professional training					

27. How often do your institute's members participate in virtual/online programs for ongoing formation, webinars, workshops? NR=9
 12 Rarely or never
 53 Occasionally
 35 Often
28. Does your institute develop any of your own online ongoing formation programs?
 34 Yes 66 No NR=12
If yes, please list five most recent topics: _____
29. If online resources for ongoing formation were made available, what five topics would you like to see included? _____
30. How important would materials that address multi-cultural, multi-generational, multi-racial relationships be for your institute? NR=12
 8 Not important 33 Somewhat important

14 A little important 46 Very important

OFFERINGS FROM RELIGIOUS FORMATION CONFERENCE

31. Would it be helpful for RFC to offer consultation to assist in evaluating your formation (initial or ongoing) program? 24 Yes 76 No NR=17

32. Please list any themes/topics/trends for which you would like to see RFC provide resources or programs for initial or ongoing formation.

Please **MAIL** the completed survey to: CARA 2300 Wisconsin Ave NW Suite 400A; Washington, DC 20007 or **EMAIL** it to ttd9@georgetown.edu; or **FAX** it to 202-687-8083.

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APPENDIX II Transcription of Responses to the Open-Ended Questions

Question # 16

What is the most significant aspect that you find missing from your institute's initial formation curriculum?

21st century outlook.

A defined place for formation for Europe and America vocation.

A more thorough human formation.

A proper emphasis on poverty and on the traditions of the Order.

A valuable evaluation process with qualified mentors.

A view that formation is lifelong. It tends to be just an initial idea, not lifelong.

A well-planned formation process for permanently professed members who live in formation communities.

Adequate philosophy grounding.

An emphasis and understanding on cultural and subcultural differences.

An update on the curriculum for annual professed; renewing a strong relationship with our USA & MX formation.

At this time of pandemic, not being able to visit and to interact with others in formation. Zoom can just do so much.

Balancing ministry with theological education for temporary professed.

Basic Catholic teaching needs to be further developed at the beginning of formation.

Being updated.

Building team among formators; having local communities to welcome new members.

Candidates.

Canon law of religious life, theology of vowed life in a contemporary context, social justice.

Career development for those who do not yet have a ministry direction.

Catechetical.

Catholic social teaching and response to issue in the world today.

Clear goals for each stage of initial formation as they relate to completing a master's degree in moral theology.

Common program for postulants.

Communication skills and conflict management.

Community.

Community experience with peers.

Community history.

Companionship with peers.

Consistent scripture and theology for all.

Contemporary missiology.

Continuity.

Difficulty in finding strong dedicated formators.

Diversity and inclusion materials.

Evolution of our apostolate.

Experiential ministry opportunities, mission experience.

Extended theology and spirituality study; training skills for extended dialogue and constructive criticism.

Formal theology and scripture courses.

Formation in sexual maturity.

Formators.

Forming leaders.

Good placements for mission.

Good scriptural lessons.

Good scripture study.

Good theology.

How one sets up interaction with peers when you're the only one.

How to do lay leadership formation.

How to live with an increasingly top heavy elderly population.

How to turn our mission communities into a community.

Human development.

Human development, Theology of the Body.

Human formation.

Human formation.

Human formation.

Human formation.

Human formation.

Human/psychology/spiritual development.

I am not sure.

I am really trying to rework our formation program. I have a very general curriculum together, and a lot of material from past formators, but not much solidly set yet. There are many areas I could use help in. Even simple help in knowledge on education itself.

I do not think anything is missing; however, we are always attentive to how we might improve what we are doing.

I think our curriculum is thorough and balanced. Perhaps more emphasis on multicultural aspects and psycho-spiritual development could be incorporated. Ministry related topics are individualized to the person.

Importance of cultures and how they impact our lives, decisions and actions.

In-depth knowledge/study of our Founder.

Individualized personal accompaniment.

Integral ecology, intergenerational and intercultural living, anti-racism, interpersonal training.

Inter-religious experiences.

Interaction with members of residence community.

Interaction with other communities.

Interaction with other communities.

Interaction with other religious communities for peer relationships including men and women at the same level of formation.

Interaction with peers.

Intercultural.

Interculturality.

Interculturality and integral ecology.

Interculturality training.

Interculturalization.

International community experiences.

Interpersonal skills.

Interpersonal skills.

Interpersonal skills.

It is challenging to provide inter-generational community living opportunities.

It is still in process as we are a young community.

It would be better if our novitiate was separated from seminary studies.

Lack of adequate formators.

Lack of candidates.

Lack of formal higher education.

Language.

Leadership training.

Leadership training.

Learning another language of the congregation. It is present in the curriculum but gets short shrift.

Learning to give and receive feedback in a healthy manner in order to grow personally and within community.

Little to no psychosexual courses, discussion, texts.

Living our charism in practical ways.

Many/most aspects of religious life are presented during initial formation. What is missing is time and space to go deeper into certain aspects.

Members.

Moral theology - growth in virtues, multi-cultural living- not needed until recently.

More academic formation due to a lack of members trained with advanced degrees.

More candidates.

More contact with women religious.

More direct service of working with the poor.

More in-depth theology with new cosmology.

More members.

Multi-cultural and multi-racial opportunities in our geographical community.

Multi-cultural learning.

Multi-cultural community living.

Multi-cultural integration.

Multi-cultural living and ministry.

Multi-cultural, multi-racial community living; inter-religious relationship.

Multi-racial formation.

Needs to be more personalized to each candidate's needs.

Networking with other candidates for peer support.

Not all the 500 members of the institute get to know the candidates.

Not enough time to pursue the beneficial topic further.

Not sure how to answer this question...perhaps accompaniment by professed monk during work period.

Numbers.

Opportunities for psycho-spiritual development.

Organization/depth/skilled teaching.

Others to interact with who would encourage the same way of life.

Our charism & mission.

Our congregation tries to be very thorough.

Our formation curriculum is very thorough and we strive continually to improve it.

Our intellectual Franciscan component.

Our life is full and our community is small-not enough time to do everything we would like to do.

Outside presenters for our novices on special subjects such as communication and conflict management.

Peer interaction in our local area.

Peer interactions.

Philosophy.

Practical financial knowledge & management.

Practical life skills, e.g. cooking, balancing a checkbook. It's not missing altogether, but somewhat weak.

Preparing them for what ministry can do for them in the long haul, e.g. clericalism, escapism, burn-out, etc.

Priestly spiritual direction.

Priority of life.

Probably interaction with other monastics from other houses.

Proper and detailed evaluation at each stage of formation.

Psycho-sexual development.

Psycho-sexual / affective maturity.

Psycho-spiritual development.

Psycho-spiritual development.

Psycho-spiritual development.

Psycho-spiritual development, through mentoring but not as a course.

Qualified formators.

Qualified leadership.

Regular/consistent interaction with a peer group by age.

Sacramental theology and ecclesiology.

Scarcity of trained therapists familiar with religious life or who are religious themselves.

Service.

Sisters available.

Skills in administration, business affairs, leadership development.

Spanish courses and resources for US formation program.

Stability of location and personnel.

Study of psalms.

Study of Spanish.

Sufficient candidates.

Support from more candidates.

Taking advantage of our international character or our Institute.

Technical life skills, i.e. finances, personal health choices, shopping.

That there are not more than our former at a time in formation not much peer enter action especially candidacy.

The ability to interact with others in initial formation from other communities.

The challenge of few numbers.

The desire to have more young women journeying together to learn from one another and to more adequately learn to interact and learn how to live in community.

The element you work with – candidates.

Theology.

There are no other religious in our area for them to interact with.

There is not another congregation in our town for our women in formation to interact with. So, we provide opportunities for them to engage in other programs & cities.

There is nothing particularly missing.

They live together inter-racially but don't include it in formation.

Time.

Trained formation.

Training for leadership rolls.

Transition from novitiate to the temporary professed way of life.

Understanding tribal influence and new impacts community.

Updating of theologies and scripture studies.

USCCB imposing pre-theology requirements and planning as separate from our own initial formation program.

Values on religious life and community living.

We are looking to devise curricula for candidates and post novices in our charism family. This project is in process.

We feel we do well.

We have just developed one and it seems to be all inclusive. The Magdala Apostolate is a wonderful resource for supplementing teachers that we might not have in areas of specialty.

We need to adapt + respond to individual needs.

Well-formed formators.

Would like more scripture.

Question # 21

What is the most significant aspect that you find missing from your institute's formators' preparation program?

A succession plan to send sisters to be trained.

A true and properly-focused preparation for Franciscan formation.

Ability to be open to discuss the topic of sexuality and design a curriculum integrating it.

Ability to easily travel between Pakistan & US.

Ability to work and understand different cultural backgrounds.

Acculturation.

Adequate formation of formators.

An emphasis and understanding on the subcultures.

Availability of programs.

Background in systematic theology.

Beginning to rebuild.

Candidates.

Candidates.

Charism.

Charism.

Conflict management.

Conflict management skills and building community in a diverse group of women.

Consistency of preparation, having other formators, preparing successors.

Consistent internship.

Consistent preparation programs available worldwide.

Continuing formator and education.

Continuity.

Cultural awareness.

Current theology and involvement with challenge of institutional church.

Current updating.

Deeper study of theology and ecclesiology.

Deficiency in language for master's level education.

Elements to include in creating a program; teaching the vows.

Everything.

Finding the time for the formators to attend workshops. It can be difficult if they have another job.

Formal formator preparation program.

Formal preparation.

Formal preparation/training.

Formal program for formation of formators is something we are developing.

Formal structure - some are trained in one area of others, in another area; are each of new formal personal.

Formal training.

Formal training.

Formal training. We have good men, well prepared, but not formally prepared.

Formation in psycho-spiritual and psycho-sexual integration. Human development across the life cycle. Formation in vocation discernment and spiritual accompaniment. Regular formation updates that are not geared solely to apostolic orders but that can be also pertinent to monastic settings. Something along the lines of SLI's regular offerings, but oriented toward formators. This is a strong need.

Formation other than theology.

Formation outside of theology.

Formation regarding the new forms of communication and their influence in society.

Formators need to be prepared before beginning ministry as formator. That's not something we have done well.

Foundation in special religious charism.

Franciscan tradition in formation.

Group dynamics of formation.

Human development & youth.

Human development and growth.

Human development with today's cultural challenges.

Human development/spiritual accompaniment.

Human development and growth.

Human formation.

I like the direction we are moving to use the ForMission program.

Identifying more sisters to take up this ministry.

In the past 2 years, not being able to gather in group. We have used zoom. I think + feel we have done our best with what the situation is and the person we have as members.

Intentionally left blank.

Inter-cultural community living + ministry, understanding young adults.

Interact with formators from other communities.

Intercultural community living.

Intercultural living.

Intercultural ministry.

Intercultural/racial training.

Interculturality.

Interculturality training.

International training.

Interpersonal skill/intercultural community living.

Interpersonal skills.

Interpersonal skills.

Interpersonal training.

It is challenging to identify sisters to undertake formation ministry.

It is typical "AD HOC".

It's new and still being developed.

Lack of a formal program to prepare formators.

Lack of members capable of devoting the time and academic training as formators.

Lack of mentoring (unless one seeks it our himself) or lack of a team approach (assigning one person to a formation house instead of a pair / team).

Lack of personnel presents challenges for succession planning.

Lack of time to delve into the formation given.

Leadership training, how to teach leaders to work with leaders--lay or religious.

Limitation of personnel who are trained or gifted in formation.

Listening skills.

Listening skills.

Long term stability of formation team members.

Managing inter-cultural and other difference.

Members who are willing to be involved.

Mentors to help guide the formator. We try to take advantage of what is offered. It does not always fit with our schedule (of programs we are already involved in).

Mentors to new formators.

More contemporary understanding of the vows.

More formal education.

More formation time for the ministry.

More training.

More training for social action & justice.

Multi-cultural awareness and impact.

Multi-culture integration.

Need to be more universal.

Not formally trained.

Not missing, but most difficulty managing is conflict in general both in formation program and with the other sisters.

Nothing is formalized. We do not have a formalized formator prep.

Ongoing formation for formation personnel.

Our formators are well prepared.

Pandemic has disturbed everything.

Pastoral formation.

Paucity of participants.

Peer supervision.

Peer support.

People available for the task.

Personal familiarity with the culture of those who in formation who come from other cultures.

Philosophy.

Practical skill formation in evaluating candidates and their progress.

Preparation in intercultural formation.

Probably formal preparation for formation work.

Programs that can be done while a formator.

Psycho-spiritual preparation.

Psycho-spiritual preparation.

Psychological dependent/growth.

Psychology.

Reaching out to other monasteries and educators in the archdiocese.

Reaching out...

Regular meetings of the 4 formators for continuity, support, assessment.

Sisters to teach.

Sisters who find the commitment challenging because of their lack of stamina and the aging process.

Sometimes they are not given sufficient time to prepare for the ministry.

Special training.

Specific training as a formator.

Specifically curricula of studies.

Spiritual direction.

Spiritual direction for formators.

Strong desire and focus on the part of main initial formation director.

The availability of programs for cloistered religious formation vs active apostolates.

The distance to get to a formation program. It would help to have something virtual.

The formators do not receive consistent training. It would be great to have a program they can attend online.

The human formation.

The lack of a structure form's preparation program.

The opportunities for forming formators in our charism are greatly diminished.

The opportunity to dialogue and share with other religious formators.

The willingness to mentor.

Theology.

There are no truly worthwhile formators' training programs available.

There is no preparation.

There is not preparation program.

This is no program.

Time.

Time.

Time.

Time for adequate preparation.

Time for class preparation due to work demands.

Time for extensive formation training. It is so difficult to free a person up for training in anticipation of them being a formator.

Time for ongoing and updating study.

Time of working with a trained formator.

Time to better prepare and "form" our formators.

Time to train, men who wish to be formators.

To do some special programs to obtain vocations.

Too early to tell.

Training and keeping updated.

Training future formation directors.

Training in aspects particular to discernment - both formator's discernment+ candidate-when is this not fitting - guideline around psychological counseling.

Training in discernment for candidates' suitability.

Training in psychology, intergenerational living, interculturality, integral ecology.

Training, willingness to serve in formation.

Two of our sisters who will be helping with classes have their Master's Degree in Theology.

None of us are teachers or spiritual directors. I have taken some classes/workshops on spiritual accompaniment, and there are more and more classes available online on general Catholic topics. I have not found anything yet that is really like "job training" on how to be a formation director. I really don't feel that we have a cohesive, truly formative program together yet.

Unable to answer.

Understanding the younger generation.

Uneven levels of preparation based on formator's background.

Up until recently, it has been the lack of preparation for spiritual accompaniment. This is changing now.

Updated theology/spirituality related to the charism and mission of the congregation.

We are not intentional in the formation of formators. We do not give our formators adequate time for preparation.

We do not have an identified program for formators here in the USA.

We do not use one particular program but have a variety of ways by which we prepare our formators.

We do well.

We don't have the time or money to send sisters away for formal training.

We have no formal program.

We need to do more in "E" above.

We wish there were other formators nearby to interact with. We do a lot online to stay connected.

Weekend workshops for continuing education for formators.

Written outlines.

Younger member as formator.

Question # 28

Does your institute develop any of your own online ongoing formation programs? If yes, please list five most recent topics

1. A program on the Salesian Spiritual Directory for today; 2. The vows; 3. Programs on our Founders by other monasteries; 4. A program on the Treatise on the Love of God; 5. A Program on the Introduction to the Devout Life.
1. Accompaniment; 2. Finances.
1. Advent reflection day; 2. Lenten reflection day.
1. Ageing; 2. Medical care; 3. Age in place; 4. Future; 5. Living conditions.
1. Aging issues; 2. interpersonal skills; 3. Leadership skills; 4. Spiritual care; 5. Ethics.
1. Aging; 2. Care for earth.
1. Aging; 2. Lectio Divina; 3. Transformation; 4. Grieving; 5. Charism.
1. Antiracism; 2. LGBTQ+ issues; 3. Laudato Si; 4. The vows; 5. Health matters.
1. Anti-racism; 2. Sexual orientation/gender issue; 3. Ext activism; 4. Theological reflection; 5. Sustainability, ecology.
1. Art of Spiritual Direction.
1. Biblical and Systematic Christology; 2. Theology of the Body; 3. Authority Service; 4. Moral Theology; 5. Mariology.
1. Book discussions; 2. How to listen.
1. Book sharing gatherings; 2. Zoom: sharing Advent, Lent.
1. Boundaries in ministry; 2. Healthy living.
1. Celibacy; 2. Leadership; 3. Digital world; 4. Second half of life; 5. SPIC.
1. Charism and spirituality.
1. Charism; 2. Educational ministry; 3. History of the Institute; 4. Vocation; 5. Spirituality.
1. Charism; 2. Mission integration; 3. Leadership; 4. Ecumenism; 5. Social ministry/Addiction treatment.
1. Charism; 2. Planning.
1. Charism; 2. Spirituality; 3. Canon law; 4. Church documents; 5. Formators workshop.
1. Chrism; 2. Community; 3. Biblical.

1. Climate change awareness; 2. Theology of the Holy Spirit; 3. Benedictine spirituality; 4. Societies of apostolic life; 5. Intersectionality of justice issues.
1. Community Life; 2. Charism; 3. Preparation for the general chapter.
1. Congregational issues; 2. Living religious life in COVID; 3. Monastic spirituality; 4. Preparations for general chapter; 5. Inter-community dialogue.
1. Congregations chapter direction statement; 2. Church synod; 3. CTU vows sessions; 4. Restructuring of the congregation/province; 5. Celebration of life.
1. Constitutions; 2. Cistercian spirituality; 3. Scripture.
1. Contemplative lifestyle; 2. Aging; 3. Charism.
1. Culture of good treatment of others; 2. Importance of leadership; 3. Protocols of sexual abuse prevention; 4. Awareness of ageing.
1. Desert eaten; 2. Spirituality of St. Rafael Barren; 3. David Bell on Ranse; 4. Anniversary of the Charter of Charity; 5. Newman on Our Lady.
1. Discernment of spirits; 2. Vows; 3. Community life; 4. Catholic social justice; 5. Charism.
1. don't know; 2. don't know; 3. don't know; 4. don't know; 5. don't know.
1. Encounter & ecumenism; 2. Dialogue with Islam; 3. Renewal; 4. Justice and peace; 5. Care for creation.
1. Evolving consciousness & Dominican charism; 2. Caste congregation book read; 3. Laudato Si - LSAP; 4. Transformation of Religious Life - Ted Dunn.
1. Evolving understanding and experience of God; 2. Interculturality.
1. Experience of God, Church, world; 2. Theology; 3. Teresa of Avila; 4. John of the Cross; 5. Gospel of Mark.
1. Faith; 2. Continuing formation; 3. N/A.
1. Formation in the 21st Century; 2. Aging - I am here don't talk around me; 3. Ministering to difficult personalities.
1. Forming the formators; 2. Franciscan spirituality; 3. Theology of St. Bonaventure; 4. Inculturation; 5. Pope's doc. on fraternity.
1. Franciscan charism.
1. Franciscan Clarian Spirituality; 2. Racism.
1. Franciscan spirituality; 2. Seasonal (e.g. Advent/Lent); 3. Care of creation/Laudato Si; 4. Synod listening circles; 5. use of technology (e.g. zoom).

1. Franciscanism; 2. Grieving.
1. Fratelli Tutti; 2. Racism.
1. Future of religious life; 2. Synodality; 3. LCWR speakers; 4. Responsible investments; 5. Racism.
1. Future of religious life; 2. Vows; 3. Racism; 4. Climate change; 5. Providence spirituality.
1. Future of religious life; 2. We Space prayer; 3. Enriching our contemplative life.
1. Gathering for educators' current trends; 2. Spiritual encouragement for Advent; 3. Spiritual encouragement for Lent; 4. Coping skills for the pandemic.
1. General Assembly.
1. Genesis to Jesus (Matthew Leonard Videos) supplemented with texts from Founder, questions for sharing, para liturgy; 2. Eucharist (Talks by R. Barron, B. Pater, local religious priest) supplemented with texts from Founder, questions for sharing, para liturgy; 3. Dealing with change (developed by Redemptorists for us at our request).
1. Grace-filled aging series; 2. Discernment series; 3. Teilhard series; 4. Racial equity 2-day workshop; 5. That all may be one series.
1. Healing racism; 2. Dealing with issues of racism.
1. Health and wellness; 2. End of life issues; 3. Vows.
1. Health and wholeness; 2. Reunification; 3. Cultural awareness; 4. Recent church document; 5. CARE skill (communication).
1. Health issue.
1. Holy reading; 2. Silence; 3. Obedience; 4. Prayer life; 5. Community life.
1. I don't understand the question...are these items we provide or that we have participated in?
1. Implementation of our safe environment policies; 2. Vocation animation; 3. Spiritual accompaniment of young adults.
1. Integral ecology; 2. Anti-racism; 3. Intergenerational living; 4. Aging gracefully; 5. Intercultural competency training.
1. Inter-cultural; 2. Vows.
1. Interculturality; 2. Journeying together; 3. Synodality.
1. Interculturality; 2. Synod; 3. Vows; 4. Interpersonal relationships; 5. Provincial directives.
1. Interpersonal skills; 2. Stress management; 3. Anger issues; 4. Human development; 5. Spiritual.

1. Introduction to theology; 2. Liturgical theology; 3. Canon law for religious; 4. Spiritual direction; 5. Catechesis.
1. Jean Armand de Rance; 2. Aelred of Rievaulx.
1. JPIC weekly programs; 2. Grief/Loss/Transformation; 3. Charism and mission; 4. Deepening relationships.
1. JPIC; 2. Spirituality of Founder; 3. Youth ministry; 4. Safe environment; 5. Mental health.
1. Justice and peace issues; 2. Franciscan spirituality; 3. Formation of house superiors; 4. Finances in the house; 5. Sharing and community issues.
1. Justice/Racial equality issues.
1. Laudato Si action plan; 2. Session on discerning the future of religious life; 3. Abuse policy + boundaries; 4. Sister to sister session.
1. Laudato Si, integral ecology; 2. Native American history issue; 3. African American history; 4. Racism, white privilege; 5. Islam.
1. Laudato Si; 2. Dealing with grief; 3. Leadership in religious life.
1. Laudato Si; 2. Ecological spirituality; 3. Non-violent communication; 4. Future of religious life; 5. Racism.
1. Laudato Si; 2. Fratelli Tutti; 3. Aging.
1. Laudato Si; 2. Grief/Transitions; 3. Racism.
1. Laudato Si; 2. LCWR reflection on emerging future of religious life; 3. Dynamics of evolutionary consciousness and contemplative engagement; 4. Health and wellness; 5. How to of technology for communal connections.
1. Laudato Si; 2. Racism; 3. Community; 4. Economic directory; 5. Future of religious life.
1. Laudato Si'; 2. Synod on Synodality; 3. Shared governance; 4. Investing for a solidarity economy; 5. Exploring issues of grief.
1. Laudatory Si; 2. Sacrament of penance in pastoral settings; 3. Culture of safety and protection of minors.
1. Lay formation programs; 2. Scripture; 3. Ecology.
1. Leadership training; 2. Administration; 3. Finances.
1. Leadership; 2. Interculturality; 3. Mission and charism; 4. Spirituality.
1. Leadership; 2. Racism; 3. Sustainable development goals; 4. Sources - reflection on Founder; 5. Laudato Si and Fratelli Tutti.

1. Lenten retreat; 2. Advent retreat.
1. Life as a senior religious; 2. Sexual harassment; 3. Vocational awareness; 4. Peace, justice, ecology; 5. Retreat.
1. Living systems; 2. Grief + gratitude; 3. Canonical governance; 4. Transformation; 5. Liturgical seasons.
1. Living transition well.
1. Members participate in CMSM webinars.
1. Ministerial boundaries; 2. Healthy community living.
1. Mission; 2. Ministry; 3. Servant leadership.
1. Mostly child protection.
1. Native American spirituality; 2. Our Lady of Guadeloupe and Latin-x spirituality; 3. Dorothy Stung and eco-spirituality; 4. Interculturality in living and ministry; 5. African American spirituality.
1. New theology of the religious life; 2. Renewal of our congregational charism; 3. Interprovincial community living experiences.
1. Ongoing formation for oblates.
1. Ongoing formation programs have been suspended for two years due to Covid and planning for a congregational general chapter in July 2022.
1. Peace & Justice issues; 2. Spiritual direction; 3. Discernment; 4. Advocacy-Synod.
1. Power dynamics; 2. Adult trauma and emotional abuse; 3. Racial awareness; 4. Stress and burnout; 5. Poverty.
1. Praesidium Education components; 2. Leadership training.
1. Prayer and fraternal life; 2. Role of the guardian (local leader); 3. Skills for working with difficult members; 4. Spiritual animation.
1. Prayer/Spirituality; 2. Internationality; 3. Child protection; 4. Ecology; 5. Building joyful communities.
1. Professional standards of conduct; 2. Reconciliation and peace-making; 3. Systemic racism and its effects on community life; 4. Serving the offended; 5. Engaging our contemplative spirits.
1. Prologue, listening, tradition; 2. Liturgy of vows; 3. Moderation + balance; 4. God in ordinary; 5. Being Benedictine.
1. racial equity; 2. JPIC; 3. Franciscan spirituality; 4. Clare of Assisi.

1. Racial issues / multi-cultural issues; 2. Synod process for synodality; 3. Elder care; 4. Heritage & spirituality series on leadership; 5. Laudato Si' / Fratelli Tutti.
1. Racial justice initiative; 2. Laudato Si action plan; 3. Sodality for religious community; 4. Safeguarding/Boundaries; 5. Living mission interculturally.
1. Racial justice; 2. Spirituality.
1. Racism; 2. Ecology; 3. Vows; 4. Governance; 5. Spirituality.
1. Racism; 2. Intercultural living; 3. Integral ecology; 4. Generations.
1. Racism; 2. Laudato Si; 3. Spirituality; 4. Charism; 5. Religious life.
1. Ratio formations; 2. Capuchins and prayer.
1. Recent theological issues; 2. Charism related spirituality; 3. Scripture study; 4. Interculturality; 5. Anti-racism.
1. Religious life today; 2. History of our congregation; 3. Changes in modern society; 4. Preparing for general chapter meetings; 5. Liturgy.
1. Retreat; 2. Theology; 3. Religious life.
1. Rule of Benedict; 2. Transformation.
1. Safe environment.
1. Safe environment training.
1. Safeguarding minors; 2. Sexual abuse policy; 3. Spirituality of St. Joseph; 4. Spirituality of the Founder; 5. Formation.
1. Safeguarding webinar; 2. Webinar for senior fathers; 3. Racial awareness webinar; 4. Quarterly community meeting online.
1. Scamming; 2. Holiness; 3. Iconography; 4. Winter spirituality; 5. Word on Fire: the Creed.
1. Scripture; 2. Rule of St. Benedict; 3. Vatican II; 4. Entering prayer; 5. Christology.
1. SDs charism; 2. Prayer services; 3. Sponsorship: charism value.
1. Servant leadership.
1. Sex abuse.
1. Sexual abuse; 2. Monastic life; 3. Synod; 4. Psychological development; 5. Future.
1. Sexual health; 2. Liturgical life; 3. Intercultural community living skills; 4. Boundaries (professional and among members and men in initial formation); 5. Skills for being a formation community.

1. Skills for empathic listening; 2. Understanding family dynamics; 3. Implicit bias; 4. Dementia's Long Goodbye: Strategies for Caregivers; 5. Spirituality of Caregiving: A Journey of Renewal.
1. Solitude vs loneliness + isolation; 2. Laudato Si; 3. Actuarial study of USA/Brazil area.
1. Spiritual direction; 2. Human formation; 3. History of religious life.
1. Spirituality across cultures; 2. Systemic racism: sponsorship education; 3. Theology of the eucharist. Laudato Si; 4. Transformative aging: grateful aging; gifts, etc.; 5. Sponsorship education.
1. Spirituality in daily life; 2. Scripture.
1. Spirituality of aging; 2. LCWR transitioning; 3. Racism; 4. Ecology; 5. Justice & peace
1. Spirituality; 2. Human development.
1. Spirituality; 2. Multi-cultural relationships; 3. Multi-racial relationships.
1. Spirituality; 2. Prayer resources for Lent; 3. Social justice, immigration; 4. Live out for community members.
1. Spirituality; 2. Psycho-spiritual; 3. Ageing gracefully; 4. Ecology; 5. Theology of the Body.
1. Spirituality-charisma; 2. Community life; 3. Vocation; 4. Formation for leadership; 5. Management.
1. Sponsored by Generalate; 2. Leadership formation; 3. Interculturality; 4. Province contemplative dialogue; 5. Laudato Si.
1. Stages of life; 2. Discernment.
1. Synod listening sessions; 2. Discernment; 3. Contemplative dialogue; 4. Creating our future; 5. Communication.
1. Synodality; 2. Community organizing; 3. Doctrine of domination; 4. Lenten journey; 5. Simplicity: Less is more.
1. Synodality; 2. Foundress; 3. Laudato Si; 4. Racism; 5. Peace and justice.
1. Technology use; 2. Formation for formators; 3. Formation for novices; 4. Sexual orientation and religious life.
1. Temperance, grace; 2. Fortitude, will & free choice; 3. Prudence, theological virtues; 4. Charity, cardinal virtues; 5. Hope, interior life.
1. Thomistic theology.
1. Through our center or spirituality; 2. prayer; 3. Rule of Benedict; 4. Social justice.

1. Transformation and renewal.

1. True Devotion to Jesus through Mary Fr. Thomas Nelson; 2. Spiritual Theology & Prayer Dr. Brent Pitre; 3. Liturgical Formation, Music, Art; 4. Spirituality of St. John of the Cross, Ralph Martin; 5. Philosophy of Friendship.

1. Vocation promotion.

1. We buy excellent DVD on topics that are important to us and we see them every week.

1. We have created an ongoing formation program that was printed for each sister; 2. Healing in community audio and visual materials.

1. White privilege and racism; 2. Contemplative prayer; 3. Future of religious life; 4. Grieving.

1. Women change makers.

1. Chant (only).

Question # 29

If online resources for ongoing formation were made available, what five topics would you like to see included?

1. Accepting and moving beyond the past; 2. Trust in God's unfolding plan; 3. Technological skills.
1. Accountability; 2. Humility to know gifts; 3. Finances.
1. Adjustment to retirement status, losses that come with ending full time ministry; 2. Leadership/administration skills; 3. Communications; 4. Realistic expectations in a time of numerical/ministerial diminishment; 5. Visioning/Planning/Hope for religious life in a time of diminishment.
1. Administration for nonprofit organizations; 2. Conflict resolution; 3. Intercultural dialogue.
1. Affective maturity; 2. History of spirituality; 3. Christology.
1. Age and mental health; 2. Current justice issues especially racism and our ongoing role in it; 3. Immigration; 4. Ways for elderly to participate in ministry.
1. Aging and transition; 2. Spirituality as we age; 3. The New Theology (Cosmic Christ); 4. While supremacy in Community; 5. Belonging.
1. Aging - From role to soul; 2. Dealing with regret/grief; 3. Skills for interpersonal living; 4. Letting go.
1. Aging and supporting leadership; 2. Wellness and self-care; 3. New members-attract and sustain.
1. Aging gracefully as a witness to mission; 2. Aging and its connection to social justice & ecology; 3. Passing on the touch-a gift for a life well lived.
1. Aging gracefully/transition from ministry; 2. Conflict resolution skills; 3. Being vs. doing; 4. Spirituality renewal; 5. Scripture.
1. Aging gracefully; 2. Effects of technology in our life; 3. Interpersonal relationships; 4. Time management; 5. Boundaries.
1. Aging process; 2. Holistic health topics.
1. Aging with grace.
1. Aging; 2. Change/Transition; 3. Welcoming new members; 4. Burnout; 5. Retirement vs. fraternal ministry.
1. Aging; 2. Spirituality; 3. Ecology; 4. Scripture; 5. Contemporary issues.

1. Anti-racism; 2. Care for creation; 3. Future planning.
1. Apostolic spirituality; 2. Spirituality for aging; 3. Multi-generational living.
1. Beyond grieving; 2. Vows.
1. Biblical theology; 2. Carmelite spirituality; 3. Teresian charism; 4. Spiritual direction; 5. Psychology (nature & grace).
1. Boundary issues (related to Praesidium); 2. Evangelization; 3. Intercultural/Intergenerational living and ministry; 4. Local community's survival guide; 5. Leadership as influencer.
1. Canon law for religious; 2. Spirituality for the aging; 3. Liturgy; 4. Scripture.
1. Celibacy; 2. Interpersonal skills; 3. Conflict resolution; 4. Multi-cultural living; 5. Aging.
1. Characteristics of generations so members can better receive younger members; 2. Intercultural living challenges.
1. Charism and mission; 2. Aging gracefully; 3. Spiritual direction; 4. Prayer life; 5. Biblical studies.
1. Chastity in religious life; 2. Best practices of a province administration; 3. Financial stewardship.
1. Chrism; 2. Spirituality; 3. Vows; 4. Racial, social + cultural awareness; 5. Social justice and ecology.
1. Christology; 2. History of the Church and religious life.
1. Communication with lay people; 2. Religious decorum/manners.
1. Communication; 2. Spiritual sharing; 3. Aging with grace; 4. Cooperation; 5. Spiritual direction.
1. Community life; 2. Vows; 3. Prayer; 4. Evangelization; 5. The Church today.
1. Community living; 2. Spirituality in the ministry setting; 3. Religious life in the ministry setting; 4. Ongoing formation of formators; 5. Ongoing reflection on vows & charism.
1. Conflict and communication skills; 2. Living the vows; 3. The religious in contemporary society; 4. Sexuality; 5. Intergenerational issues/cultural too.
1. Conflict management skills; 2. Multicultural living; 3. Multigenerational living; 4. Spiritual direction; 5. Managing aging.
1. Contemplative prayer; 2. Loss & grieving; 3. Virtual trips to places in the world.
1. Contemporary approach to vows; 2. Spirituality of aging.

1. Contemporary issues in rel. life; 2. Social justice; 3. Interpersonal skills; 4. Issues related to all health.
1. Contemporary issues in religious life.
1. Contemporary issues in religious life; 2. Interpersonal skills; 3. Multi-cultural awareness; 4. Racism; 5. Social justice and ecology.
1. Contemporary issues in religious life; 2. Polarization.
1. Contemporary Living of the Vows Today, Cimperman; 2. Dealing with healing aging and dementia; 3. Understanding and update of sexuality today; 4. How to give and receive healthy feedback in community; 5. Healthy grieving in religious communities today.
1. Contemporary living of vows; 2. Intergenerational living; 3. Prayer and spirituality; 4. Simplicity of life.
1. Contemporary religious life; 2. Intercultural living; 3. Theology; 4. Spirituality; 5. Leadership skills.
1. Contemporary vowed life: poverty, obedience, chastity; 2. Prophetic role of religious life; 3. Boundaries (see above); 4. Skills for members of formation communities; 5. Developing the spiritual life.
1. Current Church issues.
1. Current issues in religious life; 2. Psycho-sexual issues; 3. Aging community; 4. Understanding younger vocations; 5. Racism.
1. Current issues; 2. Human formation; 3. Basic finances; 4. Leadership; 5. Interpersonal skills.
1. Current theology of religious life; 2. Intercultural living.
1. Dealing with aging; 2. Dealing with lack of vocations.
1. Dealing with aging; 2. Spirituality of letting go; 3. Future of religious life; 4. Multi-cultural realities; 5. Intergenerational realities.
1. Dealing with trauma; 2. Scripture study; 3. Developing theologies; 4. Faith and science - new cosmology; 5. Intergenerational community living.
1. Deepening prayer; 2. The challenges of aging; 3. Preventing stagnation in the spiritual life; 4. How to formulate and live the charism; 5. How social media affects religious life.
1. Diminishment; 2. Aging; 3. Multi-cultural.
1. Diversity/Inclusion; 2. Multi-cultural living; 3. Multi-racial living; 4. Multi-generational living; 5. Conflict resolution.
1. Diversity; 2. Intercultural living; 3. Leadership; 4. Community life; 5. Ministry.

1. Ecological justice; 2. Spirituality of new cosmology; 3. Healthy aging; 4. Contemporary Evolution in religious life; 5. Multicultural ministry.
1. Ecological spirituality - Laudato Si platform; 2. Spiritual direction.
1. Ecology & immigration; 2. History, politics, US church; 3. Involvement of consecrated religious in today's world; 4. Spirituality in today's world; 5. Racism & caste system in the US.
1. Ecology; 2. Leadership skills.
1. Effects of social media on community.
1. Emerging future; 2. Current cosmology; 3. LGBTQ issues.
1. Emotional intelligence; 2. Conflict resolution; 3. Know yourself.
1. Environment justice; 2. The universal Christ; 3. How to live non-violently.
1. Forgiveness of past hurts; 2. Spirituality of aging; 3. Conflict resolution; 4. Grief and loss in all areas; 5. Living mission until death.
1. Franciscan spirituality/charism; 2. Vows; 3. Virtues in community life.
1. Franciscan spirituality; 2. Ecology; 3. Scripture; 4. Church history; 5. Spiritual direction.
1. Future forms of religious life; 2. Response to climate change; 3. Evolving role of religious communities.
1. Future of religious life.
1. Future of religious life (Materials of LCWR); 2. Racism - climate change - migration; 3. Fratelli Tutti; 4. Synod materials/issues; 5. Women in the Church.
1. Future of religious life; 2. Different forms of religious living; 3. Multi-cultural topics; 4. Living the vows today; 5. Racism.
1. Future of religious life; 2. Sponsorship issues; 3. Leadership from outside the congregation.
1. Future; 2. Synod; 3. Vows; 4. Vocations; 5. Sexual abuse.
1. Contemporary issues in religious life; 2. Religious vows; 3. Interpersonal skills; 4. Theology; 5. Issues related to health, aging.
1. Gender diversity; 2. Interculturality; 3. Multi-generational community; 4. The dynamics of aging; 5. Coping with death.
1. Grief loss, transformative aging; 2. Understanding the culture of future vocations; 3. Living vows creatively as we age; 4. Multi-generational understanding and living.

1. Grief; 2. Future of religious life; 3. Health and wellness; 4. Meaning of charism...does it change?
1. Growth in ministry; 2. Community living; 3. Guidance for an aging community; 4. Charism of the community.
1. Growth in prayer; 2. Thomistic theology; 3. Growth in virtue; 4. Dynamics of community living; 5. Cultural awareness.
1. Growth in spirituality; 2. Growth in interpersonal skills; 3. Gender identity issues; 4. Living consecrated life in today's world.
1. Health & Aging; 2. Ethnic/Cultural diversity; 3. Leadership skills; 4. Pastoral counseling; 5. Administrative practical training.
1. Health and aging issues; 2. Living the religious vows; 3. Contemporary issues in religious life; 4. Spirituality; 5. Vision and charism.
1. Health and wellness; 2. End of life issues; 3. Vows.
1. Health, aging, addition, mental health; 2. Multi-cultural, inter-religious commenter; 3. Racial, social, cultural awareness; 4. Religious vows; 5. Contemporary issues relationship.
1. Healthy living; 2. Contemplative dialogue; 3. Spirituality; 4. Conflict resolution.
1. History of the order; 2. Aging as a religious; 3. Managing screen time as adults; 4. Conflict resolution skills; 5. Health and wellness.
1. Holy aging; 2. Charism of religious life; 3. Ministry of presence; 4. Life giving community; 5. Communication skills.
1. How can the 12 Step Spirituality be applied to religious life; 2. How can we have a better understanding of the Holy Spirit; 3. Conflict resolution; 4. Psychology and thought of Conrad Baars.
1. Human development; 2. Interpersonal relationship in the apostolate; 3. Contemporary issues in religious life; 4. Racial, cultural awareness.
1. Human development; 2. Stress in ministry; 3. Culture and the Church.
1. Human formation; 2. More charismatic formation; 3. How to interact with social media; 4. Relationship in community; 5. Spirituality.
1. Human growth and development; 2. Living with aging sisters; 3. Caring for aging sisters; 4. Living with millennials.
1. Immigration - needs of immigrants; 2. Environmental issue; 3. Discrimination issue; 4. Health, wellness + spirituality; 5. Creation spirituality.

1. Immigration; 2. Liturgy; 3. Mental health; 4. Spirituality of ecology; 5. World religions – intersectionality.
1. Integral ecology; 2. Anti-racism; 3. Intergenerational living; 4. Aging gracefully; 5. Intercultural competency training.
1. Integral ecology; 2. Mission in later life.
1. Intercultural & intergenerational; 2. LGBTQ; 3. Peer connections when you only have 1 in the area.
1. Inter-cultural and inter-generational living; 2. Return to the sources of Vatican II; 3. Liturgical updating and training; 4. Becoming a wisdom figure with aging; 5. Understanding and appreciating younger Catholics.
1. Intercultural community living; 2. Acculturation for mission in US; 3. Laudato Si action.
1. Intercultural community living; 2. Communication skills; 3. Multi-generational community living.
1. Intercultural living; 2. Sexuality and human integration; 3. Faith formation.
1. Intercultural ministry; 2. Intercultural living; 3. Deepening community life; 4. Ignatian spirituality; 5. Aging gracefully.
1. Interculturalism; 2. Globalization; 3. Care for creation; 4. Role of women in the Church; 5. Right relationships.
1. Interculturality training; 2. Leadership training; 3. Administration; 4. Ecology; 5. Eco spirituality.
1. Interculturality; 2. Contemporary vows; 3. Scripture; 4. Creation theology; 5. Interpersonal skills.
1. Interculturality; 2. Emerging religious life; 3. Racism; 4. Vows; 5. Generations.
1. Interculturality; 2. Integral ecology.
1. Interculturality; 2. Inter-collaboration; 3. Mission; 4. Multi-racial.
1. Interculturality; 2. Social justice Issues; 3. Vowed life; 4. Leadership development.
1. Intergenerational & intercultural living; 2. White privilege; 3. Spirituality of aging; 4. Spirituality of religious life; 5. Living the vows in the 21st century.
1. Intergenerational living; 2. Inter-institute living; 3. Sexual orientation/gender issue.
1. Inter-generational living; 2. Issues around justice & racism; 3. Issues around justice and poverty; 4. Care for creation.

1. Interpersonal healing; 2. Ministering under the 'cloud of sex abuse'; 3. Community life: living with differences; 4. From a large to a small community.
1. Interpersonal skills for community living; 2. Issues of sexuality/celebrity; 3. Spiritual /psychological development throughout life; 4. Cultural influences on consecrated life.
1. Interpersonal skills, communication; 2. Intercultural community living; 3. Racial, social, cultural awareness; 4. Spirituality; 5. Leadership.
1. Interpersonal skills; 2. Aging and mental health; 3. Multi-generational ministry.
1. Interpersonal skills; 2. Aging and grief; 3. Mental health.
1. Interpersonal skills; 2. Change/Transition/Transformation; 3. Religious vows; 4. Spirituality.
1. Interpersonal skills; 2. Contemporary issue in religious life; 3. Health aging and mental health; 4. Spirituality; 5. Women in the Church.
1. Interpersonal skills; 2. Issues of aging; 3. Multi-cultural community living; 4. Racial awareness; 5. Need for professional updating.
1. Interpersonal skills; 2. Racial, social and cultural awareness; 3. Social justice, ecology; 4. Leadership skills; 5. Contemporary issues in religious life.
1. Interpersonal skills; 2. Spirituality; 3. Contemporary issue in religious life; 4. Health aging etc.; 5. Leadership skills.
1. Interpersonal skills; 2. Spirituality; 3. Religious vows; 4. Multi-cultural, multi-generational, multi-racial living; 5. Social justice and ecology.
1. Interpersonal skills; 2. Issues related to health, aging, addiction, mental health; 3. Contemporary issues in religious life; 4. Administrative skills; 5. Leadership skills.
1. Interpersonal/Intergenerational community skills; 2. Contemporary understanding of living the vowed life in this time; 3. Living mission across generations with support, encouragement and growth.
1. Interracial awareness and reconciliation; 2. Cultural sensitivity; 3. Ecological issues and theology; 4. Administrative skills; 5. Physical and mental health.
1. Inter-racial formation; 2. Inter-cultural aspects of community life.
1. Intracultural living; 2. Psychological development; 3. Spirituality; 4. Young adults in the Church.
1. Issues related to health and mental health; 2. Interculturality; 3. Understanding of sponsorship; 4. Communication across cultures.
1. Justice; 2. Ecology; 3. Eco-spirituality; 4. Spirituality; 5. Future of religious life.

1. Knowledge and acceptance of self; 2. Healthy relationships in community life; 3. Prayer through sacred scriptures; 4. Interpersonal skills; 5. Learning to work with lay collaborators.
1. Lay formation; 2. Administrative skills; 3. Spiritual direction; 4. Interculturality; 5. Conflict management.
1. Leadership skills; 2. Spiritual direction; 3. Community integration; 4. Communication skills; 5. How to resolve conflicts.
1. Leadership skills; 2. Spirituality; 3. Aging; 4. Vows.
1. Leadership training; 2. Growth in spirituality for older members; 3. Community living intergeneration; 4. Renewal for mission; 5. What a meaningful retirement woman the context envision life.
1. Leadership; 2. Dealing with change; 3. Health issues as we age; 4. Media literacy in a divided country; 5. Our response to climate change.
1. Leadership; 2. Ecology; 3. self-esteem; 4. reorganization; 5. Accompany older sister.
1. Leadership; 2. Stewardship; 3. Ministering in today's world; 4. Role of religious in a diocesan church; 5. Living the vowed life today.
1. Lectio Divina; 2. Group spiritual direction; 3. Vowed life; 4. Future of religious life.
1. Liturgical music; 2. Geriatric care and medical issues; 3. Influence of social media; 4. The aging process.
1. Liturgy; 2. Environment safety; 3. How to avoid pornography; 4. Canon laws update; 5. Community life.
1. Living vows in retirement; 2. Life Review; 3. Ministry of presence.
1. Living vows today; 2. Re-committing to communal living; 3. How is vowed life different from being an associate; 4. Relationship to Church; 5. LGBTQ+.
1. Members participate in CMSM webinars.
1. Mental issues and aging; 2. Multi-generational and multi-cultural relationships.
1. Mental prayer life.
1. Midlife spirituality; 2. Pastoral ministry skills.
1. Monastic spirituality for today's monk.
1. Monastic history; 2. Spirituality; 3. Vows; 4. Theology; 5. Scripture.
1. Moral discernment processes; 2. Engaging the interests of the poor; 3. Justice and charity in pastoral care; 4. The need for spiritual direction; 5. Unhappiness in community life.

1. Moral theology; 2. Scripture; 3. Laudato Si - care for creation; 4. Synodality; 5. Emotional intelligence.
1. Morality; 2. Spirituality; 3. Community; 4. Ministry; 5. Leadership.
1. More on multi-generational, multi-cultural living; 2. Preparation of new members for leadership; 3. Formation for today's world (technological, global issues, social action and earth sustainability); 4. Cohort building where there is "only one".
1. More Thomistic theology; 2. Human formation; 3. Moral theology; 4. Eucharistic theology.
1. Multi-cultural issues; 2. Understanding in diversity; 3. Issues on aging and health.
1. Multi-cultural, multi-generational, multi-racial community living; 2. Multi-cultural, inter-religious, multi-generational, multi-racial ministry; 3. Contemporary issues in religious life; 4. racial, social and cultural awareness; 5. Leadership skills such as motivating people.
1. Multi-cultural education; 2. Grieving loss.
1. Multi-cultural generational, racial community; 2. Awareness of LGBTQ issue; 3. Aging; 4. DE+I issue in community + ministry.
1. Multi-cultural growth.
1. Multi-cultural issues; 2. Racial issues; 3. Aging issues.
1. Multicultural Living; 2. Cultural competency.
1. Multicultural, multi-generational, multi-racial; 2. Racial, social, cultural awareness; 3. Social justice + ecology; 4. Contemporary issue in religious life; 5. Issue related to health, aging, addiction, mental health.
1. Multi-cultural/Racial/Faith; 2. Charism; 3. Spirituality of aging.
1. Multiculturality/Interculturality; 2. Racism; 3. Ecology; 4. Reconciliation.
1. Multi-generational community living; 2. Racial, social, and cultural awareness; 3. Interpersonal skills; 4. Social justice and ecology; 5. Issue related to health, aging, mental health.
1. New cosmology/theology; 2. Racism; 3. Gender equity; 4. Laudato Si'/climate change; 5. Restorative justice.
1. Obedience to superiors in religious life today in these times when trust in the higher authority has been shaken for younger generations especially & middle age.
1. Obedience; 2. Chastity; 3. Community life; 4. Poverty; 5. Trust.
1. Ongoing studies as theology; 2. Scripture updating; 3. Wellness topics.

1. Pastoral ministry; 2. Hospital ministry; 3. Education ministry.
1. Philosophy; 2. History; 3. Theology.
1. Physical and psychological wellness; 2. Aging; 3. Safe environment.
1. Polarization in church; 2. Contemporary religious life in the USA; 3. Aging into retirement; 4. Healthy religious lifestyle; 5. Simple lifestyle.
1. Prayer + spirituality; 2. Community life; 3. Leadership; 4. Celibate pastoral relationships; 5. Forgiveness + reconciliation.
1. Prayer and spirituality; 2. Charism.
1. Prayer; 2. Healthy aging; 3. Associates.
1. Prayer; 2. Interpersonal skills.
1. Prayer; 2. Laudato Si action platform; 3. Leadership in the Church; 4. Interculturality; 5. Confronting clericalism today.
1. Prayer; 2. Understanding of the Synod; 3. Community life; 4. Planning for the future; 5. Consecrated life - living the vows.
1. Prayer; 2. Youth ministry; 3. Future of religious life in USA
1. Preaching; 2. Liturgy; 3. Chrism.
1. Psychological issues; 2. Sexual orientation and religious life; 3. Spiritual life and the world.
1. Psychology of aging; 2. Interpersonal skills; 3. Grieving; 4. Emerging religious life; 5. Intercultural living.
1. Psychosexual development; 2. Interpersonal relations; 3. Eucharist; 4. Ageing; 5. Prayer.
1. Psycho-spiritual development; 2. Interpersonal relations; 3. Theology updates; 4. Contemporary theology of vows; 5. Change and adaptation in religious life.
1. Purposefulness in retired years; 2. Contemporary missiology.
1. Racial equality; 2. Care of our planet; 3. Spirituality of aging process; 4. Coming to fulfillment
1. Racial, social, and cultural awareness; 2. Non-violence; 3. Understanding multi-generation; 4. Letting go of past hurts; 5. Issues related to aging, health, addiction, mental health.
1. Recent church documents; 2. Technology addiction; 3. Time management; 4. Accountability; 5. Vows.
1. Reclaiming Vatican II; 2. Laudato Si; 3. New forms of emerging religious life; 4. Synod experience/results; 5. Multi-cultural relationships.

1. Recognition of depression; 2. Personal health care; 3. Evangelization strategies; 4. Scripture study; 5. Prayer.
1. Recruiting novices.
1. Religious life - contemporary issue; 2. Vows; 3. Inter-generational living.
1. Religious life in USA; 2. Collaboration among communities; 3. Canon law issues; 4. Personal care; 5. Mental health.
1. Religious life today; 2. Spirituality for life these times; 3. Community living, social media; 4. Intergenerational living; 5. Participating in church today.
1. Religious Life; 2. Theology; 3. Community; 4. Spirituality; 5. Laudato Si.
1. Religious priesthood; 2. Psalms; 3. Spiritual direction; 4. Prayer and ministry; 5. Leadership skills.
1. Religious vows; 2. Spirituality; 3. Interpersonal skills; 4. Theology; 5. Contemporary issues in religious life & issue related to health.
1. Religious vows; 2. Theology; 3. Interpersonal skills; 4. Issues related to aging; 5. Spiritual direction.
1. Repurposing retirement; 2. Interacting with gen y and z; 3. Future of religious life.
1. Sacrament of baptism and the vows; 2. Canon law for superiors.
1. Scripture integrating with daily life; 2. Justice issues and advocacy; 3. Acting as global citizens; 4. Racism; 5. Sharing about congregational charisms.
1. Scripture; 2. Contemplative prayer of St. Teresa; 3. Vows.
1. Scripture; 2. Growing into Aging; 3. Spirituality for Aging.
1. Scripture; 2. Interpersonal skills; 3. Intercultural skills; 4. Spirituality.
1. Scripture; 2. study on vows; 3. Doctrine; 4. Theology.
1. Series on Fratelli Tutti; 2. Living life & caring for one another; 3. Synodal process; 4. Creation and live a healthy life; 5. The liturgical life of the Church.
1. Skills for senior members; 2. Refreshing one's prayer life.
1. Spiral dynamics; 2. Contemplative dialogue; 3. Mysticism; 4. Intersection of Laudato Si + racism; 5. Christology.
1. Spiritual accompaniment; 2. Human formation; 3. Non-violent communication.
1. Spiritual direction training; 2. Teaching the faith-catechesis; 3. How to deal with curriculum, behavioral issues; 4. How to evangelize; 5. How to deepen prayer.

1. Spiritual direction/ spiritual companionship; 2. Conflict management; 3. Contemporary issue in religious life; 4. Multi-generational community living; 5. Accompaniment in communities of welcome.
1. Spiritual direction; 2. Communication skills; 3. Ecology; 4. Contemporary issues; 5. Leadership skills.
1. Spiritual direction; 2. Mentoring others; 3. In-culturalization; 4. Promoting vocations.
1. Spiritual growth; 2. Intergenerational concerns; 3. Justice education for millennials; 4. Coping with difficult personalities; 5. Sexual maturity.
1. Spirituality and aging; 2. Contemporary issue with religious life; 3. Racial, social and cultures awareness; 4. Retreats for elders; 5. Theology.
1. Spirituality and scripture; 2. Health, aging; 3. Multi-cultural, multi-generational, multi-racial community living; 4. Contemporary issues in religious life; 5. Theology, pastoral ministry.
1. Spirituality for aging; 2. Corporate listening; 3. Franciscan charism.
1. Spirituality for retirement.
1. Spirituality of aging.
1. Spirituality of aging.
1. Spirituality of migration; 2. Vows; 3. Inter-culturality; 4. Discernment; 5. Biblical studies.
1. Spirituality of religious life; 2. Emerging future of religious life; 3. The vows; 4. Promoting vocations; 5. Social justice.
1. Spirituality of the Order; 2. History of the Order; 3. Ministry; 4. Pastoral counseling; 5. Leadership.
1. Spirituality; 2. Aging; 3. Wellness (physical/emotional); 4. Community life; 5. Peace and justice.
1. Spirituality; 2. Bible & study; 3. Human development; 4. Prayer; 5. Catholic catechism.
1. Spirituality; 2. Contemplation; 3. Interpersonal skills.
1. Spirituality; 2. Future of religious life; 3. Social justice/ecology; 4. Conflict/reconciliation.
1. Spirituality; 2. Health/Aging; 3. Dealing with others' dementia; 4. Contempt issues in religious life; 5. Conflict MBT.
1. Spirituality; 2. How to be open to change; 3. Aging gracefully; 4. Having an accurate self-perception; 5. Trust.
1. Spirituality; 2. Interculturality; 3. Interpersonal development.

1. Spirituality; 2. Interpersonal relationships; 3. Aging gracefully; 4. Theology; 5. Mission and ministry.
1. Spirituality; 2. Latest from the Vatican; 3. Diocesan programs.
1. Spirituality; 2. Multi-cultural, generational, racial living; 3. Racial, social, Cultural awareness; 4. spirituality and sexuality; 5. Spirituality and good news for the poor.
1. Spirituality; 2. Multiculturalism; 3. Intercultural living; 4. Leadership; 5. Pastoral leadership.
1. Spirituality; 2. Psycho social-development; 3. Theology; 4. Scripture.
1. Spirituality; 2. Racial equity/awareness; 3. Contemporary issue in religious life; 4. Interpersonal skills; 5. Laudato Si.
1. Spirituality; 2. Retreats; 3. Sponsorship; 4. Interpersonal skills; 5. Contemporary issues in religious life.
1. Spirituality; 2. Scripture; 3. Theology.
1. Spirituality; 2. Sexual development; 3. Community life; 4. Health; 5. Outreach.
1. Spirituality; 2. Social justice and ecology; 3. Multi-cultural, multi-generational, multi-racial community living; 4. Leadership skills; 5. Contemporary issues in religious life.
1. Spirituality; 2. Theology; 3. Contemporary issue; 4. Racial, social, cultural awareness; 5. Social justice & ecology.
1. Spirituality; 2. Theology; 3. Contemporary issues in religious life; 4. Leadership skills; 5. Issues health, aging, mental health.
1. Spirituality; 2. Theology; 3. Scripture; 4. Psychology/maturity.
1. The formative dimension of coming to completion; 2. Spiritual direction for the homebound elderly; 3. The emergent religious life; 4. Living the paschal mystery daily; 5. Designing appropriate religious rituals for the elderly, for end of life concerns.
1. The Spirit of Sacrifice; 2. Catholic psychology - stress management; 3. Interpersonal communication skills; 4. Responsible use of media in the apostolate; 5. Virtue.
1. The vowed life; 2. Spirituality & prayer; 3. Community living; 4. Church: people of god, praying community, called to action.
1. The vows; 2. Healthy relationships; 3. Christ-centered ecology and theology; 4. Evolutionary consciousness; 5. Inter-generational living.
1. The vows; 2. Human growth and development; 3. Interpersonal/team dynamics; 4. Theology of religious life; 5. Spirituality.
1. Theology and scripture.

1. Theology of religious life; 2. Multigenerational living; 3. Leadership formation.
1. Theology; 2. Prayer; 3. Training for superiors/formators; 4. Living in community; 5. Scripture
1. Theology; 2. Sexuality; 3. Relationship.
1. Theology; 2. Spirituality; 3. Scripture; 4. Practical ecology; 5. Aging well.
1. Theology; 2. Sponsorship; 3. Mental health.
1. To increase ways to live in charity practice of virtues of humility and love.
1. Training of formators; 2. Conflict resolution; 3. Human development; 4. Virtues; 5. Theology/Prayer.
1. Transition to part time and retirement; 2. How to prepare for retirement; 3. How to live my best life in retirement; 4. NRRO provides session.
1. Transitions; 2. Aging; 3. Spirituality for aging; 4. Topics of current cultural racial information; 5. Theology.
1. Transitions; 2. Contemporary issues in religious life; 3. Theological updating.
1. Understanding generational differences; 2. Anti-racism; 3. Integral ecology; 4. LGBTQ awareness/openness; 5. Imagining the future of religious life.
1. Understanding poverty; 2. Understanding humility; 3. Understanding obedience; 4. Understanding charity; 5. Understanding chastity.
1. Vatican II and its importance; 2. Skills for living in community; 3. Contemporary justice issues and our stance; 4. Health issues of addiction and dementia; 5. Strong theology; theological book club.
1. Vow; 2. Prayer; 3. Spiritual growth; 4. Scripture.
1. Vowed life; 2. Accepting change; 3. Aging with grace; 4. Continuing serve to the dear neighbor; 5. Multi-generational ministry.
1. Vows.
1. Vows - living the life; 2. The history of liturgy; 3. The contemplative cloistered life; 4. Living the Salesian life today; 5. The sacraments.
1. Vows; 2. Church documents: religious life; 3. Global church; 4. Spirituality.
1. Vows; 2. Consecrated life; 3. Administration of community; 4. Aging in consecrated life; 5. CCC.
1. Vows; 2. Contemporary issues in religious life; 3. Multi-cultural, multi-generational, racial community; 4. Leadership; 5. Interpersonal skills; aging.

1. Vows; 2. Ecology + religious life; 3. Anti-racism; 4. Immigration issue.

1. Vows; 2. Prayer; 3. Community life; 4. Virtues; 5. Sacraments.

1. Vows; 2. Scripture; 3. Monastic history; 4. Spirituality; 5. Sexuality.

1. Walking with aging members; 2. Spirituality of illness/dying; 3. Living in hope; 4. Justice in our world / why is it so lacking; 5. Care for the environment.

1. We have online videos through T4 program. We have over 100 videos available to us.

Question # 32

Please list any themes/topics/trends for which you would like to see RFC provide resources or programs for initial or ongoing formation

Balancing ministry with community life & prayer; Contemporary ways to invite others to deepen their faith; Relationship skills.

All of the topics listed above would be valuable to offer. At this point six of our provinces are uniting into one and there is so much else going on, I'm not sure there is any energy for much else right now.

Anti-racism. Interfaith dialogue. Climate change.

Assistance to senior members.

At this point because we are a small community, we are working closely with the CMSWR. They are helping us to provide directory assistance, formation programs and goals, and ongoing helps with formation for the professed. We have found this extremely helpful as we are just establishing our community and are only a public association of the faithful in our diocese. Thank you for the survey.

At this point we are dealing with very diverse needs. Thanks.

Authentic chastity + integrated human sexuality, response to (and use of) social media + internet. Neo conservation and the attraction (to the young) of some more traditional orders.

Best practices for emergent religious life models for living in local community.

Bible theology psychology (nature & grace).

Bilingual topics, interculturality, pastoral ministry.

Canon laws in religious life.

CD tapes.

Celibacy.

Communication, conflict management, sustaining health (physical + mental), boundaries (community & apostolate), aging.

Community life, vows, balance of prayer/works, living with different personalities, trends for smaller communities with older sisters.

Consultation/assistance in updating initial formation program.

Current cultural trends.

Dealing with aging issues.

Dealing with the unknown esp. as it pertains to religious life. Creation spirituality - new consciousness- seeing with new eye.

Detailed concrete checklists that formators can use to evaluate candidates and students as they progress from level to level. Materials that help to create a linear and coherent progressive program of formation from entry to final profession - what should be expected at the end of each level and prior to moving to the next.

Determining how prepared a woman is before entrance.

Developing a meaningful postulancy for one candidate.

Eco-spirituality, Interculturality training.

Emotional intelligence, inner conflicts, handling stress and anxiety.

"For ongoing formation, for the time being...Topics listed above [1. Spirituality and Scripture...; 2. Health, Aging...; 3. Multi-cultural, multi-generational, multi-racial community living; 4. Contemporary issues in religious life; 5. Theology, pastoral ministry.] Thank you and blessings."

Formation for those charged with the service of authority formation for formation.

Gender issues, intercultural living, intergenerational living.

Group dynamics in formation; dealing with difficult personalities.

Growing in charism.

Healthy relationships; engaging conflict and interpersonal communication; mindfulness practices.

Help develop ICCN in San Antonia, Texas.

Holy aging. I just want to comment that though we have made the decision not to accept candidates to our congregation, we do promote vocations to the priesthood and religious life.

Hope, dealing with loss, interpersonal skill.

How does one integrate a potential member who has a professional life, a retirement plan and financial concerns into a congregation, especially respecting the canonical year?

How one creates peer connections when you only have one woman in formation, update of the 2008 RFC Resource Manuals - placed online.

How to integrate "inclusion" in our service.

How to integrate the American members with foreign-born members in a reciprocal and mutual way in religious congregations so that adaptation is on both sides across the board.
Cultural sensitivity and respect.

How to live the vows as an aging community in the 21st century?

How to stop entitlement in older generation.

"Human development, cultural trends in the USA, healing especially in psychological concerns."

Theology of the Body, sexual identity development.

Human formation topics, spiritual life, theology, and prayer, the virtues, Vatican II documents on religious life.

Human maturity and ability to work as a team.

I already mentioned some in a previous question. [1. Intercultural community living; 2. Communication skills; 3. Multi-generational community living].

I do not mean to be negative, but I think between the resources we have from the Benedictine world and Oblate School of Theology which offer online classes we are well served.

I said "No" to #31 because we have already done that for initial formation.

I would like to see more programs that address the cloistered contemplative life and its impact on our world. Many of the programs are more geared to active communities.

I would LOVE to have formation courses throughout the year to prepare the formators.

Identify speakers for topics, current theological readings.

Impact of digital media on our lives as consecrated women and how to live with media in healthy way.

How to recognize hidden bias which all of us have to some extent.

How to engage without becoming part of the "left" or the "right."

In this country, we are very few sisters with a large mission. We are in the process of major strategic planning to assure that our ministries will continue in the same spirit as its original intention. We have a large lay component and that is where a lot of animation occurs.

Integral ecology, interculturality.

Integral ecology, intergenerational living, intercultural competency, aging gracefully, diversity-equity-inclusion (anti-racism), interpersonal communication/relational skills training, psychology-pathology (behavioral) training, servant leadership/administration, Catholic social teaching/social justice living, adulthood: psychological and spiritual formation,

training for compassionate and active listening, spirituality and leadership style of Pope Francis, modern day saints.

Intercultural and intergenerational living.

Interculturality.

Interculturality and how we live it in our congregations; collaboration with other congregations - the future is calling for this; interdependence among congregations in the future; leadership development for young members.

Justice education, future of religious life, religious vows in today's work.

Keep making your educational webinars available for free to communities. Thank you.

Leadership skills.

Leadership training for new members. New ways for inter-collaboration with other religious communities. How to create better dialogue between bishops & religious supervisor.

Leadership training for our future for all the sisters.

LGBTQ.

Listed in 29. [1. Contemporary issues in religious life; 2. Religious vows; 3. Interpersonal skills; 4. Theology; 5. Issues related to health, aging].

Living religious life with the challenges of multi-cultural and multi-generational aspects.

Living our mission with dynamism until our last breath.

Living the vows in today's culture. Understanding the aging cycle of letting go and letting God! Moving toward contemplation as we age in place.

Local leadership dealing with interpersonal issues.

Mental issues in formation; understanding the younger generations/ how to attract and nurture young vocations.

Minister of/for frail elderly who still want to learn; self world in a time of aging.

Monasticism.

Multi - cultural, multi - generational, multi - racial community living; Contemporary issues in religious life.

Multicultural, multi-generational Living.

Multi-cultural, inter-religious, multi-generational, multi-racial ministry.

Multi-generational and multi-cultural communities; aging; spiritual accompaniment.

Multi-generational, multi-cultural and multi-racial.

Multiple-cultural adjustment.

Never thought about the above, but an outside source helping us evaluate our program is very intriguing!

New cosmology institutional church; small group living.

On education (curriculum development, adult education, ...).

Opportunities for formation of new formators.

Our formator and vocation personnel are connected to RFC. We encourage participation.
Continued support is always appreciated.

Our province is coming to fulfillment.

Outreach to potential vocations.

"Please respond back that this survey has been successfully completed and received by you [participant information removed]."

Please see # 29 [1. Interpersonal/Intergenerational community skills; 2. Contemporary understanding of living the vowed life in this time; 3. Living mission across generations with support, encouragement and growth].

Possibilities for candidates to interact.

Pre-candidacy programming; preparation for those who have not had candidates in 25 years!

Program topics listed in question #29 [1. Contemporary Living of the Vows Today, Cimpermann; 2. Dealing with healing aging and dementia; 3. Understanding and update of sexuality today; 4. How to give and receive healthy feedback in community; 5. Healthy grieving in religious communities today].

Racism, cultural sensitivity, ecology, synodality.

Racism, intercultural diversity, aging gracefully, ministry transition.

Religious and synodality, creating an environment of inclusion for diverse new members, does retirement from ministry mean retirement from religious life?

Renewal; personal and congregational.

Resources for classes on the vows in particular.

Re-writing formation manuals with the new Program for Priestly Preparation; choosing to live not die during difficult transitions of worldwide religious life--having hope; revitalization of vows and life in mission; not afraid to witness, let's get cancelled.

Role congregations in completion can play in the charism of religious life as a whole.

Same as above [1. Leadership skills; 2. Spiritual direction; 3. Community integration; 4. Communication skills; 5. How to resolve conflicts].

Same as the number 29. [1. Interculturality; 2. Contemporary vows; 3. Scripture; 4. Creation theology; 5. Interpersonal skills].

Same as the ones listed earlier. These are T-4 video conferences available to monastic houses in our congregation.

See above #29 and 30 [1. spirituality of religious life; 2. emerging future of religious life; 3. the vows; 4. promoting vocations; 5. social justice].

Sexuality and religious vows, in the context of LGB religion in communities and future vocations.

Multi-generational understanding of religious life. What do congregations do to reach-out to the present youth for vocations.

Multi-cultural living international communities - in the "first world."

Sexuality issues; intergenerational; how to run group meetings and sharing.

Social justice and ecology.

Spirituality of aging.

Spirituality, vows, personality development, leadership skills, community living today, tension between human formation and spiritual direction.

"Thank you for all that RFC makes available. Something can be learned/renewed from every theme, topic, trend. Whatever is offered, please stay true to the teaching of the Church. THANK YOU - ALL ARE IN PRAYER."

Thank you for the offer but at this point in our province, with no vocations or people in formation, we do not have a need.

The ones you have been listing in the survey [1. Religious life in USA; 2. Collaboration among communities; 3. Canon law issues; 4. Personal care; 5. Mental health].

[Name of the Religious Institute] is a Byzantine Eastern Rite Order, working within the Byzantine Church in Ukraine and in the Western World. Little by little we are making educational tools more available to needs in the West. The Statutes of the Order are now available in Ukrainian, English, Italian, and Portuguese. Is essential to have our spirituality available in local languages.

The past few years we have been receiving women from different countries and cultures. It would be helpful to us if something could be presented for ongoing formation to help our Sisters understand what it means to live interculturally, not just multiculturally.

The variety you offer is already very helpful. However, I don't recall any recent good updates on the vowed life for today.

The zeal for the glory of God. Better or more effective ways to share the good news of the gospel bringing people to church.

This is a comment; my responses are for the U.S. province of our international congregation only.

True meaning of collaboration; assessing congregational capacity to both welcome new members and form them, facing reality.

Updating in theology and spirituality; interpersonal skills; issues, i.e. health, addictions, aging, intergenerational living.

US Catholic Church-trends in pastoral ministry working in a cross-cultural on multicultural ministry.

Vocation promotion; formation for leadership.

Vows.

Vows.

We are in the midst of redevelopment of both initial and lifelong formation programming. The staff is still in its earliest stages. We appreciate knowing that RFC is available as a resource. I was a part of the program when I was the formator. I am recommending to the others that we continue this relationship. So, the real answer to #31 is yes, but not just yet.

We noted in question 23 that we do not have a PROGRAM for ongoing formation. However, certainly the work of the leadership team in carrying out the directions decided upon by the congregation during our general chapter constitutes ongoing formation. We would be grateful for more resources and/or programs regarding intercommunity living (how to actually make it happen--it is harder and harder to find appropriate communities in which newer, younger members might reside). Also, how to be supportive to younger members, striking the balance between emergence and legacy.

We prefer to receive formation in Spanish. Thanks though.

We use DVD's a lot for formation.

Webinars on: ecclesiology, continued discussion on Synodal process, women's roles in the Church of the future, cosmology.

What are the requirements for a first-year novice to enroll at RFC? Does RFC offer psychological assessments for candidates, novices or professed sisters?

Whole some emotional development learning more in spiritual/whole human development of the person in practical community living.

Works of mercy, prayer, leadership superior's resources.

You are doing fine, offer what you can.

You offer a wide variety of programs that are always interesting and centered on current themes in religious life. Thank you for your ministry.