

**August 2018**

**Cultivating Unity:  
*Research Findings***

***A Report for the Presbyterate  
of the Diocese of Springfield***

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

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of the Diocese of Springfield**

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CARA was founded by Catholic leaders in 1964 to put social science research tools at the service of the Catholic Church in the United States. CARA regularly conducts surveys for dioceses and Catholic organizations, as well as for parishes and campus ministries. For more information about CARA and its mission of research, analysis, and planning, contact:

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# Table of Contents

Executive Summary .....	1
Major Findings .....	2
Introduction .....	4
Part I: Results from the Survey .....	6
Background and Ministerial Characteristics .....	7
Attitudes about Priestly Life, the Presbyterate, and Unity .....	12
General Attitudes about the Bishop and the Presbyteral Council .....	15
Satisfaction with Sources of Support .....	18
Problems Facing Priests .....	21
Personal Spirituality and Support .....	24
Work Schedules and Vacations .....	25
Satisfaction with Ministry .....	26
Overall Evaluations of Presbyteral Unity .....	27
Challenges to Presbyteral Unity .....	32
Unity and Theological Divisions.....	37
Unity and Diversity Among Priests.....	39
Unity and Differences in the Presbyterate .....	41
Responses to the Open-Ended Survey Questions .....	45
Positive Aspects of Unity .....	46
Greatest Challenges to Presbyteral Unity.....	49
Three Priorities for the Bishop .....	51
Part II: Results from the Listening Sessions.....	53
Part III: The Bishop’s Reflections on Presbyteral Unity.....	60
Appendix I: Questionnaire with Response Frequencies.....	65
Appendix II: Transcription of Responses to the Open-Ended Survey Questions .....	69
What are some positive aspects of unity – either among priests or between the Bishop and priests – upon which the Diocese can build? .....	70
What do you perceive as the greatest challenges to presbyteral unity in the Diocese? .....	75
If I were the bishop of Springfield, I would make these topics my top three priorities. ....	83

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***Cultivating Unity:*  
Research Findings**

**Executive Summary**

*Cultivating Unity* is a program for diocesan presbyterates that was developed by the National Organization for Continuing Education of Roman Catholic Clergy (NOCERCC) in collaboration with the Center for Applied Research in the Apostolate (CARA) at Georgetown University. Following up on the U.S. Bishops' *Basic Plan for the Ongoing Formation of Priests*, approved in 2000, *Cultivating Unity* is intended to be a transformational process engaging the entire diocesan presbyterate with its bishop in frank and faith-centered dialogue leading to a common rededication to priestly ministry.

The theological foundation for *Cultivating Unity* is Part III of the U.S. Bishops' *Basic Plan*, which recognizes that priests are "formed" into the common life of a particular presbyterate or community. This initiative represents a radical departure from traditional models of ongoing formation of priests, which are focused exclusively on individual priests or on small groups of priests. It is designed to reach out to all the priests of a diocese and is based on a growing body of research that suggests that isolation, loneliness, and confusion about a priest's identity and mission in the Catholic Church today are serious threats to the health and vitality of priestly life and ministry.

*Cultivating Unity* consists of three major components:

- A pre-convocation survey of priests
- Pre-convocation listening sessions for priests and a parallel interview with the bishop
- A carefully-structured and expertly-facilitated convocation of bishop and priests, centered in common prayer and faith sharing

This report provides a detailed summary of the findings from the pre-convocation survey as well as the views expressed by priests who participated in the two listening sessions. In addition, it summarizes the views of Bishop Rozanski. However, this report is not intended to provide a final evaluation of the state of presbyteral unity in the diocese. Rather, the research is designed to identify a few issues for further examination and clarification through dialogue and communal reflection at the priest convocation.

## Major Findings

- Close to four in ten responding priests describe unity among priests of the Diocese as either “somewhat” or “very” strong. Conversely, more than six in ten say unity is “somewhat” or “very” weak. These proportions reflect a slightly weaker sense of unity among the priests of Springfield than in other *Cultivating Unity* dioceses. In contrast, six in ten describe unity between the Bishop and the priests in positive terms. This is slightly higher than in other *Cultivating Unity* dioceses.
- In spite of the slightly weaker sense of unity among the priests, responses to various survey questions indicate that there are numerous supportive relationships among priests of the Diocese of Springfield. More than nine in ten agree (at least “somewhat”) that they frequently offer their assistance to the ministry of other priests in the Diocese, and more than eight in ten agree that they have close friends among priests of the Diocese. Three-quarters of the priests report enjoy attending liturgies (such as priest ordinations and Chrism Masses) with priests of the Diocese.
- The median age of the responding priests is 64. About two-thirds of the priests are age 60 or older and one-third 59 or younger. Fewer than one in ten priests (7 percent) report being born outside of the United States. The percentage of priests nationally who were born outside the United States is not known with certainty. However, a low estimate is 16 percent and a high estimate is 25 percent. In any case, the proportion of foreign-born priests among Springfield respondents is relatively low.
- Compared to the average response of priests from other *Cultivating Unity* dioceses, in terms of their self-described religious views (from “very liberal” to “very conservative”) Springfield priests are practically a mirror image of the national average. Members of the Millennial ordination cohort (ordained after 1991) are less likely to describe themselves as either “somewhat” or “very” liberal when compared to those of the other ordination cohorts.
- Compared once again to priests in other *Cultivating Unity* dioceses, Springfield priests are *more* likely to consider differences on doctrine, ecclesiology, or other “liberal” vs. “conservative” issues (76 compared to 67 percent) as challenging to presbyteral unity in the Diocese. They are also more likely to consider differences among priests ordained in different time periods (71 compared to 54 percent) to be a challenge. They also voiced concerns about having too few priests and too much work.
- In addition to ecclesiological and ordination cohort differences, another strong challenge perceived by responding Springfield priests is too little collaboration or mutual support among priests in their ministry and the lack of openness or communication from other diocesan officials.
- During the listening sessions, priests gave numerous examples of how they are supportive of each other. They express and nurture their fraternity by “being there” for one another.

- While there are some strained relationships among them due to differing ideological points of view (rooted in ordination cohort characteristics), overall, the unity among them is adequate for the fulfillment of their daily ministerial activities but they are aware of the need to keep improving.
- Springfield priests are more positive in their judgment of the unity between the Bishop and the priests of the Diocese (60 percent) than priests of the typical *Cultivating Unity* diocese (54 percent), though there are numerous critiques made about the Bishop's leadership and decisions.
- The biggest priority for the priests of Springfield is improving the relationship of the Bishop with the priests by getting to know them, communicating more clearly with them, and supporting them in their personal life and ministry.

## Introduction

This three-part report provides a detailed summary of findings from the research components of *Cultivating Unity* for the Diocese of Springfield. The first part summarizes the responses of 110 priests of the diocese to a mailed survey that included both open-ended and closed-ended questions. The second part of the report presents the views of 61 priests who participated in two listening sessions. The third part summarizes the views of Bishop Rozanski, shared in a one-on-one discussion with CARA researcher Father Stephen Fichter.

The report also includes two appendices. Appendix I presents the questionnaire with the response frequencies for each question. Appendix II contains a complete transcription of the responses to the three open-ended questions. A shorter and more focused summary of findings in this report will be presented in audiovisual format at the convocation in October 2018.

### Mailed Survey

The written questionnaire for *Cultivating Unity* was built around a core group of questions designed by CARA to be applicable to all presbyterates. Other questions were chosen specifically for the Diocese of Springfield in consultation with representatives of the Diocese. See Appendix I for a copy of the questionnaire with response frequencies. The questionnaire was mailed by CARA to 164 priests of the Diocese in January 2018, with a return envelope addressed to CARA and a separate reply postcard to preserve confidentiality. Two follow-up mailings were sent to those who did not respond to the first request.

CARA received a total of 110 completed questionnaires by the cutoff date of March 9, for a response rate of 67 percent (110/164).<sup>1</sup> This response falls well within the range of response rates obtained in previous presbyteral surveys for *Cultivating Unity*, which range from 55 to 87 percent, with an average of 69 percent.

### Listening Sessions

Two listening sessions were conducted by Rev. Stephen Fichter, Ph.D., with priests of the Diocese on April 10. These were group discussions of topics related to presbyteral unity in response to questions raised by Father Fichter. In all, 61 priests participated in the two sessions, one held at Saint Joseph's Parish in Pittsfield in the morning and the second at the Bishop Marshall Center in Springfield in the afternoon. These listening sessions were recorded for later review by CARA.<sup>2</sup> This report identifies common concerns of participants and provides quotations that exemplify those concerns. A full transcription of the listening sessions is not provided with this report because many remarks, when read in their entirety and exact context, would be easy to ascribe to a particular individual. In presenting excerpts in this report, any comments that might be used to identify a speaker have been omitted.

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<sup>1</sup> Because the survey attempts to be a census (i.e., to include all priests of the Diocese) and not a random sample, margin of sampling error, strictly speaking, does not apply to this research and is not reported.

<sup>2</sup> CARA's strict policy is to permanently delete recordings of focus groups after analysis is complete.



## **Discussion with Bishop Rozanski**

To ensure input from Bishop Rozanski as well as from the priests, CARA researcher Father Fichter had a one-on-one conversation with the Bishop on April 10 as well. Questions addressed topics similar to those asked in the listening sessions with priests. The third section of this report presents a summary of this conversation.

## **Advantages and Limitations of Surveys and Listening Sessions as Research Tools**

Surveys and listening sessions have complementary advantages and limitations. A central advantage of the survey format is its broad inclusiveness; it represents the views of a large number of priests of the Diocese. Another advantage is that closed-ended questions (those in which distinct response categories have been chosen in advance by the researcher) allow coverage of numerous issues and the opportunity for rigorous comparisons. Not only is it possible to draw comparisons among different priests of the Diocese (for example, among priests of various ordination cohorts), this format also permits comparisons with responses from other surveys. A limitation of the survey format is that, aside from the three brief open-ended questions, there is no opportunity for respondents to raise issues not considered in advance by the researcher.

Listening sessions have the advantage of allowing people to speak in their own words. Participants can express their thoughts with careful nuance and convey their deepest emotions. They also allow people to raise both general and specific issues not considered in advance by the researcher. Additionally, the group dynamic allows people to discuss a topic and either come to consensus or clarify their different viewpoints. This process is particularly valuable in the case of *Cultivating Unity* because it anticipates the dialogue sessions on unity that will take place at the priest convocation.

## Part I: Results from the Survey

This part of the report summarizes results from the mailed survey. A total of 110 priests from the Diocese of Springfield returned a completed questionnaire by the cutoff date of March 9.

A majority of the closed-ended survey questions use four-point response scales (e.g., “strongly disagree,” “somewhat disagree,” “somewhat agree,” and “strongly agree”). Many tables in Part I of the report summarize results in two columns. The first column shows the percentage of respondents choosing either of the top two response categories (i.e., those agreeing either “somewhat” or “strongly”). The second column shows only the percentage selecting the most positive category. The full range of responses for every question in the survey is available in Appendix I, which presents the questionnaire and response frequencies. Note also that percentages in the tables exclude non-response (i.e., those who skipped a question are not counted when calculating the percentages).

In addition to presenting overall responses for each question, analyses in this report compare the responses of different groups of priests. For example, comparisons are drawn between diocesan and religious priests and priests ordained at different time periods (i.e., priests of different “ordination cohorts”).

Some of the questions included in this survey have been asked in previous CARA surveys for the *Cultivating Unity* program. In many cases it is possible to compare the Diocese of Springfield results with the average results from other dioceses. Such comparisons are provided only for questions that have been asked in at least three other dioceses. The other dioceses are not identified for reasons of confidentiality. As a rule of thumb in this report, only differences of at least ten percentage points between responses for Springfield and the average for other *Cultivating Unity* dioceses are considered substantive (i.e., non-trivial) differences.

In addition, some questions have been adapted from previous national-level surveys of priests. Comparisons between results from the Diocese of Springfield and national results are also presented in this case.

## Background and Ministerial Characteristics

This subsection describes several background and ministerial characteristics of priests responding to the survey, including age, ordination cohort, place of birth, deanery, diocesan or religious status, retirement status, current ministry, and self-described religious views.

### A Note on Subgroup Comparisons

Throughout Part I, this report draws comparisons between the responses of priests based on their background and ministerial characteristics—especially diocesan or religious status and ordination cohort.<sup>3</sup> Subgroup comparisons are presented only in cases where there are relatively large differences among subgroups. This is because—simply due to chance—one could expect some small differences among subgroups on any give survey question. For this reason differences of less than 10 percentage points are generally not presented. For sake of parsimony, an effort has also been made to avoid presenting subgroup comparisons that do not seem particularly important or useful.

### *Age*

Priests responding to the survey range in age from 32 to 88. The median (midpoint) age is 64. The table below summarizes the age range of Springfield priests in five categories.

Age	
Younger than forty	11%
Forty to forty-nine	5
Fifty to fifty-nine	18
Sixty to sixty-nine	24
Seventy or older	42

One in ten priests responding to the survey (11 percent) is under the age of 40. About one in twenty (5 percent) is in his 40s and almost one in five (18 percent) is in his 50s. Another quarter of the priests are in their 60s and about four-tenths are 70 or older.

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<sup>3</sup> Ordination cohort tends to be a better predictor than age of priests' attitudes on many issues. There are, of course, some survey questions where age is a better predictor. Most obviously, age is often strongly related to survey responses about physical health. This report avoids presenting subgroup comparisons for both age and ordination cohort on the same questions, as these characteristics tend to be correlated and presenting both would often be redundant at best and confusing at worst.

CARA estimates that the mean age for diocesan priests nationally is 62.<sup>4</sup> For Springfield priests responding to the survey, the average age is a little higher at 63. CARA estimates that the mean age for religious priests nationally is 66. For Springfield it is also closely similar at 68. In subgroup comparisons based on age, this report combines the two youngest groups of Springfield priests, those in their 30s and 40s, because these groups are relatively small.

### ***Ordination Cohort***

CARA has developed a set of categories for time of ordination that are designed to reflect important periods of Church history and, in particular, the types of formation experienced by priests during those periods. The four categories are shown below, with the percentage of Springfield priests in each category.

<b>Ordination Cohort</b>	
Pre-Vatican II (ordained prior to 1964)	16%
Vatican II (ordained 1964 to 1977)	24
Post-Vatican II (ordained 1978 to 1991)	27
Millennial (ordained after 1991)	34

### ***Place of Birth***

The priests of the diocese are primarily born in the United States (93 percent) with fewer than one in ten born elsewhere.

<b><i>Were you born in the U.S.?</i></b>	
Yes	93%
No	7

The percentage of priests nationally who were born outside the United States is not known with certainty. However, a low estimate is 16 percent and a high estimate is 25 percent. In any case, the proportion of foreign-born priests among Springfield respondents is relatively low.

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<sup>4</sup> *Same Call, Different Men: The Evolution of the Priesthood since Vatican II*. 2012. Collegeville, MN: Liturgical Press, page 3.

## ***Ethnicity***

More than nine in ten of the priests (93 percent) identify themselves as White or Anglo. Black, African, or African American priests and Hispanic or Latino priests each make up less than 5 percent of the presbyterate.

### ***What best describes your primary race or ethnicity?***

White or Anglo	93%
Black, African, or African American	4
Hispanic or Latino	3
Asian or Pacific Islander	0

## ***Residence***

More than half of the responding priests reside in Hamden County, about one in five in Berkshire County, one in six in Hampshire County, and fewer than one in ten in Franklin County.

### ***In which county do you live?***

Hamden County	54%
Berkshire County	21
Hampshire County	17
Franklin County	8

## ***Diocesan or Religious Status***

Approximately nine in ten of respondents are diocesan priests and one in ten is a priest in a religious order.

### ***Are you a . . .***

Diocesan priest	88%
Religious priest	12

## ***Retirement Status***

About three in ten of the priests responding to this survey are retired or semi-retired.

<b><i>Are you retired or semi-retired?</i></b>	
No	71%
Yes	29

## ***Ministry***

Among priests who are active in ministry, nearly three in five are pastors serving without a parochial vicar. About one in seven (14 percent) are pastors with a parochial vicar. One in seven are parochial vicars and nearly one in ten are priests in non-parish ministry.

<b><i>If active in ministry, which best describes your primary ministry?</i></b>	
Pastor without a parochial vicar	59%
Pastor with a parochial vicar	14
Parochial vicar	14
Non-parish ministry	12

## ***Religious Views***

Priests were asked to describe their views on matters having to do with religious beliefs and moral doctrine. About one in five of Springfield respondents describe their beliefs as “liberal” (either “very” or “somewhat”). One-half say their beliefs are “middle of the road.” More than one in three describe their beliefs as “conservative” (either “somewhat” or “very”).

***Would you describe your views on most matters having to do with religious beliefs and moral doctrine as:***

	<b>Diocese of Springfield</b>	<b>Other <i>CU</i> Dioceses</b>
Very liberal	4%	3%
Somewhat liberal	17	19
Middle-of-the-road	48	43
Somewhat conservative	28	29
Very conservative	3	6

For sake of comparison, the table above shows the average responses to this survey question for other dioceses that have participated in *Cultivating Unity*. Compared to members of the “average” *Cultivating Unity* diocese, Springfield priests describe themselves much like the average presbyterate.

### **Differences by Ordination Cohort**

Members of the Millennial ordination cohort are less likely to describe themselves as either “somewhat” or “very” liberal when compared to those of the other ordination cohorts. Eight percent of Millennial cohort respondents say they are either “somewhat” or “very” liberal as compared to 27 percent of respondents from the other cohorts.

## Attitudes about Priestly Life, the Presbyterate, and Unity

More than nine in ten responding Springfield priests agree (either “somewhat” or “strongly”) that they frequently offer assistance to the ministry of other priests in the Diocese and that they are committed to serving the Diocese and not just their parish.

<b>General Attitudes About Priestly Life, the Presbyterate, and Issues of Unity</b>	<b>Agree “Somewhat” or “Strongly”</b>	<b>Agree “Strongly” Only</b>
I frequently offer my assistance to the ministry of other priests in the Diocese.	92%	56%
I am committed to serving the Diocese, not just my parish.	91	62
I have close friends among priests of the Diocese.	83	50
I enjoy attending liturgies with priests of the Diocese (such as priest ordinations and Chrism Masses).	76	43
Too many priests in the Diocese do not do their fair share of work or ministry.	59	25
There is a sense of collegiality among priests of the Diocese.	55	8
Morale is high among priests of the Diocese.	55	7
An unhealthy competition exists among our priests for appointments and promotions.	34	14

Priests were presented a number of agree-disagree statements revolving around priestly life, the presbyterate, and issues of unity. The first column above shows the total percentage of respondents who agree (*either* “somewhat” or “strongly”) with each statement. The second column shows only the percentage who “strongly” agree. The items are arranged in descending order of agreement according to the percentages in the first column. This format is used for many of the tables that follow in this report. See Appendix I for the full range of responses for all questions in the survey.

Responses to this series of questions generally indicate cohesive, supportive relationships among priests of the Diocese of Springfield. Four-fifths or more of the priests agree (at least “somewhat”) that they have close friends among the priests of the Diocese. Three-quarters agree that they enjoy attending liturgies with priests of the Diocese.

- On a less positive note, almost six in ten of the respondents agree at least “somewhat” that too few priests do their fair share of work or ministry, and one quarter agree “strongly” with this statement.



- Just over half agree that there is a sense of collegiality among priests of the Diocese and that morale is high. Relatively few priests, however, no more than one in ten, agree “strongly” with this statement.
- Additionally, one-third agrees that an unhealthy competition exists for appointments and promotions and about one in seven agree “strongly.”

### Differences by Ordination Cohort

There are differences among the ordination cohorts on five of the eight issues important for *Cultivating Unity*. The older generations are far more likely to report that morale is high among priests of the Diocese (88 and 63 percent versus 41 and 47 percent) and that there is a sense of collegiality among priests of the Diocese (81 and 63 percent versus 44 and 47 percent) than the younger generations.

<b>General Attitudes about Priestly Life, the Presbyterate, and Unity by Ordination Cohort</b>				
Percentage who agree (either “Somewhat” or “Strongly”)				
	<b>Pre-Vatican II</b>	<b>Vatican II</b>	<b>Post-Vatican II</b>	<b>Millennial</b>
Morale is high among priests of the Diocese	88%	63%	41%	47%
There is a sense of collegiality among priests of the Diocese	81	63	44	47
I am committed to serving the Diocese, not just my parish	63	83	93	85
Too many priests in the Diocese do not do their fair share of work or ministry	31	50	44	59
An unhealthy competition exists among our priests for appointments and promotions	13	17	37	35

- The Pre-Vatican II cohort is significantly less likely to say they are committed to serving the Diocese, not just my parish (20 to 30 percent less likely) than the other three younger cohorts.
- The Pre-Vatican II cohort is significantly less likely to say that too many priests in the Diocese do not do their fair share of work or ministry than the Millennial cohort (31 percent compared to 59 percent).
- The older generations are far less likely to report that an unhealthy competition exists among the priests for appointments and promotions (13 and 17 percent versus 37 and 35 percent) than the younger generations.

## Comparisons to Other Dioceses That Have Participated in *Cultivating Unity*

The table below compares results from the Diocese of Springfield to average results for other dioceses that have participated in *Cultivating Unity*. The table shows the percentage of priests who agree with each statement. Comparisons are presented only for questions that have been asked in *Cultivating Unity* surveys in at least three other dioceses.

<b>General Attitudes about Priestly Life, the Presbyterate, and Unity: Diocese of Springfield and the Average for Other Dioceses that Have Participated in <i>Cultivating Unity</i></b>		
Percentage who agree (either “Somewhat” or “Strongly”)		
	<b>Diocese of Springfield</b>	<b>Other <i>CU</i> Dioceses</b>
I frequently offer my assistance to the ministry of other priests in the Diocese.	92%	85%
I am committed to serving the Diocese, not just my parish.	91	91
I have close friends among priests of the Diocese.	83	81
I enjoy attending liturgies with priests of the Diocese (such as priest ordinations and Chrism Masses).	76	80
Too many priests in the Diocese do not do their fair share of work or ministry.	59	42
There is a sense of collegiality among priests of the Diocese.	55	61
Morale is high among priests of the Diocese.	55	60
An unhealthy competition exists among our priests for appointments and promotions.	34	34

For most items in this table, Springfield priests respond in a very similar manner to those of the average for other dioceses that have participated in *Cultivating Unity*.

Springfield priests are significantly *more* likely than priests from other *Cultivating Unity* dioceses to agree (either “somewhat” or “strongly”) with the statement that too many priests in the Diocese do not do their fair share of work or ministry (59 compared to 42 percent). This difference does attain the level of 10 percentage points, which this report uses as indicative of a substantive difference.

## General Attitudes about the Bishop and the Presbyteral Council

The great majority of Springfield priests, more than eight in ten, agree that Bishop Rozanski supports them in their ministry and that they can speak openly with him. More than half agree “strongly” with these statements.

<b>General Attitudes About the Bishop and the Presbyteral Council</b>	<b>Agree “Somewhat” or “Strongly”</b>	<b>Agree “Strongly” Only</b>
The Bishop supports me in my ministry.	83%	58%
I feel I can speak openly with the Bishop.	81	62
There are ample opportunities for me to meet with and speak with the Bishop.	74	51
The Bishop supports me in my personal and spiritual life.	74	47
The Bishop understands and supports the priests in the Diocese.	73	44
I am acquainted with the topics and issues discussed in the Presbyteral Council.	59	23
The Presbyteral Council is effective in representing the priests of the Diocese.	48	12
The Bishop consults with priests like me when making important decisions.	44	16
Planning in the Diocese is open and collaborative.	37	8

Along with feeling that they are supported and can speak openly with Bishop Rozanski, three-quarters of the survey respondents agree that there are ample opportunities for them to meet and speak with the Bishop and that the Bishop supports them in their personal and spiritual life (about half agree “strongly”).

- About six in ten responding priests agree that they are acquainted with the topics and issues discussed in the Presbyteral Council. Fewer, 48 percent, agree that the Council is effective in representing the priests of the Diocese.
- More than two-fifths of priests, 44 percent, agree that the Bishop consults with priests like them when making important decisions and just over one-third that planning in the Diocese is open and collaborative.

## Differences by Ordination Cohort

There are differences among the ordination cohorts on three of the nine issues important for *Cultivating Unity*. The older generations are more likely to report that the Bishop understands and supports the priests in the Diocese (100 and 79 percent versus 63 and 68 percent).

<b>General Attitudes about Priestly Life, the Presbyterate, and Unity by Ordination Cohort</b>				
Percentage who agree (either “Somewhat” or “Strongly”)				
	<b>Pre-Vatican II</b>	<b>Vatican II</b>	<b>Post-Vatican II</b>	<b>Millennial</b>
The Bishop understands and supports the priests in the Diocese	100%	79%	63%	68%
The Bishop supports me in my personal and spiritual life	69	83	74	59
The Bishop consults with priests like me when making important decisions	25	46	37	47

- The priests of the Vatican II cohort are significantly more in agreement that the Bishop supports me in my personal and spiritual life (83 compared to 59 percent) than the priests of the Millennial cohort.
- The priest of the Pre-Vatican II cohort are significantly less in agreement that the Bishop consults with priests like me when making important decisions (25 compared to 47 and 46 percent) than the priests of the Millennial or Post-Vatican II cohorts.

## Differences by Diocesan or Religious Status

Religious priests are more likely than their diocesan counterparts to agree either “somewhat” or “strongly” that:

- I feel I can speak openly with the Bishop (100 compared to 80 percent),
- There are ample opportunities for me to meet with and speak with the Bishop (100 compared to 73 percent),
- The Presbyteral Council is effective in representing the priests of the Diocese (80 compared to 47 percent),
- Planning in the Diocese is open and collaborative (75 compared to 35 percent),
- The Bishop consults with priests like me when making important decisions (67 compared to 44 percent).

## Comparisons to Other Dioceses That Have Participated in *Cultivating Unity*

The table below compares results from the Diocese of Springfield to the averages from other dioceses that have participated in *Cultivating Unity*.

<b>General Attitudes about the Bishop and Presbyteral Council: Diocese of Springfield and the Average for Other Dioceses that Have Participated in <i>Cultivating Unity</i></b>		
Percentage who agree (either “Somewhat” or “Strongly”)		
	<b>Diocese of Springfield</b>	<b>Other <i>CU</i> Dioceses</b>
The Bishop supports me in my ministry.	83%	81%
I feel I can speak openly with the Bishop.	81	76
There are ample opportunities for me to meet with and speak with the Bishop.	74	64
The Bishop supports me in my personal and spiritual life.	74	73
The Bishop understands and supports the priests in the Diocese.	73	63
I am acquainted with the topics and issues discussed in the Presbyteral Council.	59	52
The Presbyteral Council is effective in representing the priests of the Diocese.	48	61
The Bishop consults with priests like me when making important decisions.	44	43
Planning in the Diocese is open and collaborative.	37	52

Priests from the Diocese of Springfield are similar to priests from other *Cultivating Unity* dioceses on most of these items, with four exceptions:

- Springfield priests are *less* likely than priests in the average *Cultivating Unity* diocese to agree that planning in the Diocese is open and collaborative (37 compared to 52 percent).
- Springfield priests are *less* likely than priests in other *Cultivating Unity* dioceses to agree that the Presbyteral Council is effective in representing the priests of the Diocese (48 compared to 61 percent).
- Springfield priests are *more* likely than priests in other *Cultivating Unity* dioceses to agree that the Bishop understands and supports the priests in the Diocese (73 compared to 63 percent).
- Springfield priests are *more* likely than priests in other *Cultivating Unity* dioceses to agree that there are ample opportunities for me to meet with and speak with the Bishop (74 compared to 64 percent).

## Satisfaction with Sources of Support

Priests were asked to describe how satisfied they are with the support they receive from each of several sources. The possible responses range from “not at all” satisfied to “very” satisfied.

More than nine in ten of the priests report that they are at least “somewhat” satisfied with the support they receive from staff members where they minister, parishioners, non-priest friends, and family members.

<i>How satisfied are you with the support you receive from each of the following in your priestly life and ministry?</i>		
	<b>“Somewhat” or “Very” Satisfied</b>	<b>“Very” Satisfied Only</b>
From staff members where you minister	97%	71%
From parishioners	96	69
From non-priest friends	94	78
From your family	92	78
From fellow priests	73	32
From the Bishop	72	50
From staff in the Chancery	72	33
From staff in the Pastoral Center	67	34
From the Presbyteral Council	41	19

More than seven in ten are at least “somewhat” satisfied with the support they receive from fellow priests, the Bishop, and the staff in the Chancery. Two-thirds are satisfied with the support they receive from staff in the Pastoral Center.

That only four in ten priests report that they are at least “somewhat” satisfied with the support they receive from the Presbyteral Council is notable because they report such greater satisfaction with the support they receive elsewhere.

## Differences by Ordination Cohort

There are differences among the ordination cohorts on three of the nine issues important for *Cultivating Unity*. The older cohorts are more likely to report that they are satisfied with the support they receive from the Presbyteral Council (50 percent versus 19 and 32 percent) than the younger cohorts.

<b>General Attitudes about Priestly Life, the Presbyterate, and Unity by Ordination Cohort</b>				
Percentage who agree (either “Somewhat” or “Strongly”)				
	<b>Pre-Vatican II</b>	<b>Vatican II</b>	<b>Post-Vatican II</b>	<b>Millennial</b>
From the Presbyteral Council	50%	50%	19%	32%
From parishioners	69	88	96	91
From your family	69	79	93	91

The Pre-Vatican II ordination cohort is significantly less likely to say they are satisfied with the support they receive from parishioners (69 percent compared to 88+ percent) than the other three ordination cohorts.

The Pre-Vatican II ordination cohort is significantly less likely to say they are satisfied with the support they receive from their families (69 percent compared to 93 and 91 percent) than the Post-Vatican II and Millennial cohorts.

## Differences by Diocesan or Religious Status

Religious priests are more likely than their diocesan counterparts to be at least “somewhat” satisfied with support from fellow priests (100 compared to 74 percent), staff in the Pastoral Center (88 compared to 66 percent), staff in the Chancery (90 compared to 70 percent), the Bishop (90 compared to 73 percent), and the Presbyteral Council (57 compared to 40 percent).

## Comparisons to Other *Cultivating Unity* Dioceses

The table below compares results for Springfield to other dioceses that have participated in *Cultivating Unity*. Percentages show the proportion of priests who are “very” satisfied with the support they receive from each source.

<b>Satisfaction with Sources of Support: Diocese of Springfield and Other <i>Cultivating Unity</i> Dioceses</b>		
Percentage who say they are “Very” satisfied with the support they receive		
	<b>Diocese of Springfield</b>	<b>Other <i>CU</i> Dioceses</b>
From staff members where you minister	71%	69%
From parishioners	69	65
From non-priest friends	78	73
From your family	78	76
From fellow priests	32	36
From the Bishop	50	42
From staff in the Chancery	33	26
From staff in the Pastoral Center	34	n/a
From the Presbyteral Council	19	13

Overall, Springfield priests express similar levels of satisfaction with each item as priests from other *Cultivating Unity* dioceses. While there are some relatively minor differences, none meets the 10-percentage point threshold, which is used in this report as indicative of a substantive difference.



## Problems Facing Priests

Priests were asked the extent to which several issues are problems for them on a day-to-day basis. While some of the items are of particular interest because they touch directly on the issue of presbyteral unity (e.g., “relationships with other priests” and “relationship with the Bishop”), others provide a broader context about priestly life and ministry.

Too much work and the lack of encouragement/support from fellow priests tend to be among the greatest problems for Springfield priests. More than four in ten say that these are at least “somewhat” problematic for them on a day-to-day basis, though fewer than one in five describe them as “great” problems.

<i>Please indicate how much of a problem the following are to you on a day-to-day basis</i>		
	<b>“Somewhat of a” or a “Great” Problem</b>	<b>A “Great” Problem Only</b>
Too much work	42%	9%
Lack of encouragement/support from fellow priests	41	18
Unrealistic demands and expectations of superiors	31	9
Loneliness of priestly life	30	12
Your relationships with other priests in general	30	5
Unrealistic demands and expectations of lay people	26	5
Your relationship with the Bishop	23	13
Your relationships with priests within your deanery	22	5
Celibacy	21	9
Your relationships with lay parish leaders	6	1

With regard to the factors most pertinent to *Cultivating Unity*, three in ten say unrealistic demands and expectations of superiors (31 percent), loneliness of priestly life (30 percent), and their relationships with other priests in general (30 percent), are at least “somewhat” problematic.

- And about one in four say unrealistic demands and expectations of lay people (26 percent) and their relationship with the Bishop (23 percent) is at least “somewhat” of a problem.
- About one in five say that their relationships with priests within their deanery (22 percent) and celibacy (21 percent) are “somewhat” of a problem. Relatively few priests, less than one-tenth, describe any of these as “great” problems.
- Only about one in twenty say their relationships with lay parish leaders is at least “somewhat” problematic for them.

## Differences by Ordination Cohort

It is worth noting the differences that exist among the ordination cohorts on five of the ten issues important for *Cultivating Unity*. The older generations reports these as significantly less of a problem than the younger generations.

“Somewhat” or a “Great” Problem	Ordination Cohorts			
	Pre-Vatican II	Vatican II	Post-Vatican II	Millennial
Too much work	13%	33%	33%	53%
Lack of encouragement/support from fellow priests	13	21	44	44
Unrealistic demands and expectations of lay people	6	17	26	32
Your relationship with the Bishop	0	21	22	24
Your relationships with other priests in general	13	17	33	29

- Over one-half of the Millennial cohort reports say too much work is a problem for them, compared to one in eight of the Pre-Vatican II cohort.
- More than two in five of the Post-Vatican II and Millennial cohorts report the lack of encouragement/support from fellow priests is a problem for them, compared to one in eight of the Pre-Vatican II cohort and one in five of the Vatican II cohort.
- One-quarter or more of the Post-Vatican II and Millennial cohorts report the unrealistic demands and expectations of lay people is a problem for them, compared to about one in twenty of the Pre-Vatican II cohort and one in six of the Vatican II cohort.
- None of the Pre-Vatican II cohort say that their relationship with the Bishop is a problem, yet over one in five of the other three cohorts do.
- About three in ten of the Post-Vatican II and Millennial cohorts report that their relationships with other priests in general is a problem, whereas fewer than one in six of the Pre-Vatican II cohort and Vatican II cohort do.

## Comparisons to Other *Cultivating Unity* Dioceses and to Priests Nationally

The table below compares the percentages of priests in the Diocese of Springfield to the corresponding percentages for other *Cultivating Unity* dioceses according to whether they describe each issue as either “somewhat” or a “great” problem for them. The table also shows survey results for priests nationally.<sup>5</sup>

<b>Problems: Diocese of Springfield, Other <i>Cultivating Unity</i> Dioceses, and Priests Nationally</b>			
Percentage who say each is “Somewhat of a” or a “Great” problem			
	<b>Diocese of Springfield</b>	<b>Other <i>CU</i> Dioceses</b>	<b>Priests Nationally</b>
Too much work	42%	50%	50%
Lack of encouragement or support from fellow priests	41	36	–
Unrealistic demands and expectations of superiors	31	36	–
Loneliness of priestly life	30	37	40
Your relationships with other priests in general	30	22	–
Unrealistic demands and expectations of lay people	26	41	53
Your relationship with the Bishop	23	22	35
Celibacy	21	27	35
Your relationships with lay parish leaders	6	11	–

Members of the Springfield presbyterate are similar to priests in other *Cultivating Unity* dioceses on their attitude about these issues. Springfield priests are less likely than priests in other *Cultivating Unity* dioceses, however, to describe unrealistic demands and expectations of lay people (26 compared to 41 percent) as “somewhat” or “very great” problems for them. The difference is even greater when the Springfield priests are compared to other priests nationally.

<sup>5</sup> The national survey was conducted by CARA in 2009 for the National Federation of Priests’ Councils.

## Personal Spirituality and Support

Nearly eight in ten responding Springfield priests made a personal retreat last year, about the same proportion as priests overall in other *Cultivating Unity* dioceses.

<b>Personal Spirituality and Support</b>		
Percentage saying "Yes"		
	<b>Diocese of Springfield</b>	<b>Other <i>CU</i> Dioceses</b>
Did you make a personal retreat last year?	78%	81%
Do you have a spiritual director?	46	54
Are you currently in a priest support group?	25	35

- Slightly fewer than half of Springfield priests have a spiritual director.
- One-quarter responding priests report that they are currently in a priest support group, significantly fewer than the 35 percent for priests in the average *Cultivating Unity* diocese.

## Work Schedules and Vacations

Priests in active ministry in the Diocese of Springfield report that they work an average of about six days a week, similar to the average for priests of other *Cultivating Unity* dioceses.

<b>Work and Vacation Schedules Among Active Priests</b>		
Averages		
	<b>Diocese of Springfield</b>	<b>Other <i>CU</i> Dioceses</b>
Typical number of days you work each week	6.1 days	6.2 days
Typical number of hours you work each week	50.9 hours	52.8 hours
Weeks of vacation you took last year	2.6 weeks	2.8 weeks

Springfield priests report working fewer hours per week than priests of other *Cultivating Unity* dioceses, though this difference is relatively small (on average, about 51 hours per week compared to about 53). They also report taking slightly less vacation time than other *Cultivating Unity* priests.

## Satisfaction with Ministry

Almost all responding priests agree at least “somewhat” that they are happy in their present ministry, with about seven in ten agreeing “strongly.” Nearly the same proportions agree that they are satisfied with their life as a priest and that their current ministry promotes their spiritual growth.

*How strongly do you agree or disagree with the following statements?*

	Agree “Somewhat” or “Strongly”	Agree “Strongly” Only
I am happy in my present assignment	95%	71%
I am satisfied with my life as a priest.	92	71
My current ministry promotes my spiritual growth.	92	63
I take good care of my physical health	87	38

Nearly nine in ten of the responding priests say they take good care of their physical health, with over one-third agreeing “strongly.”

### Differences by Ordination Cohort

Members of the Millennial and Post-Vatican II cohorts are more to agree that they are happy in their present assignment (94 and 93 percent compared to 67 and 75 percent) than the Vatican II and Pre-Vatican II cohorts.

## Overall Evaluations of Presbyteral Unity

### *Unity among Priests*

Close to four in ten responding priests describe unity among priests of the Diocese as “somewhat” or “very” strong. Most of them, however, describe this unity as “somewhat strong” (35 percent). More than six in ten say unity is “somewhat” or “very” weak. These proportions reflect a weaker sense of unity among the priests of Springfield than in other *Cultivating Unity* dioceses.

#### *How would you judge the unity among the priests of the Diocese?*

	<b>Diocese of Springfield</b>	<b>Other <i>CU</i> Dioceses</b>
Very weak	24%	17%
Somewhat weak	38	37
Somewhat strong	35	38
Very strong	3	7

### **Differences by Ordination Cohort**

More than six in ten of the oldest cohort, the Pre-Vatican II priests, judge the unity among the priests of the Diocese to be “somewhat” or “very” strong (63 percent). Just under one-half of the Vatican II cohort judges the unity to be strong (46 percent), and only around one-quarter of the Post-Vatican II and Millennial priests judge it to be strong (26 and 29 percent).

## *Unity between the Bishop and Priests*

Springfield priests are slightly *more* likely than priests from other Cultivating Unity dioceses to judge unity between the Bishop and the priests as “somewhat” or “very” strong (60 percent compared to 54 percent).

<i>How would you judge the unity between the Bishop and the priests of the Diocese?</i>		
	<b>Diocese of Springfield</b>	<b>Other <i>CU</i> Dioceses</b>
Very weak	16%	15%
Somewhat weak	25	30
Somewhat strong	42	40
Very strong	18	14

Springfield priests are also slightly *less* likely than priests from other *Cultivating Unity* dioceses to describe unity between the Bishop and the priests as either “very” or “somewhat” weak (41 compared to 45 percent).

### **Differences by Diocesan or Religious Status**

The religious priests serving in the Diocese are more likely to judge the unity between the Bishop and the priests as “somewhat” or “very” strong (89 percent compared to 60 percent) than the diocesan priests.

### **Differences by Ordination Cohort**

Almost nine in ten of the oldest cohort, the Pre-Vatican II priests, judge the unity between the Bishop and the priests of the Diocese to be “somewhat” or “very” strong (88 percent). About six in ten of the Vatican II and Millennial cohorts judge the unity to be strong (63 and 59 percent), whereas only four in ten of the Post-Vatican II judge it to be strong (41 percent).



## *The Bishop Expresses a Clear Vision*

Springfield priests are slightly *less* likely than priests from other *Cultivating Unity* dioceses to say the Bishop expresses a clear vision for the ministry and mission of the Diocese as either to “some” or “great” extent (68 compared to 73 percent).

<i>To what extent does the Bishop express a clear vision for the ministry and mission of the Diocese?</i>		
	<b>Diocese of Springfield</b>	<b>Other <i>CU</i> Dioceses</b>
Not at all	15%	9%
A little	16	19
To some extent	44	40
To a great extent	24	33

### **Differences by Diocesan or Religious Status**

The religious priests serving in the Diocese are more likely to say the Bishop expresses a clear vision for the ministry and mission of the Diocese as either to “some” or “great” extent (100 compared to 66 percent) than the diocesan priests.

## ***The Bishop Shares a Common Vision***

Springfield priests are slightly *less* likely than priests from other *Cultivating Unity* dioceses to say they and the Bishop share a common vision about the ministry and mission of the Diocese as either to “some” or “great” extent (61 compared to 69 percent).

	<b>Diocese of Springfield</b>	<b>Other <i>CU</i> Dioceses</b>
<b><i>To what extent do you and the Bishop share a common vision about the ministry and mission of the Diocese?</i></b>		
Not at all	16%	10%
A little	23	21
To some extent	41	43
To a great extent	20	26

### **Differences by Ordination Cohort**

Nearly seven in ten of the older cohorts, the Pre-Vatican II and Vatican II priests, say that they and the Bishop share a common vision about the ministry and mission of the Diocese (69 and 67 percent) compared to one-half or fewer of the Millennial and Post-Vatican II priests (50 and 41 percent).

## *The Views of the Bishop on Matters of Belief and Doctrine*

Springfield priests are much *more* likely than priests from other *Cultivating Unity* dioceses to describe their Bishop as middle-of-the-road on most matters having to do with religious beliefs and moral doctrine (65 compared to 30 percent).

<i>Would you describe the views of the Bishop on most matters having to do with religious beliefs and moral doctrine as:</i>		
	<b>Diocese of Springfield</b>	<b>Other <i>CU</i> Dioceses</b>
Very liberal	6%	2%
Somewhat liberal	15	18
Middle-of-the-road	65	30
Somewhat conservative	14	26
Very conservative	1	25

### **Differences by Diocesan or Religious Status**

None of the religious priests serving in the Diocese describe the Bishop as liberal on most matters having to do with religious beliefs and moral doctrine (0 percent compared to 23 percent) of the diocesan priests. Nine in ten of the religious priests describe the Bishop as middle-of-the-road (91 percent) compared to six in ten (61 percent) of the diocesan priests.

### **Differences by Ordination Cohort**

None of the Pre-Vatican II cohort describes the Bishop as liberal (0 percent), whereas almost four in ten priests of the Millennial cohort describes the Bishop as liberal (38 percent). Overall, the Bishop is described as middle-of-the-road by each cohort (Pre-Vatican II 93 percent, Vatican II 68 percent, Post-Vatican II 72 percent, and Millennials 45 percent).

## Challenges to Presbyteral Unity

Three-quarters of the responding priests say that differences on doctrine, ecclesiology, or other “liberal” vs. “conservative” issues is at least “some” of a challenge to presbyteral unity in Springfield, with close to four in ten saying these differences are “very” challenging.

<i>How much do the following pose a significant challenge to presbyteral unity in the Diocese?</i>		
	<b>“Some” or “Very Much”</b>	<b>“Very Much” Only</b>
Differences on doctrine, ecclesiology, or other “liberal” vs. “conservative” issues	76%	38%
Differences among priests ordained in different time periods	71	24
Too few priests	70	40
Too much work	61	16
Too little collaboration or mutual support among priests in their ministry	57	22
Lack of openness or communication from other diocesan officials	53	23
Friendship cliques	48	24
Geographic distance separating priests	44	15
The national bishops’ rules for sexual abuse allegations	41	19
Lack of openness or communication from the Bishop	38	21
Lack of support of the priests from the Bishop	37	17
The Diocese’s local application of the rules for sexual abuse allegations	36	13
Heterosexual or homosexual cliques	35	17
Diversity in race, ethnicity, or nationality	35	3
Negativity of priests toward the Bishop	28	15
Lack of cooperation or shared purpose between religious and diocesan priests	28	8

Similarly, seven in ten responding priests agree that differences among priests ordained in different time periods (71 percent) and having too few priests (70 percent) pose significant challenges to presbyteral unity in the Diocese.

- Six in ten priests (61 percent) agree that too much work poses a challenge to presbyteral unity in the Diocese.

- More than one-half of the priests agree that too little collaboration or mutual support among priests in their ministry (57 percent) and the lack of openness or communication from other diocesan officials (53 percent) poses a challenge.
- More than four in ten of the priests agree that friendship cliques (48 percent), the geographic distance separating priests (44 percent), and the national bishops' rules for sexual abuse allegations (41 percent) are challenging to presbyteral unity.
- Around one-third or more of the priests agree that the lack of openness or communication from the Bishop (38 percent), the lack of support of the priests from the Bishop (37 percent), the Diocese's local application of the rules for sexual abuse allegations (36 percent), that heterosexual or homosexual cliques (35 percent), and diversity in race, ethnicity, or nationality (35 percent) are challenging.
- Fewer than three in ten responding priests agree that the negativity of priests toward the Bishop (28 percent) and the lack of cooperation or shared purpose between religious and diocesan priests (28 percent) are challenging to presbyteral unity in the Diocese.

### **Differences by Diocesan or Religious Status**

Diocesan priests are more likely than their religious counterparts to say that lack of openness or communication from other diocesan officials is a challenge for presbyteral unity (56 compared to 22 percent).

- Nearly six in ten religious priests (57 percent) say lack of cooperation or shared purpose between religious and diocesan priests is a challenge compared to diocesan priests (26 percent).
- Four in ten diocesan priests (40 percent) say lack of openness or communication from the Bishop is a challenge compared to one in ten (11 percent) of the religious priests.
- Most religious priests (60 percent) say that the issue of heterosexual or homosexual cliques is a challenge for presbyteral unity compared to one-third (34 percent) of the diocesan priests.

### **Differences by Ordination Cohort**

Priests in the oldest cohort, Pre-Vatican II, significantly *less* agree that the following are challenges to presbyteral unity in the Diocese:

- Geographic distance separating priests (19 compared to 33 – 48 percent).
- Lack of openness or communication from the Bishop (6 compared to 29 – 48 percent).

- Lack of openness or communication from other diocesan officials (13 compared to 50 – 63 percent).
- Lack of support of the priests from the Bishop (6 compared to 29 – 41 percent).

Priests in the Post-Vatican II cohort significantly *more* agree that heterosexual or homosexual cliques are a challenge to presbyteral unity in the Diocese (41 compared to 17 – 21 percent).

Priests in the Millennial cohort, significantly *less* agree that the following are challenges to presbyteral unity in the Diocese:

- The national bishops' rules for sexual abuse allegations (18 compared to 37 – 50 percent).
- The Diocese's local application of the rules for sexual abuse allegations (15 compared to 25 – 44 percent).

However, the priests of this youngest Millennial cohort significantly more agree that too much work is a challenge to presbyteral unity in the Diocese (68 compared to 42 – 48 percent).

## Comparisons to Other Dioceses That Have Participated in *Cultivating Unity*

The table below compares the percentage of Springfield priests who describe each of these issues as at least “somewhat” challenging to the average from other dioceses that have participated in *Cultivating Unity*.

<b>Challenges to Presbyteral Unity: Diocese of Springfield and Other Dioceses that Have Participated in <i>Cultivating Unity</i></b>		
Percentage responding “Somewhat” or “Very Much”		
	<b>Diocese of Springfield</b>	<b>Other <i>CU</i> Dioceses</b>
Differences on doctrine, ecclesiology, or other “liberal” vs. “conservative” issues	76%	67
Differences among priests ordained in different time periods	71	54
Too few priests	70	74
Too much work	61	59
Too little collaboration or mutual support among priests in their ministry	57	57
Lack of openness or communication from other diocesan officials	53	49
Friendship cliques	48	48
Geographic distance separating priests	44	55
The national bishops’ rules for sexual abuse allegations	41	54
Lack of openness or communication from the Bishop	38	37
Lack of support of the priests from the Bishop	37	34
The Diocese’s local application of the rules for sexual abuse allegations	36	36
Heterosexual or homosexual cliques	35	33
Diversity in race, ethnicity, or nationality	35	40
Negativity of priests toward the Bishop	28	42
Lack of cooperation or shared purpose between religious and diocesan priests	28	28

Springfield is similar to the average *Cultivating Unity* diocese in identifying serious challenges to unity. Springfield priests differ from the average for *Cultivating Unity* dioceses on four items:

- Compared to priests in other *Cultivating Unity* dioceses, Springfield priests are *more* likely to consider differences among priests ordained in different time periods (71 compared to 54 percent) as challenging to presbyteral unity in the Diocese.

- Springfield priests are *less* likely than the average *Cultivating Unity* diocese to consider the following issues to be challenges to unity: the geographic distance separating priests (44 compared to 55 percent), the national bishops' rules for sexual abuse allegations (41 compared to 54 percent), or the negativity of priests toward the Bishop (28 compared to 42 percent).



## Unity and Theological Differences

Seven in ten of the responding Springfield priests agree at least “somewhat” that differences in liturgical practice are an important challenge to unity among priests of the Diocese.

<i>How strongly do you agree or disagree with the following statements?</i>		
	<b>Agree “Somewhat” or “Strongly”</b>	<b>Agree “Strongly” Only</b>
Differences in liturgical practice are an important challenge to unity among priests of the Diocese.	71	30
I would be comfortable sharing a ministry with most priests whose theological views differ greatly from my own.	61	16
When theological differences arise in the presbyterate, they are discussed and handled openly	24	1

Six in ten of respondents agree that they would be comfortable sharing a ministry with most priests whose theological views differ greatly from their own. One in six agrees “strongly” with that statement.

Only about one-quarter of the respondents agree that when theological differences arise in the presbyterate, they are discussed and handled openly, and just one percent “strongly” agrees with that statement.

## Comparisons to Other Dioceses That Have Participated in *Cultivating Unity*

The table below compares the percentage of Springfield priests who agree at least “somewhat” with each statement to the average from other dioceses that have participated in *Cultivating Unity*. Springfield priests say they are more comfortable sharing ministry with most priests whose theological views differ greatly from their own than the average priest from other participating dioceses.

<b>Unity and Ideological Divisions: Diocese of Springfield and Other Dioceses that Have Participated in <i>Cultivating Unity</i></b> Percentage who agree “Somewhat” or “Strongly”		
	<b>Diocese of Springfield</b>	<b>Other <i>CU</i> Dioceses</b>
Differences in liturgical practice are an important challenge to unity among priests of the Diocese.	71%	65%
I would be comfortable sharing a ministry with most priests whose theological views differ greatly from my own.	61	50
When theological differences arise in the presbyterate, they are discussed and handled openly	24	30

### Differences by Diocesan or Religious Status

Diocesan priests are much more comfortable sharing a ministry with most priests whose theological views differ greatly from my own (64 percent) than the religious priest respondents (27 percent).

### Differences by Ordination Cohort

Three-quarters of the Millennial cohort say that differences in liturgical practice are an important challenge to unity among priests of the Diocese (76 percent) compared to about four in ten (44 percent) of the Pre-Vatican II cohort.

About four in ten of the Pre-Vatican II cohort (44 percent) say that when theological differences arise in the presbyterate, they are discussed and handled openly, in contrast with about one in seven or fewer of the priests of the Post-Vatican II and Millennial cohorts (15 and 12 percent).

## Unity and Diversity Among Priests

The majority of Springfield priests, more than six in ten, agree that priests of various nationalities, races, and ethnic groups collaborate freely.

<i>How strongly do you agree or disagree with the following statements?</i>		
	<b>Agree “Somewhat” or “Strongly”</b>	<b>Agree “Strongly” Only</b>
Priests of various nationalities, races, and ethnic groups collaborate freely.	63%	12%
Priests of various nationalities, races, and ethnic groups mostly keep to themselves.	58	14
I support bringing more international priests into the Diocese.	40	10

- Fewer than six in ten priests (58 percent) say that priests of various nationalities, races, and ethnic groups mostly keep to themselves.
- Only four in ten of responding priests support bringing more international priests into the Diocese.

## Comparisons to Other Dioceses That Have Participated in *Cultivating Unity*

The table below compares the percentage of Springfield priests who agree with each statement to the average from other dioceses that have participated in *Cultivating Unity*.

<b>Unity and International Priests: Diocese of Springfield and Other Dioceses That Have Participated in <i>Cultivating Unity</i></b> Percentage who agree “Somewhat” or “Strongly”		
	<b>Diocese of Springfield</b>	<b>Other <i>CU</i> Dioceses</b>
Priests of various nationalities, races, and ethnic groups collaborate freely.	63%	63%
Priests of various nationalities, races, and ethnic groups mostly keep to themselves.	58	72
I support bringing more international priests into the Diocese.	40	60

Springfield priests are *less* likely than those of the average *Cultivating Unity* diocese to agree that priests of various nationalities, races, and ethnic groups mostly keep to themselves (58 percent compared to 72 percent). They are also *less* likely to support bringing more international priests into the Diocese (40 percent compared to 60 percent).

Priests of the Diocese of Springfield are not different from priests in other *Cultivating Unity* dioceses in their agreeing that priests of various nationalities, races, and ethnic groups collaborate freely.

### Differences by Diocesan or Religious Status

All of the responding religious priests agree (100 percent) that priests of various nationalities, races, and ethnic groups collaborate freely compared to six in ten (60 percent) of the diocesan priests.

Six in ten of the religious priests (60 percent) support bringing more international priests into the Diocese compared to four in ten (38 percent) of the diocesan priests.

### Differences by Ordination Cohort

Priests of the older ordination cohorts (Pre-Vatican II and Vatican II) are *less* likely to agree that priests of various nationalities, races, and ethnic groups mostly keep to themselves (31 and 46 percent) than those of the younger cohorts (Post-Vatican II 52 percent and Millennial 68 percent).

## Unity and Differences in the Presbyterate

Respondents were asked several questions that touch on unity between priests ordained at different times, between diocesan and religious priests, and between retired priests and those active in ministry.

<i>How strongly do you agree or disagree with the following statements?</i>	Agree “Somewhat” or “Strongly”	Agree “Strongly” Only
I have friends who were ordained at different time periods than me.	94%	59%
Priests of the Diocese ordained at different time periods are divided over issues of liturgy.	84	39
Priests of the Diocese ordained at different time periods collaborate in ministry with one another frequently.	63	11
Religious and diocesan priests in the Diocese frequently assist one another in ministry.	88	35
Newly-arrived religious priests are welcomed to the presbyterate.	69	23
<i>If you are a religious priest:</i> I am made to feel part of the presbyterate by the other priests in the Diocese.	67	27
Retired priests are invited to participate in diocesan functions.	94	69
Retired and active priests socialize with one another frequently.	85	36
Retired priests are well-integrated into the presbyterate.	80	30
Retired priests are consulted in diocesan decision-making.	65	24
Retired priests are ignored unless they are needed as a supply priests.	31	10

Nearly all priests (94 percent) agree that they have friends who were ordained at different time periods than themselves.

- More than eight in ten (84 percent) say that priests of the Diocese ordained at different time periods are divided over issues of liturgy.
- More than six in ten (63 percent) say that priests of the Diocese ordained at different time periods collaborate in ministry with one another frequently.

- All religious priests (100 percent) agree (either “somewhat” or “strongly”) that priests ordained at different time periods collaborate in ministry with one another frequently, whereas only six in ten (58 percent) of the diocesan priests agree with that.

Most priests agree that unity is relatively strong between diocesan and religious priests.

- Nearly nine in ten priests (88 percent) agree that religious and diocesan priests in the Diocese frequently assist one another in ministry
- Seven in ten (69 percent) agree that newly-arrived religious priests are welcomed to the presbyterate.
- Two thirds of the religious priests (67 percent) agree that they are made to feel part of the presbyterate by the other priests in the Diocese.

Most priests also agree that unity is relatively strong between active and retired priests.

- Almost all priests (94 percent) agree that retired priests are invited to participate in diocesan functions.
- More than eight in ten priests agree that retired and active priests socialize with one another frequently (85 percent) and that retired priests are well-integrated into the presbyterate (80 percent).
- About two-thirds (65 percent) agree that retired priests are consulted in diocesan decision-making.
- At the same time, however, near one-third of the priests say that retired priests are ignored unless they are needed as a supply priests.

## Comparisons to Other Dioceses That Have Participated in *Cultivating Unity*

The table below compares the percentage of Springfield priests who agree at least “somewhat” with each statement to the average from other dioceses that have participated in *Cultivating Unity*.

<b>Unity and Differences in the Presbyterate: Diocese of Springfield and Other Dioceses that Have Participated in <i>Cultivating Unity</i></b>	<b>Diocese of Springfield</b>	<b>Other <i>CU</i> Dioceses</b>
Percentage who agree “Somewhat” or “Strongly”		
I have friends who were ordained at different time periods than me.	94%	76
Priests of the Diocese ordained at different time periods are divided over issues of liturgy.	84	72
Priests of the Diocese ordained at different time periods collaborate in ministry with one another frequently.	63	63
Religious and diocesan priests in the Diocese frequently assist one another in ministry.	88	86
Newly-arrived religious priests are welcomed to the presbyterate.	69	81
<i>If you are a religious priest:</i> I am made to feel part of the presbyterate by the other priests in the Diocese.	67	67
Retired priests are invited to participate in diocesan functions.	94	93
Retired and active priests socialize with one another frequently.	85	78
Retired priests are well-integrated into the presbyterate.	80	78
Retired priests are consulted in diocesan decision-making.	65	45
Retired priests are ignored unless they are needed as a supply priests.	31	41

- Springfield priests are *more* likely than priests from other Cultivating Unity dioceses to have friends who were ordained at different time periods than me (94 compared to 76 percent), and to agree that priests of the Diocese ordained at different time periods are divided over issues of liturgy (84 compared to 72 percent).
- Springfield priests are *less* likely to agree that newly-arrived religious priests are welcomed to the presbyterate (69 compared to 81 percent).

- Springfield priests are *more* likely than priests from other Cultivating Unity dioceses to agree that retired priests are consulted in diocesan decision-making (65 compared to 45 percent).

### *Attending Different Gatherings*

Priests were also asked how often they attended various gatherings. The table below presents responses both for Springfield and for other dioceses that have participated in *Cultivating Unity*.

<i>How often do you attend these types of gatherings?</i>		
Percentage who say “Often” or “Always”		
	<b>Diocese of Springfield</b>	<b>Other <i>CU</i> Dioceses</b>
Day of recollection	57%	n/a %
Retreats	56	44
Clergy days	60	76
Vicariate meetings	59	78

Springfield priests are *more* likely than priests from *Cultivating Unity* dioceses on average to report attending retreats, but *less* likely to attend clergy days or vicariate meetings.



## Responses to the Open-Ended Survey Questions

Three open-ended survey questions allowed priests to express more fully their feelings about unity in the Diocese. The questions read:

- What are some positive aspects of unity – either among the priests or between the Bishop and priests – upon which the Diocese can build?
- What do you perceive as the greatest challenges to presbyteral unity in the Diocese?
- If I were the bishop of Springfield, I would make these topics my top three priorities...

This section summarizes comments provided by priests in response to each of these questions. It identifies the themes that appear most frequently in the responses and provides excerpts of responses that typify each theme.

Readers 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, phrases, or sentences that might identify the writer have been removed. Otherwise, responses have been transcribed verbatim.

## Positive Aspects of Unity

The first open-ended question asked priests to identify some positive aspects of unity – either among the priests or between the Bishop and priests – upon which the Diocese can build. A total of 62 priests (56 percent of all 110 survey respondents) provided a response to this question. Five major themes are present among their responses.

- The importance of meetings, gatherings, socializing for the priests
- The solidarity and support among the priests
- The engagement of the Bishop
- The negative or despairing view of priests
- Importance of communication

In responding to this open-ended question many priests (31 percent) mention the importance of meetings, gatherings, socializing for the priests. These are occasions where priests can prayer together, engage in discussion of important topics, and socialize together.

Below are examples of responses that discuss the importance of such gatherings. Note that blank lines separate the responses of different priests.

*Informal dinner gatherings with the Bishop and priests.*

*Priest support groups.*

*Clergy days and celebration of priesthood day.*

*Having events on a social level for people to come to know each other. Presently they are not well attended.*

*Retreats. Days of recollection. Deanery Mass.*

*Feeling overwhelmed. Priests need encouragement, so expand opportunities for improving skills, continuous formation and presbyterate days. Increase more opportunities for priests to gather to share their faith.*

About one-quarter of the priests (24 percent) noted that they already experience solidarity and support among the priests of the Diocese and they want to build on that. Some examples of their comments are:

*A "natural" friendliness; generosity and willingness to help one another.*

*Generous collaboration. Openness to a diversity of views and experiences. Contemplative prayer. Informal gatherings and times together.*

*Guys seem to be cordial to each other in public. Priests are genuinely concerned about each other deep down.*

*I think, for the most part, we all generally "get along" with one another.*

*I think the priests of Springfield get along pretty well and work together. They view their bishop positively.*

A number of the priests (21 percent) said that the engagement of the Bishop with the priests of the Diocese is important to build on. Below are examples.

*Our Bishop seems to enjoy being with priests and does so well both formally and informally.*

*The bishop wants to do things and address challenges. Rich history of priestly fraternity.*

*The only positive aspect of unity at this time, that I see, is a fairly new bishop who desires to achieve this within his diocese. This positive motivation can be the catalyst to make this happen.*

*Most priests like Bishop Rozanski and find him pleasant and easy to be with.*

About one out of nine of the responding priests (11 percent) offered a negative or despairing view that there were any positive aspects of unity to build on in the Diocese. Some of their comments were:

*I do NOT find ANY positive aspects of unity within the Diocese of Springfield!*

*I see very little respect for differences opinion. That negates unity.*

*Sadly none. There is so much chaos, promotion of error, and the promotion of those priests and religious who teach it; the necessary foundation of orthodoxy and trust of our superiors is missing.*

*Anger at the Bishop.*

A small proportion of the responding priests (6 percent) stressed the importance of communication in the Diocese and between the Bishop and the priests. A few of their remarks were:

*Bishop is interested in the situation of priests and parishes. There are easy fixes for the lack of communication between Springfield and parishes/priests.*

*The Bishop could answer his letters once in a while! This has become a serious problem in the Diocese!*

*Better communication.*

## Greatest Challenges to Presbyteral Unity

The second open-ended question asked respondents to identify what they perceive as the greatest challenges to presbyteral unity in the Diocese. Sixty-eight respondents answered this question (or 62 percent of all 110 priests who completed the questionnaire). Priests answered in a variety of ways with some identifying specific issues and others identifying themes. The four main issues / themes identified were:

- Divisions between older and younger priests, and conservative and progressive priests
- The indifference, lack of engagement, or isolation of priests
- Being overwhelmed by work, too few priests
- The leadership of the Bishop and others

One-third of the responding priests (32 percent) perceived the divisions between younger and older priests, between conservative and progressive priests, and between orthodox and heretical priests as the greatest challenge to presbyteral unity in the Diocese. Below are some examples.

*Theological and ecclesiological differences. Many of the older priests are quite liberal and anticlerical. The younger priests exhibit a deeper affection for traditions, and are usually more conservative. Theological and ecclesiological differences are at the root of many of the other problems.... Pride. On both sides of the generational divide, there is a problem of pastoral and ideological pride. It has been destructive to priestly unity.*

*A lack of respect for differing theological and liturgical opinions. ALWAYS them and us!*

*Heresy -- open rejection of the Catholic faith. Priests not praying the Liturgy of the Hours and encouraging others to give it up. Priests refusing to dress like priests and to act like priests, and attacking priests who do. Excessive drinking. Making up parts of the Mass as they celebrate. Violating Canon Law.*

*Theological and pastoral approaches to ministry depending on age. Younger priests tend to be very rigid!*

*Theological differences that push the group of priests away from one another; attitude of some priests in "authority"; attitude of older priests toward young priests: "I know more than you"; attitude of young priests to older: not liking to listen to experience.*

About one in five priests (18 percent) perceived that the indifference, lack of engagement, or isolation of priests in the Diocese is the greatest challenge. The priests themselves may not be committed to or value presbyteral unity. Here are a few of the comments:

*Indifference, not caring. Everyone doing their own thing, not participating in priest functions in the diocese.*

*Lack of mutual support between priests.*

*Low self-worth drives competition, igniting jealousy. Priests living double lives demoralizes. Lack of wholesomeness scandalizes.*

*Some priests are unwilling to be present at any gatherings or to welcome others to their rectories, homes, etc. (Loners).*

One in eight priests (13 percent) cited being overwhelmed by work, and too few priests to serve the needs of the Diocese. Some of their comments were:

*Many priests feel overwhelmed by what is asked of them.*

*Numbers. Becoming increasingly isolated.*

*We really don't know each other. Fear. Mistrust. Perceived judgmental-ness. Critical spirit. Lack of time.*

A similar proportion of responding priests (13 percent) perceive the leadership of the Bishop and others as being the greatest challenge to presbyteral unity in the Diocese. They do not perceive the Bishop as a source of unity. Below are a few of the comments.

*Lack of leadership, absent bishop, when we remove the supernatural from the priesthood what remains is unnatural!*

*Lack of vision and leadership from the Bishop.*

*Our Bishop is too distant, too casual, too concerned for his career and not for the Diocese... not professional at all!*

Fewer than one in ten responding priests identified issues related to geographic distances, a variety of agendas/perspectives among the priests, or the unhealthy presence of cliques among the priests as being the greatest challenges to presbyteral unity in the Diocese.

## Three Priorities for the Bishop

The third open-ended question asked respondents (69 in all, or 63 percent of all 110 respondents) to answer the question: “If I were the bishop of Springfield, I would make these topics my top three priorities...”

Numerous responses emphasize the importance of the Bishop’s relationship and engagement with the priests of the Diocese. Other responses focused on the sacraments and liturgy of the Church and on the need to support Catholic schools and religious education. Many other priorities were listed (changing the attitude of the Pastoral Center, finances, youth, and vocations) but by fewer than 10 percent of the responding priests. It is not practical here to summarize all the thoughtful answers to the question (which merit reading in their entirety in the Appendix), but the following three themes stand out:

- The Bishop’s relationship with the priests (to know them, to communicate well with them, and to socialize with them)
- The sacramental life of the Church and the celebration of the liturgy is a priority
- Catholic schools and religious education are a priority.

Just over one-half of the responding priests (51 percent) said that a priority is the Bishop’s relationship with the priests of the Diocese. The Bishop needs to make the care of the priests, personally and as a group, a priority in order to build up a greater sense of cooperation and support among priests. A few of the comments were:

*His role as father to his priests rather than befriending a few. Building up rather than tearing down priests who are struggling with addictions. Physical/emotional health of priests.*

*Continued healing of priests and laity from parish closings. More social occasions like the dinners at Bishop's house. Fostering a cooperation rather than competition among parishes and schools.*

*Truly know my priests. Respect differences. Give a clear vision for the future of the diocese. Widen my endeavors and avoid snap decisions of about clergy.*

*Building priestly fraternity NOT forcing priestly fraternity. Communicate openly with priest and share episcopal vision of the Diocese with Presbyterate openly.*

The importance of the sacraments of the Church and the celebration of the liturgy was named by about one in seven of the priests (14 percent). Many of the comments focused on liturgical practice in the Diocese.

*Spirituality and prayer, Eucharistic devotion, liturgy, we need to build on Jesus Christ.*

*Liturgical and doctrinal unity adhering to the Magisterium of the Church.*

*Love for the real presence of Jesus in the Eucharist. Evangelizing parishes as actively evangelizing communities.*

*To foster strong Catholic identity in parishes and programs throughout the diocese, special emphasis on (but not limited to) sound liturgical and sacramental discipline, sound catechesis about faith and morals, the works of mercy inspired by Catholic social teaching, etc.*

A similar proportion of the responding priests (13 percent) said that a priority of the Bishop should be Catholic schools and religious education. Some comments focused on better financial support of Catholic schools, others focused on a vision for religious education. Below are a few of the comments.

*Vision for Catholic elementary schools. More equitable distribution of education funding.*

*Focus on relevant youth religious education programs and more activities to engage youth and young adults, especially with so few Catholic schools.*

*Equity in support of our schools -- especially parish elementary schools.*



## **Part II: Results from the Listening Sessions**

The analysis in this section is based upon two listening sessions that took place at Saint Joseph Church (Pittsfield) in the morning of April 10, 2018 and at the Bishop Marshall Center (Springfield) in the afternoon of the same day. In total, 61 priests participated in the two sessions, which were facilitated by CARA researcher Father Stephen Fichter. This section summarizes some of the topics that arose during the two listening sessions. The selection and presentation of comments reflect the diversity of opinions expressed by priests during both sessions. Comments that are mostly idiosyncratic or off-topic have been excluded. In addition, there has been a careful effort to exclude or edit remarks that might make it possible to identify the speaker.

### **Overview**

Priests in the Diocese of Springfield express a strong desire for unity among themselves and between them and their Bishop. They see several areas where unity already exists, and they want to build upon that base. However, they also see some challenges to that unity.

Concerning unity among themselves, priests of the Diocese are generally supportive of each other. They express and nurture their fraternity by “being there” for each other. While there are some strained relationships among them due to differing ideological points of view (rooted in ordination cohort characteristics), overall, the unity among them is adequate for the fulfillment of their daily ministerial activities but they are aware of the need to keep improving.

Bishop Rozanski recognizes that he must help bridge the gap that exists between priests along generational and ideological lines. He is also aware that he must continue to foster more healing from the sexual abuse scandal that rocked the Diocese in 2004 and the subsequent and very painful closure of 40 percent of the parishes. He deeply desires to be a source of unity and peace for everyone. His effort to visit every single parish for an entire day, from early morning to late night, reflects his love for the priests and the people of Springfield.

### **The History and Culture of the Diocese**

When asked what is distinctive about the Diocese of Springfield, priests at both listening sessions were quick to mention the increasingly diverse multi-cultural and multi-lingual aspects not only of the presbyterate but also of the people whom they serve. One priest mentioned that there is rapid growth in the Spanish-speaking population. Some suggested that more young Hispanic men should be encouraged to become deacons so that the Diocese may better serve the needs of that growing community. While the Hispanic population may be increasing, in general, not many people are moving into the area since much of the former industry has relocated to other parts of the country and of the world. One priest said, “We're having to accommodate older populations that are sustaining a lot of parishes, and as they die off, some parishes are really going to get crushed on a lot of levels with regards to volunteers and finances.”

Located in the western half of Massachusetts, the Diocese of Springfield includes the four counties of Berkshire, Franklin, Hamden, and Hampshire. One priest explained how Pope Pius IX created the Diocese in 1870 by separating it from the then Diocese of Boston. Surrounded by Connecticut to the south, New York to the west, and Vermont to the north, the main geographical feature of the area is the mountain range (the Berkshires) that runs north to south through the middle of the Diocese. A few priests commented that this challenging topography can lead some priests and parishes to feel isolated and separated from the rest of the Diocese.

One priest explained that the Diocese is large geographically but the population is small and getting smaller all the time. The older parishioners, who were more devoted to the Church than the younger ones, are dying out. Young people are moving away in search of work. Besides the average age increasing, some priests spoke about church buildings and parish centers that are old and in need of serious repair. The closure of parishes was a devastating experience with long-term undesirable effects. One priest said that the people in the pews fear more closures and mergers, and this threat is impacting their willingness to donate much needed money to the parishes. Many people are asking, “Will my parish be next?”

Clearly, many priests are frustrated and they are worried about how they can keep up morale in their parishes and in the few parochial schools that remain. On top of that, the scepter of the sexual abuse crisis that hit Springfield particularly hard lingers to this day. Much trust was lost when Bishop Dupré was forced to step down. In spite of this extremely difficult situation of dwindling populations, parish closures, and lack of credibility, the priests spoke of the goodness of their parishioners and of their brother priests.

## **Unity among the Priests of the Diocese**

As described in Part I of this report, unity among the priests of the Diocese of Springfield is relatively weaker than it is in other Dioceses that have participated in the *Cultivating Unity* process. Before addressing the very real challenges that exist, it is important to acknowledge the many positive aspects of their support of each other. In this section, both the strengths and the weaknesses identified by the priests in the listening sessions are discussed.<sup>6</sup>

### **Areas Where the Unity among Priests is Strong**

Priests at both listening sessions offered numerous examples of how they cultivate unity among themselves. Many spoke about the positive interactions that they have with each other and how warmly welcomed they make each other feel. Several international priests said that they felt encouraged and supported by their brother priests from the day they arrived.

The priests of the Springfield Diocese have varied experiences of support, welcome, and examples of reaching out that speak to their ability to function well as a cohesive brotherhood. One priest said that when he was ill he was impressed by the charity of many priests who went

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<sup>6</sup> Despite the Bishop being a part of the presbyterate of the Diocese, please note that the unity of the Bishop with the rest of the presbyterate is not included in this subsection of the report, but will be presented in the next subsection.

out of their way to help him and to make sure he was OK. Another spoke of the kindness of his pastor when the parochial vicar's grandmother died. Knowing that he was very close with her, the pastor told him to "take as much time as you need."

A foreign-born priest commented very positively on the spirit of inclusive hospitality that is offered to all those who arrive to Springfield to exercise their priesthood. "I felt very welcomed; people are warm here." Another priest said that when he moved to the Diocese he was delighted to find that the priests he encountered "were amazingly welcoming and engaging. They contacted me and invited me to all kinds of things. The dinners were great. These guys are excellent at really caring about each other and expressing that kind of togetherness."

One of the deaneries has a weekly meeting where they discuss what's happening in their parishes and then have dinner and enjoy social time with each other. They extend the invitation to all priests in the area, and the ones that can make it are there. Their brotherly connection was evident from comments such as, "Sometimes a group of us will go to see a play and then go out for a beer and appetizers afterwards." Another participant said, "a parishioner gave me some baseball tickets. So I had some guys over for pizza, and we went to the game. We also go to Tanglewood. So not only in addition to the Saturday night thing and the monthly deanery meetings, there's also that social thing where an opportunity arises, and we get together and go do something fun."

A religious order priest said that he always felt welcomed and very much a part of the diocese. This comment was immediately followed by a response from another priest at the same listening session who said, "we [diocesan priests] surely appreciate the ministry of our religious order priests." This comment spurred a third response by another participant who said, "more often than not, I forget that they're not diocesan priests. Not that I don't know they belong to a religious order, but we interact with each other as if there is no difference."

Spiritual retreats are another source of unity for Springfield priests. They are encouraged to participate in a diocesan-sponsored retreat every other year, or they may choose to go on a private individual retreat. In either case, in addition to the time they have to pray together, one priest described the social aspect as an even greater additive. He said, "It's nice to pray together. It's nice to hear the spiritual talk, but that time at night when you, especially as a younger priest, can hear older guys' stories of what their ministries have been like. It's just great to get to know the guys, but also to be encouraged by their example and their history. It's amazing."

Along the same line of positive interactions between younger and older priests, some participants mentioned how much they respect and appreciate the retired priests, who will often step in to cover when they are out of town. Many priests acknowledged that they could not do their work without the help of these veteran priests.

A final comment further illustrated the general esteem for the retired priest segment as mentioned by a retiree. "I've been retired for some time now, but it really hasn't affected my life. I find I'm still invited to the deanery meetings and to the dinners they have as a group. That's very helpful too, because you can easily get isolated once you retire."

## **Challenges to the Unity among Priests**

The topic of labeling was brought up by a priest who said, “We know through CARA reports that the men being ordained today are more orthodox [than those ordained earlier] and what happens to them and to all priests is that labels are placed on foreheads. It is very difficult for the man to have that removed. I think we have a lack of respect for ecclesial differences. There is an ecclesial divide. There's no question about it and I think that there was an agenda driven through this diocese for a number of years now. I just don't even know how in the world we turn it back or even turn it to center, but I have spoken with a number of priests over the years and we talk about it around our dining room tables and in restaurants over dinner, but no one ever wants to say anything in a public forum because a label is placed.”

The topic of division among the priests surfaced at various times during the listening sessions. Almost all participants acknowledged the fact that there is a real division among priests along generational and ideological lines. As is the case in many presbyterates around the country, the older (Vatican II) priests are on the whole more liberal when compared to the younger (Millennial) priests.

Some priests spoke of a lack of respect between the generations, with a little more concern for the way the younger priests act towards the older priests. One participant elaborated by saying, “They [the younger priests] get ordained in a period where the seminary formation was different in the year 2000 than it was in 1960. So in their mind, we were taught the right way and now that we're ordained we have to teach the pastors the right way because they weren't properly trained.”

There was a general consensus that parish closings were difficult and painful. Clearly this is impacting the bottom line in many parishes. One priest offered “A lot of parishioners have the mentality now of kind of hedging their bets. How long are we going to be in play? Should I keep increasing my giving or should I be decreasing it?”

Concerning the sexual abuse tragedy, one priest mentioned that now the parishioners have a lack of trust for pretty much anything that comes out of the Diocese. There is just an automatic suspicion that has resulted from the child abuse scandal and from the closings of parishes that has made the anger and suspicions much worse.

Given the serious concerns mentioned above, it is worth noting that a predominantly positive spirit of priestly fraternity reigned during the listening sessions, where everyone listened to each other respectfully. Everyone seemed to understand each other's situations and circumstances very well. In spite of the concrete difficulties that everyone acknowledged as real, many priests spoke of how proud they are to be part of the Diocese.

## **Unity between the Bishop and the Priests of the Diocese**

As mentioned in the overview to this section of the report, while most priests express appreciation and esteem for Bishop Rozanski, it appears that the greatest challenges to the unity of the presbyterate at the present time are directly related to the strained relationships that some priests have with the Chancery staff. Before delving into those problematic areas, however, it is worthwhile to focus on the positive commentaries that the majority of priests made concerning Bishop Rozanski and their hope that he will bring some healing to the emotional and spiritual pain that many of them experience because of all the aforementioned problems.

### **Areas Where the Unity between the Bishop and the Priests are Strong**

One of the most frequently repeated positive comments about the Bishop that surfaced during the listening sessions highlighted his genuine kindness and personal warmth. The majority clearly expressed how much they like him. Some commented on how pleased they are with his down-to-earth approach. They gave examples of how when there is a shortage of priests at a parish and someone needs to get coverage for a Mass, all you have to do is call him and, if his schedule permits, he will celebrate the Mass for you.

One priest joyfully added, “He’s great with the kids and great with the adults.” Another priest noted that he was amazed when he saw the Bishop show up at a neighboring parish to help hear confessions because there weren’t enough priests to handle the crowd. Yet another priest said, “The Bishop does not criticize when he is visiting parishes, but rather tries to find ways to improve and be open to everyone’s concerns.”

One priest described the Bishop this way, “I think he's a good listener and he lets people express their opinions and their thoughts. Then he does his best to try to shepherd and to offer really constructive advice that's good to follow. He was very complimentary at the Mass that we had here recently. One of the best I've seen. He takes time to reach out to everybody.”

Another priest was quick to quote the Bishop as saying, “I can't fix something if you don't tell me. I want to hear you. Not I would not like to hear, but I *want* to hear from you.”

Another participant pointed out that besides being good at pastoral care, the Bishop was focused on administrative things as well. “He's worked on the new evangelization programs. He's worked on a parish giving program. He's worked on annual reports and the finances in the diocese. He's trying to initiate a new cloud based financial system for the guys. I mean, if you actually thought about all the things he's done, it's like wow. He's done things where priests who were mean to the people and he said you're out, which no one has done in my priesthood. I thought that was awesome.”

Since Confirmation is a big part of the Bishop’s work, one representative comment was “He takes time to meet with the kids before the Confirmation. He talks to those kids and he'll take time for pictures. But I mean he really speaks to the kids before they make their Confirmation. He really interacts with them. He also interacts with their parents and the other

parishioners. We had a gathering afterwards at a local banquet hall and he went to every single table. My parishioners came up to me and said how friendly and personable this new bishop is!”

There was also the priest who felt that the Bishop was on their side. His point was “I think he is willing to take hits for the priest on small or big levels. Like if a guy screws up or causes an issue, even if it's not his responsibility and he had nothing to do with it, he'll still hear the people out. He'll say, you know, I should've been on top of this.”

As mentioned earlier, many priests enjoyed telling how impressed they were that the Bishop had shown up to say Mass at their parish as a fill-in priest or that he had arrived to hear confessions. Others mentioned that he will take sick calls and visit people in the hospital. Some mentioned how much they liked the fact that he will drop in to visit a retired priest.

### **Challenges to the Unity between the Bishop and the Priests**

Participants at both listening sessions highlighted three major challenges to the unity between them and Bishop Rozanski. The first has to do with the Chancery personnel who many priests feel are not helpful in many cases and even misleading at times. Second, they feel that the Bishop has inherited many problems with the schools and the Tribunal needing particularly serious review. Finally, the priests out of genuine concern hope that the Bishop is paying attention to his own needs.

Regarding the issues in the Chancery, one priest indicated that, “I don't have anything negative to say. I'm really very supportive of the Bishop, and I think he's done a wonderful job. My only complaint is that I don't think he's advised as well as he should be. I think he receives half-truths. I think a leader is only as good as the information you receive whether it's a Bishop, pastor, president, or CEO. I don't think he's able to fully comprehend some things because he's only been given some particular convoluted side of the story. And that's unfortunate for the Bishop and for us.” Another priest clarified with “it should be noted that the people in the Chancery have been there a long, long time, and he hasn't changed any of them.”

A further comment was that “the priests are afraid to really speak the truth about some matters because in the past they've been chastised in some cases and haven't been listened to. I think that's what the Bishop is now facing. I think it's kind of like a beaten dog in many ways. I think that's an unfortunate thing, and so the Bishop isn't receiving the truth. Hopefully through this process he might become more aware of the serious issues at stake.”

Financial concerns concerning the schools were evident in the discussion groups. Typical remarks were “We really need to talk about the Catholic school piece because we're pouring millions of dollars in to this one high school in Springfield, and I know that the Bishop inherited this situation, but the location is a poor location. It's not an easy accessible location, and the parishes are paying an astronomical amount of money into this school.”

Another priest followed by saying “It's all this new state of the art, but who's going to go there? ... To me, it seems like a huge injustice, and when we bring it up, the response is, well other dioceses are paying twice that so you should be glad!”

One priest said he had a burning desire to speak about the Tribunal. “I want to talk about the issue with annulments and the whole issue with the Tribunal because I have my own case that I submitted. I've spoken to several priests and we're having the same problem. Apparently, it is a staffing issue. This is what I was told... In some instances it's taking over two years for an annulment to be decided. It's making the people furious. Some of them are saying, the hell with the church. We're going to get married by a justice of the peace.” These thoughts were followed by another participant saying, “We're telling them that the Eucharist is the source and center of our lives as Catholics, but then we make them jump through hoops to get an annulment.”

Lastly, there was some genuine concern about the Bishop's well-being. One priest said, “You know my concern with the Bishop is that I worry that he doesn't take care of himself. Not necessarily like physically, spiritually, but in the sense that he says ‘I'm not going to take a day off because I have to be at this funeral or have to go to that wake or I'm not going to take a vacation because it doesn't really line up’ and he's doing it because he wants to be present to the people. I just worry that he is going to burn out. He's only going to get older and how long can you keep that pace up for? Even if you can do it at the moment, like five years down the line, ten years down the line, how is that going to affect your health, or just your general outlook on life? If you're constantly going, even with good intentions, you risk burnout. Maybe we should say to him that we appreciate all the time you give us but give some time to yourself.”

## **Part III: The Bishop's Reflections on Presbyteral Unity**

Bishop Rozanski shared his thoughts about relationships within the presbyterate in a face-to-face interview with CARA researcher Father Stephen Fichter on April 10, 2018. This section presents a brief summary of their conversation.

### **The Culture of the Diocese**

As the priests described during the two listening sessions, when asked what is distinctive about the Diocese, the Bishop pointed to the melding of many different immigrant peoples from around the world and to changing demographics, which are at the mercy of the socio-economic realities of the area. He said that in the past Springfield was an important urban industrial area. There were lots of paper mills, lots of blue-collar employment. (A little more than a century ago, 80 percent of all writing paper used in the United States was produced in Holyoke.) Immigrants came from Poland and Ireland to work in the mills and factories. He also mentioned that many French Canadians settled in the area as well. These three groups (French Canadian, Irish, and Polish) were the predominant Roman Catholic ethnicities for many years.

Then in the 1950s a steady wave of immigrants from Puerto Rico arrived turning the city of Holyoke, for example, into a city that is today 50 percent Hispanic. He recounted how at a Christmas Day Mass at the Springfield Cathedral last year a priest pointed out to him that fully half of the people in attendance were Hispanic. (According to the 2010 Census, 39 percent of the residents of the City of Springfield are Hispanic; Non-Hispanic Whites represent 37 percent of the population and Blacks or African Americans 22 percent.) Over time, other Hispanics have also arrived, mainly from Central American countries like Mexico, Honduras, and Guatemala. He spoke about how these ethnic groups have added to the cultural richness of the Diocese.

He also pointed out that due to the closing of the mills and the economic downturn that ensued the Diocese of Springfield no longer has many pockets of wealthy people as it did in the past. In the 1890s, for example, Holyoke was one of the wealthiest cities per capita in the United States; now it's the poorest city in Massachusetts. He spoke of financial struggles in many parishes and throughout the diocese. He feels that there are many residual bad feelings from both the clergy sexual abuse crisis and from the parish closings. He said, "I think that the priests and people acknowledge intellectually that the parish closings had to be done, but it still was a very traumatic part of the history of our diocese." He mentioned that when he travels around the Diocese visiting parishes the pain of many good lay Catholics is quite palpable.

While he expressed great esteem for his predecessor, Bishop Timothy McDonnell, who served from 2004 until his retirement in 2014, he said that many people perceived his "New York" style of governing as autocratic. "He had to do so many things when he first got here to put the diocese back on an even keel," he said. He added that before Bishop McDonnell arrived parish planning "had never gotten off the dime," and so it was logical that he had to push the issue to overcome the inertia surrounding this painful topic.



At the highest, there were 365,000 Catholics living in the Diocese; today there are only 217,000. The loss of 148,000 Catholics represents a 40 percent decline. It makes sense then that Bishop McDonnell closed 55 parishes (or 40 percent of the total), reducing the overall number from 135 to 80. (Only one parish was able to overturn the decision to close.) Besides all that, Bishop McDonnell had his work cut out since he was replacing Bishop Thomas Dupré, who was forced to resign amid his own sex scandal in which he was accused of molesting two altar boys many years earlier. The Bishop Dupré saga was especially painful since he had been the first homegrown priest of the Diocese of Springfield to be made Bishop here.

Before Dupré, Bishop John Marshall had served for two years. He had been bishop in Burlington, Vermont and was transferred to Springfield when Bishop Maguire, who served from 1977 until 1992 retired. Bishop Rozanski said, “Bishop Marshall wasn’t a warm and fuzzy kind of guy, but the priests really took to him because he called it as he saw it, and you knew exactly where you stood with him. He had a vision for the diocese.” His term of service was cut short as he died at 66 years of age. “And that’s when Dupré, who was our auxiliary bishop, was named bishop. I think he was an introvert. I think it was difficult for him to make all the public appearances a bishop must make. He wasn’t apt to be out there. When he was removed, he was literally gone overnight, and it was a real shock to the priests here because he was one of them. He was ordained to the priesthood for Springfield, he was auxiliary bishop here, and then he was the ordinary. That was a real blow, and the priests were shell shocked by that.”

Bishop Rozanski described how he arrived from Baltimore almost four years ago in August 2014, succeeding Bishop McDonnell who still lives in the Diocese and helps out with Confirmations Bishop Rozanski (or Bishop Mitch as he is called by many) is grateful for the warm reception that he received from both the clergy and the laity. In spite of the challenges that he sees on the horizon and those that are right in front of the Diocese at this time, he sees that the priests have not lost hope and that they are hardworking. For this he is also grateful. In the four short years he has been here, he feels that he has been able to establish a good rapport with most people. He plans to build on all of these positive relationships.

## **Unity among the Priests of the Diocese**

### **Areas Where the Unity among Priests is Strong**

Bishop Rozanski sees that, in general, the priests of the Diocese get along well with each other even though they may have different theological or liturgical viewpoints. He is impressed with the way priests work well with each other in practical ways to fulfill their pastoral duties. He gave the example of how during Lent priests will help each other out with penance services. He said that it would not be unusual for 12 to 15 priests to come together to hear confessions at a parish. He also said that the priests seem to enjoy being with each other.

While he acknowledges that there is a spectrum of conservative to progressive attitudes among Springfield priests, he feels that the extremes are not as large as they are in other dioceses. He believes that the majority of priests really care for each other and that they are there to support one another. He mentioned that attendance at priests’ funerals is usually good.

He spoke about how helpful it was for him when senior pastors would tell him that if he had any problem placing a young priest in a parish that they would be happy to open their doors to the priest in question. (He said that some younger priests have been hard to place due to what he calls “hyper-orthodoxy”, which some feel can lead to pastoral rigidity.)

He described the diocese as being largely rural. The three cities of Springfield, Chicopee, and Holyoke form the cluster of the most densely populated area in the Diocese. Between those three cities and Pittsfield it’s almost all rural. He acknowledged that while it is generally easier for priests in the highly populated areas to get together more often, the best group of priests in terms of support of one another is out in Pittsfield. He said, “Those priests consciously get together every Saturday night for dinner. They have a standing date every Saturday at a different restaurant. About eight to ten of them get together each week. I think it’s both a geographic and a demographic thing. The priests there know they’re ‘out there’. I mean, it’s only an hour from here, but it’s ‘out there’. They’re just more cohesive and supportive of one another.”

Bishop Rozanski does not find any tension between diocesan clergy and the religious priests who minister in the diocese. He mentioned that some Conventual Franciscans serve as spiritual directors and confessors to many Springfield priests and that they are highly respected by all. He said that one long-serving religious priest in particular is probably one of the most respected priests in the entire diocese. He also noted that the priests who come over from Africa for five-year or six-year terms do very well. Their bishops send them to the United States to learn English. It’s a win-win situation as they are every helpful to the diocese. He also mentioned that two Nigerian seminarians are currently studying for Springfield.

### **Challenges to the Unity among Priests**

From the Bishop’s point of view, what most divides the priests seems to be ideological in nature. He echoed what the priests said during the listening sessions: the older and younger priests seem to be split along ideological lines with the younger ones being more “traditionalist” and the older ones being more “progressive.” He said that since Bishop Maguire who served from 1977 until 1992 was very progressive many of the priests who were ordained by him are also progressive. Those priests are now the older ones in the presbyterate. As has happened across the country, younger priests today and especially those who come from outside the United States tend to be more conservative in terms of ecclesiology, liturgy, and theology.

He explained that while many of the young priests who came over from Poland have worked out very well and have adapted to priestly ministry in the diocese some have not. He mentioned two who asked to move to another diocese because they felt that people in the Springfield Diocese “do not respect the priest.” Bishop Rozanski thinks that in today’s cultural reality you have to earn the respect of the people. It’s no longer a given.

He said that sometimes an older priest tells him, “These younger guys [priests] don’t want to work.” They ask him if the seminary is training the next generation of priests to be monks and then they say, “We don’t need monks in parish ministry, we need guys that are going to be out there.”

## **Unity between the Bishop and the Priests of the Diocese**

### **Areas Where the Unity between the Bishop and the Priests are Strong**

Bishop Rozanski recounted how everyone made him feel at home from the first moment he arrived. One of the initiatives that he has started and that he really enjoys doing is to make a daylong visit to every parish. He said, "I go to the parish early and I start with morning Mass. I then meet with the pastor, the staff, the Pastoral Council, the Finance Council, and the various leadership groups of the parish." He tells them that he is not there to give them a report card. Rather he goes to offer sincere feedback for future planning. He's been to 43 of the 79 parishes and has already scheduled the dates to visit the remaining 36 parishes. He only makes two such visitations a month because of the time needed to prepare them and to properly follow-up.

He described a typical visit in this way: "I'll get there by 7:00 AM, celebrate the daily Mass, greet the parishioners, and then meet with the pastor and staff. I then take a tour of the physical plant with the men [from the Chancery] who are in charge of buildings and properties. Then I meet with the Finance Council. We have dinner and a meeting with the Pastoral Council. We end at about 8:00 or 8:30 PM. Then I will type up my report." His reports are structured in two parts: first come the commendations and then the recommendations. He said that if there's an issue with the pastor, he doesn't put that in the report but meets with him separately. The written report is sent to the parish in both electronic and hard copy formats. The pastor will usually publish the 5-page or 6-page report for his entire parish to read.

Bishop Mitch finds that priests are appreciative of his efforts to get around to all the parishes and to show up at as many parish and diocesan events as he can. He likes to go to anniversary celebrations. He also mentioned that he enjoys gathering with all the priests before they concelebrate the Chrism Mass at the cathedral each year. It's a great moment to socialize with each other and, of course, to pray with and for each other.

Finally, he shared that when speaking with various clergy committees or with the Presbyteral Council he always stresses to them that he needs their honest input. Even if they think it will be hard for him to hear what they want to say, he wants them to say it. He said that he couldn't govern well if he's not being told what the priests are really thinking. He wants everyone to know that he likes to listen. He thinks he has made that clear by now.

### **Challenges to the Unity between the Bishop and the Priests**

Bishop Rozanski believes that "satisfaction with the status quo" is the main challenge that he faces in Springfield. He told a story to illuminate his point about a woman who recently moved here from another diocese. She told him that she noticed a huge difference between her previous parish and the current one in terms of vibrancy. There was a lot more activity going on in her previous diocese. She went to speak to the pastor who told her, "You have to understand you're in New England now. We don't do things that way here."

Bishop Rozanski said that that story touches on a point that has caused him much frustration. At times he feels as if for some people mediocrity is the accepted standard. He said, “It is as if the status quo is don’t rock the boat.” There are some priests who are close to retirement and it appears they just want to slide through to the end. “I tried to address this situation soon after I arrived. I launched an evangelization effort but I feel that we only got mixed results. The presenters were not as vibrant or as informative as they could have been but at least we started the ball rolling.”

He wrote a pastoral letter entitled *The Wideness of God’s Mercy*, which was a reflection on evangelization. It is his magna carta, just like *The Joy of the Gospel* is for Pope Francis. In his pastoral letter he asks pardon for the scandal caused by the sexual abuse crisis and for all the pain that was involved in the parish closures. He invites all members of the diocese to help him rebuild the church in the spirit of the New Evangelization.

One thing he finds extremely helpful is to visit the parishes. This allows him to be in touch with the realities of each faith community. All are struggling in some way. Sometimes it’s a problem with the physical plant. Other times there are financial problems. In some cases it’s simply the location of the parish caught up in a major demographic shift.

Another challenge he has found is that some priests think that he has a more liberal bent than they would prefer. He gave the example of asking a nun to help him organize the parish visitations in terms of scheduling the meetings. He assigned her to this task because it was time for her to retire from her previous post and he wanted to find a “soft landing” place for her. Since she is on the liberal end of the theological spectrum some priests got very upset saying that he has brought a “progressive” nun into his office. The fact of the matter was that she actually does a very good job of coordinating. He was upset at how others judged him wrongly.

At the end of the interview when asked if there was anything else to add, Bishop Mitch said that he has given his secretary the order that if any priest calls for an appointment, he should get one at the next open slot in his calendar. This system seems to be working well as most priests can see him within a couple of days of requesting a meeting. He said that he will do all that he can to care for all the priests and the people of Springfield.

## **Appendix I**

### **Questionnaire with Response Frequencies**



## Cultivating Unity: The Presbyterate and the Bishop

### Diocese of Springfield in Massachusetts

*This questionnaire will be used to help gauge presbyteral unity in the Diocese of Springfield in Massachusetts. Results will be presented at the priest convocation in October 2018. To preserve anonymity, responses to closed-ended questions will be presented only in aggregate form. If a question does not apply to you or you do not know how to respond, please leave it blank.*

*Please use these responses for questions 1-17.*  
**1=Strongly Disagree                      3=Somewhat Agree**  
**2=Somewhat Disagree                    4=Strongly Agree**

*Please indicate your reaction to the following statements.*

- | 1  | 2  | 3  | 4  | NR |  |
|----|----|----|----|----|--|
| 21 | 25 | 48 | 7  | 4  | 1. Morale is high among priests of the Diocese.  |
| 21 | 24 | 47 | 8  | 6  | 2. There is a sense of collegiality among priests of the Diocese.  |
| 9  | 9  | 33 | 50 | 5  | 3. I have close friends among priests of the Diocese.  |
| 7  | 17 | 33 | 43 | 4  | 4. I enjoy attending liturgies with priests of the Diocese (such as priest ordinations, Chrism Masses, and priest funerals). |
| 3  | 6  | 29 | 62 | 9  | 5. I am committed to serving the Diocese, not just my parish.  |
| 3  | 5  | 36 | 56 | 7  | 6. I frequently offer my assistance to the ministry of other priests in the Diocese.   |
| 12 | 29 | 34 | 25 | 18 | 7. Too many priests in the Diocese do not do their fair share of work or ministry.   |
| 36 | 30 | 20 | 14 | 13 | 8. An unhealthy competition exists among our priests for appointments and promotions.  |
| 19 | 21 | 36 | 23 | 11 | 9. I am acquainted with the topics and issues discussed in the Presbyteral Council.  |
| 21 | 31 | 36 | 12 | 10 | 10. The Presbyteral Council is effective in representing the priests of the Diocese.   |
| 13 | 13 | 29 | 44 | 6  | 11. The Bishop understands and supports the priests in the Diocese.  |
| 14 | 3  | 25 | 58 | 10 | 12. The Bishop supports me in my ministry.   |
| 17 | 9  | 27 | 47 | 12 | 13. The Bishop supports me in my personal and spiritual life.  |
| 14 | 5  | 19 | 62 | 5  | 14. I feel I can speak openly with the Bishop.   |
| 13 | 13 | 23 | 51 | 9  | 15. There are ample opportunities for me to meet with and speak with the Bishop.   |
| 34 | 28 | 29 | 8  | 11 | 16. Planning in the Diocese is open and collaborative.   |
| 35 | 21 | 28 | 16 | 14 | 17. The Bishop consults with priests like me when making important decisions.  |

*Please use these responses for questions 18-26.*  
**1=Not at All Satisfied                      3=Somewhat Satisfied**  
**2=A Little Satisfied                        4=Very Satisfied**

*How satisfied are you with the support you receive from each of the following in your priestly life and ministry?*

- | 1  | 2  | 3  | 4  | NR |  |
|----|----|----|----|----|--|
| 3  | 6  | 14 | 78 | 7  | 18. From your family.                      |
| 2  | 4  | 16 | 78 | 5  | 19. From non-priest friends.               |
| 2  | 2  | 27 | 69 | 8  | 20. From parishioners.                     |
| 1  | 2  | 26 | 71 | 10 | 21. From staff members where you minister. |
| 8  | 19 | 41 | 32 | 5  | 22. From fellow priests.                   |
| 25 | 34 | 22 | 19 | 19 | 23. From the Presbyteral Council.          |
| 16 | 12 | 22 | 50 | 7  | 24. From the Bishop.                       |
| 15 | 14 | 39 | 33 | 9  | 25. From staff in the Chancery.            |
| 16 | 18 | 33 | 34 | 15 | 26. From staff in the Pastoral Center.     |

*Please use these responses for questions 27-36.*  
**1=No Problem                                3=Somewhat of a Problem**  
**2=Very Little Problem                    4=A Great Problem**

*Please indicate how much of a problem the following are to you on a day-to-day basis.*

- | 1  | 2  | 3              | 4  | NR |   |
|--|----|----------------|----|----|---|
| 24   | 36 | 23             | 18 | 8  | 27. Lack of encouragement or support from fellow priests. |
| 36   | 36 | 25             | 5  | 7  | 28. Your relationships with other priests in general.     |
| 50   | 29 | 17             | 5  | 9  | 29. Your relationship with priests within your deanery.   |
| 33   | 35 | 22             | 9  | 11 | 30. Unrealistic demands and expectations of superiors.    |
| 62   | 16 | 10             | 13 | 7  | 31. Your relationship with the Bishop.                    |
| 24   | 34 | 33             | 9  | 13 | 32. Too much work.  |
| 61   | 33 | 5              | 1  | 13 | 33. Your relationships with lay parish leaders.           |
| 28   | 45 | 21             | 5  | 11 | 34. Unrealistic demands and expectations of lay people.   |
| 50   | 29 | 12             | 9  | 7  | 35. Celibacy.   |
| 39   | 31 | 18             | 12 | 6  | 36. Loneliness of priestly life.                          |
| 37. How would you judge the unity among the priests of the Diocese? <b>NR=8</b>                  |    |                |    |    |   |
| 24   | 1. | Very weak.     | 35 | 3. | Somewhat strong.  |
| 38   | 2. | Somewhat weak. | 3  | 4. | Very strong.  |
| 38. How would you judge the unity between the Bishop and the priests of the Diocese? <b>NR=8</b> |    |                |    |    |   |
| 16   | 1. | Very weak.     | 42 | 3. | Somewhat strong.  |
| 25   | 2. | Somewhat weak. | 18 | 4. | Very strong.  |

39. To what extent does the Bishop express a clear vision for the ministry and mission of the Diocese? **NR=11**  
 15 1. Not at all. 44 3. To some extent.  
 16 2. A little. 24 4. To a great extent.

40. To what extent do you and the Bishop share a common vision about the ministry and mission of the Diocese? **NR=15**  
 16 1. Not at all. 41 3. To some extent.  
 23 2. A little. 20 4. To a great extent.

41. Would you describe your views on most matters having to do with religious beliefs and moral doctrine as: **NR=12**  
 4 1. Very liberal.  
 17 2. Somewhat liberal.  
 48 3. Middle-of-the-road.  
 28 4. Somewhat conservative.  
 3 5. Very conservative.

42. Would you describe the views of the Bishop on most matters having to do with religious beliefs and moral doctrine as: **NR=14**  
 6 1. Very liberal.  
 15 2. Somewhat liberal.  
 65 3. Middle-of-the-road.  
 14 4. Somewhat conservative.  
 1 5. Very conservative.

*Please use these responses for questions 43-63.*

**1=Strongly Disagree**      **3=Somewhat Agree**  
**2=Somewhat Disagree**      **4=Strongly Agree**

*Please indicate your reaction to the following statements.*

**1 2 3 4 NR**

8 8 45 39 10 43. Priests of the Diocese ordained at different time periods are divided over issues of liturgy.  
 8 29 52 11 11 44. Priests of the Diocese ordained at different time periods collaborate in ministry with one another frequently.  
 4 2 35 59 9 45. I have friends who were ordained at different time periods than me.  
 10 28 51 12 16 46. Priests of various nationalities, races, and ethnic groups collaborate frequently.  
 13 29 44 14 12 47. Priests of various nationalities, races, and ethnic groups mostly keep to themselves.  
 38 23 30 10 6 48. I support bringing more international seminarians into the Diocese.  
 19 21 45 16 9 49. I would feel comfortable sharing a ministry with most priests whose theological views differ greatly from my own.

**1 2 3 4 NR**

38 37 23 1 16 50. When theological differences arise in the presbyterate, they are discussed and handled openly.  
 9 19 41 30 11 51. Differences in liturgical practice are an important challenge to unity among priests of the Diocese.  
 10 21 46 23 16 52. Newly-arrived religious priests are welcomed to the presbyterate.  
 13 20 40 27 15 53. *If you are a religious priest:* I am made to feel part of the presbyterate by the other priests in the Diocese.  
 2 10 53 35 12 54. Religious and diocesan priests in the Diocese frequently assist one another in ministry.  
 7 13 50 30 10 55. Retired priests are well-integrated into the presbyterate.  
 5 10 49 36 10 56. Retired and active priests socialize with one another frequently.  
 29 40 21 10 10 57. Retired priests are ignored unless they are needed as supply priests.  
 10 25 41 24 18 58. Retired priests are consulted in diocesan decision-making.  
 3 4 25 69 8 59. Retired priests are invited to participate in diocesan functions.  
 4 5 21 71 3 60. I am satisfied with my life as a priest.  
 1 4 24 71 13 61. I am happy in my present assignment.  
 3 5 29 63 10 62. My current ministry promotes my spiritual growth.  
 0 13 49 38 4 63. I take good care of my physical health.

*Please use these responses for questions 64-67.*

**1=Rarely or never**      **3=Often**  
**2=Occasionally**      **4=Always**

*How often do you attend these types of gatherings?*

**1 2 3 4 NR**

23 21 34 23 9 64. Days of recollection.  
 23 20 19 37 12 65. Retreats.  
 14 27 34 26 9 66. Clergy days.  
 26 14 25 34 11 67. Vicariate meetings.

**Yes No NR**

25 75 5 68. Are you currently in a priest support group?  
 46 54 4 69. Do you have a spiritual director?  
 78 22 3 70. Did you make a personal retreat last year?  
6.1 33 71. *If active in ministry:* Typical number of days you work each week.  
50.9 43 72. *If active in ministry:* Typical number of hours you work each week.  
2.6 29 73. *If active in ministry:* Weeks of vacation you took last year.

Please use these responses for questions 74-89.

1=Not at All

3=Some

2=A Little

4=Very Much

To what extent are each of these a significant challenge to presbyteral unity in the Diocese?

1 2 3 4 NR

5 18 38 38 11 74. Differences on doctrine, ecclesiology, or other “liberal” vs. “conservative” issues.

33 31 22 3 11 75. Diversity in race, ethnicity, or nationality.

7 22 47 24 13 76. Differences among priests ordained in different time periods.

11 40 24 24 16 77. Friendship cliques.

36 29 18 17 27 78. Heterosexual or homosexual cliques.

44 28 20 8 20 79. Lack of cooperation or shared purpose between religious and diocesan priests.

14 25 45 16 17 80. Too much work.

5 24 30 40 11 81. Too few priests.

8 34 35 22 14 82. Too little collaboration or mutual support among priests in their ministry.

19 37 29 15 15 83. Geographic distance separating priests.

37 24 17 21 12 84. Lack of openness or communication from the Bishop.

22 24 30 23 11 85. Lack of openness or communication from other diocesan officials.

45 19 20 17 14 86. Lack of support of the priests from the Bishop.

31 40 13 15 11 87. Negativity of priests toward the Bishop.

33 26 22 19 14 88. The national Bishops’ rules for sexual abuse allegations.

39 25 23 13 13 89. The Diocese’s local application of the rules for sexual abuse allegations.

90. Year you were born:\_\_\_\_\_.

91. Were you born in the U.S.? Yes. 92 No. 7 NR=6

92. Year you were ordained to the priesthood: NR=9

1. Before 1964? 15

2. Between 1964 and 1977? 23

3. Between 1978 and 1991? 25

4. Between 1992 and 2005? 17

5. After 2005? 15

93. Are you a 1. Diocesan priest? 88 NR= 6 2. Religious priest? 12

94. Are you retired or semi-retired? NR=9 Yes 29 No 71

95. What best describes your *primary* race or ethnicity? NR=10

0 Asian or Pacific Islander. 3 Hispanic or

4 Black, African, or Latino.

African American. 93 White or Anglo.

96. If active in ministry, which best describes your primary ministry? NR=34

14 1. Pastor/Administrator with a parochial vicar.

59 2. Pastor/Administrator without a parochial vicar.

14 3. Parochial vicar.

12 5. Non-parish ministry.

97. In which county do you live? NR=21

21 1. Berkshire. 54 3. Hamden.

8 2. Franklin. 17 4. Hampshire.

98. What are some positive aspects of unity—either among priests or between the Bishop and priests—upon which the Diocese can build?

99. What do you perceive as the greatest challenges to presbyteral unity in the Diocese?

100. If I were the bishop of Springfield, I would make these topics my top three priorities...

Thank you for completing this survey.  
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## **Appendix II**

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

**What are some positive aspects of unity – either among priests or between the Bishop and priests – upon which the Diocese can build?**

The laity deeply care about our priests and unity. Our faith teaches understanding and compassion. For most of us, we've sacrificed our lives for this vocation and we're not going anywhere, unless things don't change.

A way better turnout of priests at diocesan priest gatherings despite the bishop's invitation. 2. Some open-ended question and answer sessions with bishop and/or diocesan officials. 3. Continuing education for priests.

Informal dinner gatherings with the Bishop and priests. 2. Deanery gatherings/meetings with Bishop and priests. 3. Clergy days with Bishop and priests.

Priest support groups. 2. Bishop is friendly and engaging; easy to be with and talk to.

A "natural" friendliness; generosity and willingness to help one another.

A shared knowledge of the local communities we serve.

Already existing solidarity among clergy.

Anger at the Bishop.

Berkshire Deanery priests have a stronger sense of unity among other deaneries.

Better communication.

Bishop is interested in the situation of priests and parishes. There are easy fixes for the lack of communication between Springfield and parishes/priests.

Bishop is very friendly.

Care and concern for one another.

Celebration of priesthood. Bishop's invitation to all priests for dinner at his home - small groups at a time.

Clergy days and celebration of priesthood day.

Clergy Days are good and needed. Topics need to be more practiced.

Common identity.

Common mission. Mutual respect.

Common ordination of priest and a desire to serve God, the Church and our people to the fullest of your abilities.

Continue to support diocesan priest retreats.

Despite perceived or real ideological difference, age disparities, 99.9% of priests would come to a brother priest's assistance.

Feeling overwhelmed. Priests need encouragement, so expand opportunities for improving skills, continuous formation and presbyterate days. Increase more opportunities for priests to gather to share their faith.

Fraternal gatherings.

Fraternity needs to be fostered in the seminary and supported by the Bishop among his clergy.

General rapport of priests is healthy. Good humor.

Generous collaboration. Openness to a diversity of views and experiences. Contemplative prayer. Informal gatherings and times together.

Guys seem to be cordial to each other in public. Priests are genuinely concerned about each other deep down.

Having events on a social level for people to come to know each other. Presently they are not well attended.

Holy orders. Why are we afraid of that sacramental gift, sharing in the priesthood of Christ? Why do we receive articles that encourage to forget that ministerial priesthood makes us different (equal but different)?

I do NOT find ANY positive aspects of unity within the Diocese of Springfield!

I don't see hardly any unity!

I see very little respect for differences opinion. That negates unity.

I think the priests of Springfield get along pretty well and work together. They view their bishop positively.

I think, for the most part, we all generally "get along" with one another.

Increased socialization among priests.

Informal gatherings with Bishops. Deanery gatherings.

It seems that when priests get together and work together they enjoy it

It's a bit cynical, but perhaps the only real aspects of unity that exist among the priests in the Diocese are the facts that we share the Sacrament of Holy orders, and that we, or at least most of us, genuinely desire and actively work to be good and caring people. Otherwise, there are considerable differences and animosities to be seen among us. This presbyterate is toxic. Why should any young man join it?

Less last-minute programs - no advance notice - usually 2 weeks.

Most priests like Bishop Rozanski and find him pleasant and easy to be with.

None.

Openness, charity, oneness

Our Bishop seems to enjoy being with priests and does so well both formally and informally.

Our Bishop will meet, or be present if you call him -- very present to his priests and people.

Our diocese is so far gone and with little faith it may be too late

Our priests are open to discussion and tolerant of different views.

Prayer, liturgy, educational moments.

Priestly gatherings of a social nature

Readiness to share leadership roles with deacons, women religious, all qualified lay people.

Recollection days.

Regular non-official social gatherings that have no agenda; honest, open, and non-evaluative.

The good being that priests with the Bishop can get to know each other.

Respect and love for the bishop. Good unity among priests.

Retreats. Days of recollection. Deanery Mass.

Sadly none. There is so much chaos, promotion of error, and the promotion of those priests and religious who teach it; the necessary foundation of orthodoxy and trust of our superiors is missing.

See how they love one another in word and deed. "Good leaders - Good Shepherds" Program was an excellent opportunity to be with the guys and share and get to know them and appreciate one another's gifts, talents, personalities, and ministry styles.

The Bishop could answer his letters once in a while! This has become a serious problem in the Diocese!

The Bishop is very open and accessible. A relaxed and friendly atmosphere.

The bishop wants to do things and address challenges. Rich history of priestly fraternity.

The only positive aspect of unity at this time, that I see, is a fairly new bishop who desires to achieve this within his diocese. This positive motivation can be the catalyst to make this happen. This survey is the first attempt in my years to have a survey among our priests

and it will be interesting to see the outcome. If the priests are as honest as they are when they are together in small groups speaking about the diocese and their brother priests, then the survey will reveal very much about the discontent and lack of presbyteral unity.

We are a small diocese, we could be united. Have more priest representation.

We are a small diocese. Everyone can know everyone.

Whenever we do gather (retreats or diocesan events), it is great.

## **What do you perceive as the greatest challenges to presbyteral unity in the Diocese?**

"Fatigue" - not tiredness from pastoral or administrative work, but the saving mission of the Gospel. We are so convinced there are fewer and fewer Catholics, that we forget there are so many non-Christians who are hungering for the authentic truth of salvation. Modern technology and ideas convince many of the mystery of earthly life. Are we convinced of the mystery of eternal life? Are we eager to joyfully proclaim it? There are many who have not heard the Catholic Faith. "There are not more than 100 people who hate the Church for what she stands for/teaches, but millions who hate her for what they perceive she does. ~Abp Ven Fulton Sheen

1. Lack of leadership from deans and vicars. 2. Lack of trust in Presbyterate. 3. Lack of commitment from priests in the diocese. 4. Lack of understanding of "priestly fraternity."
5. Low morale.
2. Too many priests remain in their corners and do not take advantage of diocesan Presbyteral days. How do they stay updated on diocesan concerns, theology, and practices? 2. Bridging the gap between liberal priests and conservative priests, especially the more recently ordained.

A lack of respect for differing theological and liturgical opinions. ALWAYS them and us!

- a. Deficit of charity among some of the priests. This is especially the case concerning the treatment of the younger priests by the older, more liberal ones. The burden of charity lies with the older priests, to set a good example. This problem extends to some of those who exercise the authority of the Bishop. The current vicars for clergy have developed a reputation for uncharity and heavy-handedness. The Diocese often appears to function

more like a secular business, rather than as part of the sacramental communion of Christ's spiritual brothers and sisters. b. Deficit of holiness. Authentic holiness does not appear to be a high priority for some of our clergy. Too much emphasis is placed on the earthly business of Church life, instead of on the true purpose of the Church: leading souls to eternal salvation, including the souls of the priests themselves. c. Theological and ecclesiological differences. Many of the older priests are quite liberal and anticlerical. The younger priests exhibit a deeper affection for traditions, and are usually more conservative. Theological and ecclesiological differences are at the root of many of the other problems. d. Liturgical differences. A significant number of the older priests prefer minimalism, informality, and contemporary forms of expression. The younger priests tend to favor more traditional ways of celebrating the liturgy, with greater attention to detail, fidelity to rubrics, and solemnity. There's an evident difference of focus. Some of the older priests seem to focus the liturgy on pleasing people. The younger priests focus the liturgy on the transcendent worship of God. e. Pride. On both sides of the generational divide, there is a problem of pastoral and ideological pride. It has been destructive to priestly unity. f. Fear. Fear, of different varieties, is a product of all of these problems, and it has poisoned the life of this presbyterate. The fact that this survey must promise confidentiality is a sign of this fear. We fear to speak the truth, for fear of retaliation. Fear is rampant in the life of the Diocese, in all kinds of ways and in all forms of relationships. There needs to be more genuine Christian love and kindness. Not false niceness, but actual, truthful charity.

All priests should be given the opportunity to serve on the various committees of the diocese.

The same priests are chosen over and over again -- while so many are ignored.



Attitude towards definitions of priesthood.

Being stretched thin and not having enough time with each other.

Cliques, homosexual cliques, geographic distance.

Conservative/clericalism of younger priests (newly ordained, not flexible).

Differences in outlook on ministry.

Differences that exist in generations. Liberal (older) v. conservatives (younger).

Different views and practices - theology, politics. Identity of priests.

Distances from Springfield City from many "outlying" parishes.

Errors about priestly identity and doctrinal fidelity are the greatest challenges. The diversity in age, experience, personality, talent, etc. in the presbyterate is a very good thing. But the only thing that can ever unite a presbyterate is a common priestly identity. It is essential that this identity be correct: the one articulated by the Church. To have an authentic priestly identity is not the same thing as clericalism.

Geographic isolation. Some priests are overworked; some do very little. Common pastoral practice.

Geographical distance. Age differences. The younger priests are out of touch, too dogmatic and unable to bend.

Heresy -- open rejection of the Catholic faith. Priests not praying the Liturgy of the Hours and encouraging others to give it up. Priests refusing to dress like priests and to act like priests, and attacking priests who do. Excessive drinking. Making up parts of the Mass as they celebrate. Violating Canon Law.

Indifference, not caring. Everyone doing their own thing, not participating in priest functions in the diocese.

Knowing other priests better.

Lack of charity.

lack of clear direction/needs for the future; no consultation with clergy on issues lack of willingness to discuss serious issues

Lack of common prayer on a regular basis

Lack of communication and a "chosen" priest who is on every commission, not letting any one else to decide.

Lack of faith in Jesus Christ.

Lack of leadership from Bishops O'Donnell, Dupre. Bishop John Marshall, RIP, was strong; he KNEW what he expected/REQUIRED from his priests. Celebrated Mass beautifully, preached powerfully. He was a CATHOLIC bishop!

Lack of leadership, absent bishop, when we remove the supernatural from the priesthood what remains is unnatural!

Lack of mutual support between priests.

Lack of openness to new methods of parish ministry.

Lack of support from priests who do not have Catholic schools.

Lack of trust with other priests and bishop.

Lack of unity in pastoral decisions. One pastor allows something, another does not.

Lack of vision and leadership from the Bishop.

Liberal vs. conservative.

Liturgical issues. Humanity and respect issues. Doctrinal issues. Cliques. The Bishop only associates with young priests under 50 years of age and they are his advisors. The Bishop needs a wide spectrum of advisors.

Low self-worth drives competition, igniting jealousy. Priests living double lives demoralizes.

Lack of wholesomeness scandalizes.

Many of our younger priests seem to believe they have the answers to everything, that the older priests don't know much and are a threat to the future of the Church. They seem to have the same perspective of the laity. -- Arrogance.

Many priests do not know each other. Differences in age, distances between the different counties, cliques seem to be a few of the obstacles.

Many priests feel overwhelmed by what is [undecipherable] asked of them.

Narcissistic self-absorption on the part of priests.

Number of priest in Diocese! Amount of work in Diocese!

Number of priests.

Numbers. Becoming increasingly isolated.

Our Bishop is too distant, too casual, too concerned for his career and not for the Diocese...not professional at all!

Our bishop!

Over work.

Overworked. History of some very bad behavior & rough clergy days.

Persecution and exclusion of "conservative" i.e. orthodox, clergy

Pope St. John Paul II priests vs. Vatican II & Pope Francis priests.

So many priests are loners.

Some priests are unwilling to be present at any gatherings or to welcome others to their rectories, homes, etc. (Loners).

Some priests just don't enjoy the company of other priests. Some see their vocation simply as a job (or a "profession").

Stance on liturgy, politics, faith, and morals. How much following of Catholicism and choice to wear a cassock. Also work ethic amongst priests.

The Bishop.

The Diocese trying to do more with less -- trying to keep more churches open with fewer priests.

Seminaries producing very rigid, conservative priests who have trouble relating to the people.

The greatest challenge to this unity is respect and tolerance. The Diocese of Springfield has been influenced for a long number of years by religious sisters who have labeled and praised this diocese as being "progressive." They have influenced priests and lay people and have caused divisions with regard to liberal theology and what they determine to be destructive theology that leads the church backwards. They have mocked and publicly chided younger priests for their orthodoxy and have made them out to be papists and out of touch with reality. These religious sisters, aligned with priests who join them in carrying this banner, have rejected and disrespected these priests who are attempting to follow the rubrics of the liturgy and be faithful to the teachings of the church. They have been labeled as clerical and detrimental to the progress of the diocese. Many faithful Catholics have left and found communities that are more orthodox and this has divided the church in Springfield. The voices of many of these priests are the ones being heard and they are misrepresenting the zeal of younger priests who are living holy, prayerful lives and trying to raise the people to holiness as well. There is way too much to say in this short space. The bottom line is the disrespect for those who are orthodox and the lack of tolerance for

any view that does not fit the "progressive" nature of the diocese as put forward by religious sisters who have much too long been in administrative positions in the diocese and influenced our bishops and many priests.

The lack of understanding of young priests, their particular needs, not welcoming them, and not assigning them to helpful pastors. Not listening when we voice our concerns. The Bishop maintaining his own clique with power-hungry priests who falsely accuse younger priests or give them a black mark. Lack of any kind of fatherhood from the bishop.

Theological and liturgical understanding.

Theological and pastoral approaches to ministry depending on age. Younger priests tend to be very rigid!

Theological differences that push the group of priests away from one another; attitude of some priests in "authority"; attitude of older priests toward young priests: "I know more than you"; attitude of young priests to older: not liking to listen to experience.

time management

Use the vehicles of the Clergy Commission and the Presbyteral Council to promote unity. Not by popular vote but by inviting all priests to serve each of these one at a time. No priests should be on both at the same time. This would be a requirement for ministry. Not always the same ones. "The owners."

Variety of personalities, theologies, liturgical practices.

Very different agendas.

Vocations to the priesthood. The Church needs to review the issue of celibacy.

We didn't communicate well between the "powers that be" and others.

We really don't know each other. Fear. Mistrust. Perceived judgmental-ness. Critical spirit. Lack of time.

Younger priests seem to be of the mindset that they have to save the Church. Portrays model of more seasoned priests are wrong.

**If I were the bishop of Springfield, I would make these topics my top three priorities...**

1) His role as father to his priests rather than befriending a few. 2) Building up rather than tearing down priests who are struggling with addictions. 3) Physical/emotional health of priests.

1. A vision for the next 5 years. 2. Priestly morale. 3. Evangelization.

1. Choice of seminaries. 2. Restructuring of diaconate program. 3. Training of laity for ministry.

1. Communication between priests on a local level. 2. Priest education (ongoing). 3. Health issues among priests.

1. Compassion for my priests. 2. Personal humility. 3. Good preaching.

1. Continued healing of priests and laity from parish closings. 2. More social occasions like the dinners at Bishop's house. Fostering a cooperation rather than competition among parishes and schools.

1. Diocese vision. 2. Active/collaborative decision-making. 3. Priests.

1. Effective evangelizing and better preaching. 2. Build bridges with wider community, by helping people in need. 3. Care for victims of sex abuse by clergy.

1. Ending the "Spirit of Vatican II" and supporting the actual teachings of Vatican II. 2. Disciplining heretics and promoting authentic church teaching. 3. Encouraging priests to live out their promises.

1. Eucharist. 2. Eucharist. 3. It's the Eucharist, stupid.

1. Eucharist. 2. Liturgy. 3. Evangelization. 4. Professional attitude and approach.

1. Health and support of priests. 2. Fostering respect in priests and laity.

1. Hispanic ministry outreach. 2. Married couples/families. 3. Youth involvement.

1. How to EVANGELIZE the churched, the unchurched, the alienated. 2. Speak more openly about the negative effects of clergy scandal. 3. Promote priestly fraternity, attendance at clergy days, retreats, deanery. Promote vocations.

1. Insist on participation in Presbyteral days for current events and camaraderie. 2. Focus on relevant youth religious education programs and more activities to engage youth and young adults, especially with so few Catholic schools. 2. With younger men or those who have been ordained for fewer years, new pastors have not had much pastoral experience. Workshops drawing on the experience of good weathered pastors to share wisdom.

1. Listening to my priest. 2. Celebrating sacraments. 3. Be a Bishop to all, not friend just to none.

1. Liturgical and doctrinal unity adhering to the Magisterium of the Church. 2. Building priestly fraternity NOT forcing priestly fraternity. 3. Communicate openly with priest and share episcopal vision of the Diocese with Presbyterate openly.

1. Meet with active and rest by phone or personally once a year to support, encourage, direct. 2. Devote last 15 minutes to every presbyteral council meeting to priests' concerns. 3. Evangelization and pastoral services departments work together to create and implement vision for diocese.

1. Morale among priests. 2. Try to get younger and fallen away Catholics back to Church.

1. More consultation with rank and file. 2. Better retirement planning and housing. 3. More practical salary!

1. New Evangelization. 2. Parish renewal. 3. Faith formation, esp. adult faith formation.

1. New ways to staff parishes (maybe "pastoral life directors"). 2. New ways to get back many, including young people, who have left the Church or who don't see parish participation as



the best way to practice Catholicism. 3. Realign diocesan offices to make them more in service to the parishes. (We pastors feel like WE serve the diocesan offices).

1. Norms for celebration of the sacraments: Mass, funerals, etc. 2. Norms for rectory living. 3.

Greater oversight/take-over of property management of all parishes.

1. On-going formation. 2. In liturgical celebration. 2. In ecclesiology.

1. Outreach to ALL our people. 2. Equity in support of our schools -- especially parish elementary schools. 3. Appreciation of the Presbyterate.

1. Outreach to youth. 2. Reform of Catholic schools. 3. Unified Diocese calendar -- in a timely manner.

1. Parish work. 2. Spiritual development of priests.

1. Pastoral planning. 2. Priest shortage. 3. Work and summer [?]. Overall: Plan ahead.

1. Pastoral planning. 2. Vocations. 3. Education.

1. Pastoral vs. administration. 2. Greater attention to religious education. 3. More responsive to what is happening on a national level - more leadership.

1. Personal care / prayer of office. 2. Everyone in support group or deanery meeting. 3. Relax the stance on the cassock...if priest wants to wear cassock - let him.

1. Preaching. 2. Pastoral leadership. 3. Spirituality among Presbyterate.

1. Seminarian training. 2. Checking in on priests. 3. Prayer.

1. To cultivate true priestly spirituality in the presbyterate, in the example of the Church's saints who are priests, with special focus on the Eucharist and the Blessed Virgin Mary. To be fatherly. 2. To foster strong Catholic identity in parishes and programs throughout the diocese' special emphasis on (but not limited to) sound liturgical and sacramental

discipline, sound catechesis about faith and morals, the works of mercy inspired by Catholic social teaching, etc.

1. Tolerance and respect for each other with regard to our various ecclesial approaches. How can we live together in spite of those differences. How can we work together. 2. Fidelity to church teaching and what is expected of a priest as holy man of God - to be "unctionary and not functionary" as Pope Francis called it. This is not a job - it is a life. 3. The divide that has taken place between priest and bishop since the abuse crisis. There has been a serious breakdown between the paternal and filial roles. The lack of trust.

1. Unity of priests. 2. More cohesive liturgy. 3. Unity among diocese.

1. Unity of the priests. 2. Spiritual formation of the priests. 3. Focus on the "lazy" priests/seminarians.

1. Vision for Catholic elementary schools. 2. More equitable distribution of education funding. 3. Vision and implementation of Latino ministry.

1. Vocations. 2. Liturgy. 3. Spiritual life of priests/people.

1. Working unity throughout the presbyterate. 2. Priests coming to know each other better. 3. Sharing through spiritual programs and activities.

1. Youth ministry. Future staffing. 3. Financial stability.

a. I would undertake a fulsome spiritual and human reform of the clergy in the Diocese. This would involve a rejuvenation of the spiritual, supernatural understanding of the vocations to Holy Orders, centered on cultivating personal holiness and orthodoxy of belief in priests and deacons. I would invoke the brotherly and heavenly spirit of St. Benedict, and encourage the development of personal rules of life, just as Cardinal Sean recommends in Boston. I would simultaneously reform the living and working arrangements of the

clergy. Priestly assignments would account for individuals' personalities, talents, and hopes. All clergy would be paid their salaries from a central institute, so that local finances would not determine assignments. New priests would be assigned only with those priests who have been recommended by the recently-ordained, and by them alone. There would be a wider scope for specialized ministries that could sustain priests financially. I would entrust more deacons with administrative responsibilities, and have regional or deanery-level canonical pastors. Priests would be men of God again, not businessmen. I would entirely reform the formation of permanent deacons. I would make it more orthodox and cultivate a more healthy permanent diaconate, better integrated and identified more authentically as part of the clergy. The Diocese would develop a side business, just like a monastery, to shore up the financial needs of the clergy, given the dwindling of customary income from the faithful. I would dramatically reduce the central administration of the Diocese, as an aspect of subsidiarity. The Diocese would no longer act like some mere corporation. b. I would make the teaching of the Catholic Faith, in its traditional fullness, one of my chief priorities. The Diocese needs re-evangelization. I would revitalize religious education, with an eye to making it mature and intelligent, rather than either sentimentalist or 50's-style, rote memorization out of fear. I would foster adult catechesis, and encourage more public approaches to preaching/teaching by priests. I would invite solid religious orders, such as the Benedictines, Dominicans, and the Franciscans of the Primitive Observance, to help with this work. Religious communities that do not assist this vision in a real way might be invited to retire from public ministry in the Diocese. c. I would commission an unsentimental assessment of the Diocese on the basis of its integrity and sustainability. Its brutally honest question would

be whether the Diocese has a real future as a separate diocese, or whether it would be better to request its re-merging with the Diocese of Worcester, or its division among neighboring dioceses. This would include questions about the sustainability of longstanding institutions in the changing cultural and political environment, such as the parish model, Catholic schools, and Catholic hospitals. In all, I would look to purify the Diocese as a whole, and make it a better instrument of supernatural holiness, rather than of political correctness and priests' or religious sisters' pride.

Accessibility to clergy, fostering greater unity, increased collaboration

Accountability

Better distribution of priests.

Bishop does not respond to letters. Better distribution of priests.

Changing the attitude of those working in the pastoral center from the priests working for them to -- they work to support the priests.

Clearly express policies/practices that should be followed in all parishes. Lead a discussion among the priests of the real challenges of ministry today.

Clearly name the mission and how best to accomplish it. Allow failure. Encourage goodness.

Work in teams. It's not about the motivation, it's about the people. What seems to be working, where and how.

Communication on personnel changes (sooner than publication in Mirror). Information on priests when hospitalized so that we can pray for them.

Giving an annual state of the diocese report. Presenting a goal/vision for the future direction/needs of the diocese; spending every weekend visiting parishes for Mass

Inter-parish programming. Sharing resources.

Leadership on social issues. Morale and spirituality of priests. Parish leadership.

Love for the real presence of Jesus in the Eucharist. Evangelizing/parishes as actively evangelizing communities. How to combine our resources (people, money, property) in more collaborative and influential ways

More meetings with priests in Deaneries. Phone calls to priests who are hurting and ill.

NOTE: I found questions concerning the bishops are being asked too soon. He only arrived 2 years ago, spent time in observation, and those who do not work daily with him are in no position yet to form an opinion of his workings. He seems like a nice person. [this comment was written on the bottom of the page, not necessarily in response to Question #100]

Parishioners should be able to reach their priests within a reasonable amount of time. Phones are unattended in some rectories. Liturgies are poor in some places -- especially the music!!

Pastoral activities, education, finance

Priests are not ordained social workers. We are bold men of prayer, warriors in the spiritual battle, zealous for souls. Reclaim priestly identity in our composure, in our humility, in our joy and pride. Real formation and catechesis. Not encouraging us to think ministerial priesthood isn't special and very much part of our identity. "You are a priest forever." Not making us forego being called "Father". It's not my fatherhood, it's the Lord's - and I'm sure proud of bearing His name! Not rethinking what seems to make priesthood difficult, but remembering what makes it valuable.

Projections of the future Church and what it needs to do to make it viable again.

Promoting reverence for the Holy Eucharist.

Relationship of priests as a good shepherd.

Retirement home, budget items, Catholic education

Retirement residences for priests and religious throughout the Diocese. Vocations to priesthood, diaconate, and religious life.

Spirituality and prayer, Eucharistic devotion, liturgy, we need to build on Jesus Christ

State clearly his vision and priorities for the Diocese.

The Holy Eucharist, devotion to Mary, helping everyone, clergy or lay, to attain salvation

Truly know my priests. Respect differences. Give a clear vision for the future of the diocese.

Widen my endeavors and avoid snap decisions of about clergy.

Vocations.