

Marian Studies

Volume 45 *Mary and Religious Education:
Proceedings of the Forty-Fifth Annual Meeting
of the Mariological Society of America, held in
New Orleans, LA*

Article 11

1994

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Recommended Citation

Roten, Johann G. (1994) "The Virgin Mary as Known by Youth, as Taught in Colleges and Seminaries: Part I. Mary and Youth--Beliefs, Behaviors and Representations," *Marian Studies*: Vol. 45, Article 11.
Available at: https://ecommons.udayton.edu/marian_studies/vol45/iss1/11

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THE VIRGIN MARY AS KNOWN BY YOUTH, AS TAUGHT IN COLLEGES AND SEMINARIES: TWO SOCIOLOGICAL STUDIES

Johann G. Roten, S.M.

Introduction to the two studies

Religious surveys among Catholic college students in the 1920s and 1930s explicitly referred to the "Blessed Mother," and the questions asked were direct. Has your devotion to Mary increased since you came to college? Have you developed a personal love of Our Lady? How often do you say the beads privately? How often do you visit the Grotto? The answers given to these questions by students at Notre Dame in the late 1930s were also direct and showed great devotion: 84% of the collegians reported that their devotion had increased; 91% had developed a personal relationship; the majority said their rosary privately at least once a month, and, as the years went by, the number of visits to the Grotto rose dramatically (information from an overview of fifteen religious surveys, 1921-1936).¹

More recent surveys dealing with the relationship between youth and Mary are considerably less focused. The questions posed are fewer and less pointed; the devotional emphasis gives way to broad psychological considerations. Andrew Greeley (1981),² and Fee, Greeley, McGready and Sullivan (1981)³

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¹*Bulletin of the University of Notre Dame*, 34, no. 1 (1939).

²A. M. Greeley, *The Religious Imagination* (Los Angeles: Sadlier, 1981).

³J. Fee, A. M. Greeley, W. C. McCready and T. A. Sullivan, *Young Catholics in the United States and Canada* (Los Angeles: Sadlier, 1981).

have studied attitudes toward Mary. Fee and associates found that "the overwhelming majority of young Catholics think of Mary as 'warm and comforting.'"⁴ However, the more common tendency of religious surveys of youth is to omit the figure of Mary altogether. She may be part of sociological inquiries, where she is mentioned to explain why unchurched people do not join the Catholic Church. (One reason given for not joining listed "statues, rosary, incense, holy water, candles, medals . . ." [10%]; another, more explicit explanation indicated "devotion to Mary and the Saints" [6%].⁵) Mary has her special status among Hispanics. Asked about religious activities in the last thirty days, Catholic Hispanics mentioned "the rosary" (35%) and "visit to a shrine" (15-20%), after activities such as "talked about religion," "read Bible," "lit candle," and "went to Communion."⁶

Meanwhile, comparable youth surveys concentrate mainly on sex education, social values, political beliefs, and career selection.⁷ Where the beliefs of Catholic youth are singled out, God and prayer, sin, Church and religion, the parish community, and even vocations to religious life may be surveyed; however, questions about Mary are omitted. Should this be considered an oversight, or is Mary simply absent from the religious beliefs and practices of youths? The latter seems to be the opinion of some surveyors; one study concluded: "An interesting point is that nowhere in this study did any student mention a single saint. Admittedly, no questions specifically addressed this subject, but the fact that no one brought it up, even in the course of extensive comments and interviews, suggests that saints play little or no part in their lives. The role models that Mary and the saints offer would seem to be lost to them."⁸

How does this compare to statistical evidence that religion in the United States is well, even thriving? In a general charac-

⁴Fee, et al., *Young Catholics*, 69.

⁵George Gallup, Jr., and Jim Castelli, *The American Catholic People: Their Beliefs, Practices and Values* (Garden City, NY: Doubleday, 1987), 172-173.

⁶Gallup and Castelli, *American Catholic People*, 144.

⁷Gallup and Castelli, *American Catholic People*, 149-161.

⁸E. Nancy McAuley and Moira Mathieson, *Faith without Form: Beliefs of Catholic Youth* (Kansas City, MO: Sheed and Ward, 1986), 53.

terization of "America's Faith in the 1990s," Gallup and Castelli assert:

One of the most remarkable aspects of America's faith is its durability. Despite all of the dramatic social changes of the past half century—depression, war, the civil rights movement, social unrest, technological change—the religious beliefs and practices of Americans today look very much like the beliefs and practices of the 1930s and 1940s. Church membership and attendance figures today are identical to what they were in the thirties; belief in God has held steady; the same percentage of Americans today as in the late forties believe in an afterlife.⁹

This assessment is generic, but it is Church-related, and does not deal in generalities only: "In the 1930s . . . 10% of Americans read the Bible daily; in the 1980s, it was 15%. In the decade between 1978 and 1988, belief in the divinity of Christ and personal commitment to Christ increased."¹⁰ Conscious of the differences between Christ and Mary, it might nonetheless be asked why students in the thirties valued Marian devotion, while in the eighties, Mary and the saints seem to be lost to them, even though "Americans are even more religious today than they have been in the past."¹¹

We can think of a variety of reasons to explain the discrepancy between Mary's presence in the thirties and her absence in the late eighties. If it is at all true—*quod erit demonstrandum!*—we could suggest at least two explanations:

1) The first explanation deals with the Catholic religious worldview of the present. Surveys comparing the basic ways in which American Catholics and Protestants relate to God and the world came up with the following characterization: the Catholic worldview is "intellectual . . . more likely to reconcile reason and faith than the Protestant worldview"; it is "accepting . . . [taking] a more understanding attitude toward sinners and those who hold different religious views"; the Catholic worldview is "pragmatic and earthly . . . marked by an intense

⁹George Gallup, Jr., and Jim Castelli, *The People's Religion: American Faith in the 90s* (New York: Macmillan, 1989), 251.

¹⁰Gallup and Castelli, *People's Religion*, 251.

¹¹Gallup and Castelli, *People's Religion*, 251.

concern for this world and a much lower priority on the next." An additional factor is described as "communal . . . [placing] a greater emphasis on social justice as a dimension of faith and a correspondingly lower priority on personal piety." The Catholic worldview, finally, seems private; that is, it views religion "as an individual choice and does not actively seek the conversion of others."¹²

If we assume that these characteristics apply, the Catholic world-view presents a strong "this-worldly" component. It is marked by intense social concern, rather than personal devotion. Accepting human reality as a given, it consequently reconciles faith with life, rather than life with faith. Acknowledging religious freedom, it has abandoned proselytism. We might ask—provided again that this perception or view reflects reality—if there is a place for Mary in this worldview? Is there a correlation between an actively proselytizing Catholicism and a thriving Marian mentality? Does intense social concern develop only in inverse proportion to devotion to Mary? Does the image of Mary fade when personal piety dwindles? These questions merit attention. There are numerous historical parallels which clearly show how closely Mary and evangelization (an apologetic and/or proselytizing attitude) are linked. Intense concern for this world never previously hindered Catholics from relating positively to the religious figure of Mary, although the recent shift from "charity" to "liberation" may have had an impact on the way in which we view her role. Finally, the correlation between personal piety and Marian devotion cannot be denied, either spiritually or historically. Thus, several of these observations seem to suggest that the contemporary Catholic worldview is not overtly favorable to a high-visibility profile of Mary.

2) The second explanation deals with Church identification. Americans, in general, "remain highly independent in their religious beliefs; they are certainly independent of their religious institutions."¹³ Core beliefs have not changed, but confidence in organized religion and ecclesial authority has waned. Opin-

¹²Gallup and Castelli, *American Catholic People*, 10.

¹³Gallup and Castelli, *People's Religion*, 252.

ions such as "one does not need to go to church to be a good Christian" or "people should arrive at their religious beliefs independent of any church," or "it doesn't make any difference which church a person attends"—are pervasive and trans-denominational.

Conversely, sociological inquiries seem to indicate that Catholics project an overall positive image of their Church. The picture of American Catholics that emerges from those studies is that of "a group of people secure in their sense of identity as Catholics. In some ways, they are extremely upbeat; in other areas, they have some serious criticisms of the Church and some serious disagreements with Church teaching. But neither criticisms nor disagreements have changed their sense of belonging to the Church, indeed their sense of ownership of the Church."¹⁴ Understanding themselves as a "People of God," American Catholics take things in their own hands. They seem to have more confidence in their Church than in any other institution. A high percentage (88%) indicate satisfaction with their priests, as well as a generally positive experience with the Church.

Should these positive indicators of Church affiliation not presage an equally positive and ever-loving attitude toward Mary? Since this does not seem to be the case, what are some of the more important reasons for Mary's absence, in the minds of both the surveyors and those surveyed? In the first place, "young people are typically less attached to the Church than those over thirty, and low ratings of the Church among this group are fairly typical, but they also suggest that the Catholic Church is not doing enough to reach out to young adults."¹⁵ High identification with the Church, in part at least, suggests strong involvement of laity, a pragmatic and practical orientation, and a consciousness that the American Church is faithful to the spirit of Vatican II. The dissent from Church teaching in moral matters (e.g., divorce, abortion, birth control, women's ordination) suggests a potential withdrawal, not so much from the Church (considered as their own), but rather from the

¹⁴Gallup and Castelli, *American Catholic People*, 43ff.

¹⁵Gallup and Castelli, *American Catholic People*, 46.

Vatican. Should we conclude that Mary is considered more Roman than Jewish, or that she embodies what some may consider a curial conservatism reflective of an anti-Vatican II mentality? Or could the American Catholic Church, busy as it is with more practical endeavors, be oblivious to Mary?

Is Mary absent from the hearts and minds of American Catholic youth? Several theological studies intimate this, and there are a series of conjectures to explain it. Satisfied neither with the way the problem is posed, nor with the generic assumption that American Catholic youth is alienated from Mary, the International Marian Research Institute decided to conduct its own survey.

The instrument used was a comprehensive questionnaire consisting of forty-six item clusters (see Appendix I: Questionnaire). While composed primarily of "multiple choice," selecting, and ranking items, certain questions on the survey also asked or allowed for "write in" answers. The survey attempted to cover the major aspects of potential relationship between young people and Mary. The questions focused on the religious identity of the respondents, their knowledge of Mary, their degree of identification with her, and their representations of Mary. The instrument was developed, tested, corrected, and retested, with the help of the Department of Sociology of the University of Dayton; the results were scored and interpreted by individuals versed in statistics.

Our purpose was to discover whether Mary has a place in the religious consciousness of Catholic young people. To measure and verify this, a certain number of working hypotheses were necessary. Here are the hypotheses which determined and structured our research.

- 1) After a period of decline during the 1970s, it is now customary to speak of a "new springtime" or rebirth of Marian devotion. Can this transition from decline to rebirth be verified? What does sociological research have to say about this?
- 2) Methods and content of catechetical instruction have undergone considerable change over the past thirty years. How have these changes affected knowledge of Mary?

- 3) Religious attitudes have several dimensions: affective, cognitive, practical. What are the components of youths' attitude toward Mary? Do these various dimensions influence each other? Does one predominate over others?
- 4) Usually the affective, cognitive, and practical dimensions of religious belief and behavior converge on some image or representation. What images or representations of Mary are preferred by youth? To which are they attracted?
- 5) Religious belief and behavior is based, in part, on psychology and culture. What are—beyond age, sex and religious affiliation—some of the more salient psychocultural features of the way respondents picture Mary?
- 6) If the religion of youth appears fundamentalist, eclectic, and amoral, how is this reflected in their opinions and beliefs about Mary and in their devotional conduct toward her?

The survey was administered to individuals between the ages of fifteen and twenty-five; all were students at the time the questionnaire was presented to them. Through the affiliation of the International Marian Research Institute with the Society of Mary (Marianists), the audiences surveyed were students of Marianist schools (i.e., schools presently or formerly administered by Marianists) in the U.S.A. and other countries (Austria, Canada, Ecuador, France, Ireland, Italy, Japan, Korea, Peru, Spain and Switzerland). To offset and counterbalance the uniformity of the population surveyed, a limited number of schools of non-Marianist affiliation were added (see Appendix II: U.S. Schools Participating in Youth Survey). Questionnaires were administered in a formal setting, usually during a religion class period of fifty minutes, and were normally presented and collected by the teacher in charge. Although this survey was administered and evaluated over a three-year period (1989–1992), in different countries and languages, the results presented here are mainly those of American youth. As a complement to this primary focus, some averages computed from the aggregate of all non-American sample groups are also included.

More recently, the International Marian Research Institute conducted a second survey, addressed to U.S. Catholic institutions of higher learning and designed to explore the situation of Marian studies in departments of religious studies, seminaries and theological faculties. While these two surveys were entirely separate, a comparison of their results presents a challenge to those who are or will be entrusted with the religious education regarding Mary for youth of various ages.

PART I. MARY AND YOUTH—BELIEFS, BEHAVIOR AND REPRESENTATIONS

1. *The Socio-religious Profile of the Respondents*

The population we are dealing with has been described as actively receptive to religion. American teenagers' religious practices and beliefs remained fairly consistent between 1978 and 1988. Nearly all (96%) believe there is a God or universal spirit and are more likely than adults to acknowledge the divinity has a personal character (75%). They do not reject prayer (87% say they prayed in the past; 39% report praying frequently), divine messengers and angels (74%), or organized religion (52% attended church the previous week).¹⁶

It is important to remember the religious traits of the overall population to which our respondents belonged. Since the survey was conducted in forty-six Catholic schools (forty-three high schools and three colleges), it comes as no surprise that the participants were predominantly Catholic. Of the 3,631 American students surveyed, 80.6% (2,926) identified themselves as Roman Catholic, 14.5% as Protestant, and 1.6% as non-Christians, while 3.3% stated that they had no religious affiliation. Similar observations can be made on samples taken from other countries (see Appendix III: Summary for Select Questions by Country). Respondents belonged to predominantly Catholic student populations, oscillating between 89.3% (France) and 100% (Ecuador)—with Korea the exception (24.9%). To be specific, the average for the counterbalancing

¹⁶Robert Bezilla, ed., *America's Youth, 1977-1988* (Princeton, NJ: Gallup Organization, 1988), 134.

remnant (i.e., the 3,223 respondents from non-American schools) showed that 82.8% identified themselves as Roman Catholic, while 6.4% stated that they had no religious affiliation.

Although the survey was addressed to students in the age bracket of 15 to 25 years, the population surveyed in the U.S. were predominantly high school students (83.6%):

Student	First Year H.S.	Second Year H.S.	Third Year H.S.	Fourth Year H.S.	College or university
Age	15	16	17	18	19-25
	27.8%	22.7%	21.8%	11.3%	16.4%

Less numerous were the college and graduate students who responded to the survey. They represent a total of 16.4%, of whom 12.3% were twenty years or older. A similar imbalance can be seen in the male-female distribution. Of all the respondents, 61.7% were male students and 38.3% female students.

2. *Family, Parents and Religious Affiliation*

Religious sociology commonly accepts that "the image of God is seen to develop in early childhood from children's perceptions of their parents—what they are and what they should ideally be . . . The child spontaneously attributes to his parents the perfections and abilities which he will later transfer to God if his religious education gives him the possibility."¹⁷ Deconchy (1968!) even concluded that "the development of the idea of God in boys was more marked by the notion of the Virgin Mary whereas the opposite happened in the case of girls."¹⁸

It is usually thought that a strong correlation exists between parental religious affiliation and the child's past and present religious affiliation. It appeared important to know whether the indication of religious affiliation referred to the past, or if the

¹⁷Kenneth E. Hyde, *Religion in Childhood and Adolescence* (Birmingham, AL: Religious Education Press, 1990), 96-97.

¹⁸Hyde, *Religion*, 83-84.

respondents maintained some relation with their stated religion in the present. Asked to characterize their present association with the religion in which they had been raised, the following answers were given: 9.8% thought they had a *very strong* bond with the religion of their youth; 29.8% thought they had a *strong* bond, and 41% characterized their relation to their childhood religion as *average*.

Note that 80.6% of the respondents related positively and maintained a positive bond with the religion in which they were raised. For 39.6% of the respondents, this relation was even characterized as *strong* or *very strong*. On the other hand, 19.4% characterized this relation as negative, or were not able to describe it: 7.8% said that it was *weak*; 3.7% said it was *very weak*; 2.3% rejected the religion of their family, 5.5% did not know how to characterize their relation to the religion of their family.

Ties to	very weak	weak	average	strong	very strong
Parents'					
Religion	3.7%	7.8%	41.0%	29.8%	9.8%

The percentage of American youth who related positively to their families' religion is high (80.6%). However, of these respondents, 41% characterized the relation as *average*. Obviously, the nature and intensity of this relationship is subject to closer scrutiny. We are not privy to the conscious or unconscious criteria motivating the respondents. We do not know whether the understanding of religion underlying these answers is related more to family than to Church, or whether it conveys a broad and nondescript concept of religion. We know, for example, from other studies "that teens are clearly searching for spiritual meaning in their lives with a new intensity," but despite this growing interest in matters religious, "many teenagers remain 'turned off' by churches and organized religion."¹⁹ At present, however, we are leaning toward a different assessment.

¹⁹Tom Reinken, ed., *Religion in America, 1977-78* (Princeton, NJ: American Institute of Public Opinion, 1978), 3-4.

The positive relation to religion probably contains a cluster of positive variables—from childhood memories, to affection for parents and teachers, and the personal assimilation of religion. Age differences reveal little: the positive relation to religion increases almost imperceptibly between age 15 and 21 (from 9.2% to 16.1%, for strong association with religion). There is no appreciable difference between male and female respondents on this point: 82.1% of the men and 79.8% of the women relate positively to their families' religion. As a group, 69.3% of the non-American respondents stated positive perceptions of their families' religion, while 3.0% claimed to reject it. Positive association with religion is lower for respondents of other countries (e.g., 57.1% for France, 60.3% for Ireland, 52.8% for Switzerland).

Positive association with religion is even stronger when we are dealing with the mothers of the respondents. As expected, the father's association with religion is perceived as being weaker. The following observations can be made:

1) The mother's positive relation to religion is judged as being *very strong* by 26.3% of the respondents, whereas only 14.3% thought their father's relation was *very strong*, and 9.8% of the respondents judged their own relation as *very strong*.

2) 33.3% of the respondents thought their mother's relation to religion was *strong*, while 22.7% judged their father's relation as *strong*, and 29.8% judged their own relation as *strong*.

3) 24.5% thought their mother's relation to religion was *average*, while 25.1% judged their father's relation and 41% their own relation as *average*.

4) So we see that a positive relation (*very strong*, *strong*, or *average*) was perceived by 84.1% of the respondents for their mothers, 80.6% for the respondents themselves, and 62.1% for their fathers. These findings correspond to those of McAuley and Mathieson, in which, of 775 students surveyed, 322 declared their father a practicing Catholic, 448 their mother as practicing, and 424 identified themselves as practicing.

3. The Catholic Identity of Respondents

To place opinions and beliefs about Mary within the context of the Catholic Church and its religious and moral rules of con-

duct, the respondents were asked about the following five items: papal infallibility, the Sunday Mass obligation, cohabitation before marriage, abortion, and commitment to justice and peace in the world.

Infallibility

Young people may sometimes have a strained relationship with the Church, feeling that they are misunderstood and neglected. Other surveys indicate that only 30% of the respondents believe that most Catholics practice what they are taught by the Church, and that individuals should be allowed to make their own decision about belonging to the Church (90%).²⁰ However, the Catholic identity of the respondents should not be defined by rules of moral conduct only. It should not and cannot be limited purely to institutional adhesion and identity. Social and/or spiritual dimensions represent equally strong, if not stronger, factors of identification.

The papacy and its charism of infallibility are among the most distinguishing elements of the Catholic Church as institution. To what degree do youth recognize and accept for themselves this distinguishing characteristic? The responses were clearly divided on whether the Pope has the authority to speak with infallibility.

Papal Infallibility?	<u>Affirmed</u>	<u>Denied</u>	<u>Don't Know</u>
	36.9%	36.9%	26.2%
	(29.5% non-American)		

To a slightly different question ("Catholics are required to accept and do everything the Pope says"), McAuley and Mathieson report 109 (out of 775) positive answers; 521 in disagreement.²¹

²⁰McAuley and Mathieson, *Faith without Form*, 70, 157.

²¹McAuley and Mathieson, *Faith without Form*, 156.

Sunday Mass Obligation

Opinions were less divided when they dealt with the power of the Church to determine personal conduct. The following are the responses to the statement "It is a serious sin to miss Mass on Sunday, except for serious reasons (such as ill health, etc.):":

Sunday Obligation	<u>Agreed</u>	<u>Disagreed</u>	<u>No opinion</u>
	24.4%	62.8%	12.8%
	(23.9% non-Americans)		

Living Together before Marriage

In matters related to personal conduct and sexual morality, the opinions were similar. The Church teaching that living together before marriage is wrong evoked the following response:

Cohabitation?	<u>OK</u>	<u>Wrong</u>	<u>No opinion</u>
	25.8%	59.8%	14.5%
	(21.6% non-Americans)		

Abortion

In a country where the abortion question is vehemently argued by representatives from both sides, opinions on the Church's statement that abortion should not be legal reveal strong division.

Abortion?	<u>Wrong</u>	<u>OK</u>	<u>No Opinion</u>
	49.7%	31.3%	19.2%
	(49.0% non-Americans)		

Social Commitment

Opinions on the statement that Christians are obliged to get involved in social-political issues (e.g., social justice) were similarly divided.

Social Commitment?	Agreed	Disagreed	No Opinion
	47.1%	25.2%	27.6%
	(41.7% non-Americans)		

A comparison with other countries on behalf of the "Catholic identity" of respondents shows similar patterns of rejection or resistance to institution (esp., infallibility and moral conduct). The following table shows the percentage of respondents (by country) who *strongly agree* or *agree* with the following Church teachings:

	Austria	Ecuador	France	Italy	Japan	Peru	United States
The Pope has the authority to speak with infallibility.	24.0%	33.7%	37.4%	29.2%	27.2%	31.7%	36.8%
It is a serious sin to miss Mass on Sunday, except for serious reasons (such as ill health, etc.).	8.3%	33.3%	18.9%	36.1%	37.6%	29.3%	24.4%
Living together before marriage is wrong.	6.3%	45.5%	15.1%	17.8%	19.8%	24.4%	25.8%
Abortions should be illegal.	43.8%	77.0%	40.6%	46.1%	34.1%	69.5%	49.7%
Christians are obliged to get involved in social-political issues (e.g., social justice).	49.0%	56.3%	42.9%	67.4%	44.0%	38.5%	47.2%

4. Learning about Mary

The religious influence of schools has repeatedly been questioned, studied, and reaffirmed. Recent studies concur that parental influence has the greatest effect on children's reli-

gious outlook. Schools also have an independent effect, but one less effectual than the parental influence and related to social environment rather than religious education. The same studies confirmed that girls are more religious than boys (though the gap is narrower among Catholics); that religious observance tends to decrease with age (except in the area of vocation interest among Catholics). Catholics, especially those having attended Catholic schools, scored highest on religious belief, practice and knowledge. However, in general, levels of religious knowledge were poor in all samples, whereas belief and practice were better but still low.²²

Given this broad information about learning and the interaction of family and school, we wanted to know how respondents were first presented with the figure of Mary and if the school played a role in their knowledge about her.

1) Initial information

Of the respondents, 80.6% indicated that they were raised Roman Catholic, and 99.2% of the respondents said they had heard of Mary, the mother of Jesus Christ. A significant number of respondents (43.2% of those who answered this question) did not remember who first spoke to them of Mary. A majority—56.8%—remembered the person from whom they first learned about Mary: 26.7% from their mother; 1.9% from their father; 10.9% from their priest or religious education instructor; 13.6% from their teacher; 3.7% from another person (e.g., a grandparent).

Initial Teacher on Mary	<u>Mother</u>	<u>Priest or Father</u>	<u>Catechist</u>	<u>Teacher</u>	<u>Other</u>	<u>Don't Recall</u>
	26.7%	1.9%	10.9%	13.6%	3.7%	43.2%

Of the write-in answers to this question, a plurality indicated "grandma." Perhaps this indicates that older Catholics are more

²²Hyde, *Religion*, 293-335.

knowledgeable about traditional teaching on Mary and more willing to pass on this knowledge. If true, this fact could have significant pastoral implications.

2) *Religious Instruction on Mary*

After obtaining this primary information, the survey proceeded to measure the role the school had in imparting knowledge about Mary. To the very general question as to whether "something" had been taught about Mary "at your school" within the past three years, 84% responded "yes," 10.5% replied "no," and 5.6% could not remember. (In comparison, the non-Americans answered in the affirmative 77.8% of the time.)

Further inquiry about the form or setting for this teaching about Mary (in the last three years) revealed the following:

- 1) Only 5.4% of the students said they had heard about Mary in a *course* that was specifically about Mary;
- 2) The great majority (77%) said they had heard about Mary in a religion course in which one or several classes discussed Mary (which we designate as an *occasional instruction* on Mary);
- 3) A significant number (28.5%) said that they had heard or were taught about Mary at a particular event or occasion at school (e.g., a conference, film, or special religious program).

Among high school students, age differences were of little importance for the responses given. 86.3% of the 15-year-olds, 85.1% of the 16-year-olds, 85.3% of the 17-year-olds, and 82.2% of the 18-year-olds all said they had heard something about Mary. However, there was a slight drop among college students who said they had heard about Mary in school: 72.3% of college students responded in the affirmative.

5. *Marian Devotional Practices*

A significant part of our survey dealt with the devotional practices of the respondents. Was the respondent aware of and did he/she have contact with some Marian devotion in the parish, at school, within the family? Was the respondent open to the practice? Did he/she participate? What did the re-

spondent think of Marian prayer? Did this prayer have some part in his/her life? How did the respondent react to apparitions or the Rosary? Was the respondent involved with some apostolic Marian work or some Marian prayer group? The respondents were not only questioned about their opinions on the various expressions of Marian devotion found in the family, school and parish, but were also asked to indicate their personal involvement with these practices of the spiritual life concentrating on Mary.

1) Negative Reactions

A cursory reading of the results indicates that between 30% and 45% of respondents answered negatively to various questions dealing with personal participation in Marian devotion:

44.4% said they *never* participated in any Marian devotional practice in their parish (51.2% of non-Americans never participated); 31.3% said they never participated in any Marian devotions offered at school (*n.b.*, 15.7% of the American schools and 9.6% of the others had no such devotions); 68.8% of Americans (and 69.7% of the others) indicated some participation.

30.4% said that neither Marian prayer (23.1%)—nor any prayer at all (7.3%)—had a place in their lives. Conversely, 69.7% of the American sample (and 63.3% of the others) acknowledged a place for Marian prayer in their own lives. Among non-Americans the figure for “no prayer” (14.4%) was nearly double that for the same American response (7.3%).

34.4% said they had learned but never recited the Rosary (compared to 29.0% of the non-Americans); 45.3% in the American sample said their families had no Marian devotions (close to the 45.4% for the remaining group).

96.9% said that they were not part of any Marian group, apostolic or otherwise (the figure for the non-Americans was 90.1%).

2) Presence of Marian Devotion in Parish, School and Family

It did appear though, that the majority of respondents thought that Marian devotion was present and alive in their parishes, schools, and families. 55.6% said that they partici-

pated often or occasionally in the Marian devotions offered by their parishes. However, only 9.4% said that they participated frequently. On the other hand, it was difficult to measure the degree of occasional participation which totaled 46.2% of the responses given. 68.8% of the respondents said that they participated in the various forms of Marian devotion which were conducted at school. Here, the rate of *frequent* participation was greater than that in the parish (22.6% at school, 9.4% in the parish). 54.7% referred to some Marian devotion in the family, without indicating whether they had participated in it or not.

3) *Various Expressions of Marian Devotion*

What were the Marian devotions to which the respondents referred? Questions 13-16 asked which Marian devotions students participated in at home, in church, or at school (usually Marianist). Since the range of Marian devotions in the parish was more or less limited and known, we tried to ascertain the response of youth to Marian devotions in the school and the family. First, the school:

<u>Marian Devotions at School:</u>	<u>Participation</u>
Feast Day Masses	52.8%
Rosary	30.9%
Celebrations	29.8%
Non-specified Marian Prayers	28.6%
Pilgrimages	4.8%
Other	7.2%

The Marian devotions which take place within the family are necessarily limited. The survey revealed the following for Marian devotion within the family: 33.8% recite the Hail Mary; 25.5% pray the Rosary; 10.6% have some other Marian prayer; 5.5% recite the Angelus.

4) *Preference among Marian Devotions*

We find a similar pattern in answer to the question (no. 19) concerning the preference among Marian prayers. For 69.6% of the respondents (the remaining 30.4% said that Marian

prayer did not have any place in their life), the following were listed as the preferred prayer: 78.4% indicated the Hail Mary; 51.8% the Rosary; 29.2% the Angelus; 25.7% the Magnificat; 12.0% another Marian prayer (not specified). (The Hail Mary was also most frequently mentioned by the non-Americans at 69.3%.)

The survey on the different forms of Marian prayer revealed that young people preferred the simplest and most traditional forms—probably because they were the best-known and the easiest to learn and use. Although 20.1% responded that they were never instructed about the Rosary, there were 45.5% who said they recited the Rosary often or sometimes. The most common write-in answers regarding personal Marian devotions were the “Hail Holy Queen” and the “Memorare”; however, the “Our Father” was listed as often as any of the specifically Marian write-in replies.

This finding offered evidence for the recognized lack of knowledge about Mary, especially in matters related to doctrine. It was further supported by the replies to write-in question 27: “Besides the Assumption and the Immaculate Conception, can you think of other Roman Catholic Marian dogmas.” A few samples from the responses: “May crowning,” “Mary was born without sin” (shows lack of understanding of Mary’s Immaculate Conception, frequently confused with the Virgin Birth), “Good Friday,” “The infalability [sic] of the Pope” (dogma, but not Marian), “Jesus born without original sin,” and “Mary was a virgin when Jesus was conceived.”

The most common replies for group devotions included: “May crowning” (quite frequent) and “Mass,” especially Marian masses (e.g., Immaculate Conception was mentioned several times, perhaps since it occurred during the school year).

5) Importance of Marian Prayer

Another aspect of our sociological research dealt with what young people think about Marian prayer? The following table summarizes the responses to the questions on the importance and practice of Marian prayer in their lives.

Marian Prayer:	Yes	No	Don't pray at all
Practiced?	69.7% (62.5% non-Americans)	23.1% (14.4% non-Americans)	7.3%
Important?	64.7%	21.9%	

Independently of whether they actually pray and how often they pray, the respondents thought the following about the importance of Marian prayer: 19.8% thought that it was *very important*; 44.9% thought it was *important*; 21.9% thought that it was *not important*; and 13.7% had no opinion.

Note that the percentage who thought that Marian prayer was *important* (64.7%) was close to that for those who thought that Marian prayer had a place in their lives (69.7%). (The figures for the non-American group were, respectively, 70.2% and 63.3%.) The difference between theory (those who thought it important) and practice (those who actually prayed) seems slight. In this matter, a slight difference between boys and girls may be noted: 74.4% of the girls and 66.9% of the boys said that Marian prayer had a place in their lives. Similarly, 65.6% of the girls and 63.6% of the boys said that Marian prayer was *important* for them.

Here age seems linked to noteworthy differences. Of the total, 69.6% practiced some form of Marian prayer: 72.4% of 15-year-olds, 71% of 16-year-olds, 65.2% of 17-year-olds, and 68% of 18-year-olds. The percentage decreases at 19 years old (64.2%) and 20 years old (62.5%) and increases for those 20 years old and over (71.9%).

The importance given to Marian prayer declines with the age of the respondent. The following are the percentages within the age groups of those who think Marian prayer is *important*: 15-year-olds—69.0%; 16-year-olds—66.5%; 17-year-olds—60.2%; 18-year-olds—61.5%; 19-year-olds—56.5%; 20-year-olds—48.9%. For those 21 and older, the percentage rises to 65.8%. Age differences must be considered in interpreting the average (64.3%).

Generally, young people do not consider Marian prayer to be an obstacle to prayer addressed to God. Only 11% of the respondents thought that prayer to Mary is an aberration or a distraction from prayer addressed to God, and only 11.7% held that prayers should be directed to God alone. (The responses from non-Americans were similar: 10.2% and 12.1%, respectively.) The reservations about Marian prayer are slightly higher among boys than girls.

As to the meaning of Marian prayer, two major interpretations were offered by the respondents. Marian prayer is important a) because Mary is a *model* for those who pray and believe; b) because *Mary intercedes* efficaciously and assists those who pray. Young people appear to prefer the image of Mary as model of prayer and faith (74.8%) over her image as one who intercedes and assists (57.4%). (The same pattern appeared in the non-American group: 66.1% vs. 52.7%.)

6. *Knowledge about Mary*

How much do young people know about the image and person of Mary as found in Scripture (the New Testament) and in the Church tradition (the doctrines concerning Mary)?

1) *The Biblical Mary*

The respondents were presented with nine statements (such as "The Bible tells us that Mary was a Jew"), and were invited to express their agreement or their disagreement. The nine statements consisted of two groups. The first group was concerned with facts (e.g., "The Bible tells us that Mary was the spouse of Joseph") which closely followed the information supplied by the Bible. In the second group, we find deductive or interpretive statements, that is, statements which, while based on the Bible, are not available as ready-made formulas but must be deduced. We distinguished the two groups as *facts* (formulas or expressions found in Scripture) and *interpretations* (formulas or expressions not directly found in Scripture). Obviously, the second group of statements require interpretive skills.

- a) Group I (*Facts*)
 - Mary is the *handmaid (servant)* of the Lord;
 - Mary is the *wife* of Joseph;
 - Mary was conceived by *the power of the Holy Spirit*;
 - Mary became the *mother of the beloved disciple* at the foot of the cross.
- b) Group II (*Interpretation*)
 - Mary was *always* a virgin;
 - Mary was *free from sin*;
 - Mary is the *Mother of God*;
 - Mary is *concerned with human problems* (Cana);
 - Mary is a *Jewish* woman.

The expectation was that there would be agreement concerning the *facts*, whereas there would be less agreement on the *interpretations*. Actually, the distribution of responses was the following:

- 89.1% agree that the Bible presents Mary as the wife of Joseph (*fact*);
- 87.8% agree that Mary conceived Jesus by the power of the Holy Spirit (*fact*);
- 78.6% agree that the Bible tells us that Mary remained a virgin (*interpretation*);
- 78.1% agree that the Bible affirms that Mary is the Mother of God (*interpretation*);
- 65.8% agree that the Bible affirms Mary's freedom from sin, whereas 19.8% doubt a biblical foundation for Mary's sinlessness, and 14.4% have no position on the question (*interpretation*);
- 52.6% agree that there is biblical ground for saying that Mary is concerned with our struggles and problems, whereas 48% have no opinion, don't know or are opposed (*interpretation*);
- 52.1% agree that the Bible speaks of Mary as "the servant of the Lord" (17.4% disagree and 30.1% have no position on the question) (*fact*);
- 44.2% believe that Scripture presents Mary as a Jewish woman (whereas 9.4% are opposed to this title, 46.5% have no opinion on the matter) (*interpretation*);

42.0% agree that at the foot of the cross, Mary became the Mother of John the Evangelist (18.4% were opposed, and 39.5% had no opinion on the matter) (*fact*).

We notice that the four highest ranked statements, independent of whether they were fact or interpretation, were directly linked to the event of the Incarnation: wife of Joseph, the conception of Jesus by the power of the Holy Spirit, the virginity of Mary, and her role as Mother of God. Although the formulation of two of the four highest ranking statements may appear more doctrinal than biblical, they are all grounded in Scripture. The salient feature or common denominator for all of them is the Nativity of Christ. We are here dealing with well-known truths explaining the mystery of the birth of Jesus, found in a general way in the infancy narratives. The same can be said for Mary's freedom from sin. The responses to the first four statements can hardly be interpreted as biblical knowledge. The "Nativity-cluster," as we may call it, seems to be indicative of some generic knowledge about Christmas rather than of precise information about the place of Mary in the Bible.

The more specific statements (Mary as "servant of the Lord," 52.1%) and those not directly related to the Christmas story (e.g., the event at Calvary—42.0%) were more difficult to interpret. The statement about Mary's preoccupation with human problems (24%) was applicable to various biblical events (Magnificat, Cana, Pentecost) and may have created some confusion (52.6%). One must also have some powers of deduction to know that Mary was a Jewish woman (44.2%).

By way of summary, what is known about Mary from the Bible is *limited* and concerns chiefly the nativity of Christ. The dogmatic and scriptural affirmations derive from this event. This conclusion is verified by the finding that only 41.5% (and 43.4% of the non-Americans) say that they sometimes read the Bible outside of Church or school (58.5% said they do not read the Bible at all). In this case, there were no significant differences related to age or sex.

2) Mary of Tradition

May we assume that knowledge of Mary among young people is more rooted in doctrine than in Scripture? The answer to this question must be nuanced.

Divine Maternity: To the question whether Mary was the mother of God, that is, the mother of Jesus Christ, true God and man, 81.3% replied affirmatively (72.3% of the non-Americans); 7.0% replied negatively; and 11.8% admitted they did not know what to reply.

Mary's Freedom: Similarly, a significant majority (i.e., 76.3% of the Americans and 70.5% of the others) believed that Mary freely accepted God's invitation to give birth to his Son, whereas 9.3% denied the liberty of Mary and 14.7% did not know what to think.

Mary's Virginity: Once again, the responses on Mary's perpetual virginity (before, during, and after Jesus' birth) did not give evidence of the difficulties which one might have expected. A majority (between 60 and 70%) apparently recognized the importance of this doctrine. Other findings concerning this issue included the following: 61.3% think that the virginal birth is important because it safeguards the divinity of Jesus (*n.b.*, non-Americans: 50.7%), whereas, 70.2% see the importance of this doctrine in the fact that the virgin birth underlines the particular grace which Mary received from God in order to give birth to Christ.

As to the biological reality or the symbolic value of the virginal birth, opinions are divided: 37.1% think that the virgin birth has a symbolic value. They believe this doctrine is a way of saying that Mary was totally consecrated to God. On the other hand, 63.0% do not accept this interpretation: 35.3% reject it, and 27.7% have no opinion on the topic.

Opinions are similarly divided concerning the biological reality of the virgin birth: 35.4% (and 22.1% of the non-American group) think that it is important for a Catholic to hold that the virginal birth is a physical and biological reality; 28.7% reject the notion, and 35.8% suspend their judgment or have no opinion.

Reference to ecclesiastical authority does not necessarily conclude the matter, as the following responses show. To the statement "I do not understand the doctrine of the virginal birth, but I accept it because the Church teaches it," 26.7% gave their agreement, but 49.0% rejected the statement, and 24.3% were without an opinion. (29.7% of the non-American respondents assented to the statement.)

Immaculate Conception and Assumption: Hesitation was even more noticeable when dealing with these two Marian dogmas. 92.7% (and 92.0% of the non-Americans) believed that there were only two Marian dogmas—the Immaculate Conception and the Assumption. Familiarity with essential features of these two dogmas was minimal, especially in the case of the Immaculate Conception: 47.9% did not know what the meaning of this dogma is (37.0% for the non-Americans); 40.0% gave an incorrect definition; and, only 12.0% gave a correct definition of the Immaculate Conception.

Several definitions were suggested in a multiple choice-type question. The 23% ratio of correct answers was very close to the 25% to be expected from random chance. In this matter, there were no differences between men and women, but the older respondents tended to have more knowledge than the younger ones. With regard to the Assumption, 57.5% did not know the meaning of the doctrine; 3.3% gave an incorrect definition; and, only 39.1% gave a correct response (again, multiple-choice definitions were offered).

The difference between the correct answers for the Immaculate Conception and Assumption is readily explainable. The doctrine of the Immaculate Conception has frequently been confused with the conception of Jesus, whereas it was relatively easy to give a correct response for the dogma of the Assumption. Nevertheless, little was known about the whole area of Marian dogmas—terminology and content. In this regard, there was little difference between all respondents—male or female, old or young.

3) *Mary of Apparitions*

We also inquired whether or not the respondents were interested in *apparitions*. About 40% of the respondents showed

no interest or concern in Marian apparitions, while 60% manifested some interest. (The figure for the non-Americans was higher: 65.2%.)

Marian Apparitions are:	American Responses	Non-American Responses
interesting to me	60.0%	65.2%
a sign of God's grace	66.2%	58.8%
a means of conversion	51.7%	58.1%
sign of God's freedom	51.0%	47.4%
overemphasized	28.2%	23.8%
to be believed	28.0%	46.1%
psychological	16.4%	23.3%

To the question whether apparitions are a primarily psychological phenomenon, only 16.3% agreed, 43.2% disagreed, and 40.5% did not know. A significant percentage—25%—were “without opinion” on the subject of apparitions, and here again there was no significant difference in replies based on age or sex.

7. *Beliefs and Opinions on Mary*

There are many statements about Mary which are situated in a gray zone between established doctrine and stereotyped opinion and belief. Some are the consequence of polemic generalizations, others can be attributed to pious exaggerations. The question is often asked: How human really was Mary? For some it is a foregone conclusion that Mary is the rallying point of Roman conservatism and a major obstacle to ecumenism. In this section we would like to examine the beliefs and opinions of our respondents on some of these questions. And so, concerning the place and importance of Mary, we note the following.

1) *Mary—Human or Divine?*

46% of the respondents viewed Mary as a woman and a creature, a human person; 27.1% said that she “was more like us than God,” and 18.9% thought that she was truly a “person like

ourselves." 37.1% (and 25.5% of the non-Americans) showed the tendency to make Mary similar to God ("she is like God" . . . "she is more like God than us"); 17.0% had no opinion on the topic.

This somewhat astonishing tendency to make Mary divine was confirmed in another part of this survey. 33.8% of the respondents were in agreement with the following statement: "Mary is the goddess for Catholics and should be venerated by believers."

2) Mary and the Church

The great majority of respondents recognized the importance of Mary for the Catholic Church: 76.9 agreed, 2.3% disagreed, and 20.8% abstained (70.3% in the non-American group also agreed).

3) Mary—Symbol of Conservatism?

At the same time, a large number—48.2%—considered Mary as the symbol of traditional and conservative Catholicism; 13.8% disagreed, and 38%—a large proportion—had no opinion on the topic. Is Mary the woman who is to triumph over Satan and communism, or is she the one who shields us from the anger of Jesus, the Son of God? 21.8% connected Mary with the downfall of communism, while 38.3% did not make this connection. 28.6% saw Mary as the one who defeats Satan, while 34% did not agree with this opinion. 21.2% considered her as humanity's protectress against the anger of Jesus, whereas 45.8% were opposed to this view. In all three cases, the percentage of abstentions was high (39.9%, 37.5%, 33.0%).

4) Mary and Ecumenism

The respondents displayed some hesitation on the subject of ecumenism. When asked whether Mary was an obstacle to Christian unity, 57.1% had no opinion on the subject, while 32.1% did not think that there was a problem, and only 10.8% thought that Mary could be an obstacle to Christian unity. Conversely, 49.1% of the respondents thought that it was important to know and venerate Mary in order to believe in Christ. A high percentage (42.1%) had no opinion on this

topic, while only 8.8% thought that it was not important to know and love Mary.

To questions dealing with the intercession and mediation of Mary, respondents replied in the following way: 48% agreed (61.6% for non-Americans) that Mary was the mediatrix between God and humanity (18.4% disagreed, while 33.4% had no opinion). There was less agreement on the subject of core-demption: 37.3% of the Americans (and 47.0% of the remainder) said that Mary is "the coredemptrix of humanity, with Jesus Christ" (22.7% were opposed to this view, and 40.1% abstained from taking a position). There was greater agreement with the statement that Mary leads the believer to Jesus Christ (57.7% agreed, 14.6% disagreed, and 27.6% were without opinion).

Finally, it is worth noting that only a small percentage of the replies viewed Mary negatively. This was true even in replies to question 40: "Is Roman Catholic teaching about Mary an obstacle to Christian unity?" The vast majority rejected this view (perhaps since so few knew much about the Roman Catholic teaching beyond that Mary was Jesus' mother and that she was good and loving to him). But, 10.8% of the American group and 11.7% of the others affirmed the statement (no. 40). Some of the negative write-in replies were phrased in stereotypical polemic phrases: "Jesus is the one we worship. She was only an instrument like Moses," "she was just an instrument of God," "the main difference between Catholicism and other Christian religions is their view of Mary," "it cuts out the fact that since Jesus died for our sins . . . we can have a direct relationship with God," "Jesus saved the world not Mary." This may indicate that most negative reaction against Mary is reflexive and unexamined.

8. Representations of Mary

What images or representations do young people use when thinking of Mary? To answer this question, we used two complimentary approaches: 1) a series of descriptions of Mary drawn from theological and spiritual literature (popular piety); 2) an open question asking the respondent to list personal qualities of Mary, in addition to and in a way different from those listed in question 34.

1) *Affective Relation and Closeness*

The results showed that the images of Mary rated most highly (in the list of 12 possibilities) were expressed in statements and titles which suggest an *affective relation and closeness* to us. The preferred descriptions were the following:

Affirmation of Image of Affective Relation	American Sample	Non-American Sample
A concerned mother of the Church and all people	83.3%	72.6%
Mother of God	79.8%	70.0%
A lover of the poor	76.7%	61.7%
Sister in faith	70.2%	62.7%

83.3% of the American respondents (72.6% of the others) saw Mary as a mother *who is concerned* (warmth and caring) for the Church and for humanity (against 15.3% who do not have this view of Mary); 79.7% saw Mary as the *Mother of God* (9.6% could not identify with her in this way; 10.7% had no opinion). Despite the prominent theological note of this description, the maternal relation was present and indicated, at least indirectly, an affective relation. (70.0% of the non-Americans affirmed the title.)

The third preference was the following: 76.8% (but only 61.7% of the non-Americans) saw Mary as the one *who loves the poor* (8% rejected this image while 15.2% had no opinion). A note of maternal warmth and the possibility of identification with the poor make this an image not only of affective warmth and closeness to us but also one which in a certain way speaks of a maternal bond and of social concern. 70.2% saw Mary as *our sister in the faith* (10.5% rejected this image, while 19.3% had no opinion). Again, the note of "closeness" is present: Mary shares our lot and with us lives our faith. (62.7% of the non-Americans also accepted the image.)

2) *Source of Inspiration and Ideal Figure*

A second set of images—statistically less often preferred—can be interpreted within what might be called "*the distant*

ideal" category. Here we are dealing with images of Mary which speak of her greatness and excellence, and, as a consequence, of her distance and separation from us. These images may suggest an *ideal figure* and be a *source of inspiration*.

60.4% of the respondents see Mary as the *Queen of Heaven* (against 19.5% who could not identify with this image, and 20.1% who had no opinion). (Only 38.7% of the non-American respondents agreed with the title).

58.6% (compared to 51.4% in the non-American sample) saw her as the *chaste virgin*, an image which suggests both an ideal and Mary's distance from us pilgrims and sinners (12.3% rejected the image, and 29.1% abstained from answering the question).

52.0% identified Mary as *the ideal woman* (20% disagreed, and 28% had no opinion), a title which may somehow secularize the essentially religious significance of Mary, but which contains the notion of her being a distant ideal (49.9% of the non-Americans also affirmed this image).

50.1% saw Mary as the *powerful mediatrix* who presents our prayers to God. (This figure was identical to that for the non-Americans: 50.1%.) Although in this image, the idea of closeness to humanity is evidently expressed, it appears subordinate to the idea of power, grandeur, and mediation (22.3% could not identify with the description, and 27.7% were without opinion).

The other descriptions (4 in all) fell below the 50% level and cannot be classified in any well-defined categories. However, the following observations can be made:

a) Traditional titles, which to our contemporaries denote little affective relation, such as *servant of the Lord* and *coredemptrix* ("co-redeemer of humanity with Jesus Christ"), are less well liked:

Affirmation of Traditional Titles:	American Sample	Non-American Sample
servant of the Lord	50.0%	51.3%
coredemptrix	39.4%	50.5%

50.0% chose *servant of the Lord* (20.8% were opposed, while 29.3% had no opinion). (Non-Americans chose it 51.3% of the time.) 39.4% chose Mary as *coredemptrix* (22.5% disagreed, and 38.1%—a significantly high proportion—had no opinion). (The non-American group selected it in higher numbers: 50.5%.)

b) A second observation deals with reactions to more recent, less familiar titles of Mary, such as, the *feminine dimension of God* and the *highest expression of human beauty*. These titles, although of relatively recent origin and familiar to intellectual circles, seem to have an attraction for youth. 47.2% (37.8% of non-Americans) chose Mary as the *highest expression of human beauty* (20.5% disagreed with this description, while 32.2% had no opinion). 41.5% agreed to call Mary the *feminine dimension of God* (against 29.1% who rejected the title and 29.4% who had no opinion). (28.5% of non-Americans also agreed with the image.)

3) A Typology of Marian Representations

As to the approach involving an open-ended question inviting the respondents to describe their own image or description of Mary, a minority of those surveyed (28.9%, or 1,013 individuals) responded, whereas 71.1% (2,489 individuals) chose not to respond to this question.

The evaluation of the responses to this question allows us to develop further and more broadly the two categories previously established. Based on the study of about 900 responses to this open-ended question, we can distinguish seven types or categories of representations of Mary favored by the respondents.

(1) The first type, and that which was most preferred (255 responses), dealt with the *affective relation* of the respondent to Mary: Mary is present as a mother; she is caring and concerned with our needs; she is a special friend, lovable and loving; she listens, has patience, and pardons. Mary is a second mother, someone who makes one think of one's own mother.

(2) A second type of response—proportionately less important than the first type (215 responses)—referred to the *role and function of Mary*. We are dealing here with a response

which is more a statement of fact or an impersonal idea, rather than an expression of a *loving relation or a challenge*. Here, the responses underline the role and mission of Mary in the history of salvation. In these more theological descriptions of Mary, the personal relation of the respondent to Mary is not accented, at least not explicitly. Thus Mary is described as the person who gave us Jesus, as the Virgin-Mother of Jesus or the mediatrix; Mary is the one who spreads peace, the one who has an impact on the faith of the world, the model and epitome of all who say *yes* to the Lord.

(3) A third type (seen in 137 of the responses) dealt with *expressions of admiration for Mary's person*. Rather than an affective and dependent relation, this type expresses a respect and admiration for Mary. Here the accent is placed on the human person of Mary, rather than on her function and role. For these respondents, Mary is a great woman—"super," "cool," sensational, courageous, beautiful. She is "very special."

(4) A fourth type—which is more of an antitype (104 responses)—included all those who suggest that Mary is *not perfect*. These responses indicate a direct or indirect correspondence between Mary and ourselves. Generally, these responses have a democratic or leveling tone about them, a desire to bring Mary close to us and our world, without however expressing a personal relation with her. This type, which wishes to reclaim the image of Mary as a person, questions the Mariology of privileges. For these respondents, Mary is a normal woman, a woman like others, a woman not in need of special treatment. She is human but not perfect, full of "human goodness." She is not the "ever-virgin" or the "mother of God." She is human, but someone special.

(5) The fifth type is the opposite of the fourth type. The qualities used to describe Mary come together as *perfection* (94 responses). Here are found the ideal and the absolute, the language of superlatives. As a result, Mary's image recedes and becomes idealized. Here, Mary is described as the "divine dimension" who is in some way part of God, the woman of all women who now enjoys complete and absolute happiness; she is the most perfect woman, the most perfect expression of the faith. Her perfection puts her beyond the human.

(6) The sixth type—less frequent numerically (66 responses)—presents Mary as *the model* in the grand scheme and, more particularly, as a *model of faith* (20 responses). She is the person we ought to be: the model for Christian women, a model mother, an example of goodness, a leader in the faith, someone whom we should imitate.

(7) In the last category are grouped all descriptions which indicate rejection, aggressiveness or antipathy. Often, reactions of this kind towards Mary serve as an indication or signal of a religious crisis—a strained relation with or a rejection of the Church. The language used in these responses was explicit and sometimes coarse. The descriptions ran the gamut from those indicating that Mary had no importance to some saying that Mary was only a fictional character.

We can draw two sets of conclusions from these seven types:

1) There are *three* types which indicate a *relation* between the respondent and Mary. The relationship with Mary can have three dimensions.

- a) First, there is the *affective relation* which is centered on maternal characteristics (acceptance, protection, dependence, warmth, gentleness, love).
- b) There is a *relation of admiration* based on the qualities of Mary's excellence and superiority over us. This relation is based on knowledge of some aspects of the person of Mary which inspire respect and admiration—the qualities typical of an interpersonal cognitive relationship.
- c) There is a *relationship of an imitative type*, one based on perceiving a person as a *model*, either for all phases of life or for certain attitudes and qualities. This relation is of a connative, interpersonal type, based on the need and determination for self-realization.

Statistically, the preference for the three types is highest for the affective relation; it decreases with the relation of admiration, and is lowest for the imitative relation. These are complementary types and constitute the total profile of a relation with

Mary. Religious education should lead from one to the other, beginning with, if possible, a relation to Mary based on love.

2) The four other types, which appear in comparable numbers to the preceding three types (413 for the first three, 458 for the last four), do not emphasize the *relation* to Mary but rather *dissociation* in various degrees of expression. Dissociation does not necessarily indicate rejection or opposition to Mary. It may be the result of an exclusively intellectual approach to Mary, an indication of distance or indifference, or the result of religious positivism. The perception of Mary may be influenced by any one or all three of these factors. Use of certain expressions of perfection may indicate, as has been said by certain authors, an attitude of annoyance or discouragement. It may indicate that the individual is overwhelmed by an *excess* of perfection or by a perfection which is *far removed*. Or, the denial of the perfection of Mary may indicate a desire to close the gap or fill the distance between Mary and ourselves. In a way, the three types suggest an underlying need to overcome the dichotomy or dissociation. (See Appendix IV: Selection of Replies to Questions 35 to 38.)

9. *The Existential Relation*

To further develop and explain the personal relation with Mary, that is, to measure its vitality or existential bond, the respondents were asked the following direct question: "Does Mary have a place in your life?"

1) *Importance of Existential Relationship*

Place for Mary in my own life?	<u>Yes</u>	<u>No</u>	<u>No Opinion</u>
	59.4%	14.5%	26.1%

59.4% (compared with 48.6% of the non-Americans) replied affirmatively, while 14.5% replied negatively, and 26.1% did not have an opinion (or did not know whether Mary was in their lives).

2) *Profile of Experiential Relationship*

As to the nature or significance of this relation, another open-ended question was presented to the respondents. From the 1,843 responses received (which represent about half of the respondents), we established the following categories:

620 young people said that Mary has a place in their lives because she *assists them in their prayer*; 349 spoke of the *maternal qualities* (warmth, security) of Mary; and 300 considered her in a generic fashion as a *model, guide, or "idol"* (i.e., someone admired). 238 saw Mary as a *model of faith* for themselves; 170 said that she has a place in their lives because of her role in the history of salvation, whereas 71 said that she merited this place because she is "like me" (has a resemblance). 54 simply stated the fact: she has a place in my life.

3) *Intensity of Existential Relationship*

How is the intensity of this relation perceived? Is this a living relation, something close and personal? To what degree? 64.5% (65.8% for the non-Americans) said that their relation with Mary is *very* or *somewhat* close; 21.7% said that it is not close at all.

Among the different models proposed for religious identification, Mary occupies the third place—after God and Jesus. 87.0% of the young people said that their relation with *God* is *very* or *moderately* close (the figure for the non-American sample was 75.9%). 83.7% (vs. 75.9% for non-Americans) affirmed the same relation with *Jesus*.

Moreover, the bond which unites youth to Mary is stronger than their relation with the saints, their parish, or with church groups. 57.9% said they maintain a *very* or *moderately* strong bond with their *parish* (against 49.6% of the non-Americans); 39.6% (close to the 39.3% figure for non-Americans) said they maintain a *very* or *moderately* strong bond with the *saints*, whereas 35.4% said they are *strongly* or *moderately* united to a *group within their Church* (the figure is almost identical for the non-American respondents: 40.3%).

10. *Mary and the Feminine Archetype*

Is there any relation between the respondents' image of the ideal woman, their own mother, and Mary? For young people,

is there some representation of the feminine which serves as the basis for their image of the ideal woman, their own mother, and for Mary? In other words, can we discern some archetype of the feminine? Without entering a discussion on the psychology of archetypes, we can indicate some traits or characteristics of the feminine which are found in the various responses given by youth. Generally speaking, there is a great deal of correspondence among the three representations—the ideal woman, one's own mother, and Mary.

1) The image of the ideal woman can be characterized by *four traits or characteristics* (expressed in each case by a series of adjectives):

- a) The dominant qualities of the ideal woman include *human warmth, assurance, gentleness, loveliness*—all traits which establish an affective relationship;
- b) Secondly, and less important, is a group of traits which speak of the *strength and durability* (permanent qualities) of the affective relation: the ideal woman should be sincere, strong, and patient;
- c) The third group of traits highlights, not some aspect of the relationship, but the personality of the ideal woman: she should be *forceful, proud, with a firm character* which can inspire others;
- d) In this last group, we find the qualities of agreeableness and contentment: the ideal woman is *conciliating, reserved, gentle, serene, and mindful of others' needs*.

2) For the characteristics of a mother, the young persons were able to refer to an actual woman, not simply to an ideal or abstract woman; however, their answers corresponded to those given for the ideal woman, with some significant differences. The respondents hoped that their mothers would be less insistent and demanding, not so righteous. Mothers, it was expressed, should be more open and flexible.

3) We note a high degree of correlation between the representation of the ideal woman and that of Mary. Young people attribute to Mary qualities which speak of an affective relation, of the durability of this relation; she combines the qualities of

a strong and determined woman with a certain individualism and indulgence.

11. Major Conclusions

To end this sociological study, we wish to state once again that the respondents in our survey were young persons, mostly (two-thirds) students from Marianist Catholic schools. Does the atmosphere of the Marianist school in some way determine their image of Mary? We think so, while admitting that this affirmative reply is intended to encourage rather than to be a reason for complacency. The answers given to our questions on Mary suggest a steady but shallow transmission of religious sentiments and doctrines, rather than the audacious construction of a new and different Madonna. When speaking of Mary as young people (especially American youth) perceive her, we do not refer to a post-modern Madonna, rather we speak of the traditional image of the Mother of God. If, as de Tocqueville suggested, the principal religious rule in American religion is that of "private judgment," then religious tradition—freely chosen, adhered to, and transmitted to the next generation—would indicate that the traditional image of Mary has been accepted by the respondents without too many complications or difficulties. The principal findings of our survey are reassuring to those devoted to Mary. American youth are not wandering in some vast "Marian desert," because there is no desert. We have found that about 60% of the respondents relate to Mary in a positive way, and that young people have a place for Mary in their lives and maintain a personal relation with her.

The overall results from the non-American group were, in general, roughly comparable to those from the American sample. Replies which required affirmation of elements relating to "Catholic identity" (e.g., factual understanding about the Mary of Scripture and Church tradition, the Church's normative teaching involving personal and social responsibility) were consistently, though not dramatically, lower than in the American group. However, the basic trends remained the same: an intellectual acquaintance about the person of Mary was lacking, and a negative relation to the Church as institution was high. Similarities appear to outweigh the differences.

Here are some other conclusions from our sociological research:

(1) The difference between male and female, which usually plays a large role in sociological surveys, is virtually nonexistent in regards to attitudes towards Mary. The same can be said about differences related to the age of the respondents.

(2) Youth have not separated themselves from religion or rejected their families' religion. About 85% identify with it, in varying degrees.

(3) The parish, school, and family have not abdicated their traditional responsibility for the transmission of Marian devotion to youth. Young people participate to a significant degree in what the parish (56%), the school (69%), and the family (55%) have to offer concerning Mary.

(4) There is no truth in saying that Mary is absent from the school. 84% of those surveyed said there was at least some occasional teaching about Mary.

(5) Marian prayer seems to have an important place in young people's lives (70%).

(6) The different expressions of devotion to Mary are rather traditional, simple, elementary.

(7) In young people's attitudes toward Mary, one cannot find evidence of systematic and consistent rejection (*rationnalisme de rejet*). Witness, for example, the positive attitude toward apparitions and virginity.

(8) There is a certain hesitancy to identify Mary's nature clearly: the percentage of those who see her as "created" and "human" (46%) ranks only a little higher than of those who see her as "superhuman" and/or "divine" (37%).

(9) The representations or images by which youth identify with Mary are complementary, even while being on different levels. First, there are images which express an affective and close relation with Mary; next, and less strong, are those images which suggest the notion of a distant ideal.

(10) Generally, spontaneously formulated representations of Mary are not highly individualized or unique. Usually, they reflect attitudes of affection, admiration, and imitation. Among these images and representations, the traditional image (e.g., "mother") and the recent image (e.g., "sister") hold the atten-

tion of youth. Specific traditional images (e.g., "servant") or specific recent images (e.g., "the feminine face of God") are less appreciated and accepted.

(11) The representation which youths project of the ideal woman corresponds, in large measure, to the images which they have of their mothers and of Mary, and vice versa.

(12) Young people expressed hesitation when asked about Mary and the problem of Christian unity. While only a few of them think that Mary presents an obstacle, a large percentage have no clear opinion on the subject.

(13) Youth are virtually unaware of the existence of Marian apostolic works or Marian prayer groups.

(14) Is there a rift between morality and spirituality? We have noted an indifference, a tension, or a break between the moral teaching of the Church and the spiritual values, including Marian values, it presents. In other words, there is a rather strong Marian tradition among youth, but, to an important degree, it seems independent of the Church.

(15) Finally, everyone (99%) knows at least something about Mary; the great majority have received some teaching about her, and many love her and make a place for her in their lives.

But do young people really know her? For a great number of them, is she not someone unknown—someone who is loved, but who remains unknown? Can one really love someone about whom so little is known? It is true that love of Mary does not necessarily require exegetical and doctrinal depth and precision, but when an adolescent loves someone who is unknown, could it not be a projection of his/her own self?

The image of Mary, even when beloved and cherished, is subject to a threefold deformation: psychological projection, based on personal needs; religious sentimentality, based exclusively on some romantic Madonna from an idyllic nativity scene; and, finally, a radicalization of the mythic image of Mary, separated from its sources in Scripture and tradition. When faced with these potential shortcomings of a "Madonna well-loved but unknown," we feel compelled to present a more complete biblical image of Mary (Annunciation, Nativity, Cana, Calvary, Pentecost), a more specific image (model for the disciple and for the believer), and a more generic image (one

based on the Church's doctrinal teaching on Mary). We must also rediscover Marian dogma as an expression of the Church's continual reflection on Mary.

Personal relationship and ideal representation, together with affection and admiration for Mary—all converge toward a more wholesome image of Mary. When head and heart touch faith and cause it to grow, the image of Mary cannot help but be one which is both known *and* loved.

Appendix I—Survey I

**MARIAN SURVEY: MARY AND YOUTH
INTERNATIONAL MARIAN RESEARCH INSTITUTE**

GENERAL INSTRUCTIONS: The questions in this survey focus on Mary, the mother of Jesus, and your own thoughts, beliefs, feelings and experiences of her. Your answers are very important for they will help the International Marian Research Institute to understand what young men and women around the world think about Mary. Please take the time to read the questions carefully and to answer them honestly and in the order that they appear. This is not a test, and your responses are anonymous, so if you do not know the answer to a question, simply check the response that says "I do not know" and proceed to the next question.

Thank you very much.

Please provide the following background information:

1. What is the religion in which you have been raised?
 - ☐ Roman Catholicism
 - ☐ Non-Roman Catholic Christianity (for example, Anglican, Baptist, Lutheran, Methodist, Pentecostal, Presbyterian)
 - ☐ Non-Christian (for example, Buddhism, Judaism, Islam, Shintoism)
 - ☐ No Religion

2. In general, how would you characterize your association with the religion in which you have been raised?
 - ☐ Very strong
 - ☐ Strong
 - ☐ Average
 - ☐ Weak
 - ☐ Very weak
 - ☐ I reject the religion in which I have been raised.
 - ☐ I do not know how I would rate my association with the religion in which I have been raised.

3. In general, how would you characterize your father's association with the religion in which you have been brought up.

☐ Very strong

☐ Strong

☐ Average

☐ Weak

☐ Very weak

☐ My father rejects the religion in which I have been brought up.

☐ My father does not associate with the religion I have been brought up in.

☐ I do not know how to characterize my father's association with religion.

4. In general, how would you characterize your mother's association with the religion in which you have been brought up?

☐ Very strong

☐ Strong

☐ Average

☐ Weak

☐ Very weak

☐ My mother rejects the religion in which I have been raised.

☐ My mother does not associate with the religion in which I have been raised.

☐ I do not know how to characterize my mother's association with religion.

5. What is your age?

☐ 15

☐ 16

☐ 17

☐ 18

☐ 19

☐ 20

☐ Other (Please specify.)

6. What is your sex?

☐ Female

☐ Male

7. In what city and country do you live?

City (village, town) _____

Country _____

8. What is the name of your school?

I. LEARNING ABOUT MARY

9. Have you ever heard about Mary, the mother of Jesus Christ?

☐ Yes

☐ No

10. If you answered yes to Question 9, from whom did you first hear about Mary? (Please check the one response that is most appropriate.)

☐ Mother

☐ Father

☐ Parish Priest, Minister, Sunday School Teacher

☐ School Teacher

☐ Other (Please specify.) _____

☐ I do not remember from whom I first heard about Mary.

11. In the last three years at your school have you ever been taught about Mary?

☐ Yes

☐ No

☐ I do not remember if in the last three years at my school I have ever been taught about Mary.

12. If you answered yes to Question 11, how were you taught about Mary in your school in the last three years? (Please place a check by all responses that apply.)

☐ I was taught about Mary in a course that was specifically about her.

☐ I was taught about Mary as part of a religion course (taught in one or several lessons of a religion course).

☐ I was taught about Mary through a special event at school (for example, a movie or lecture).

☐ I was taught about Mary in my school in another way. (Please specify how.)

II. MARIAN DEVOTIONS

13. At your church, do you participate in special Marian devotions? (For example, Mass on Marian feast days, Marian prayers, rosary, special local Marian customs)

☐ Yes, I often participate in such devotions at my church.
☐ Yes, I sometimes participate in such devotions at my church.
☐ No, I never participate in such devotions at my church.

14. If you are aware of any Marian devotions practiced by your school, please indicate which ones are practiced:

☐ To my knowledge, my school does not practice Marian devotions.
☐ Rosary
☐ Mass on Marian feast days
☐ Special local Marian celebrations (for example, May crownings, Marian processions)
☐ Recitation of other Marian prayers
☐ Marian pilgrimages
☐ Other (Please specify.) _____

15. If your school does practice such Marian devotions as those listed in Question 14, do you participate?

☐ Yes, I often participate in such devotions at my school.
☐ Yes, I sometimes participate in such devotions at my school.
☐ No, I never participate in such devotions at my school.

16. If your family practices any Marian devotions, which ones are practiced?

☐ My family does not practice Marian devotions.
☐ Rosary
☐ Recitation of the "Angelus"
☐ Recitation of the "Hail Mary"
☐ Recitation of other Marian prayers
☐ Other (Please specify.) _____

17. The following statements concern how you perceive Marian apparitions, such as Guadalupe, Lourdes and Fatima. Beside each statement, please indicate whether you strongly agree (SA), agree (A), disagree (D), strongly disagree (SD), or don't know how you feel (DK):

SA	A	D	SD	DK	
—	—	—	—	—	a. I am interested in Marian apparitions.
—	—	—	—	—	b. Apparitions are a sign of exaggerated importance given to Mary by the Catholic Church.
—	—	—	—	—	c. Apparitions are a sign of God's grace operating in the world.
—	—	—	—	—	d. So-called Marian apparitions can be explained by psychology.
—	—	—	—	—	e. We do have to believe in Marian apparitions.
—	—	—	—	—	f. Through apparitions, we see that God reveals himself to whomever he wants through Mary.
—	—	—	—	—	g. Marian apparitions contribute greatly to the conversion of many to God.

18. Do Marian prayers have a place in your life?

- ☐ Yes
☐ No
☐ I do not pray.

19. If you say any Marian prayers, please number in order of preference those that you say.

- ☐ "Hail, Mary"
☐ "Angelus"
☐ "Magnificat"
☐ Rosary
☐ Other (Please specify.) _____

20. The following statements concern how you perceive Marian prayer. Beside each statement, please indicate whether you strongly agree (SA), agree (A), disagree (D), strongly disagree (SD), or don't know how you feel (DK):

SA	A	D	SD	DK	
—	—	—	—	—	a. I do think Marian prayer is important.

- | | | | | | |
|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--|
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | b. Marian prayer is important because Mary is a model of prayer and faith. |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | c. Marian prayer is important because Mary is a powerful intercessor. |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | d. Marian prayer distracts me from praying directly to God. |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | e. One can pray only to God, not to Mary. |

21. If you were ever taught to pray the rosary, do you ever pray it? (Please place a check by the appropriate response.)

- ☐ I was never taught to pray the rosary.
- ☐ I was taught to pray the rosary, and I pray it often.
- ☐ I was taught to pray the rosary, and sometimes I pray it.
- ☐ I was taught the rosary, but I never pray it.

22. Are you a member of any Marian prayer or social organizations? (For example, Legion of Mary, Sodality)

- ☐ Yes (Please write the name of the organization or organizations.)

- ☐ No

III. MARY AND SCRIPTURE

23. Other than reading in church or required reading for school, do you ever read the Bible?

- ☐ Yes
- ☐ No

24. The following statements concern Mary and Scripture. Beside each statement, please indicate whether you strongly agree (SA), agree (A), disagree (D), strongly disagree (SD), or don't know how you feel (DK):

- | SA | A | D | SD | DK | |
|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--|
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | a. Scripture tells us that Mary was always a virgin. |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | b. Scripture tells us that Mary was sinless. |

- | | | | | | |
|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|---|
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | c. Scripture tells us that Mary was the handmaid of the Lord. |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | d. Scripture tells us that Mary was the wife of Joseph. |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | e. Scripture tells us that Mary conceived Jesus by the power of the Holy Spirit. |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | f. Scripture tells us that Mary is the mother of God. |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | g. Scripture tells us that Mary became the mother of John the apostle at the foot of the cross. |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | h. Scripture tells us that Mary was concerned for human problems. |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | i. Scripture tells us that Mary was Jewish. |

IV. MARY, CHURCH TEACHING, AND YOU

25. The Roman Catholic dogma (official and binding teaching) of the Immaculate Conception says essentially (please place a check by the appropriate response):

- ☐ Mary was conceived by the power of the Holy Spirit.
☐ Mary conceived Jesus without sin.
☐ Mary conceived Jesus by the power of the Holy Spirit.
☐ Mary was conceived without the stain of original sin.
☐ I do not know what the dogma says.

26. The Roman Catholic dogma of the Assumption says (please place a check by the appropriate response):

- ☐ Mary died and was taken, body and soul, into heaven.
☐ Mary fell asleep and was taken into heaven.
☐ Mary was taken, body and soul, into heaven after finishing the course of her life on earth.
☐ Mary will be the first raised to life on the last day.
☐ I do not know what the dogma says.

27. Besides the Assumption and the Immaculate Conception, can you think of other Roman Catholic Marian dogmas?

___ Yes (Please specify.) _____

___ No

28. Does the Roman Catholic Church teach that Mary is divine like God, or does the Church teach that Mary is human like us? (Please place a check by the appropriate response.)

___ The Church teaches that Mary is like God.
 ___ The Church teaches that Mary is more like God than like us.
 ___ The Church teaches that Mary is more like us than like God.
 ___ The Church teaches that Mary is truly like us.
 ___ I do not know what the Church teaches about Mary being like God or like us.

29. What is your own perception of Mary being divine like God or human like us? (Please place a check by the appropriate response.)

___ I see Mary as a woman who is like God.
 ___ I see Mary as a woman who is more like God than like us.
 ___ I see Mary as a woman who is more like us than like God.
 ___ I see Mary as a woman who is truly like us.
 ___ I do not know what I think about Mary being like God or like us.

30. What is your own perception about how Mary became the mother of God's son, Jesus? (Please place a check by the appropriate response.)

___ I believe that Mary had no choice; she was simply an instrument used by God to bring his son into the world.
 ___ I believe that Mary chose freely to accept God's invitation to bear his son.
 ___ I do not know what I believe about this.

31. The Roman Catholic Church teaches that Mary was a virgin before, during and after she gave birth to Jesus. The following statements concern some viewpoints about the virgin birth. Beside each statement, please indicate whether you strongly agree (SA), agree (A), disagree (D), strongly disagree (SD), or don't know how you feel (DK):

SA	A	D	SD	DK	
___	___	___	___	___	a. The doctrine of the virgin birth is important because it safeguards the divinity of Jesus Christ.

- | | | | | | |
|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|---|
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | b. The doctrine of the virgin birth is important because it stresses the special grace that Mary received from God for bearing his son. |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | c. I don't understand the doctrine of the virgin birth, but I believe it because the Church teaches it. |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | d. The virgin birth has only symbolic value, it is a way of expressing Mary's total dedication to God. |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | e. It is important for Roman Catholics to believe in the virgin birth as biological (physical) reality. |

32. Do you believe that Mary is the mother of God, meaning the mother of Jesus Christ, true God and true man?

☐ Yes

☐ No

☐ I do not know what I believe about this.

33. The following statements concern different views or opinions about Mary. Beside each statement, please indicate whether you strongly agree (SA), agree (A), disagree (D), strongly disagree (SD), or don't know (DK) whether the statement is an accurate presentation of Roman Catholic teaching about Mary:

- | SA | A | D | SD | DK | |
|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--|
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | a. Mary is the mediator between God the Father and humanity. |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | b. Mary protects humanity from the wrath of Jesus, the son of God. |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | c. Mary is the co-redeemer of humanity with Jesus Christ. |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | d. Mary leads the faithful to Jesus Christ. |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | e. Mary is the woman who will defeat Satan. |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | f. Mary is the Catholic goddess to be worshipped by the faithful. |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | g. Mary prayed and prays that the world will reject communism. |

- — — — — h. Mary is the symbol of traditional, conservative Catholicism.
34. The following list of statements are descriptions that people have used to describe Mary. Beside each statement, please indicate whether you strongly agree (SA), agree (A), disagree (D), strongly disagree (SD), or don't know how you feel (DK):
- | SA | A | D | SD | DK | |
|----|---|---|----|----|--|
| — | — | — | — | — | a. I see Mary as a caring mother of the Church and of humanity. |
| — | — | — | — | — | b. I see Mary as the mother of God. |
| — | — | — | — | — | c. I see Mary as one who sympathizes with the poor. |
| — | — | — | — | — | d. I see Mary as our sister in faith. |
| — | — | — | — | — | e. I see Mary as the handmaid of God. |
| — | — | — | — | — | f. I see Mary as the feminine dimension of God. |
| — | — | — | — | — | g. I see Mary as the highest expression of human beauty. |
| — | — | — | — | — | h. I see Mary as the Queen of Heaven. |
| — | — | — | — | — | i. I see Mary as a powerful intercessor who presents our prayers to God. |
| — | — | — | — | — | j. I see Mary as the co-redeemer of humanity with Jesus Christ. |
| — | — | — | — | — | k. I see Mary as the ideal woman. |
| — | — | — | — | — | l. I see Mary as a chaste virgin. |
35. Do you view Mary in other ways?
- Yes (Please specify.) _____
- No, I do not have any personal view about Mary.
36. Does Mary have a place in your life?
- Yes
- No
- I do not know.

37. If you answered Yes to Question 36, how does Mary have a place in your life? (For example, is Mary a model of faith and discipleship; is Mary one who helps you to pray?) (Please write your response.)

38. Is Mary important to the Roman Catholic Church?

☐ Yes (Please specify why.) _____

☐ No (Please specify why not.) _____

☐ I do not know if Mary is important to the Roman Catholic Church.

39. In your opinion, how important is knowledge about and devotion to Mary to faith in Jesus Christ?

☐ Very important (Please specify why.) _____

☐ Important (Please specify why.) _____

☐ Not very important (Please specify why not.) _____

___ I do not know what I think about this.

40. In your opinion, is Roman Catholic teaching about Mary an obstacle to Christian unity?

___ Yes (Please specify why.) _____

___ No (Please specify why not.) _____

___ I do not know what I think about this.

41. Please indicate how strongly you agree or disagree with the Roman Catholic Church's teachings on the following issues. Beside each item, please indicate whether you strongly agree (SA), agree (A), disagree (D), strongly disagree (SD), or don't know how you feel (DK):

SA	A	D	SD	DK	
___	___	___	___	___	a. The Pope has the authority to speak with infallibility.
___	___	___	___	___	b. It is a serious sin to miss Mass on Sunday, except for serious reasons (such as ill health, etc.)
___	___	___	___	___	c. Living together before marriage is wrong.
___	___	___	___	___	d. Abortions should be illegal.
___	___	___	___	___	e. Christians are obliged to get involved in social-political issues (e.g., social justice).

42. How close would you describe your relationship towards:

	very close	somewhat close	not close at all	don't know
a. God	___	___	___	___
b. Jesus	___	___	___	___

c. Mary	—	—	—	—
d. saint	—	—	—	—
e. home parish	—	—	—	—
f. church groups	—	—	—	—

43. Here are some words that people sometimes use to describe the ideal woman. How likely is each one of them to come to your mind as you would describe the characteristics of the ideal woman? Circle one number for each word:

	extremely likely	somewhat likely	not too likely	not likely at all
BOLD	1	2	3	4
TIMID	1	2	3	4
PROUD	1	2	3	4
HUMBLE	1	2	3	4
SINCERE	1	2	3	4
DECEITFUL	1	2	3	4
JUDGMENTAL	1	2	3	4
OPEN MINDED	1	2	3	4
CHALLENGING	1	2	3	4
COMFORTING	1	2	3	4
WARM	1	2	3	4
DISTANT	1	2	3	4
RELIABLE	1	2	3	4
INCONSISTENT	1	2	3	4
FRIENDLY	1	2	3	4
AGGRESSIVE	1	2	3	4
ACCOMMODATING	1	2	3	4
STUBBORN	1	2	3	4
GENTLE	1	2	3	4
STERN	1	2	3	4
STRONG	1	2	3	4
WEAK	1	2	3	4
PATIENT	1	2	3	4
DEMANDING	1	2	3	4

44. How likely are you to use any of these words in describing your mother? Circle one number for each word:

	extremely likely	somewhat likely	not too likely	not likely at all
BOLD	1	2	3	4
TIMID	1	2	3	4
PROUD	1	2	3	4
HUMBLE	1	2	3	4
SINCERE	1	2	3	4
DECEITFUL	1	2	3	4
JUDGMENTAL	1	2	3	4
OPEN MINDED	1	2	3	4
CHALLENGING	1	2	3	4
COMFORTING	1	2	3	4
WARM	1	2	3	4
DISTANT	1	2	3	4
RELIABLE	1	2	3	4
INCONSISTENT	1	2	3	4
FRIENDLY	1	2	3	4
AGGRESSIVE	1	2	3	4
ACCOMMODATING	1	2	3	4
STUBBORN	1	2	3	4
GENTLE	1	2	3	4
STERN	1	2	3	4
STRONG	1	2	3	4
WEAK	1	2	3	4
PATIENT	1	2	3	4
DEMANDING	1	2	3	4

45. How likely are any of these words to come to your mind as describing the way the Church presents Mary in its teaching? Circle one number for each word:

	extremely likely	somewhat likely	not too likely	not likely at all
BOLD	1	2	3	4

TIMID	1	2	3	4
PROUD	1	2	3	4
HUMBLE	1	2	3	4
SINCERE	1	2	3	4
DECEITFUL	1	2	3	4
JUDGMENTAL	1	2	3	4
OPEN MINDED	1	2	3	4
CHALLENGING	1	2	3	4
COMFORTING	1	2	3	4
WARM	1	2	3	4
DISTANT	1	2	3	4
RELIABLE	1	2	3	4
INCONSISTENT	1	2	3	4
FRIENDLY	1	2	3	4
AGGRESSIVE	1	2	3	4
ACCOMMODATING	1	2	3	4
STUBBORN	1	2	3	4
GENTLE	1	2	3	4
STERN	1	2	3	4
STRONG	1	2	3	4
WEAK	1	2	3	4
PATIENT	1	2	3	4
DEMANDING	1	2	3	4

46. How likely is each of these words to come to your mind when you think of Mary?
Circle one number for each word:

	extremely likely	somewhat likely	not too likely	not likely at all
BOLD	1	2	3	4
TIMID	1	2	3	4
PROUD	1	2	3	4
HUMBLE	1	2	3	4
SINCERE	1	2	3	4

DECEITFUL	1	2	3	4
JUDGMENTAL	1	2	3	4
OPEN MINDED	1	2	3	4
CHALLENGING	1	2	3	4
COMFORTING	1	2	3	4
WARM	1	2	3	4
DISTANT	1	2	3	4
RELIABLE	1	2	3	4
INCONSISTENT	1	2	3	4
FRIENDLY	1	2	3	4
AGGRESSIVE	1	2	3	4
ACCOMMODATING	1	2	3	4
STUBBORN	1	2	3	4
GENTLE	1	2	3	4
STERN	1	2	3	4
STRONG	1	2	3	4
WEAK	1	2	3	4
PATIENT	1	2	3	4
DEMANDING	1	2	3	4

Appendix II—Survey I

U.S. SCHOOLS PARTICIPATING IN YOUTH SURVEY
(Listed Alphabetically: State, City, School)

Marianist Schools

Junipero Serra H.S.
 Riordan H.S.
 Chaminade College Preparatory
 Chaminade Madonna H.S.
 Chaminade University
 St. Louis
 St. Anthony H.S.
 Cardinal Gibbons H.S.
 Hackett Catholic Central
 Chaminade College Preparatory
 St. Mary's H.S.
 Vianney H.S.
 Daniel J. Gross H.S.
 Kellenburg Memorial
 Moeller H.S.
 Purcell Marian H.S.
 Chaminade Julianne H.S.
 University of Dayton
 St. James H.S.
 North Catholic H.S.
 Colegio San Jose
 Nolan H.S.
 Central Catholic
 St. Mary's University

Gardena, CA
 San Francisco, CA
 West Hills, CA
 Hollywood, FL
 Honolulu, HI
 Honolulu, HI
 Wailuku, HI
 Baltimore, MD
 Kalamazoo, MI
 St. Louis, MO
 St. Louis, MO
 St. Louis, MO
 Omaha, NE
 Uniondale, NY
 Cincinnati, OH
 Cincinnati, OH
 Dayton, OH
 Dayton, OH
 Chester, PA
 Pittsburgh, PA
 Rio Piedras, PR
 Fort Worth, TX
 San Antonio, TX
 San Antonio, TX

Non-Marianist Schools

McGill Toolen
 Immaculate Conception Academy
 Saint Scholastica Academy
 Mount Saint Mary's Seminary
 Christ the King H.S.
 Stella Maris H.S.
 Lehman H.S.
 Bishop Kelly H.S.
 St. Jude Central H.S.
 Memphis Catholic H.S.

Mobile, AL
 San Francisco, CA
 Canon City, CO
 Emmitsburg, MD
 Middle Village, NY
 Rockaway Park, NY
 Sidney, OH
 Tulsa, OK
 Sumter, SC
 Memphis, TN

Appendix III—Survey I

SUMMARY FOR SELECT QUESTIONS BY COUNTRY

	Austria	Canada	Ecuador	France	Ireland	Italy	Japan	Korea	Peru	Spain	Switzer- land	United States
Number of Respondents	96	149	88	562	66	219	129	611	330	920	53	3631
1. What is the religion in which you have been raised?												
Roman Catholic	100.0% 96	99.3% 148	100.0% 88	89.3% 502	95.5% 63	98.2% 215	94.6% 122	24.9% 151	98.2% 323	98.4% 905	96.2% 51	80.6% 2926
No Religion	0% 0	0% 0	0% 0	2.3% 13	3.0% 2	0.5% 1	2.3% 3	30.1% 183	0% 0	0.2% 2	1.9% 1	3.3% 120
2. In general, how would you charac- terize your associa- tion with the religion in which you have been raised?												
Positive (Very Strong, Strong, and Average)	75.1% 72	72.5% 108	88.6% 78	57.1% 318	60.3% 38	76.3% 167	78.3% 101	59.5% 363	72.4% 239	77.9% 716	52.8% 28	80.6% 2917
I reject the religion in which I have been raised.	7.3% 7	2.0% 3	0% 0	2.2% 12	6.3% 4	1.8% 4	0.8% 1	5.9% 36	2.1% 7	2.5% 23	0% 0	2.4% 85

MARY AND YOUTH SURVEY RESULTS

	Austria	Canada	Ecuador	France	Ireland	Italy	Japan	Korea	Peru	Spain	Switzer- land	United States
11. In the last three years at your school have you ever been taught about Mary?												
Yes	79.2% 76	67.1% 100	100.0% 88	75.7% 424	47.7% 31	75.5% 163	40.3% 52	64.4% 387	97.3% 321	90.4% 829	41.5% 22	83.9% 3050
13. At your church, do you participate in special Marian devotions?												
No	40.0% 38	64.4% 96	23.0% 20	60.9% 335	89.2% 58	61.7% 132	17.6% 22	53.3% 309	59.1% 194	41.9% 381	56.9% 29	44.4% 1577
14. If you are aware of any Marian devotions practiced by your school, please indi- cate which ones are practiced:												
To my knowledge, my school does not practice Marian devotions.	14.6% 14	57.7% 86	0% 0	7.8% 44	12.1% 8	0.5% 1	34.9% 45	3.0% 18	4.5% 15	3.6% 33	84.9% 45	15.7% 571

15. If your school does practice Marian devotions (such as, Rosary, Mass on Marian feast days, special local Marian celebrations such as May crownings or Marian processions, recitation of other Marian prayers, Marian pilgrimages) do you participate?

Yes	70.8%	11.4%	93.0%	54.3%	45.1%	88.8%	80.7%	82.6%	72.2%	73.3%	13.6%	68.8%
	63	17	80	288	23	183	71	493	244	649	3	1496

16. If your family practices any Marian devotions, which ones are practiced?

My family does not practice Marian devotions.	46.9%	19.1%	17.0%	44.8%	60.6%	43.8%	32.6%	68.1%	36.7%	39.0%	43.4%	45.3%
	45	53	15	252	40	96	42	416	120	359	23	1609

17. The following statements concern how you perceive Marian apparitions, such as Guadalupe, Lourdes, and Fatima. I strongly agree or agree that . . .

MARY AND YOUTH SURVEY RESULTS

	Austria	Canada	Ecuador	France	Ireland	Italy	Japan	Korea	Peru	Spain	Switzer- land	United States
A. I am interested in Marian apparitions.	62.5% 60	68.7% 101	88.2% 75	72.1% 403	15.8% 9	79.9% 175	76.0% 98	35.1% 202	78.4% 258	70.4% 643	71.2% 37	60.0% 2033
B. Apparitions are a sign of exagger- ated importance given to Mary by the Catholic Church.	45.8% 44	17.6% 26	21.2% 18	19.5% 109	14.8% 8	17.4% 38	42.5% 54	13.0% 74	24.3% 80	31.1% 285	26.9% 14	28.2% 1015
C. Apparitions are a sign of God's grace operating in the world.	50.0% 48	54.7% 81	77.6% 66	59.9% 336	20.4% 11	70.2% 153	55.2% 69	41.4% 236	74.8% 246	63.2% 578	55.8% 29	66.2% 2375
D. So-called Marian apparitions can be explained by psychology.	36.5% 35	21.8% 32	28.9% 24	32.4% 181	9.6% 5	25.2% 55	17.2% 22	22.2% 126	18.0% 59	18.8% 172	42.3% 22	16.4% 585
E. We do have to believe in Marian apparitions.	26.0% 25	45.9% 68	68.2% 58	52.4% 292	9.4% 5	56.0% 122	52.0% 65	38.8% 219	48.0% 158	45.3% 415	44.2% 23	28.0% 1005
F. Through appari- tions, we see that God reveals himself to whomever he wants through Mary.	42.7% 41	41.2% 61	59.5% 50	52.2% 291	30.2% 16	53.0% 115	66.7% 84	32.7% 185	50.0% 164	50.3% 459	42.3% 22	51.0% 1827

G. Marian apparitions contribute greatly to the conversion of many to God.	70.8% 68	44.6% 66	82.4% 70	51.3% 285	26.9% 14	58.4% 128	44.9% 57	42.3% 231	74.4% 244	67.7% 619	57.7% 30	51.7% 1844
18. Do Marian prayers have a place in your life?												
Yes	45.8% 44	58.8% 87	94.3% 82	55.9% 308	42.9% 27	74.5% 161	44.3% 54	30.9% 186	79.4% 258	84.2% 774	60.4% 32	69.7% 2447
I do not pray.	11.5% 11	16.2% 24	0% 0	19.2% 106	30.2% 19	6.9% 15	4.9% 6	27.1% 163	10.2% 33	8.0% 74	17.0% 9	7.3% 255
19. If you say any Marian prayers, which one do you say most often?												
"Hail Mary"	76.0% 73	69.8% 104	87.5% 77	69.8% 392	57.6% 38	97.4% 185	76.0% 98	26.0% 159	87.3% 288	82.9% 763	66.0% 35	78.4% 2847
20. How do you perceive Marian prayer?												
A. I do think it is important.	56.3% 54	63.3% 93	97.6% 83	65.9% 367	27.6% 16	83.5% 182	80.6% 104	39.8% 236	89.7% 296	84.1% 771	59.6% 31	64.5% 2322
B. Mary is the model of prayer and faith.	53.7% 51	68.0% 100	97.7% 86	68.1% 380	37.5% 21	76.1% 166	55.0% 71	25.0% 147	87.9% 290	83.3% 763	51.9% 27	74.8% 2648

MARY AND YOUTH SURVEY RESULTS

	Austria	Canada	Ecuador	France	Ireland	Italy	Japan	Korea	Peru	Spain	Switzer- land	United States
C. Mary is the powerful intercessor.	50.0% 48	48.3% 71	92.9% 78	48.3% 269	21.4% 12	71.7% 157	51.9% 67	24.7% 145	73.0% 241	61.7% 565	36.5% 19	57.4% 2061
D. It distracts me from directly praying to God.	13.5% 13	10.2% 15	18.8% 16	15.4% 86	5.6% 3	10.1% 22	10.2% 13	10.1% 59	8.8% 29	6.8% 62	9.8% 5	11.0% 395
E. One can only pray to God.	14.6% 14	13.6% 20	2.4% 2	23.5% 131	3.6% 2	10.2% 22	7.0% 9	25.5% 150	3.0% 10	2.3% 21	8.0% 4	11.7% 417
21. If you were ever taught to pray the rosary, do you ever pray it?												
I was taught the rosary, but never pray it.	28.7% 27	43.0% 64	22.7% 20	30.1% 167	59.7% 37	44.2% 96	36.9% 45	10.4% 59	39.0% 128	27.3% 251	43.4% 23	34.4% 1223
22. Are you a member of any Marian prayer or social organizations?												
No	88.2% 82	98.7% 147	80.7% 71	95.5% 528	100.0% 61	94.9% 206	95.2% 120	94.5% 568	88.8% 293	83.3% 766	100.0% 53	96.9% 3467

23. Other than reading
in church or re-
quired reading for
school, do you ever
read the Bible?

Yes	26.0%	23.5%	68.2%	35.4%	13.8%	26.4%	33.3%	58.9%	53.0%	46.0%	26.4%	41.5%
	25	35	60	197	9	57	43	353	175	421	14	1493

25. The Roman Catholic
dogma of the
Immaculate
Conception says
essentially . . .

I do not know what the dogma says.	77.9%	32.0%	44.3%	41.2%	53.2%	24.7%	50.8%	35.5%	33.7%	32.8%	30.2%	47.9%
	74	47	39	226	33	54	64	212	110	302	16	1610

27. Besides the Assump-
tion and the
Immaculate
Conception, can
you think of other
Roman Catholic
Marian dogmas?

No	94.7%	98.0%	86.9%	95.0%	100.0%	94.9%	98.4%	94.1%	84.7%	88.2%	98.1%	92.7%
	90	146	73	516	58	204	124	546	271	811	52	2357

A. The doctrine of the virgin birth is important because it safeguards the divinity of Jesus Christ.	29.5% 28	48.3% 71	70.1% 61	52.3% 291	20.0% 11	57.1% 125	48.4% 62	38.8% 225	59.0% 194	56.1% 514	46.2% 24	61.3% 2142
C. I don't understand the doctrine of the virgin birth, but I believe it because the Church teaches it.	17.9% 17	23.1% 34	44.7% 38	23.6% 131	19.6% 11	25.1% 55	55.5% 71	18.1% 105	75.9% 249	23.3% 212	28.8% 15	26.7% 937
E. It is important for Roman Catholics to believe in the virgin birth as biological (physical) reality.	23.2% 22	23.1% 34	26.7% 23	24.3% 135	19.6% 11	17.8% 39	25.8% 33	23.1% 133	19.8% 65	20.9% 190	13.5% 7	35.4% 1243
32. Do you believe that Mary is the mother of God, meaning the mother of Jesus Christ, true God and true man?												
Yes	53.7% 51	83.1% 123	93.2% 82	70.5% 395	46.8% 29	80.3% 175	83.6% 107	41.8% 244	86.3% 284	83.6% 765	67.9% 36	81.3% 2912

A. she is a caring mother of the Church and of humanity.	65.6% 61	76.2% 112	96.6% 85	73.7% 411	57.9% 33	80.8% 177	68.8% 88	42.1% 249	86.2% 282	84.6% 778	64.2% 34	83.3% 2953
B. she is the mother of God.	71.3% 67	77.6% 114	94.3% 82	70.7% 396	50.9% 29	81.3% 178	60.9% 78	31.4% 185	88.7% 290	84.0% 772	66.7% 34	79.8% 2851
C. she sympathizes with the poor.	75.5% 71	85.7% 126	60.9% 53	78.0% 437	43.9% 25	77.9% 169	74.2% 92	47.5% 281	54.0% 176	53.2% 485	76.9% 40	76.7% 2746
D. she is our sister in faith.	57.0% 53	78.2% 115	85.1% 74	59.3% 332	40.4% 23	70.3% 154	31.3% 40	47.3% 280	74.9% 245	70.1% 641	65.4% 34	70.2% 2496
E. she is the hand-maid of God.	60.6% 57	49.7% 73	90.6% 77	63.0% 353	23.2% 13	58.9% 129	23.8% 30	30.0% 177	63.9% 209	51.6% 473	71.2% 37	50.0% 1767
F. she is the feminine dimension of God.	22.3% 21	53.1% 78	43.0% 37	33.9% 190	26.8% 15	23.4% 51	41.3% 52	20.3% 119	31.6% 103	24.2% 220	26.9% 14	41.6% 1482
G. she is the highest expression of human beauty.	21.5% 20	44.9% 66	72.1% 62	35.8% 200	23.6% 13	33.3% 73	50.4% 65	28.6% 169	46.8% 153	40.3% 368	15.4% 8	47.2% 1657
H. she is the Queen of Heaven.	37.2% 35	46.3% 68	80.5% 70	30.9% 173	43.9% 25	67.4% 147	23.4% 30	13.5% 80	64.2% 210	41.7% 382	21.2% 11	60.4% 2132
I. she is a powerful intercessor who presents our prayers to God.	51.1% 48	53.1% 78	81.4% 70	42.4% 237	14.3% 8	56.6% 124	60.6% 77	37.9% 223	76.1% 249	49.7% 454	30.8% 16	50.1% 1753

MARY AND YOUTH SURVEY RESULTS

	Austria	Canada	Ecuador	France	Ireland	Italy	Japan	Korea	Peru	Spain	Switzer- land	United States
J. she is the co-redeemer of humanity with Jesus Christ.	35.1% 33	52.4% 77	78.8% 67	45.9% 257	17.9% 10	61.5% 134	65.6% 84	43.6% 258	60.1% 196	51.4% 466	34.6% 18	39.4% 1406
K. she is the ideal woman.	20.2% 19	39.5% 58	79.1% 68	35.5% 199	22.8% 13	30.3% 66	60.2% 77	39.9% 236	68.7% 224	67.3% 617	13.5% 7	52.0% 1823
L. she is a chaste virgin.	42.6% 40	37.0% 54	69.8% 60	40.1% 225	24.6% 14	55.5% 121	65.6% 84	59.0% 349	63.5% 207	50.4% 459	32.7% 17	58.6% 2094
35. Do you view Mary in other ways?												
No	73.9% 68	86.3% 126	28.6% 24	78.2% 431	88.3% 53	85.2% 184	92.0% 115	88.4% 497	56.7% 181	59.3% 546	80.8% 42	28.8% 1009
36. Does Mary have a place in your life?												
Yes	33.3% 32	40.8% 60	86.2% 75	40.3% 226	23.4% 15	51.6% 113	10.2% 13	19.9% 118	74.8% 246	68.6% 628	43.4% 23	59.4% 2111
38. Is Mary important to the Roman Catholic Church?												
Yes	66.0% 62	71.6% 106	94.3% 83	68.8% 381	61.9% 39	79.5% 174	71.8% 89	29.2% 170	94.8% 310	85.1% 777	62.3% 33	76.9% 2749

39. In your opinion, how important is knowledge about and devotion to Mary to faith in Jesus Christ?													
Very Important or Important	36.3% 33	42.2% 62	78.4% 69	46.1% 256	12.5% 7	53.9% 118	47.2% 59	29.5% 174	60.7% 198	59.4% 542	34.0% 18	49.1% 1731	
40. In your opinion, is Roman Catholic teaching about Mary an obstacle to Christian unity?													
Yes	23.9% 22	4.1% 6	11.5% 10	19.1% 107	5.3% 3	4.6% 10	6.5% 8	9.5% 56	8.3% 27	12.2% 111	20.8% 11	10.8% 382	
41. I strongly agree or agree with the Roman Catholic Church's teachings on the following issues:													
A. The Pope has the authority to speak with infallibility.	24.0% 23	41.5% 61	33.7% 28	37.4% 210	21.4% 12	29.2% 64	27.2% 34	19.3% 112	31.7% 104	31.7% 287	30.8% 16	36.8% 1271	

MARY AND YOUTH SURVEY RESULTS

	Austria	Canada	Ecuador	France	Ireland	Italy	Japan	Korea	Peru	Spain	Switzer- land	United States
B. It is a serious sin to miss Mass on Sunday, except for serious rea- sons (such as ill health, etc.)	8.3% 8	11.6% 17	33.3% 29	18.9% 106	7.0% 4	36.1% 79	37.6% 47	32.7% 191	29.3% 96	17.3% 158	11.5% 6	24.4% 850
C. Living together before marriage is wrong.	6.3% 6	6.8% 10	45.5% 40	15.1% 85	5.4% 3	17.8% 39	19.8% 25	49.2% 290	24.4% 80	12.2% 111	11.5% 6	25.8% 901
D. Abortions should be illegal.	43.8% 42	36.1% 53	77.0% 67	40.6% 228	33.9% 19	46.1% 101	34.1% 43	60.1% 354	69.5% 228	47.1% 428	28.8% 15	49.7% 1712
E. Christians are obliged to get in- volved in social- political issues (e.g., social justice)	49.0% 47	41.1% 60	56.3% 49	42.9% 240	22.2% 12	67.4% 147	44.0% 55	28.4% 165	38.5% 126	44.1% 400	30.8% 16	47.2% 1635

42. I would describe my relationship with the following as very close or somewhat close:

A. God	69.8% 67	64.6% 95	88.4% 76	63.2% 335	41.0% 25	80.4% 176	49.2% 61	75.5% 450	89.6% 294	85.0% 775	71.7% 38	87.0% 3010
B. Jesus	72.3% 68	64.6% 95	94.2% 81	61.3% 342	36.1% 22	81.7% 179	51.2% 64	75.0% 445	87.5% 287	86.6% 788	73.6% 39	83.7% 2885
C. Mary	42.6% 40	52.7% 77	88.9% 72	58.8% 329	29.5% 18	73.1% 160	48.4% 61	46.4% 273	85.4% 280	81.3% 734	64.2% 34	64.6% 2211
D. Saint	29.8% 28	38.8% 57	61.7% 50	42.2% 235	21.7% 13	34.2% 75	35.0% 42	32.5% 192	50.2% 164	41.2% 368	20.8% 11	39.6% 1345
E. Home parish	55.2% 53	54.8% 80	64.7% 55	50.5% 280	14.8% 9	29.7% 65	56.6% 69	36.1% 214	52.5% 171	60.9% 542	43.4% 23	57.9% 1985
F. Church groups	35.4% 34	35.9% 52	52.3% 45	41.1% 228	1.6% 1	16.0% 35	47.1% 57	50.6% 298	19.4% 63	49.5% 442	26.4% 14	35.4% 1209

Appendix IV—Survey I

**A SELECTION OF REPLIES TO QUESTIONS INQUIRING
ABOUT PERSONAL IMAGES OF MARY**

The replies to questions 35 to 38 (see Appendix I) which indicated that Mary was seen as a mother figure could be divided into two groups: those using implicit and those using explicit maternal references. Respondents using such imagery appeared to have a personal and affective relationship with Mary. When referring to Mary as *mother*, the respondents (as can be seen from the samples) spoke of an *idealized* mother. Implicit maternal language was present in a plurality of the total number of responses to the 'open-ended' questions.

Obviously, such insights are open to subjective interpretation. It is well established, however, that those answering such optional questions tend to hold stronger and less typical views than those who do not answer them. Nevertheless, certain trends appeared.

Ideal Mother Image

Those using explicit maternal references often seemed to express a view of Mary similar to a maternal religious archetype. This was apparent in the replies to question 38: "Is Mary important to the Roman Catholic Church?" Here the replies were short answers, frequently consisting of phrases that seemed to have been memorized: "Mother of Jesus Christ, our only Lord"—"She conceived the only son of God through the power of the Holy Spirit"—"She's the mother of God"—"Intercessive [sic] power, as of a mother"—"She's the mother of Jesus and our spiritual mother"—"She is the mother of the world." Although this group of replies seemed to indicate a more cognitive perspective on Mary, the brevity and the predictable form of the answers might well indicate a shallow level of understanding.

The image most frequently cited in the responses to the 'open-ended' questions described Mary in language which was personal and suggestive of an affective relationship. Note the following examples:

Explicit Maternal Image

"I view her as a mother who cares for her children"—"A friend, a mother, my own mother, and a caring person who is concerned about us and our future"—"I see Mary as the mother to all humanity"—"Mother of God"—"My second mother"—"As my mother (real)"—"To me, Mary represents my mother, the one who has done everything she can possibly do for me, that is why when I think of Mary I see my mother"—"Mary is my mother, who I come to [to] seek advice and be consoled"—"She is the mother of Jesus"—"She is the mother of mothers."

Implicit Maternal Image

"As a respected loving and caring woman"—"I see Mary as a gentle loving person who cares for all"—"Mary is one we can talk to (pray to)"—"Whenever I need

some help I always ask Mary, and whenever I get scared I ask Mary to help me and protect me, and that never fails"—"Mary helps me in my life in many ways. She helps me to be thankful for everything I have especially my mother"—"Mary is a source of guidance to me and my family"—"But if I am in need I pray to her"—"Mary is someone I see with a heart immeasurably large. She gives special blessings to all and she is like God in that she will listen when you need her to."

Another commonly repeated theme, though less frequent than the ideal mother, was the exemplary or model human person. For our purposes, the term *model* refers to a person with traits which should and *can* be imitated. The emphasis is on similitude and affection. Responses in this category were divided between those using the language of human values and those emphasizing religious values. Some examples of Mary recognized as *model* follow:

Model (Human Values)

"She was very young and brave"—"Handmaid, strong-willed, humble, average beauty, not ugly"—"A nice lady"—"Our great, bold, loving mother"—"I view her as a brave, dedicated and loving woman"—"I see her as a friend"—"She is just someone that I can talk to"—"She is what I try to model my life after her caring and compassionate ways"—"Being a female, I see Mary as a role model"—"Mary is someone for me to follow and shape my life after. A model, someone I can confide in"—"Human expectations, goals, possibilities, limitations."

Model (Religious Values)

"I see Mary as the woman without sin"—"Holy woman that would do anything for God"—"I believe Mary was a good woman and served God and he rewarded her, but she is not sinless"—"A model to follow the right way Jesus taught us"—"I feel Mary is a model of faith and discipleship"—"She is a symbol of faith and goodness, also she brings people closer to God."

A large number of responses from young women showed that they saw Mary as a *feminine role model* (a division of the category of human or secular model):

"I view her as a friend I can ask help from. I can pray to her about 'girl problems,' like a big sister"—"I view Mary as a role model for Christian girls"—"She is a feminine model for women"—"Gentle, understanding of our wants and feelings because she was a teenage girl too"—"Example to all women"—"First, Mary is also female and human. She offers me a role model as to what God asks of each one of us"—"I pray to Mary, when sometimes I want to talk to a girl. I believe she hears my prayers and asks the Lord Jesus to help me and who I pray for."

Along similar lines, many responses showed a view of Mary as an *ideal*, admirable but inimitable. These occurred often, though less frequently than responses portraying Mary as a *model* for attainable goals. As with the image of *model*, the replies stressing dissimilitude were divided into those based on human (more frequent) and religious values (less frequent). Some examples follow:

Ideal (Human Values)

"I view her as the most sinless woman who that [sic] will ever live"—"I see Mary as the protector of the weak, and the downfall of the strong that persecute the weak"—"She is a model of truth, justice and fairness. She treats all people equally"—"They [Catholics] use Mary as a model for women and virginity. We are to be pure like Mary, devoted like Mary, virgins like Mary!!"

Ideal (Religious Values)

"She is the 'Highest' to me, no one could ever be like her. I RESPECT her"—"I see Mary as a link between God and humans"—"Mary is sort of my idol. The way she has no sin. I wish I had no sin"—"Mary is the mother of God, and should be respected and honored for giving birth to the Lord, and her total devotion"—"I CAN PRAY TO HER LIKE GOD"—"Mary is like God to me. She is very powerful and I pray to her and God equally the same"—"Mary has a place in my life as the ideal woman. I would like to be pure, trustworthy, beautiful, without sin, faithful, etc. . . . I also pray to her because I know she hears my prayers, and helps them become true"—"Mary is one I pray to other than God for help in my daily life"—"I try to be sinless like Mary but I know I can't be"—"An idol or hero that says we might be human but we can use our gifts to be great and make us worthy to be in heaven with God"—"Mary is very powerful and all Catholics should be close to her"—"Mary symbolizes as the true Mother of God and Queen of Heaven."

Related to the notion of Mary as unapproachable religious ideal was the notion that Mary manifests God's presence in her womanhood. Though this received little support when offered as a choice (e.g., no. 34.f: "I see Mary as the feminine dimension of God"), a number of 'write-in' replies indicated this perspective:

"As truly God and also knows human emotions"—"I pray to Mary often when I feel comfortable speaking to a female"—"I pray to Mary because I feel that she is close to God and will take my prayers to Jesus Christ. She is a woman and I feel more comfortable talking to her"—"Mary is a special symbol of a person who personifies God"—"It helps me relate the beauty of a woman with God. And her compassion helps me to love and pray"—"Mary is a symbol of God"—"She is the embodiment of a human being given divine powers"—"Mary is like Jesus Christ; she conceived him through the power of God & the Holy Spirit"—"Mary is someone that I pray to while in Church. To me she's a picture of a female god-like creature. She was pure and innocent"—"To me, Mary, along with Jesus is my friend. If I feel it would be easier to talk to Mary about something. She's also a female, I'll pray to her. She is also queen of Peace, so during this [Gulf] war, I pray to her"—"She shows that all women are divine and that not all of our leaders are keen and that she is someone who I can look up to"—"Mary is my mother, the link to my father, God"—"I like to pray to Mary because I think she understands my problems because I am a girl and it is easier to pray to someone who can understand you"—"she represents womanhood in the divine scheme of things"—"She is a divine being who answered her call to God and should be an example to all."

These replies called to mind Leonardo Boff's suggestion that rank-and-file Catholics see Mary essentially as an object of worship (*latria*). However, there were equally numerous replies which revealed Mary seen at a lower level than God—either as merely human (e.g., "She is the one who was chosen to bear Jesus and she is a perfect human"—"Personal praying friend"—"Mary was a person as we are. She bore the savior and is a good model of faith") or as one uniquely mediating between lowly humanity and a distant God (e.g., "Mary helps my prayers go to God when I need them most"—"Mary has a place in my life because I think it's easier for me to pray to her. God always seems as a great and wonderful person, but Mary seems a normal human being who makes mistakes"—"She helps me get through to God"—"A mediator of prayers to God. An example of a human being like Jesus"). Such variety of expression eludes reduction to a single mariological principle, but each response contains a grain of revealed truth.