



ANSWERS

TO THE  
CATHOLIC  
MAN CRISIS

*Collected Articles from*  
**THOSE CATHOLIC MEN**



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*Table of*  
**CONTENTS**

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**CATHOLIC CHURCHES TO MEN:  
YOU'RE NOT WELCOME HERE**

Mr. Jason Craig | page 1

**WHY ARE YOUNG MEN LEAVING THE CHURCH?**

Father Brian Doerr | page 5

**THE FALLOUT OF THE CATHOLIC MAN CRISIS**

Mr. Jason Craig | page 8

**THE CHALLENGE OF JESUS CHRIST  
& THE HEART OF MAN**

Father Dwight Longenecker | page 11

**WHY CATHOLIC WORSHIP APPEALS TO MEN**

Father Dwight Longenecker | page 14

**MENTORING: THE SOLUTION TO BULLYING - PART I**

Father Brian Doerr | page 17

**MENTORING: THE SOLUTION TO BULLYING - PART II**

Father Brian Doerr | page 22

**FORGET THE GENTLEMAN FADS. WE NEED  
A TRUE RENEWAL OF MASCULINITY**

Deacon Coady Owens | page 25

**APPENDIX I: AN INTERVIEW WITH  
CARDINAL BURKE BY MR. MATTHEW**

Mr. Matthew James Christoff | page 28

**APPENDIX II: THE CATHOLIC MAN CRISIS:  
FACT SHEET – MR. MATTHEW**

Mr. Matthew James Christoff | page 36



# *We are in* **AN AGE OF CRISIS**

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## *Introduction*

*The greatness of men, which is fully revealed in the person of Jesus Christ* continues to be questioned and even criticized or mocked. There have been many efforts in the Church to revive the faith in this increasingly secular age. But the fact remains: without faithful and virtuous men to lead the renewal, this crisis will continue. We do not need more programs. We do not need more committees. We need a movement of Catholic men deeply committed to their faith as well as to their responsibilities of leading their families and communities.

Three years ago, eight men came together to begin the movement now known as Those Catholic Men. These past three years, TCM has published over 500 articles by more than 50 authors and has launched self-mastery fraternities that have helped hundreds of men overcome years of addiction, and many others experience a freedom they have never known before. Those Catholic Men will continue to be a voice for Catholic men in this country and beyond.

This book exists to better equip men to lead the renewal. Doing this requires Catholic men who understand the crisis clearly. So, in this volume, we have compiled our most quality articles on the “Catholic Man Crisis”. These articles do not merely offer criticisms of our modern problem, but also powerful suggestions and articulated solutions. One thing is certain: If you simply do not see any such crisis in the Church, or if you believe leading the renewal is beyond your ability, then this book will be of no use to you.

This book is for men of action.

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## *Catholic Churches to Men:* **YOU'RE NOT WELCOME HERE**

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*Mr. Jason Craig*

### *Are we to blame for the absence of men?*

Intrigued by something called the “men’s rights movement” I ordered some books by the activists of the movement (all by women, interestingly). Offering an alternative theory for why men are absent, aloof, and irresponsible, they claim men are not abandoning traditional responsibilities but are simply going “on strike”. The claim is that men are very logical, and if society says they are unnecessary or dangerous then they pull away from society into associations of gamers, perpetual bachelors, or simply unmotivated couch-potatoes (the last one is dealt with at length in *Boys Adrift: The Five Factors Driving the Growing Epidemic of Unmotivated Boys and Underachieving Young Men*, by Dr. Leonard Sax).

In *Men on Strike*, for example, Dr. Helen Smith explains that men are constantly bombarded with claims that they are lazy, stupid, and unnecessary, and we want them that way because in the past men basically caused all of the problems – tyrants, war-mongers, inquisitors, etc. No longer are they potential conquerors or wannabe heroes, but tamed village idiots. From preschool when they begin their flattening out to college when “their kind” becomes the enemy of all underdogs throughout history, they are sold the story that traditional masculinity, that thing they feel drawn to as if they were made that way, is enemy number one.

I’m not sure I can get on board with the whole men’s’ rights movement, but they clearly have a point here. It is overwhelmingly clear that traditional characteristics of masculinity are simply not welcomed in society and are seen as actual dangers to social harmony. Boys typically become “trouble” the moment they get to school where their natural desire for competition, danger, and activity are suppressed. We just keep popping that little rambunctious mole on the head until it stays in its hole, and if he doesn’t, well, we have pills for that. But then in 15 years when he stays in the basement playing with “man-toys” we bemoan that he won’t come out and “man-up.” It is an atmosphere that strangles normal, healthy masculinity. That is, unless you see normal, healthy masculinity as a threat and danger – in that case it’s working just fine.

Worse than public schools for masculinity is average Catholic parish USA. Public schools are graduating about 70% of their boys, but if we consider the most basic practice of Catholics, going to Mass, we're only "graduating" about 30% (see Catholic Man-Crisis Fact Sheet). I'm no statistician, but I'm pretty sure that is not the model of sustainability.

Like boys in school, the natural, good, masculine traits of men are not welcomed in average parish USA. I think it's time we see this more clearly and not just blame men for not "manning up" in their faith. It's not a "man" problem exactly, because the issues are not the same in other global religions or in the global East and South. It is a unique problem here. Religion is not losing men; Catholics in the West are losing men. So, as suggested by the men's rights activists, maybe we should stop blaming men and start reflecting. In my experience I think there are four especially strong ways we're making men unwelcome:

### 1. No Challenge

A priest friend I trust immensely was asked his opinion on documents surrounding the Synod on the Family, and he noted a point that anyone involved with men's apostolate will know is a glaring omission: it didn't mention sin. I have a family, and I can tell you that the greatest challenge of modern families is not modern: it's the ancient foe. The "challenge" that parishes need to offer men is not one of social action (though it must come later), but of conversion from sin, and a turning of their hearts to their vocation. This is a fight and a challenge, and the more it is understood that way the more men will stand and fight.

### 2. An Emasculated Organizational Culture

Parish offices and diocesan chancelleries are frequently very status-quo friendly, bureaucratic, and emasculated. The daring and bold action natural (though not unique) to masculinity is often buried under policies, committees, and an unwillingness to do what is "dangerous". Not always, but often.

I have a friend who wanted to send out a gift of a Catholic Catechism to every Protestant pastor in an area. He wrote a very friendly letter with it explaining that it seems that many people are confused about what the Catholic Church actually teaches and this might help clear up misconceptions and open up dialogue. In short: it was an invitation to learn more about Catholicism. It was bold and daring, but with love and gentleness. The idea was shut down because it might be offensive to some. We'd often rather leave 99 lost sheep behind to recover the one offended sheep. Men experience these things and see it as hypocritical or pharisaical, because "challenging" people to the New Evangelization and then tying their hands is giving them a burden they cannot bare.

### 3. Horrible Mass Experiences

Wonky and silly liturgy practically begs men to leave. If you're not with me on this, do two things. First, go to any article about the need to reach more men because



they're leaving the Church, read the comments, and see how quickly men are bringing up the problem with how the liturgy is celebrated at most parishes. You can't keep ignoring this. Second, go to a traditional, reverent, and beautiful Mass and count the men. There's your proof. This is a much broader topic, but my guess is that you're either aware and embracing of this point or rejecting of it and there's little I can say to change that. We'll move on.

The second source of the horrible experience is the sermon. Pope Francis, in *The Joy of the Gospel*, acknowledges the problem: "The homily is the touchstone for judging a pastor's closeness and ability to communicate to his people. We know that the faithful attach great importance to it, and that both they and their ordained ministers suffer because of homilies: the laity from having to listen to them and the clergy from having to preach them!" The Sunday sermon is the chance: it's the chance to teach, instruct, and inspire the faithful!

As a convert from Protestantism, where preaching is basically the pinnacle of the week, I am constantly amazed that it is an accepted and sometimes expected practice that priests do not prepare a sermon with the utmost intensity and thought. Yes, of course, we're all very busy, but like a man that overworks to have a big house can lose the love of his family, so a priest that busies himself to the neglect of the sermon will lose his family.

For more on the topic read Pope Francis' reflection (beginning at paragraph 135 in *Joy of the Gospel*), I have nothing better to say. But for even more, read the great pastoral letter, "The Preacher – Servant of the Word of God", from Bishop Vigneron of Detroit who wrote a great reflection on this topic beginning with the words of Pope Francis.

#### 4. Parishes Have No Brotherhood

Men are very lonely. Brotherhood is the description most proper to us Christian men, as sons in the Son. This cannot happen solely in one organization or group, but must be the identity that men see in themselves and in each other. "This aim of making the parish community a true brotherhood ought to be taken very seriously," said Joseph Ratzinger (Pope Emeritus Benedict XVI), "This brotherhood has its source and center in the celebration of the Eucharistic mysteries" (Ratzinger, *The Meaning of Christian Brotherhood*, 68, 69). Yet, we often don't even know each other's names. Many men's groups have had strange and sudden success, sometimes surprising the organizers. I can assure you it's not the cleverness of the programs, but that these things are tapping into a deep need.

If you think I am proposing a macho Christianity, I'm not. What I am saying is the world is getting boys and men wrong when they suppress and disdain natural, good, and healthy masculinity, or when they simply make it unwelcome. Society is unwelcoming to men. The average parish is too, but it doesn't have to be that way. There is a masculine genius, and it is a gift to be embraced. Simple and even

*"This aim of making the parish community a true brotherhood ought to be taken very seriously. This brotherhood has its source and center in the celebration of the Eucharistic mysteries."*

subtle acknowledgement of the needs of men, as well as a humble acceptance of their gifts needs to be a priority, because men are tremendous leaders in families and communities. If they leave the Church, they're not going alone.

We Christian men are longing to be challenged to love, to conquer not the world or each other, but the evil one. Our minds were made for truth and in a world of relativism and banal platitudes we're starving for it. If men are barbarian conquerors, then I can assure you there is only One who can conquer us in love and raise up a new type of army. We need Christ.

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**Mr. Jason Craig** works and writes for TCM from a small farm in rural North Carolina with his wife Katie and their four kids. Jason is the Executive Director of Fraternus and holds a masters degree from the Augustine Institute. He is known to staunchly defend his family's claim to have invented bourbon.





## *Why are Young Men* **LEAVING THE CHURCH?**

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*Father Brian Doerr*

### *What We Can Learn from Abdul Hamid*

Although Abdul Hamid has largely been forgotten, he is the young man sitting in the pew next to you at Mass.

Abdul was the renowned American boy John Walker Lindh who turned Taliban fighter in Afghanistan shortly after September 11, 2001. The argument can be made that he is an icon for many American Catholic youth of our current day. John Walker Lindh was “raised Catholic” in his suburban California home. By the age of 16, he left his spiritual heritage in search of “his own spiritual path.” That eventually led him to Islam and to his senseless death in Afghanistan.

Likewise, one of the most difficult encounters I have had as a priest involved a young man who, after twelve years of Catholic education, converted to Islam. I was defeated before I even met the young man; his parents waited way too long before arranging our meeting. On one hand, he was like any other young man with whom I have worked: idealistic, eager to learn, searching, and trying desperately to make sense of the world in which he lived. On the other, he grasped anxiously to an ideology that he found nearly impossible to defend. Impossible to defend, yet at the same time it must have offered him something for which to hope and sacrifice. Recently, news reports have been filed from the Middle East that a small, though significant, number of western young men are traveling to these war torn regions for their share of the - contrived - Islamic glory.

Even if we are unwilling to ask the question, it remains and must be addressed... Why are so many of our Catholic youth, especially young men, so easily led away from their Catholic faith? And more pointed, why would they leave the Church -even the marginalized- for an alternative that promises oppression, injustice, darkness and death (not to mention a spiritual life devoid of the Father’s mercy)?

When I talk with college age students, the most common statements I hear are these: “Twelve years of Catholic school, and nobody ever told me that!” “I was

raised Catholic, but... now I am Buddhist... now I have no need to attend church..." "I am no longer a Catholic, but I am (even after admitting to regular pornography use, pre-marital sex, drug abuse, apathy toward life) a 'good person' and believe I am going to heaven." "We cannot judge; the Church is intolerant, exclusive, hypocritical and irrelevant." And, finally, the most despised, "I was raised Catholic, but..." (This is what happens when young people learn their catechesis from Hollywood.)

Parents blame catechists, catechists blame parents, Directors of Religious Education blame bishops, bishops blame priests, everyone blames the youth... there seems to be little in the way of answers and much in the way of blame.

Brothers, you and I are the solution to the problem. Young men will experience deep religious conversion and turn to defend all that is good when Catholic men return to the ancient practice of teaching their sons (and other young men) their faith. That is the only way that the situation will change. The teaching of the faith to the young men historically and nearly universally fell to the father of the family. Within the church in the United States, most young people are taught their faith by women. We are glad for their dedication and commitment, however, boys learn their faith from their fathers. I am quite confident that young Islamists are not being taught their faith by women. As incomprehensible as Islam can be, at least their young men know their faith. Remarkably, the very same can be said of St. Joseph and Jesus. In their time, men taught their sons the faith. It is very safe to assume that St. Joseph would have taught Jesus the tenets of his own faith and introduced him to the ancient and sacred Scriptures.

A recent European study revealed some startling findings regarding the critical role of fathers in their children's practice of the faith. The study found that fathers chiefly determine the church habits of grown children. If a father does not go to church, no matter how faithful his wife's attendance, only one child in 50 (2 percent) will remain faithful to the Church. Yet, if a father does go regularly, and the mother does not, 44 percent of their children will become churchgoers (Thomas W. Karras, *The Truth About Men and the Church*, *Orthodox News Service*).

It was a man, my pastor, who convinced me of my faith. He was a rock. Nothing: no challenge could cause him anxiety about the truth... and I pressed him with every possibility! He was a man of conviction. Fathers and other Catholic men must do the work to discover their own faith on a personal level and make an interior assent to the Truth which they discover. Then, they must boldly, though charitably, defend and teach that faith to their sons. We must be cautious when talking to grown sons (and daughters) about the faith. Many have been completely (in the words of a college junior) brainwashed by the culture. Talk may not be productive. The most effective manner to evangelize sons (and daughters) is to know your own faith and let them see how happy you are, confident in the promises and hope of Jesus Christ.

*"We are glad for their (Catholic women's) dedication and commitment; however, boys learn their faith from their fathers. I am quite confident that young Islamists are not being taught their faith by women."*

The future, our future, rests with Catholic men. Catholic men must rediscover the ancient reality and truth of their faith and see the grace offered therein as an unearthly force of great and tremendous life-altering power. These are not empty words. Jean Cardinal Danielou once wrote, "What men fear fundamentally is that this irruption of God into their lives may be the occasion of losing themselves, and may involve them in terrible (i.e. formidable) adventures."

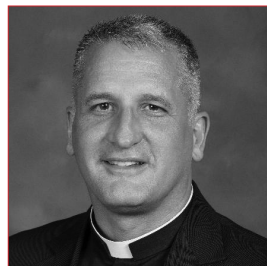
As I direct retreats or days of reflection for Catholic men, I cannot believe the apathy or even hostility young Catholics hold toward their Church. Today, there is even a triumphalist attitude when one declares his independence from, and superiority to, the Catholic Church. This attitude is accompanied by a distrust of the Church and what she teaches as well as a position that the Church is irrelevant to them. The abuse crisis is always cited. Yes, individuals within the Church have failed terribly in the past. But to surrender the heritage of the Church, her Scriptures, her charity, and the mystery of the Eucharist because of human failure?

Everyone has an opinion, but it remains and cannot be denied: we are losing our young men and jeopardizing the future of the Church and the order of society. We are simply not equipping young men if we are not teaching them the rich and life-sustaining truths of Jesus Christ and his Church. I truly doubt many young Catholic men will end up in the deserts of Afghanistan, Syria or Iraq, but I also doubt they will be able to raise a Christian family, defend ethical principles in the work place, regularly confess their sins, answer the challenges of non-Catholic proselytizers, enter into the permanent selfless bond of marriage or hear the call of God to the priesthood or religious life, or deal well with death. Not to forget the rearing and instruction of the next generation of Catholics.

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**Fr. Brian Doerr** is the Founder & President of Those Catholic Men, Inc. He is a priest of the Diocese of Lafayette in Indiana, where he served as Vocation Director for eleven years. He then served as the Vice-Rector of Human Formation at Mount St. Mary's Seminary in Emmitsburg, Maryland. He is currently the Pastor at St. Francis of Assisi parish in Muncie, Indiana on the campus of Ball State University. Fr. Doerr has worked with Catholic men and youth throughout his priesthood, founding a successful high school fraternity (the Knights of the Holy Temple) for young men that assists members to pursue virtue and mature into good Catholic men. He is an expert on mentoring and has a passion for restoring a sense of nobility to manhood in the Church as well as society at large.







## *The Fallout of the* **CATHOLIC MAN-CRISIS**

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*Mr. Jason Craig*

### *Where do we go from here?*

Whenever we have a baby, people ask “how much did he weigh”? When I answer they just nod satisfyingly. I don’t get it. Does knowing John weighed 8 pounds 9 ounces help you understand the mystery of John? No, but numbers make us feel like we’ve grasped something. I think for many folks I could say he weighed three pounds and they would just nod and move on. Facts helps us feel like we know something, but the truth is that that fact will never be true again. To know John any better you’ll need to see his face and hear his voice, and with every bit of flesh that goes on that image of him you’ll understand the wonder of John. But his facts – weight, height – are changing, they’re growing.

You know there’s a Catholic man-crisis; this crisis is detailed in this book in Appendix 2. This appendix gives us numbers: the hard facts of the problem. But those facts are changing, there’s a face and a body of new facts growing from those.

How? Well here’s some of the facts from the appendix:

- Only 51% of Catholic men strongly agree that the “Sacraments are essential to their relationship with God.”<sup>8</sup>
- 50% of men agree that “Mass is boring” and 55% agree that they “don’t get anything out of the Mass.”

Those are big numbers. But when 50% of the men at your church show up with those feelings and attitudes, they are visible to 100% of the boys in the congregation. The thing about young boys is that they are very perceptive and very insecure. They’re insecure because they are looking for their identities, trying to understand what it means and is going to mean to “be a man”. So, from early childhood they observe and imitate. My daughter’s games are story-based, she’s embellishing a plotline of a story. My son on the other hand is always a character – he’s a fireman, priest, soldier, and so on. He’s imagining what it is like to be those men, to be a man, and he’s “trying them out.”

*"They're looking for their identities, trying to understand what it means and is going to mean to 'be a man'."*

This goes on throughout childhood and into teenage years when young men join various social groups, imitating and imagining who they're going to be. This is not to say that they are not authentic or are not themselves during these times, its just the nature of being human – we learn how to be human from other humans.

When 100% of the boys see a disengaged, lethargic, community of pew potatoes, with little half curtsy genuflections, staring blankly, even checking out women, or reading the bulletin (or their phone) during the homily – all of this makes it very clear:

*Being a Catholic man is not a real thing. This is a façade, a cute thing to outgrow and leaven to the women. I need to look elsewhere for things that will truly shape who I am as a man.*

When these men are encountered outside of Mass it becomes even clearer: what is being proclaimed up there from the altar, however timidly, is not being lived out here. The message to the boys is clear:

*There is not a connection between the cute things we do on Sunday and the reality of real life. You can be a hearer but don't have to be a doer of the word.*

And those boys will grow into men. And did you see the statistics on the effect of fathers on the family's faith? You don't need that number, we all know the power of dad's lukewarmness or zeal.

Men are leaders. And even the men of those statistics are leading in regards to the Faith – they're leading everyone out the door.

In the comments under the Catholic Man-Crisis article someone asked: "Awesome. Good. Sure. I'm convinced. So what do we do about it?"

I bet you think the answer is hard. Its not. Here it is:

**1 – Pray and reform yourself.** Be holy.

**2 – Parishes, regain your men.** Dear priests, please preach well. Please. We men are suffering. We're wearing chains of sin and vice and we want to be free, and Venerable Bede said that man is "cleansed from the filth of vice by the mouths

of preachers.” Pious platitudes and rambling nonsense are not good enough. Teach us, challenge us, preach! And bring those men together in brotherhood. In Pope Francis’ first encyclical he said that the “history of faith has been from the beginning a history of brotherhood... Faith teaches us to see ... that the light of God’s face shines on me through the faces of my brothers...” Beautiful things happen when men understand that faithfulness to their common Father necessarily entails a love of their brothers. “See what love the Father has given us, that we should be called children of God... We know that we have passed out of death into life, because we love the brethren” (1 John 3:1,14). As Joseph Ratzinger said in *The Meaning of Christian Brotherhood*, the church gains in missionary zeal as she makes her “internal brotherliness more vital”.

**3 – Connect holy men with youth.** I quit my job in youth ministry not because the “youth group” was struggling, but because it was becoming increasingly clear that the answer to our problems is not more youth ministers. We need more men. Go read the book of Judges and you’ll see sections introduced with “And a generation arose that did not know the Lord...” The faith is always passed on from generation to generation and the father is critical. The next part of the story after such quotes is how Israel completely lost its way. The statistics from the Man-Crisis fact sheet tell us that a generation has arisen that does not know the Lord, guess what’s next? Not only do we need to regain our men (see # 2), but we need to connect them with young people. I was a “trained and educated” youth minister, but the day I realized that the goofy old guy that can’t throw a frisbee has *by vocation* a call to pass on the faith in his community, I dedicated any apostolic efforts to connecting those goofy men to boys that need mentors. Fraternus, the organization I work for, is completely dedicated to this simple mission: challenge men to holiness, equip them to be mentors, and get boys in front of them. But an important note on this: this needs to happen *within the parish community*. Ratzinger in his book on brotherhood also said growth in true Christian brotherhood “can first be realized *only* within the local community – within the particular parish” (emphasis added).

There you have it. Reform yourself, regain the men, and connect them with youth. I think this is a pretty simple plan to follow. Pray brothers. There’s a lot of work to do. Let’s get to it.



## *The Challenge of Jesus Christ &* **THE HEART OF MAN**

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*Father Dwight Longenecker*

### *Taking the Risk of Faith*

The man who never made a mistake never made anything. Likewise, the man who never takes a risk never gets ahead. Whether it is starting your own business, getting engaged, pursuing your dream career, getting a great education or achieving athletic greatness, if you don't take a risk you don't take the prize.

This is why the story of Peter walking on the waves is one of my favorite encounters with Christ. Despite the storms, Peter had to get up, see the situation, hear the call of Christ and risk everything to go wave walking. In every area of life, to succeed taking a risk is necessary, and yet in the area of our spiritual life we too often do just the opposite.

Jesus Christ presents each of us with a challenge and a call. Will we step out of the boat to walk on the waves with him? Will we leave everything to follow Christ? The problem with too many Catholics is that we have forgotten this primary call to discipleship and have settled for a religion in which there is no risk, no call and no challenge.

When I served as a high school chaplain I observed three essential responses to the challenge of faith in the lives of my students. The three responses are most clearly seen during adolescence because that is when so many life choices are being made. However, the same three responses can be observed among people at every stage of life.

The first response to the challenge of faith is "polite conformity." In this response the young person regards the challenges of the faith with a benign detachment. He shrugs and says, "I suppose if the grown ups say this is true I'll go along with it." He conforms to the norms not because he is committed to them, but because it is the path of least resistance. "You want me to go to Mass on Sunday? OK. I'll go. Will you then stop bugging me please?"

*"You want me to go to Mass on Sunday? OK. I'll go. Will you then stop bugging me, please?"*

The Catholic who responds to the challenge of Christ with polite conformity simply goes with the flow. His faith becomes part of his comfortable life and as he matures he goes no further in the faith. The Catholic Church in America today is full of men who still occupy the pew because it is the path of least resistance. They punch the churchy time clock. They put in their time. They fulfill their obligation. They not only don't step out of the boat, they never even rock the boat. They are polite conformists. Furthermore, the path of polite conformity seems to pay off. They become respectable. They fit in. It all seems snug, secure, cozy and comfortable.

One of the big problems with catechesis in the past is that our church leaders, teachers and catechists have been content for the pew sitters to be polite conformists. They have schooled children in their religious duties and proper moral behavior and never expected anything more. In The Book of Revelation the Lord has a few choice words for the polite conformists: "Because you are lukewarm I will spit you out of my mouth."

The second type of response to Christ's call is "outright rebellion." This is when the teen says, "Fuggeddaboutit. This religion thing is dumb and all the grown ups who say they believe are a load of hypocrites. I'm outta here." It's an understandable adolescent response. Too often the same response carries on into adulthood. In "outright rebellion" the individual is actively opposed to Christ and his church and believes he has good reason to be.

When I talk on this subject I ask teenagers, "Which is better, 'polite conformity' or 'outright rebellion.?' " They always get it right and reply, "Outright rebellion." This shocking answer is correct because at least the person who is in outright rebellion has taken the claims of the faith seriously and although he has rejected it, he is thinking it through. The polite conformist never thinks it through and may mistake his polite conformity for real faith for his whole life. Cocooned in a secure world with other polite conformists he never once gives the reality of his faith a second thought.

The third response is "intelligent enquiry". The person who responds to the challenge of faith most authentically does so with intelligence, wit and grace. He questions in a spirit of honest enquiry and curiosity. In other words, he takes the risk of faith. He steps out to discover for himself and learn about the faith through his own experience. He doesn't mind challenging his religious teachers, but he does so with a genuine desire to learn and grow.

To really explore the faith demands not only an intellectual quest to understand,



but the risk of commitment, self-discipline, study and self-sacrifice. Through intelligent enquiry one embarks on a heroic adventure. We call it a risk because to go on that adventure requires one to leave his old world behind and launch out into the unknown.

St Paul says, “We walk by faith and not by sight.” What he means is that the life of faith is a great adventure or it is nothing at all. Outright rebellion is a sad and immature rejection of the faith, and polite conformity is no faith at all. Intelligent enquiry launches us out of our comfort zone to take the risk of faith.

That risk is the risk of everything, so at the end of our exploring we will have reached the omega point where all is harvest—where we gain all things, know all things and are known and welcomed home.

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**Fr. Dwight Longenecker** is a former Anglican cleric turned Catholic priest. He has written sixteen books on Catholic spirituality, apologetics and culture and he has one of America's top rated religious blogs on Patheos - Standing on My Head. He is the parish priest of Our Lady of the Rosary church in Greenville, South Carolina.





## *Why Catholic Worship* **APPEALS TO MEN**

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*Father Dwight Longenecker*

### *Why the feminization of the Liturgy is unattractive to men*

Some men of the parish wanted to make a retreat before Lent, so I suggested we head to the hills for a Benedictine experience. We rented a cabin at a retreat center in the mountains, and I packed the car with all the clobber we needed for Catholic worship. Once there I set up an altar with crucifix and candles, placed a statue of the Blessed Virgin on a pedestal by the side and set twenty chairs in rows facing each other. We were going to do our best to recreate the atmosphere and schedule of a Benedictine monastery for forty eight hours.

Spending the weekend with other men on retreat got me thinking about why Catholicism continues to have an appeal for men that other religions lack. I'm convinced that the answer is liturgy. To understand why, we have to remember how men's brains are wired.

It's well known that the right hemisphere of the brain controls our more intuitive, creative and emotional functions, while the left half of the brain controls the more mathematical and logical functions of thought. Further studies of brain function have shown that men's brains make connections within each hemisphere of the brain while women's brains are better at making connections across the hemispheres.

To put it simply, "Women are better at relationships and making connections between their perception of reality, people, and emotions." Men compartmentalize their experience. Therefore men's feelings are more likely to be disconnected from their perception of reality. This is why when a guy's wife or girlfriends says, "Talk to me honey. What do you feel about this?" she is likely to get a blank stare, a shrug of the shoulders and the reply, "I don't know. Just tell me what you want me to do."

Because of the common disconnect from our emotions, men sometimes seem uncaring or unsympathetic, but it also means we are able to take on tasks without our emotions interfering. A friend explained, "That's why the man who has to

provide food for his family can go out and shoot a deer, while the woman might cry for poor Bambi whose mother was killed. This “just the facts ma’am” objectivity is what makes the Catholic religion more attractive to men than other forms of worship.

This is because Catholic worship is liturgical. On our retreat the men were given a monastic schedule of prayer. We recited Vespers at six in the evening and Compline at nine. We got up for Lauds at six in the morning and said Terce at nine, Sext at twelve and None at three. The chairs were in straight lines. The prayers were established. The rules were observed and discipline expected. The discipline of schedules, calendars, and the orderly objectivity of the liturgy—“Just say the black and do the red” appeals to the way men are wired in a way that more free-wheeling, emotional, and subjective worship does not.

This is why the feminization of the liturgy is so unattractive to men. When well-meaning liturgists and priests feel they have to make everything in the liturgy emotionally relevant and “meaningful” to everyone, many men switch off. When Father Fabulous insists on being emotionally entertaining in the liturgy he is likely to please the women while the fellas roll their eyes. When Sister Sandals develops new age liturgies that attempt to connect with our emotions, or when Pastor Hipster tries to push the emotional hot buttons with his sermon, most men are not only ready to switch off, they’re ready to head for the door.

Traditional Catholic worship, on the other hand, is by the book and objective. Men perceive it as being dependable and rock solid—not emotional, subjective, and flighty. Does that mean that a man’s emotions are completely disengaged in Catholic worship? Not at all, it’s just that certain more masculine feelings are likely to be engaged through the objectivity, reliability, and established routine of Catholic worship.

In Catholic worship a man is more likely to experience the emotions of loyalty and nobility that come with commitment to a set and objective form of worship. Within traditional Catholic worship a man is more likely to experience strong emotions of love and admiration for a religion that has withstood the tests of time and persecution. With the high expectations of Catholic liturgy, orthodoxy and morality, a man is more likely to feel the emotions of solidarity with his brothers and determination to persevere in the face of hardship. The objectivity of the liturgy along with the traditional accouterments of Catholic worship help men access the proper apprehension of timeless beauty, truth, and goodness. In this way his heart opens in awe and wonder at the goodness of God and the richness of the Catholic faith.

Too often worship has become the domain of the women because the men have not gotten involved. It is important therefore, for Catholic lay men to serve not only as ushers at Mass, but help serve at the altar, train altar boys, sing in the choir, serve as

lectors and extraordinary ministers of holy communion, help with the building and maintenance of their church, and for those who are able, to consider God's call to the priesthood, diaconate, or religious life.

Catholic worship is, by design, the most attractive form of worship for men, but it can only thrive if men decide to be proactive, roll up their sleeves, and share the work of the people of God—which is worship.



## *Mentoring:* **THE SOLUTION TO BULLYING**

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*Father Brian Doerr*

### *Part 1*

In the year 780 AD, when Constantine VI was just nine years old, his father, Leo, the Emperor of Byzantium, died. Since the emperor's son was so young, he was unable to immediately succeed the throne of his father. Therefore, Constantine's mother, Irene, became his regent. Until Constantine was of age, his mother would rule the empire. Nonetheless, when Constantine finally reached the age of maturity and looked to assume his duties as Emperor, he found that his mother's surrender of power was becoming an issue. Six years into his reign, Irene finally triumphed by ordering her bodyguards to manhandle her son and gouge his eyes out to make him blind. As lame or deformed kings and queens could not rule, this heinous crime would ensure her hold of imperial power. Constantine died several days later.

As appalling as this story might seem, it is being revisited countless times in the lives of boys today. Everyone knows that when young men reach a particular point in their lives, they hold a great amount of natural power. Their youthfulness, their enthusiasm, their personal strength spurs them on to win wars, conquer continents, and build nations. And this is the core of the problem: like Constantine, young men are destined to brandish power. Like the Empress Irene, there are those, I will call them Social Engineers, who seethe with envy toward young men and have done everything in their power to destroy the possibility that, one day, a young man will assume his position among us and wield this power, even if it is for the good of us all.

Like you, I would like to resolve the issue of bullying; but in order to do so, we need to take a long, hard look at our current situation. This will not be easy and will even infuriate some. But for the sake of our families and communities, this must be considered. Social Engineers, to wrestle power away from men, have cunningly created a society where egalitarianism has become the norm. They have done this by preventing boys from being properly mentored, forbidding men to congregate, and removing any semblance of male initiation.

Before we consider these three destructive developments, let us first consider

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*"The way we treat young men today is tragic. A man of high school age today is generally taught that he is essentially animalistic..."*

egalitarianism itself – which should be rather easy, as it is all around us. Egalitarianism includes the natural heresy of the genderless society. The idea that there are no differences between the sexes would be laughable if it were not for the fact that so many people have accepted the notion. Please take note: you cannot raise a boy as you would a girl and expect to have good consequences (and vice versa). Here, we could site a number of enlightening but ignored studies, but that seems pointless. Lets try logic: that cute little boy that we dress in gender-neutral clothing, force to play games that prohibit competition, punish when he exhibits aggression, and teach in the same manner we instruct girls, will one day experience stunning growth and physical prowess. This unveils our point: in days of long ago, boys were trained and mentored and prepared for the day they would “come into their own” and... for the most part, they were ready. Guided by the virtues, they were intentionally readied for the day when their natural power would develop and they would be wielders of that power. It would be similar to a family acquiring a lion cub. Sure it is cuddly and cute. Sure it lounges in the family room and eats a lot of food. Sure it plays it's curious games and rambles about the house. But what happens when that cub passes through adolescence and discovers its own power? If it has not been trained and prepared, it will likely eat someone. In real life, the result of such idiocy is bullying, domestic abuse, gang violence, and domestic terror.

There is historical precedence here. In the Middle Ages, town and country were plagued and terrorized by gangs of bullies: young men who were reckless and abusive, and there was little societal restraint to correct their cruel behavior. Thus, Holy Mother Church intervened. Recognizing -even appreciating- the natural power and strength of these men, the Church asked them to place their might at the service of “the good.” These men were asked to make solemn vows to protect the widow and the orphan and defend the church. Hence, Europe witnessed the birth of chivalry and the appearance of the knight.

The way we treat young men today is tragic. A man of high school age today is generally taught that he is essentially animalistic, that his urges are primal, that he is prone to violence or laziness, or that he is a candidate for addiction. He is often regarded with suspicion or else completely ignored. No wonder he sits in a closed room playing video games or viewing pornography for endless hours.

### **Preventing Male Mentoring**

I was astounded by the negativity when, as an associate pastor in a parish in

Indiana, I announced that I was starting a “fraternity” for high school men. The fraternity was hugely successful, especially for the growth of the individual. Many of the young men were amazed that someone would take an interest in them solely for the purpose of helping them become better men. Lives were changed. Even so, time after time after time, I was approached by those who would ask me in a scolding manner, “And what are you doing for the girls?” I would respond with politeness, but interiorly, I was annoyed. Nearly everyone is admitting today (finally) that girls have enjoyed much more success than boys since a disproportionate share of our educational and professional efforts are reserved for girls. As incomprehensible as this may seem, Social Engineers do not want boys to be mentored.

It is ironic that Simone de Beauvoir (whom some say was the mother of modern feminism) started a revolution with her famous statement: “one is not born a woman, one becomes so”. I say ironic, as the exact opposite is true! We can make this statement much more accurate if we take her words out of context and declare, “one is not born a man, one becomes so.” There is an abundance of truth in this statement because a child identifies so closely with his or her mother, that mother and child form a unity or a dyad. In other words, they are so close, they are practically one, even after birth. This is a good place for a girl to be, but leaving this beautiful place, the boy is required to make a very long journey “into his own.” He must make a sometimes challenging and often painful journey into the world of men. Otherwise, he will spend the rest of his life on the outside, wondering why he is alienated from other men – frustrated, excluded, and forever feeling inadequate. Therefore, the journey a boy is required to make begins with male mentoring, is directed by male mentoring, and is concluded with male mentoring. And this, sadly, is the problem; Social Engineers do not want this to happen as it has the potential to destroy their program. Crazy, but observe for yourself: the situation is so “bad” today that mentoring boys has nearly become illegal.

Many fathers, whose most important work included mentoring their sons and teaching them to become men, are commonly absent. A study by Silverstein and Auerbach concluded that, even though it is preferable for fathers to be involved in the lives of their children, “we do not believe that the data support the conclusion that fathers are essential to child well-being...” Such a statement is grossly unfair to children and incomprehensible to rational adults.

All of this is to say that men are not “allowed” to teach boys how to brandish their natural power.

## Fraternity

In my experience forming men, I have discovered that one of the most significant sources for positive growth in men is the fraternity. By fraternity, I mean any and all opportunities for men to come together for constructive purposes: building, hunting, traveling, discovering, defending, farming, or worshipping. Purpose is necessary; men do not come together to “share” or “relate” to one another as

*"When men congregate they are transformed in a powerful manner by competition, camaraderie, accomplishing challenging goals, defense of country, and overcoming great odds."*

women do. When men congregate they are transformed in a powerful manner by competition, camaraderie, accomplishing challenging goals, defense of country, and overcoming great odds. A man cannot know himself, his capabilities, his limitations, his power or even his tenderness if he is not transformed in a group of trusted men. The lack of these opportunities is causing a crisis in our country.

Perhaps you have never given this any thought, but consider the many opportunities for constructive camaraderie that have been denied to men. This is true; men are almost forbidden to congregate in our contemporary world. For example, as of December 2008, there were 47 active women's colleges and universities, whereas there were only three men's colleges in the United States. Yes, I know, "But young ladies thrive in single-sex environments!" Of course they do, and so do young men. There are no gentlemen's clubs (nonsexual) where men can smoke a cigar, read the paper, and talk about politics, community, sports, or family – and often, be mentored by older men of the club. Remember the Georgia Masters? Why is it a problem for men to spend time together? Why is that a threat? Women are now encouraged to enter motorcycle clubs, hunting trips, sports teams, and other traditionally male interests and pursuits. Why? Because women have suddenly developed intense interests in these pursuits? Perhaps most grievous of all, women are now permitted in combat. Defense of country has always been a "sacred" vocation for men – the one place where men pledged themselves to each other and to defense of the country in a sacred and fraternal bond. Stop the senseless chatter: there is no reason for a woman to be in combat. Yet, new combat regulations have removed another place for male growth, purpose, and even identity. Have you ever wondered why so many in secular society revile the Catholic Church with vicious hatred and intolerance today? Can it be the all-male priesthood? Probably.

### **Initiation**

It is disconcerting when we consider that modern societies have all but lost any concept or practice of a rite of male initiation. As a matter of fact, the concept of male initiation has negative or sexual connotations. Nonetheless, some psychologists, coaches, and teachers are raising concern that the initiation rite for young men, present in nearly every culture and age, is necessary to the proper formation of boys and desperately needs to be rediscovered. Nonetheless, it is

not enough to lament the disappearance of the rite of male initiation. More disconcerting is the fact that we are not teaching and forming boys to be men to begin with, and so the practice of initiating young men after a long period of formation is pointless. If we no longer form our boys, why would there be any need to initiate them -welcome them- into manhood?

Too often, boys are required to negotiate life and growth on their own – a very cruel reality for a majority of boys today. I remember meeting a seminarian once who began his autobiography for admission to seminary with the intriguing statement, “I grew up on a mountain in Pennsylvania and my father was my best friend.” The statement caught my attention, and I was not surprised when I met the author of the statement and discovered a young man of unlimited potential. He knew who he was, he was secure in his person, he was trained and ready for whatever the world would place before him.

The problem caused by the absence of an initiation rite is profound. When a young man has reached maturity, how does he know he is a good and worthy man? By what standard is he measured? Who is the gatekeeper that will judge the boy ‘successful’ and grant him entrance to the world of men? Who will watch to see if the young man is using his power for positive and constructive purposes? Absent that rite of passage whereby a boy comes to know he is a man and, simultaneously that he has an enormous responsibility to God, family, and country, his development is stunted. Emotionally, he is still a boy, but physically, he is a man - a very worrisome combination.

## Conclusion

There is a simple explanation for male bullying in our society today: Social Engineers, who presently command an unbelievable amount of power of their own, continue to manipulate and reorder the world according to their own personal benefit, regardless of the damage they are inflicting on the world in which we live. There remains one last hope. There remains one aspect of our lives that the Social Engineer can never touch, manipulate, or destroy. With all their power, they cannot undo the great good that comes to a boy when a man enters his life (father or friend) and selflessly begins to mentor him. Boys need to be challenged to use their power for good, to allow themselves to be guided by the virtues, to imitate Jesus Christ and the manner in which he conducted himself as a man. That, very quickly, would undo all the Social Engineer has worked hard to accomplish. This is a very important message to men that cannot be understated: the time has come to begin, anew, to guide our boys to be good Catholic men (and not be ashamed of that craft).



## *Mentoring:* THE SOLUTION TO BULLYING

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*Father Brian Doerr*

### *Part 2: A Response to the Critics*

When you cannot say it eloquently yourself, you can always turn to a Church Father, an ecclesial writer, or St. Thomas Aquinas for the words needed to express challenging thoughts or ideas. Thus, I submit this quotation from St. Thomas: “In the acceptance or rejection of opinions, a man should not be influenced by love or hate for the person who has the opinion, but rather by the desire to ascertain the truth. So Aristotle says that we ought to love both sides, those whose opinion we follow, and those whose opinion we reject. For both parties are striving to discover the truth, and they have helped us in this task” (St. Thomas Aquinas: lect. 9, #2566).

The saint’s words, “desire to ascertain the truth,” truly resonate with me, as I am sure they do with you as well. Would that our love of the truth would transcend our pettiness, agendas, feelings, fears and anxieties! It is entirely ironic to me that a world in which free thinking and advanced thought is so highly regarded can simultaneously be so afraid of the truth.

I grew up in the 70s and the 80s. The revolution from the previous decade was, I would argue, stale by the mid 70s. Many of the expectations, dreams and hopes of that “rebellious era” were meeting the harsh realities of life. I think, largely because nobody cared anymore, everything was radically changing in the 70s. The ship had lost its mooring, relativism was taking hold.

This situation left our families and societies open to manipulation and change, which would prove detrimental to the life of many people. Social Engineers went to work replacing truth and nature with their own radical social agenda. And, as I have heard many times throughout my adult life, “damn anyone who would interfere with that agenda”. Social Engineers hold fast to their program, even though it has proven to be empty, ineffective, sterile and almost completely destructive.

As an adolescent, I was raised within the tension of the culture’s new beliefs and the tradition and customs of a Catholic family. I spent an enormous amount of



energy seeking answers to questions about life, existence, purpose, relationships, meaning, etc. I also began to intensely observe fellow human beings, men and women, families and communities. Then, I began to worry and I soon reached the conclusion, “There is no way this is going to end well.”

That is why, when I posted the article, “The Bull in the Bullying Hype,” I was not surprised that it would be somewhat controversial. I was confident that the article would make many people unsettled and uncomfortable. And, as always happens when the Social Engineers are criticized, they responded (both privately and publicly) with dismay and anger. We were accused of many things last week, most especially that we are ignorant.

Well, if you think I am ignorant and the statements I have made are not based in fact, I would like you to know something. In addition to much personal observation and study, many of conclusions published in last week’s blog can be found in four books, recently published, that were, please pay attention here, written by women.

1) *The War Against Boys: How Misguided Policies Are Harming our Young Men* was written by Christina Hoff Sommers, PhD, a woman I greatly respect. I have learned much from her over the years. With the first edition of her book (which is now updated in a new edition), she became one of the first intellectuals to question what we were doing to ourselves as a society. I cannot imagine how colleagues and her feminist peers may have treated her over the years. She is courageous and prophetic, and I highly regard her work and her contribution to our world.

2) *Boys Should be Boys* was written by Meg Meeker, MD, who is another revolutionary thinker. She provides valuable advice for parents who are raising sons in the contemporary age. Chapter one of her book is entitled, “Boyhood under Siege,” so you know immediately that she understands the problem. I also highly recommend her first book, *Strong Fathers, Strong Daughters* as well.

3) *Men on Strike* by Helen Smith, PhD, begins boldly, “If you are a wimp, this book is not for you. The suggestions I make in this book are difficult and require sacrifice and if you, as a male, do not feel you are up to the challenge, put this book down and go elsewhere.” If I were not celibate, I would be in love!

4) *Manning Up* by Kay S. Hymowitz was not an easy book to read. As I recall, Hymowitz acknowledges the advances women have enjoyed (often gloating), she acknowledges the demographic shifts that have worked against boys and men, and she essentially urges men to embrace the challenge of a changing world.

Finally, last December Camille Paglia was interviewed for a Wall Street Journal article: *Camille Paglia: A Feminist Defense of Masculine Virtues*. The Journal proclaimed her to be a genius. And brilliant! A visionary! Courageous! They practically called her a mystic! Yet, I have been saying the exact same things for many years now, and I am treated like an extra on Duck Dynasty.

To summarize, do not back down from the truth and, do not worry, we here at Those Catholic Men will not either. Together we will strive to discover the truth. Note, of course, St. Thomas said “discover,” not “create or define the truth for ourselves”, but discover!



## *Forget the Gentleman Fads.* **WE NEED A TRUE MASCULINE RENEWAL**

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*Deacon Coady Owens*

I don't know about you guys, but I can hardly get on my Facebook anymore without seeing at least 3-5 posts like this in my newsfeed:

- 16 things REAL men keep in their desk
- Women deserve a man who acts like this...
- Learn to shave like a man
- Top 10 things a man should learn to say

At first I got caught up in the hype: I'll finally know how to play the man! I can finally get it all right — I'll talk the talk, walk the walk, tie the tie, get the girl, and shave without razor burn! Look out world! You're about to encounter the definition of the gentleman.

The "gentleman" fad is taking the world by storm. It's a revolution! Outside of my own FB Newsfeed, I think that the popular music world is a good indicator of this. Youtube's most viewed video of 2013 was none other than Psy's "Gentleman". iTunes' most downloaded album of 2013 was Justin Timberlake's 20/20 Experience featuring hits like "Suit and Tie" and "Mirrors" which depict the ideal of the dapper gent killing it on the dance floor. Add this to the image projected by Bruno Mars, Robin Thicke, and countless other contemporary masculine front men, and you begin to get the image.

Need we say more? Let's do. The last five years have seen the return of the bow tie, the tweed jacket, suspenders, the tie clip, the waxed mustache, the straight razor, the tobacco pipe, tiny vests, and countless caps to cover a fresh coat of pomade. Sites like "The Art of Manliness" are teaching us to shave like our grandpas, how to rediscover our wild side, how to date women, and how to advance in the corporate world. If we must do something, we're encouraged to do it "like a man" — a phrase which marks a difference in quality. Companies take advantage of the fad by marketing beer as the brand of "The Most Interesting Man In The World" and marketing deodorant as excessively and unbelievably masculine. Television has given

us the always professional (if not overly indulgent) slick ricks in “Mad Men” and re-introduced the felt pork pie hat as a symbol of power in “Breaking Bad”. The world adores a gentleman. And why shouldn’t it? Right?

### Newman’s Gentleman

Like I said, I bought into it. Literally. I bought a tiny vest. I bought two bow ties. I read Art of Manliness religiously. Every. Single. Day. I wanted to be a gentleman. You can imagine how pumped I was when I heard that John Henry Newman had written about the gentleman for Catholics. I quickly opened up Newman’s *Idea of a University* and started researching. I read it inside and out. I read commentaries and journal articles, and the more I read...the more unsettled I was with “the gentleman”.

You see, I had been duped. Newman begins his explicit discussion of the gentleman by saying, “Hence it is that it is almost a definition of a gentleman to say he is one who never inflicts pain.” He goes on to list all the polite and proper characteristics of the gentleman, but little did I know...he was writing rhetorically. Newman’s “gentleman” was a satirical jab at the image that the celebrities of his day were promoting. Lord Shaftesbury, Newman’s adversary, was the JT or Ne-Yo of his day. He loved the externals. Act rightly. Dress rightly. Speak rightly. These are the goals of the civilization he was trying to create in England.

Compare this to popular R&B artist Ne-Yo. Upon the release of his album “Year of the Gentleman” he did an interview with Blues and Soul where he said

*To me ‘Year Of The Gentleman’ is all about a persona, a swag and a charm... Everybody kinda looks the same; everybody’s kinda doing the same thing; everybody’s kinda rude and full of themselves... And that’s not what it takes to be a GENTLEMAN! A gentleman is calm, courteous, kind, charming... You know, he’s the coolest cat in the room without TRYING to be the coolest cat in the room.*

Hmm...is there a 200 year old echo in here? Newman challenges Ne-Yo/ Shaftesbury

*At this day the “gentleman” is the creation, not of Christianity, but of civilization. But the reason is obvious. The world is content with setting right the surface of things; the Church aims at regenerating the very depths of the heart.*

### The Point

“Cool Brady, so what’s your point?” Right. My point is this: When I was originally contacted by Those Catholic Men it was a breath of fresh air. FINALLY! Someone who gets it! Like the university, the man is a single being with many necessary and integrated parts. Try to remove any one aspect and the whole man crumbles.

*"At this day the "gentleman" is the creation, not of Christianity, but of civilization... The world is content with setting right the surface of things; the Church aims at regenerating the very depths of the heart."*

Refinement is worthless without saintliness. A mustache does not make a man. Renewal of true masculinity in this way is a "chasing after the wind". Even trying to promote virtue and "moral living" divorced from faith, is quite frankly impotent. There's a lot of hype out there about gentlemanly things right now. But like planking, Jersey Shore, and Crocs, it's all a fad because its roots are shallow and exposed. TRUE renewal of masculinity does not happen by means of beard oil or shoe polish. As Newman said above, "the Church aims at regenerating the very depths of the heart." Changing the externals is ok (I guess), but the renewal of masculinity comes with the complete transformation of a man, such that the speech, action, posture, and appearance of a man stems from his heart. A heart deeply converted to the Lord and informed by Christian principles. So whether you have your suit and tie or not, allow your heart to be transformed and you will become a true and admirable gentleman.

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**Deacon Coady Owens** was ordained to the Transitional Diaconate in May of 2016 for the Diocese of Lafayette-in- Indiana. He spent two years at Ball State University, where he unsuccessfully pursued a degree in Vocal Music Education until he finally stopped running from God and entered St. John Vianney College Seminary in St. Paul, MN. He graduated from the University of St. Thomas with a B.A. in Philosophy and in Catholic Studies. After finishing his final year at Mount St. Mary's Seminary in Emmitsburg, MD he will (hopefully) receive an M.Div. and an M.A. in Theology with an emphasis in Church History. Pray God, he will be ordained a Priest of Jesus Christ in June of 2017. He bleeds Cubby Blue, he plays the mandolin, and he often wonders what would have happened if Jack had never left the island.





## *An Interview with* **CARDINAL BURKE**

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*Mr. Matthew James Christoff*

Recently, I had the great honor to have an audience with His Eminence Cardinal Raymond Leo Burke to discuss the state of Catholic men in the United States.

Here is the full transcript:

**Matthew James Christoff of the New Emangelization Project:** Your Eminence, we are delighted and blessed to be here with you. Today, we are here to talk about the state of Catholic men in the United States and how we might draw more men into the New Evangelization. Maybe to start, how would Your Eminence describe the state of men in the Catholic Church today?

**Cardinal Raymond Leo Burke:** I think there has been a great confusion with regard to the specific vocation of men in marriage and of men in general in the Church during the past 50 years or so. It's due to a number of factors, but the radical feminism which has assaulted the Church and society since the 1960s has left men very marginalized.

Unfortunately, the radical feminist movement strongly influenced the Church, leading the Church to constantly address women's issues at the expense of addressing critical issues important to men; the importance of the father, whether in the union of marriage or not; the importance of a father to children; the importance of fatherhood for priests; the critical impact of a manly character; the emphasis on the particular gifts that God gives to men for the good of the whole society.

The goodness and importance of men became very obscured, and for all practical purposes, were not emphasized at all. This is despite the fact that it was a long tradition in the Church, especially through the devotion of St. Joseph, to stress the manly character of the man who sacrifices his life for the sake of the home, who prepares with chivalry to defend his wife and his children and who works to provide the livelihood for the family. So much of this tradition of heralding the heroic nature of manhood has been lost in the Church today.

All of those virtuous characteristics of the male sex are very important for a child to observe as they grow up and mature. The healthy relationship with the father helps the child to prepare to move from the intimate love of the mother, building a discipline so that the child can avoid excessive self-love. This ensures that the child is able to identify himself or herself properly as a person in relationship with others; this is critical for both boys and girls.

A child's relationship with their father is key to a child's self-identification, which takes place when we are growing up. We need that very close and affirming relationship with the mother, but at the same time, it is the relationship with the father, which is of its nature more distant but not less loving, which disciplines our lives. It teaches a child to lead a selfless life, ready to embrace whatever sacrifices are necessary to be true to God and to one another.

I recall in the mid-1970's, young men telling me that they were, in a certain way, frightened by marriage because of the radicalizing and self-focused attitudes of women that were emerging at that time. These young men were concerned that entering a marriage would simply not work because of a constant and insistent demanding of rights for women. These divisions between women and men have gotten worse since then.

Everyone understands that women have and can be abused by men. Men who abuse women are not true men, but false men who have violated their own manly character by being abusive to women.

The crisis between man and woman has been made much worse by a complete collapse of catechesis in the Church. Young men grew up without proper instruction with regard to their faith and to the knowledge of their vocation. Young men were not being taught that they are made in the image of God – Father, Son and Holy Spirit. These young men were not taught to know all those virtues that are necessary in order to be a man and to fulfill the particular gifts of being male.

Making things worse, there was a very fluffy, superficial kind of catechetical approach to the question of human sexuality and the nature of the marital relationship.

At the same time, in society, there came an explosion of pornography, which is particularly corrosive for men because it terribly distorts the whole reality of human sexuality. It leads men and women to view their human sexuality apart from a relationship between a man and woman in marriage.

In truth, the gift of sexual attraction is directed toward marriage, and any kind of sexual union belongs properly only within marriage. But the whole world of pornography corrupts young people into believing that their sexual capacity is for their own entertainment and pleasure, and becomes a consuming lust, which is one of the seven capital sins.



The gift of human sexuality is turned into a means of self-gratification often at the expense of another person, whether in heterosexual relations or in homosexual relations. A man who has not been formed with a proper identity as a man and as a father figure will ultimately become very unhappy. These poorly formed men become addicted to pornography, sexual promiscuity, alcohol, drugs, and the whole gamut of addictions. Also, in this whole mix...am I talking too much?

**Matthew:** No, no. [laughs]

**Cardinal Burke:** Worsening this sad confusion of men in the culture, there has also been a terrible loss of home life. The culture has become very materialistic and consumer-focused, the pursuit of which has led father, and often the mother, to work long hours. The consumer mentality has also led to the idea that children's lives had to be filled with activity: school, sports and music and all kinds of activities every night of the week.

All those things are good in themselves, but there has been a loss of balance. The home life in which children spend adequate time with parents has been lost for many families. Families have stopped enjoying meals together. I remember how my father gave us lessons and taught us manners at the dinner table. To spend time talking with my parents was very important to my growing up. When I was a young priest, I was saddened that parents and children told me that fathers and children rarely talked and, when they did, it was only briefly.

Families should have at least one meal together each week where the whole family is together. A boy or young man is unlikely to build proper manly identity and the manly virtues unless he lives with a father and mother, where he can witness that unique and complementary interaction between the male and the female in a home life in which human life can be welcomed, nurtured and developed.

All these various forces have come together and grievously wounded men.

Sadly, the Church has not effectively reacted to these destructive cultural forces; instead the Church has become too influenced by radical feminism and has largely ignored the serious needs of men.

My generation has taken for granted the many blessings we were blessed with in our solid family lives and with the Church's solid formation of us. My generation let all of this nonsense of sexual confusion, radical feminism and the breakdown of the family go on, not realizing that we were robbing the next generations of the most treasured gifts that we had been blessed to receive.

We have gravely wounded the current generations. As a bishop, young people complained bitterly to me, "Why we were not taught these things. Why we were not more clearly taught about the Mass, Confession and traditional devotions?"

These things matter for they form a spiritual life and a man's character.

Going to Confession and to Sunday Mass, praying the Rosary together as a family in the evening, eating meals together, all these things give practical direction in the Christian life. Learning that it is not manly to be vulgar or blasphemous and that a man is welcoming and courteous to others; these might seem like little things but they form a man's character. Much of this has been lost.

**Matthew:** Your Eminence, what has been the impact of this Catholic “man-crisis” on the Church?

**Cardinal Burke:** The Church becomes very feminized. Women are wonderful, of course. They respond very naturally to the invitation to be active in the Church. Apart from the priest, the sanctuary has become full of women. The activities in the parish and even the liturgy have been influenced by women and have become so feminine in many places that men do not want to get involved.

Men are often reluctant to become active in the Church. The feminized environment and the lack of the Church's effort to engage men has led many men to simply opt out.

As an example, it became politically incorrect to talk about the Knights of the Altar, an idea that is highly appealing to young men. The Knights of the Altar emphasize the idea that young men offer their chivalrous service at the altar to defend Christ in the sacred realities of the Church. This idea is not welcome in many places today.

Aspects of the Church's life that emphasized the man-like character of devotion and sacrifice have been deemphasized. Devotions that required time and effort were simply abandoned. Everything became so easy and when things are easy, men don't think it is worth the effort.

There has been, and continues to be, serious liturgical abuses that turn men off.

In many places the Mass became very priest-centered, it was like the “priest show”. This type of abuse leads to a loss of the sense of the sacred, taking the essential mystery out of the Mass. The reality of Christ Himself coming down on the altar to make present His sacrifice on Cavalry gets lost. Men are drawn to the mystery of Christ's sacrifice but tune out when the Mass becomes a “priest show” or trite.

The rampant liturgical experimentation after Vatican II, much of which was not sanctioned by Vatican II, stripped the Rite of the Mass of much of its careful articulation of the Sacred Mysteries that had been developed over centuries. The Mass seemed to become something very familiar, performed by men; the profound supernatural sense of the Sacred Mystery became obscured.

The loss of the sacred led to a loss of participation of women and men. But I think that men were really turned off by the loss of the sacred. It seems clear that many men are not being drawn into a deeper liturgical spirituality; today, many men are not being drawn to service at the altar.

Young men and men respond to rigor and precision and excellence. When I was trained to be a server, the training lasted for several weeks and you had to memorize the prayers at the foot of the altar. It was a rigorous and a carefully executed service. All of a sudden, in the wake of Vatican II, the celebration of the liturgy became very sloppy in many places. It became less attractive to young men, for it was slipshod.

The introduction of girl servers also led many boys to abandon altar service. Young boys don't want to do things with girls. It's just natural. The girls were also very good at altar service. So many boys drifted away over time. I want to emphasize that the practice of having exclusively boys as altar servers has nothing to do with inequality of women in the Church.

I think that this has contributed to a loss of priestly vocations. It requires a certain manly discipline to serve as an altar boy in service at the side of priest, and most priests have their first deep experiences of the liturgy as altar boys. If we are not training young men as altar boys, giving them an experience of serving God in the liturgy, we should not be surprised that vocations have fallen dramatically.

**Matthew:** There is a great need for a major New Evangelization of men in the Church, to use our term, a New Emangelization. Small steps and incremental efforts are not likely to reverse the exodus of men from the Church. What kind of things have to happen within the Church to draw millions of lukewarm men back into a fervent Catholic faith life?

**Cardinal Burke:** First of all, the Church must make a concentrated effort to evangelize men by delivering a strong and consistent message about what it means to be a faithful Catholic man. Men need to be addressed very directly about the demanding and noble challenge of serving Jesus Christ the Eternal King and His Catholic Church. Men are hungry and thirsty for meaning beyond the everyday world.

The culture in which we live is bankrupt and young men, especially, recognize the brokenness of the culture. Young men and young women want to hear words that are directed specifically to them to use their virtues and gifts for the good of everyone.

We can see that men are hungry from the great success of Catholic men's conferences that are beginning to expand in the United States. This is evidence that men will respond when the Church reaches out to them in a challenging way. Men are facing great temptations, particularly, as I mentioned due to pornography and

confusion about sexuality and desperately need to be taught how to battle these temptations in Christ. Men need to enter into prayer and with the help of God's Grace, men can overcome these grievous temptations and become men of strong moral character. Catholic men.

We can also see that our seminaries are beginning to attract many strong young men who desire to serve God as priests. The new crop of young men are manly and confident about their identity. This is a welcome development, for there was a period of time when men who were feminized and confused about their own sexual identity had entered the priesthood; sadly some of these disordered men sexually abused minors; a terrible tragedy for which the Church mourns.

We have to be very clear with men about purity, chastity, modesty and even the way men dress and present themselves. Men's behaviors and dress matter, for it affects how they relate to the world and it affects the culture. Men need to dress and act like men in a way that is respectful to themselves, to women and to children.

**Matthew:** One of the frequent themes in the New Evangelization Project research is that large numbers of men do not understand the Mass. Men think that the Mass is feminized and they don't really understand the powerful manliness of the Mass. This is particularly true of a majority of Catholic men who are Casual Catholic Men, men who are casual about their faith. This is critical because if a man doesn't understand the Mass he can't tap into the supernatural graces that occur in the Mass. A man who doesn't understand the Mass himself certainly can't teach his children about the Mass.

**Cardinal Burke:** Yes. One way to re-engage men is to restore the dignity of the liturgy. Men will respond when they see a priest reverently acting in the name of Christ. Men will not respond when the priest is putting on a show about himself. Offering the Mass in a reverent way has always attracted men throughout the history of the Church. It does today.

We need to catechize men about the profound realities of the Mass. As I mentioned, catechesis has been poor, especially the catechesis of men. Catechizing men and celebrating the Mass in a reverent way will make a big difference. It is also clear that many men will respond to the Extraordinary Form of the Roman Rite, the rite celebrated before the Vatican II Council reforms.

I have been very struck by the number of young men who were attracted to the Extraordinary Form of the Mass. This is not because the Extraordinary Form is more valid than the Novus Ordo, the Ordinary Form. Men are attracted because the Extraordinary Form is very highly articulated; it demands a man's attention to what's happening. Even the use of a hand missal where there's a verbal accompaniment to the action of the Mass can help a man more fully enter into the Mass.

The Ordinary Form, if it's celebrated very reverently with good music, can have the same strong positive effect on men. Men don't go in for this kind of corny approach to the Mass when it becomes some kind of feel-good session, or where there is irreverence. Men are there to receive Jesus Christ. They need to see Him, to see His presence reflected in the reverent manner of the priest.

**Matthew:** The Sacrament of Reconciliation has also been abandoned by the vast majority of Catholic men. Only 1 in 50 men go to Confession on a monthly basis. Some 80 percent of men don't get to Confession even once a year. Combined with the epidemic of pornography, especially among young men, large numbers of Catholic men are in mortal sin. How can the Church reintroduce and emphasize the need for men to go to Confession?

**Cardinal Burke:** Until men understand that there is Sin, and what Sin is, and that Sin offends God gravely, they will not go to Confession. Men need to have an encounter with God, with our Lord in the Sacrament of Penance to confess their Sins, express their sorrow, and receive His forgiveness.

Men are not going to Confession today because there has been a denial of Sin. There was a period after Vatican II where many were promoting the idea that there weren't any serious sins.

Of course, this is lethal for men, especially young men. Young men may begin to engage in the sexual sin of masturbation. Men have told me that when they were teenagers, they confessed the sin of masturbation in the confessional and priests would say, "Oh, that's nothing you should be confessing. Everybody does that." That's wrong.

These are sinful acts. They need to be confessed along with other types of sins, whether the sins are foul language, lying, stealing, or whatever it might be. The denial of sin was a breakdown in the sense of what is demanded of men as men of Christ.

Confronting sin is central to being able to love one another. How does a man love? He loves by obeying the Ten Commandments. After Vatican II, that great call to love by confronting sin was lost, leading to the most horrible abuses of individuals, abusing themselves or others, the break down of family life, a precipitous drop in Mass attendance and the abandonment of the Sacrament of Penance. We must restore the sense of sin to men, for men to recognize their sins and express deep sorrow for their sins.

When this happens, Confession becomes a mysteriously beautiful experience for a man. For a man can know with certainty that he has personally expressed his sorrow for his sins to God, he can hear the freeing words of God through His minister and that his sins are forgiven and absolved.

**Matthew:** What concrete advice would you give to a priest to help him evangelize men and dramatically increase the involvement of men in a parish?

**Cardinal Burke:** First of all, be manly yourself. In other words, cultivate your own manly qualities, because the priest is first and foremost the spiritual father; he is a man. You need to have manly qualities of selflessness, chivalry and discipline to avoid situations improper for a priest. A priest must have the manly confidence and credibility to be a spiritual father to his flock, giving clear firm guidance with kindness and charity.

Secondly, I'd advise priests to give special attention to men and to look for ways to draw men into the life of the Church. It is easier to engage women because our sisters tend to be very generous and talented. But the Church and each priest needs to make a determined effort to draw good Catholic men into whatever activities there are in the Church. It is essential to the New Evangelization.

**Matthew:** Any parting thoughts Your Eminence?

**Cardinal Burke:** I very much commend your work in the New Evangelization. It's key to the New Evangelization.

When the French government unilaterally imposed the so-called same-sex marriage, which of course is not marriage at all, it brought out two million people who rallied behind the simple image of fathers and mothers holding the hands of their children. Fathers are essential to the family.

Men need to reflect on their own experience, even if it was negative. If a father was missing in their lives, men need to realize what they needed in a father and a mother. Fathers and mothers are wonderful gifts that are given to us by God.

So too is the beautiful gift of our human sexuality as God intended it, not as, sadly, the many sick abuses of the gift of sexuality that are occurring in the world today. The dark confusion of gender theory deceives people into thinking that they can create their own sexual identities based on urges and emotions. We are so blessed God gave us this gift of being a man or being a woman. It's a matter of us to respond to God's will to develop our gifts of being a man or woman.

Matthew, I want to commend you. I believe what you are doing is key to the future strengthening of the life of the Church, and obviously to our whole society.

**Matthew:** Praise God. Your Eminence, thank you so much for spending time with us.

**Cardinal Burke:** I am happy to be a part of it, a little part. [laughs]

**Matthew:** [laughs]



## *The Catholic Man Crisis* **FACT SHEET**

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*Mr. Matthew James Christoff*

There is a serious “man-crisis” in the Catholic Church. It is widespread and serious. Unless the Church, including its bishops, priests and lay men begin to take notice and make the evangelization of Catholic men a priority, the Catholic Church in the west will decay, as more and more men abandon the Church. There can be no New Evangelization unless there is a New Emangelization, creating generations of Catholic men who are on fire for Jesus Christ and His Catholic Church. Here are some of the statistics that are part of a growing New Emangelization data base that documents the extent of the Catholic “man-crisis”:

**Unchecked, the exodus of Catholic men from the faith is likely to continue as men become increasingly casual about Catholicism.**

- About 11 million adult men in the U.S. were raised Catholic but left the faith<sup>[1]</sup> and men are under-represented in the Church versus their share of the total population (46% of parishioners are male versus 49% of the population).<sup>[2]</sup>

**Casual Catholic men lack passion for the faith.**

**They don’t believe that Catholicism is unique and essential for a happy life.**

- 8 out of 10 men agree that “how one lives is more important than being a Catholic.”<sup>[3]</sup>
- 4 in 10 men believing that Catholicism does not have a “greater share of truths than other religions.”<sup>[4]</sup>
- Only 38% of Catholic men strongly agree that they are “proud to be Catholic.”<sup>[5]</sup>
- Only 26% of Catholic men consider themselves to be “practicing Catholics.”<sup>[6]</sup>
- Only 34% of Catholic men strongly agree that Catholicism is “among the most

important part of life.”<sup>[7]</sup>

### **They don't believe that the Sacraments and Devotions of Catholicism are important.**

- Only 51% of Catholic men strongly agree that the “Sacraments are essential to their relationship with God.”<sup>[8]</sup>
- Only 32% of Catholic men strongly agree that the “Sacraments are essential to their faith.”<sup>[9]</sup>
- Many men are not moved by the Mass and are less moved than women across the various aspects of the Mass: the readings and the Gospel, homily, music, the Eucharist, prayer, worshiping with other people, the presence of God.<sup>[10]</sup>
- 48% of men agree that “Mass is boring”<sup>[11]</sup> and 55% agree that they “don't get anything out of the Mass.”<sup>[12]</sup>
- Only 29% of men believe that weekly mass attendance is “very important.”<sup>[13]</sup>
- Only 28% of Catholic men believe that Confession is “very important”.<sup>[14]</sup>
- Only 31% of men strongly agree that it is very important to attend Mass on Holy Days.<sup>[15]</sup>
- Only 39% of men strongly agree that the Sacrament of Anointing of the Sick is very important.<sup>[16]</sup>
- Only 43% of Catholic men believe that it is “very important to help those in need.”<sup>[17]</sup>
- Only 30% of Catholic men believe it is “very important to have a Devotion to Mary” and only 23% believe it is “very important to have a devotion to the Saints.”<sup>[18]</sup>
- Only 37% of Catholic men strongly agree that “daily prayer is important”<sup>[19]</sup> and only 33% of Catholic men pray on a daily basis.<sup>[20]</sup>
- 49% of Catholic men feel that they “cannot explain their faith to others.”<sup>[21]</sup>

During the last 20 years, men have become less certain about being Catholic: in 1987, 50.1% men said they would “never leave the Church”<sup>[22]</sup>; in 2005 the number had fallen to 42.3%.<sup>[23]</sup> This means that almost 60% of Catholic men would consider leaving the Church; these men have become “Casual Catholics”, Catholics who are casual about the faith.



### **Catholic men's ambivalence about Catholicism results in low involvement.**

- Only about 1/3 of Catholic men (33%) say they attend Mass on a weekly basis.<sup>[24]</sup>
- One third of Catholic men (34%) are not formally members of a parish.<sup>[25]</sup>
- A large portion (42%) of Catholic men attend Mass “a few times per year” or “seldom or never.”<sup>[26]</sup>
- 75% of Catholics go to Confession “less than once a year” (30%) or “never” (45%).<sup>[27]</sup> While data is not available for men's participation, is likely worse given that men are significantly less likely to believe that Confession is very important.<sup>[28]</sup>
- Almost half of Catholic men do not engage in a routine of prayer; praying only “occasionally or sometimes” or “seldom or never.”<sup>[29]</sup>
- 83% of Catholic men rarely or never participate in a parish activity outside of the Mass.<sup>[30]</sup>

For comparison, Catholic men are less passionate about faith than other Christian men.

- Less than half of Catholic men (48%) feel that “religion is very important in their lives; this compares to 74% for Evangelical men.”<sup>[31]</sup>
- Only about 4 in 10 Catholic men (43%) have an absolutely certain belief in a personal God; this compares to 69% of evangelical men.<sup>[32]</sup>
- Less than half of Catholic men (48%) pray outside of worship services, which compares to 71% of Evangelical men.<sup>[33]</sup> Clearly, there is a “passion problem” among Catholic men.

### **The prevalence of so many Casual Catholic men matters, for it will further weaken the Church in future years.**

- Catholic parents are doing a poor job at passing along the faith to their children,<sup>[34]</sup> especially fathers.<sup>[35]</sup>
- Indeed, less than 50% of men (47.5%) strongly agree that it is important for their children to be Catholic.<sup>[36]</sup>
- This is troubling since younger people are becoming increasingly vulnerable to leaving the Catholic Church, particularly young men. In 1987, 41.6% of 18-29 year olds agreed with the statement “I would never leave the Church”;<sup>[37]</sup> by 2005,

only 17.8% of those 18-30 years said they'd "never leave the Church."<sup>[38]</sup> This means that an astounding 82.2% of young people would consider leaving the Church.

- Males are particularly vulnerable to leaving the Church; 15% of the U.S. population have left religion and are now "unaffiliated"; the largest portion of this growing group are males who were formerly Catholic. <sup>[39]</sup>

### **The loss of Catholic men and the growing numbers of Casual Catholic men have other negative effects on parishes and the Church.**

- Fewer men reduce the pool for priestly and religious male vocations.
- Lower levels of active adult men also influences young men to become disengaged from the Church. The "face" of the Church is feminine; men are underrepresented in the pews (only 37% of regular mass attendees are men). <sup>[40]</sup>
- Further, a Notre Dame study shows that 70-90% of catechesis, service, bible study activities are led by women, causing the authors to suggest that "young males... assume that serious religious studies are a women's business," resulting in greater numbers of younger men being disengaged. <sup>[41]</sup>
- Men are needed for healthy and growing parishes; research shows that congregations with greater portions of men are more likely to be growing. <sup>[42]</sup>
- Men are much more influential in the conversion of their families than women. Research shows that when a woman converts to Christianity, 17% of the time the whole family converts. When a man converts, 93% of the time the whole family converts. <sup>[43]</sup>

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**Mr. Matthew James Christoff** is a convert and was accepted into the Catholic Church in 2006. Prior to his conversion, he was a pluralist, believing that all religions had truth but no single religion had the "Truth." In the midst of a life-threatening battle with cancer, Matthew had a series of encounters with Jesus Christ that eventually led him to the Catholic Church. Since entering the Church, Matthew has been thinking and writing about how people can better meet, know and love Jesus Christ. In 2013, Matthew launched The New Evangelization Project (NewEmangelization.com) to help the Church confront the Catholic "man-crisis" and to develop new ardor, methods and expressions for the evangelization of Catholic men. Matthew holds a Masters in Theology with a concentration in evangelization and catechesis from the Augustine Institute, a Masters in Industrial Administration degree and a Civil Engineering degree from Purdue University. He is a Knight of the Holy Sepulchre and a 3rd degree Knight of Columbus. Matthew and his wife live in Minnesota and have 7 adult children (including 3 wonderful "in-law" children through marriages) and four grandchildren.



## Footnotes

**Note:** This is an updated version that corrects several minor typos in the footnotes.

[1] Luis Lugo et al., "Faith in Flux," The Pew Forum on Religion and Public Life (April 2009): 1. Estimate based on: a) Pew notes that 9% of U.S. Adults have left Catholicism, b) U.S. Census data that shows there are 250 million U.S. adults and that men represent 49% of adults.

[2] Luis Lugo et al., "U.S. Religious Landscape Survey," The Pew Forum on Religion and Public Life (June 2008): 63.

[3] "Gallup Poll of Catholics, 2005", Question 18, [http://www.thearda.com/Archive/Files/Codebooks/GALLUP05\\_CB.asp](http://www.thearda.com/Archive/Files/Codebooks/GALLUP05_CB.asp).

[4] Ibid., Question 19.

[5] Mark M. Gray and Paul M. Perl, "Sacraments Today: Belief and Practice among U.S. Catholics", Center for Applied Research in the Apostolate - "CARA" (April 2008): 100.

[6] Ibid., 100.

[7] Ibid., 103.

[8] Gallup, 2005, Question 21.

[9] CARA, 2008: 100.

[10] CARA, 2008: 41.

[11] "Gallup Survey of Chicago Catholics, 2007", Question 126, [http://www.thearda.com/Archive/Files/Codebooks/CHICATH\\_CB.asp](http://www.thearda.com/Archive/Files/Codebooks/CHICATH_CB.asp).

[12] Gallup, 2007, Question 130.

[13] Gallup 2007, Question 61. [14] Gallup 2007, Question 62.

[15] CARA 2008, 47.

[16] CARA 2008, 66.

[17] CARA 2008, 108.

[18] CARA 2008, 108.

[19] Gallup 2007, Question 63.

[20] Gallup 2007, Question 137.

[21] Gallup 2005, Question 23.

[22] "Gallup Poll of Catholics (1987)," Question 48, <http://www.thearda.com/Archive/Files/Descriptions/GALLUP87.asp>.

[23] Gallup 2005, Question 75.

[24] Gallup 2005, Question 59.

[25] Gallup 2005, Question 5.

[26] Gallup 2005, Question 94.

[27] CARA 2008, 57.

[28] CARA 2008, 38.

[29] Gallup 2005, Question 60.

[30] Gallup 2007, Question 157.

[31] "U.S. Religious Landscape Survey (2008)," 24.

[32] "U.S. Religious Landscape Survey (2008)," 29.

[33] "U.S. Religious Landscape Survey (2008)," 46.

[34] Christopher Smith and Patricia Snell, *Souls in Transition* (New York: Oxford University Press, 2009),

114.

[35] "Souls in Transition," 129.

[36]Gallup 2005, Question 22.

[37]Gallup 1987, Question 48.

[38]Gallup 2005, Question 75.

[39] Barry A. Kosmin, et al., "American Nones: The Profile of the No Religion Population," American Religious Identification Survey (2008): 5,7.

[40] Gallup 2005, Question 75.

[41] David C. Leege and Thomas A. Trozzolo, "Participation in Catholic Parish Life: Religious Rites and Parish Activities in the 1980s," Notre Dame Study of Catholic Parish Life, Issue 3 (1985): 14.

[42] C. Kirk Hadaway, "Facts on Growth," Hartford Institute for Religion Research (2006): 4. \

[43] Attributed to evangelist, Sid Woodruff: [www.e-n.org/2790-A-man%27s-influence.htm](http://www.e-n.org/2790-A-man%27s-influence.htm).