

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

**Summary of 20 Years of Data Collected Annually for the
CARA Survey of Allegations and Costs for U.S. Catholic
Dioceses, Eparchies, and Religious Communities of Men**

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Summary of 20 Years of Data Collected Annually for the CARA Survey of Allegations and Costs for U.S. Catholic Dioceses, Eparchies, and Religious Communities of Men

Introduction

In November 2004, the United States Conference of Catholic Bishops (USCCB) commissioned CARA – the Center for Applied Research in the Apostolate – to conduct an annual survey of all of the dioceses and eparchies whose bishops are members of the USCCB. The survey, which has been conducted every year from 2004 to 2023, collects information about the allegations of sexual abuse of minors by priests and deacons that had been reported to the dioceses and eparchies each year, the priests and deacons against whom these allegations were made, the amount of money the dioceses and eparchies expended as a result of those allegations, and the amount they expended for child protection efforts.

In consultation with the USCCB’s Office of Child and Youth Protection (which became the Secretariat of Child and Youth Protection in 2007), CARA designed the initial survey instrument that was approved by the General Assembly of the USCCB in November 2004. Additionally, CARA collaborated with the Conference of Major Superiors of Men (CMSM), an organization whose members are the major superiors of religious communities of men in the United States, to also design a survey for its members. Since 2004, both surveys have been offered online and as paper surveys that could be returned to CARA. The results from each of these CARA studies have been published annually by the USCCB in its *Annual Report on the Implementation of the Charter for the Protection of Children and Young People*. These annual reports can be accessed at: <https://www.usccb.org/offices/child-and-youth-protection/archives>.

This report compiles and summarizes the 20 years of annual surveys, cumulatively enumerating the allegations (those deemed credible as well as others), the details about the credible allegations, the details about the alleged perpetrators, and the costs related to the support services provided to victims and the settlements. Also included are the costs expended annually for safeguarding and child protection efforts. It also examines the evolution of the questions included in the surveys and the effect these changes had on the findings.

The subgroup findings presented here include comparisons of the results between the survey of dioceses and eparchies and the survey of religious communities of men. Also examined are the differences by decades, with the first decade of survey results (2004-2013) compared to the second decade of survey results (2014-2023).

Summary of Major Findings

Below are the most notable findings from the 20-year summaries of the surveys of dioceses and eparchies and of religious communities of men.

Response Rates

- Between 195-197 dioceses and eparchies and approximately 220 religious communities of men have been invited to participate in the survey each of the 20 years (2004-2023). All dioceses and eparchies that are members of the United States Conference of Catholic Bishops have committed to voluntarily participate in the surveys through their adoption of the *Charter for the Protection of Children and Young People*, more commonly referred to as the Dallas Charter. Major superiors of religious communities of men who belong to the Conference of Major Superiors of Men are also invited to voluntarily participate.
- Response rates for dioceses and eparchies have ranged from 93% to 100%, averaging 99%. The response rates of religious communities of men have ranged from 60% to 85%, averaging 72%. The overall response rate has ranged from 78% to 92%, with an average of 85%.

Categorization of Allegations as Credible, Unsubstantiated, and Unable to Be Proven

- For the 20 years that the two surveys were conducted, dioceses, eparchies, and religious communities of men were asked to categorize the allegations reported to them as “credible” or “unsubstantiated/obviously false.” In 2016 a third category (“unable to be proven”) was added to accommodate the substantial number of allegations for which limited information is known and a thorough investigation was not able to occur.¹
- Before “unable to be proven” was added to the surveys (survey years 2004 to 2015), 82% of the allegations being reported were categorized as “credible” and 18% were categorized as “unsubstantiated/obviously false.” After the third category was added (2016 to 2023), 55% of all allegations reported were categorized as “credible,” 31% as “unable to be proven,” and 14% as “unsubstantiated/obviously false.”

Number of Allegations Deemed as Credible

- Over the 20 years of the survey, dioceses, eparchies, and religious communities have reported a grand total of 16,276 credible allegations of abuse of minors by priests, deacons, and religious brothers. About four in five of these allegations were deemed credible by dioceses and eparchies (13,331 or 82%), with the other one in five deemed credible by religious communities of men (2,945 or 18%).

¹ As noted by the USCCB, this may be due to the alleged victim disengaging from the process; the historical nature of the allegation in which the alleged victim, alleged perpetrator, or potential witnesses were deceased or otherwise unable to participate in the preliminary investigation; or the restrictions imposed by the court system, lawsuits, or state investigations. Such limitations leave the preliminary investigation incomplete and, thus, a determination is unable to be rendered.

- After the addition of the “unable to be proven” category in 2016, the proportion of allegations being deemed credible decreased significantly. Had that category been available prior to 2016, it is likely that a higher proportion of the “credible” allegations would have instead been deemed “unable to be proven.”
- There was a 46% increase in the number of allegations deemed credible by dioceses, eparchies, and religious communities of men from the first decade of the survey (6,621 from 2004-2013) to the second decade (9,655 from 2014-2023). At least some of this is attributable during that second decade to the greater number of large lawsuits and state investigations, as well as the enactment by some state governments of temporary relaxations of statutes of limitations on crimes and lawsuits.
- Three in five (60%) dioceses, eparchies, and religious communities of men reported having no allegations in a particular survey year. That phenomenon was more common among religious communities of men (74%) than among dioceses and eparchies (48%).

Details about the Credible Allegations

- Dioceses, eparchies, and religious communities of men reported how they were first made aware of those allegations they investigated and determined to be credible. About two in five were first reported by the victim (41%) or by an attorney of the victim (40%). Less than one-tenth each was reported by a bishop or official from another diocese (5%), a family member of the victim (5%), a friend of the victim (1%), or any other source (7%).
- Details of how allegations were reported changed over time. Allegations first reported by the victim or family of the victim dropped from 57% in the first decade of surveys to 39% in the second decade. Simultaneously, allegations first reported by the attorney of the victims increased from 31% during the first decade of surveys to 46% in the second decade.
- Less than 1% of the 16,276 credible allegations involved child pornography solely.
- Details about the 16,185 credible allegations that had one specific victim (i.e., not including those involving child pornography solely) were reported as well. Overall, four in five abuse victims were male (80%) and one in five was a female (20%). More than half were ages 10 to 14 (56%) at the time the abuse occurred or began, with 24% ages 15 to 17 and 20% ages 9 and younger.
- Dioceses, eparchies, and religious communities of men were asked to specify the approximate year that the alleged offenses occurred or began. More than nine in ten of all credible allegations occurred or began in 1989 or earlier (92%), 5% occurred or began in the 1990s, and 3% occurred or began since the year 2000.

Details about the Alleged Perpetrators

- While the cumulative number of alleged perpetrators can be estimated at 4,490, that number should not be taken at face value primarily due to two factors: (a) if religious brothers had been included on the survey prior to 2014 (see the discussion of this on p. 71), the number of alleged perpetrators who were religious brothers would have very likely been *larger*, and (b) if the category of “unable to be proven” had been added before 2016 (see the discussion of this on p. 16), the number of credible allegations – and, thus, the number of alleged perpetrators – would have very likely been *smaller*.
- A combined 95% of all alleged perpetrators are priests, either diocesan (80%) or religious (15%). Four percent are religious brothers and 1% are deacons (diocesan or religious).
- Diocesan priests and deacons (81%) account for four-fifths of reported alleged perpetrators, with religious priests, deacons, and brothers (19%) accounting for the other one-fifth.
- Survey questions about the ecclesial status of alleged perpetrators in dioceses and eparchies necessarily had to differ from those asked about the alleged perpetrators in religious communities of men. Among the alleged perpetrators reported by dioceses and eparchies, 99% are priests: diocesan priests (89%), incardinated priests (4%), U.S. extern priests (4%), and foreign extern priests (2%). Deacons make up the other 1%.
- For all 20 years of the survey for religious communities of men, the survey asked about allegations involving clergy, that is priests and deacons. In 2013, the survey was expanded to include religious brothers. This addition caused the ecclesial status of these alleged perpetrators to shift significantly:
 - For the first ten years of the survey (without religious brothers being included), 86% of all alleged perpetrators were priests and deacons assigned in the United States, 9% were priests and deacons who were formerly members of their communities, 3% were priests and deacons assigned outside of the United States, and 2% were priests and deacons of other canonical jurisdictions.
 - After religious brothers were included in the survey, 55% of all alleged perpetrators were priests and deacons assigned in the United States, 30% were brothers assigned in the United States, 6% were brothers who were formerly members of their communities, 4% were priests and deacons who were formerly members of their communities, 2% were priests and deacons assigned outside of the United States, 1% were priest and deacon members of other canonical jurisdictions, and 1% were brother members of other canonical jurisdictions. Altogether then, 37% of those identified as alleged perpetrators from religious communities of men were religious brothers.

- Overall, 86% of all alleged perpetrators were categorized by dioceses, eparchies, and religious communities of men as “deceased, already removed from ministry, already laicized, or missing.” The other 14% were “permanently removed from ministry or retired from ministry during the year” of that particular survey. As would be expected due to the passage of time, the proportion deceased, already removed from ministry, already laicized, or missing increased from the first ten years of the survey to the second ten years.

Costs Related to Allegations

- Dioceses, eparchies, and religious communities of men were asked to report the raw amounts of dollars they expended related to the costs of allegations in five categories: settlements paid to victims, other payments to victims, support for offenders, attorneys’ fees, and all other costs.
- Altogether, they paid \$5,025,346,893 over the 20 years of the survey. Nearly nine-tenths of these payments came from dioceses and eparchies (\$4,384,022,284 or 87%), with the other one-tenth coming from religious communities of men (\$641,324,609 or 13%).
- A combined three-fourths of these payments were for settlements paid to the victims (71%) and other payments to victims (4%). The other major category of costs paid out was attorneys’ fees (17%), which make up one-sixth of all of these costs. Six percent of costs were for the support for the alleged offenders and 2% were for all other costs.
- The total amounts of costs related to allegations fell 17% from the first decade of the surveys (\$2,744,876,843) to the second decade (\$2,280,470,050).
- On average over the 20 years, 16% of the costs related to allegations were borne by the insurance companies of the dioceses, eparchies, and religious communities of men. The average percentage paid by insurance in the first decade of the surveys (22%) was more than twice as high as in the second decade (10%).

Costs Expended for Preventative Child Protection Efforts

- Dioceses, eparchies, and religious communities of men were asked to write in the amount they expended each survey year for abuse prevention efforts for the protection of children and youth, which included Safe Environment Coordinator and Victim Assistance Coordinator salaries, tracking and other administrative expenses, training programs for adults and children, and background checks. Altogether, these costs over the 20 years of the survey totaled to \$727,994,390. On average for the 20 years of the survey, \$36,399,720 were expended for these preventative measures annually.
- The costs for child protection efforts increased as the survey progressed. The total expended during the second ten years of the surveys (2014-2023) totaled \$468,223,329, an 80% increase from the total expended during the first ten years (\$259,771,061).

Summary of Survey Findings for Dioceses, Eparchies, and Religious Communities of Men, 2004-2023

In this part of the report, the findings from the annual *Survey of Allegations and Costs: Dioceses and Eparchies* and from the annual *Survey of Allegations and Costs: Religious Communities of Men* are summarized. Where applicable, differences between the first decade of surveys (2004-2103) and the second decade of the surveys (2014-2023) are presented.

Response Rates for Each Survey Year

Each year, all archdioceses, dioceses, archeparchies, and eparchies² that are members of the United States Conference of Catholic Bishops are invited to participate in a *Survey of Allegations and Costs* designed just for dioceses and eparchies. At about the same time, all major superiors whose communities are members of the Conference of Major Superiors of Men are invited to participate in a similar survey designed especially for religious communities of men.³

Combined Response Rates for Dioceses, Eparchies, and Religious Communities of Men

Figure 1 shows the combined response rate for dioceses, eparchies, and religious communities of men for each of the 20 years the survey was conducted, which has ranged from 78% (in fiscal year 2021) to 92% (in calendar year 2018). For the first ten years of the survey, the average response rate was 84%, with an 85% average for the second ten-year period.

Response Rates for Dioceses and Eparchies Only

For the 2004 survey, all 195 arch/dioceses and eparchies whose bishops are members of the USCCB were contacted and invited to participate in the survey.⁴ The initial two years of responses to the survey was the lowest it has ever been, 93% in 2004 and 94% in 2005. As can

² Eparchies are the Eastern Catholic Church equivalent to a diocese in the Latin Rite. “Eastern Catholic Churches are churches with origins in Eastern Europe, Asia and Africa that have their own distinctive liturgical, legal and organizational systems and are identified by the national or ethnic character of their region of origin. Each is considered fully equal to the Latin tradition within the Church in the United States. The curial offices and chanceries of Eastern Catholic Eparchies and Archeparchies are based in a certain city. However, the Eparchies and Archeparchies have jurisdiction over large swaths of the United States (and Canada) based on the breadth of each individual Church.” Cited on 16December2024 from <https://www.usccb.org/about/bishops-and-dioceses#tab--episcopal-regions-archdioceses-and-dioceses-in-the-us>

³ The number of religious communities that were members of CMSM have varied from year-to-year. We only included those communities that CARA had valid contact information for the community or for its major superior for the year of the survey. In the 2023 survey, there were 224 religious communities surveyed.

⁴ For the 2015 survey, the number of dioceses and eparchies increased to 196 and in 2019 it increased to 197. In 2020, the number decreased to 196 when the Archdiocese of Anchorage and the Diocese of Juneau merged.

be seen in Figure 2, the response rate was 99% from 2006 to 2015, rose to 100% in 2016 and 2017, and then decreased to 99% again from 2018 to 2023.⁵

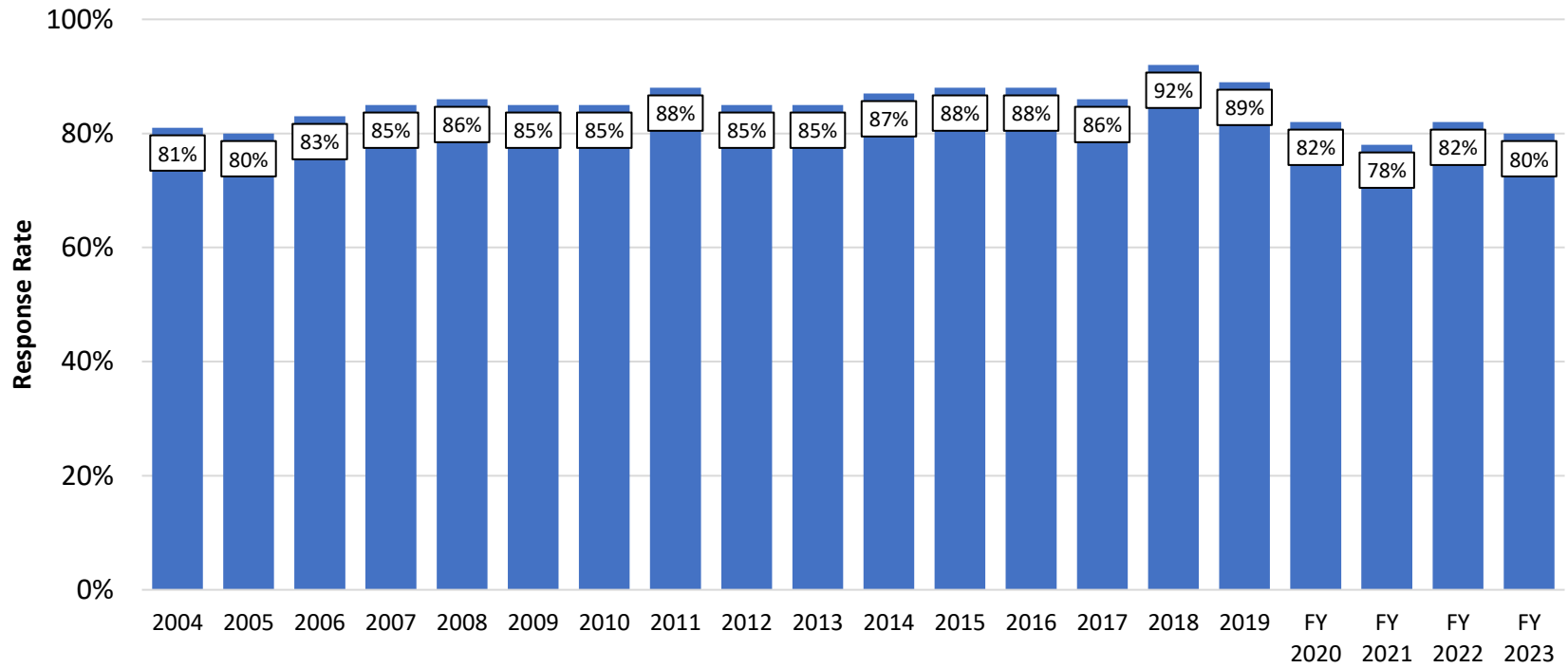
Response Rates for Religious Communities of Men Only

For the 2004 survey, all 223 religious communities of men were contacted and invited to participate in the survey. The initial year of response to the survey was 71%. As can be seen in Figure 3, the response rate has ranged from 60% (in fiscal year 2021) to 85% (in 2018). The average response rate for both the first and second decades of the survey are identical: 72%.⁶

⁵ Through the 2019 survey, the data was collected by calendar year. Starting with the 2020 survey, the data were collected by fiscal year (July 1 to June 30), making it easier for them to report their financial figures for costs related to allegations and costs related to preventative child protection efforts.

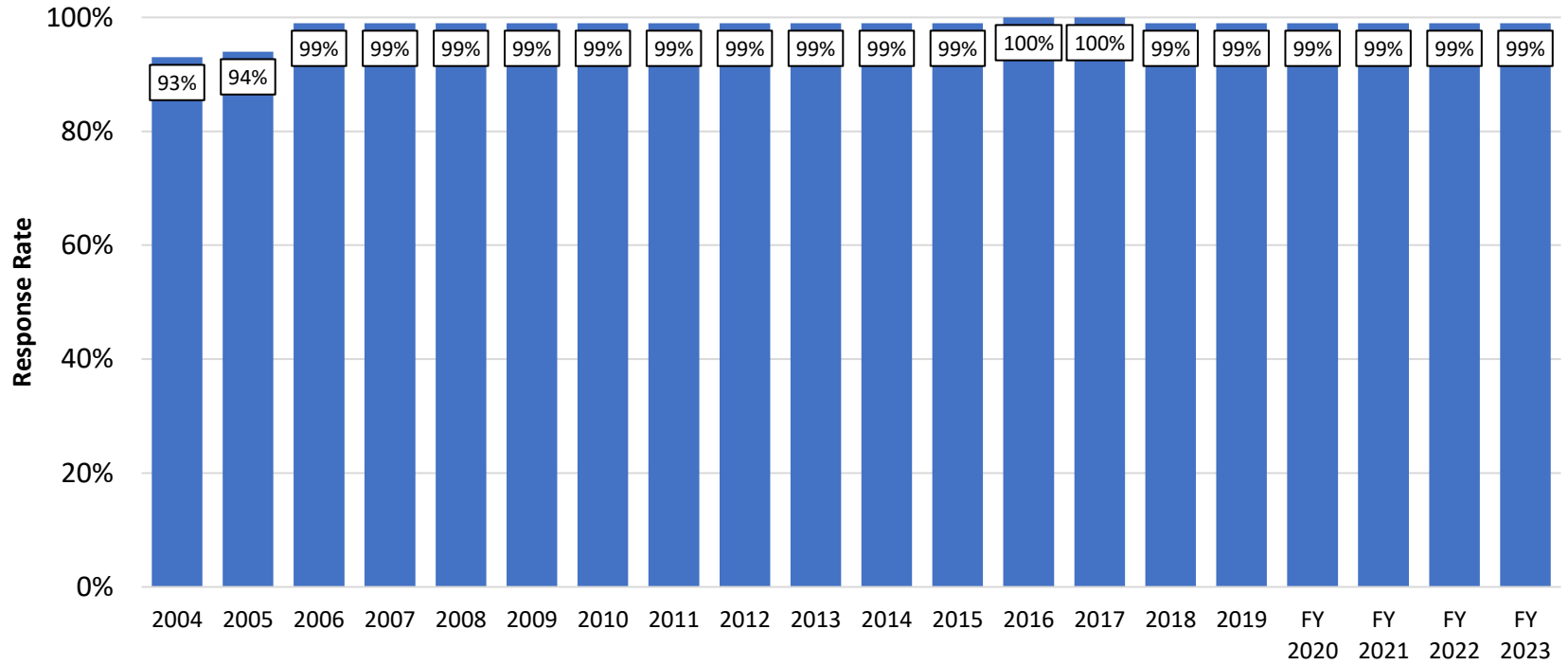
⁶ CMSM noted to the authors that (a) structurally, CMSM does not have the authority to mandate responses from its members, but has consistently encouraged participation in the annual surveys, and (b) many CMSM member communities are very small and find it difficult to fill out surveys like the annual ones from CARA as they do not have the personnel to gather together the data requested.

**Figure 1. Response Rates for CARA's Annual Survey of Allegations and Costs:
Dioceses, Eparchies and Religious Communities of Men**



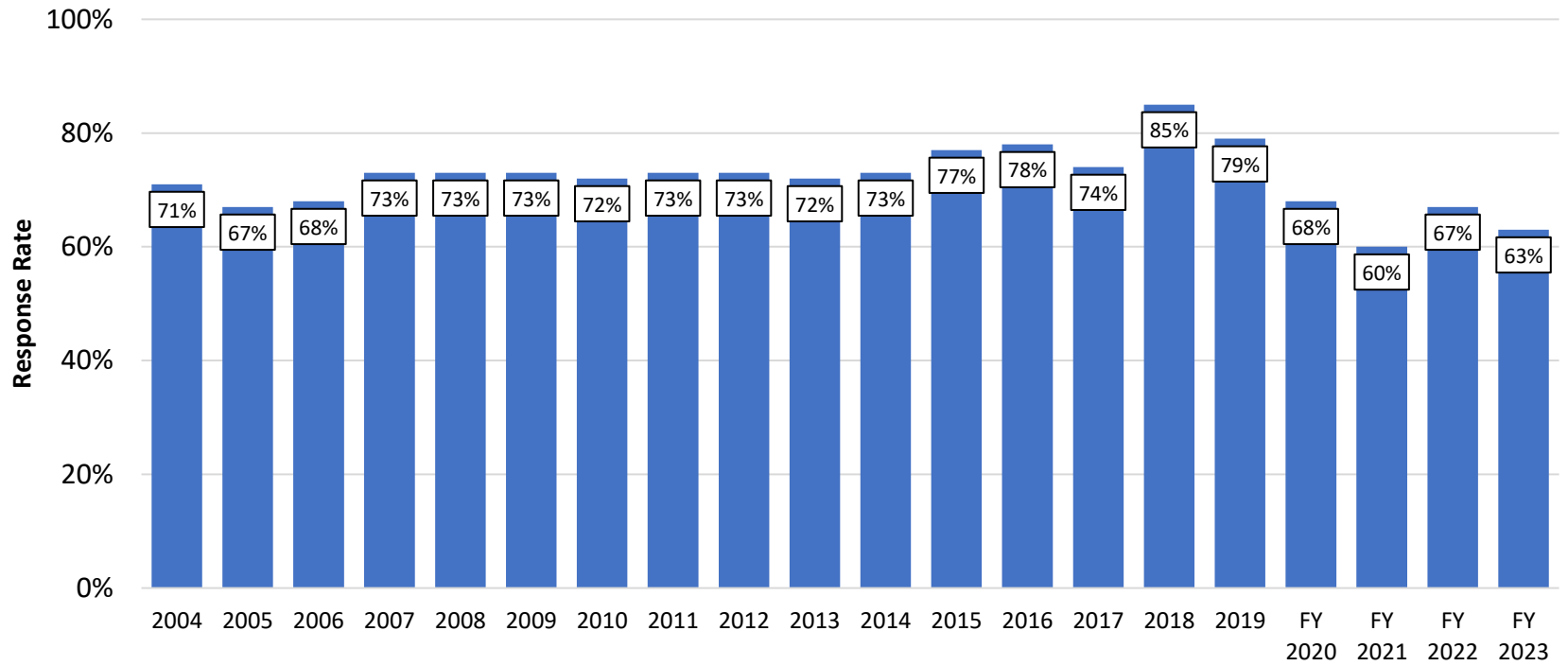
Sources: CARA's Annual Surveys of Allegations and Costs, 2004 to 2023

**Figure 2. Response Rates for CARA's Annual *Survey of Allegations and Costs*:
Dioceses and Eparchies**



Sources: CARA's Annual Surveys of Allegations and Costs, 2004 to 2023

**Figure 3. Response Rates for CARA's Annual Survey of Allegations and Costs:
Religious Communities of Men**



Sources: CARA's Annual Surveys of Allegations and Costs, 2004 to 2023

Allegations Deemed Credible and Unsubstantiated Only

On each of the surveys, an allegation is defined as “one victim alleging an act or acts of abuse by one alleged perpetrator.” According to this definition, an allegation can be for a single assault or for a series of assaults on a single victim over many years.

All of the allegations reported to dioceses, eparchies, and religious communities of men are required that a preliminary investigation be initiated by the bishop or major superior.^{7 8} Not all allegations are deemed to be credible, and, as will be discussed in the following section, circumstances may exist that delay or interfere with the completion of a preliminary investigation. In the initial *Survey of Allegations and Costs* for dioceses and eparchies and for religious communities of men in 2004, the only two types of allegations asked about were “credible” allegations and those that were “determined to be false.” In subsequent annual surveys these terms were better defined (with the latter type of allegation coming to be called “unsubstantiated” or “obviously false”), but the categories remained on all 20 annual surveys.⁹ On the 2023 survey for dioceses and eparchies, they are defined in this way:

Credible – such as an allegation categorized as “substantiated” in your StoneBridge audit,¹⁰ i.e., the investigation is complete and the allegation has been deemed

⁷ All allegations of abuse of minors by priests, deacons, or brothers received by dioceses, eparchies, and religious communities of men are to be reported to the diocese, eparchy, or religious community where the accused is incardinated or is a member. If the alleged abuse occurred in a different jurisdiction, then the relevant bishops and major superiors shall coordinate efforts regarding the processing of the case.

⁸ Canon Law provides procedures for the steps to be taken when an allegation of abuse of a minor is received, including the requirement to comply with local civil laws and cooperate with civil authorities. In the US this would include compliance with Mandated Reporter laws. The *Vademecum on Certain Points of Procedures in Treating Cases of Sexual Abuse of Minors Committed by Clerics*, revised 05June2022, provides further descriptions of Church processes that are to be implemented, including a description of the preliminary investigation. Cited on 16December2024:
https://www.vatican.va/roman_curia/congregations/cfaith/ddf/rc_ddf_doc_20220605_vademecum-casi-abuso-2.0_en.html

⁹ In 2016, a new category was added: “unable to be proven.” It is not included in this table as 12 of the survey years, from 2004-2015, did not collect these data. It is discussed in the next section. In addition, a temporary category was added for those allegations that were still in the process of investigation or for which a final determination had not yet been made: “investigation ongoing.”

¹⁰ The USCCB notes that the CARA survey for dioceses and eparchies is a complementary resource to an audit that is conducted every year by an independent third-party auditing firm commissioned by the USCCB (The Gavin Group through 2010 and StoneBridge Business Partners since 2011). The annual *Charter* audit evaluates the efforts of dioceses and eparchies to implement the promises made by bishops to respond appropriately to reports of abuse, support the healing of victims, and establish safeguarding procedures to protect minors. Over the course of the 20 years of conducting the surveys and audits, CARA has worked collaboratively with the auditors to ensure that the terminology and definitions used by each are better aligned so that the reporting is more consistent. The religious communities of men, on the other hand, do not participate in the *Charter* audit process. Many religious communities of men have instead participated in an accreditation process to help them evaluate implementation of their own safeguarding and healing efforts. The *Charter* audit and the accreditation process do *not* include the financial details that the CARA survey includes. As such, the financial information reported to CARA, usually by their financial officer, is not independently checked.

credible/true based on the evidence gathered through the investigation; determined to bear the “semblance of truth” (i.e., has been sufficiently substantiated by a preliminary investigation to be forwarded to the Dicastery for the Doctrine of the Faith for action according to Canons 1717 and 1719); in the case of an allegation against a deceased perpetrator, the allegation is credible if it meets the criteria for forwarding to the Congregation. *These allegations may or may not have been paid out in a settlement.*¹¹

Unsubstantiated – such as an allegation categorized as “unsubstantiated” in your StoneBridge audit, i.e., the investigation is complete and the allegation has been deemed not credible/false based on the evidence gathered through the investigation. *These allegations may or may not have been paid out in a settlement.*

Similarly, the definitions of these terms for the surveys for religious communities of men have varied. On their 2023 survey, they are defined in this way:

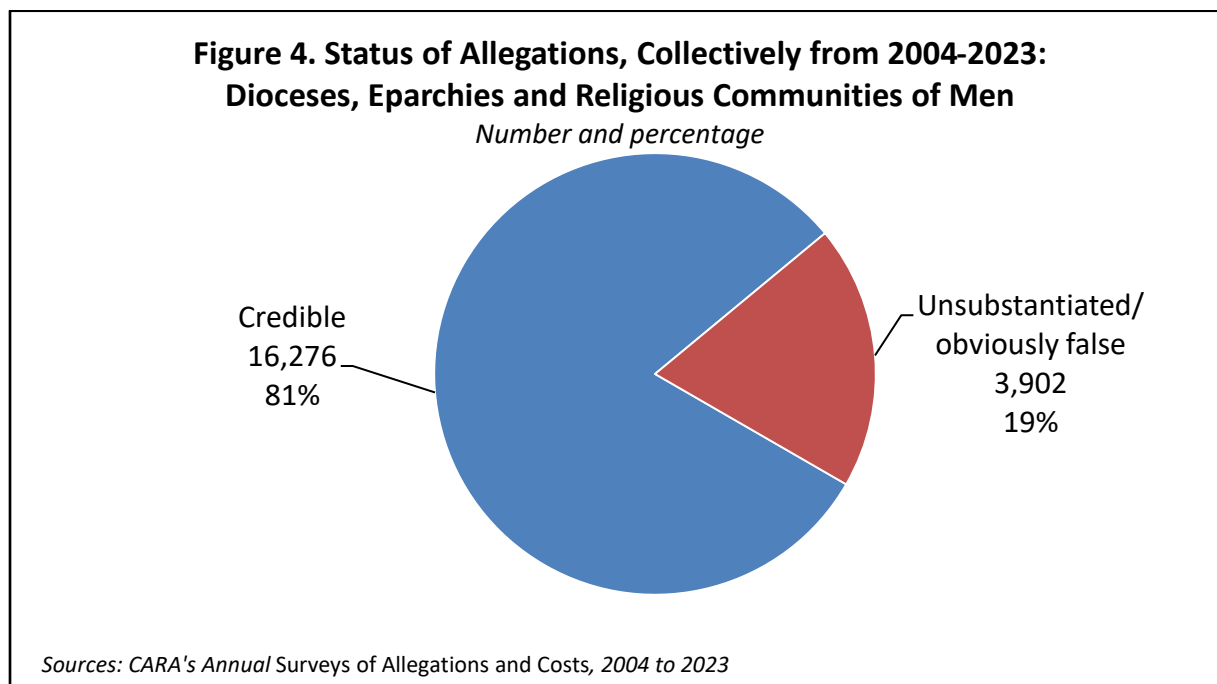
Credible – determined to bear the “semblance of truth” (i.e., has been sufficiently substantiated by a preliminary investigation to be forwarded to the Dicastery for the Doctrine of the Faith for action according to Canons 1717 and 1719); in the case of an allegation against a deceased perpetrator, the allegation is credible if it meets the criteria for forwarding to the Congregation. *These allegations may or may not have been paid out in a settlement.*

Unsubstantiated – determined by a preliminary investigation that insufficient evidence exists to demonstrate that the allegation has occurred as claimed. *These allegations may or may not have been paid out in a settlement.*

¹¹ The final determination of an allegation is a canonical determination made by Church entities and is independent of any criminal court or civil action such as a settlement agreement or lawsuit. Dioceses, eparchies and religious communities of men have been instructed to only include the allegations for which there are sufficient details for a preliminary investigation and for the allegation to be assessed as credible. This reality of two different processes (the annual audit and the annual CARA survey) with different goals, occurring simultaneously, is reflected in the definitions of the terms presented above.

Combined Results

Figure 4 displays the number of allegations reported by dioceses, eparchies, and religious communities of men in the two main categories asked about on all 20 surveys. Four in five of the allegations reported were deemed credible (16,276 allegations or 81%) by the dioceses, eparchies, and religious communities of men, while one in five was deemed to be unsubstantiated/obviously false (3,902 allegations or 19%).



Differences by Decade of the Survey

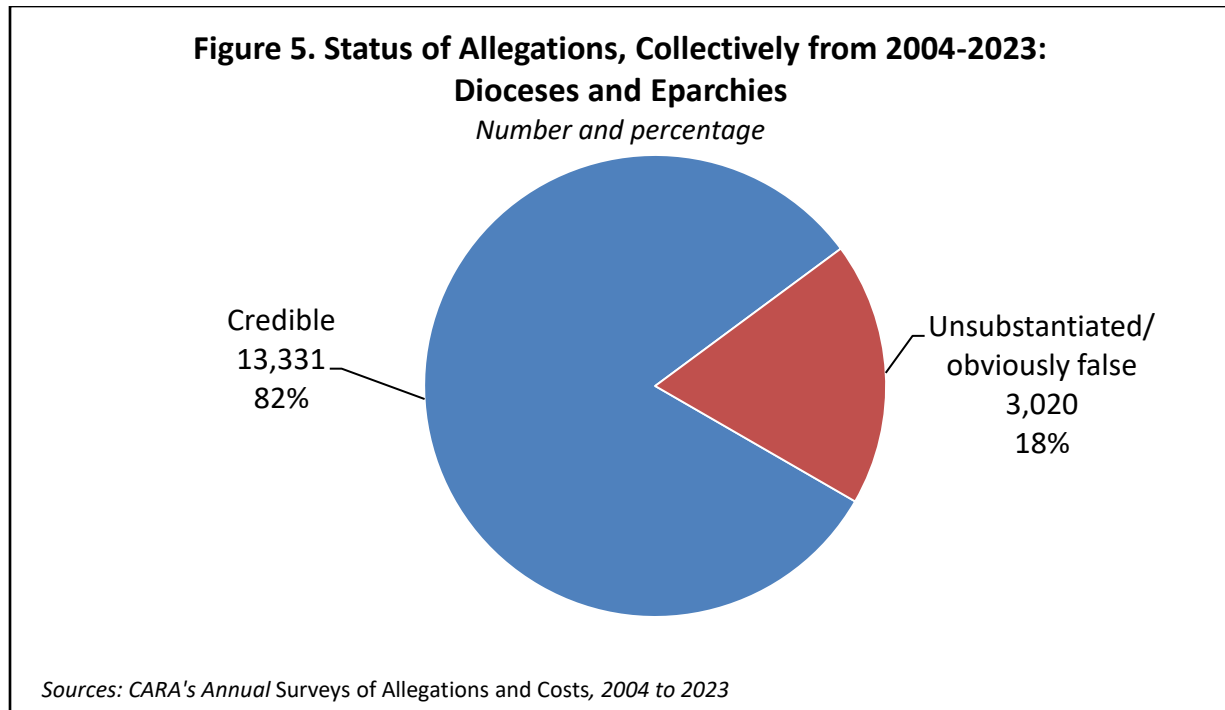
As presented in Table 1 below, allegations were only slightly less likely to be categorized as credible the second ten-year period (78%) than the first ten-year period (85%).

Table 1. Comparison of Categorization of Allegations, by Ten-Year Intervals: Dioceses, Eparchies, and Religious Communities of Men

	First Ten Years: 2004-2013	Second Ten Years: 2014-2023
Credible	85%	78%
Unsubstantiated/ obviously false	15%	22%
Total Number	7,831	12,347

Results from Dioceses and Eparchies Only

These same results for dioceses and eparchies are presented in Figure 5. The proportions are very similar to the statistics presented in Figure 4. More than four in five of the allegations reported were deemed credible (13,331 allegations or 82%) by the dioceses and eparchies, while almost one in five was deemed to be unsubstantiated/obviously false (3,020 allegations or 18%).



Differences by Decade of the Survey

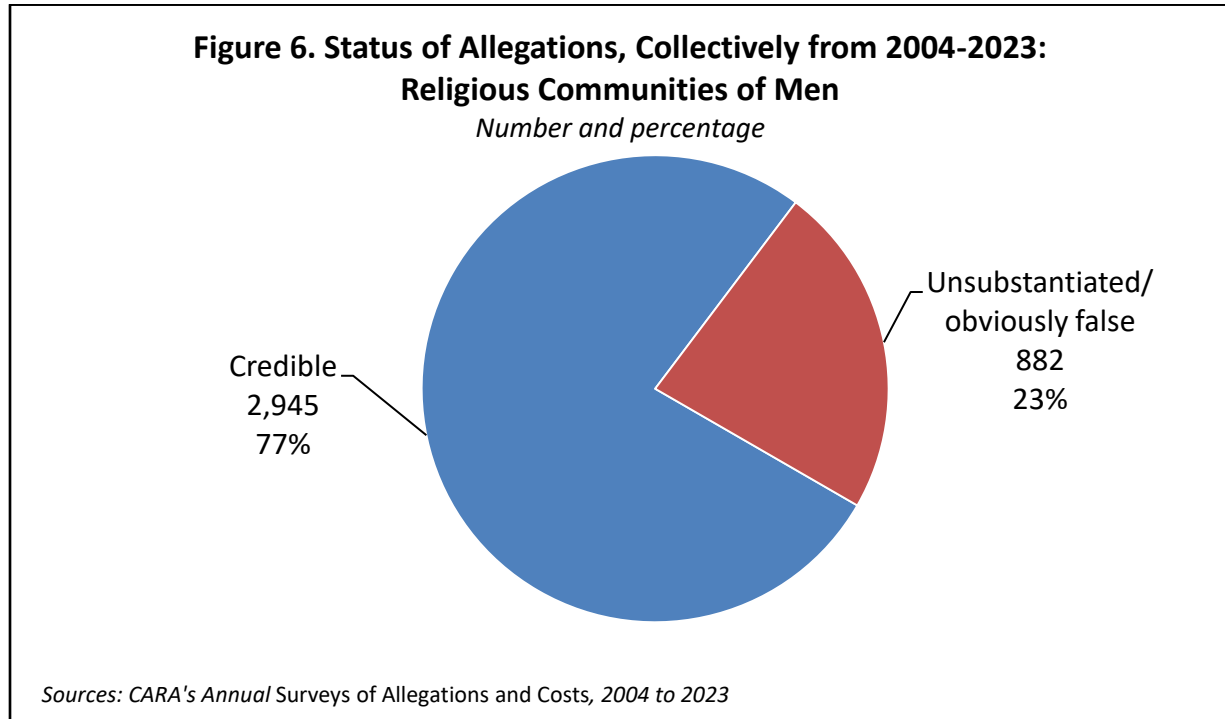
Allegations investigated by dioceses and eparchies were slightly less likely to be categorized as credible in the second ten-year period (79%) than the first ten-year period (85%).

**Table 2. Comparison of Categorization of Allegations,
by Ten-Year Intervals: Dioceses and Eparchies**

	First Ten Years: 2004-2013	Second Ten Years: 2014-2023
Credible	85%	79%
Unsubstantiated/ obviously false	15%	21%
Total Number	6,510	9,841

Results from Religious Communities of Men Only

Figure 6 displays the number of allegations reported by religious communities of men in the two main categories asked about on all 20 surveys. More than three in four of the allegations reported were deemed credible (2,945 allegations or 77%), while almost one in four was deemed to be unsubstantiated/obviously false (882 allegations or 23%).



Differences by Decade of the Survey

Allegations investigated by religious communities of men were slightly less likely to be categorized as credible in the second ten-year period (74%) than the first ten-year period (83%).

**Table 3. Comparison of Categorization of Allegations,
by Ten-Year Intervals: Religious Communities of Men**

	First Ten Years: 2004-2013	Second Ten Years: 2014-2023
Credible	83%	74%
Unsubstantiated/ obviously false	17%	26%
Total Number	1,321	2,506

Allegations Deemed Credible, Unsubstantiated, and Unable to be Proven

In the 2016 annual surveys, the new category of “unable to be proven” was added to reflect a new reality CARA was hearing from leaders of dioceses, eparchies, and religious communities of men: they were learning of many new allegations for which limited information was known and a thorough preliminary investigation was unable to occur. Reasons for this included that the alleged victim had disengaged from the process; the historical nature of an allegation in which the alleged victim, alleged perpetrator, or potential witnesses were deceased or otherwise not able to participate in the preliminary investigation; and restrictions imposed on the dioceses, eparchies, and religious communities of men by the court system, class action lawsuits, or state investigations. Such limited information left the preliminary investigation they conducted incomplete, and thus they were unable to render a determination.

On the 2023 survey, this added category was defined as:

“...an allegation categorized as “unable to be proven” in your StoneBridge audit, i.e., your diocese/eparchy was unable to complete the investigation due to lack of information. *These allegations may or may not have been paid out in a settlement.*”¹²

As will be seen below, this category has become an increasing proportion of the allegations reported by dioceses, eparchies, and religious communities of men.

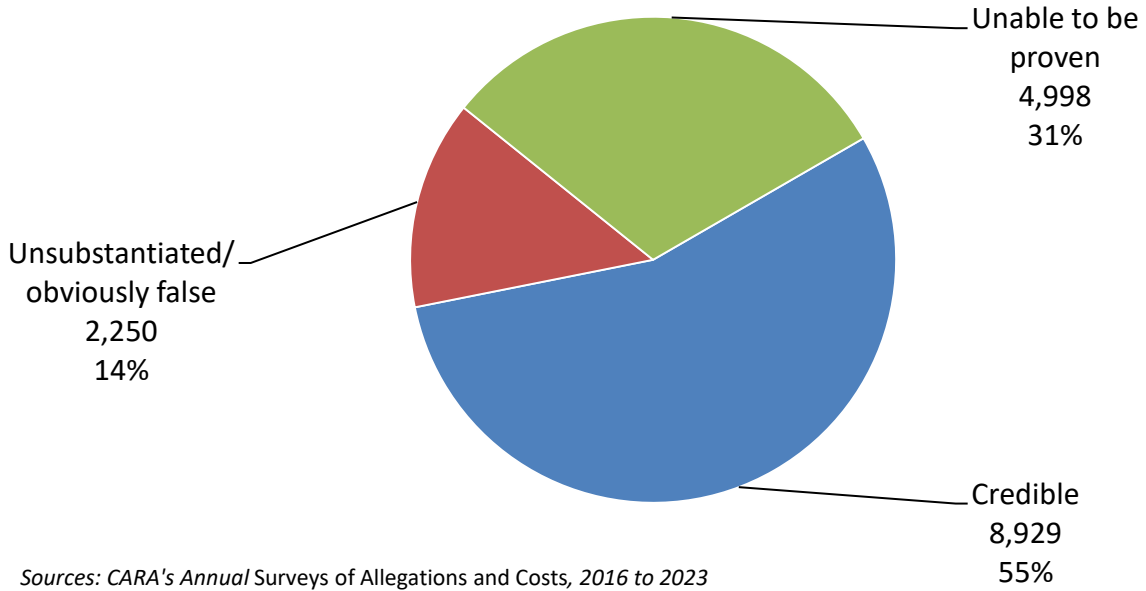
Combined Results

Figure 7 displays the percentages of allegations in each of three categories since the “unable to be proven” category was introduced, and so only presents the allegations since the 2016 survey. Three-tenths of the allegations (31%) from this eight-year period are grouped by dioceses, eparchies, and religious communities of men into this category, with credible allegations falling to 55%.

¹² The 2016 survey defined “unable to be proven” as “determined by a preliminary investigation that insufficient evidence exists to conclude that the alleged abuse did, or did not occur.”

**Figure 7. Status of Allegations, Collectively from 2016-2023:
Dioceses, Eparchies, and Religious Communities of Men**

Number and percentage



Differences Before and Since “Unable to be Proven” Was Added

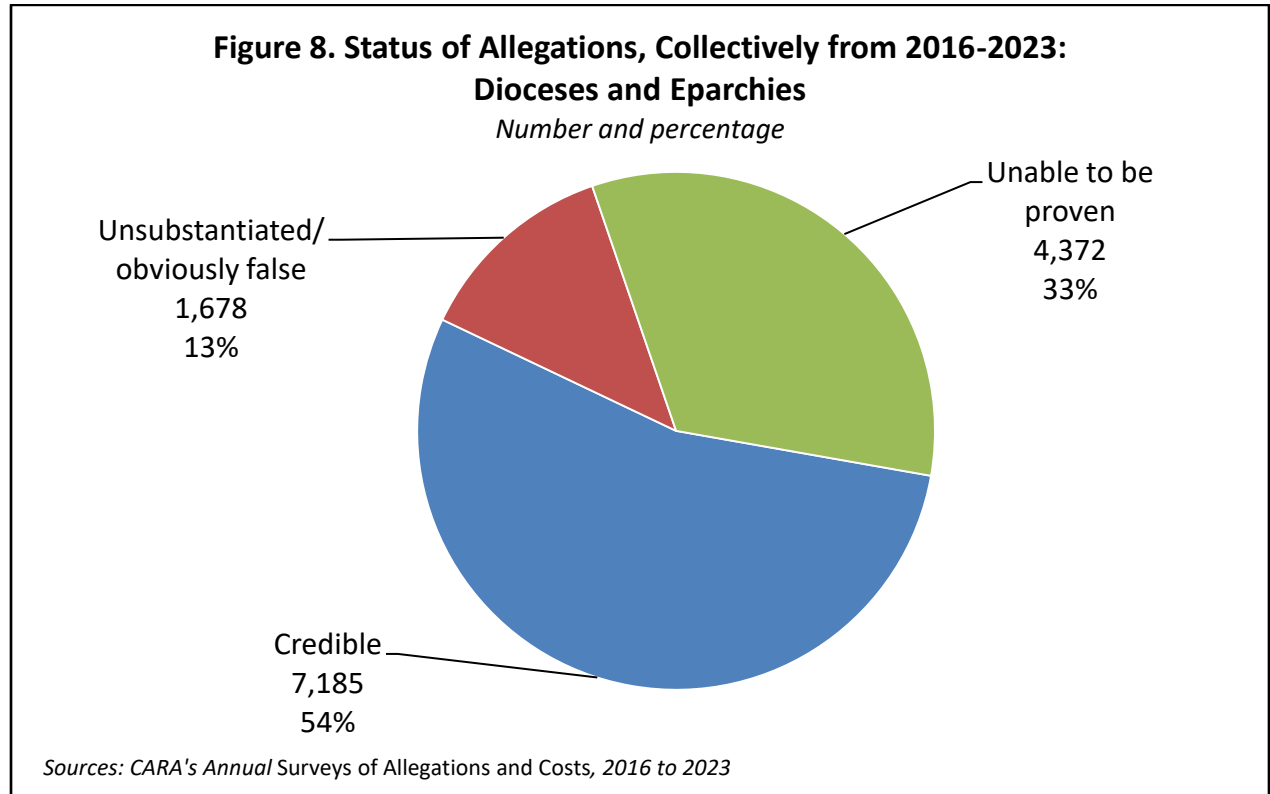
Table 4 below shows the total number of allegations in two time periods: the 12 years before the “unable to be proven” category was added and the eight years since it was added. As can be seen, with the addition of this category, the proportion of allegations deemed credible by dioceses, eparchies, and religious communities of men has decreased from 82% to 54%.

**Table 4. Comparison of Status of Allegations, Before and Since
“Unable to be Proven” Was Added: Dioceses, Eparchies,
and Religious Communities of Men**

	First Twelve Years: 2004-2015	Last Eight Years: 2016-2023
Credible	82%	55%
Unsubstantiated/ obviously false	18%	14%
Unable to be proven	NA	31%
Total Number	8,999	16,177

Results for Dioceses and Eparchies Only

The results for dioceses and eparchies are presented in Figure 8. A third of the allegations (33%) from this eight-year period are grouped into the category of “unable to be proven,” similar to the 31% reported for the combined findings above.



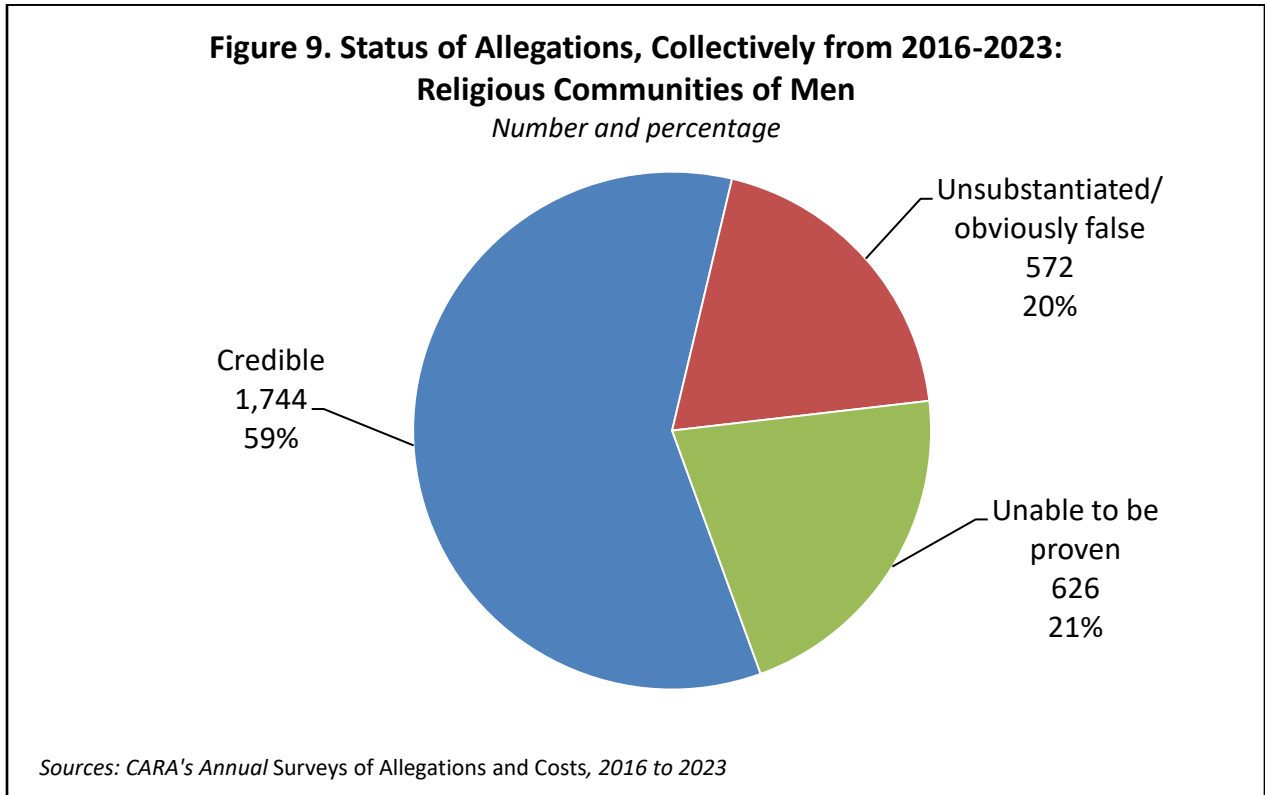
Differences Before and Since “Unable to be Proven” Was Added

Table 5 below shows the total number of allegations for dioceses and eparchies in two time periods: the 12 years before the “unable to be proven” category was added and the eight years since it was added. As you can see, with the addition of this category, the proportion of allegations deemed credible by dioceses and eparchies decreased from 82% to 54%. Despite there being fewer allegations presented in this table, these percentages are nearly identical to those for the combined results above in Table 4.

	First Twelve Years: 2004-2015	Last Eight Years: 2016-2023
Credible	82%	54%
Unsubstantiated/ obviously false	18%	13%
Unable to be proven	NA	33%
Total Number	7,488	13,235

Results for Religious Communities of Men Only

Figure 9 below shows the percentages of allegations in each of three categories since the “unable to be proven” category was introduced in 2016 for religious communities of men only. As can be seen, a fifth of the allegations (21%) from this eight-year period are grouped into this category, fewer than for dioceses and eparchies.¹³



¹³ Dioceses and eparchies categorized 33% of the allegations as “unable to be proven,” as is shown in Figure 8.

Differences Before and Since “Unable to be Proven” Was Added

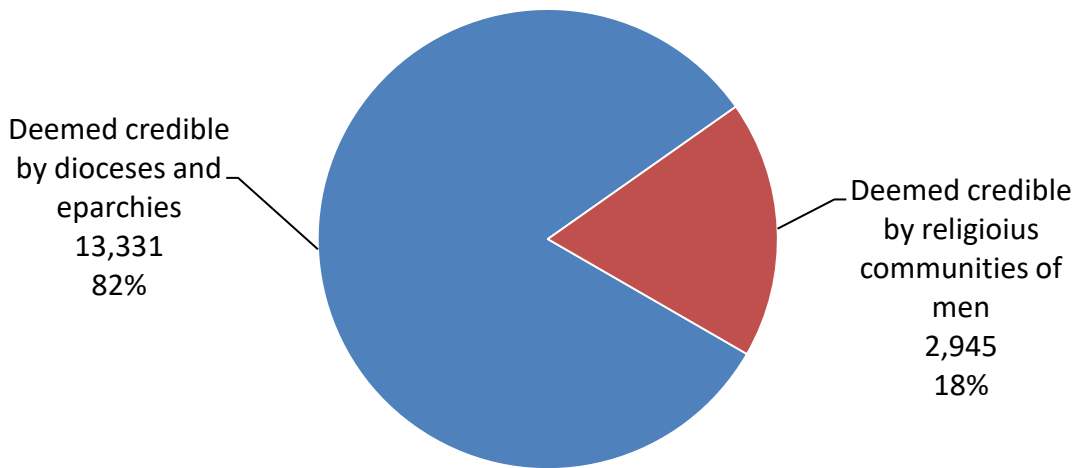
Table 6 below shows the total number of allegations for religious communities of men in two time periods: the 12 years before the “unable to be proven” category was added and the eight years since it was added. With the addition of this category, the proportion of allegations deemed credible by religious communities of men has decreased from 79% to 59%.

	First Twelve Years: 2004-2015	Last Eight Years: 2016-2023
Credible	79%	59%
Unsubstantiated/ obviously false	21%	19%
Unable to be proven	NA	21%
Total Number	7,488	13,235

Number of Allegations Deemed Credible

From here forward, this report presents only those allegations deemed credible. Altogether, there were 16,276 allegations that the dioceses, eparchies, and religious communities of men deemed as credible over the 20-year period. More than four in five of the credible allegations were reported by dioceses and eparchies (82%), with just under one in five reported by religious communities of men (18%).

**Figure 10. Allegations Deemed Credible, Collectively from 2004-2023:
Dioceses and Eparchies Compared to Religious Communities of Men**
Number and percentage



Sources: CARA's Annual Surveys of Allegations and Costs, 2004 to 2023

Differences by Type of Survey and Decade of the Survey

As seen in Table 7 below, there is little difference between dioceses/eparchies and religious communities of men in the percentage identifying allegations as credible between the two ten-year periods.

	First Ten Years: 2004-2013	Second Ten Years: 2014-2023
Deemed credible by dioceses and eparchies	84%	81%
Deemed credible by religious communities of men	16%	19%

Annual Number of Allegations Deemed Credible

The number of credible allegations reported each year are described in this section of the report.

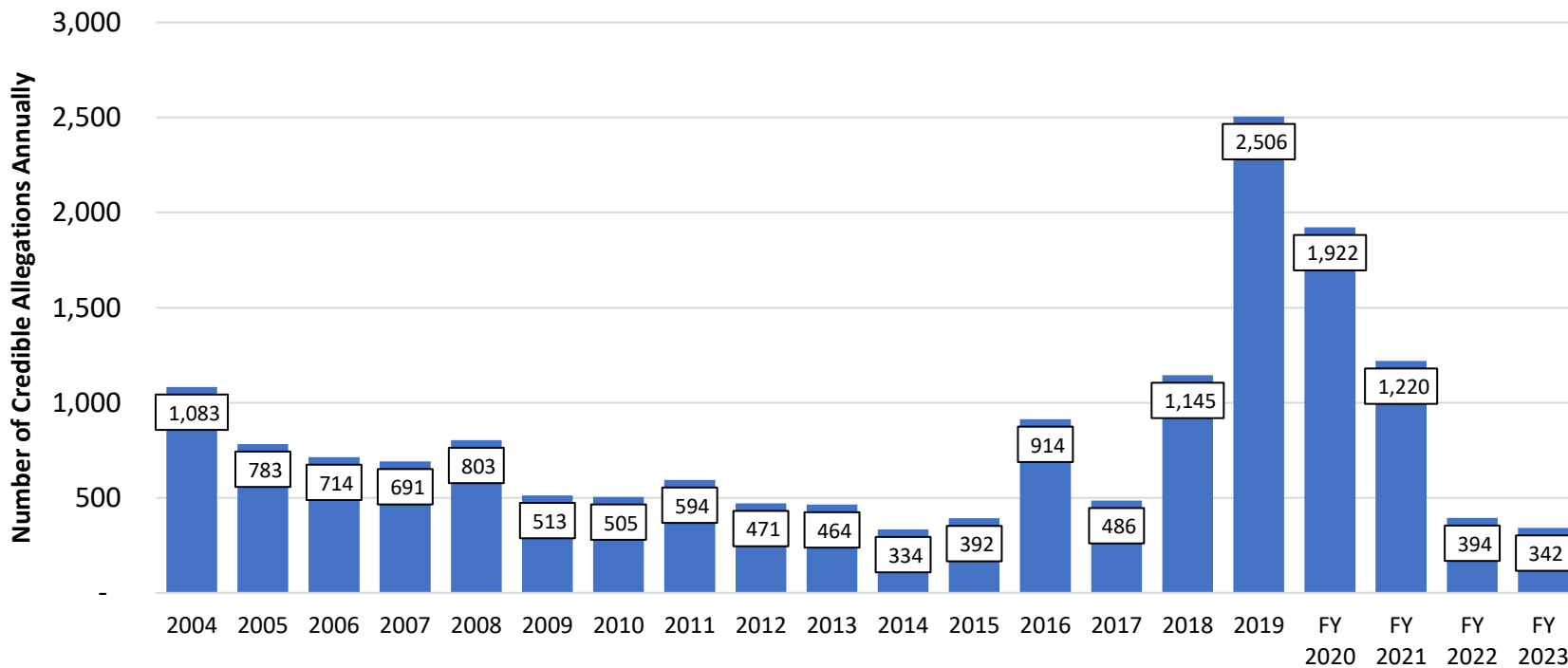
Combined Results

Figure 11 shows the year each of the 16,276 allegations deemed credible were reported by the dioceses, eparchies, and religious communities of men combined.¹⁴ As can be seen there, the survey years 2016 to 2021 had the greatest single year numbers of allegations. This trend began in 2016 and may, in part, be due to investigations of dioceses, eparchies, and religious communities of men initiated by state or local authorities. A second factor during this time period may be changes in the statute of limitations in several states creating an “open window” for filing a report of abuse. That jump in credible allegations during that six-year time period is reflected even more strongly in Figure 12, which shows the percentage of the 16,276 credible allegations reported annually.¹⁵ Summing the percentages from the years 2016 to 2021, half (50%) of all allegations were deemed credible during those six years.

¹⁴ Please note that the numbers shown in Figures 11 (combined results), Figure 14 (dioceses and eparchies only), and Figure 17 (religious communities of men only) are the years the allegations were reported on the annual surveys, *not* the number of credible allegations occurring in that year.

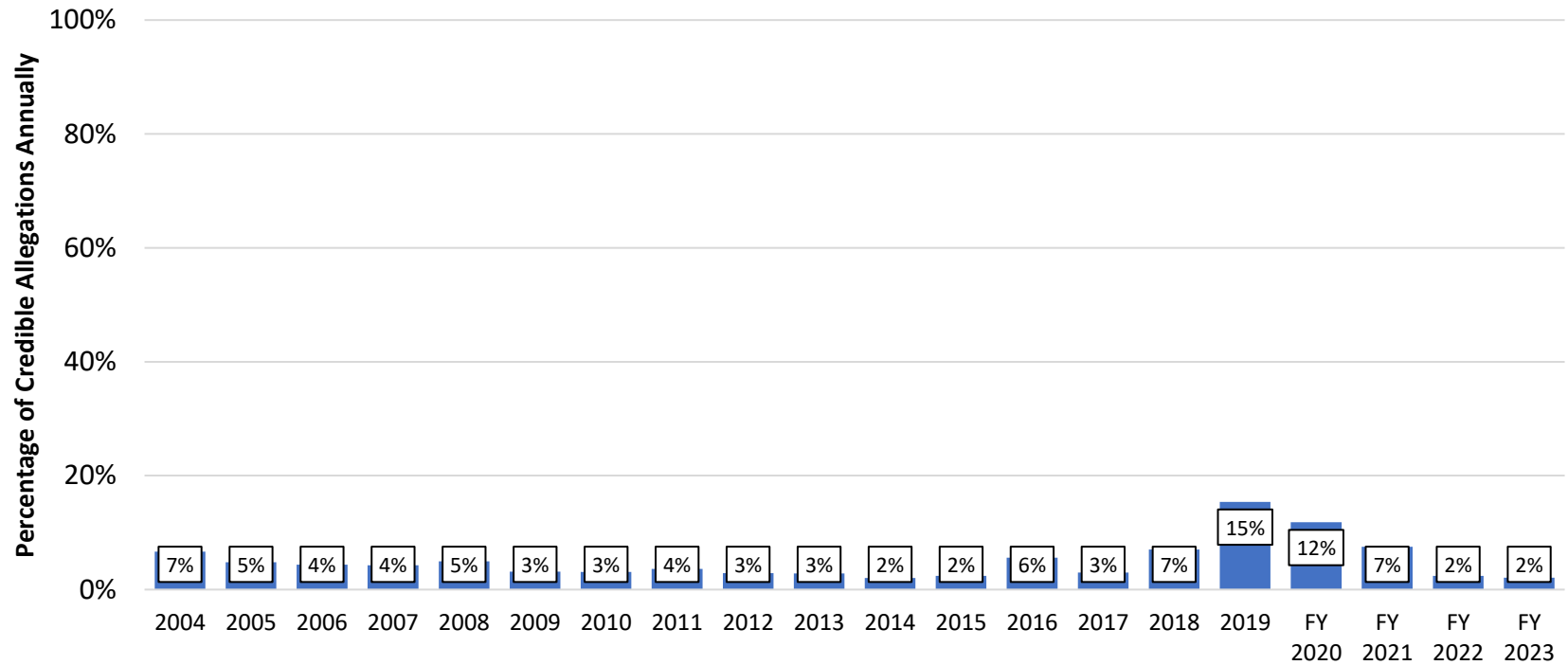
¹⁵ As a group, the percentages reported for each year in Figure 12 (combined results), Figure 15 (dioceses and eparchies only), and Figure 18 (religious communities of men only) total 100%.

**Figure 11. Number of Allegations Deemed Credible Annually, 2004-2023:
Dioceses, Eparchies, and Religious Communities of Men**



Sources: CARA's Annual Surveys of Allegations and Costs, 2004 to 2023

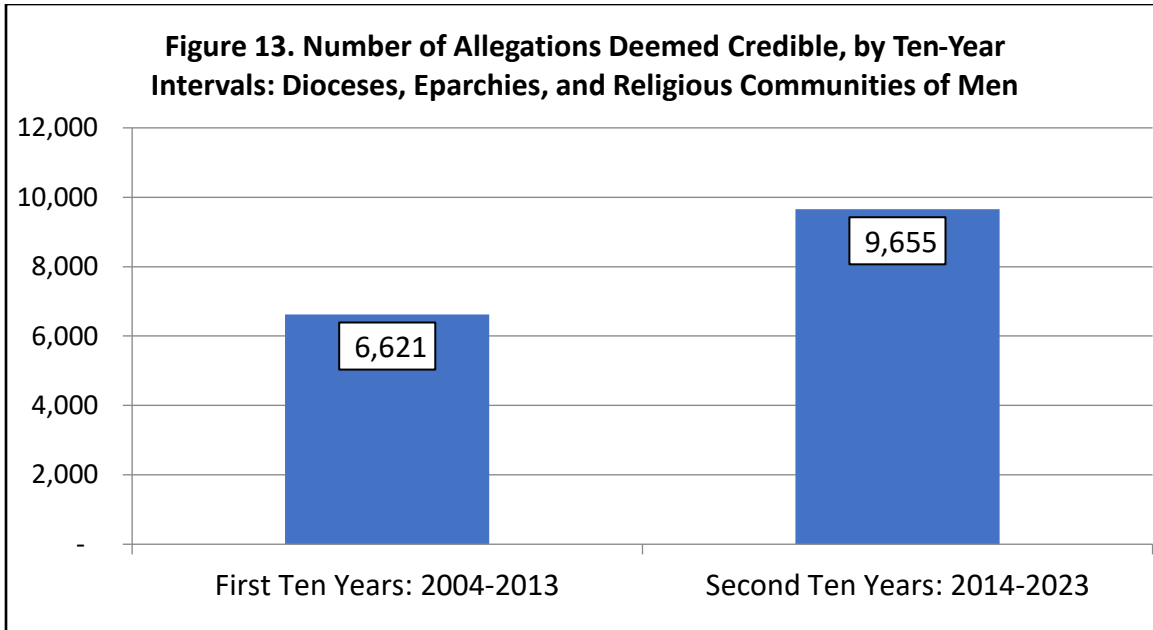
**Figure 12. Percentage of All Allegations Deemed Credible Annually, 2004-2023:
Dioceses, Eparchies, and Religious Communities of Men**



Sources: CARA's Annual Surveys of Allegations and Costs, 2004 to 2023

Differences by Decade of the Survey

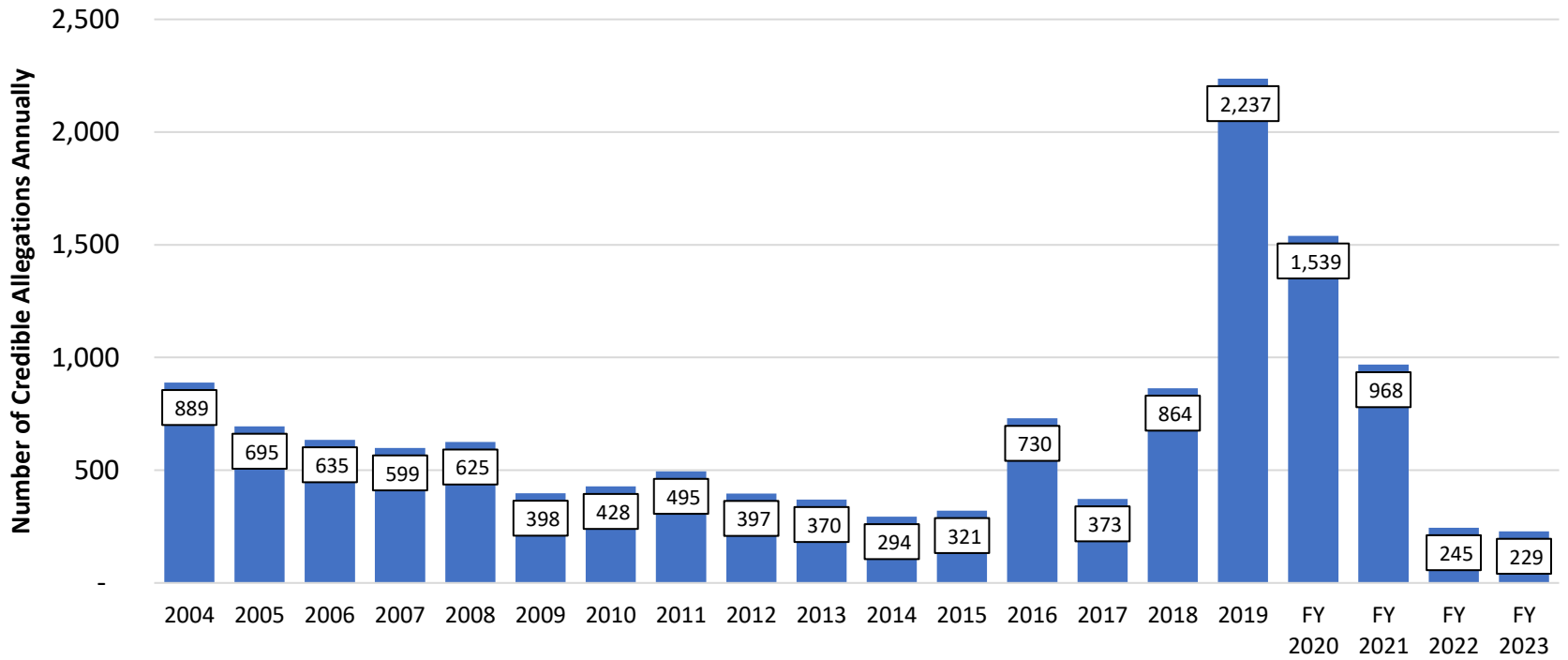
Figure 13 displays the number of credible allegations reported by dioceses, eparchies, religious communities of men in the first and second decades of surveys. There was a 46% increase in the number of allegations deemed credible in the second ten years compared to the first ten years.



Results for Dioceses and Eparchies Only

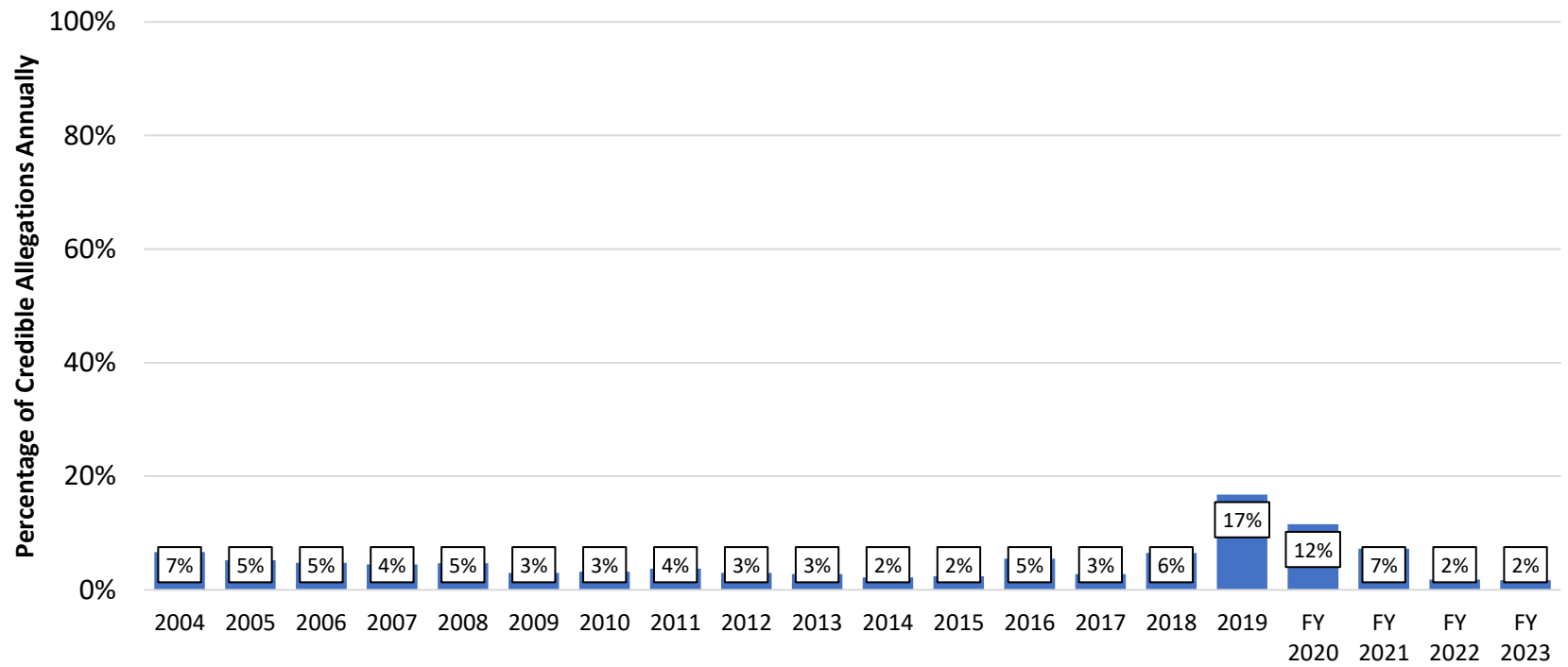
Figure 14 shows the year that each of the 13,331 allegations deemed credible were reported by the dioceses and eparchies. As seen there, similar to the combined findings, the years 2016 to 2021 had particularly high numbers of allegations, at least partially as a result of some investigations that were initiated by state governments or other local authorities of the dioceses and religious communities of men. That jump in credible allegations during that six-year time period is even more evident in Figure 15, which shows the percentage of the 13,331 allegations reported annually. Summing the percentages from the years 2016 to 2021, half (50%) of all allegations were deemed credible during those six years.

**Figure 14. Number of Allegations Deemed Credible Annually, 2004-2023:
Dioceses and Eparchies**



Sources: CARA's Annual Surveys of Allegations and Costs, 2004 to 2023

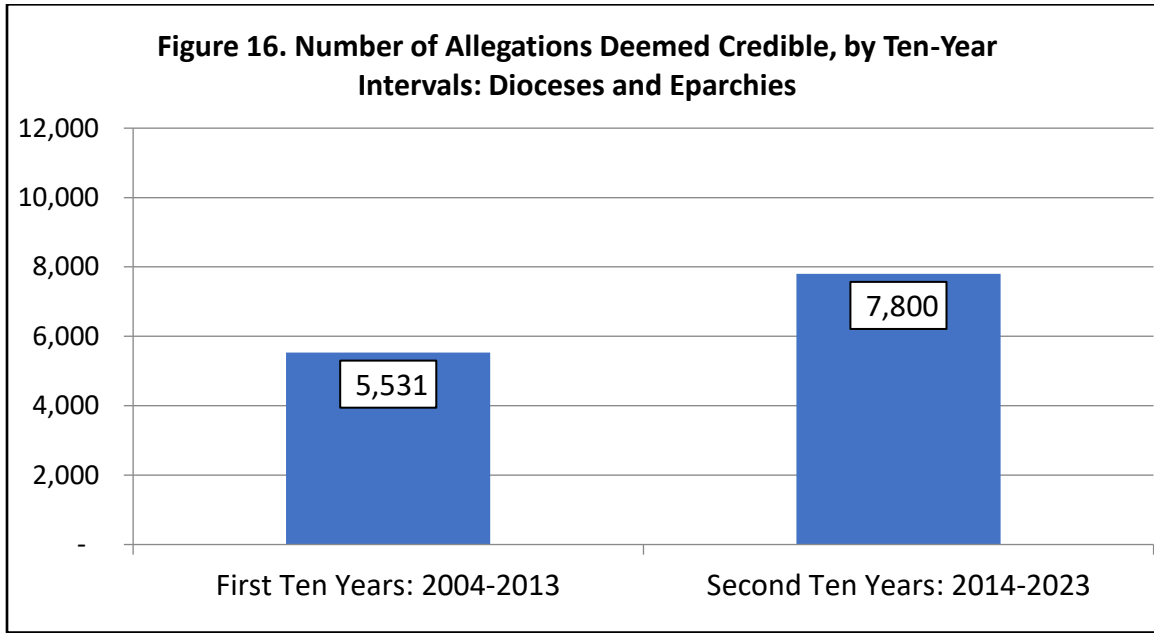
**Figure 15. Percentage of All Allegations Deemed Credible Annually, 2004-2023:
Dioceses and Eparchies**



Sources: CARA's Annual Surveys of Allegations and Costs, 2004 to 2023

Differences by Decade of the Survey

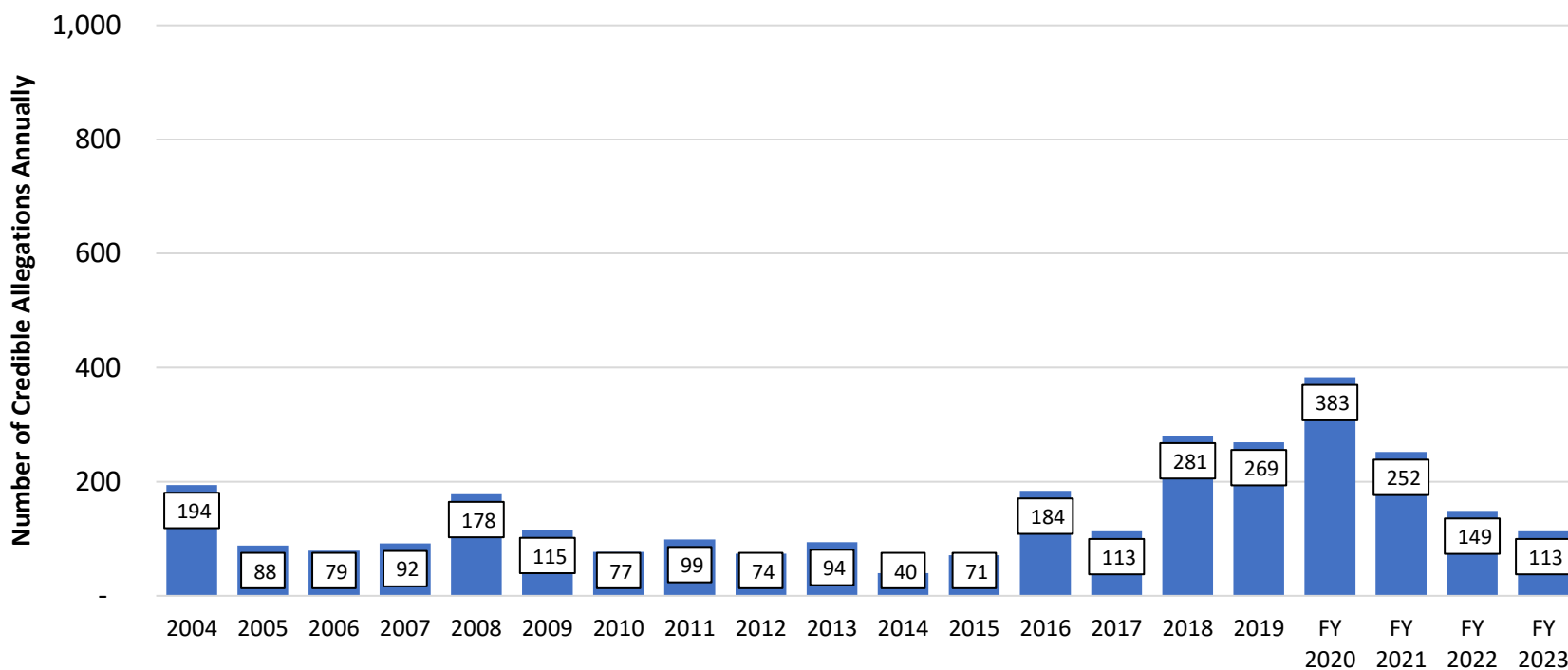
Figure 16 displays the number of credible allegations reported by dioceses and eparchies in the first and second decades of surveys. There was a 41% increase in the number of allegations deemed credible in the second ten years compared to the first ten years.



Results for Religious Communities of Men Only

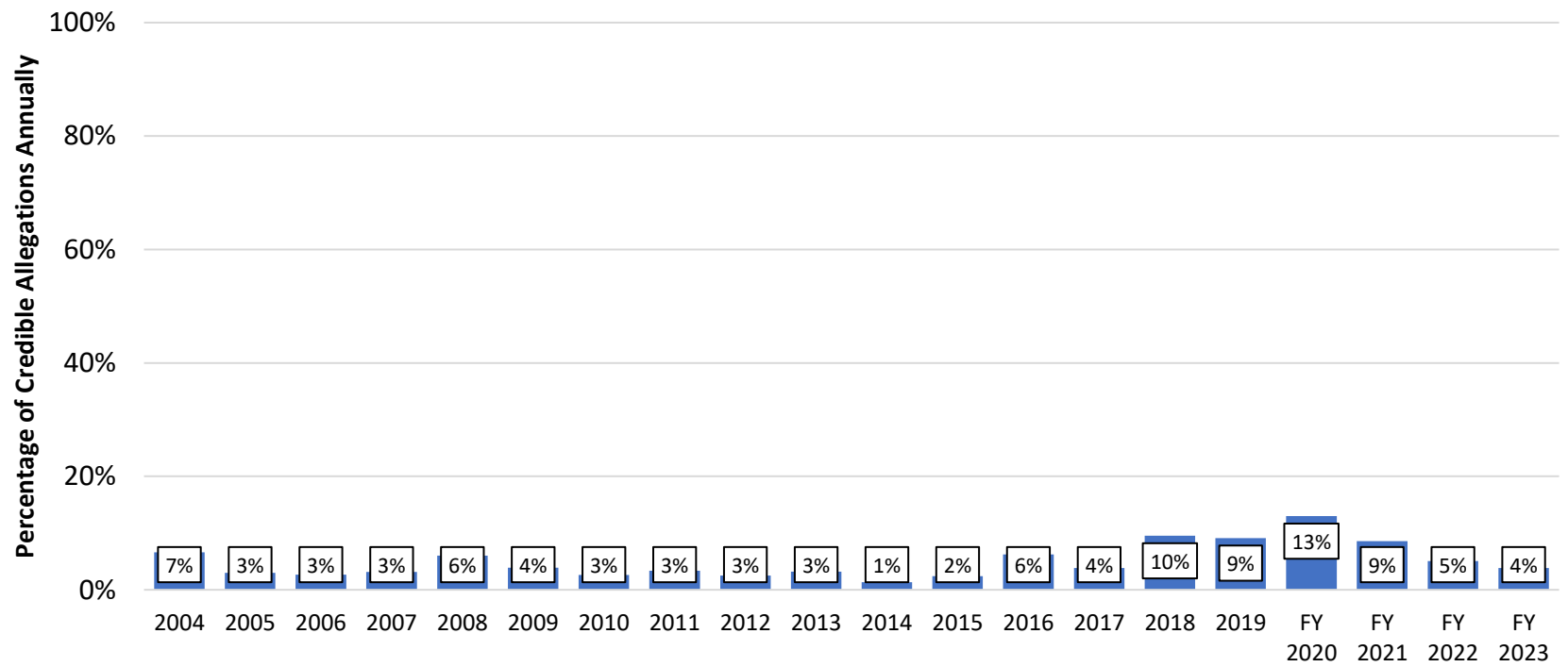
Figure 17 shows the year each of the 2,945 allegations deemed credible were reported by the religious communities of men. As with the two analyses presented above, the years 2016 to 2021 were ones with great numbers of allegations, at least partially as a result of some investigations that were initiated by state governments or other local authorities. That jump in credible allegations during that six-year time period is reflected even more strongly in Figure 18, which shows the percentage of the 2,945 allegations reported annually. Summing the percentages from the years 2016 to 2021, half (51%) of all allegations were deemed credible during those six years.

**Figure 17. Number of Allegations Deemed Credible Annually, 2004-2023:
Religious Communities of Men**



Sources: CARA's Annual Surveys of Allegations and Costs, 2004 to 2023

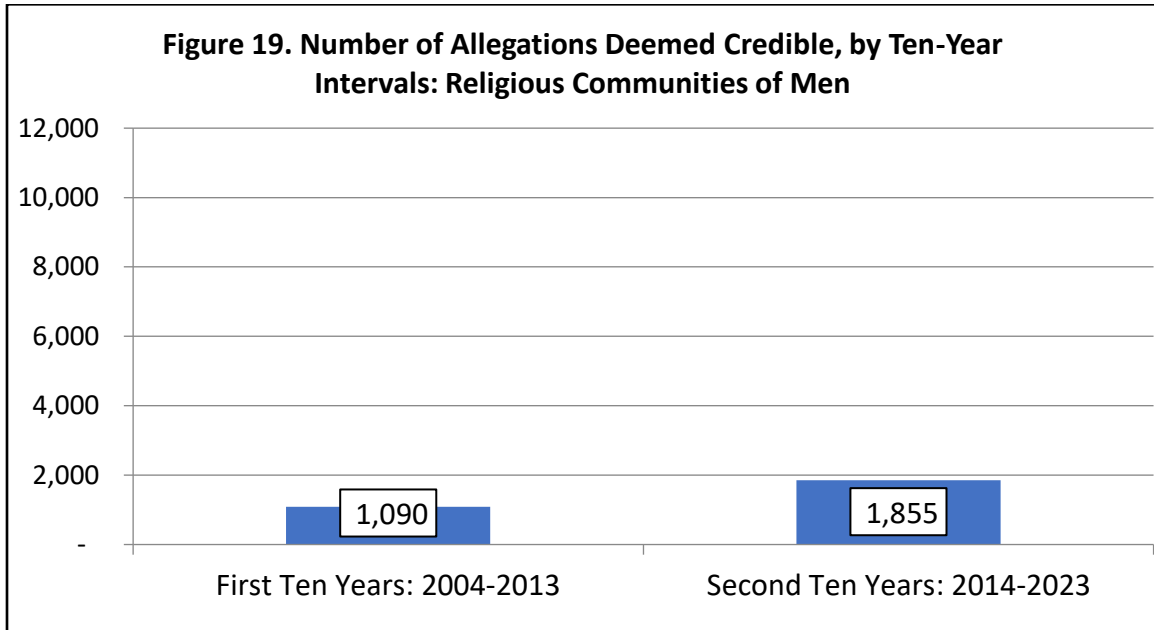
**Figure 18. Percentage of All Allegations Deemed Credible Annually, 2004-2023:
Religious Communities of Men**



Sources: CARA's Annual Surveys of Allegations and Costs, 2004 to 2023

Differences by Decade of the Survey

Figure 19 displays the number of credible allegations reported by religious communities of men in the first and second decades of surveys. There was a 70% increase in the number of allegations deemed credible in the second ten years compared to the first ten years.

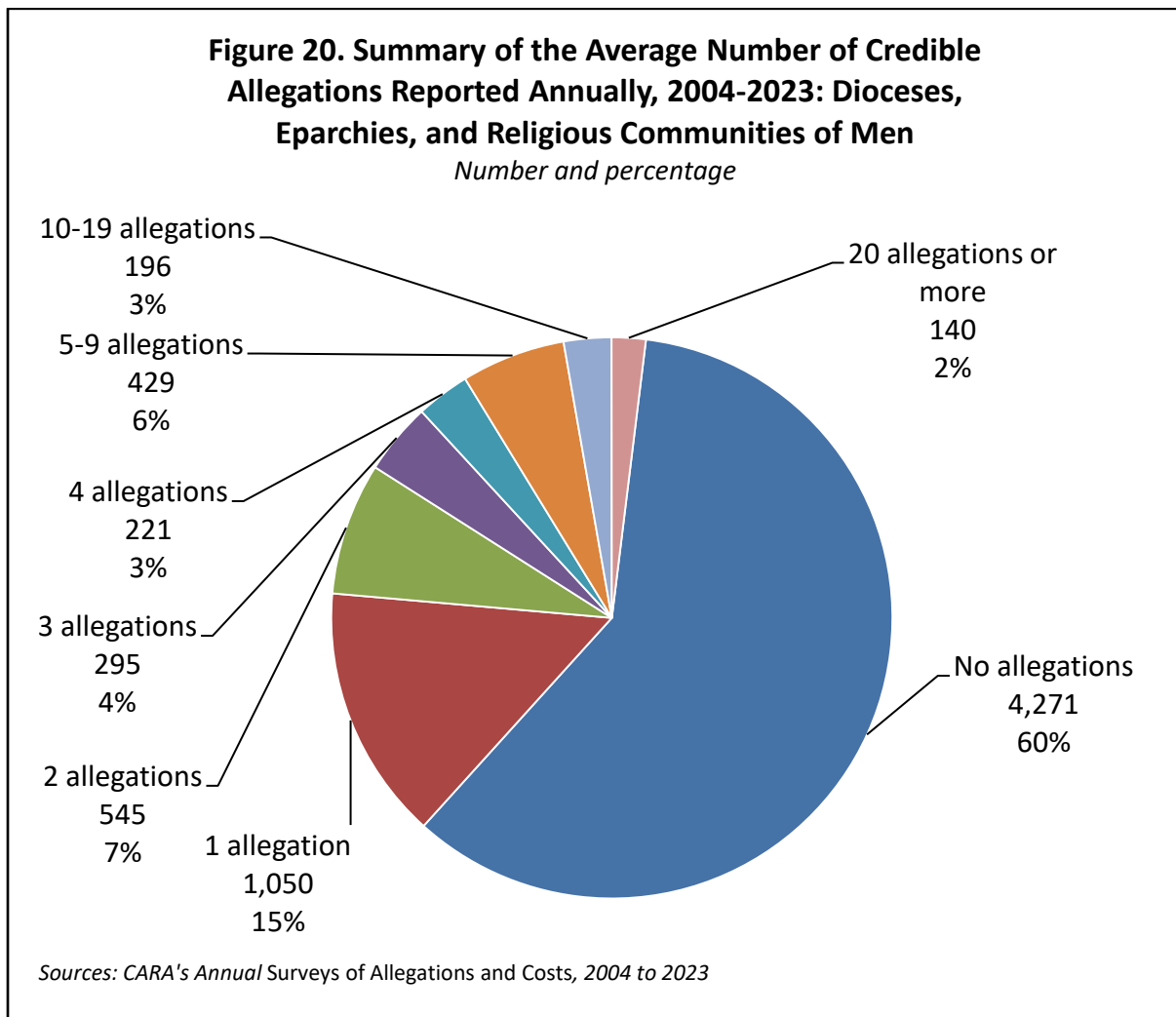


Dioceses, Eparchies, and Religious Communities of Men with No Allegations

Every year of the survey, some dioceses, eparchies, and religious communities of men reported not having received any credible allegations, while some others report multiple allegations. This section presents the cumulative proportion of each over the 20-year period.

Combined Results

To view how many dioceses, eparchies, and religious communities of men had zero, how many had a few, and how many had multiple allegations, each submission for each diocese, eparchy, and religious communities of men over the 20 years were combined into one data set (approximately 7,150 submissions). The results of this analysis are displayed in Figure 20, below, which groups the submissions into eight categories. On average over the 20 years of the survey, three in five dioceses, eparchies, and religious communities of men reported no allegations (60%) and 15% reported one allegation during a survey year. On the other end of the scale, 3% reported 10-19 allegations and 2% reported 20 allegations or more.



Differences by Decade of the Survey

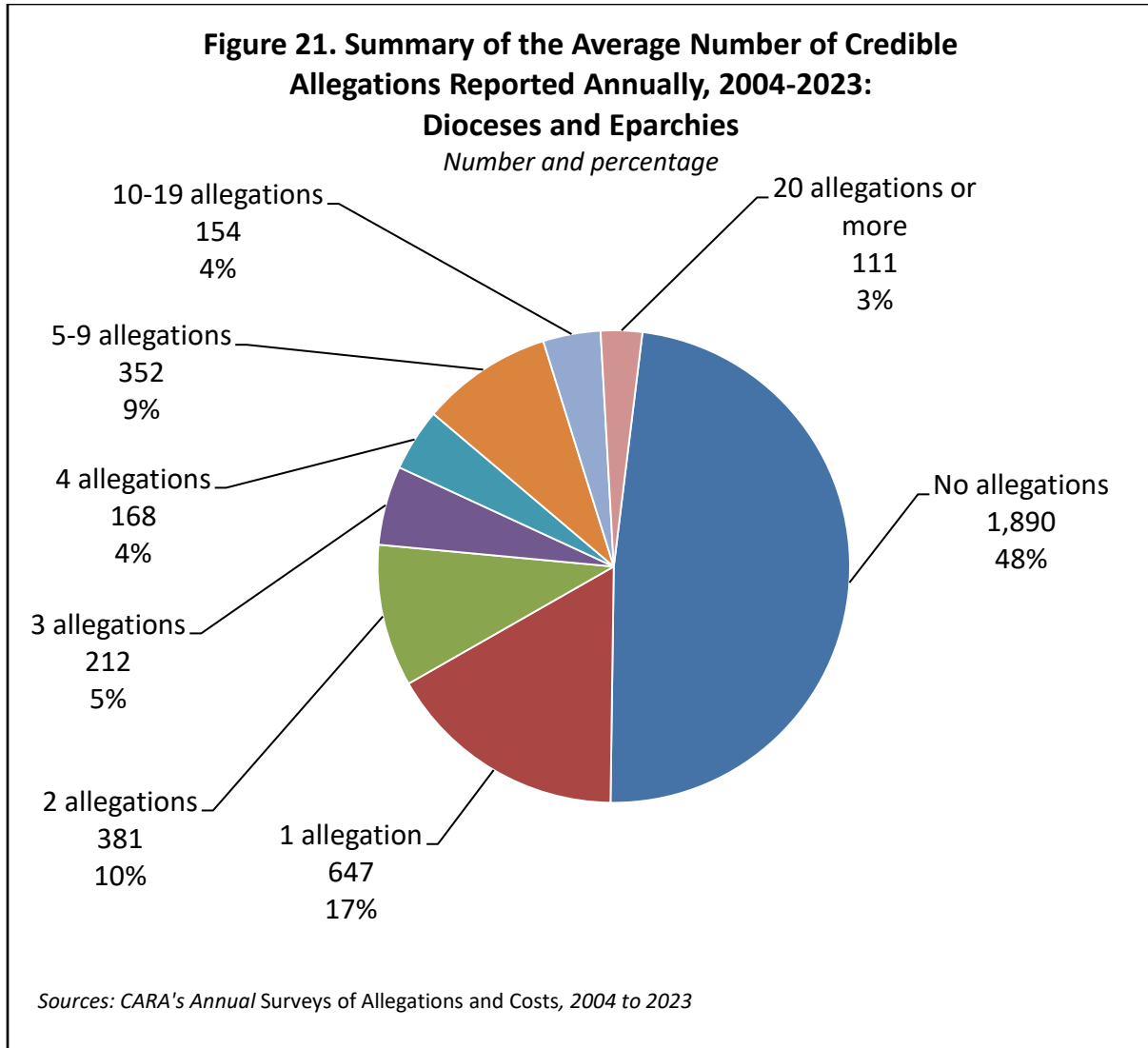
As displayed in Table 8, there are a few differences between the two time periods. The percentage reporting no allegations in a year grew from 56% in the survey's first ten years to 63% in the second ten years. As such, on average, more than three in five dioceses, eparchies, and religious communities of men have had no allegations to report in their yearly submissions over the past ten years.

Table 8. Comparison of the Average Number of Allegations in a Survey Year, by Ten-Year Intervals: Dioceses, Eparchies, and Religious Communities of Men

	First Ten Years: 2004-2013	Second Ten Years: 2014-2023
No allegations	56%	63%
1 allegation	15%	14%
2 allegations	9%	7%
3 allegations	5%	4%
4 allegations	4%	3%
5-9 allegations	7%	5%
10-19 allegations	3%	3%
20 allegations or more	1%	2%

Results for Dioceses and Eparchies Only

Figure 21 presents these same findings for dioceses and eparchies. On average, about half of dioceses and eparchies overall across the 20 years reported no allegations (48%), 17% reported one allegation, and 10% reported two allegations. On the other end of the scale, 4% reported 10-19 allegations and 3% reported 20 allegations or more.¹⁶



¹⁶ These figures are for the roughly 3,915 submissions from dioceses and eparchies over the 20 years of annual surveys.

Differences by Decade of the Survey

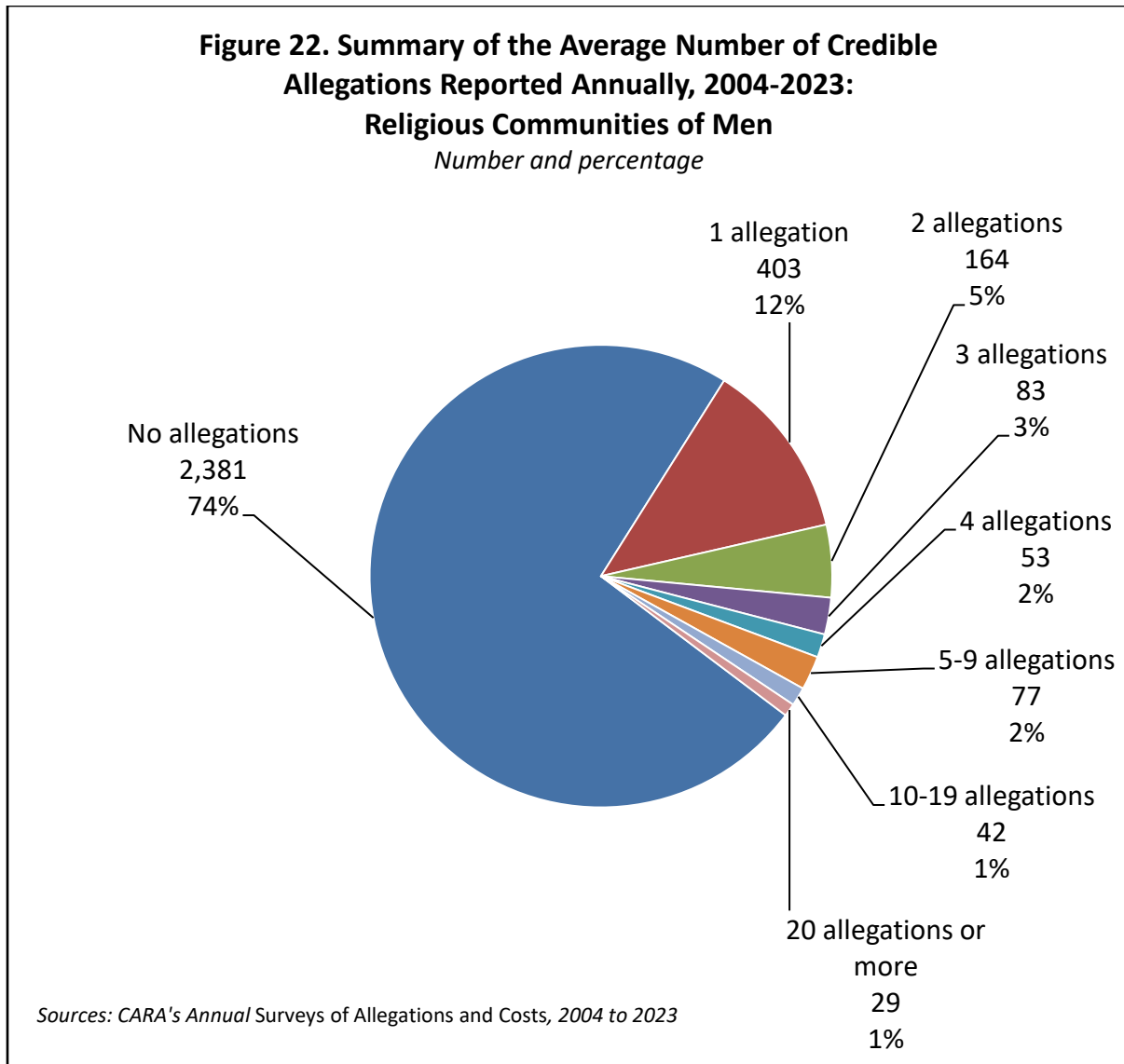
As seen in Table 9, there are a few differences between the two time periods. The percentage reporting no allegations in a year grew from 42% in the survey's first ten years to 55% in the second ten years. As such, a majority (55%) of dioceses and eparchies in the past ten years, on average, have not had any allegations to report in a given year.

Table 9. Comparison of the Average Number of Allegations in a Survey Year, by Ten-Year Intervals: Dioceses and Eparchies

	First Ten Years: 2004-2013	Second Ten Years: 2014-2023
No allegations	42%	55%
1 allegation	17%	16%
2 allegations	11%	8%
3 allegations	6%	4%
4 allegations	5%	3%
5-9 allegations	11%	7%
10-19 allegations	5%	3%
20 allegations or more	2%	3%

Results for Religious Communities of Men Only

The results for religious communities of men are presented in Figure 22. On average, three in four communities across the 20 years reported no allegations (74%), 12% reported one allegation, and 5% reported two allegations. On the other end of the scale, 1% reported 10-19 allegations and 1% reported 20 allegations or more.¹⁷



¹⁷ These figures are for the roughly 3,230 submissions from religious communities of men over the 20 years of annual surveys.

Differences by Decade of the Survey

As can be seen in the table below, there are few differences between the two time periods. During both decades of the survey, on average, more than seven in ten religious communities of men had no allegations to report in their yearly submissions.

Table 10. Comparison of the Average Number of Allegations in a Survey Year, by Ten-Year Intervals: Religious Communities of Men

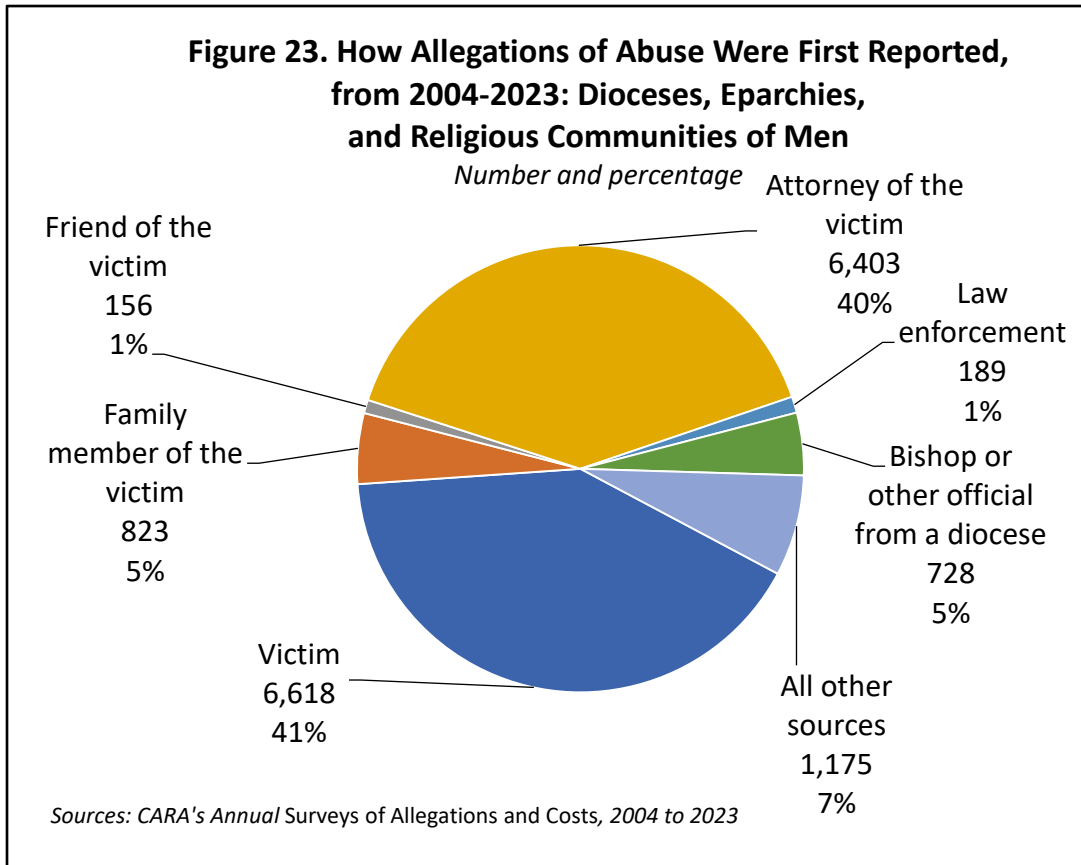
	First Ten Years: 2004-2013	Second Ten Years: 2014-2023
No allegations	74%	73%
1 allegation	13%	12%
2 allegations	6%	4%
3 allegations	3%	2%
4 allegations	1%	2%
5-9 allegations	2%	3%
10-19 allegations	<1%	2%
20 allegations or more	<1%	1%

How Credible Allegations of Abuse Were First Reported

On each of the surveys, dioceses, eparchies, and religious communities of men were asked to identify how they first learned of the credible allegations, with the seven categories shown in Figure 23 offered as options.

Combined Results

As seen in Figure 23, over the 20-year timespan, credible allegations were most frequently first reported to dioceses, eparchies, and religious communities of men by the victims (41%) and by the attorneys of the victims (40%). Combined, the families (5%) and friends (1%) of the victims first reported 6% of the allegations. Bishops or other officials from another diocese (5%) and all other sources (7%) make up the remainder.¹⁸



¹⁸ These allegations sum to 16,092, fewer than the total 16,276 because not all dioceses, eparchies, and religious communities of men identified the initial sources for all allegations they reported. Thus, about 1% (or 184 allegations) is missing this information.

Differences by Decade of the Survey

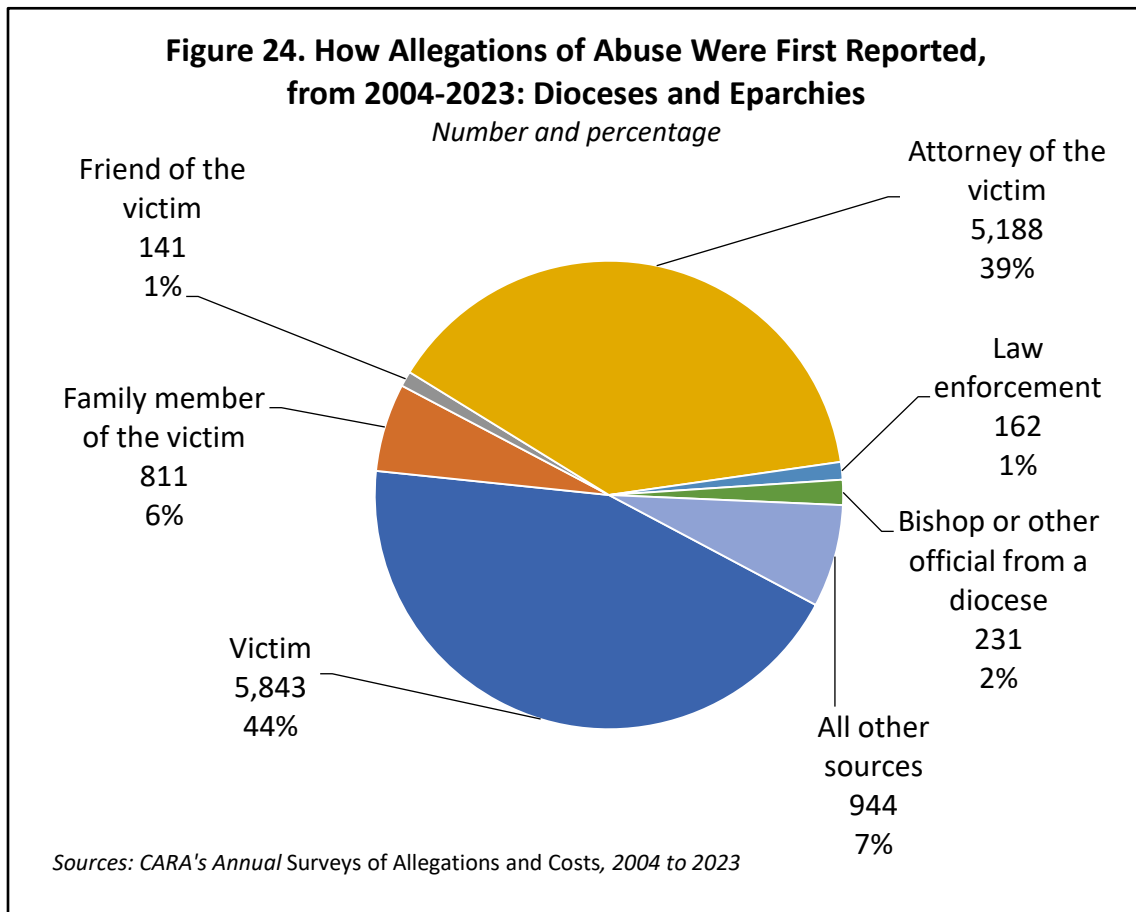
As can be seen in Table 11, compared to the first ten years, the percentage of allegations first reported by attorneys of the victim has increased from 31% in the survey's first ten years to 46% in the second ten years. The number first reported by the victims has decreased from 50% in the first ten years to 35% in the second ten years.

Table 11. Comparison of How Allegations Were First Reported, by Ten-Year Intervals: Dioceses, Eparchies, and Religious Communities of Men

	First Ten Years: 2004-2013	Second Ten Years: 2014-2023
Victim	50%	35%
Family of the victim	7%	4%
Friend of the victim	1%	1%
Attorney of the victim	31%	46%
Law enforcement	1%	1%
Bishop or other official from a diocese	4%	5%
All other sources	5%	9%

Results for Dioceses and Eparchies Only

As is seen in Figure 24, over the 20-year timespan, credible allegations were most frequently first reported to dioceses and eparchies by the victims (44%) and by the attorneys of the victims (39%). Combined, the families (6%) and friends (1%) first reported 7% of the allegations. Bishops or other officials from another diocese (2%) and all other sources (7%) make up the remainder.¹⁹



¹⁹ These allegations sum to 13,320, fewer than the total 13,331 because not all dioceses and eparchies identified the initial sources for all allegations they reported. Thus, about one-tenth of 1% (or 11 allegations) is missing this information.

Differences by Decade of the Survey

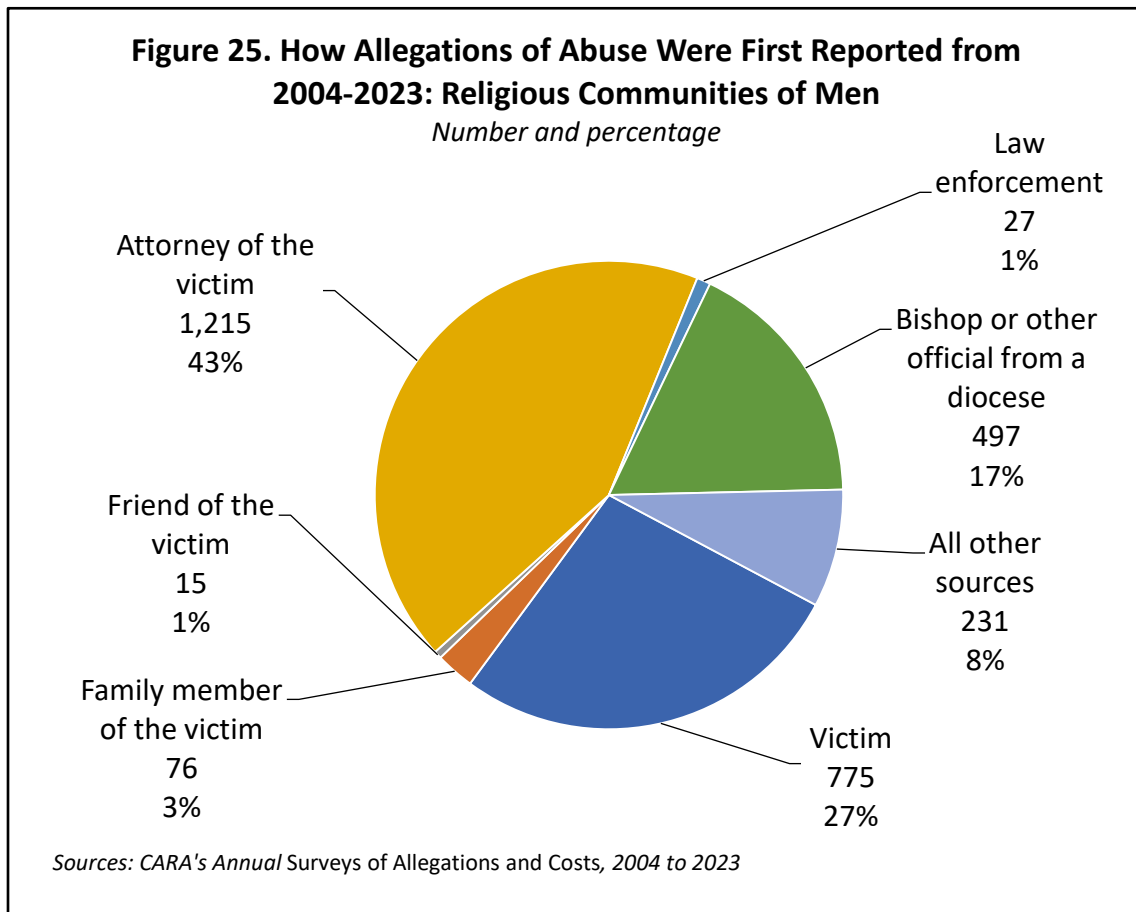
The percentage of allegations first reported by attorneys of the victim increased from 29% in the survey's first ten years to 46% in the second ten years. The number first reported by the victims decreased, on the other hand, from 52% in the first ten years to 38% in the second decade.

Table 12. Comparison of How Allegations Were First Reported, by Ten-Year Intervals: Dioceses and Eparchies

	First Ten Years: 2004-2013	Second Ten Years: 2014-2023
Victim	52%	38%
Family of the victim	8%	5%
Friend of the victim	1%	1%
Attorney of the victim	29%	46%
Law enforcement	2%	1%
Bishop or other official from a diocese	2%	1%
All other sources	5%	9%

Results for Religious Communities of Men Only

Figure 25 presents these same findings for religious communities of men. Over the 20-year timespan, credible allegations were most frequently first reported to religious communities of men by the attorneys of victims (43%), the victims (27%), and by a bishop or other official from a diocese (17%). Combined, the families (3%) and friends (1%) first reported 4% of the allegations. Law enforcement (1%) and all other sources (8%) make up the remainder.²⁰



²⁰ These allegations sum to 2,836, fewer than the total 2,945 because not all religious communities identified the initial sources for all allegations they reported. Thus, 4% (or 109 allegations) are missing this information.

Differences by Decade of the Survey

The differences by decade of the survey are smaller in the findings from the religious communities of men than they were in the findings from dioceses and eparchies. As shown in Table 13, the percentage of allegations first reported by attorneys of the victim has increased from 38% in the survey's first ten years to 46% in the second ten years. The number first reported by the victims has decreased from 35% in the first ten years to 23% in the second decade.

Table 13. Comparison of How Allegations Were First Reported, by Ten-Year Intervals: Religious Communities of Men

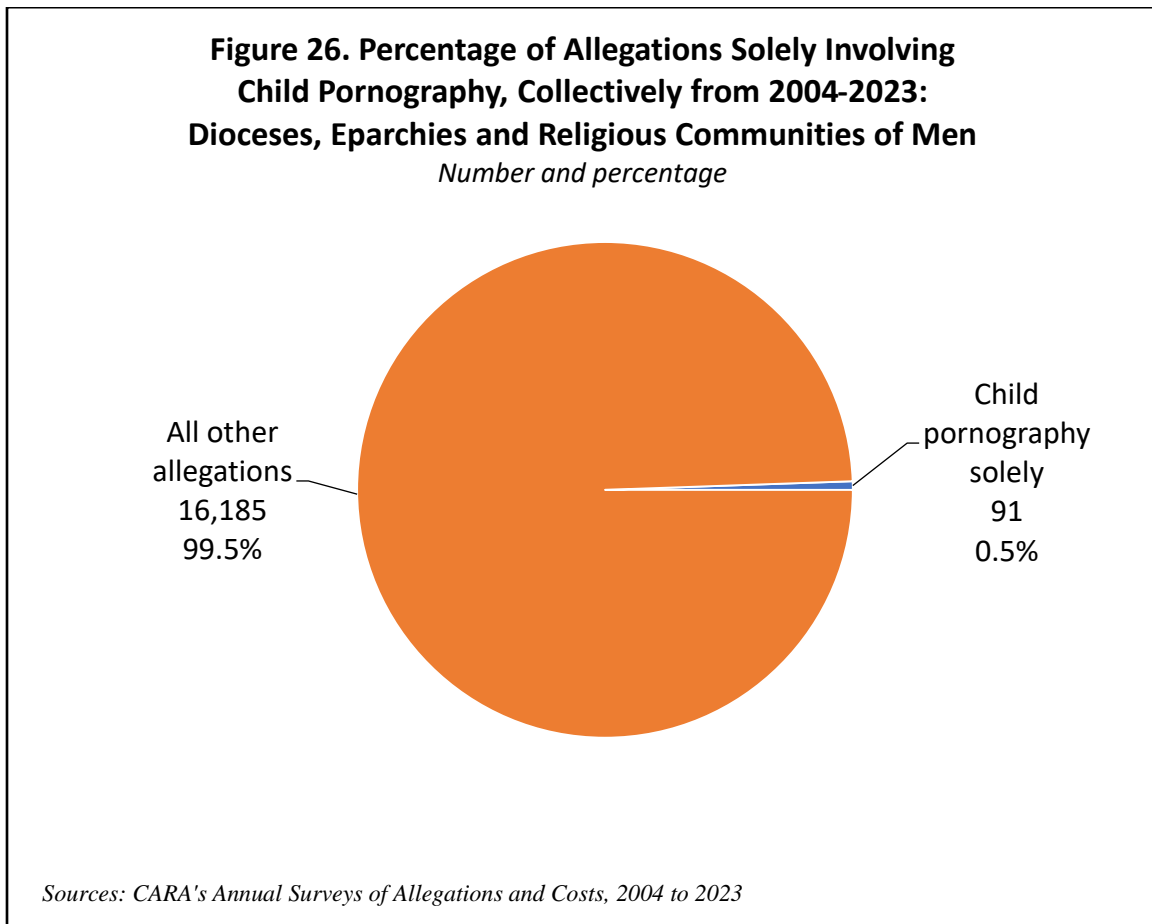
	First Ten Years: 2004-2013	Second Ten Years: 2014-2023
Victim	35%	23%
Family of the victim	5%	1%
Friend of the victim	1%	<1%
Attorney of the victim	38%	46%
Law enforcement	1%	1%
Bishop or other official from a diocese	14%	20%
All other sources	6%	10%

Allegations Solely Involving Child Pornography

Allegations that solely involve child pornography²¹ were asked about in a separate question, as the dioceses, eparchies, and religious communities cannot report details about a specific victim's age, gender, or year the abuse began for these types of allegations.

Combined Results

As can be seen in Figure 25, about half of 1% of the credible allegations reported involve child pornography solely.²²



This percentage (0.5%) is relatively consistent for dioceses and eparchies and for religious communities of men. Further, it does not vary significantly between the first ten years of survey collection and the second ten years.

²¹ While child pornography was not added to the definition of abuse in the *Charter* until 2011, the question was included in all 20 years of annual surveys.

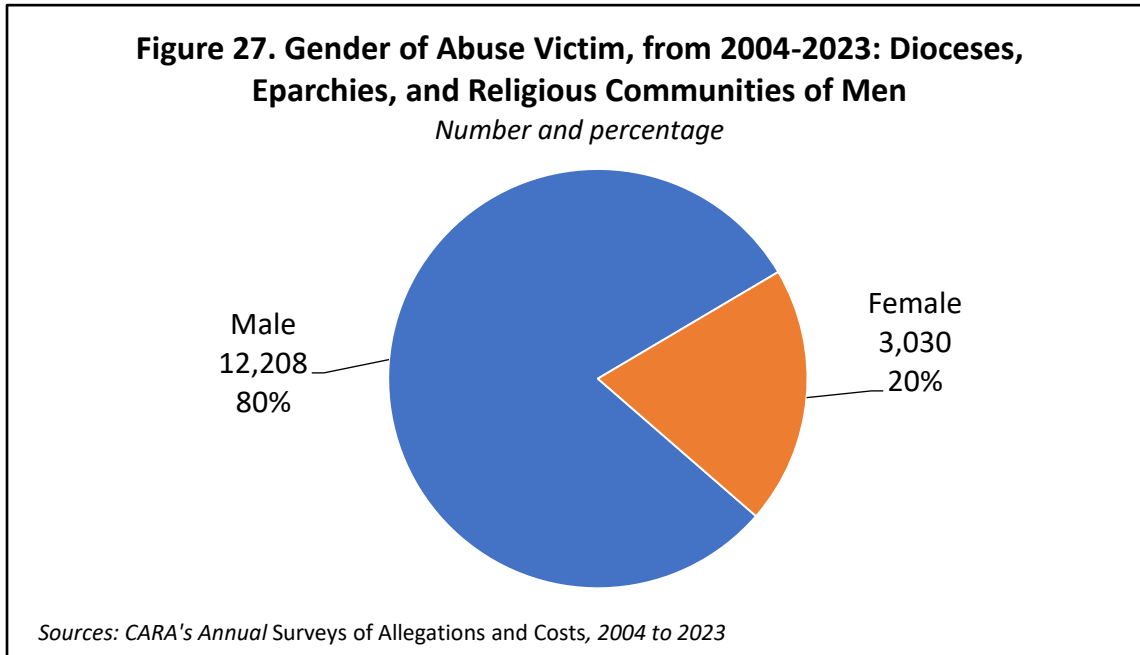
²² There is no missing data for this question.

Gender of the Abuse Victims

For all credible allegations that did not solely involve child pornography, details such as the gender and age ranges of the victims was asked about in both surveys.

Combined Results

Figure 27 presents the gender of the victims.²³ Four in five victims where the gender of the victim was known were male (80%) and one in five was female (20%).



²³ The category “unknown gender” was added to the survey in 2018 for those allegations where dioceses, eparchies, and religious communities of men had an absence of details like the gender of the victim. Combining those categorized as “unknown” with the missing data, the gender of 6% (or 1,038 allegations) of victims is not known.

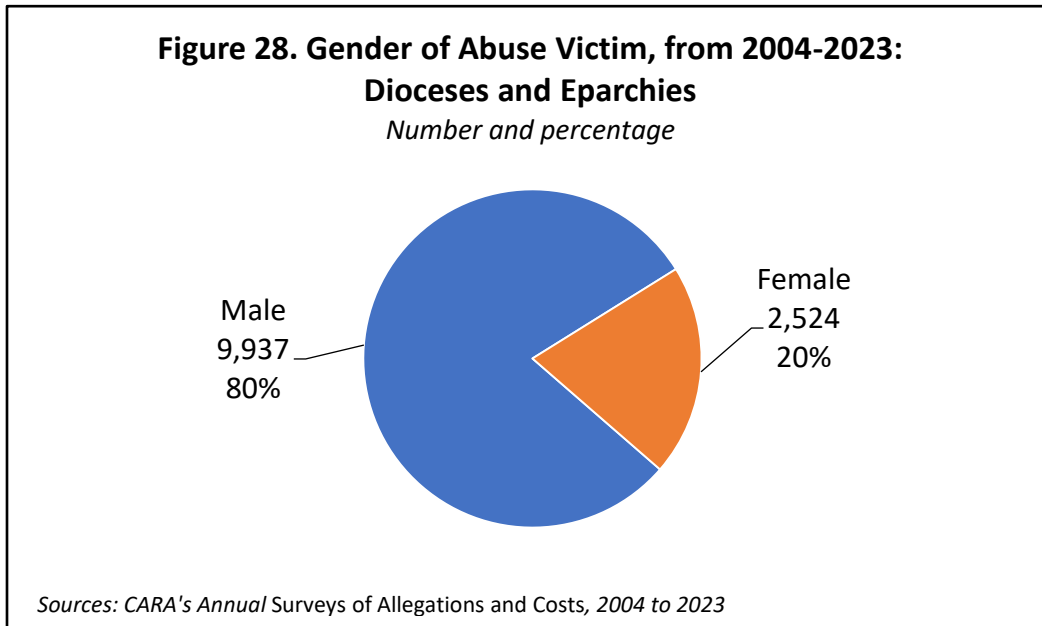
Differences by Decade of the Survey

As seen in Table 14, the gender of the victims has varied little when comparing the first and second ten-year periods.

	First Ten Years: 2004-2013	Second Ten Years: 2014-2023
Male	81%	78%
Female	19%	20%
<i>Number of allegations with the victim's gender known</i>	<i>6,528</i>	<i>8,710</i>

Results for Dioceses and Eparchies Only

Figure 28 presents the gender of the victims reported for dioceses and eparchies.²⁴ Four in five victims (where the gender of the victim was known) were male (80%).



Differences by Decade of the Survey

As seen in Table 15, the gender of the victims varied little during the two time periods.

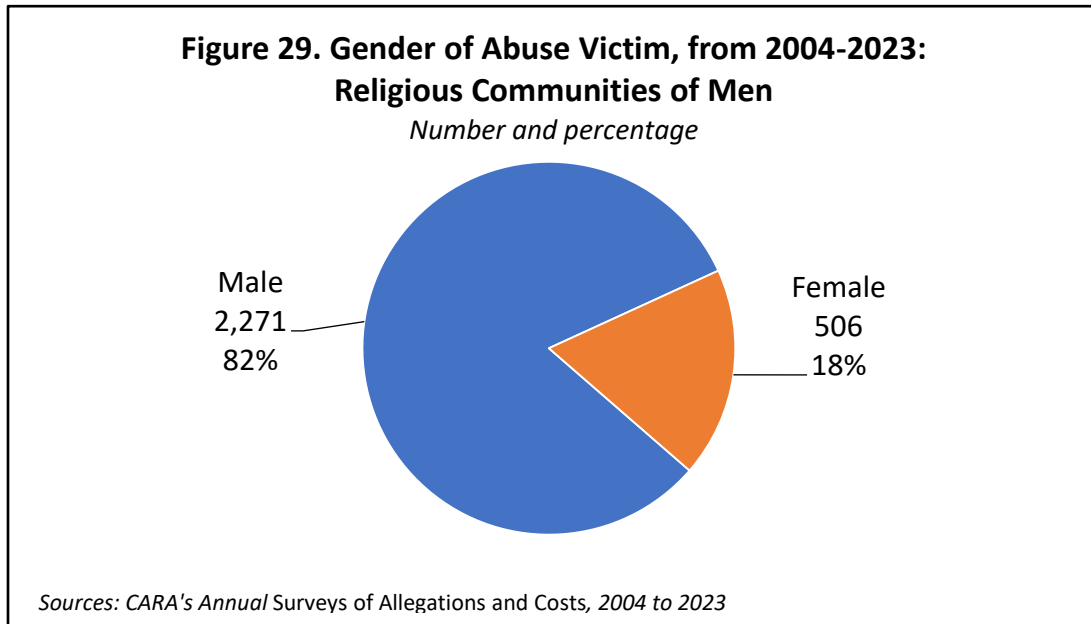
**Table 15. Gender of the Victim, by Ten-Year Intervals:
Dioceses and Eparchies**

	First Ten Years: 2004-2013	Second Ten Years: 2014-2023
Male	81%	77%
Female	19%	21%
<i>Number of allegations with the victim's gender known</i>	<i>5,457</i>	<i>7,004</i>

²⁴ The category “unknown gender” was added to the survey in 2018 for those allegations where dioceses and eparchies had an absence of details like the gender of the victim. Combining those categorized as “unknown” with the missing data, the gender of 7% of victims (or 870 allegations) is not known.

Results for Religious Communities of Men Only

Figure 29 presents the gender of the victims for religious communities of men. Males were about four in five of the victims where the gender of the victim was known (82%).²⁵



Differences by Decade of the Survey

The gender of the victims has varied little between the two ten-year periods.

**Table 16. Gender of the Victim, by Ten-Year Intervals:
Religious Communities of Men**

	First Ten Years: 2004-2013	Second Ten Years: 2014-2023
Male	79%	81%
Female	21%	16%
<i>Number of allegations with the victim's gender known</i>	<i>1,071</i>	<i>1,706</i>

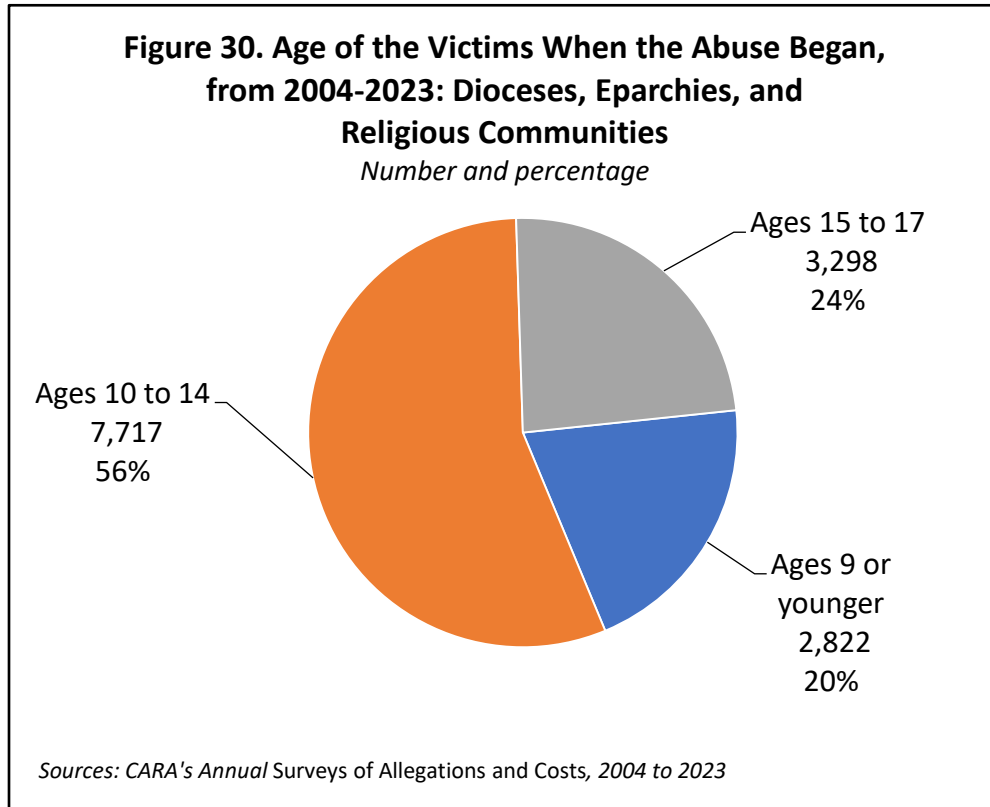
²⁵ The category “unknown gender” was added to the survey in 2018 for those allegations where religious communities of men had an absence of details like the gender of the victim. Combining those categorized as “unknown” with the missing data, the gender of 6% (or 168 allegations) of victims is not known.

Ages of the Victims When the Abuse Began

The surveys also asked for the age of the victims when the alleged abuse began.

Combined Results

Figure 30 displays the age of the victims at the time the alleged abuse began, as reported by dioceses, eparchies, and religious communities of men. Some 56% of the victims were ages 10 to 14, 24% were ages 15 to 17, and 20% were ages 9 or younger.²⁶



²⁶ The category “age unknown” has been offered all 20 years the surveys were conducted. Combining those categorized as “unknown” with the missing data, the age of 15% (or 2,439 allegations) of victims is not known.

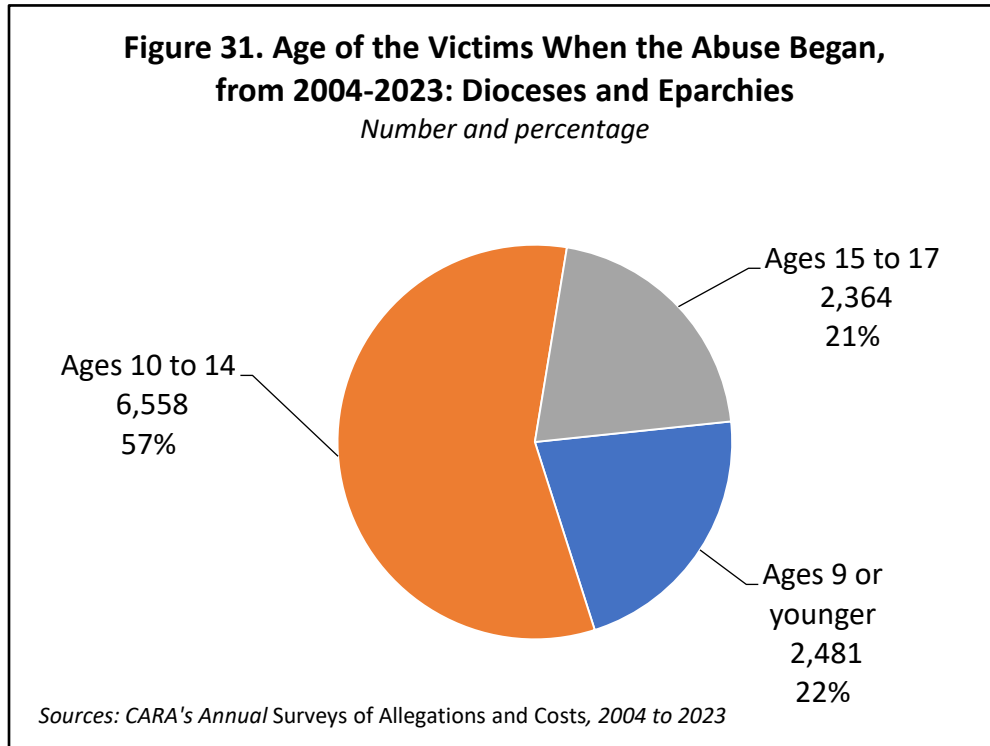
Differences by Decade of the Survey

As seen in Table 17, the ages of the victims have varied little when comparing the first and second ten-year periods.

	First Ten Years: 2004-2013	Second Ten Years: 2014-2023
Ages 9 or younger	18%	22%
Ages 10 to 14	57%	55%
Ages 15 to 17	25%	23%
<i>Number of allegations with the victim's age known</i>	4,966	6,694

Results for Dioceses and Eparchies Only

As seen in Figure 31, 57% of the victims reported by dioceses and eparchies were ages 10 to 14, 22% were ages 9 or younger, and 21% were ages 15 to 17.²⁷



²⁷ The category “age unknown” has been offered all 20 years the surveys were conducted. Combining those categorized as “unknown” with the missing data, the age of 14% (or 1,928 allegations) of victims is not known.

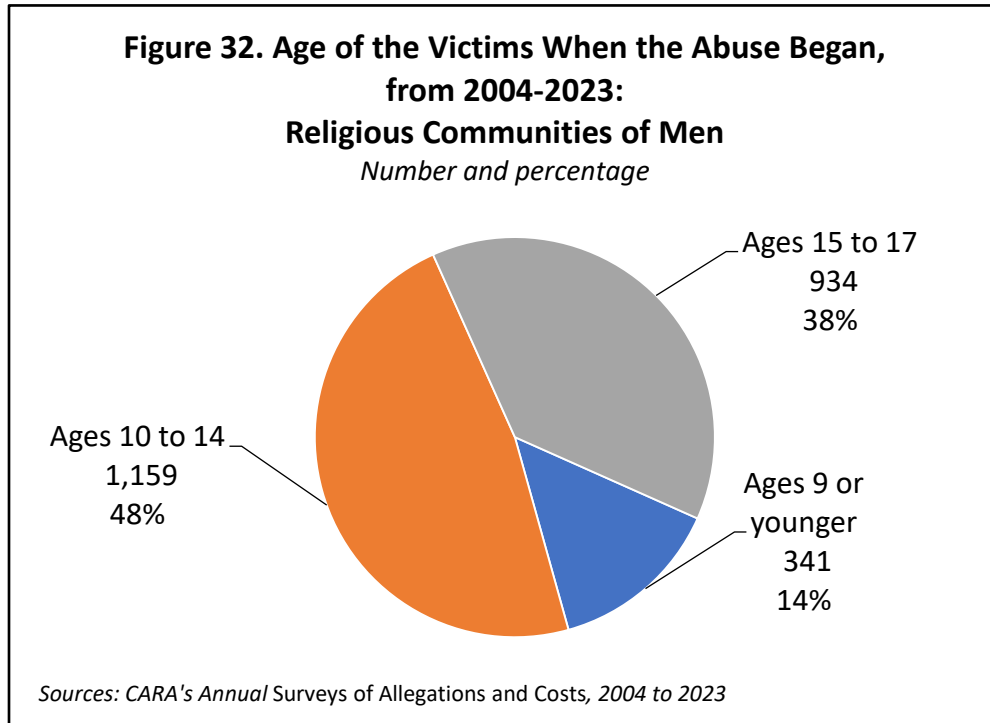
Differences by Decade of the Survey

As can be seen in Table 18, the ages of the victims have not varied greatly when comparing the first and second ten-year periods.

	First Ten Years: 2004-2013	Second Ten Years: 2014-2023
Ages 9 or younger	19%	24%
Ages 10 to 14	58%	57%
Ages 15 to 17	24%	19%
<i>Number of allegations with the victim's age known</i>	<i>4,197</i>	<i>6,569</i>

Results for Religious Communities of Men Only

Figure 32 displays the findings only for religious communities of men. Some 48% of the victims were ages 10 to 14, 38% were ages 15 to 17, and 14% were ages 9 or younger.²⁸



²⁸ The category “age unknown” has been offered all 20 years the surveys were conducted. Combining those categorized as “unknown” with the missing data, the age of 17% (or 511 allegations) of victims is not known.

Differences by Decade of the Survey

As can be seen in Table 19, a greater proportion of victims were ages 10 to 14 during the first ten-year period (55%) than the second one (44%). In the second time period, a greater proportion of victims were ages 15 to 17.

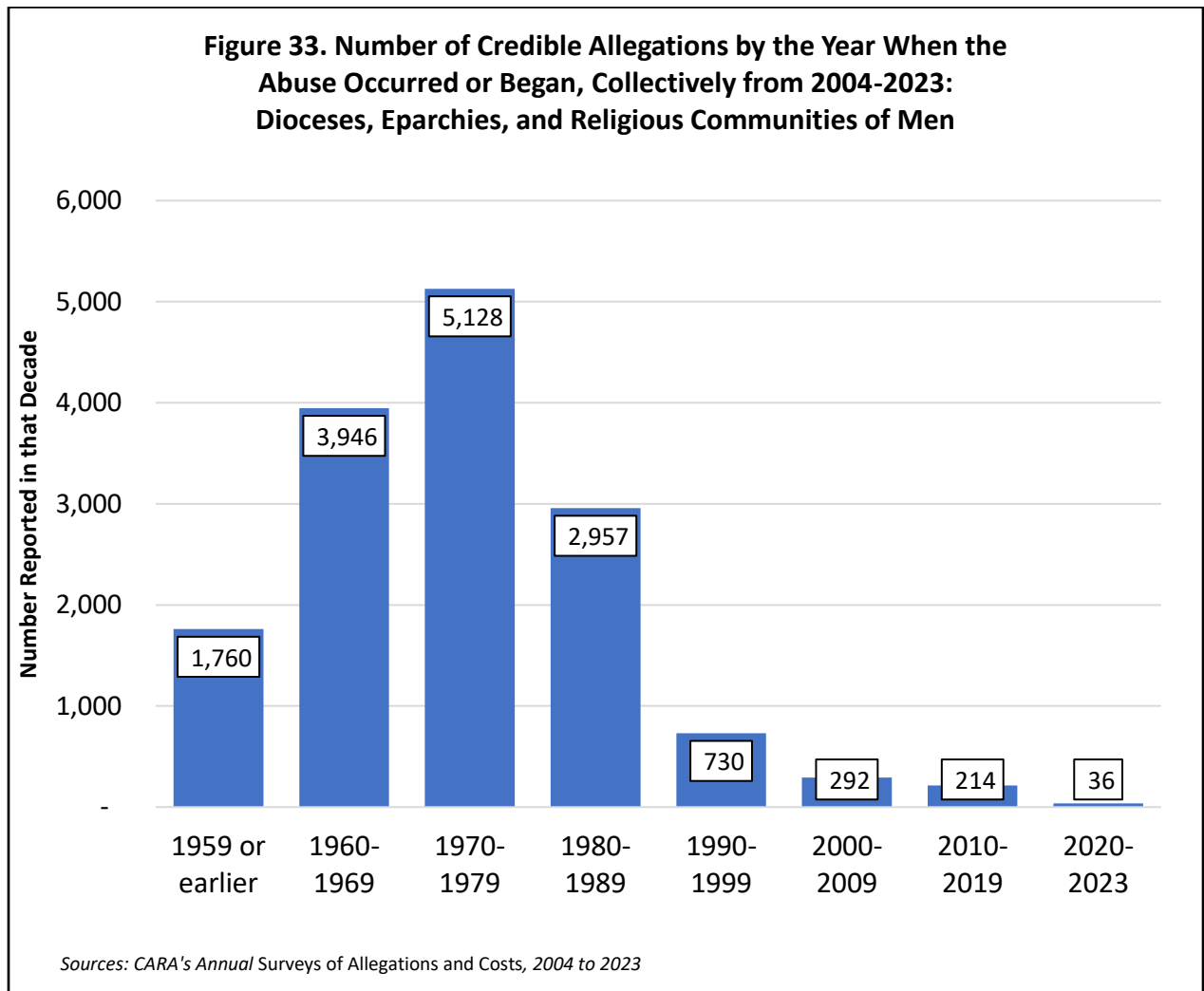
	First Ten Years: 2004-2013	Second Ten Years: 2014-2023
Ages 9 or younger	13%	14%
Ages 10 to 14	55%	44%
Ages 15 to 17	32%	42%
<i>Number of allegations with the victim's age known</i>	769	1,303

Year the Alleged Offenses Occurred or Began

Dioceses, eparchies, and religious communities of men were asked to identify the year the alleged offenses occurred or began for each allegation.

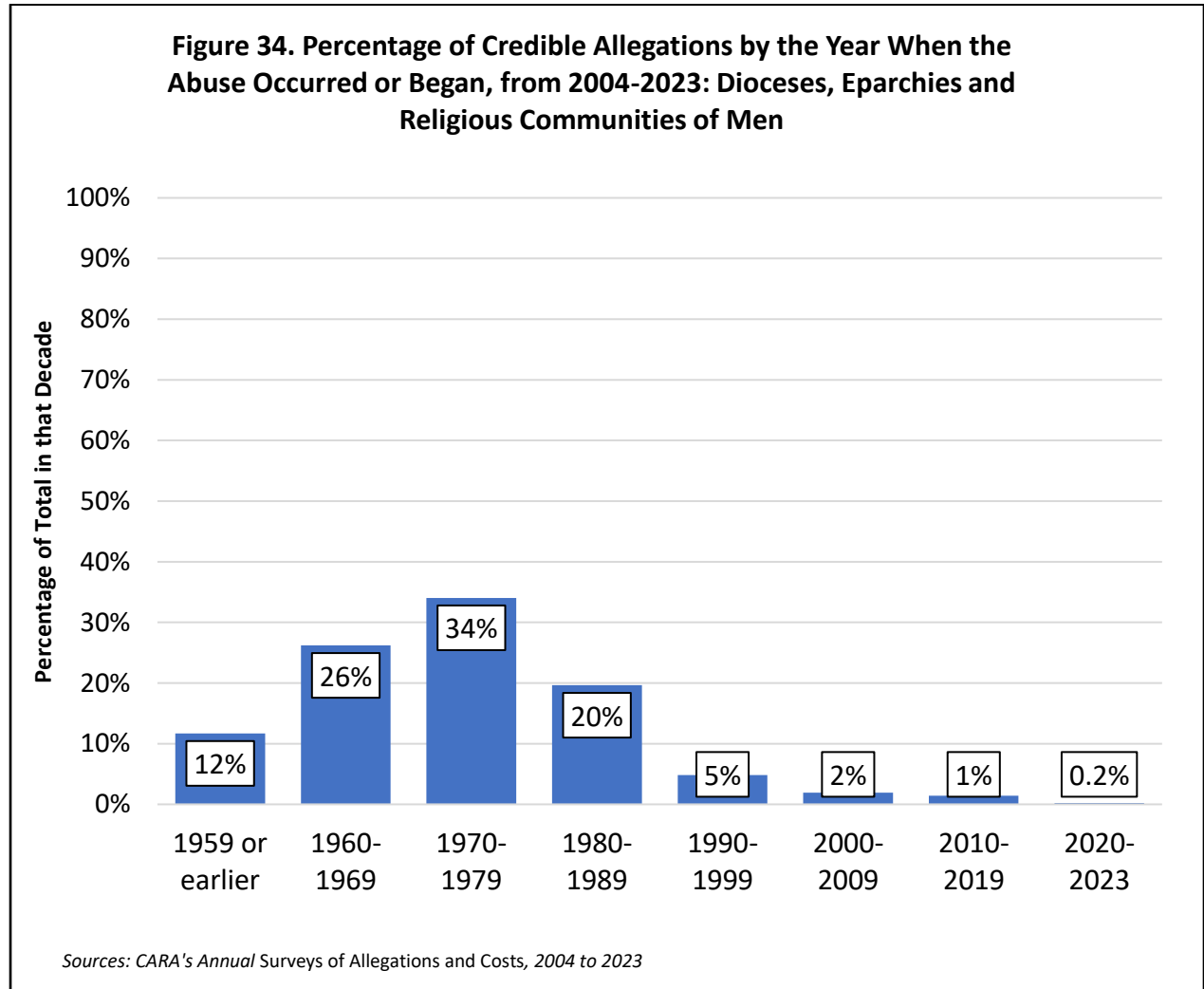
Combined Results

Figure 33 presents the number of allegations occurring or beginning each decade for dioceses, eparchies, and religious communities of men.²⁹ Combined, the decades of the 1960s, 1970s, and 1980s account for the bulk of the allegations – 12,049 or 80% of all allegations where the year is known.



²⁹ “Time period unknown” was offered as an option on all 20 years of annual surveys. Combining those numbers with the missing data, the year when an alleged offense began or occurred is not known for 7% (or 1,213) of all allegations.

Figure 34 presents these same data but in percentage form. Looking at these findings for dioceses, eparchies, and religious communities of men, more than nine in ten allegations (92%) occurred or began in 1989 or earlier.



Differences by Decade of the Survey

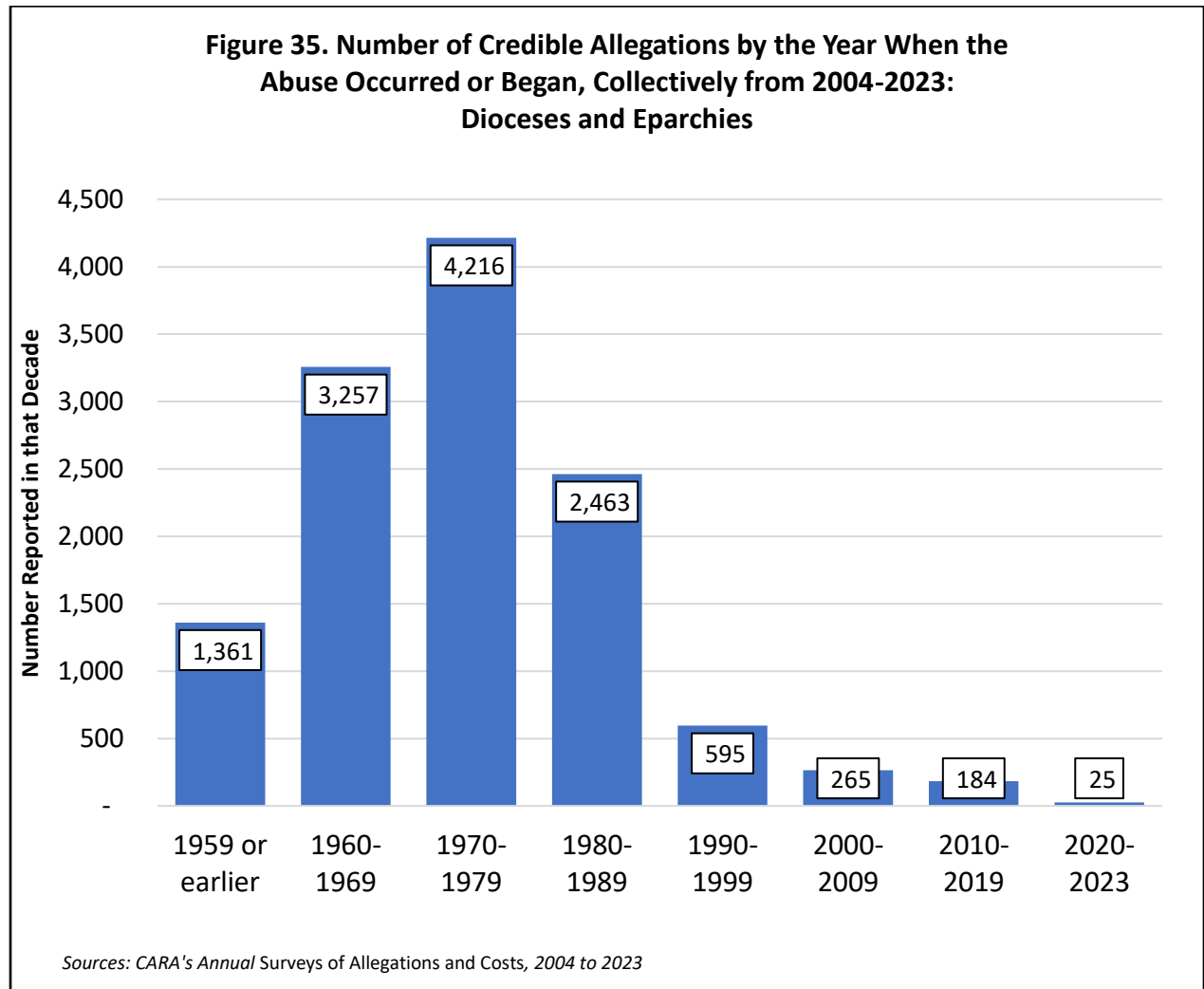
As can be seen in Table 20, there are no significant differences by decade of occurrence between the two time periods that the survey has been conducted. Summing the percentages for the 1960s, 1970s, and 1980s, 78% of the allegations with a known time frame occurred or began during those decades for the first ten years of surveys and 81% for the second decade of surveys.

Table 20. Decade the Alleged Abuse Occurred or Began, by Ten-Year Intervals: Dioceses, Eparchies and Religious Communities of Men

	First Ten Years: 2004-2013	Second Ten Years: 2014-2023
1950s or earlier	14%	10%
1960s	27%	26%
1970s	33%	35%
1980s	18%	20%
1990s	4%	5%
2000s	2%	2%
2010s	1%	2%
2020-2023	NA	0.4%

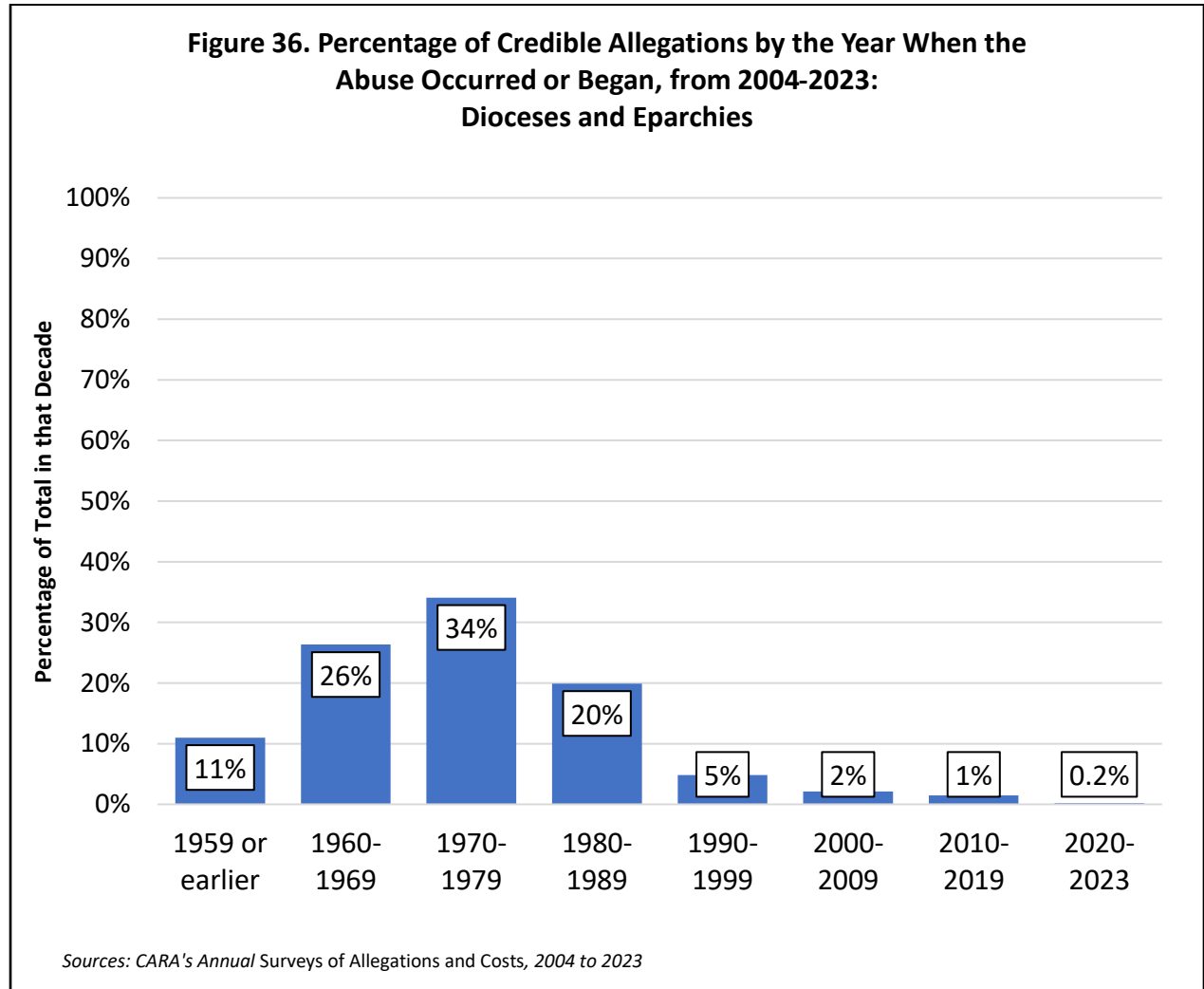
Results for Dioceses and Eparchies Only

Figure 35 presents the number of allegations occurring or beginning each a decade for dioceses and eparchies only.³⁰ Combined, the decades of the 1960s, 1970s, and 1980s account for the bulk of the allegations – 9,936 or 80% of all allegations where the year is known.



³⁰ “Time period unknown” was offered as an option on all 20 years of annual surveys. Combining those numbers with the missing data, the year when an alleged offense began or occurred is not known for 7% (or 965) of all allegations reported by dioceses and eparchies.

Figure 36 presents these same data for dioceses and eparchies represented in percentage form. According to these findings, more than nine in ten credible allegations (92%) occurred or began in 1989 or earlier, similar to the combined findings presented in Figure 34.



Differences by Decade of the Survey

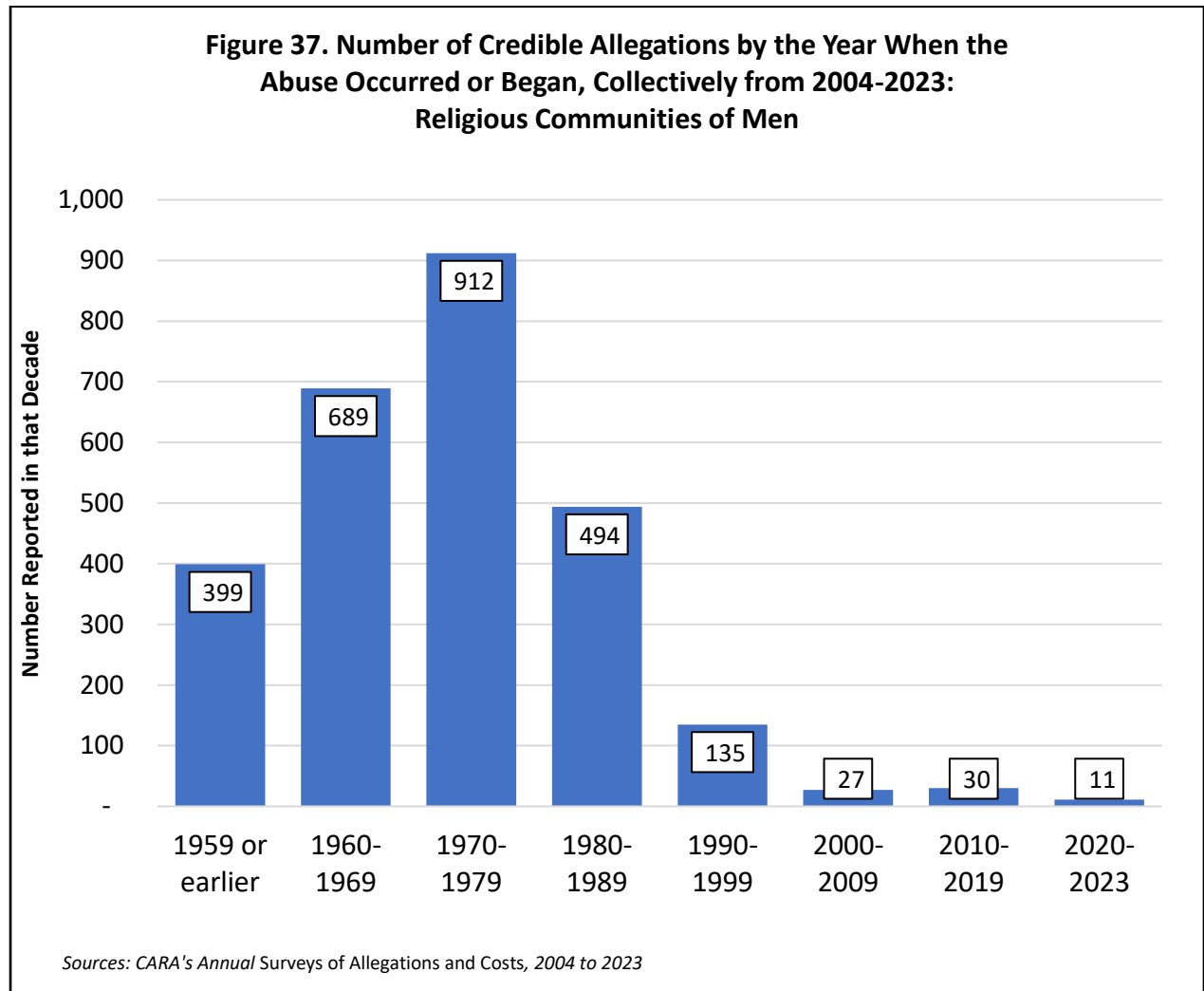
As can be seen in Table 21, there are no significant differences by decade of occurrence between the two time periods that the survey has been conducted. Summing the percentages for the 1960s, 1970s, and 1980s, 77% of the allegations with a known time frame occurred or began during those decades for the first ten years of surveys and 79% for the second decade of surveys.

**Table 21. Decade the Alleged Abuse Occurred or Began,
by Ten-Year Intervals: Dioceses and Eparchies**

	First Ten Years: 2004-2013	Second Ten Years: 2014-2023
1950s or earlier	17%	13%
1960s	27%	25%
1970s	32%	35%
1980s	18%	19%
1990s	4%	6%
2000s	1%	1%
2010s	1%	2%
2020-2023	NA	0.7%

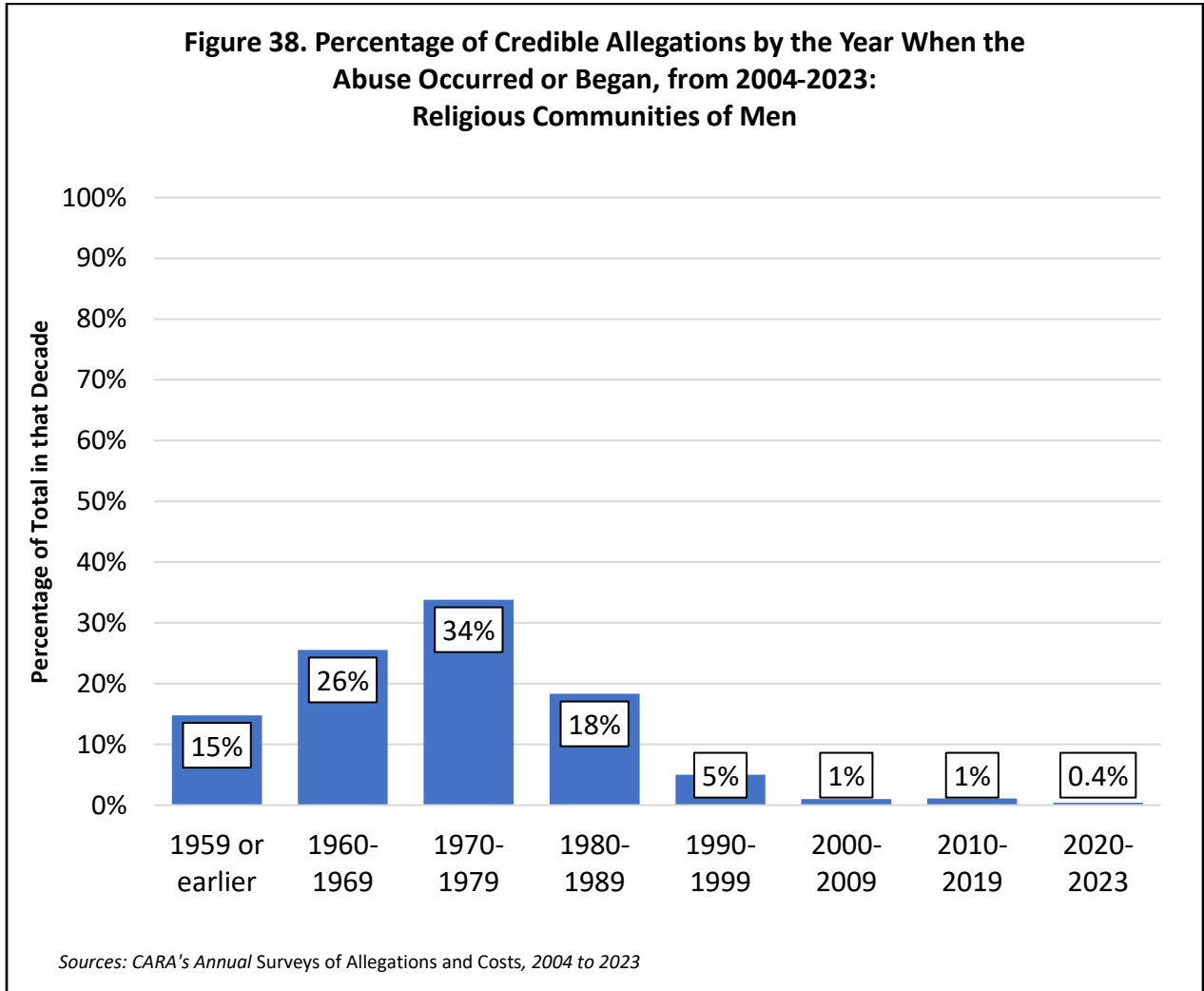
Results for Religious Communities of Men Only

Figure 37 presents the number of allegations occurring or beginning each a decade for religious communities of men.³¹ Combined, the decades of the 1960s, 1970s, and 1980s account for the bulk of the allegations – 2,095 or 78% of all allegations where the year is known.



³¹ “Time period unknown” was offered as an option on all 20 years of annual surveys. Combining those numbers with the missing data, the year when an alleged offense began or occurred is not known for 8% (or 248) of all allegations reported by religious communities of men.

Figure 38 presents these same data for religious communities of men, represented in percentage form. According to these findings, more than nine in ten credible allegations (93%) occurred or began in 1989 or earlier.



Differences by Decade of the Survey

As can be seen in Table 22, there are no significant differences by decade of occurrence between the two time periods that the survey has been conducted. Summing the percentages for the 1960s, 1970s, and 1980s, 77% of the allegations with a known time frame occurred or began during those decades for the first ten years of surveys and 79% for the second decade of surveys.

**Table 22. Decade the Alleged Abuse Occurred or Began,
by Ten-Year Intervals: Religious Communities of Men**

	First Ten Years: 2004-2013	Second Ten Years: 2014-2023
1950s or earlier	17%	13%
1960s	27%	25%
1970s	32%	35%
1980s	18%	19%
1990s	4%	6%
2000s	1%	1%
2010s	1%	2%
2020-2023	NA	1%

Cumulative Number of Alleged Perpetrators

These two questions were asked on each year’s survey:

- The total number of priests, deacons, and brothers against whom credible allegations of sexual abuse of a minor were reported for that year
- How many of those priests, deacons and brothers had had one or more previous credible allegations reported against them in previous surveys

The total number of alleged perpetrators cannot be accurately calculated due to the “point in time” nature of each particular survey. An estimate of the total number can be calculated, however, and is presented below in the interest of transparency. The reader is alerted to make note of this caution in interpreting these findings. For example, as was described earlier (pp. 16-21), some of the alleged perpetrators reported might *not* have been included³² if the “unable to be proven” category was offered to dioceses, eparchies, and religious communities of men before 2016. Additionally, more alleged perpetrators would have been included if the survey had included religious brothers before 2014.³³

Figure 39 presents the ecclesial status of the alleged perpetrators reported each year minus those who had already been identified in a previous allegation. Altogether, there are 4,490 distinct alleged perpetrators not already counted in a previous year.^{34 35}

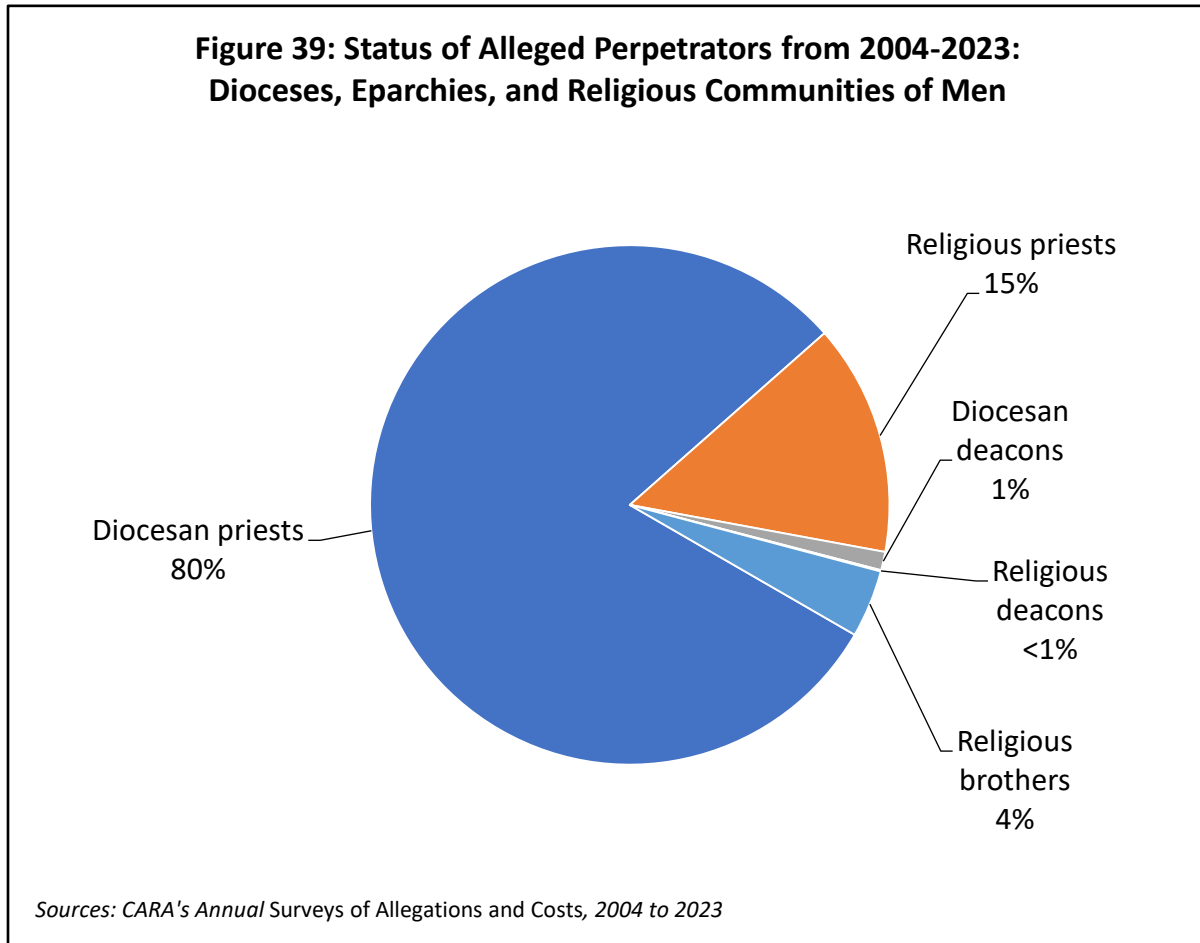
³² The survey asks for details only for those alleged perpetrators who are tied to an allegation that was deemed credible that year.

³³ See the discussion of this in footnote 41 on p. 71.

³⁴ Calculated by summing each year’s number of alleged perpetrators *minus* the number who had previous credible allegations reported against them in previous surveys *plus* the alleged perpetrators with previous credible allegations for that first survey only (2004).

³⁵ Notably, this number is similar to the 4,392 alleged perpetrators estimated by the John Jay College of Criminal Justice’s February 2004 study that did *not* include religious brothers: “The Nature and Scope of Sexual Abuse of Minors by Catholic Priests and Deacons in the United States, 1950-2002,” which was accessed on December 4, 2024 at <https://www.usccb.org/sites/default/files/issues-and-action/child-and-youth-protection/upload/The-Nature-and-Scope-of-Sexual-Abuse-of-Minors-by-Catholic-Priests-and-Deacons-in-the-United-States-1950-2002.pdf>

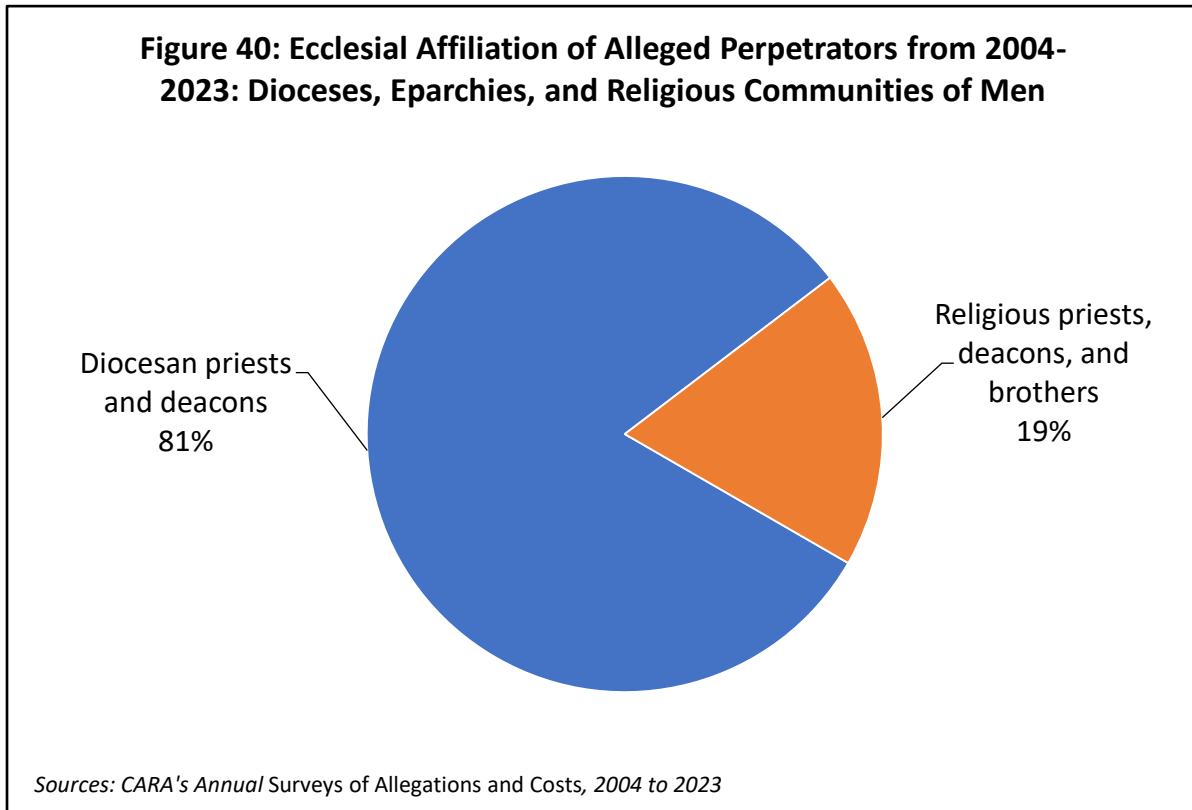
An estimated³⁶ four in five alleged perpetrators are diocesan priests (80%), with another one in seven a religious priest (15%). Summing two of the categories presented in Figure 39, 95% of all alleged perpetrators are priests. Religious brothers account for another 4%, with deacons (diocesan and religious) accounting for the final 1%.³⁷



³⁶ It has to be an estimate as there is no way to disentangle the details (such as their ecclesial status) about the alleged perpetrators reported on an annual survey for the first time versus those who have had previous credible allegations lodged against them on a previous survey; including that second group would be double counting them. For this same reason, the numbers of alleged perpetrators are not presented in Figures 39.

³⁷ It is worth repeating here, as described on the previous page, that had religious brothers been included in the annual surveys before 2014 there would likely be a higher number of alleged perpetrators *and* if the category of “unable to be proven” had been included on the annual surveys before 2016, there would likely be fewer alleged perpetrators overall.

These same findings are examined through a different lens in Figure 40. Diocesan priests and deacons (81%) account for four-fifths of reported alleged perpetrators, with religious priests, deacons, and brothers (19%) accounting for the other one-fifth.^{38 39}



³⁸ It is worth repeating here, as described on the previous page, that had religious brothers been included in the annual surveys before 2014 there would likely be a higher number of alleged perpetrators *and* if the category of “unable to be proven” had been included on the annual surveys before 2016, there would likely be fewer alleged perpetrators overall.

³⁹ Again, it has to be an estimate as there is no way to disentangle the details (such as their ecclesial status) about the alleged perpetrators reported on an annual survey for the first time versus those who have had previous credible allegations lodged against them on a previous survey; including that second group would be double counting them. For this same reason, the numbers of alleged perpetrators are not presented in Figures 40.

Differences by Decade of the Survey

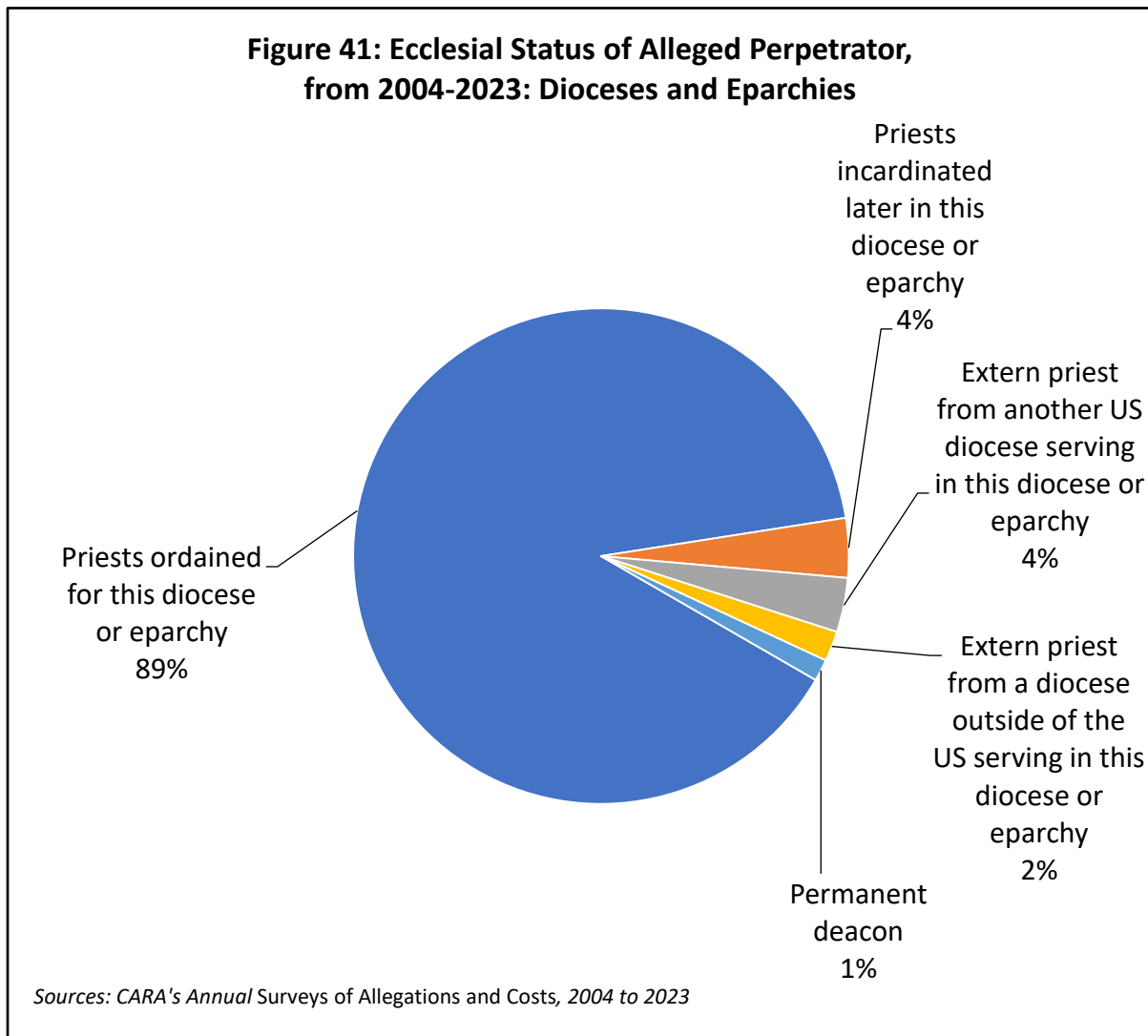
As can be seen in Table 23, there are only minor differences in ecclesial status among the alleged diocesan and eparchial perpetrators compared to religious alleged perpetrators in both decades of the survey.⁴⁰

	First Ten Years: 2004-2013	Second Ten Years: 2014-2023
Diocesan priests	81%	79%
Diocesan deacons	1%	1%
Religious priests	17%	12%
Religious deacons	<1%	<1%
Religious brothers	NA	7%
Diocesan priests and deacons	83%	80%
Religious priests, deacons, and brothers	17%	20%

⁴⁰ Allegations against religious brothers were not included in the survey before 2014.

Ecclesial Status of the Alleged Perpetrators: Dioceses and Eparchies

As the questions were asked differently across the two types of surveys, the next two sections present findings for the dioceses and eparchies and the religious communities of men separately. Figure 41, below, shows the ecclesial status of the alleged perpetrators from surveys of dioceses and eparchies. Dioceses and eparchies responding to the survey indicate that diocesan and eparchial priests account for 89% of the alleged perpetrators, with permanent deacons from those same dioceses accounting for another 1%. Incardinated and extern priests account for the other 10%.



Differences by Decade of the Survey

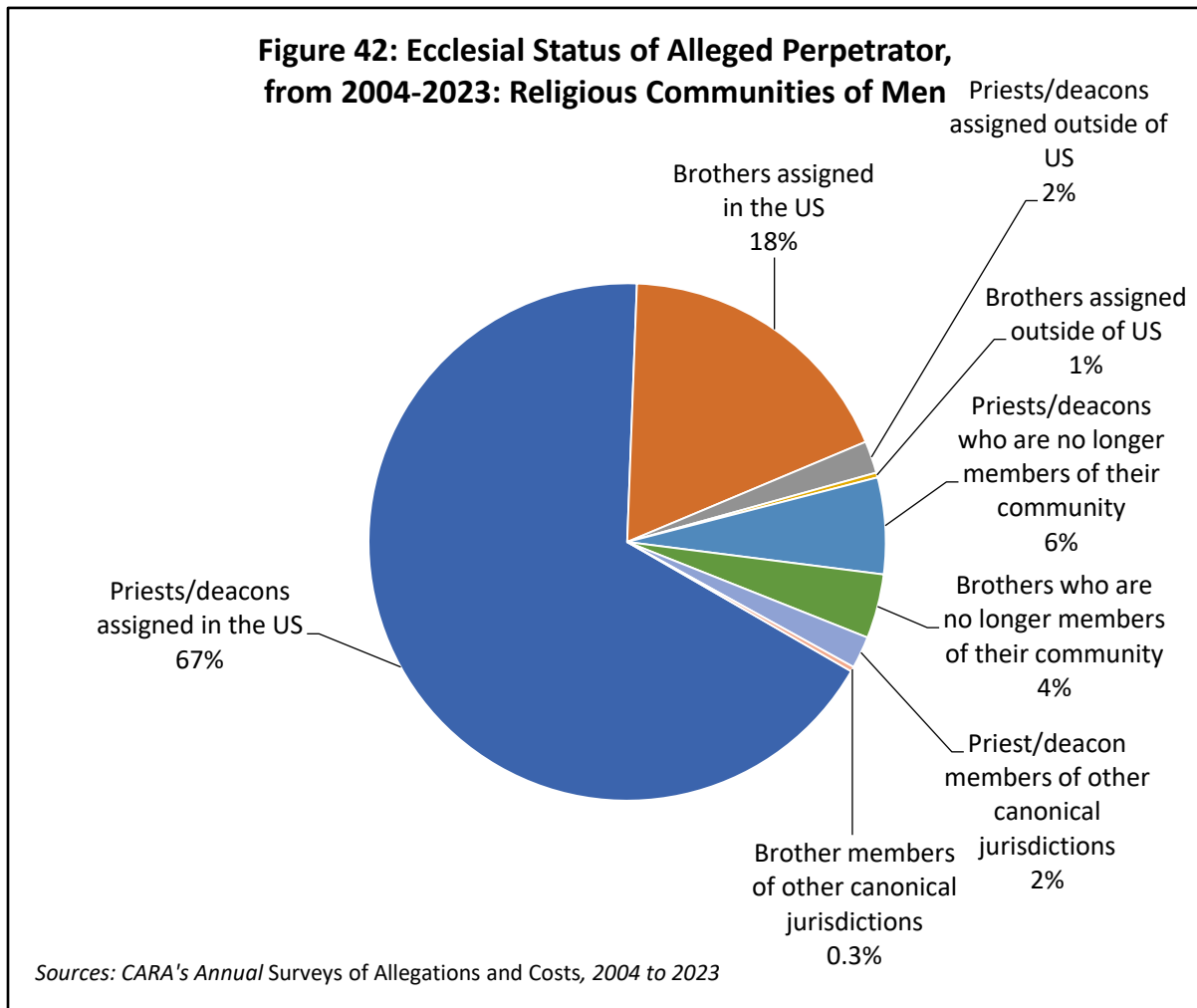
As can be seen in Table 24, there are only minor differences in ecclesial status among the alleged diocesan and eparchial perpetrators in both decades of the survey.

	First Ten Years: 2004-2013	Second Ten Years: 2014-2023
Priests ordained for this diocese or eparchy	88%	90%
Priests incardinated later in this diocese or eparchy	5%	3%
Extern priest from another US diocese serving in this diocese or eparchy	3%	4%
Extern priest from a diocese outside of the US serving in this diocese or eparchy	3%	2%
Permanent deacon	2%	1%

Ecclesial Status of the Alleged Perpetrators: Religious Communities of Men

Figure 42, below, shows the ecclesial status of the alleged perpetrators reported by religious communities of men.⁴¹ Priests and deacons make up a combined three-quarters (77%) of the alleged perpetrators: priests and deacons assigned in the United States (67%), priests and deacons formerly members of their religious community of men (6%), priests and deacons assigned outside of the United States (2%), and priest and deacon members of other canonical jurisdictions (2%).

Religious brothers, who were not included in the survey until the 2014 survey, account for a combined 23% of the alleged perpetrators: brothers assigned in the United States (18%), brothers formerly members of their religious community of men (4%), brothers assigned outside of the United States (0.3%), and brothers of other canonical jurisdictions (0.3%).



⁴¹ In the 2004 to 2013 surveys, only clerical religious members (priests and deacons) were asked about in the survey. Beginning in 2014, religious brothers have been included in each annual survey. As such, since they were only asked about in the second decade, they are under-represented in Figure 42.

Differences by Decade of the Survey

As questions about brothers were only included in the survey for religious communities of men beginning in 2014, Table 25 below gives us two snapshots: the ecclesial status of priests and deacons when only clergy are included (in the first decade) and the ecclesial status when clergy as well as brothers are included (in the second decade). For that second decade, priests and deacons account for 62% of all alleged perpetrators, with brothers accounting for the other 38%.

	First Ten Years: 2004-2013	Second Ten Years: 2014-2023
Priests and deacons assigned in the US	86%	55%
Brothers assigned in the US	NA	30%
Priests and deacons assigned outside of the US	3%	2%
Brothers assigned outside of the US	NA	0.4%
Priests and deacons who are no longer members of the community	9%	4%
Brothers who are no longer members of the community	NA	6%
Priest and deacon members of other canonical jurisdictions (US and non-US)	2%	1%
Brother members of other canonical jurisdictions (US and non-US)	NA	1%

Alleged Perpetrators with Prior Allegations

As was mentioned previously, survey respondents were asked if the alleged perpetrators they identified in that survey year had any prior allegations. These results are compiled in Figures 43, 44, and 45.

Combined Results

Collectively over the 20 years of the annual surveys, an average of 59% of alleged perpetrators were identified by their dioceses, eparchies, and religious communities of men as having had prior allegations made against them. Figure 43 presents the percentage of alleged perpetrators with prior allegations for each year of the survey. The percentage with prior allegations varies from 49% in 2004 to 69% in 2023.⁴²

Results for Dioceses and Eparchies Only

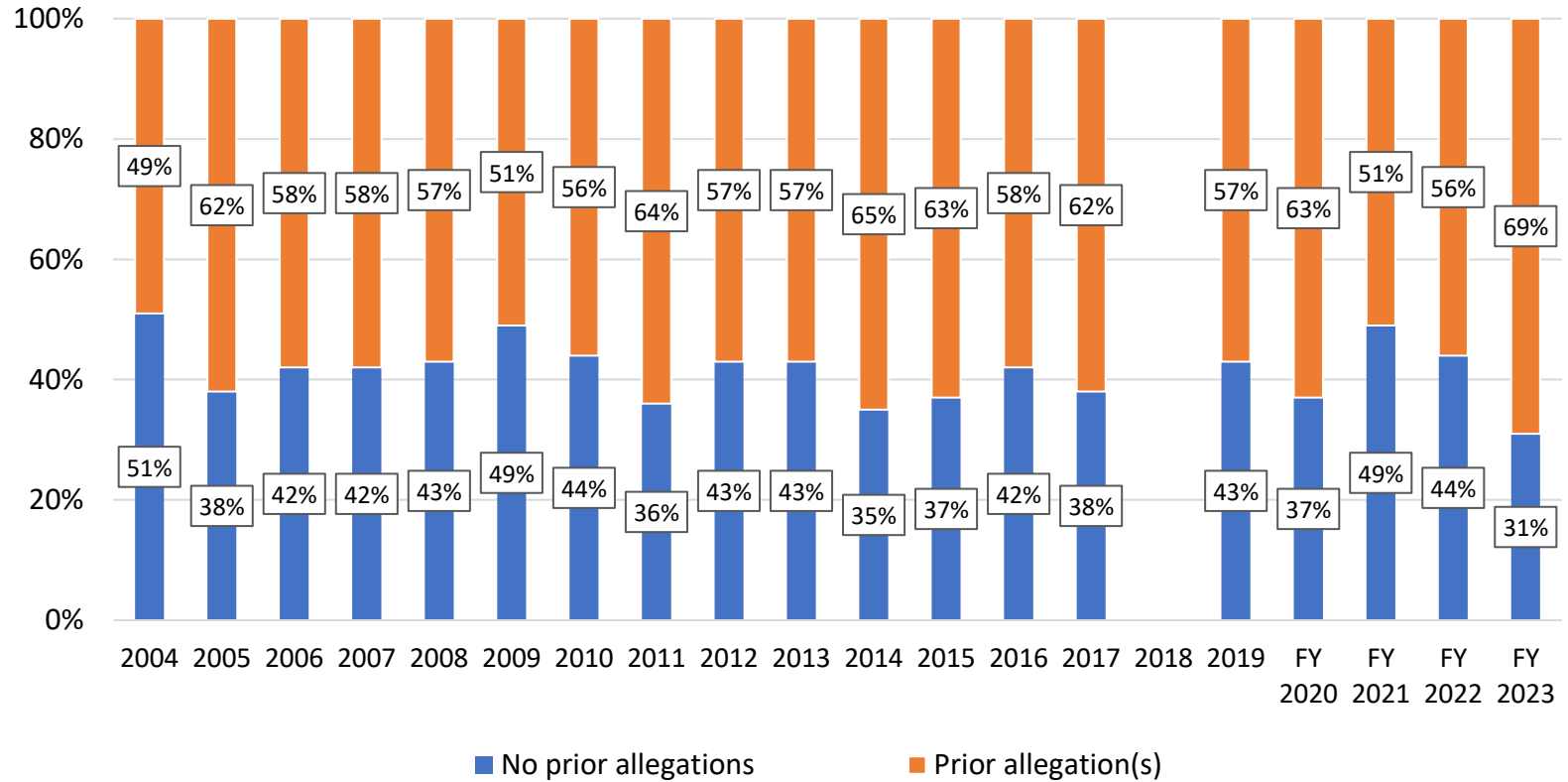
An average of 62% of the alleged perpetrators identified by dioceses and eparchies over the 20 years of the survey had prior credible allegations lodged against them (Figure 44). The percentage with prior allegations ranges from 55% in 2009 to 79% in 2023.

Results for Religious Communities of Men Only

On average, 48% of the alleged perpetrators identified by religious communities of men had prior credible allegations (Figure 45). The percentage with prior allegations ranges from 30% in 2017 to 65% in 2014.

⁴² The year 2018 is not shown in Figures 43 and 45 as the question was accidentally omitted on the survey of religious communities of men.

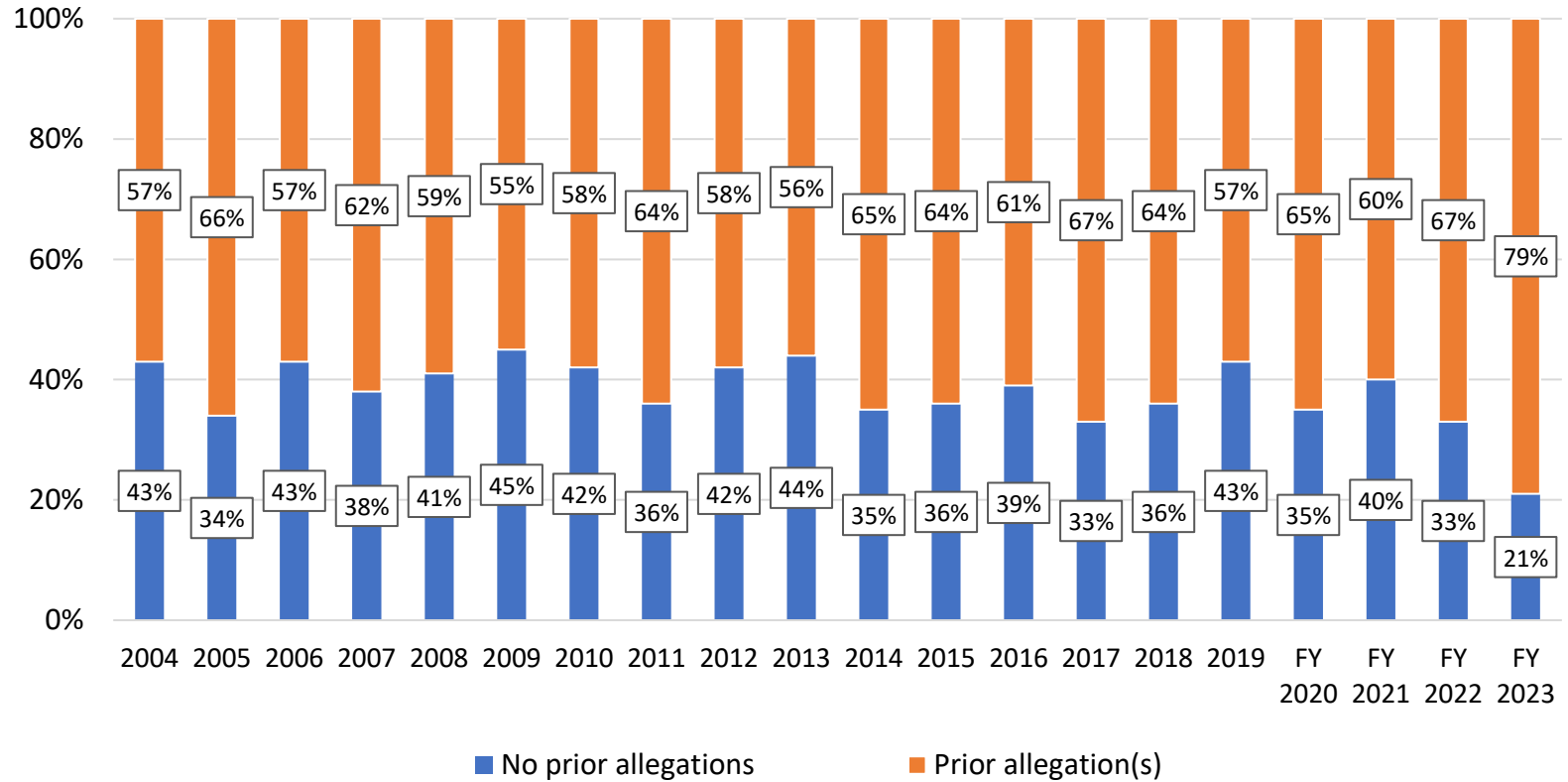
**Figure 43: Alleged Perpetrators with Prior Allegations, Collectively from 2004-2023:
Dioceses, Eparchies, and Religious Communities of Men**



The question was accidentally omitted from the 2018 religious communities of men survey.

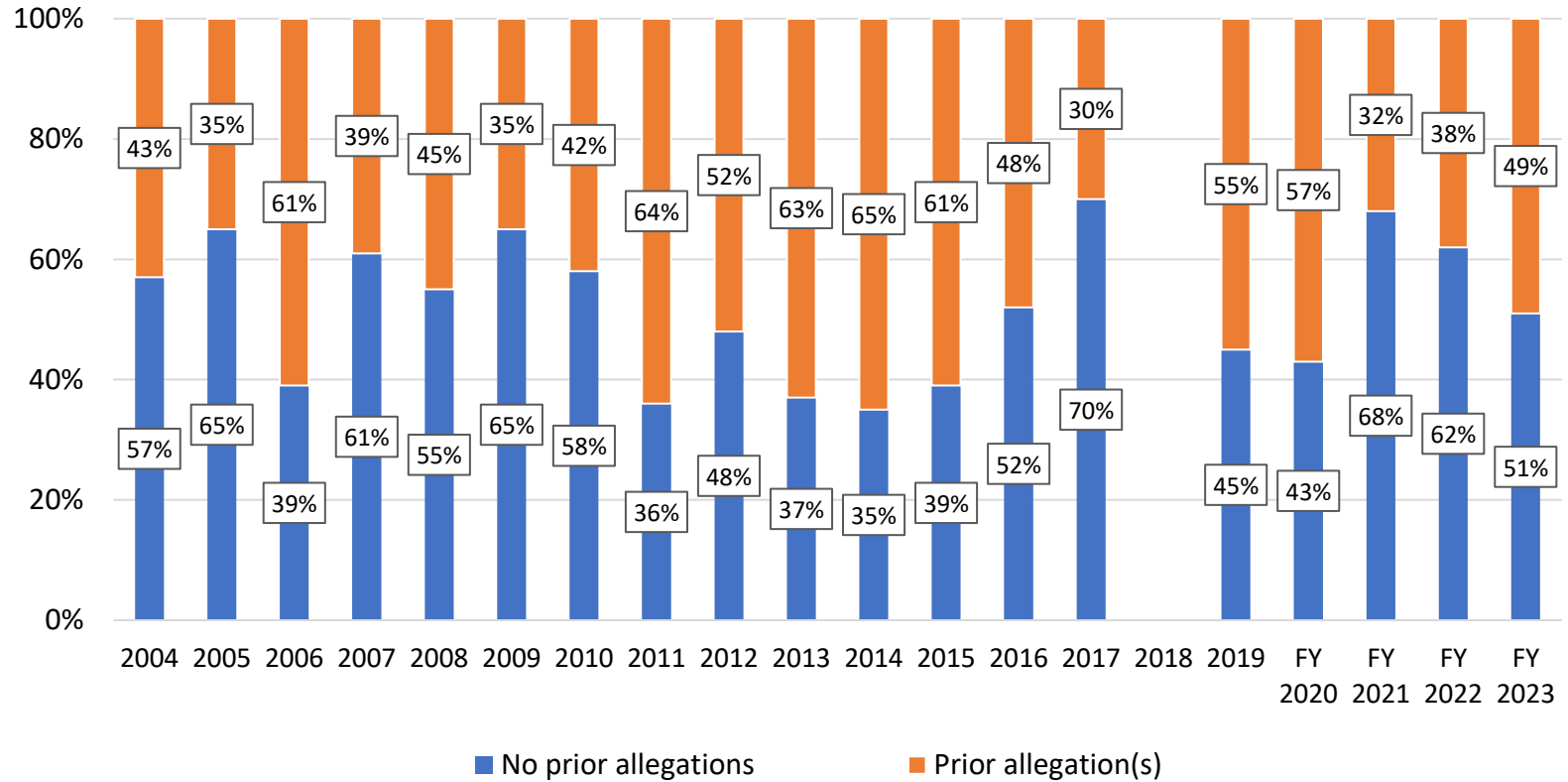
Sources: CARA's Annual Surveys of Allegations and Costs, 2004 to 2023

**Figure 44: Alleged Perpetrators with Prior Allegations, Collectively from 2004-2023:
Dioceses and Eparchies**



Sources: CARA's Annual Surveys of Allegations and Costs, 2004 to 2023

**Figure 45: Alleged Perpetrators with Prior Allegations, Collectively from 2004-2023:
Religious Communities of Men**



The question was accidentally omitted from the 2018 religious communities of men survey.

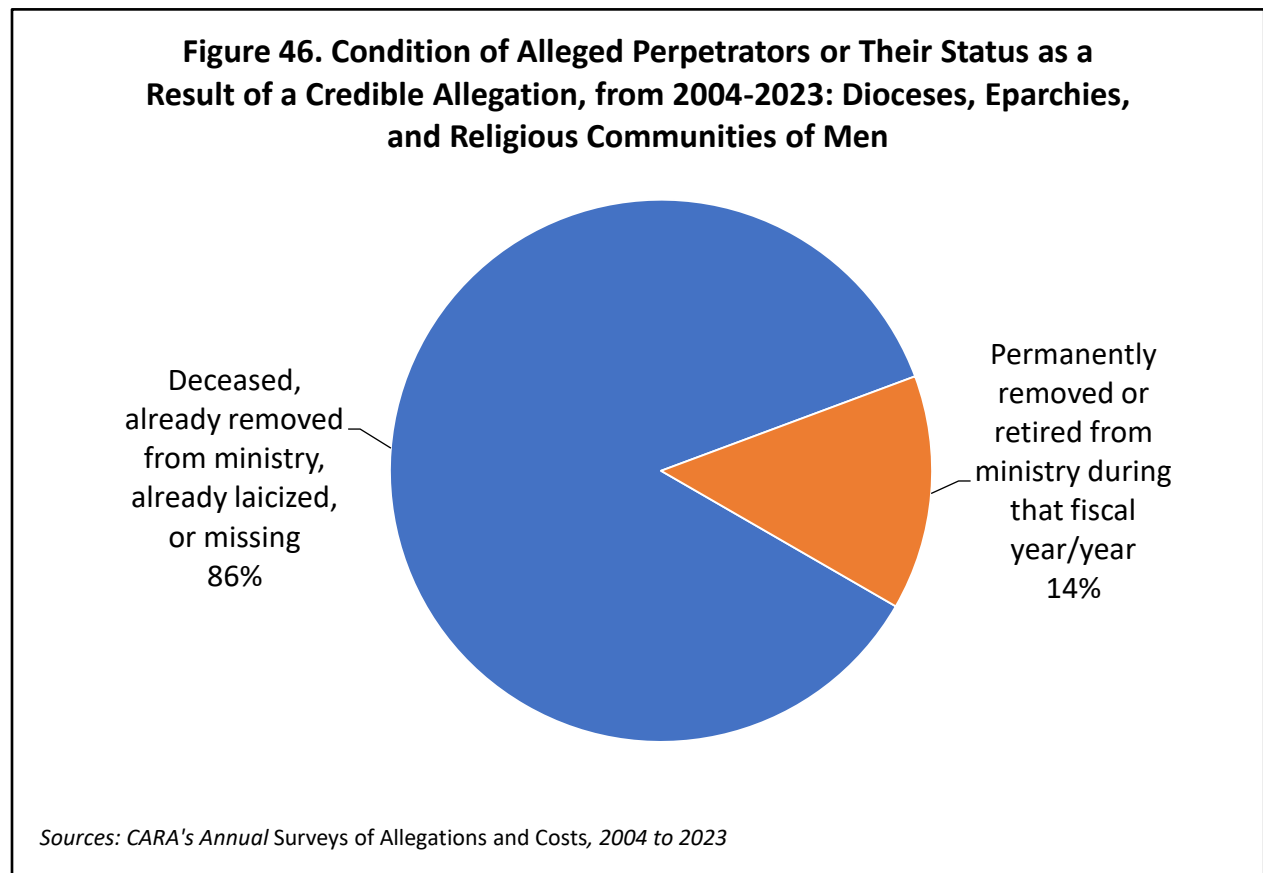
Sources: CARA's Annual Surveys of Allegations and Costs, 2004 to 2023

Condition or Status of Alleged Perpetrators

Questions concerning the condition or status of the alleged perpetrator during the year of the survey were asked of both dioceses and eparchies and of religious communities of men.

Combined Results

Nearly nine in ten alleged perpetrators over the course of the 20 years of the annual survey are identified by their dioceses, eparchies, and religious communities of men as being deceased, already removed from ministry, already laicized, or missing at the time of the survey (86%). Just over one in three had been permanently removed or retired from ministry during the time period of the survey (14%).⁴³



⁴³ As the annual surveys also had categories that were temporary in nature for that survey year (e.g., “temporarily removed”), only these two categories are presented in the figure.

Differences by Decade of the Survey

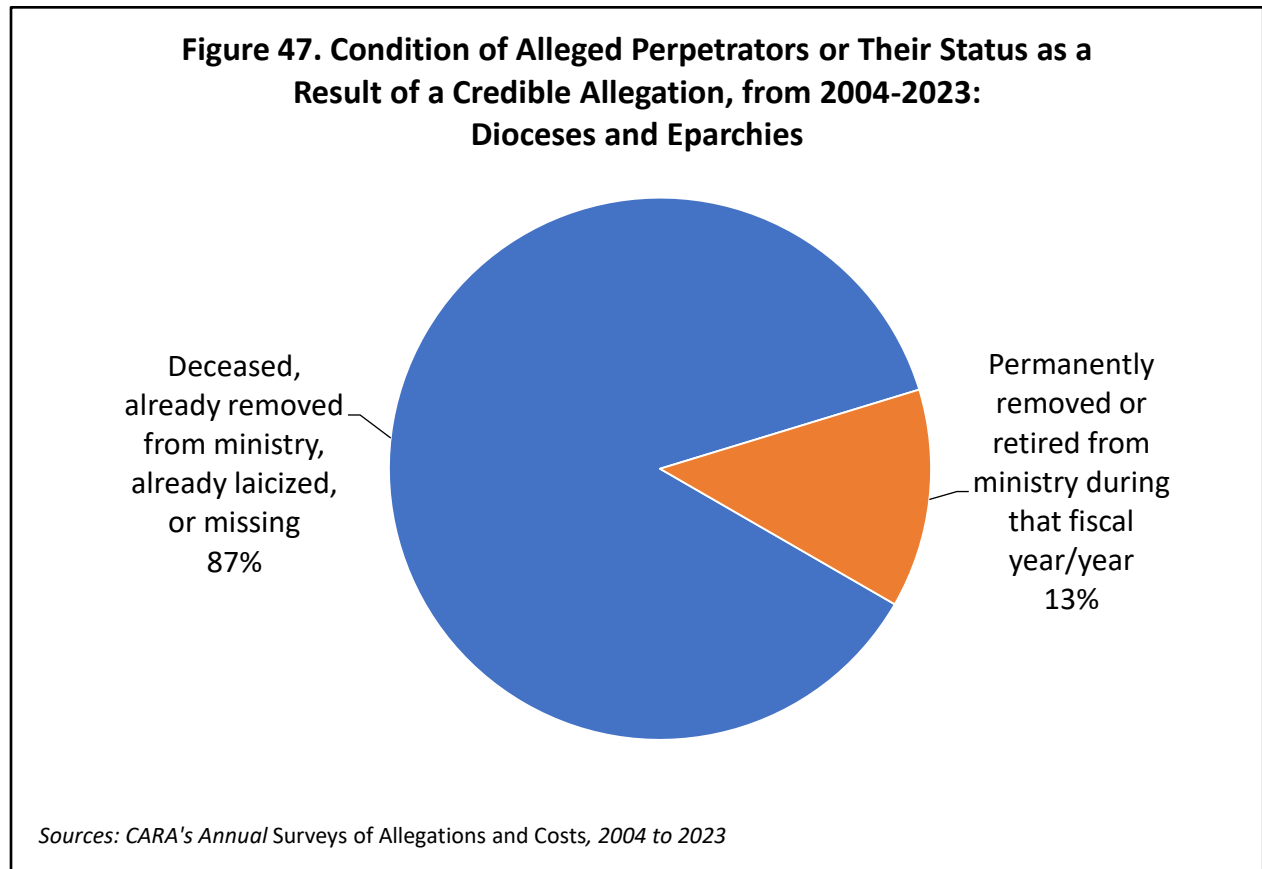
As can be seen in Table 26, the percentage of alleged perpetrators at the time of the survey who were deceased, already removed from ministry, already laicized, or missing increased somewhat in the second decade of the surveys (from 81% to 90%). As the great majority of the allegations occurred during the 1960s, 1970s, and 1980s (see Figure 12), it is likely that at least some of this increase is because the alleged perpetrators were already deceased, removed, or laicized due to the passage of time and because some alleged perpetrators had more than one allegation against them over the 20 years of surveys.

**Table 26. Condition or Status of the Alleged Perpetrators, by Ten-Year Intervals:
Dioceses, Eparchies, and Religious Communities of Men**

	First Ten Years: 2004-2013	Second Ten Years: 2014-2023
Deceased, already removed from ministry, already laicized, or missing	81%	90%
Permanently removed or retired from ministry during that fiscal year/year	19%	10%

Results for Dioceses and Eparchies Only

Figure 47 presents the findings for dioceses and eparchies only. Nearly nine in ten alleged perpetrators over the course of the 20 years of the annual survey are identified by their dioceses and eparchies as deceased, already removed from ministry, already laicized, or missing at the time of the survey (87%). Just over one in three had been permanently removed or retired from ministry during the fiscal year the allegation was made (13%).



Differences by Decade of the Survey

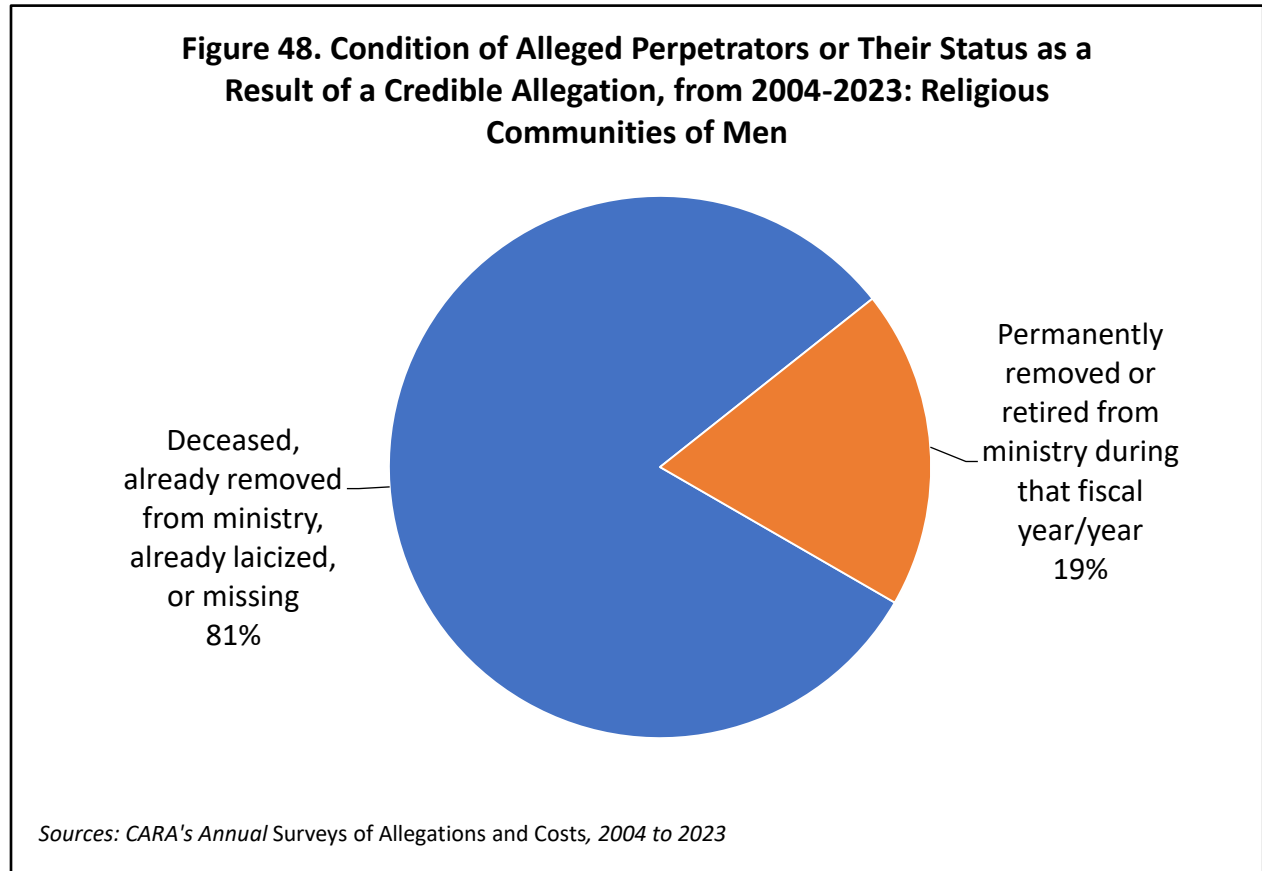
As can be seen in Table 27, the percentage of alleged diocesan and eparchial perpetrators who were deceased, already removed from ministry, already laicized, or missing at the time of the survey increased somewhat in the second decade of the surveys (from 83% to 91%). Similar to the combined findings, as the great majority of the allegations occurred during the 1960s, 1970s, and 1980s (see Figure 15), it is likely that at least some of this increase is due to the alleged perpetrators who had already been reported as deceased, removed, or laicized.

**Table 27. Condition or Status of the Alleged Perpetrators, by Ten-Year Intervals:
Dioceses and Eparchies**

	First Ten Years: 2004-2013	Second Ten Years: 2014-2023
Deceased, already removed from ministry, already laicized, or missing	83%	91%
Permanently removed or retired from ministry during that fiscal year/year	17%	9%

Results for Religious Communities of Men Only

Four in five alleged perpetrators are identified by their religious communities of men as being deceased, already removed from ministry, already laicized, or missing at the time of the survey (81%). One in five had been permanently removed or retired from ministry during the fiscal year the allegation was made (19%).



Differences by Decade of the Survey

Table 28 presents the findings for the alleged perpetrators identified by the religious communities of men. The percentage of alleged perpetrators who were deceased, already removed from ministry, already laicized, or missing increased in the second decade of the survey (from 75% to 87%). Again, as the great majority of the allegations occurred during the 1960s, 1970s, and 1980s (see Figure 18), it is likely that at least some of this increase is due to the alleged perpetrators already having been deceased, removed, or laicized.

**Table 28. Condition or Status of the Alleged Perpetrators, by Ten-Year Intervals:
Religious Communities of Men**

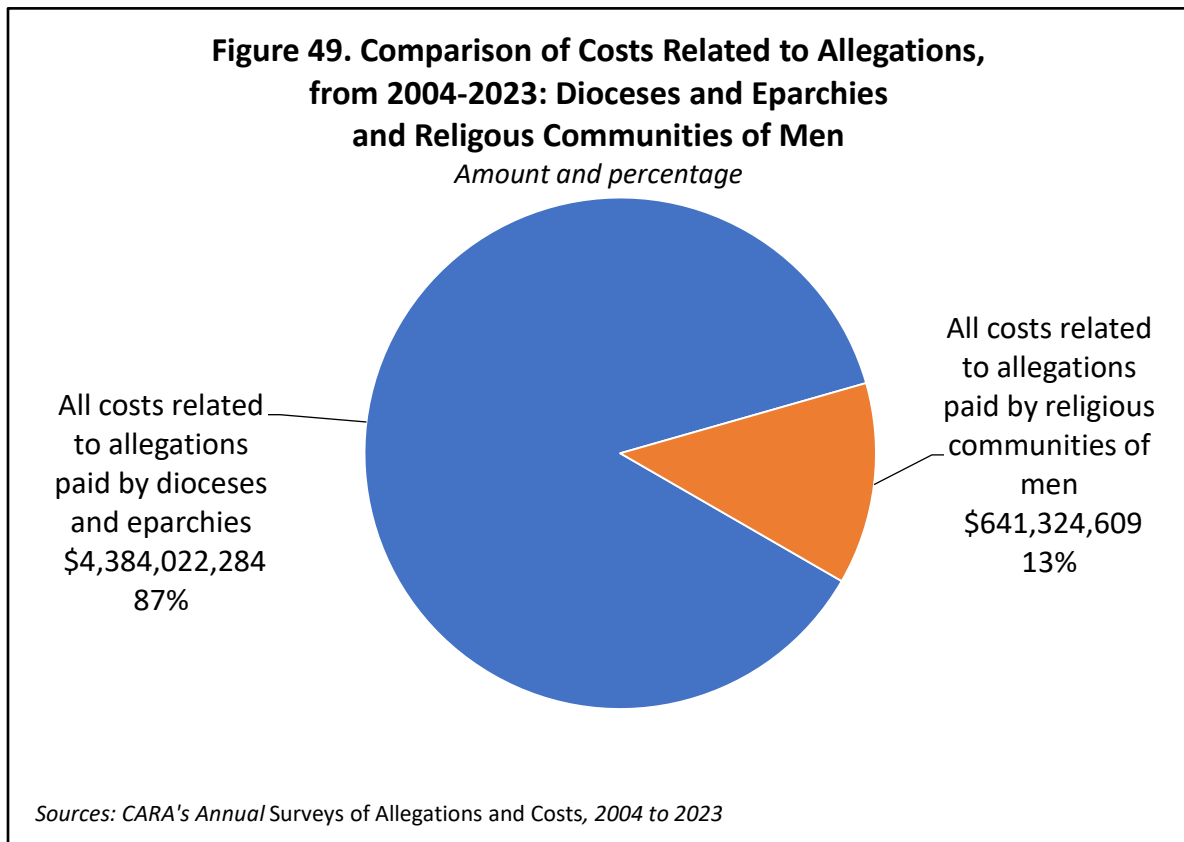
	First Ten Years: 2004-2013	Second Ten Years: 2014-2023
Deceased, already removed from ministry, already laicized, or missing	75%	87%
Permanently removed or retired from ministry during that fiscal year/year	25%	13%

Costs Related to Allegations

Dioceses, eparchies, and religious communities of men were asked to report the raw amounts of dollars they expended related to costs related to allegations in five categories: settlements paid to victims, other payments to victims, support for offenders, attorneys' fees, and all other costs.

Combined Results

Figure 49 shows how the combined amount of \$5,025,346,893 paid out for costs related to settlements compares between the two types of surveys. Dioceses and eparchies paid out nearly nine-tenths of the costs (87%), while religious communities of men paid out about one-tenth (13%).⁴⁴



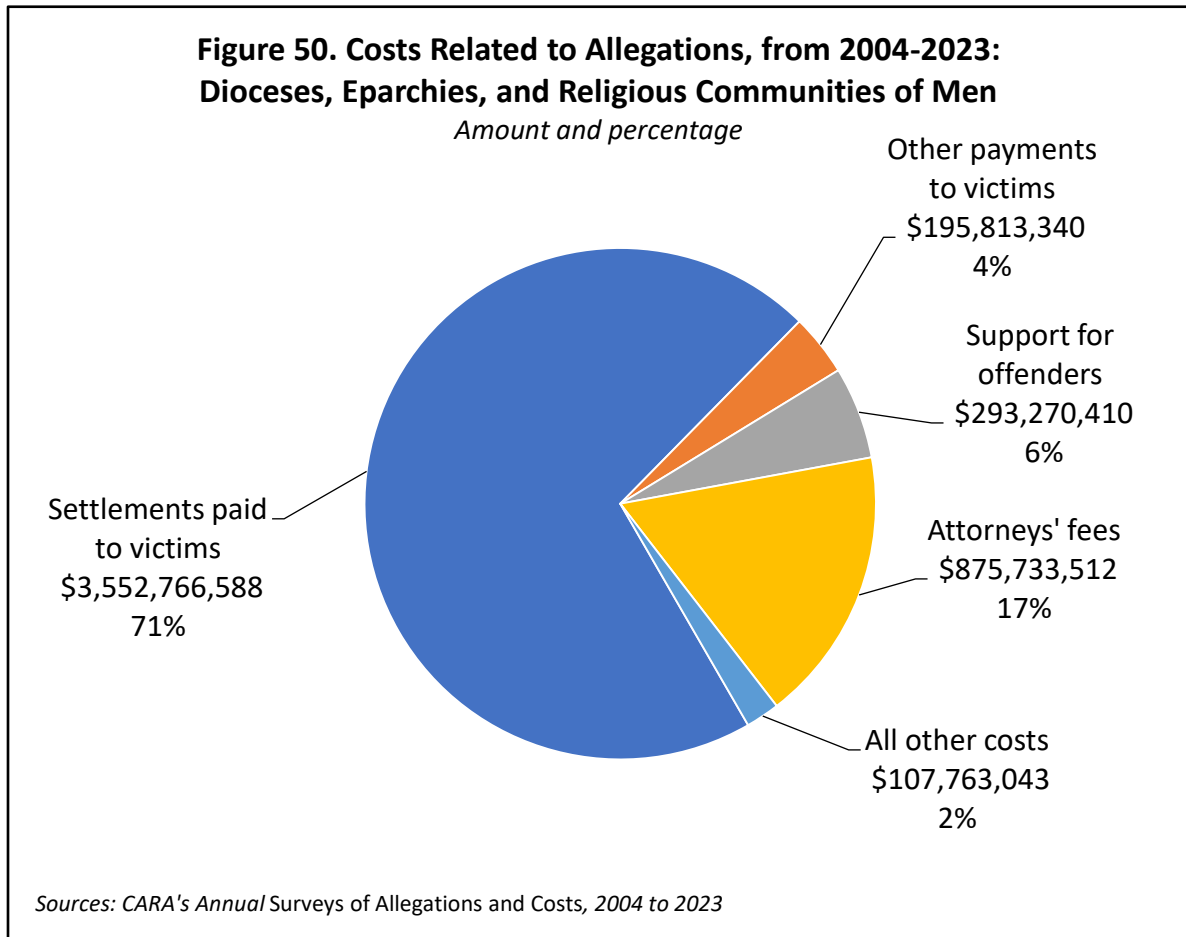
As shown in Table 29, altogether over the 20 years, about \$3.6 billion was paid out in settlements to the victims. Summing the five categories over the 20 surveys, more than \$5.0 billion was paid out.

⁴⁴ These sums are for the raw numbers, not adjusted for inflation.

Table 29. Costs Related to Allegations, 2004-2023: Dioceses, Eparchies, and Religious Communities of Men

Fiscal Year	Settlements Paid to Victims	Other Payments to Victims	Support for Offenders	Attorneys' Fees	All Other Costs	GRAND TOTAL
2004	\$106,241,809	\$7,406,336	\$1,869,330	\$36,251,445	\$6,033,891	\$157,802,811
2005	\$399,037,456	\$8,404,197	\$13,669,138	\$41,251,640	\$4,571,041	\$466,933,472
2006	\$277,213,420	\$10,645,739	\$32,268,143	\$75,155,216	\$3,315,176	\$398,597,694
2007	\$526,226,283	\$7,935,438	\$15,445,974	\$60,467,614	\$5,089,380	\$615,164,689
2008	\$374,408,554	\$7,907,123	\$14,226,108	\$35,428,951	\$4,172,461	\$436,143,197
2009	\$63,575,843	\$7,290,853	\$12,526,953	\$32,996,611	\$3,697,736	\$120,087,996
2010	\$88,737,073	\$6,966,920	\$11,774,423	\$38,740,379	\$3,405,385	\$149,624,180
2011	\$73,681,782	\$6,946,985	\$11,946,009	\$41,392,036	\$10,084,904	\$144,051,716
2012	\$68,302,318	\$7,902,410	\$14,736,328	\$38,445,383	\$3,719,372	\$133,105,811
2013	\$67,190,165	\$6,654,101	\$13,379,000	\$33,413,838	\$2,728,173	\$123,365,277
2014	\$62,938,073	\$7,747,097	\$15,403,047	\$28,774,518	\$4,216,912	\$119,079,647
2015	\$92,518,869	\$9,092,443	\$14,008,052	\$33,740,768	\$4,259,412	\$153,619,544
2016	\$60,379,857	\$24,682,229	\$14,243,119	\$39,887,737	\$2,126,859	\$141,319,801
2017	\$168,788,491	\$10,571,817	\$13,026,662	\$33,009,846	\$3,559,859	\$228,956,675
2018	\$194,346,291	\$7,317,904	\$23,366,845	\$30,517,658	\$7,070,839	\$262,619,537
2019	\$231,094,438	\$16,821,854	\$15,648,822	\$49,194,220	\$10,259,671	\$323,019,005
2020	\$234,628,082	\$13,199,500	\$16,687,141	\$65,990,338	\$11,760,741	\$342,265,802
2021	\$133,576,106	\$13,485,315	\$14,175,821	\$54,380,179	\$7,955,098	\$223,572,519
2022	\$126,672,066	\$7,354,291	\$13,901,232	\$49,405,978	\$4,640,128	\$201,973,695
2023	\$203,209,612	\$7,480,788	\$10,968,263	\$57,289,157	\$5,096,005	\$284,043,825
TOTAL	\$3,552,766,588	\$195,813,340	\$293,270,410	\$875,733,512	\$107,763,043	\$5,025,346,893

Figure 50 presents the total dollar amounts for each of the five categories of payments as well as what percentage each constitutes of the total costs related to allegations. A combined three-fourths were for the settlements paid to the victims (71%) and other payments to victims (4%). The other major category is attorneys' fees (17%), which make up one-sixth of all of these costs. Six percent were for support for the alleged offenders and 2% were for all other costs.



Differences by Decade of the Survey

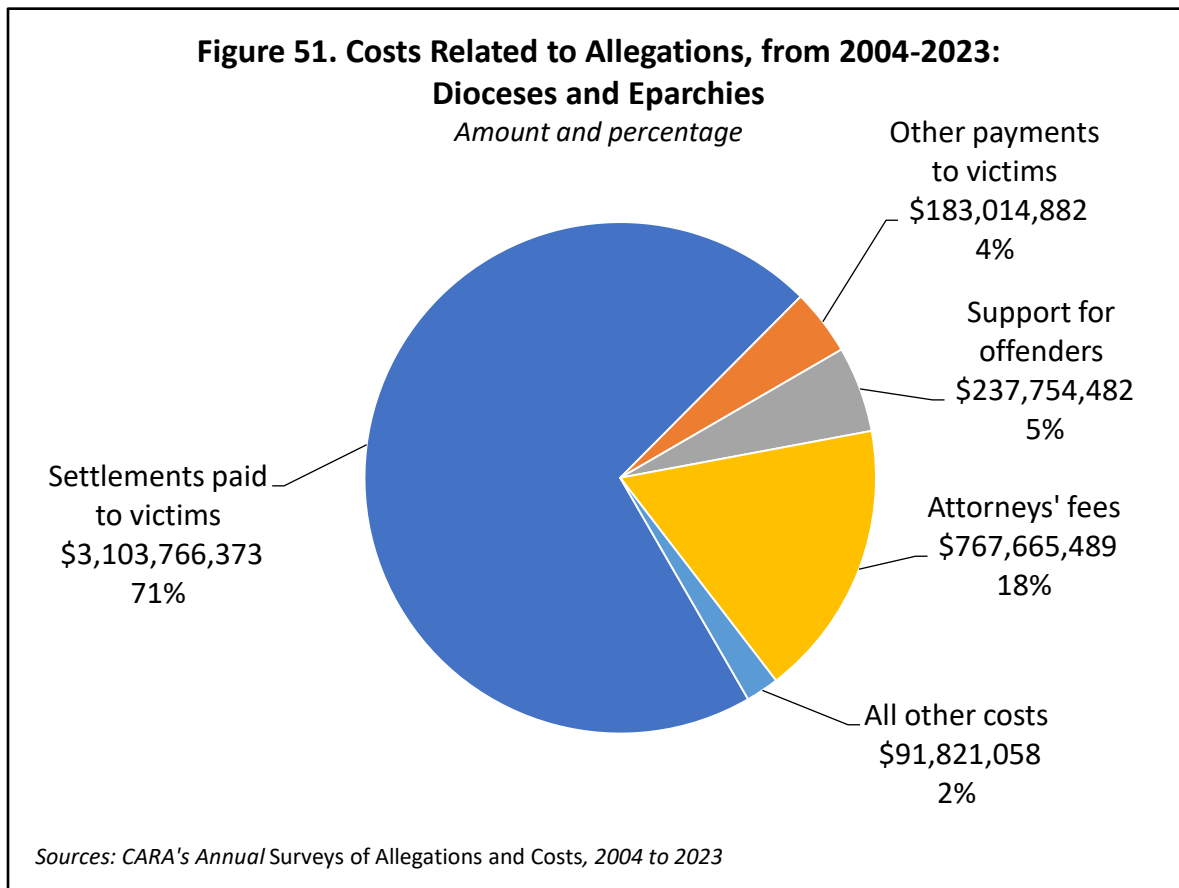
As can be seen in Table 30, more than half of the amounts related to allegations that were expended during the 20 years of the surveys were paid out during the first ten years of the survey (55%). The total amounts of costs related to allegations fell 17% from the first decade of the survey to the second. The largest drop (26%) was in the amount of settlements paid to victims from the first to second decades of the survey (percentages not shown in the table).

Table 30. Sum of Costs Related to Allegations, by Ten-Year Intervals: Dioceses, Eparchies, and Religious Communities of Men		
	First Ten Years: 2004-2013	Second Ten Years: 2014-2023
	Amounts	Amounts
Settlements paid to victims	\$2,044,614,703	\$1,508,151,885
Other payments to victims	\$78,060,102	\$117,753,238
Support for offenders	\$141,841,406	\$151,429,004
Attorneys' fees	\$433,543,113	\$442,190,399
All other costs	\$46,817,519	\$60,945,524
GRAND TOTAL	\$2,744,876,843	\$2,280,470,050
<i>Percentage of overall costs</i>	<i>55%</i>	<i>45%</i>
	Percentages	Percentages
Settlements paid to victims	74%	66%
Other payments to victims	3%	5%
Support for offenders	5%	7%
Attorneys' fees	16%	19%
All other costs	2%	3%

Results for Dioceses and Eparchies Only

Table 31 displays the total dollars dioceses and eparchies expended for costs related to allegations in these same five categories. Altogether over the 20 years, about \$3.1 billion were paid out in settlements to the victims. Summing the five categories over the 20 surveys, more than \$4.3 billion were expended by dioceses and eparchies for costs related to allegations.⁴⁵

Figure 51 presents the total dollar amounts for each of five categories of costs related to allegations as well as what percentage each constitutes of the total. Similar to the combined findings, three-fourths were for the settlements paid to the victims (71%) and other payments to victims (4%). The other major category is attorneys' fees (18%), which make up nearly a fifth of these costs. Five percent were for support for the alleged offenders and 2% were for all other costs.



⁴⁵ These sums are for the raw numbers, not adjusted for inflation.

Table 31. Costs Related to Allegations, 2004-2023: Dioceses and Eparchies

Fiscal Year	Settlements Paid to Victims	Other Payments to Victims	Support for Offenders	Attorneys' Fees	All Other Costs	GRAND TOTAL
2004	\$93,364,172	\$6,613,283	\$1,413,093	\$32,706,598	\$5,485,011	\$139,582,157
2005	\$386,010,171	\$7,648,226	\$11,831,028	\$36,467,516	\$3,729,607	\$445,686,548
2006	\$220,099,188	\$9,731,815	\$30,362,609	\$69,780,366	\$2,996,581	\$332,970,559
2007	\$420,385,135	\$7,243,663	\$13,347,981	\$53,394,074	\$4,308,005	\$498,678,858
2008	\$324,181,740	\$7,114,697	\$11,605,914	\$29,572,948	\$3,766,432	\$376,241,731
2009	\$55,048,006	\$6,536,109	\$10,894,368	\$28,705,402	\$3,255,744	\$104,439,629
2010	\$70,375,228	\$6,423,099	\$9,931,727	\$33,895,944	\$3,077,435	\$123,703,433
2011	\$50,374,648	\$6,142,810	\$9,862,110	\$36,737,366	\$5,562,772	\$108,679,706
2012	\$56,005,245	\$7,211,667	\$11,818,662	\$35,341,740	\$2,589,113	\$112,966,427
2013	\$61,086,474	\$6,144,818	\$10,443,829	\$28,914,736	\$2,364,252	\$108,954,109
2014	\$56,987,635	\$7,176,376	\$12,281,089	\$26,163,298	\$3,890,782	\$106,499,180
2015	\$87,067,257	\$8,754,747	\$11,500,539	\$30,148,535	\$3,812,716	\$141,283,794
2016	\$53,928,745	\$24,148,603	\$11,355,969	\$35,460,551	\$2,020,470	\$126,914,338
2017	\$162,039,485	\$10,105,226	\$10,157,172	\$27,912,123	\$2,761,290	\$212,975,296
2018	\$180,475,951	\$6,914,194	\$20,035,914	\$25,990,265	\$5,755,823	\$239,172,147
2019	\$200,963,319	\$15,890,882	\$12,054,682	\$43,294,968	\$9,407,966	\$281,611,817
2020	\$219,792,758	\$12,096,388	\$11,960,504	\$56,958,656	\$11,172,360	\$311,980,666
2021	\$118,516,493	\$13,103,280	\$9,972,414	\$45,597,100	\$6,930,931	\$194,120,218
2022	\$95,930,064	\$6,801,054	\$9,484,728	\$40,578,200	\$4,258,097	\$157,052,143
2023	\$191,134,659	\$7,213,945	\$7,440,150	\$50,045,103	\$4,675,671	\$260,509,528
TOTAL	\$3,103,766,373	\$183,014,882	\$237,754,482	\$767,665,489	\$91,821,058	\$4,384,022,284

Differences by Decade of the Survey

Similar to the combined findings, more than half of all costs related to allegations were paid out in the first decade (54%). The total amounts of costs related to allegations fell 14% from the first decade of the survey to the second (percentage not shown in the table). In addition, a slightly higher percentage of costs in those first ten years of the surveys were for settlements paid to victims than in the second decade.

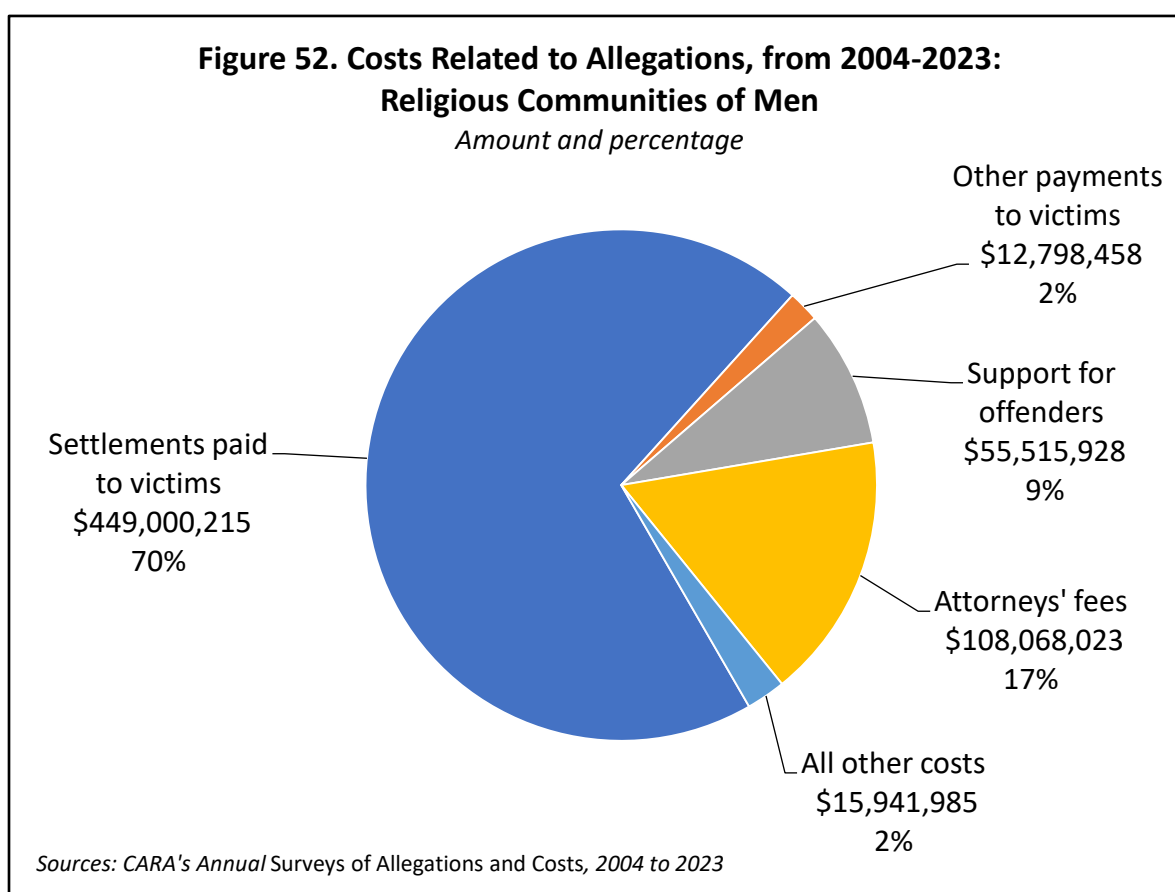
**Table 32. Sum of Costs Related to Allegations, by Ten-Year Intervals:
Dioceses and Eparchies**

	First Ten Years: 2004-2013	Second Ten Years: 2014-2023
	<i>Amounts</i>	<i>Amounts</i>
Settlements paid to victims	\$1,736,930,007	\$1,366,836,366
Other payments to victims	\$70,810,187	\$112,204,695
Support for offenders	\$121,511,321	\$116,243,161
Attorneys' fees	\$385,516,690	\$382,148,799
All other costs	\$37,134,952	\$54,686,106
GRAND TOTAL	\$2,351,903,157	\$2,032,119,127
<i>Percentage of overall costs</i>	<i>54%</i>	<i>46%</i>
	<i>Percentages</i>	<i>Percentages</i>
Settlements paid to victims	74%	67%
Other payments to victims	3%	6%
Support for offenders	5%	6%
Attorneys' fees	16%	19%
All other costs	2%	3%

Results for Religious Communities of Men Only

Table 33 displays the total amounts religious communities of men expended related to costs related to allegations in the five categories. Altogether over the 20 years, about \$450 million were paid out in settlements to the victims. Summing the five categories over the 20 surveys, more than \$641 million were expended by religious communities of men.⁴⁶

Figure 52 presents the total dollar amounts for each of five categories of costs related to allegations as well as what percentage each constitutes of the total. About seven-tenths were for settlements paid to the victims (70%) and other payments to victims (2%). The other major category is attorneys' fees (17%), which make up one-sixth of all of these costs. Nine percent were for the support for the alleged offenders⁴⁷ and 2% were for all other costs.



⁴⁶ These sums are for the raw numbers, not adjusted for inflation.

⁴⁷ Religious communities of men have more fiscal obligations to credibly accused members than dioceses or eparchies do to their priests and deacons. Canon law stipulates that while the alleged perpetrators are kept away from any minors or other vulnerable persons, the religious community may still be responsible for providing for the alleged perpetrator's basic needs if he continues to be a member.

Table 33. Costs Related to Allegations, 2004-2023: Religious Communities of Men

Fiscal Year	Settlements Paid to Victims	Other Payments to Victims	Support for Offenders	Attorneys' Fees	All Other Costs	GRAND TOTAL
2004	\$12,877,637	\$793,053	\$456,237	\$3,544,847	\$548,880	\$18,220,654
2005	\$13,027,285	\$755,971	\$1,838,110	\$4,784,124	\$841,434	\$21,246,924
2006	\$57,114,232	\$913,924	\$1,905,534	\$5,374,850	\$318,595	\$65,627,135
2007	\$105,841,148	\$691,775	\$2,097,993	\$7,073,540	\$781,375	\$116,485,831
2008	\$50,226,814	\$792,426	\$2,620,194	\$5,856,003	\$406,029	\$59,901,466
2009	\$8,527,837	\$754,744	\$1,632,585	\$4,291,209	\$441,992	\$15,648,367
2010	\$18,361,845	\$543,821	\$1,842,696	\$4,844,435	\$327,950	\$25,920,747
2011	\$23,307,134	\$804,175	\$2,083,899	\$4,654,670	\$4,522,132	\$35,372,010
2012	\$12,297,073	\$690,743	\$2,917,666	\$3,103,643	\$1,130,259	\$20,139,384
2013	\$6,103,691	\$509,283	\$2,935,171	\$4,499,102	\$363,921	\$14,411,168
2014	\$5,950,438	\$570,721	\$3,121,958	\$2,611,220	\$326,130	\$12,580,467
2015	\$5,451,612	\$337,696	\$2,507,513	\$3,592,233	\$446,696	\$12,335,750
2016	\$6,451,112	\$533,626	\$2,887,150	\$4,427,186	\$106,389	\$14,405,463
2017	\$6,749,006	\$466,591	\$2,869,490	\$5,097,723	\$798,569	\$15,981,379
2018	\$13,870,340	\$403,710	\$3,330,931	\$4,527,393	\$1,315,016	\$23,447,390
2019	\$30,131,119	\$930,972	\$3,594,140	\$5,899,252	\$851,705	\$41,407,188
2020	\$14,835,324	\$1,103,112	\$4,726,637	\$9,031,682	\$588,381	\$30,285,136
2021	\$15,059,613	\$382,035	\$4,203,407	\$8,783,079	\$1,024,167	\$29,452,301
2022	\$30,742,002	\$553,237	\$4,416,504	\$8,827,778	\$382,031	\$44,921,552
2023	\$12,074,953	\$266,843	\$3,528,113	\$7,244,054	\$420,334	\$23,534,297
TOTAL	\$449,000,215	\$12,798,458	\$55,515,928	\$108,068,023	\$15,941,985	\$641,324,609

Differences by Decade of the Survey

Three-fifths of the costs related to allegations paid out by religious communities of men were paid out during the first ten years of the survey (61%). As can be seen in Table 34, the total amounts of costs related to allegations fell 36% from the first decade of the survey to the second. In addition, a higher percentage of costs in those first ten years of the survey (78%) were for settlements paid to victims than in the second decade (57%).

**Table 34. Sum of Costs Related to Allegations, by Ten-Year Intervals:
Religious Communities of Men**

	First Ten Years: 2004-2013	Second Ten Years: 2014-2023
	<i>Amounts</i>	<i>Amounts</i>
Settlements paid to victims	\$307,684,696	\$141,315,519
Other payments to victims	\$7,249,915	\$5,548,543
Support for offenders	\$20,330,085	\$35,185,843
Attorneys' fees	\$48,026,423	\$60,041,600
All other costs	\$9,682,567	\$6,259,418
GRAND TOTAL	\$392,973,686	\$248,350,923
<i>Percentage of overall costs</i>	<i>61%</i>	<i>39%</i>
	<i>Percentages</i>	<i>Percentages</i>
Settlements paid to victims	78%	57%
Other payments to victims	2%	2%
Support for offenders	5%	14%
Attorneys' fees	12%	24%
All other costs	2%	3%

Percentage of Costs Related to Allegations Paid by Insurance

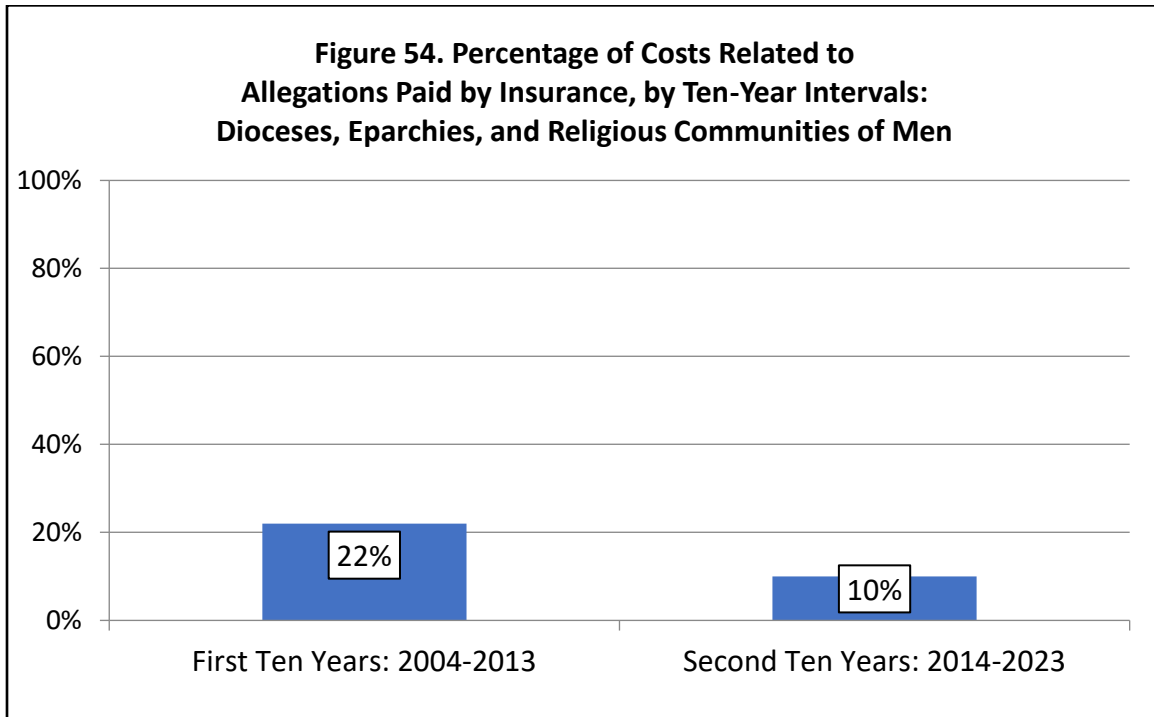
Dioceses, eparchies, and religious communities of men were asked to write in the percentage of costs related to settlements that were paid out by an insurance company for the fiscal year of the survey.

Combined Results

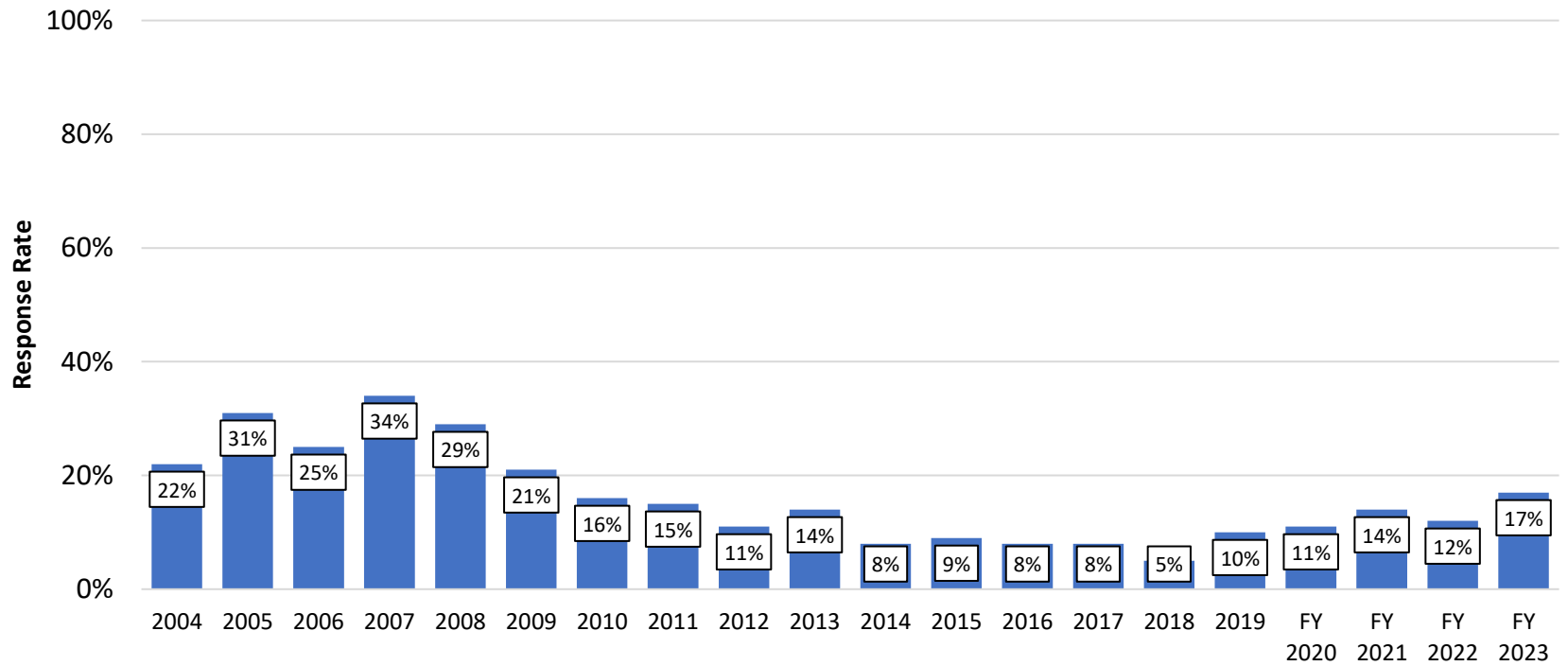
Figure 53 (next page) presents the averages of the percentages reported by dioceses, eparchies, and religious communities of men each year that were paid by their insurance companies for their costs related to allegations. Over the 20 years of the survey, an average of 16% of the total costs were borne by the insurance companies. The highest percentage paid by insurance occurred in 2007 (34%), with the lowest percentage occurring in 2018 (5%).

Differences by Decade of the Survey

As is seen below in Figure 54, the average percentage paid by insurance in the first decade of the surveys (22%) was more than twice as high as in the second decade (10%).



**Figure 53. Percentage of Costs Related to Allegations Paid by Insurance:
Dioceses, Eparchies, and Religious Communities of Men**



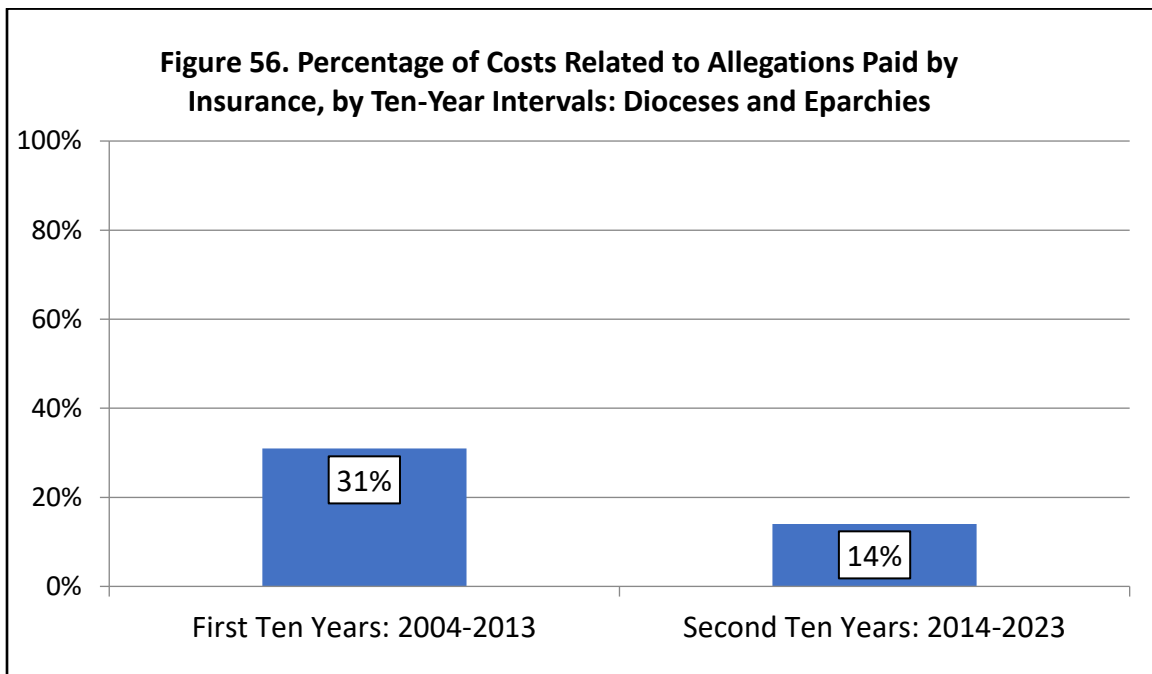
Sources: CARA's Annual Surveys of Allegations and Costs, 2004 to 2023

Results for Dioceses and Eparchies Only

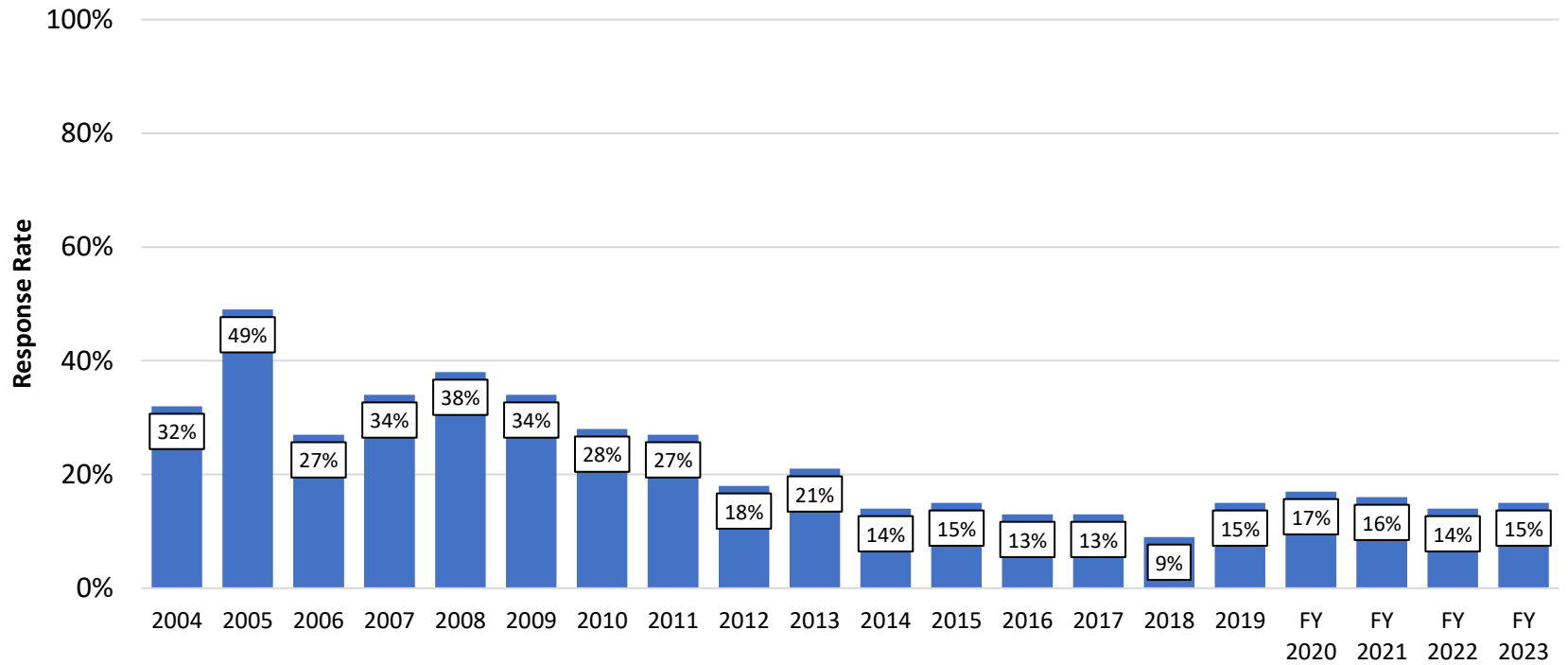
Figure 55 (next page) presents the averages of the percentages reported by dioceses and eparchies each year that were paid by their insurance companies for their costs related to allegations. Over the 20 years of the survey, an average of 22% of the total costs were borne by the insurance companies. The highest percentage paid by insurance occurred in 2005 (49%), with the lowest percentage occurring in 2018 (9%).

Differences by Decade of the Survey

As seen below in Figure 56, the average percentage paid by insurance in the first decade of the surveys (31%) was more than twice as high as in the second decade (14%).



**Figure 55. Percentage of Costs Related to Allegations Paid by Insurance:
Dioceses and Eparchies**



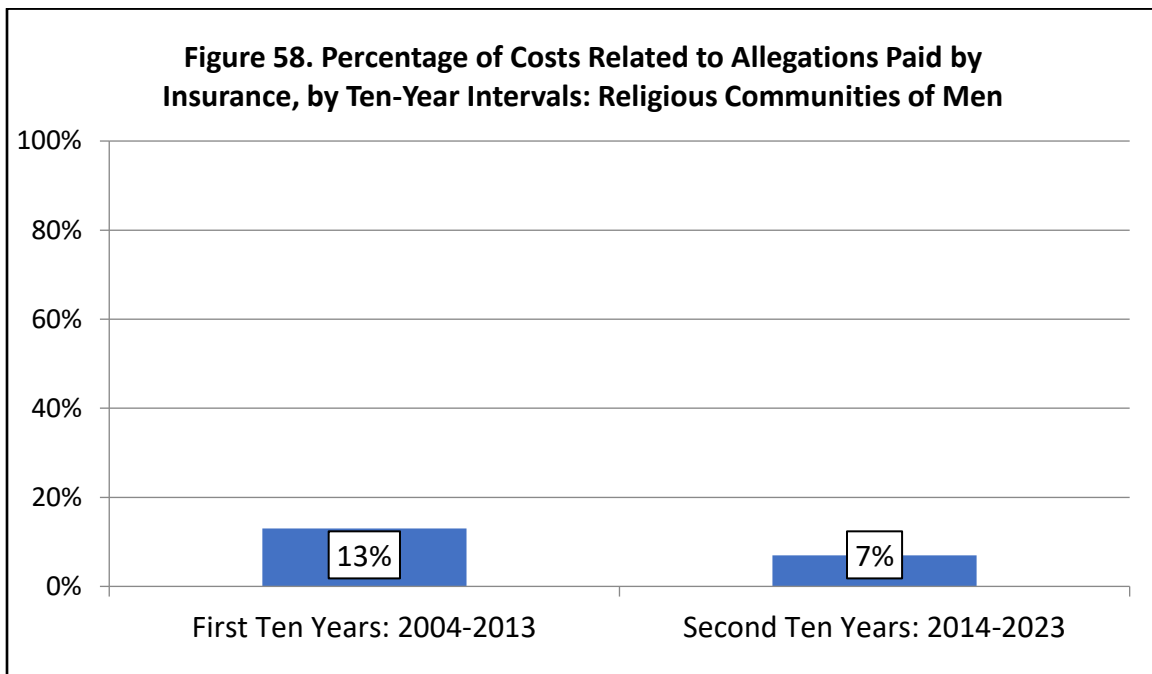
Sources: CARA's Annual Surveys of Allegations and Costs, 2004 to 2023

Results for Religious Communities of Men Only

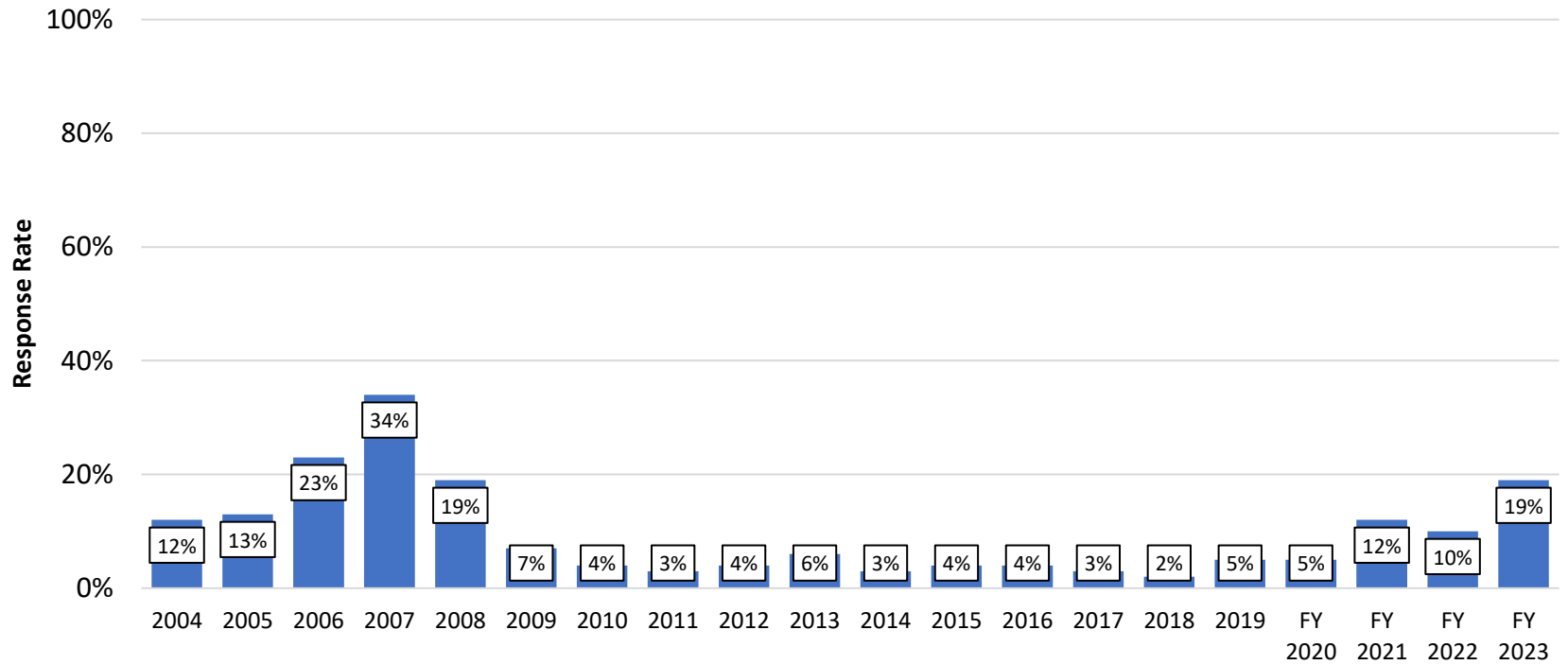
Figure 57 (next page) presents the averages of the percentages reported by religious communities of men each year that were paid by their insurance companies for their costs related to allegations. Over the 20 years of the survey, an average of 10% of the total costs were borne by the insurance companies. The highest percentage paid by insurance occurred in 2007 (34%), with the lowest percentage occurring in 2018 (2%).

Differences by Decade of the Survey

As can be seen below in Figure 58, the average percentage paid by insurance in the first decade of the surveys (13%) was almost twice as high as in the second decade (7%).



**Figure 57. Percentage of Costs Related to Allegations Paid by Insurance:
Religious Communities of Men**



Sources: CARA's Annual Surveys of Allegations and Costs, 2004 to 2023

Costs Expended for Child Protection Efforts

Dioceses, eparchies, and religious communities of men were asked to write in the amount they expended each survey year for preventative efforts for the protection of children and youth. These costs included Safe Environment Coordinators/Victim Assistance Coordinators salaries and expenses, training programs for adults and youth, and background checks, among other related costs.

Combined Results

Figure 58 (next page) presents the costs reported by dioceses, eparchies and religious communities of men for preventative efforts for the protection of children and youth. Altogether, these costs over the 20 years of the survey total to \$727,994,390. On average over the 20 years of the survey, \$36,399,720 were expended for these preventative measures annually.

Differences by Decade of the Survey

As seen below in Figure 59, there was an 80% increase (\$208,452,268) in the costs expended for child protection efforts by dioceses, eparchies, and religious communities of men in the second decade of the surveys compared to the first.

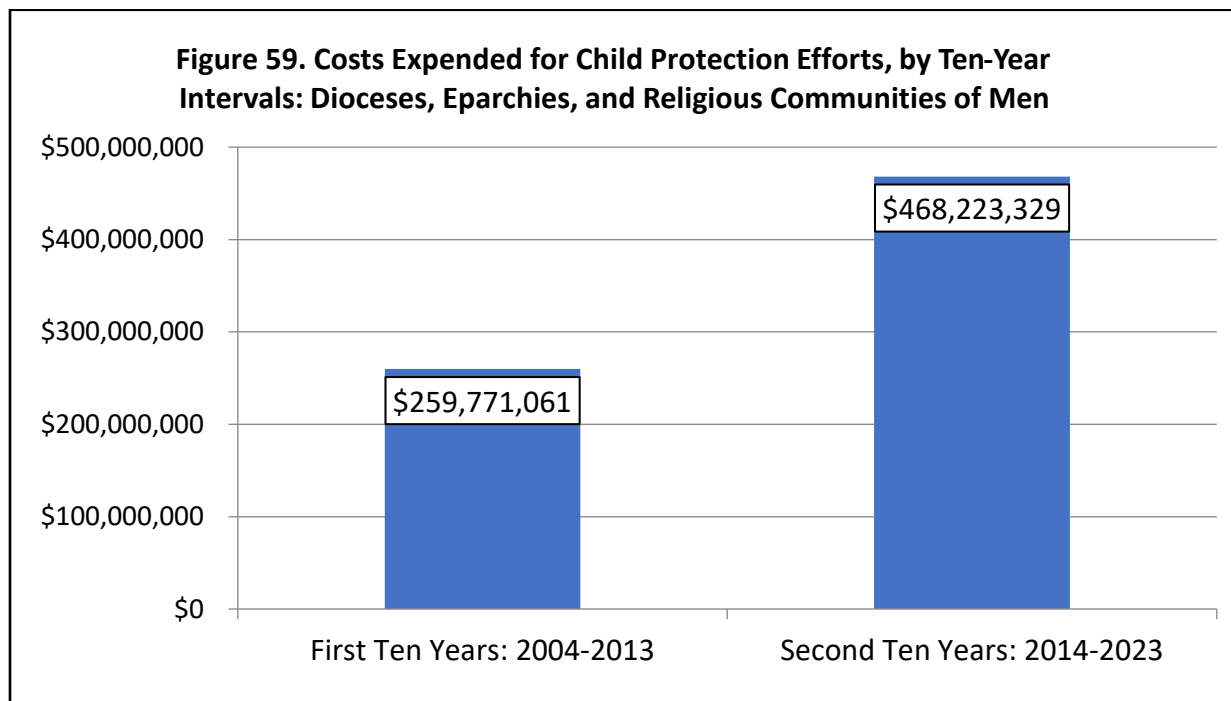
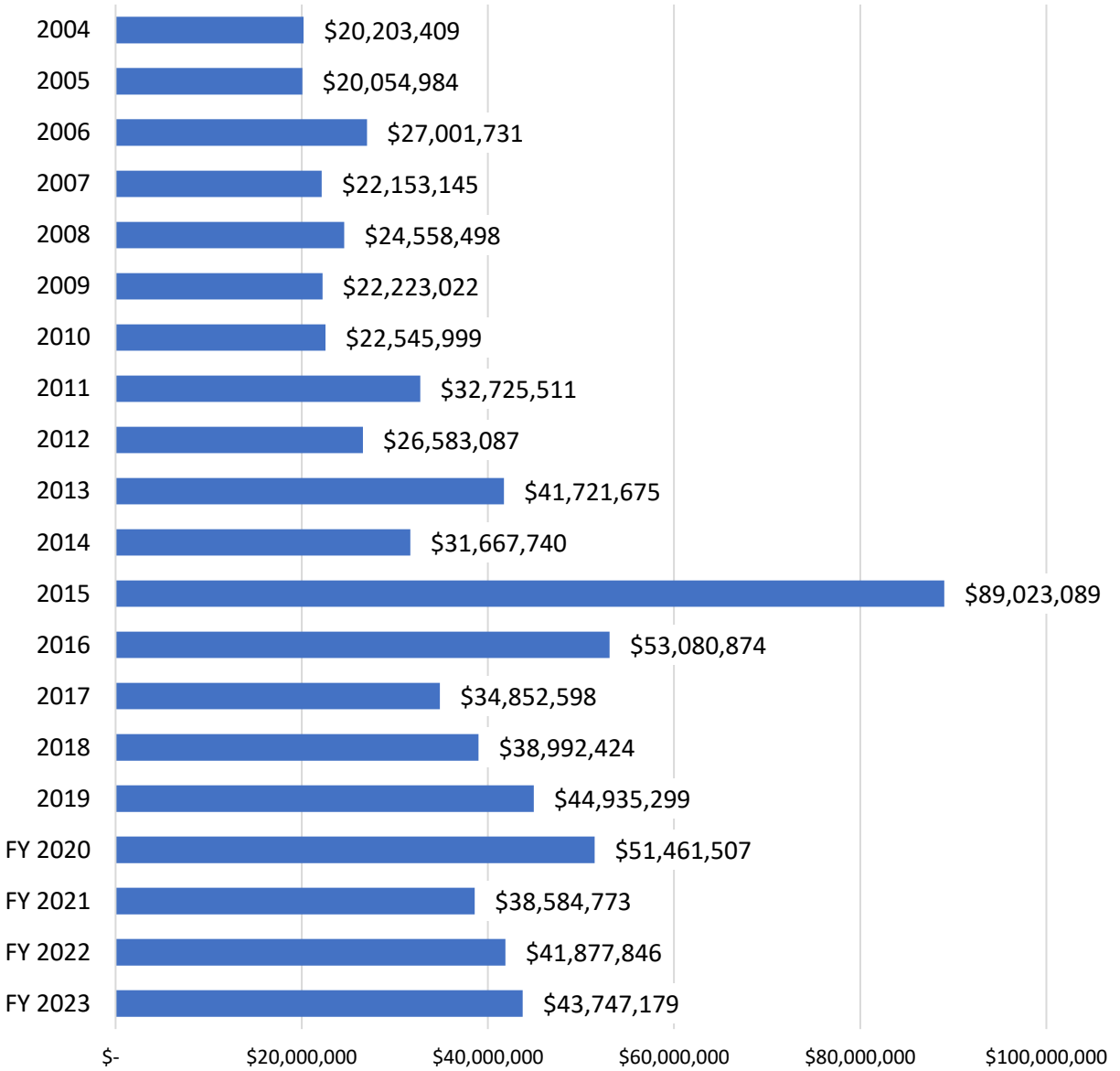


Figure 58. Annual Costs for Preventative Efforts for the Protection of Children and Youth, 2004-2023: Dioceses, Eparchies, and Religious Communities of Men



Sources: CARA's Annual Surveys of Allegations and Costs, 2004 to 2023

Results for Dioceses and Eparchies Only

Figure 60 (next page) presents the costs expended by dioceses and eparchies for preventative efforts for the protection of children and youth. As defined on the surveys, these costs include Safe Environment Coordinators/Victim Assistance Coordinators salaries and expenses, training programs for adults and youth, and background checks, among other related costs. Altogether, these costs over the 20 years of the survey total to \$668,864,446. On average for the 20 years of the survey, \$33,443,222 were expended for these preventative measures annually.

Differences by Decade of the Survey

As seen below in Figure 61, there was a 73% increase (\$178,854,406) in the costs expended by dioceses and eparchies in the second decade of the surveys compared to the first.

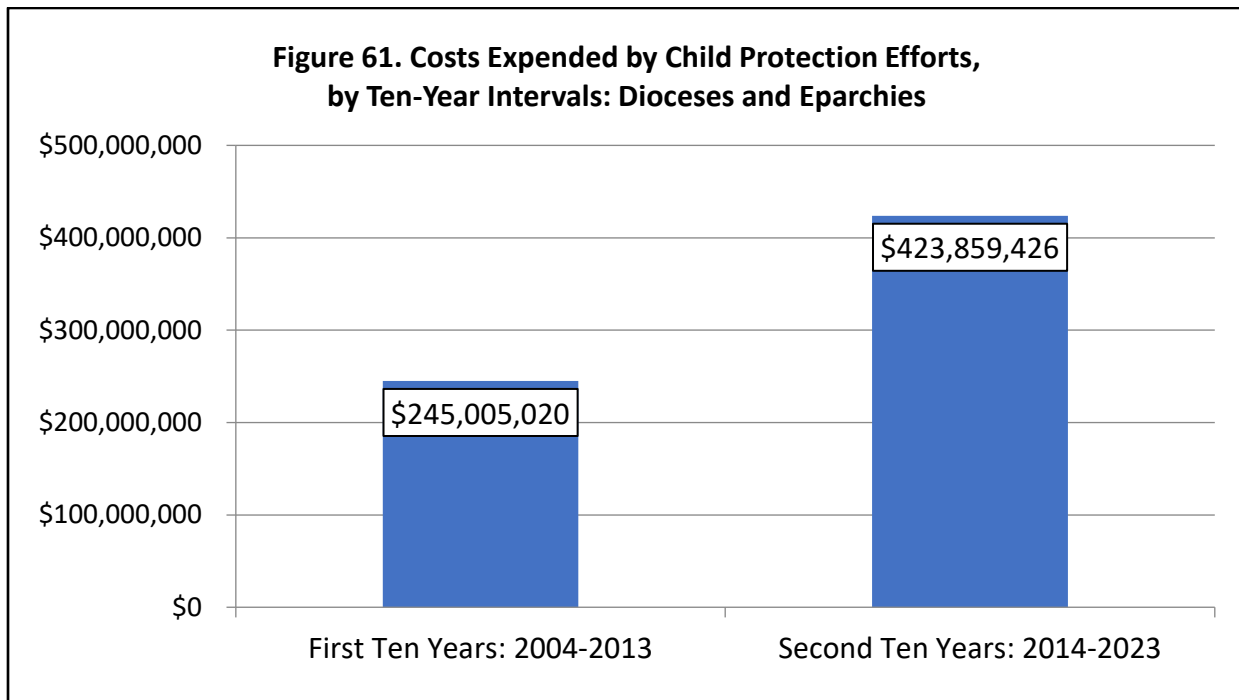
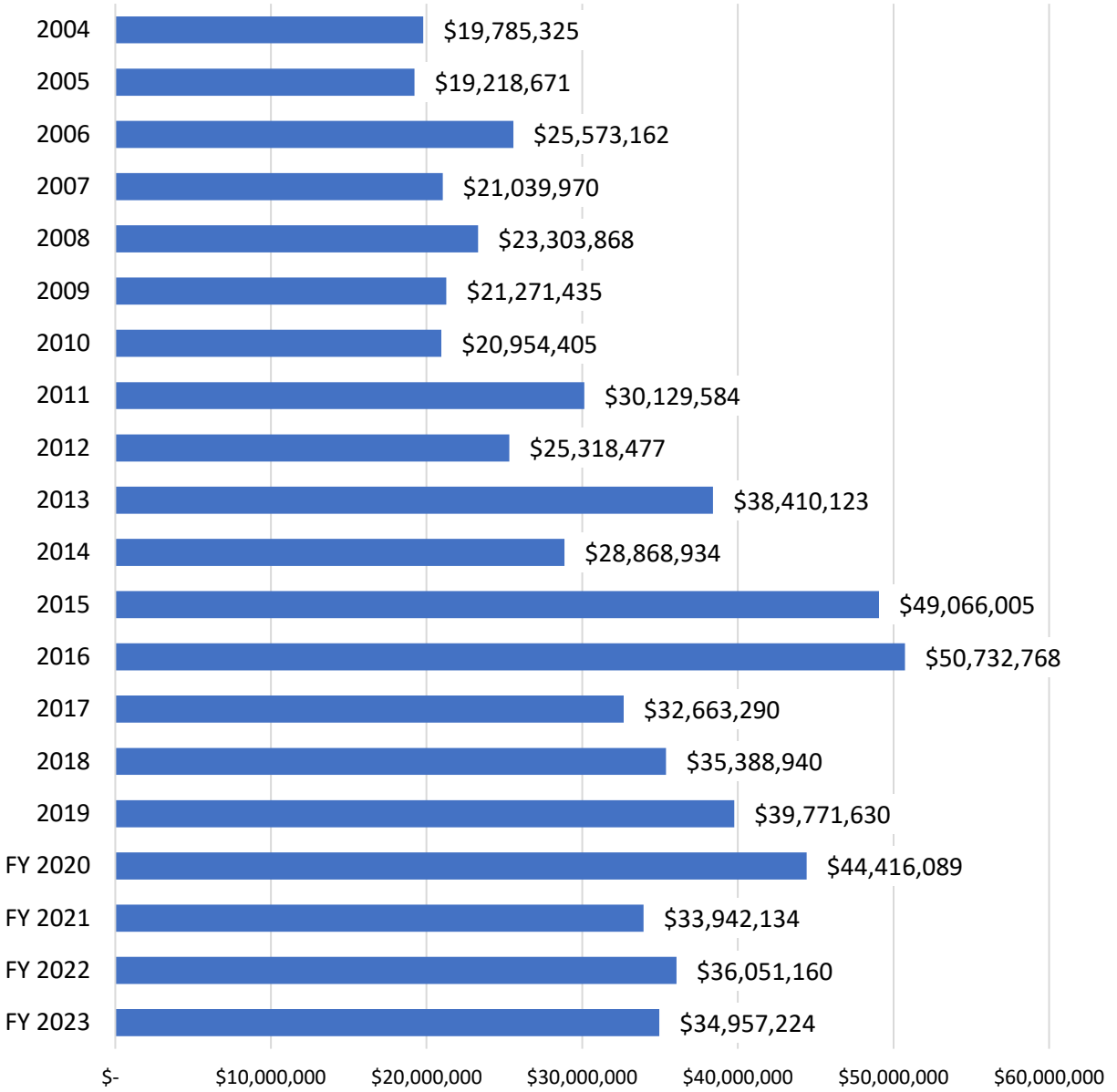


Figure 60. Annual Costs for Preventative Efforts for the Protection of Children and Youth, 2004-2023: Dioceses and Eparchies



Sources: CARA's Annual Surveys of Allegations and Costs, 2004 to 2023

Results for Religious Communities of Men Only

Figure 62 (next page) presents the costs reported by religious communities of men for preventative efforts for the protection of children and youth. As defined on the surveys, these costs include Safe Environment Coordinators/Victim Assistance Coordinators salaries and expenses, training programs for adults and youth, and background checks, among other related costs. Altogether, these costs over the 20 years of the survey total to \$59,129,944. On average for the 20 years of the survey, religious communities of men expended \$2,956,497 for these preventative measures annually.

Differences by Decade of the Survey

As seen below in Figure 63, there was a 200% increase (\$29,597,862) in the costs expended by religious communities of men in the second decade of the surveys compared to the first.

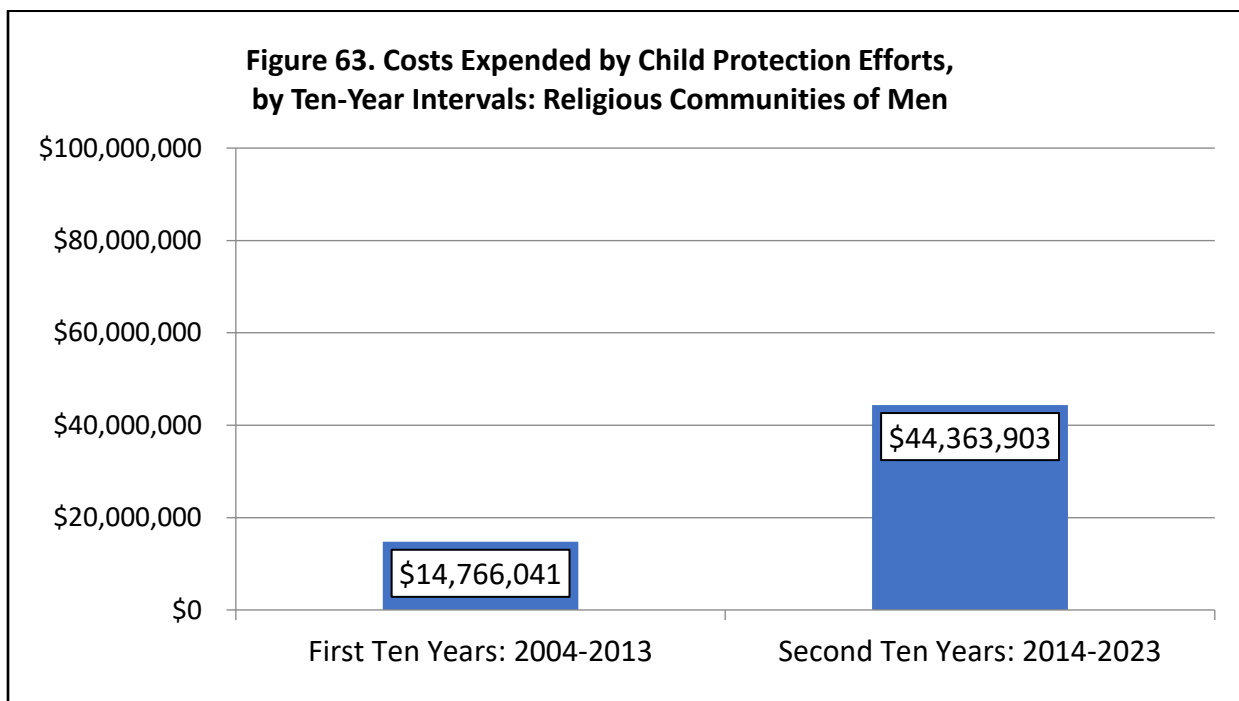
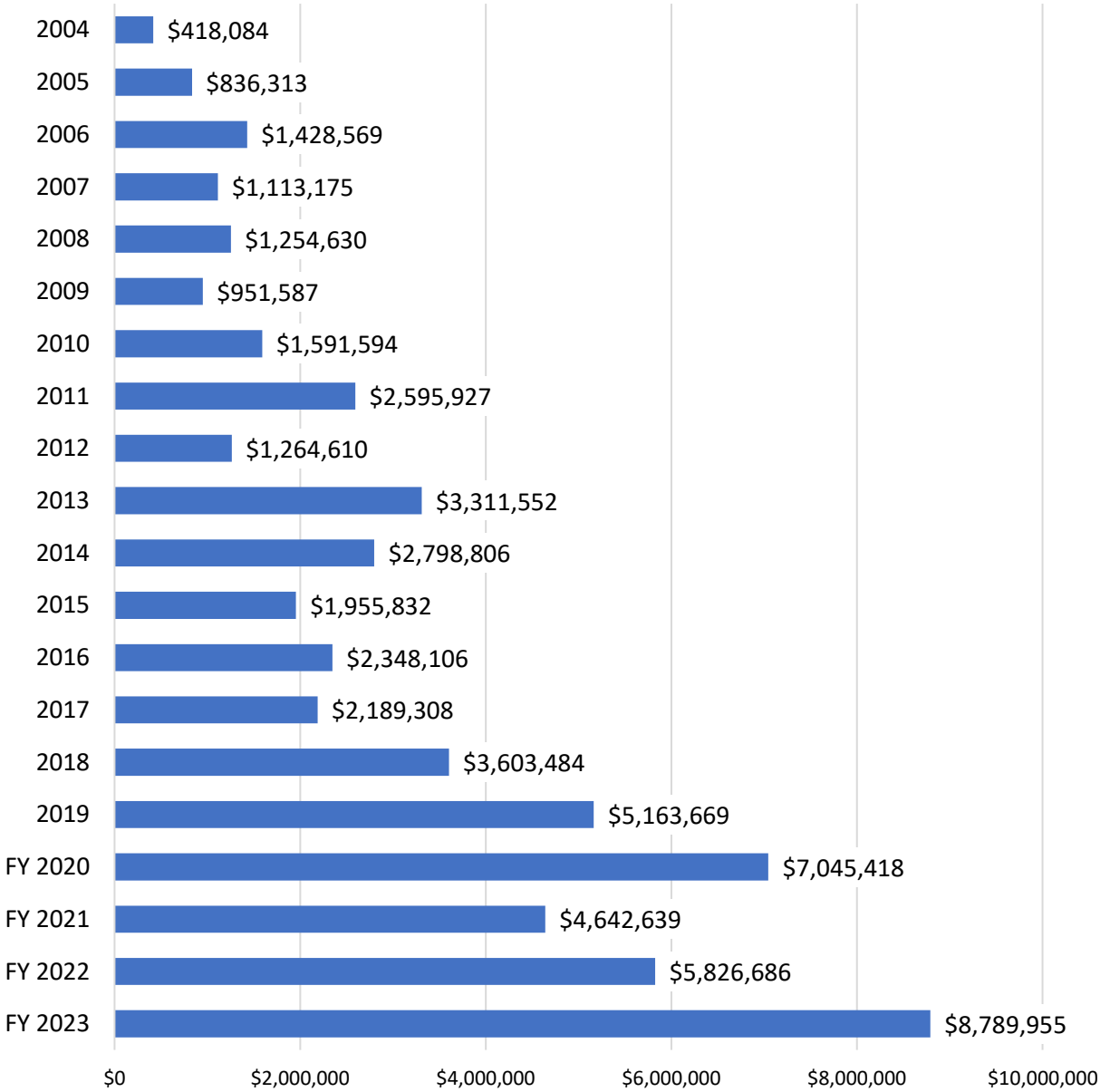


Figure 62. Annual Costs for Preventative Efforts for the Protection of Children and Youth, 2004-2023: Religious Communities of Men



Sources: CARA's Annual Surveys of Allegations and Costs, 2004 to 2023