

June 2018

Parish Life Survey

**Saint Jude Thaddeus Parish
Beaumont, Texas**

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

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Center for Applied Research in the Apostolate

Parish Life Survey **Saint Jude Thaddeus Parish** **Beaumont, Texas**

Executive Summary

The St. Jude Thaddeus Parish Life Survey was designed by the Center for Applied Research in the Apostolate (CARA) at Georgetown University. Most of the questions were derived from CARA's database of nationally tested questions, with some questions designed specifically for the parish. The parish distributed the questionnaire to those attending its liturgies over one weekend in April 2018. In all, there were 715 valid responses.

Major findings can be summarized as follows:

Demographic Characteristics of Respondents

- In calendar year 2018, the average age of valid respondents to the in-pew survey at St. Jude Thaddeus Parish is 56. Half are 58 or younger.
- CARA divides Catholics into four generations, reflective of the age categories used by many other social scientists. The most common generation at St. Jude Thaddeus Parish is the Vatican II Generation, ages 57 to 74 in 2018.
- Sixty percent of respondents to the survey are female and 40% are male. Three in four (75%) say they are currently married or remarried. Some 10% have never married, 9% are divorced or separated, and 6% are widowed. Twenty-four percent report having at least one child or stepchild under age 18 living with them.
- Some 17% have attained a high school diploma or less, 26% have attended some college or have an associate's degree, and 58% have a bachelor's or graduate degree.

Religious Characteristics of Respondents

- On average, respondents have attended the parish for 18 years, with half having attended 17 years or more. Twenty percent began attending in the past two years.
- Some 96% identify the parish as their primary place of worship and 90% say they are registered there. Seven percent say they regularly attend the parish but are *not* registered and another 3% were identified as visitors on the weekend of the survey.

Assessment of Parish Life and Needs

- Nearly all (97%) give St. Jude Thaddeus Parish overall a positive evaluation (“good” and “excellent” combined). Some 61% rate it as “excellent.”
- Some 95% of responding parishioners agree “somewhat” or “strongly” that their parish community is important to them. Two in three (67%) agree “strongly” that it is.
- The sense of community within the parish receives a positive rating from 92% of respondents. Some 52% give it an “excellent” rating.
- Four in ten (40%) at least “somewhat” agree that things were better at the parish five years ago, with 22% “strongly” agreeing that things were better then.
- St. Jude Thaddeus respondents are particularly likely to report being attracted to the parish “very much” by the following: the quality of the music (70%), its open and welcoming spirit (67%), and the prayerful, reverent atmosphere at Mass (62%).
- The following needs are most likely to receive high priority from respondents, the first four of which are formation-related: youth ministry (62%), adult faith formation (48%), helping parishioners to form a Christian conscience (47%), providing retreat opportunities (45%), ministry to couples (44%), and helping parishioners to discern their gifts and talents (41%).
- Some 99% agree at least “somewhat” that they are proud to be Catholic, with 90% agreeing “strongly” they are.
- Nine in ten agree at least “somewhat” that they are aware of the programs and prayer opportunities offered at the parish; 57% agree “strongly” that they are.

Leadership

- Eighty-three percent give a positive evaluation to the vision provided by the pastor, with 43% rating it as “excellent.” In addition, 71% agree “strongly” that the clergy of the parish are approachable.
- The ministry of the professional staff receives an “excellent” evaluation from 58% of responding parishioners.
- Some 29% agree “strongly” that they feel well-informed about parish finances. Thirty-nine percent agree as strongly that they are satisfied with parish spending priorities.

Worship

- Weekend Masses in general receive a positive evaluation from 95% of respondents. Some 58% rate them as “excellent.”

- Some 60% report spending time prayerfully listening to God more than once a week. Another 36% do so once or twice a month.
- Nearly all “somewhat” or “strongly” agree that they want to have a deeper spiritual life (99%) and that they believe it is possible to have a personal encounter with God (98%). Between 84% and 89% “strongly” agree with each of these statements.
- When asked why they attend Mass, respondents say the following “very much” explain why they attend: the Mass means a lot to them (87%), wanting to set a good example as parents (86%), it helping them to live a Christian life (85%), and it being their obligation to do so (77%).
- Catholics who say they have missed Mass in the last six months are especially likely to cite the following reasons as “very much” explaining why: health problems or disabilities (39%), conflicts with work (31%), and their children’s scheduled activities (28%).
- Nearly half (47%) report attending Mass at more than one parish at least monthly.
- Some 53% report going to Confession/Reconciliation at least once a year. Some 16% do so at least once a month.

Stewardship

- Parish efforts to promote responsible stewardship receive a positive evaluation from 91%. Some 48% rate these efforts as “excellent.”
- About half (51%) percent report being involved with ministries or activities at the parish twice a year or less. The other half (49%) are involved once a month or more.
- When asked how much different factors prevent them from volunteering more for the parish, respondents are particularly likely to say their busy schedules or lack of time (48%) “very much” prevent them from doing so. A third (34%), however, strongly assert that they already volunteer as much as they would like to.
- Some 23% “strongly” agree that they want to volunteer more for the parish. Nearly half (46%) agree as strongly that it is clear to them how to become more involved with the parish’s ministries.
- Nearly six in ten (57%) “strongly” agree that the parish encourages both young and old to be involved in parish ministries.
- When asked how much different factors prevent them from contributing more financially to the parish, nearly half (46%) strongly assert that they already contribute all they can afford. Some 31% say that their support of other causes “very much” prevents them from contributing more.

Formation

- Parish efforts to educate parishioners in the faith receive a positive evaluation from 91% of respondents, with 53% giving these efforts an “excellent” rating. In addition, six in ten (59%) agree “strongly” that participation in this faith community has deepened their faith.
- Between 64% and 68% give an “excellent” evaluation to sacramental preparation programs in the following areas: First Reconciliation and Eucharist (68%), Confirmation (66%), Baptism (66%), and Marriage (64%).
- Some 76% agree “strongly” that their Catholic faith has changed how they live their lives, with 45% agreeing as strongly that the parish helps them to understand their baptismal responsibilities.
- About a quarter say they are “very” familiar with the content of the Bible (26%), Church teachings related to social justice (24%), and Church teachings on marriage annulments (24%). Fewer are as familiar with recent statements of the pope (17%) and recent statements of the U.S. bishops (11%).

Evangelization and Parish Outreach

- Efforts to spread the Gospel/evangelize receive a positive rating from 87% of respondents. Some 44% give these efforts an “excellent” rating.
- Seventy percent agree “strongly” that they are made to feel welcome at the parish. Only 7% agree as strongly that the parish is too large and impersonal.
- Some 30% report inviting someone to a parish function at least once a month. An additional 25% do so at least once a year.
- When asked to evaluate parish outreach to ten groups, respondents are most likely to give an “excellent” rating to outreach to those sick and homebound (43%), those grieving (42%), new parishioners (40%), young adults (39%), married young adults (37%), and those in financial need (36%). They are least likely to give the same rating to outreach to LGBT individuals (24%) and interfaith couples (28%).

Social Justice

- Parish outreach to and advocacy for those in need receives a positive rating from 85% of respondents. Forty-three percent rate these efforts as “excellent.” Additionally, 76% agree “strongly” that helping the poor and needy is a moral obligation for Catholics.
- Concerning parish contributions to social justice efforts, respondents were asked to choose their top priority from among four options. Nearly half (48%) prefer charities such as homeless shelters and food banks as their top priority. Some 34% prefer efforts to empower the poor, such as job training and job placement programs.

Center for Applied Research in the Apostolate

Parish Life Survey Saint Jude Thaddeus Parish Beaumont, Texas

Introduction

The St. Jude Thaddeus Parish Life Survey was designed by the Center for Applied Research in the Apostolate (CARA) at Georgetown University.¹ Most of the questions were derived from CARA's database of nationally tested questions, with some questions designed specifically for the parish. The parish distributed the questionnaire to those attending its liturgies over one weekend in April 2018. In all, there were 715 valid responses. Following standard assumptions of statistical inference, a sample size of 715 provides a margin of error of approximately ± 3.6 percentage points.²

Interpreting This Report

Most of the questions in this survey use four-point response scales (i.e., “not at all,” “only a little,” “somewhat,” “very much”; or “poor,” “fair,” “good,” “excellent”). These scales allow respondents to choose between two relatively “negative” choices (e.g., “poor” and “fair”) and two relatively “positive” choices (e.g., “good” and “excellent”). In parts of the analysis in this report, these responses are combined to allow for clearer comparisons. However, sometimes examining the most positive response distinguishes important contrasts in level of support.

In addition, readers may also wish to compare the difference between the two extreme responses, say “poor” and “excellent,” to compare the level of intensity with which opposing opinions are held. These comparisons and others may be drawn by referring to the actual percentage responses given in Appendix I. That appendix shows the percentage responses for each item, calculated out of 100%, as well as the percentage of all respondents that did not respond to each question, separately calculated out of 100% for clarity of comparison.

In addition to summarizing the responses to most questions for respondents as a whole, the report also compares the responses of those from selected subgroups. The first section of the

¹ CARA is a national, non-profit research center that conducts social scientific studies about the Catholic Church. Founded in 1964 and affiliated with Georgetown University since 1989, CARA has three major dimensions to its mission: to increase the Church's self-understanding, to serve the applied research needs of Church decision-makers, and to advance scholarly research on religion, particularly Catholicism. For more information about CARA, see Appendix II.

² Strictly speaking, it is necessary to know the total population (in this case, the total number of adult parishioners) to calculate margin of error. CARA's standard assumption for its in-pew parish surveys is that about half of parishioners are represented. For obvious reasons, those who are represented in a given in-pew survey are disproportionately more frequent Mass attenders.

report describes the characteristics of the respondents as well as the subgroups that are used in the analyses that follow. Throughout the report, the tables and charts that compare differences between and among these various subgroups are presented following the responses for parishioners as a whole in each section.

The margin of error for *differences between subgroups*, such as the differences among those of different generations or those with different levels of involvement, depends on the size of the subgroups being compared. Unless otherwise noted, all subgroup differences described in the graphs of this report are statistically significant: that is, they pass standard tests of statistical inference and can be considered to be “real” differences. In some instances, differences between or among subgroups that are not statistically significant are also noted. These differences should be treated as merely suggestive of real differences that may exist between the subgroups under consideration.

In addition to the quantitative data analyzed in this report, one open-ended question on the survey collected qualitative data. For these data, respondents were prompted with a question and given an open box for written comments, rather than select from a set of response options. These comments are being analyzed by the parish separately and do not appear in this report.

The results of this survey fairly represent the characteristics and attitudes of people ages 16 and older who attend Mass at St. Jude Thaddeus Parish. It cannot be used to make inferences about populations outside of Mass attendees at the parish; it is not representative of those who do not attend Mass or those who are only involved in parish functions excluding Mass.

Section I: Demographic Characteristics of Respondents

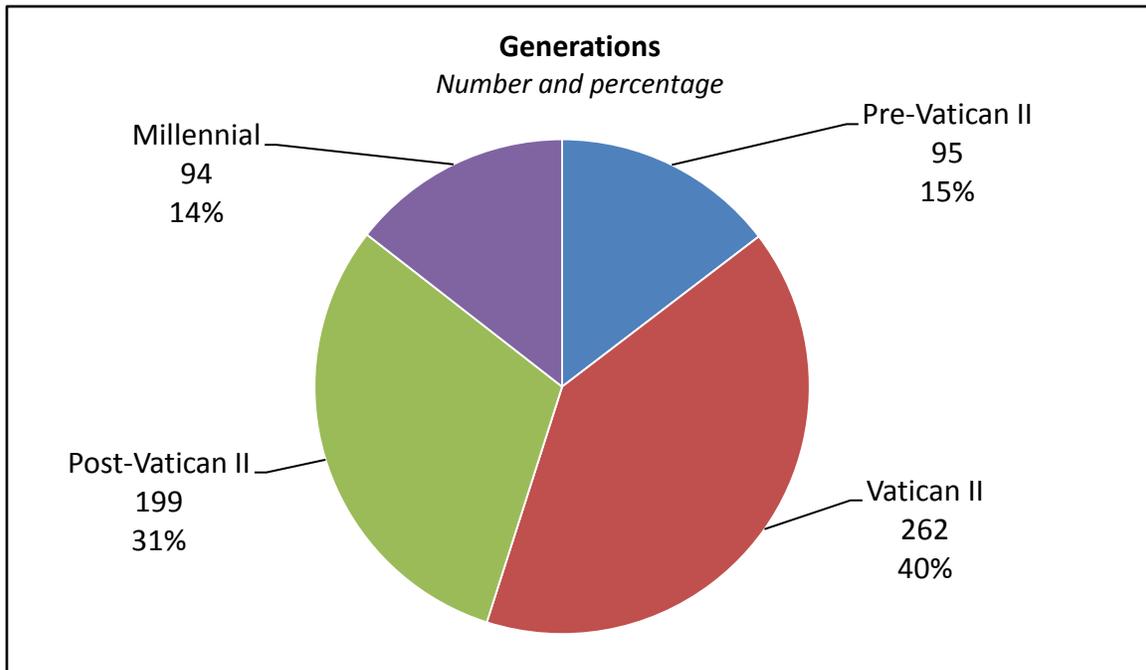
This section of the report includes demographic and other descriptive data for the 715 valid respondents to this survey. These data may be helpful in considering who responded to the survey, which populations are represented in the data, and characteristics of those attending Mass on a typical weekend at the parish.

Age and Generation

Valid respondents at St. Jude Thaddeus Parish surveyed in 2018 were born between 1925 and 2002. The average age of respondents is 56, with half saying they are 58 or younger. The most common age range reported is 55 to 64.

Age in 2018	
Age Range	%
16-24	4
25-34	8
35-44	14
45-54	15
55-64	26
65-74	18
75 or older	15

Important differences between groups in parishes are typically found among those who belong to different generations. CARA divides Catholics into four generations, reflective of the age categories used by many other Catholic researchers. The most common generation among St. Jude Thaddeus respondents is the Vatican II Generation (ages 57 to 74), followed by the Post-Vatican II Generation (ages 36 to 56#). Combined, these two generations account for 71% of all respondents to the survey.



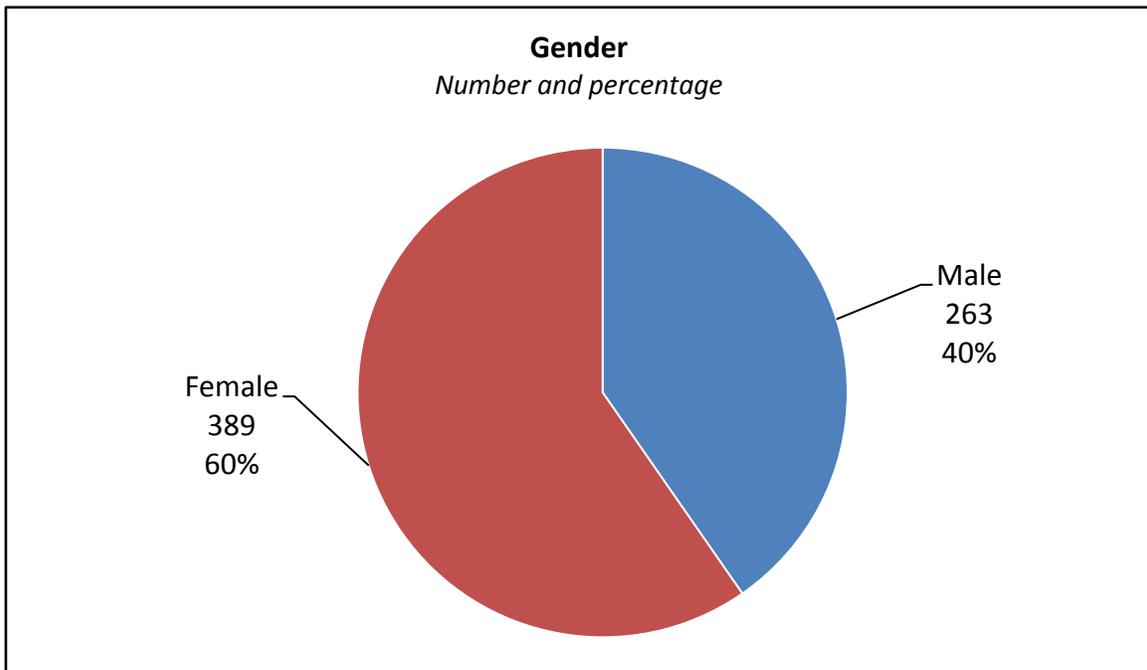
- *The “Pre-Vatican II Generation,” ages 75 and over in 2018:* The Pre-Vatican II Generation was born in 1942 or earlier. Its members came of age before the Second Vatican Council. Members of the Pre-Vatican II Generation make up 15% of the respondents at St. Jude Thaddeus Parish.
- *The “Vatican II Generation,” ages 57-74 in 2018:* These are the “Baby Boomers” who were born between 1943 and 1960, a time of great demographic and economic growth. They came of age during the time of the Second Vatican Council and their formative years likely spanned that time of profound changes in the Church. Members of the Vatican II Generation at St. Jude Thaddeus Parish represent 40% of respondents.
- *The “Post-Vatican II Generation,” ages 36-56 in 2018:* Born between 1961 and 1981, this generation, sometimes called “Generation X” or “Baby Busters” by demographers, has no lived experience of the pre-Vatican II Church. Some 31% of those at St. Jude Thaddeus Parish are members of this generation.
- *The “Millennial Generation,” ages 18-35 in 2018:* This generation, born in 1982 or later (up to 1996 among adults), has come of age primarily under the papacies of John Paul II and Benedict XVI. Because some still live with their parents, their religious practice is often

closely related to that of their families of origin. Some 14% of respondents at St. Jude Thaddeus Parish belong to the Millennial Generation.

These four generations will be used for comparisons throughout the rest of the report.

Gender and Marital Status

Sixty percent of respondents identify as female and 40% as male.



Seventy-five percent of respondents are currently married or remarried. Some 11% have never married, 15% are divorced or separated, and 6% are widowed.

Marital Status		
<i>Percentage responding</i>		
	Number	%
Single, never married	50	8
Engaged to be married	11	2
Unmarried, cohabiting	5	1
Widowed and remarried	5	1
Divorced and remarried	24	4
Married	461	70
Separated	7	1
Divorced	55	8
Widowed	42	6

Differences by Generation

Marital status differs by generation. Members of the Millennial Generation are particularly likely to have never married (46%); those of the Post-Vatican II and Vatican II Generations are most likely to be married (82% and 80%, respectively); and those of the Pre-Vatican II Generation are most likely to be widowed (33%).

Marital Status, by Generation				
<i>Percentage responding</i>				
	Pre-Vatican II	Vatican II	Post-Vatican II	Millennial
	%	%	%	%
Single, never married*	0	4	6	46
Married or remarried	67	80	82	53
Divorced or separated	4	14	11	1
Widowed	33	4	1	0

*Includes those who are “engaged to be married” and those “unmarried, cohabiting”

Children in the Household

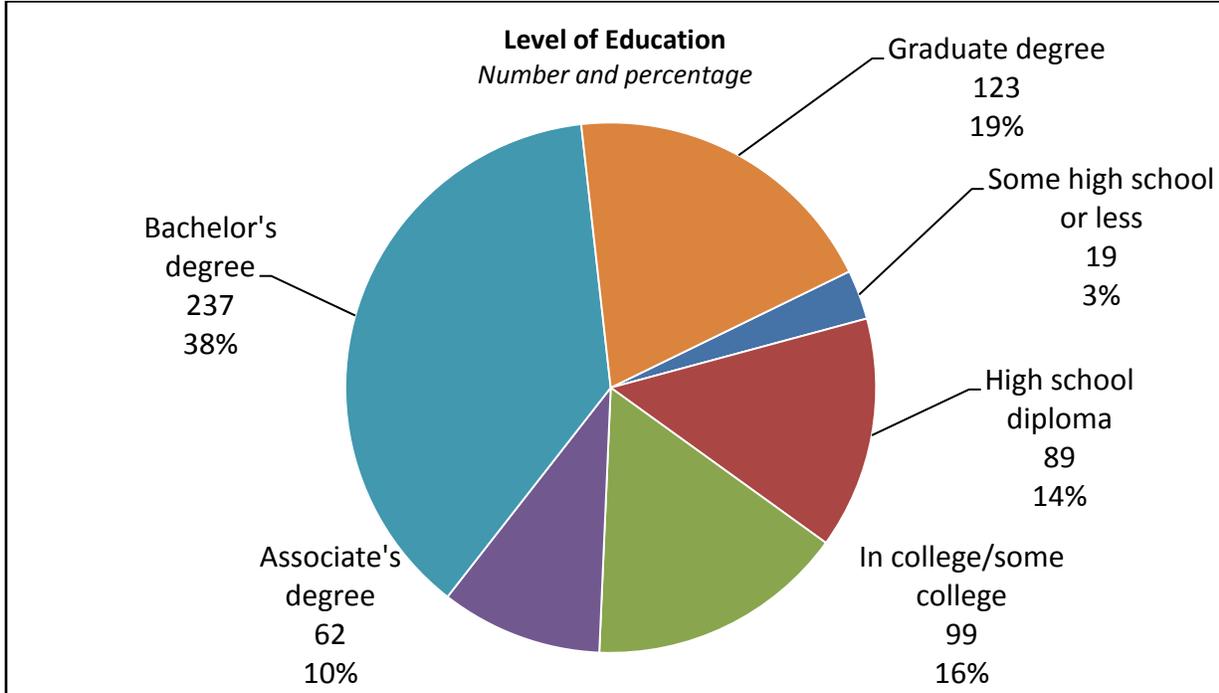
Respondents report having from zero to nine of their children or stepchildren living with them. Some 259 respondents (46%) have at least one child (including stepchildren) living with them. Twenty-four percent have at least one child under age 18 living with them. Respondents report 219 children or stepchildren ages 12 and younger living with them, 95 ages 13 to 17 living with them, and 184 ages 18 and older living with them.³

Children or Stepchildren Living in Household	
<i>Percentage responding</i>	
	%
No children	64
One child	15
Two children	12
Three or more children	9
Ages 12 or younger	18
Ages 13 to 17	11
Ages 18 or older	16

³ These figures do *not* take into account that, in many households, two parents and/or stepparents responded to the survey. Therefore, some children have been counted twice.

Level of Education

Seventeen percent have a high school diploma or less. Another 26% have attended some college or have an associate’s degree. Some 57% report having a bachelor’s or graduate degree.



Differences by Generation

Level of education differs by generation. Members of the oldest generation are particularly likely to have a high school diploma or less (31%), with those of the Vatican II and Post-Vatican II Generations most likely to have a bachelor’s degree or more (61% each). Millennials, it is worth noting, are most likely to still be in college.

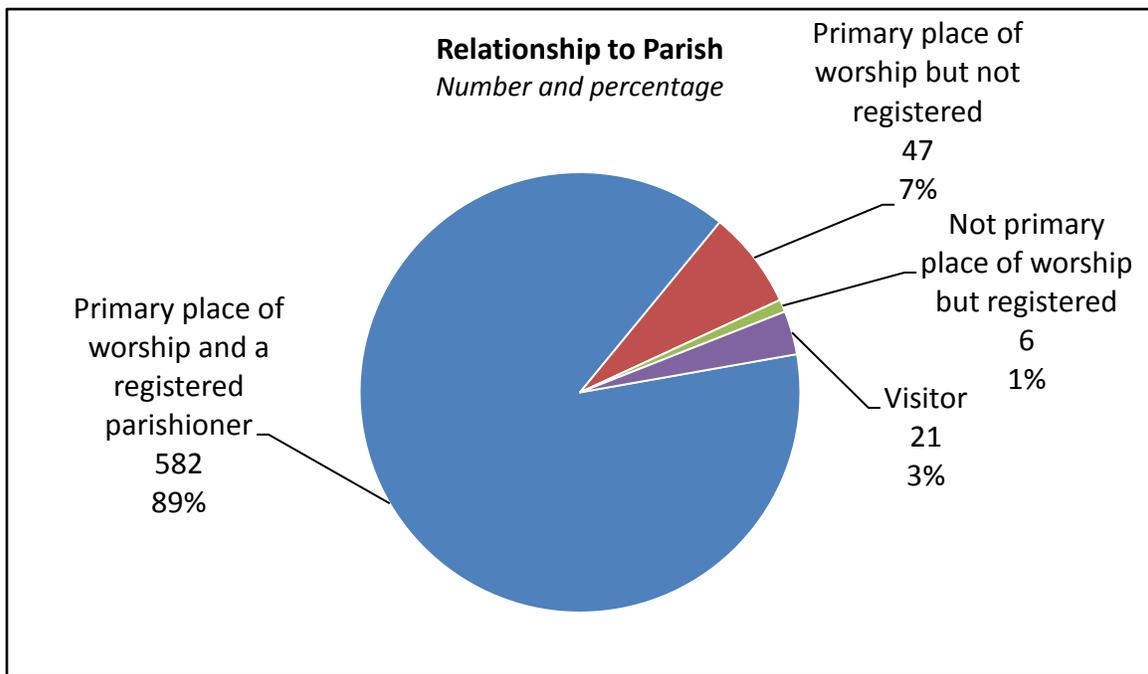
Level of Education	Pre-Vatican II	Vatican II	Post-Vatican II	Millennial
	%	%	%	%
Some high school or less	1	2	2	12
High school diploma	30	12	12	9
In college/some college	16	13	17	20
Associate’s degree	8	13	9	7
Bachelor’s degree	25	43	37	38
Graduate degree	21	18	24	14

Section II: Religious Characteristics of Respondents

This part of the report describes several characteristics of the 715 valid respondents to the survey that relate to their religious attributes and parish-related behaviors.

Relationship to the Parish

Of all respondents, 96% report that St. Jude Thaddeus Parish is their primary place of worship and 90% say they are registered there. In the figure below, those two measures are examined in relationship to one another. Nine in ten (89%) say both that the parish is their primary place of worship and that they are registered there. Fewer, 7%, say the parish is their primary place of worship but that they are *not* registered there. Three percent are visitors to the parish. Three percent are visitors to the parish.



Years at the Parish

Mass attenders were asked to write in the number of years they have attended the parish. On average, respondents have attended the parish for 18 years. The median is 17 years, meaning that half of respondents have attended for 17 years or less.

Years at Parish*	
<i>Percentage responding</i>	
	%
1 year or less	7
2-5 years	20
6-10 years	12
11-15 years	9
16-20 years	14
21-25 years	8
26-30 years	12
31-35 years	9
36-40 years	8
41-50 years	1
Average	18
Median	17
Minimum	1
Maximum	71

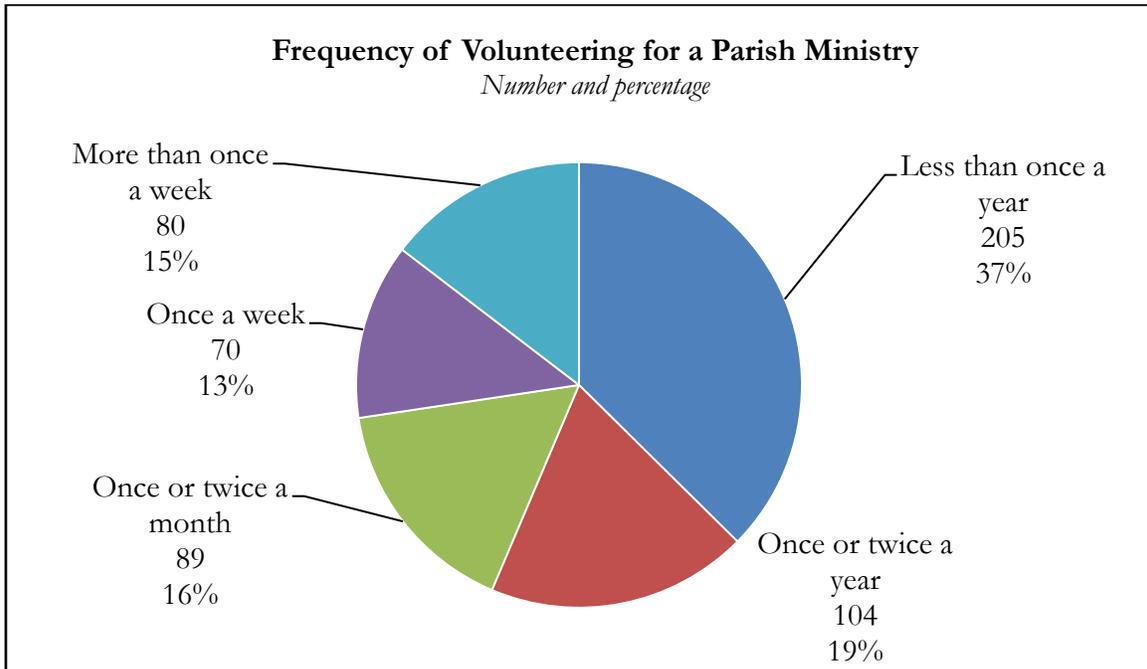
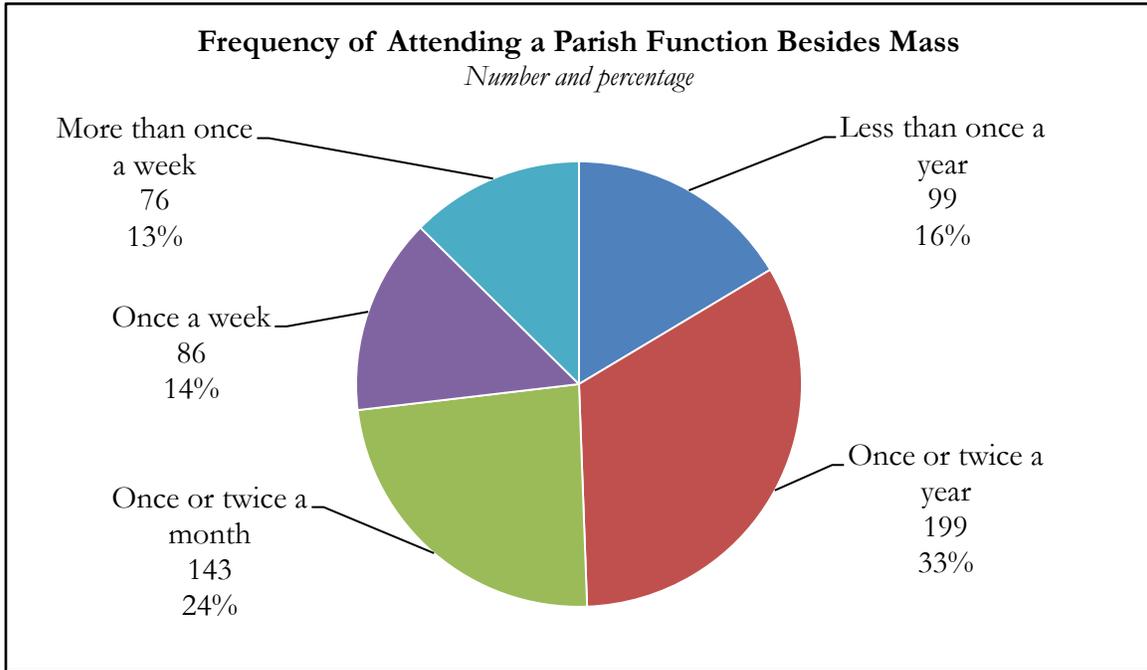
* Those who do not regularly attend the parish were asked to leave the question blank. Those who have attended for less than a year were instructed to write "1."

Participation in Parish Formation Programs

Some 49% of respondents report that they and/or their children have attended religious education classes at the parish in the past five years.

Ministry and Activity Participation

Some 84% report attending a parish function besides Mass at least once a year and 63% report volunteering for a parish ministry at least once a year. About half (51%) report attending a parish function besides Mass at least monthly and 44% report volunteering for a parish ministry at least monthly.



These two measures are combined throughout much of the rest of the report in order to analyze responses to other questions through the lens of involvement with parish ministries and activities. In the remainder of this report comparison is made between two groups of respondents according to their involvement in parish ministries and activities:

- Those participating in parish ministries or activities twice a year or less (308 respondents or 51%)
- Those participating in parish ministries or activities monthly or more (298 respondents or 49%)

Section III: Assessment of Parish Life and Needs

Overall, the results of the St. Jude Thaddeus Parish Life Survey are very positive. Seventeen particular areas were addressed in the survey instrument. These areas are featured in this section of the report, though readers are advised to consult the response frequencies in Appendix I of this document for response rates and other pertinent information about these data. The areas of parish life addressed are:

- Evaluation of Aspects of Parish Life
- Evaluation of Persons and Programs
- Evaluation of Parish Outreach
- Priority for Parish Needs
- Familiarity with Topics
- Priorities for Social Justice Efforts
- Attraction to the Parish
- Reasons for Attending Mass
- Reasons for Missing Mass
- Invitations to Parish Worship Services or Activities
- Frequency of Religious Behaviors
- Preferred Format and Timing for Children's Formation
- Impediments to Volunteering More for the Parish
- Impediments to Contributing More Financially to the Parish
- Attitudes about God and Catholicism
- Attitudes about Parish Life
- Attitudes about Stewardship

Evaluation of Aspects of Parish Life

This section presents the survey’s most general evaluation of parish life. Besides an evaluation of the parish overall, the other items are very general measures of CARA’s seven elements of parish life: community, worship, leadership, faith formation, stewardship, social justice, and evangelization.

Nearly all respondents (97%) give a positive rating (“good” and “excellent” combined) to St. Jude Thaddeus Parish overall. Between 83% and 95% give a positive evaluation to each of the other aspects of parish life shown in the table below.

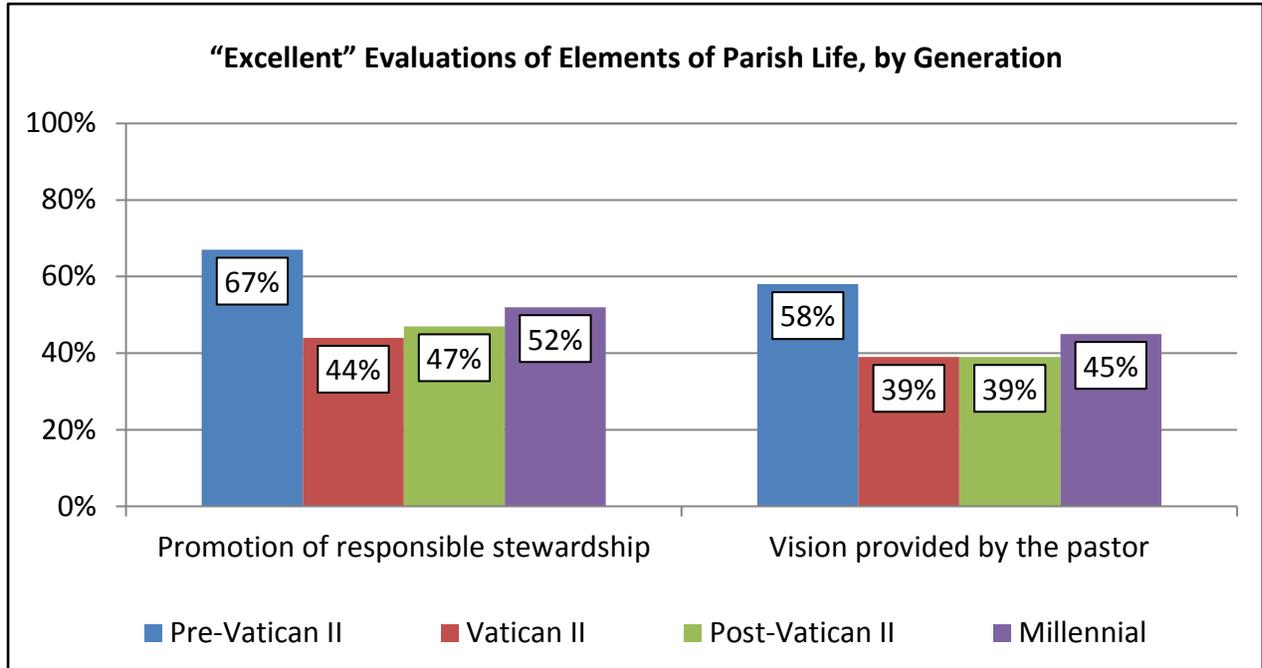
Please evaluate these aspects of parish life		
<i>Percentage responding</i>		
	“Good” or “Excellent” %	“Excellent” Only %
St. Jude Thaddeus Parish overall	97	61
Weekend Masses in general	95	58
Efforts to educate parishioners in the faith	92	53
Sense of community within the parish	92	52
Promoting of responsible stewardship	91	48
Spreading the Gospel/evangelizing	87	44
Outreach to and advocacy for those in need	84	43
Vision provided by parish leaders	83	43

About six in ten say St. Jude Thaddeus Parish overall (61%) and weekend Masses in general (58%) are “excellent.”

- The following aspects of parish life receive an “excellent” evaluation from about half of responding parishioners: efforts to educate parishioners in the faith (53%), the sense of community within the parish (52%), and the promotion of responsible stewardship (48%).
- Slightly more than four in ten rate as “excellent” efforts to spread the Gospel or evangelize (44%), outreach to and advocacy for those in need (43%), and the vision provided by parish leaders (43%).

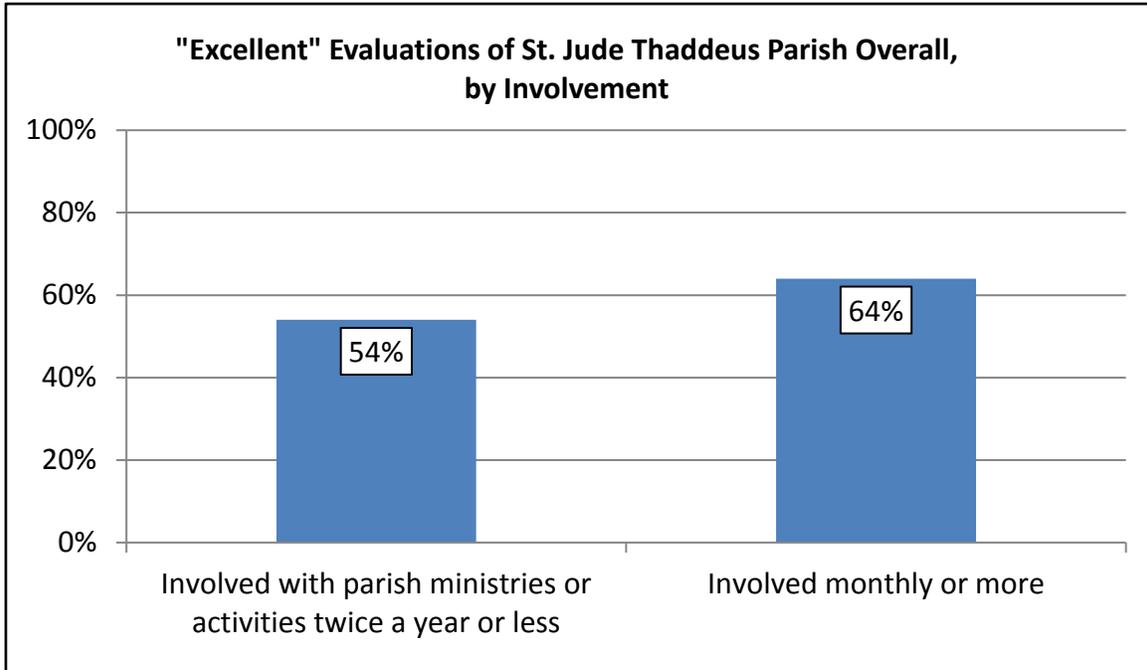
Differences by Generation

Members of the oldest generation are especially likely to evaluate the elements of parish life show in the figure below as “excellent.”



Differences by Level of Involvement

Those involved with parish ministries or activities at least once a month are more likely than those involved less frequently to give an “excellent” rating to the parish overall.



Differences by Past Participation in Formation Programs

Those whose children have attended religious education classes at the parish in the past five years (56%) are *slightly* more likely than others (49%) to give an “excellent” rating to efforts to educate parishioners in the faith.

Evaluation of Persons and Programs

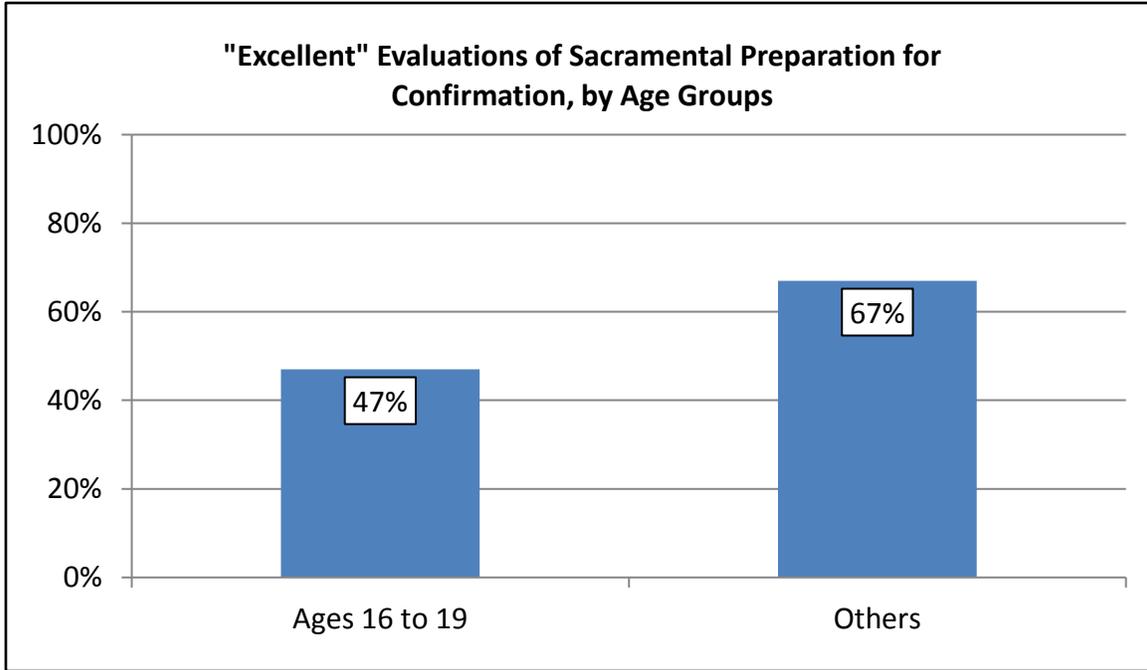
Nearly all respondents evaluate the following sacramental preparation programs as “good” or “excellent”: First Reconciliation and Eucharist (97%), Baptism (97%), Marriage (97%), and Confirmation (96%). Between 64% and 68% rate each program as “excellent.”

<i>Please evaluate the following persons and programs</i>		
<i>Percentage responding</i>		
	“Good” or “Excellent” %	“Excellent” Only %
Sacramental preparation for First Reconciliation and Eucharist	97	68
Sacramental preparation for Baptism	97	66
Marriage preparation	97	64
Sacramental preparation for Confirmation	96	66
Ministry of the professional parish staff	95	58
Confession/Reconciliation schedule	88	45

- Fully 95% of respondents evaluate the ministry of the professional parish staff as “good” or “excellent.” Some 58% rate the staff’s ministry as “excellent.”
- Nearly nine in ten (88%) evaluate the Confession/Reconciliation schedule positively, with 45% rating it as “excellent.”

Differences by Age Group

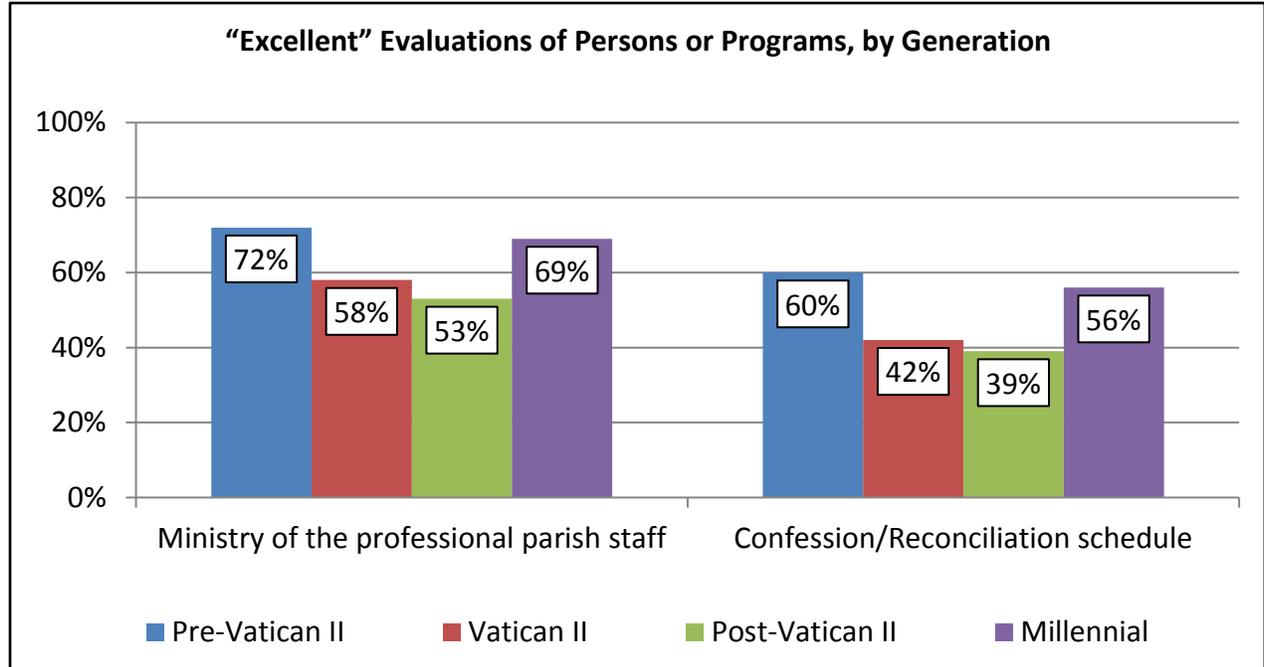
Those ages 16 to 19 are *less* likely than others to rate the parish's sacramental preparation program for Confirmation as "excellent."⁴



⁴ Perhaps due to the low number of teenagers responding to this question (17 respondents), this difference does *not* meet standard statistical tests for significance and so should be seen as merely suggestive of real differences.

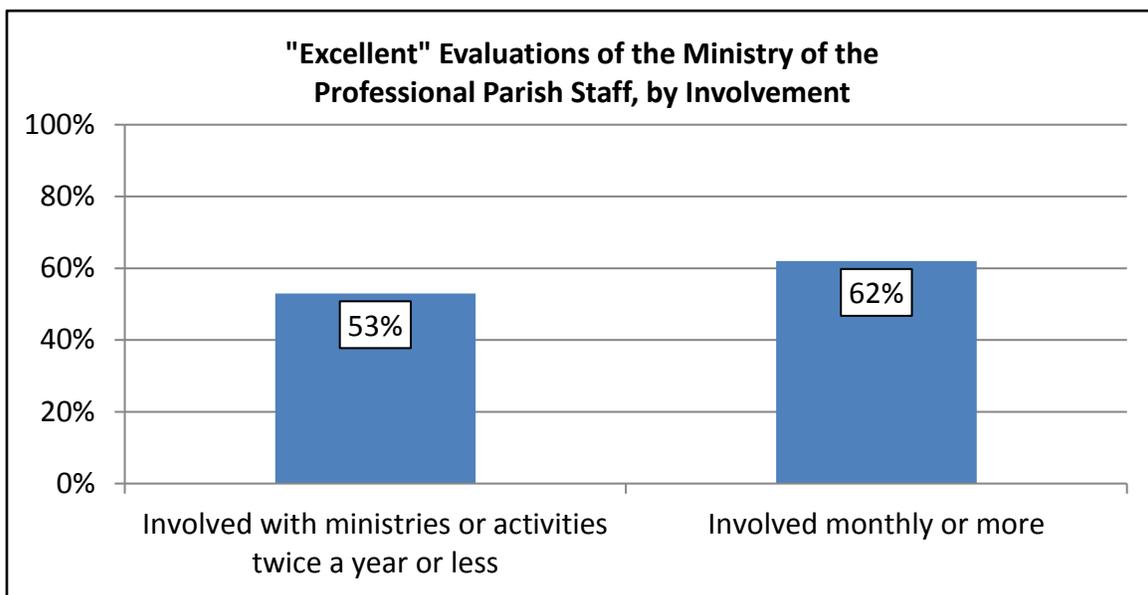
Differences by Generation

Members of the oldest and youngest generations are especially likely to rate the ministry of the professional parish staff and Confession/Reconciliation schedule as “excellent.”



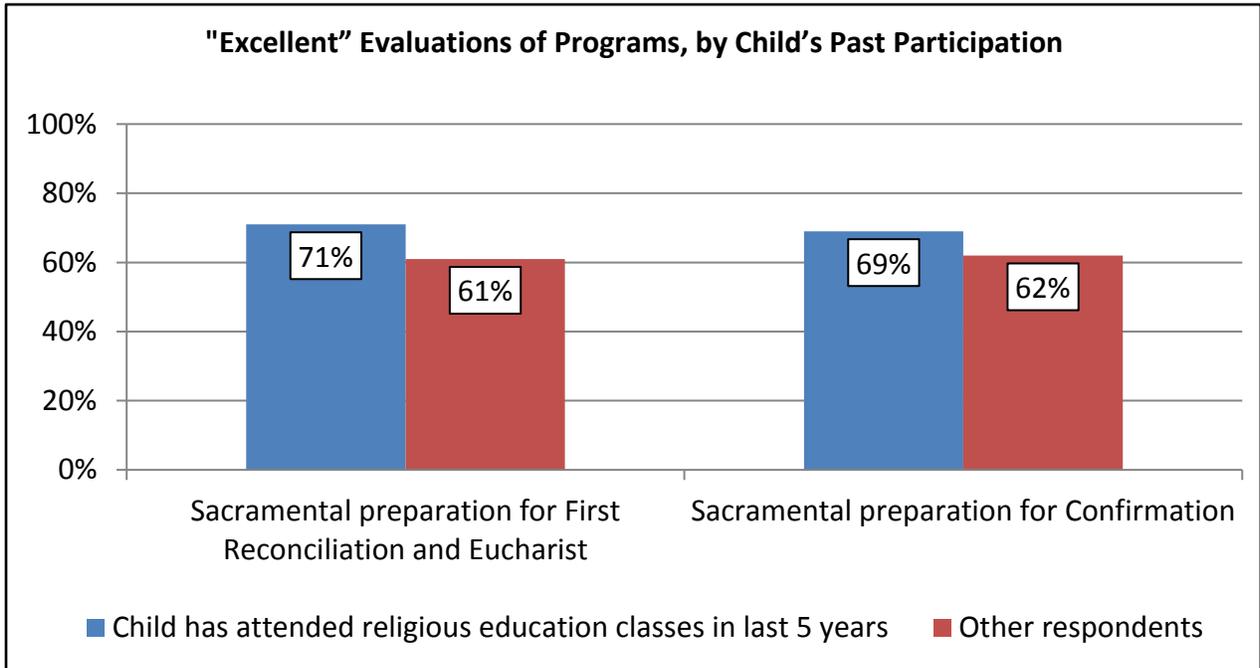
Differences by Level of Involvement

Those involved once a month or more with parish ministries or activities are more likely than others to give an “excellent” rating to the ministry of the professional parish staff.



Differences by Past Participation in Formation Programs

Those whose children have attended religious education classes at the parish in the past five years or who have attended religious education themselves during that period are more likely than others to give an “excellent” rating to sacramental preparation programs for First Reconciliation and Eucharist and for Confirmation.



Evaluation of Parish Outreach

With one exception (outreach to LGBT individuals), more than seven in ten respondents give a positive evaluation to the parish outreach given to each of the groups presented in the table below.

<i>Please evaluate parish outreach to the following groups:</i>		
<i>Percentage responding</i>		
	“Good” or “Excellent” %	“Excellent” Only %
Those sick or homebound	88	43
New parishioners	82	40
Young adults (ages 18 to 35)	81	39
Those grieving	80	42
Married young adults (ages 18 to 35)	80	37
Those in financial need	79	36
Couples married five years or less	77	32
Interfaith couples	74	28
Those divorced or separated	72	31
LGBT individuals	62	24

At least four in ten evaluate parish outreach to the following groups as “excellent”: those sick or homebound (43%), those grieving (42%), and new parishioners (40%).

- Outreach to young adults (39%) and married young adults (37%) receives an “excellent” evaluation from just under four in ten responding parishioners.
- More than three-tenths give an “excellent” evaluation to parish outreach to those in financial need (36%) and to those divorced or separated (31%).
- About three in ten rate as “excellent” outreach to couples married five years or less (32%) and interfaith couples (28%).
- Some 24% rate outreach to LGBT individuals as “excellent.”

Non-response Rate

Perhaps due to being unfamiliar with parish outreach to some groups, non-response rates are more than half for outreach to the following groups:

- 66% for LGBT individuals
- 58% for interfaith couples
- 55% for those in financial need
- 53% for those divorced or separated
- 53% for couples married five years or less

While it is impossible to know why a respondent did not provide a response to a question, these high non-response rates might be suggestive that the parish has not made these programs well known.

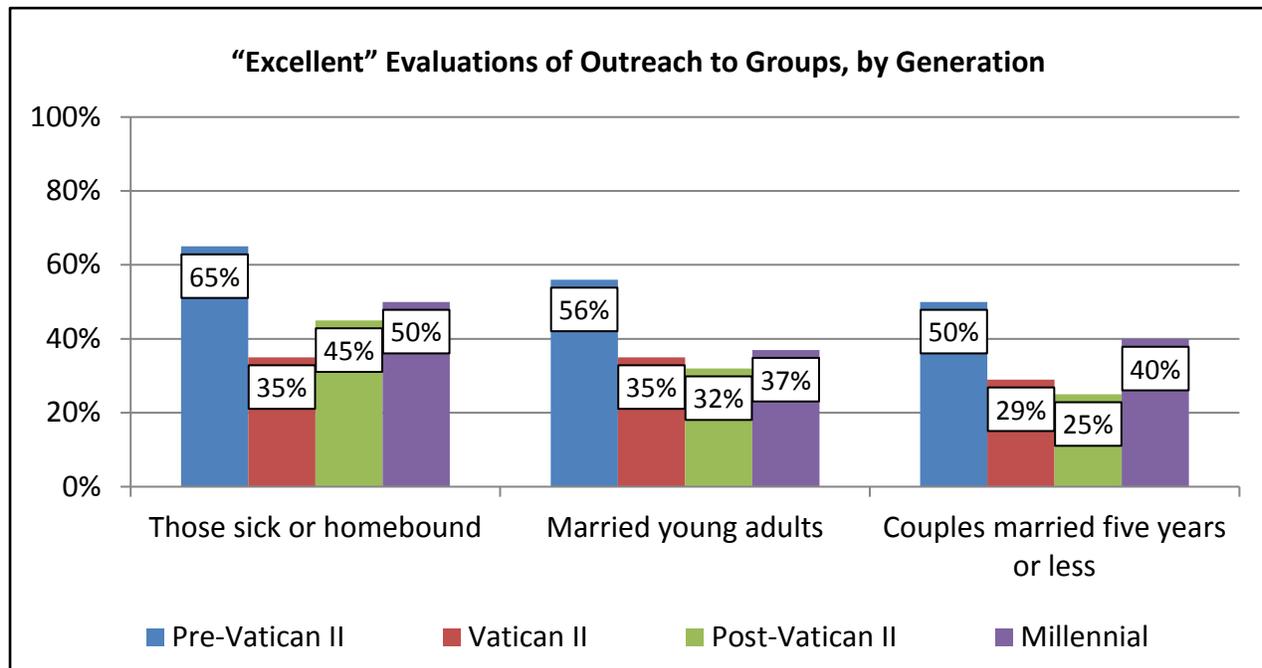
Differences by Age Group

Those ages 18 to 35 do *not* differ significantly from others in how they evaluate parish outreach to young adults.

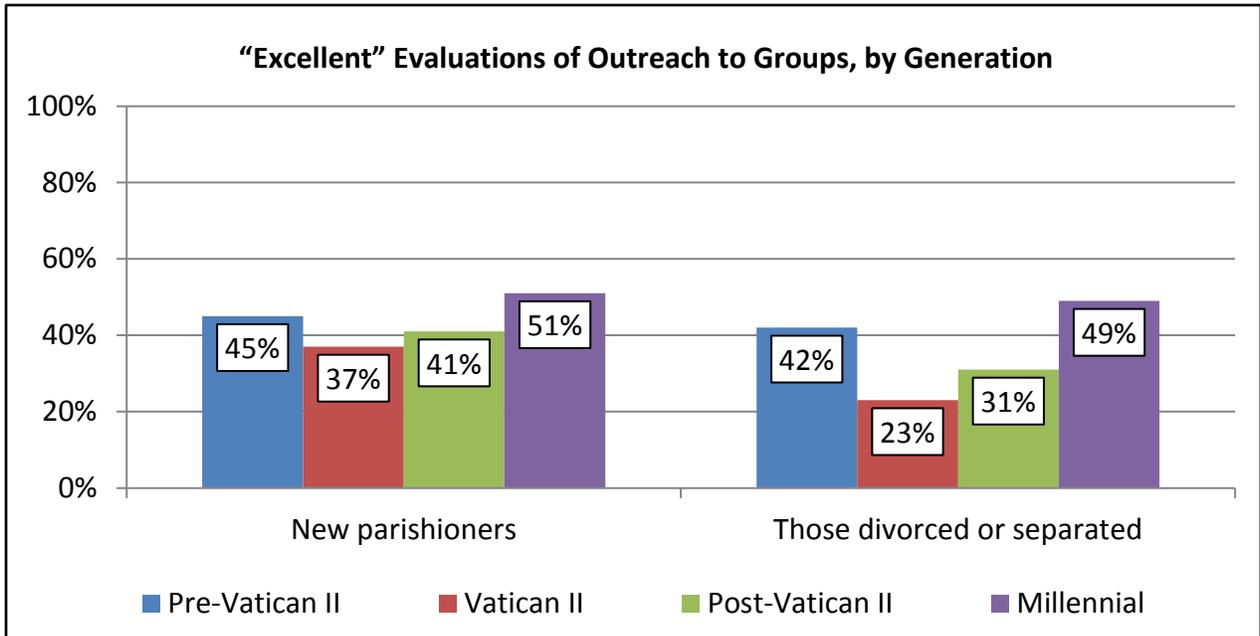
In addition, married respondents who are ages 18 to 35 do *not* differ significantly from others in how they evaluate outreach to married young adults.

Differences by Generation

Members of the Pre-Vatican Generation are especially likely to evaluate parish outreach to those sick or homebound, married young couples and couples married five years or less as “excellent.”

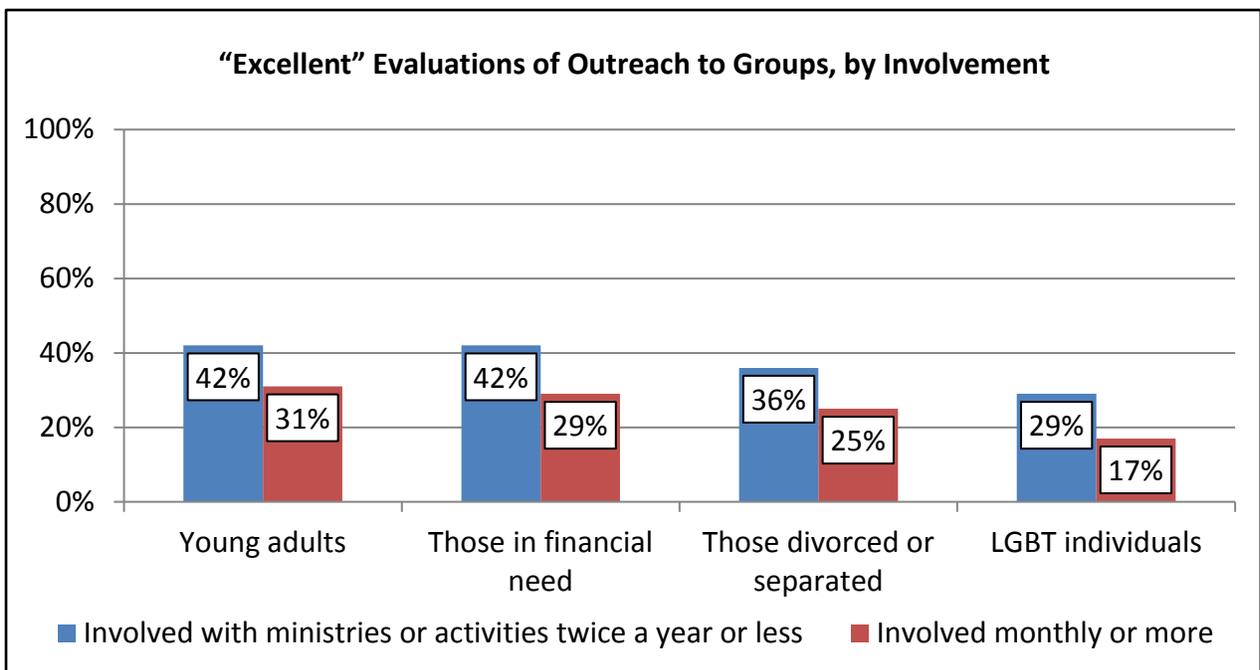


Members of the youngest generation are especially likely to evaluate parish outreach to new parishioners and those divorced and separated as “excellent,” followed by those of the oldest generation.



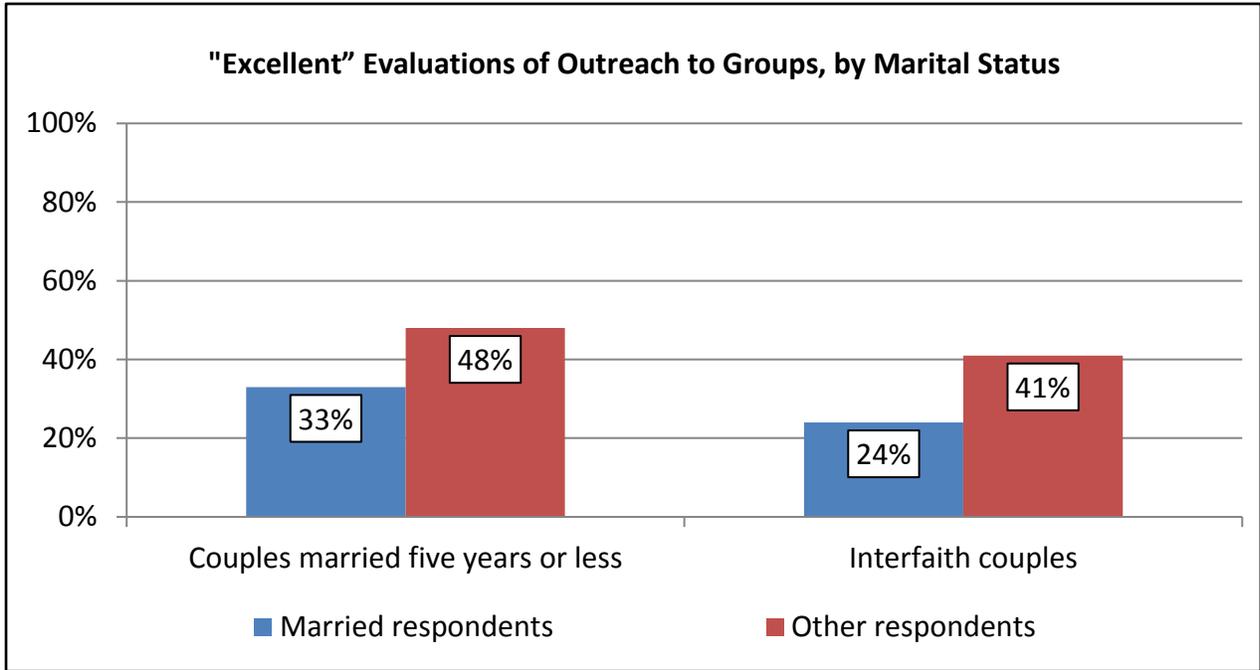
Differences by Level of Involvement

Those involved twice a year or less with parish ministries or activities are more likely than those involved more frequently to give an “excellent” evaluation to parish outreach to the groups presented in the figure below.

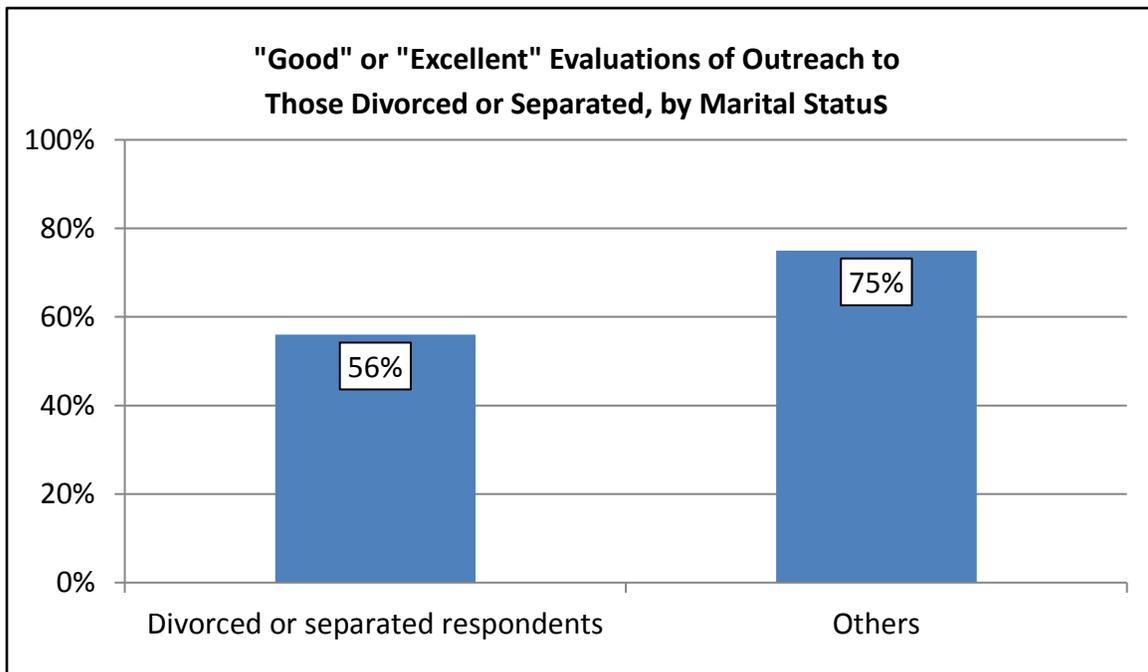


Differences by Marital Status

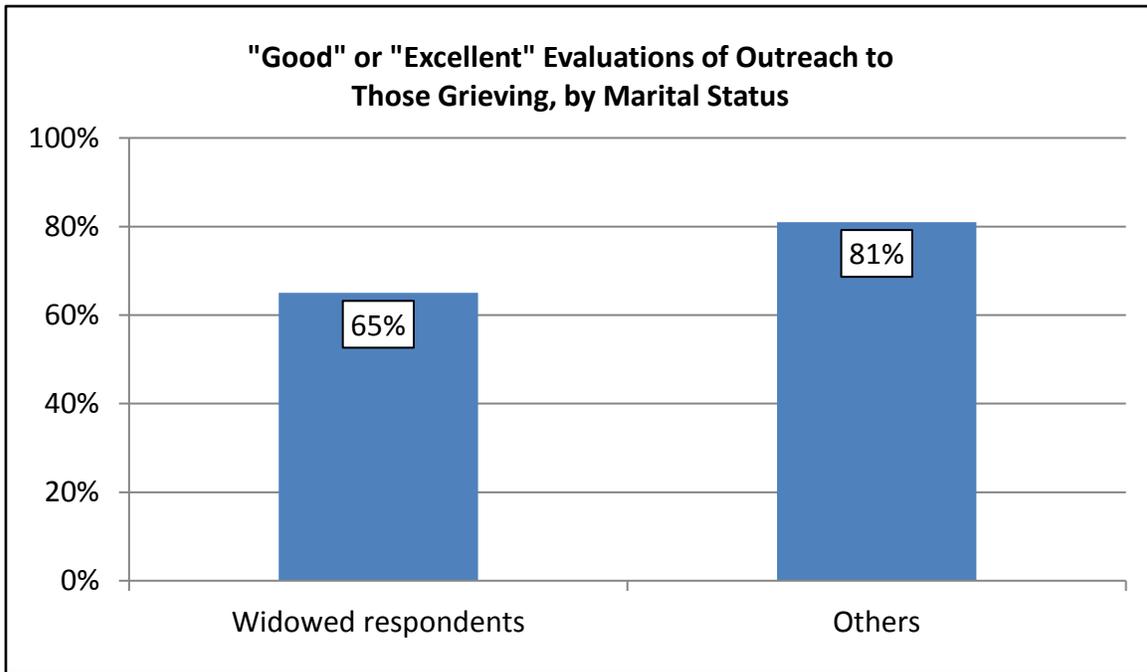
Married respondents are *less* likely than others to give an “excellent” evaluation to parish outreach to couples married five years or less and to interfaith couples.



Divorced or separated respondents are *less* likely than others to give a “good” or “excellent” evaluation to parish outreach to those divorced or separated.



Widowed respondents and those who were widowed or remarried are *less* likely than others to give a “good” or “excellent” evaluation to parish outreach to those grieving.



Differences by Years at the Parish

Newer parishioners, that is those who have attended the parish for two years or less, are *slightly* more likely than others to evaluate parish outreach to new parishioners as “excellent” (39% compared to 32%).

Priority for Parish Needs

About nine in ten respondents give at least “somewhat” priority to the formation-related needs of youth ministry (92%), adult faith formation (91%), and efforts to help parishioners form a Christian conscience (88%). Between 80% and 88% give as much priority to each of the other needs.

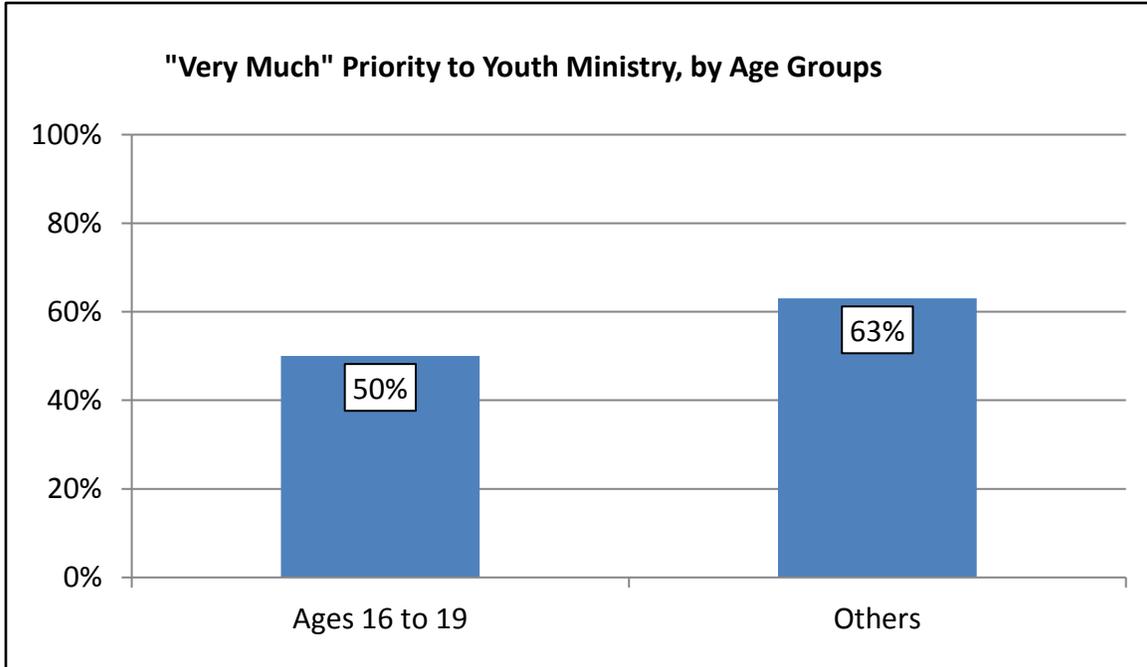
What priority do you give the following for the parish?		
<i>Percentage responding</i>		
	“Somewhat” or “Very Much” %	“Very Much” Only %
Youth ministry	92	62
Adult faith formation	91	48
Ministry to couples	88	44
Helping parishioners to form a Christian conscience	88	47
Helping parishioners to discern their gifts and talents	84	41
Providing retreat opportunities	82	45
More small group prayer opportunities	80	36

Some 62% place “very much” priority on youth ministry. Between 45% and 48% place as much priority to these other formation-related needs: adult faith formation (48%), helping parishioners to form a Christian conscience (47%), and providing retreat opportunities (45%).

- Ministry to couples receives “very much” priority from 44% of responding parishioners.
- Forty-one percent place “very much” priority on helping parishioners to discern their gifts and talents.
- More small group prayer opportunities are given “very much” priority by 36% of respondents.

Differences by Age Group

Those ages 16 to 19 are *less* likely than others to say the parish should give “very much” priority to youth ministry.⁵



Differences by Marital Status

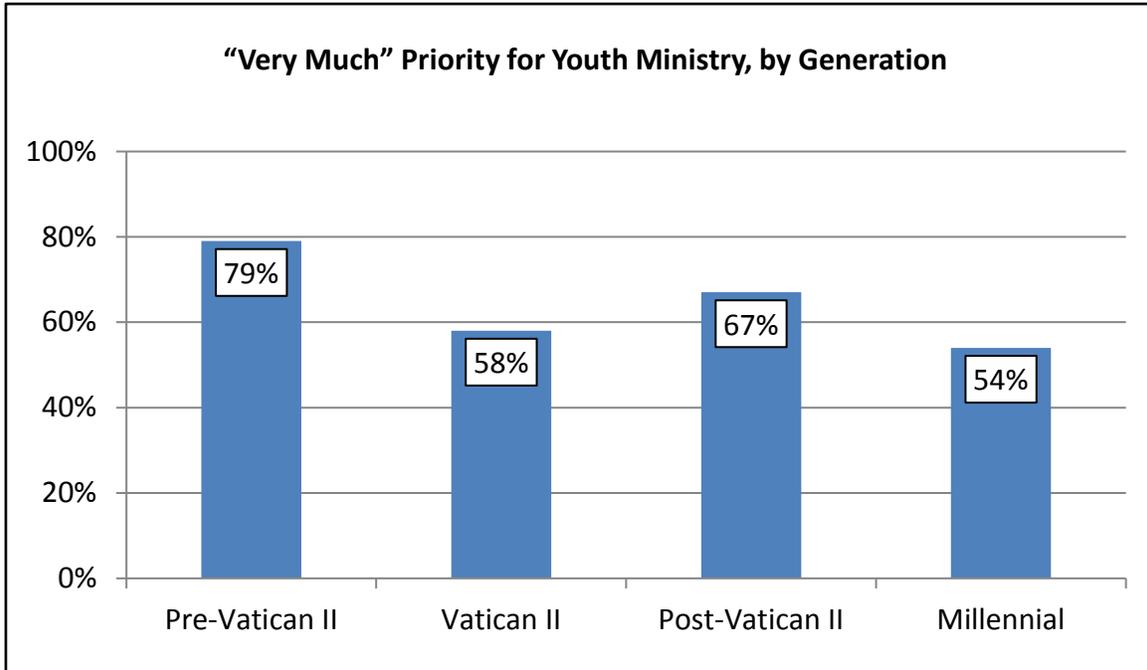
Married respondents and those involved in formal or informal relationships⁶ do *not* differ significantly from others in how much priority they place on ministry to couples.

⁵ Perhaps due to the low number of teenagers responding to this question (16 respondents), this difference does not meet standard statistical tests for significance and so should be seen as just suggestive of real differences.

⁶ This category includes those “engaged to be married” and those “unmarried, cohabiting.”

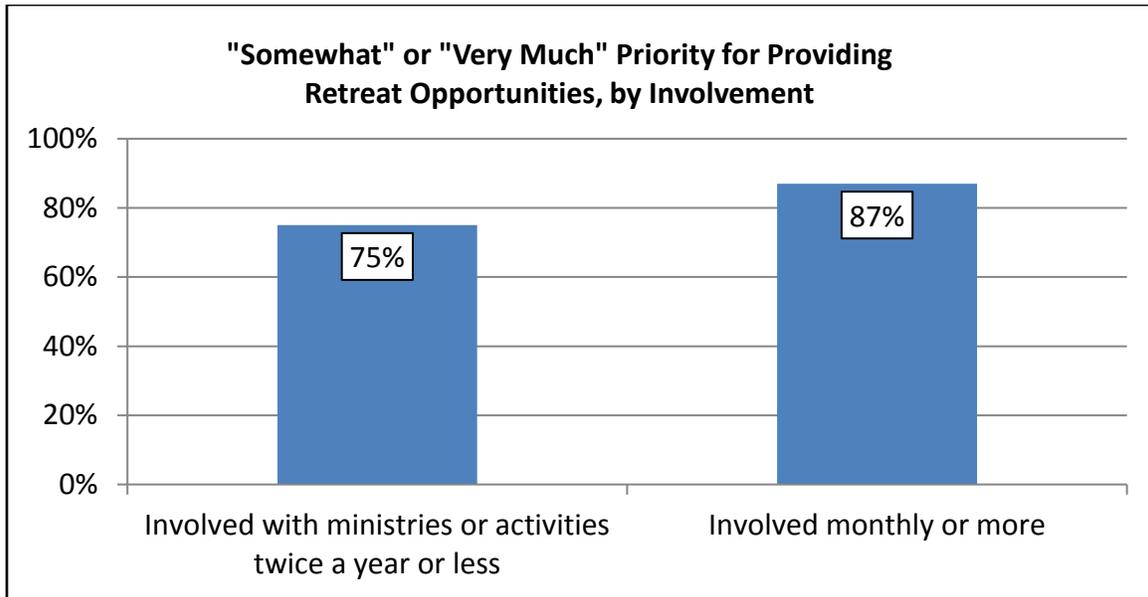
Differences by Generation

Members of the Pre-Vatican Generation are more likely to say the parish should give youth ministry “very much” priority, with those of the Millennial Generation *least* likely.

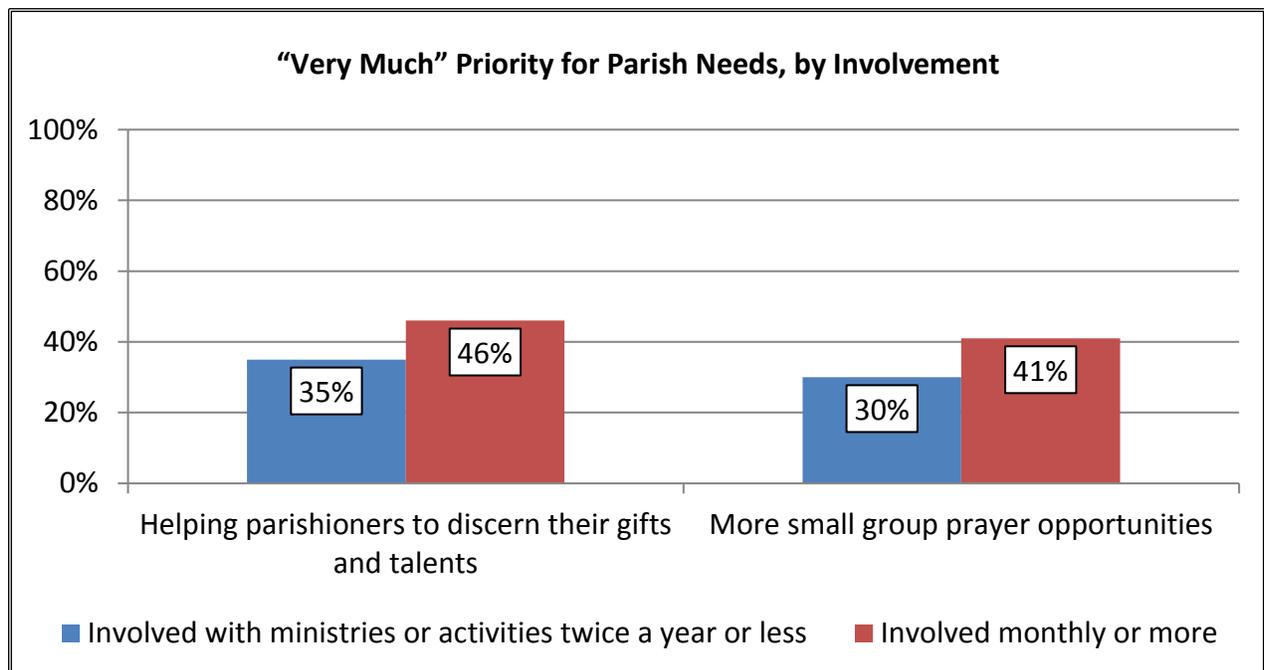


Differences by Level of Involvement

Those involved monthly or more with ministries or activities at the parish are more likely than others to say the parish should give “somewhat” or “very much” priority to providing retreat opportunities.



Those involved monthly or more with ministries or activities at the parish are also more likely than others to say the parish should give “very much” priority to the two needs shown in the table below.



Familiarity with Topics

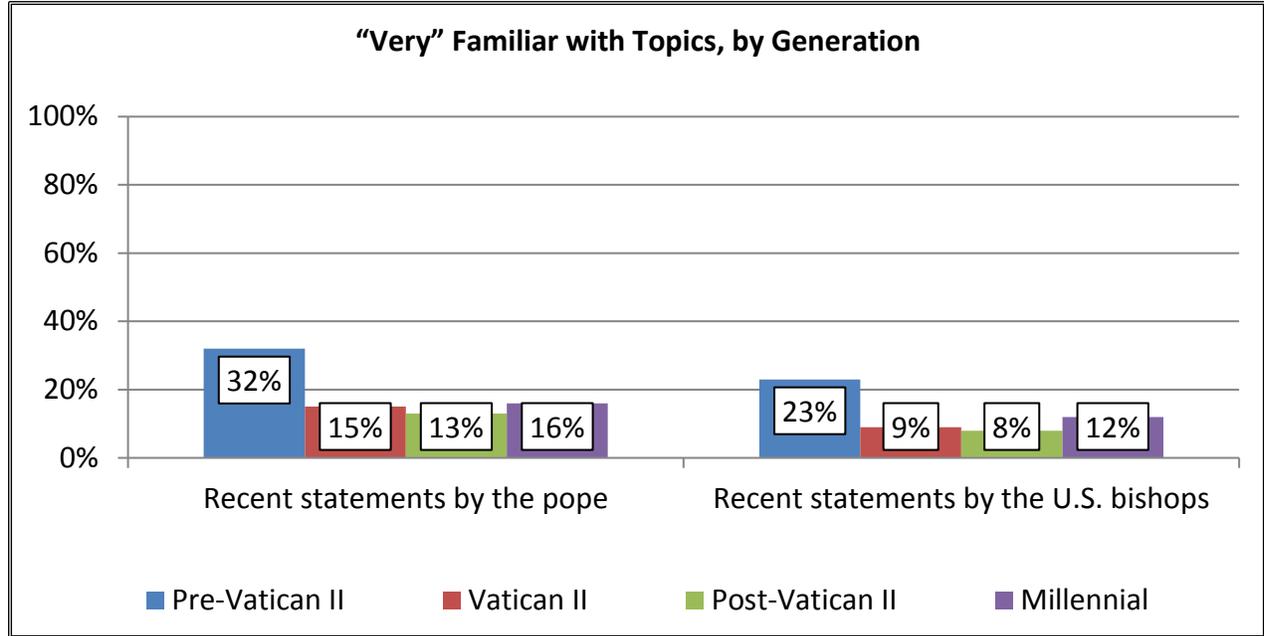
With one exception, more than half say they are at least “somewhat” familiar with each of the topics listed in the table below. Respondents are most likely to report being at least “somewhat” familiar with the contents of the Bible (75%).

How familiar are you with the following?		
<i>Percentage responding</i>		
	“Somewhat ” or “Very” %	“Very” Only %
The content of the Bible	75	26
Church teachings related to social justice	65	24
Recent statements of the pope	57	17
Church teaching on marriage annulments	55	24
Recent statements of the U.S. bishops	43	11

- About a quarter say they are “very” familiar with the content of the Bible (26%), Church teachings related to social justice (24%), and Church teaching on marriage annulments (24%).
- Recent statements of the pope are “very” familiar to 17% of respondents. Some 11% are as familiar with recent statements of the U.S. bishops.

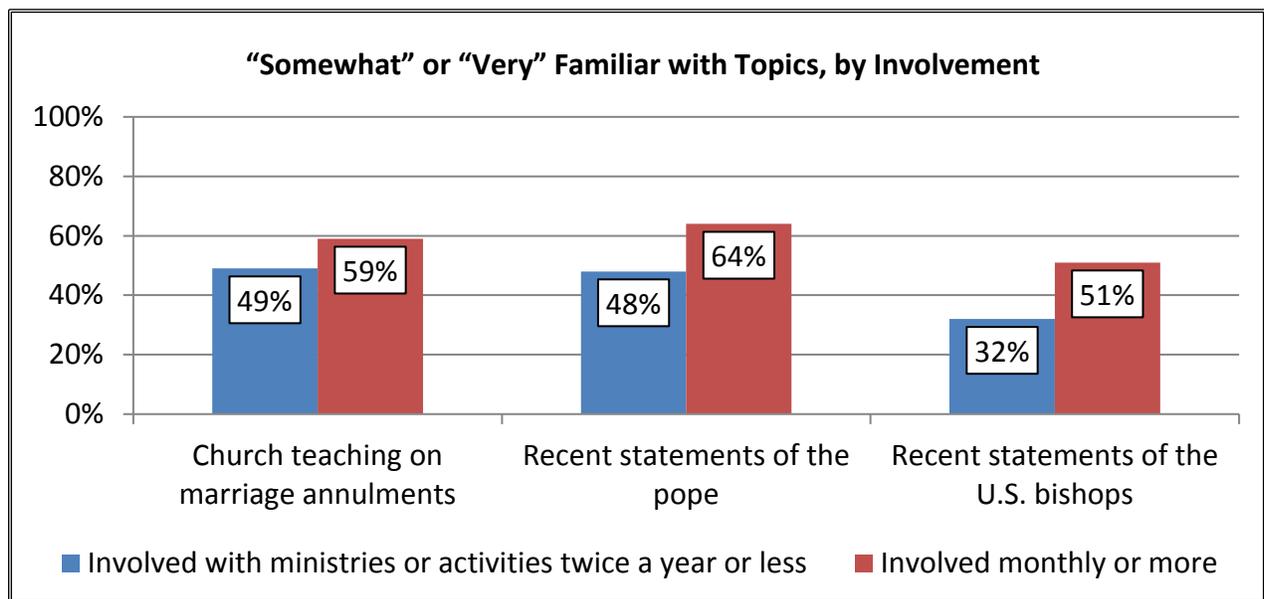
Differences by Generation

Members of the Pre-Vatican Generation are most likely to report being “very” familiar with recent statements by the pope and by the U.S. bishops.



Differences by Level of Involvement

Those involved at least once a month with ministries or activities at the parish are more likely than those less involved to say they are “somewhat” or “very” familiar with the topics shown in the figure below.



Priorities for Social Justice Efforts

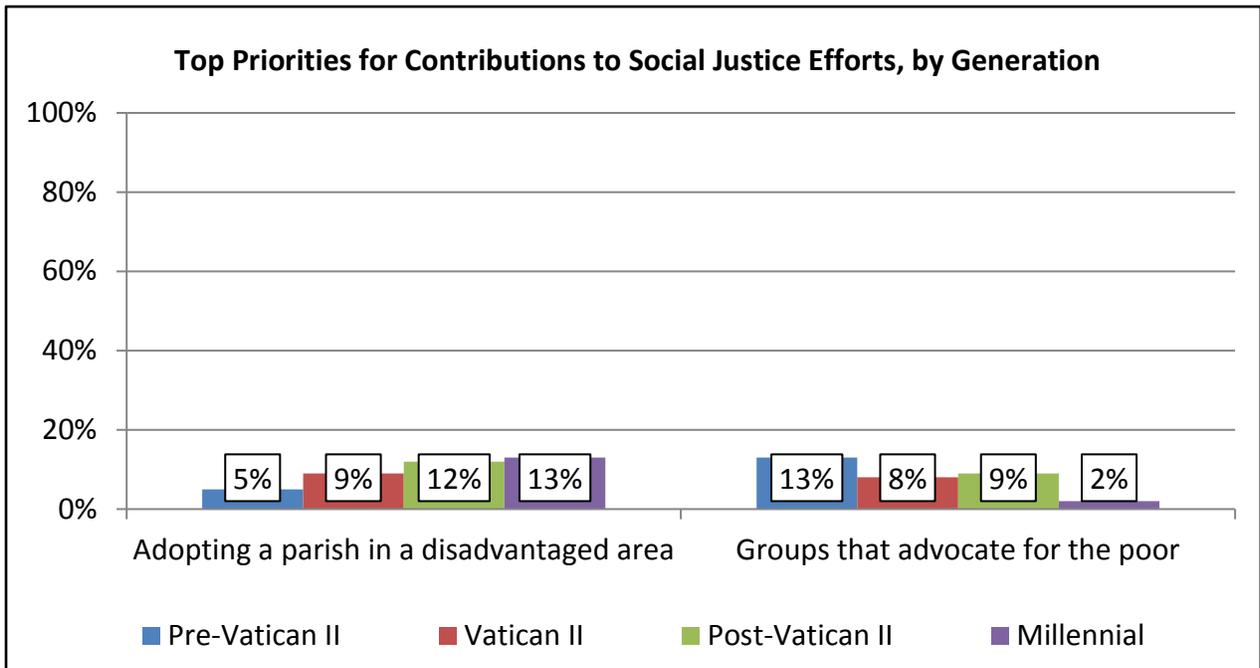
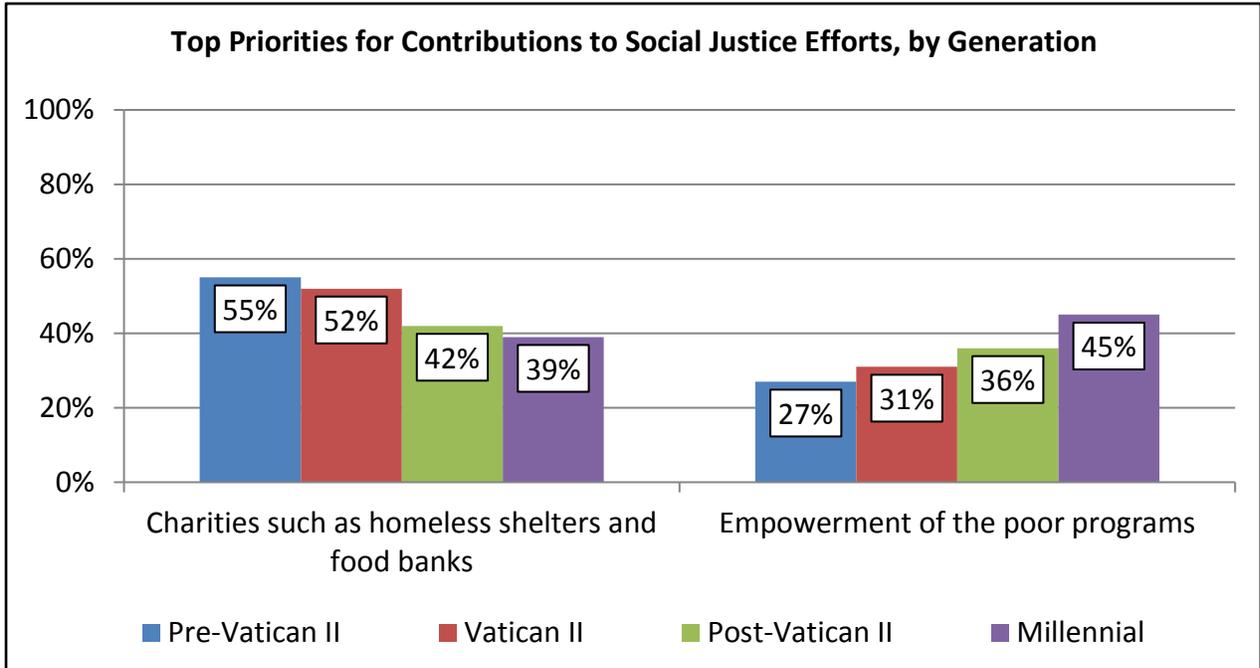
Respondents were asked to choose their one top priority for parish contributions to social justice efforts. St. Jude Thaddeus respondents are particularly likely to say their top priority is charities such as homeless shelters and food banks (48%), followed by efforts to empower the poor, which includes job training and job placement programs (34%).

<i>Which of the following is your top priority for parish contributions to social justice efforts?</i>	
<i>Respondents were instructed to choose only one</i>	
	%
Charities such as homeless shelters and food banks	48
Empowerment of the poor (job training/placement)	34
Adopting a parish in a disadvantaged area	10
Groups that advocate for the poor	9

One in ten prefers adopting a parish in a disadvantaged area (10%) or groups that advocate for the poor (9%).

Differences by Generation

Members of the oldest two generations are especially likely to prefer that contributions to social justice efforts go to charities such as homeless shelters and food banks. Millennials, on the other hand, are most likely to prefer efforts that empower the poor, such as job training and job placement programs.



Attraction to the Parish

With two exceptions, more than nine in ten indicate that all of the elements of parish life listed in the table below at least “somewhat” attract respondents to the parish.

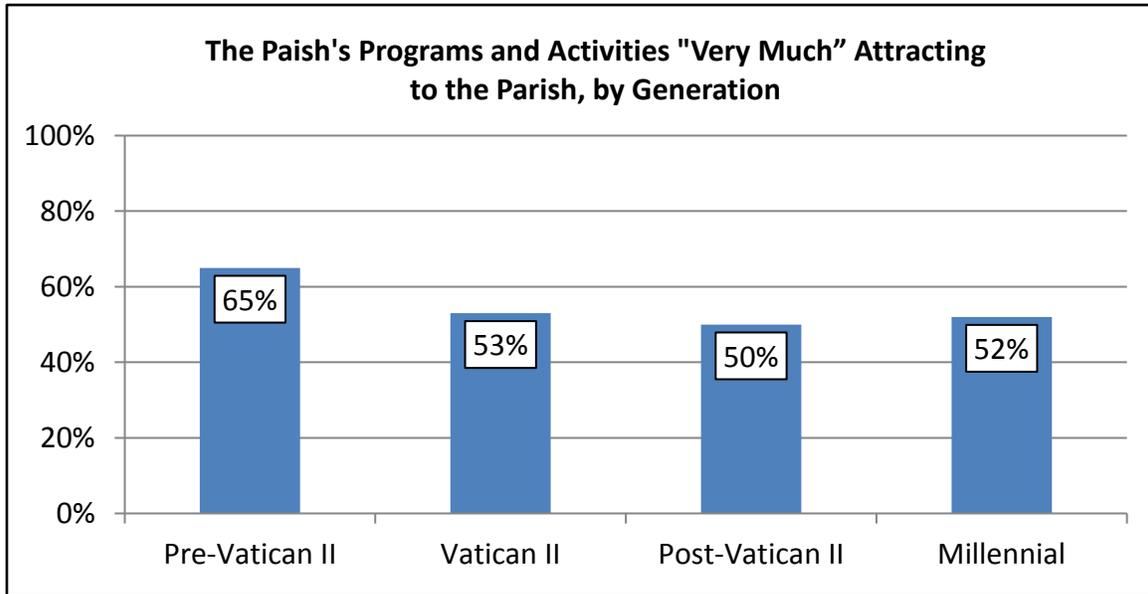
How much do the following attract you to the parish?		
<i>Percentage responding</i>		
	“Somewhat” or “Very Much”	“Very Much” Only
	%	%
Its open, welcoming spirit	96	67
Prayerful, reverent atmosphere at Mass	95	62
The quality of the music	94	70
The quality of the liturgy	93	57
Its opportunities for spiritual growth	93	51
The programs and activities of the parish	91	53
Its faith formation for adults	91	49
Its commitment to social justice	86	45
The quality of the preaching	84	45

More than six in ten report being “very much” attracted to the parish by the quality of the music (70%), its open and welcoming spirit (67%), and its prayerful and reverent atmosphere at Mass (62%).

- More than half report being “very much” attracted by the following elements: the quality of the liturgy (57%), the programs and activities of the parish (53%), and its opportunities for spiritual growth (51%).
- Slightly less than half say the following attract them to the parish “very much”: its faith formation for adults (49%), its commitment to social justice (45%), and the quality of the preaching (45%).

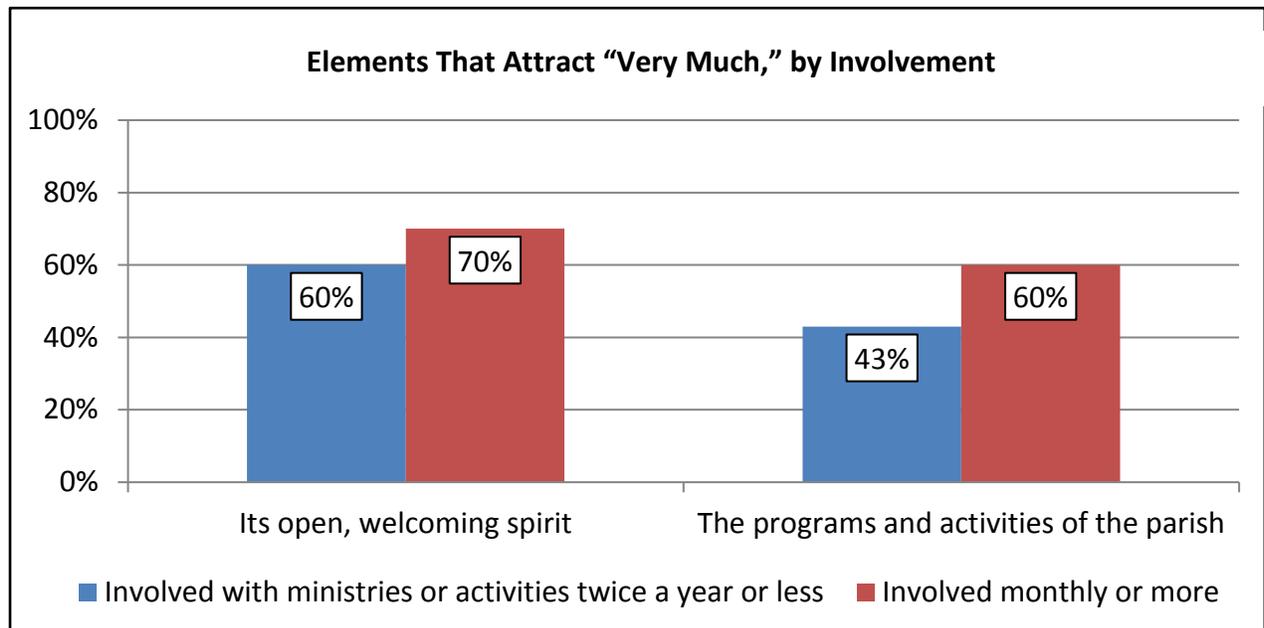
Differences by Generation

Members of the Pre-Vatican Generation are most likely to say the programs and activities of the parish “very much” attract them to the parish.



Differences by Level of Involvement

Those involved once a month or more with ministries or activities at the parish are most likely to say that the open, welcoming spirit and the programs and activities of the parish “very much” attract them to the parish.



Reasons for Attending Mass

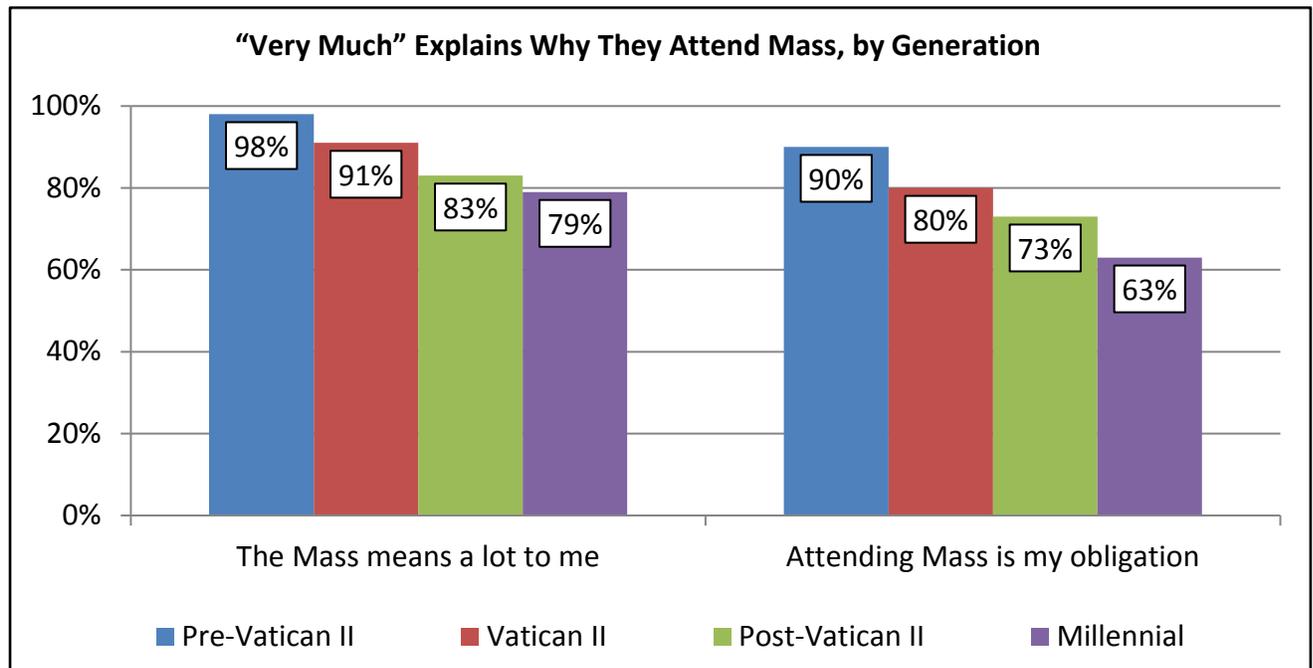
Respondents are most likely to say they attend Mass because the Mass means a lot to them (99 percent), it helps them live a Christian life (98 percent), and that they want to set a good example as parents. Between 85% and 87% say these reasons “very much” explain why they attend Mass.

How well do the following explain why you attend Mass?
Percentage responding

	“Somewhat” or “Very Much” %	“Very Much” Only %
The Mass means a lot to me	99	87
It helps me live a Christian life	98	85
As a parent I want to set a good example	96	86
Attending Mass is my obligation	92	77

Differences by Generation

The older the generation, the more likely its members are to say that the following “very much” explain why they attend Mass: the Mass meaning a lot to them and it being their obligation to attend.



Reasons for Missing Mass

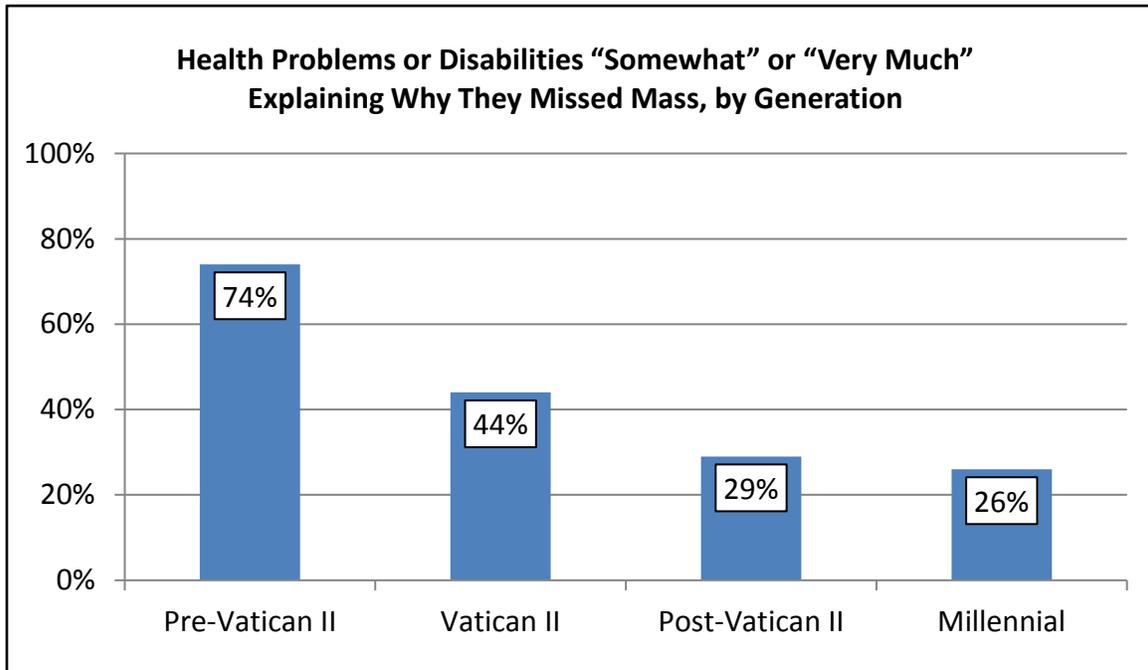
A little more than half (54%) agree that health problems or disabilities “somewhat” or “very much” explain why they missed Mass in the last six months. Some 39% report that such health problems or disabilities “very much” explain why they have missed Mass during that period.

<i>Sometimes Catholics miss weekend Mass. If you have missed Mass in the last six months, how well do the following explain why you missed Mass?</i>		
<i>Percentage responding</i>		
	“Somewhat” or “Very Much”	“Very Much” Only
	%	%
Health problems or a disability	54	39
Conflict with work	45	31
My children’s scheduled activities	45	28
The Catholic Church has not changed enough	21	10
The Catholic Church has changed too much	18	10
I feel alienated from the Church and am uncomfortable attending regularly	15	7

- More than four in ten parishioners report that conflict with work (45%) and children’s scheduled activities (45%) “somewhat” or “very much” explain why they have missed Mass. About three in ten (28% to 31%) say these reasons “very much” explain why they have missed Mass.
- Two in ten or slightly fewer give reasons related to the Catholic Church more broadly for why they have missed Mass in the past six months: the Church has not changed enough (21%), the Church has changed too much (18%), and the respondent feeling alienated from the Church and so feeling uncomfortable attending regularly (15%). Between 7% and 10% say these reasons “very much” explain why they have missed Mass.

Differences by Generation

The older the generation, the more likely its members are to say that health problems or disabilities “somewhat” or “very much” explain why they have missed Mass in the past six months.



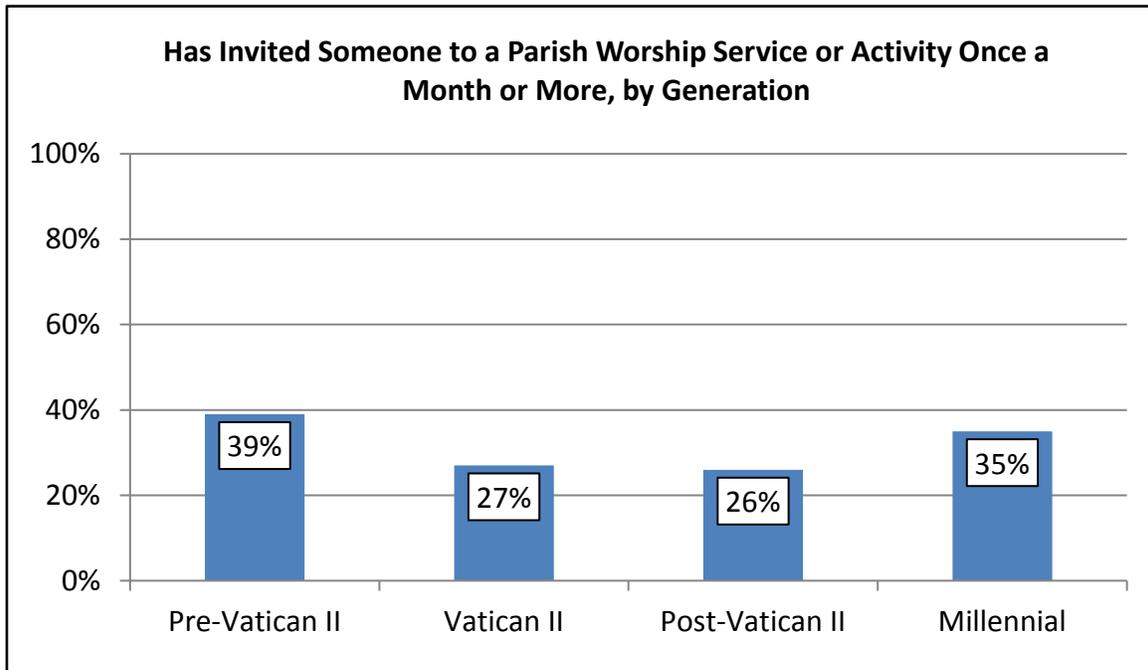
Invitations to Parish Worship Services or Activities

Responding parishioners were invited to report how frequently they have invited someone to attend a parish worship service or activity. Some 55% report doing so at least once a year. Thirty percent do so at least once a month.

Frequency of Inviting Someone to Attend a Parish Function	
<i>Percentage responding</i>	
	%
Less than once a year	45
Once or twice a year	25
Once or twice a month	15
Once a week	8
More than once a week	7

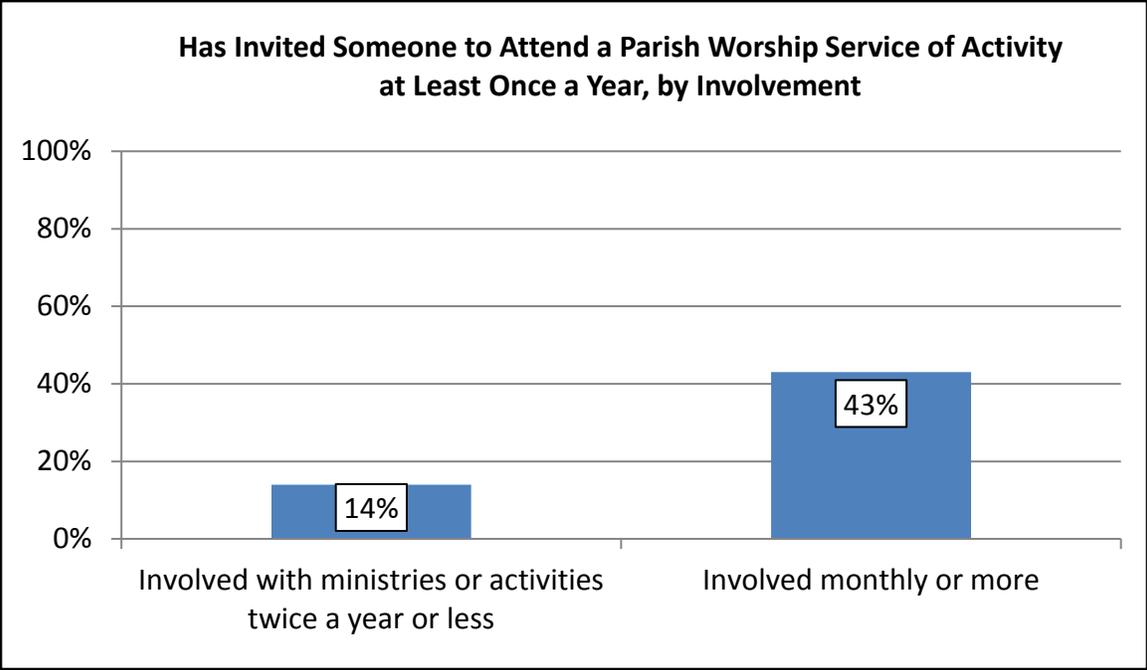
Differences by Generation

Members of the oldest and youngest generations are most likely to say they invite someone to attend a parish worship service or activity at least once a month.



Differences by Level of Involvement

Those involved once a month or more with ministries or activities at the parish are more likely than others to report inviting someone to attend a parish function at least once a year.



Frequency of Religious Behaviors

Some 95% say they spend time prayerfully listening to God at least monthly, with 60% doing so more than once a week.

<i>How often do you do the following?</i>					
<i>Percentage responding</i>					
	More Than Once a Week %	Once a Week %	Once or Twice a Month %	Once or Twice a Year %	Never or Rarely %
Spend time prayerfully listening to God	60	21	15	3	2
Read the parish bulletin	29	46	18	4	4
Give to the parish's weekly collection	29	46	18	3	4
Read the Bible	25	13	20	20	23
Volunteer for a parish ministry	15	13	16	19	37
Attend a parish function beside Mass	13	14	24	33	16
Use parish's social media (Facebook, Flocknote)	11	13	14	14	49
Attend Mass at more than one parish	11	11	25	36	16
Access to the parish website	8	11	25	24	32
Invite someone to attend a parish function	7	8	15	25	45
Go to Reconciliation/Confession	5	3	8	37	47

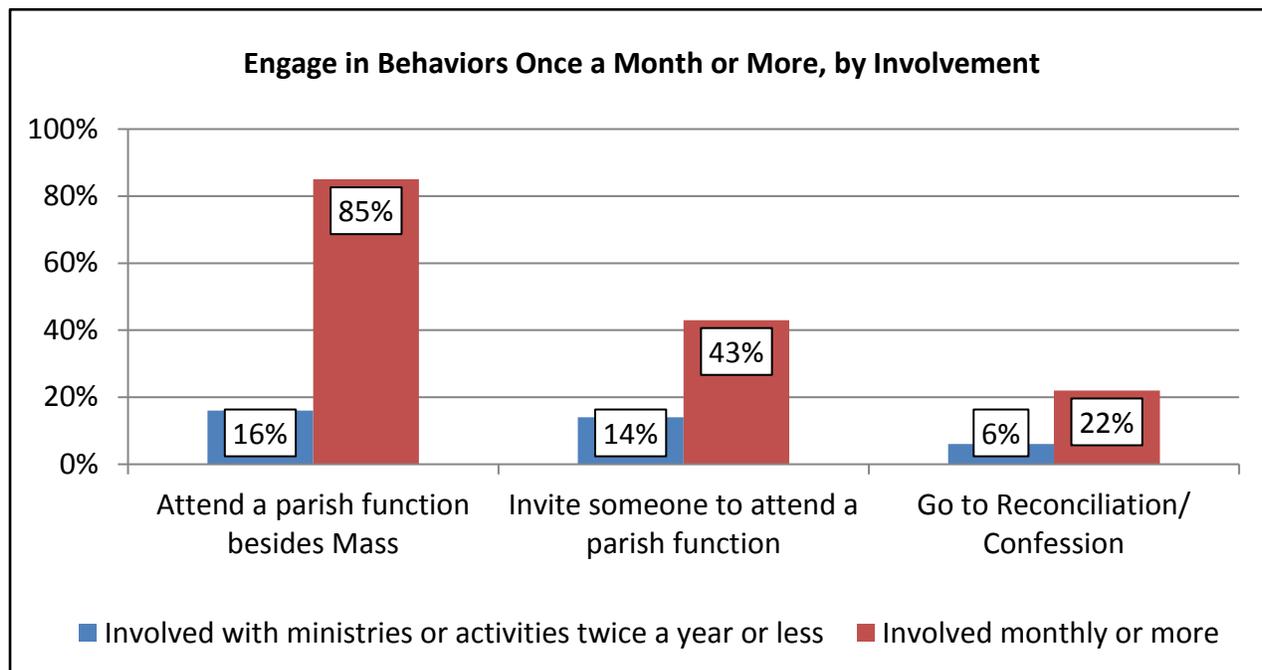
Regarding parish communications, responding parishioners are particularly likely to read the parish bulletin (91%) at least once a month, followed by accessing the parish website (44%) and using parish social media (28%).

- Some 91% give to the parish's weekly collection at least once a month, with 75% doing so weekly or more.
- Fifty-eight percent read the Bible at least once a month. Some 38% do so at least once a week.

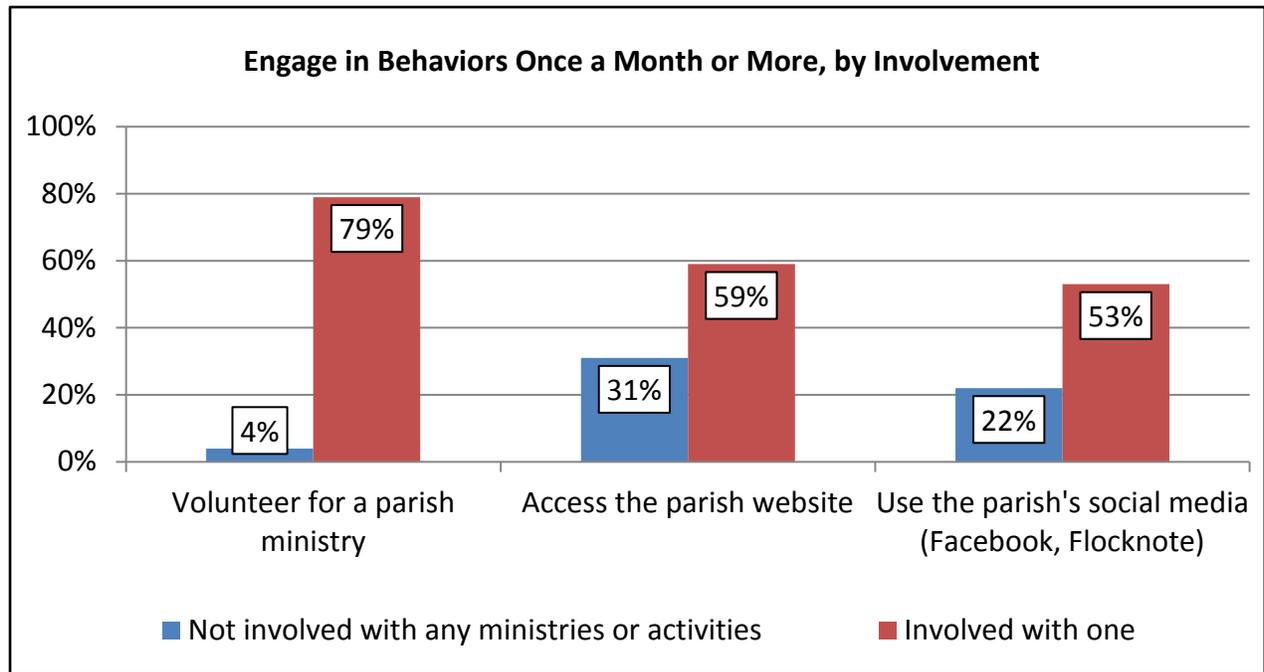
- Nearly half (47%) attend Mass at more than one parish at least monthly. Twenty-two percent do so weekly or more.
- Just over half (53%) go to Reconciliation/Confession at least once a year. Some 16% do so at least monthly.

Differences by Level of Involvement

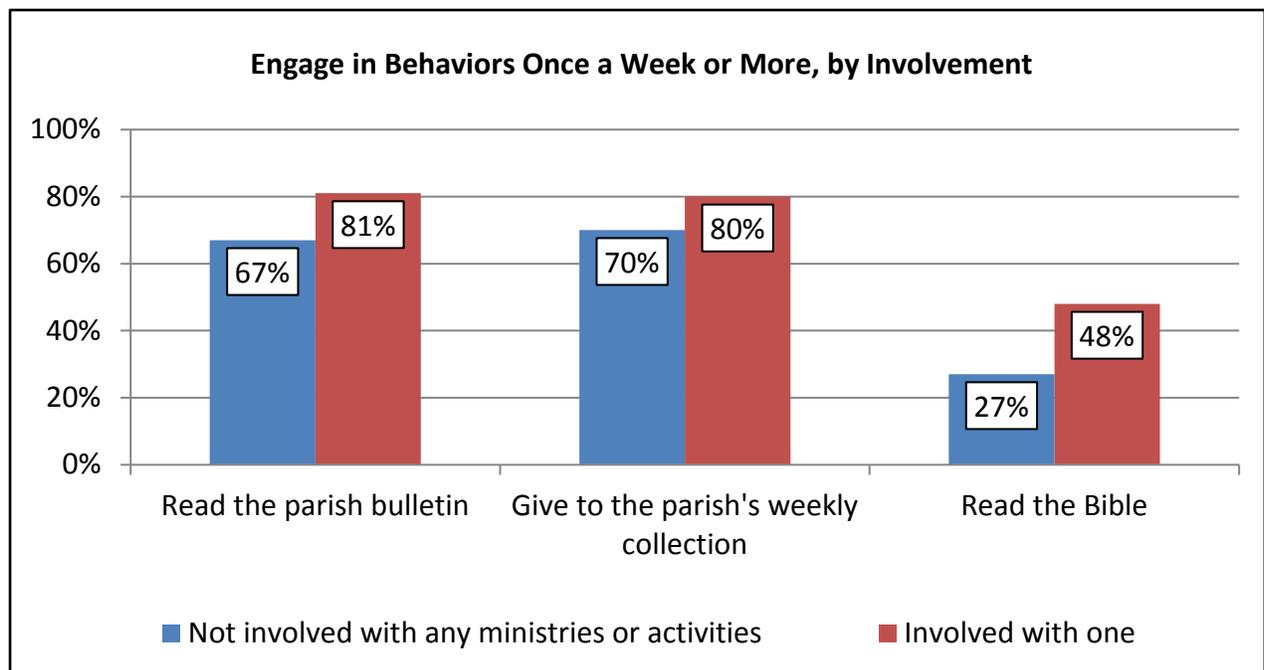
Those involved at least once a month with ministries or activities at the parish are more likely than others to do the following: attend a parish function besides Mass, invite someone to attend a parish function, and go to Reconciliation/Confession once a more or more.



In addition, those involved monthly or more with ministries or activities at the parish are more likely than others to say they volunteer for a parish ministry, access the parish website, and use the parish's social media once a month or more.



Those involved once a month or more with ministries or activities at the parish are more likely than others to say they read the parish bulletin, gave to the parish's weekly collection and read the Bible once a week or more



Preferred Format and Timing for Children's Formation

Fifty-seven percent of those whose children will participate in religious education next year prefer a format of religious education for children only. Some 43% prefer family sessions where parents and children gather together for instruction.

<i>If your children will participate in religious education next year, what format would work best for you?</i>	
<i>Percentage responding</i>	
	%
Religious education classes for the children only, with in-class instruction, activities and prayer	57
Family sessions where parents and children gather together for instruction, activities and prayer	43

Between 27% and 36% say they prefer the following times for when youth religious education is offered: after school (36%), Sunday mornings (32%), and Sunday evenings (27%). Some 6% prefer Saturday mornings.

<i>Your preference for when youth religious education is offered?</i>	
<i>Percentage responding</i>	
	%
After school	36
Sunday mornings	32
Sunday evenings	27
Saturday mornings	6

Impediments to Volunteering More for the Parish

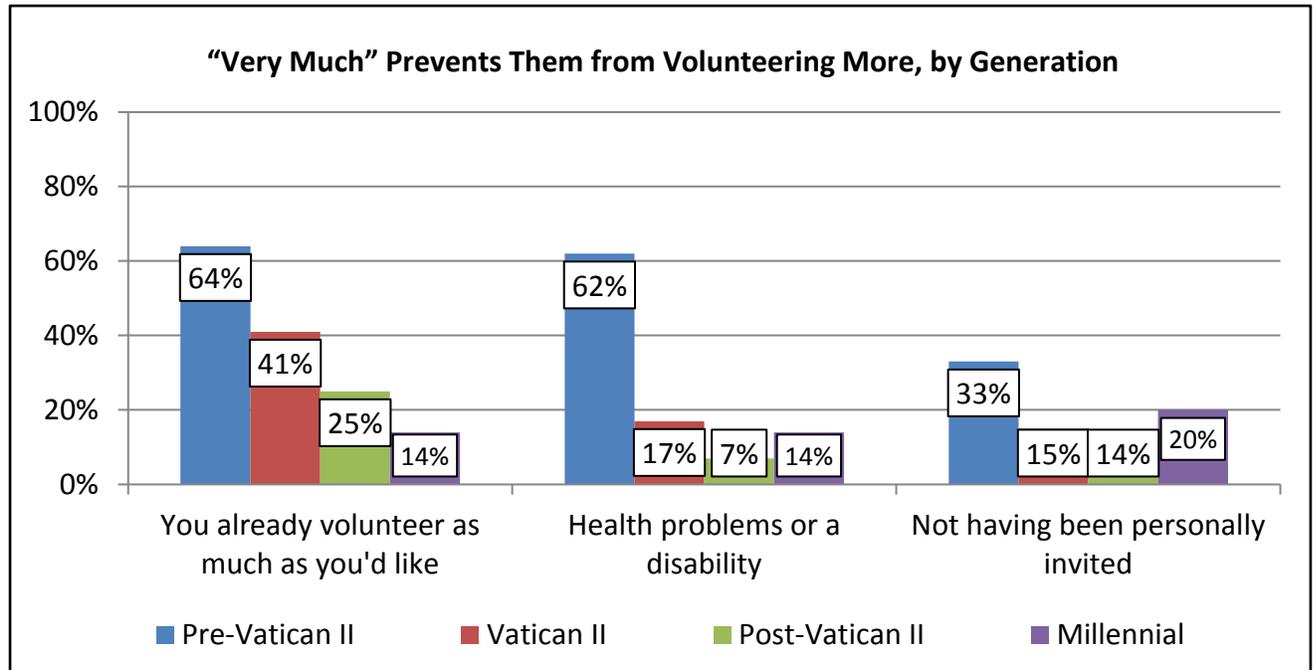
When asked how much four different factors prevented them from volunteering more for the parish, respondents are particularly likely to say their busy schedule or lack of time impeded them. Eighty percent say it impedes them at least “somewhat,” with 48% reporting that it impedes them “very much.”

<i>How much do the following prevent you from volunteering more for the parish?</i>		
<i>Percentage responding</i>		
	<i>“Somewhat” or “Very Much”</i>	<i>“Very Much” Only</i>
	<i>%</i>	<i>%</i>
Your busy schedule or lack of time	80	48
Already volunteer as much as you’d like	58	34
Not having been personally invited	39	17
Health problems or a disability	31	17

- Nearly six in ten (58%) say that already volunteering as much as they would like at least “somewhat” prevents them from volunteering more. Some 34% say that that reason “very much” prevents them from doing so.
- More than three in ten report that not having been personally invited to volunteer more (39%) and their health problems or disabilities (31%) at least “somewhat” prevents them from volunteering more at the parish. Seventeen percent report that these reasons “very much” prevent them from volunteering more.

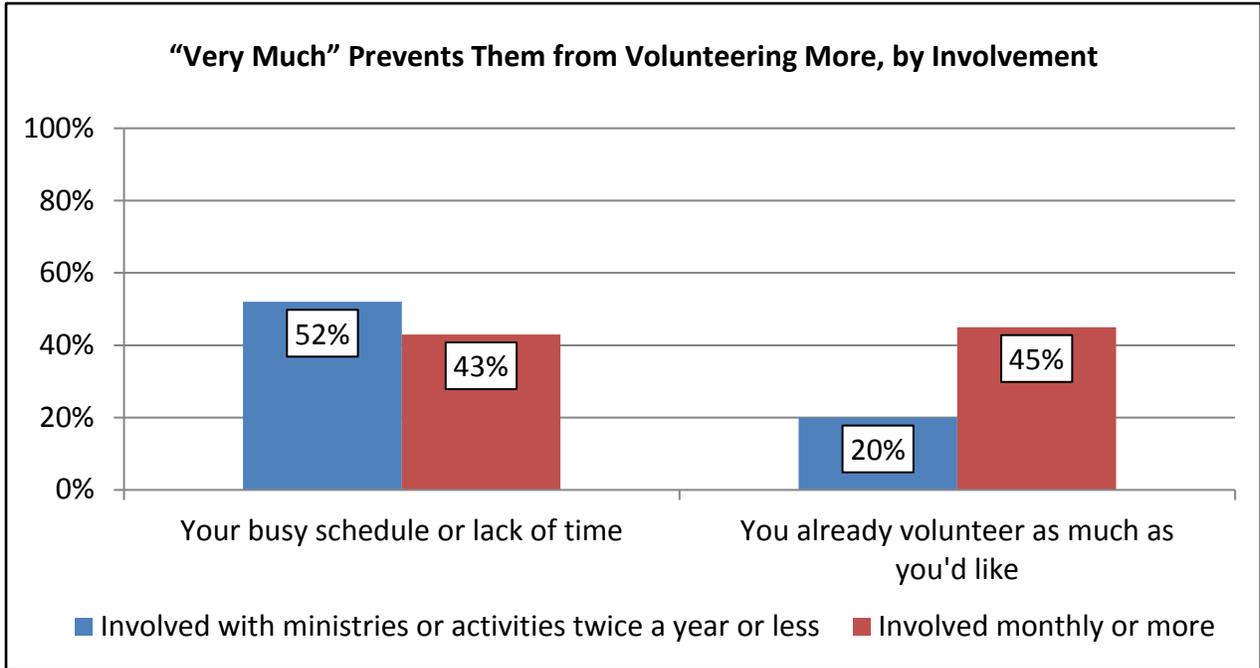
Differences by Generation

Members of the Pre-Vatican Generation are most likely to say that the following “very much” prevent them from volunteering more for the parish: they already volunteer as much as they’d like, health problems or a disability, and not having been personally invited.



Differences by Level of Involvement

Those involved twice a year or less with ministries or activities at the parish are more likely than others to report that their busy schedule or lack of time “very much” prevent them from volunteering more for the parish. Those involved with ministries or activities at the parish at least once a month, on the other hand, are more likely than others to report that they already volunteering as much as they would like.



Impediments to Contributing More Financially to the Parish

Three-quarters of those responding state that already contributing all they can afford at least “somewhat” prevents them from contributing more financially to the parish. Some 46% report that this factor “very much” prevents them from contributing more.

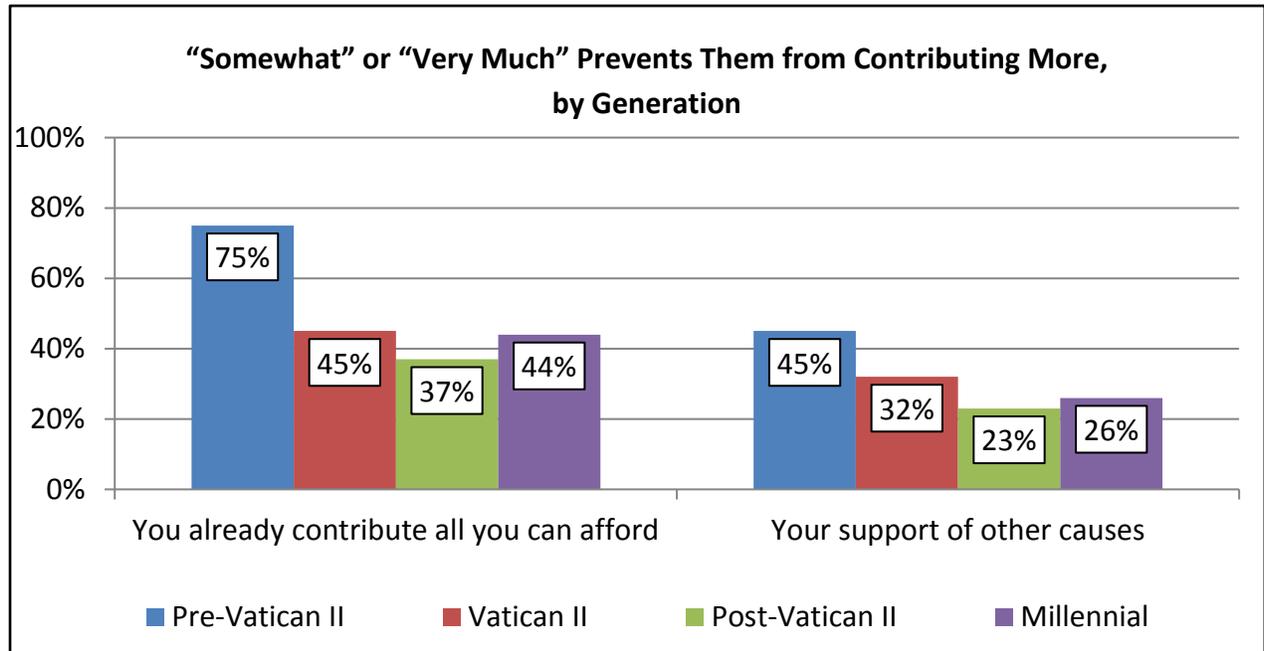
<i>How much do the following prevent you from contributing more financially to the parish?</i>		
<i>Percentage responding</i>		
	“Somewhat” or “Very Much”	“Very Much” Only
	%	%
Already contributing all you can afford	76	46
Your support of other causes	60	29
You attend Mass at more than one parish	33	19
Issues with parish spending priorities	25	9

Sixty percent indicate that their support of other causes at least “somewhat” prevents them from contributing more financially to the parish. Some 29% say their support for other causes “very much” prevents them from contributing more.

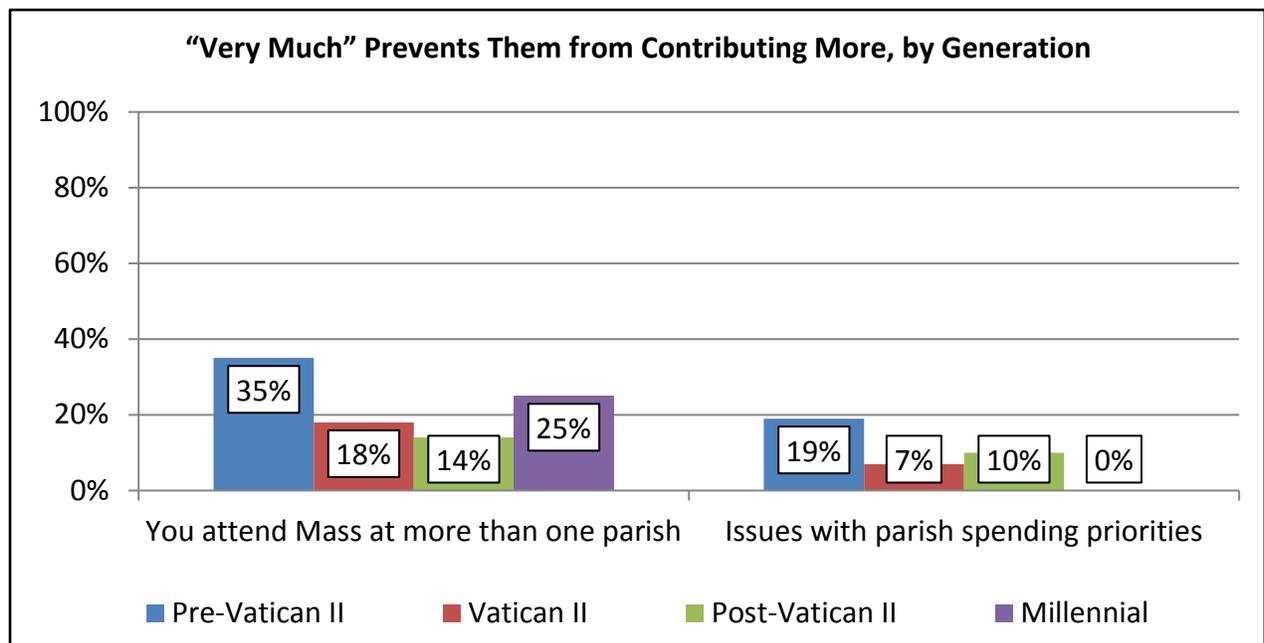
- Attending Mass at more than one parish at least “somewhat” prevents 33% from contributing more financially to the parish. Nineteen percent say this factor “very much” prevents them from contributing more.
- A quarter (25%) indicate that issues they have with parish spending priorities at least “somewhat” prevents them from contributing more. Nine percent say this factor “very much” prevents them from contributing more.

Differences by Generation

Members of the Pre-Vatican Generation are most likely to say they already contribute all they can afford and that their support for other causes “somewhat” or “very much” prevent them from contributing more for the parish.



Members of the Pre-Vatican Generation are most likely to say attending Mass at more than one parish and having issues with parish spending priorities “very much” prevent them from contributing more for the parish.



Attitudes about God and Catholicism

Nearly all (99%) at least “somewhat” agree that they are proud to be Catholic, with 90% agreeing “strongly” that they are.

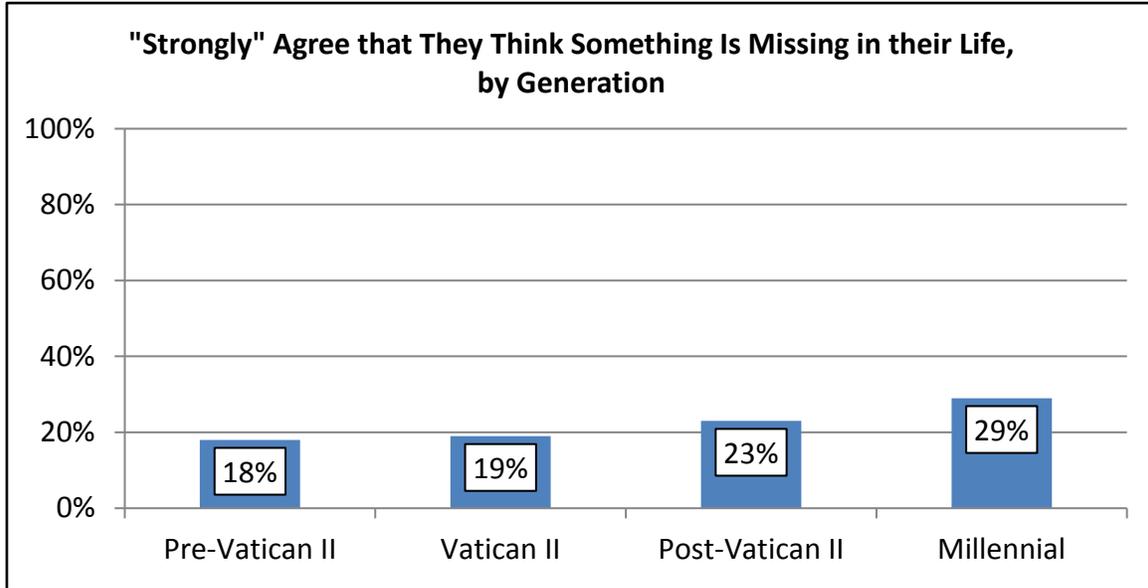
<i>Please respond to the following statements</i>		
<i>Percentage responding</i>		
	“Somewhat” or “Strongly” Agree	“Strongly” Agree Only
	%	%
I am proud to be a Catholic	99	90
I want to have a deeper spiritual life	99	84
I believe it is possible to have a personal encounter with God	98	89
Helping the poor and needy is a moral obligation of Catholics	97	76
God has a plan for my life and so all things that happen to me, happen according to God’s plan	96	77
My Catholic faith has changed how I live my life	96	76
I think something is missing in my life	56	21
My faith in Church leaders has been shaken by Church scandals	41	14

With two exceptions, 96% or more agree at least “somewhat” with each of the statements shown in the table above.

- Between 84% and 89% agree “strongly” that it is possible to have a personal relationship with God and that they want to have a deeper spiritual life.
- Seventy-seven percent “strongly” agree that God has a plan for their life and so all things that happen to them, happen according to God’s plan.
- Some 76% agree “strongly” that helping the poor and needy is a moral obligation for Catholics and that their Catholic faith has changed how they live their lives.
- Twenty-one percent agree “strongly” that something is missing from their lives. Some 14% agree as strongly that their faith in Church leaders has been shaken by Church scandals.

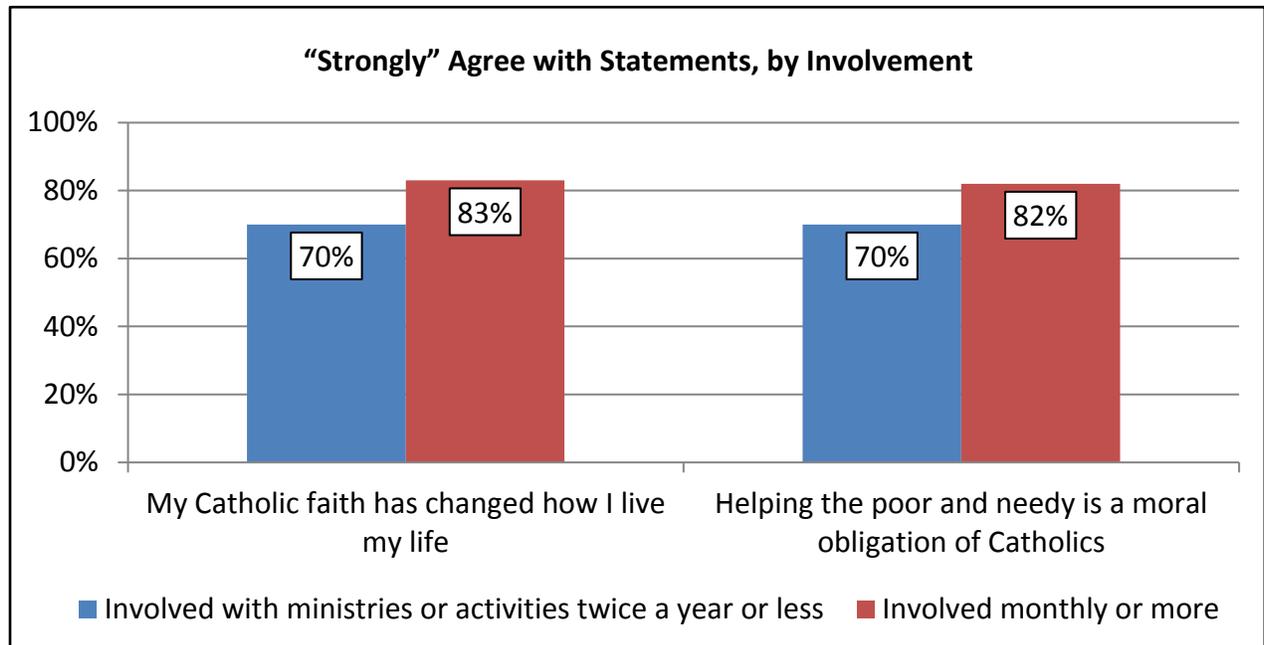
Differences by Generation

The younger the generation, the more likely its members are to “strongly” agree that they think something is missing in their lives.



Differences by Level of Involvement

Those involved at least once a month with ministries or activities at the parish are more likely than others to “strongly” agree that their faith has changed how they live their life and that helping the poor and needy is a moral obligation of Catholics.



Attitudes about Parish Life

Fully 96% “somewhat” or “strongly” agree that the clergy of the parish are approachable and that they are made to feel welcome at the parish. Seven in ten (70% to 71%) agree “strongly” with each of these statements.

Please respond to the following		
<i>Percentage responding</i>		
	“Somewhat” or “Strongly” Agree	“Strongly” Agree Only
	%	%
The clergy of this parish are approachable	96	71
I am made to feel welcome at this parish	96	70
My parish community is important to me	95	67
Participation in this faith community has deepened my faith	93	59
I am aware of the programs and prayer opportunities offered at this parish	90	57
The parish helps me to understand my baptismal responsibilities	87	45
I am satisfied with parish spending priorities	82	39
I feel informed about parish finances	63	29
Things were better at this parish five years ago	40	22
This parish is too large and impersonal	26	7

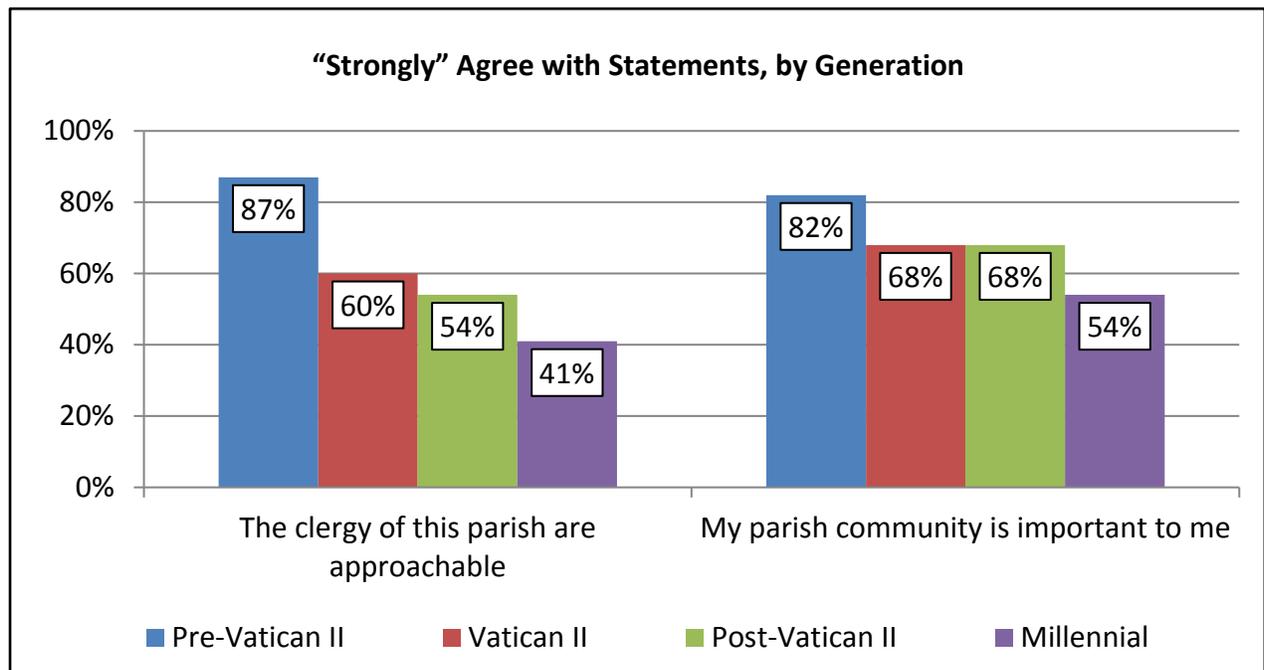
Ninety-five percent agree at least “somewhat” that their parish community is important to them. Some 67% agree “strongly” that it is.

- About nine in ten “somewhat” or “strongly” agree that participation in the faith community has deepened their faith (93%) and that the parish has helped them to understand their baptismal responsibilities (87%). Between 45% and 59% agree “strongly” with both of these statements.
- Ninety percent agree at least “somewhat” that that they are aware of the programs and prayer opportunities offered at the parish. Some 57% “strongly” agree they are.
- Some 63% agree at least “somewhat” that they feel informed about parish finances, with 82% agreeing at least “somewhat” that they are satisfied with parish spending priorities. Between 29% and 39% “strongly” agree with each of these statements.

- Forty percent agree “somewhat” or “strongly” that things were better at the parish five years ago. Some 22% “strongly” agree that they were.
- A quarter (26%) agree at least “somewhat” that the parish is too large and impersonal. Seven percent agree “strongly” that it is.

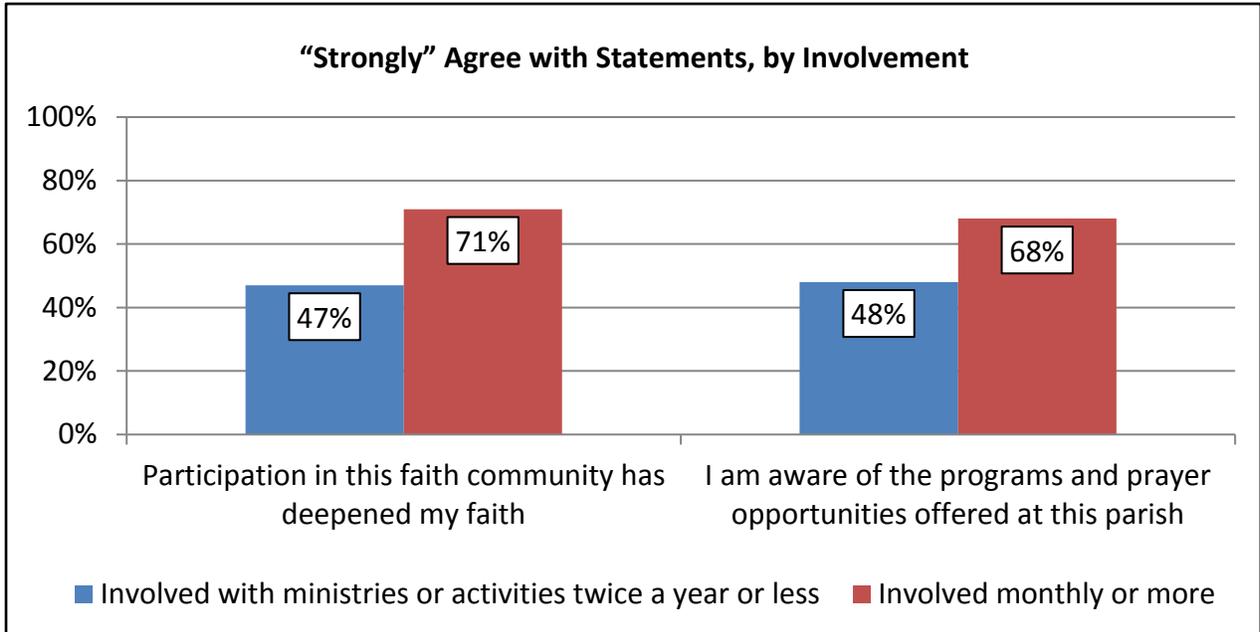
Differences by Generation

Members of the Pre-Vatican Generation are especially likely to “strongly” agree that the clergy of this parish are approachable and that their parish community is important to them.

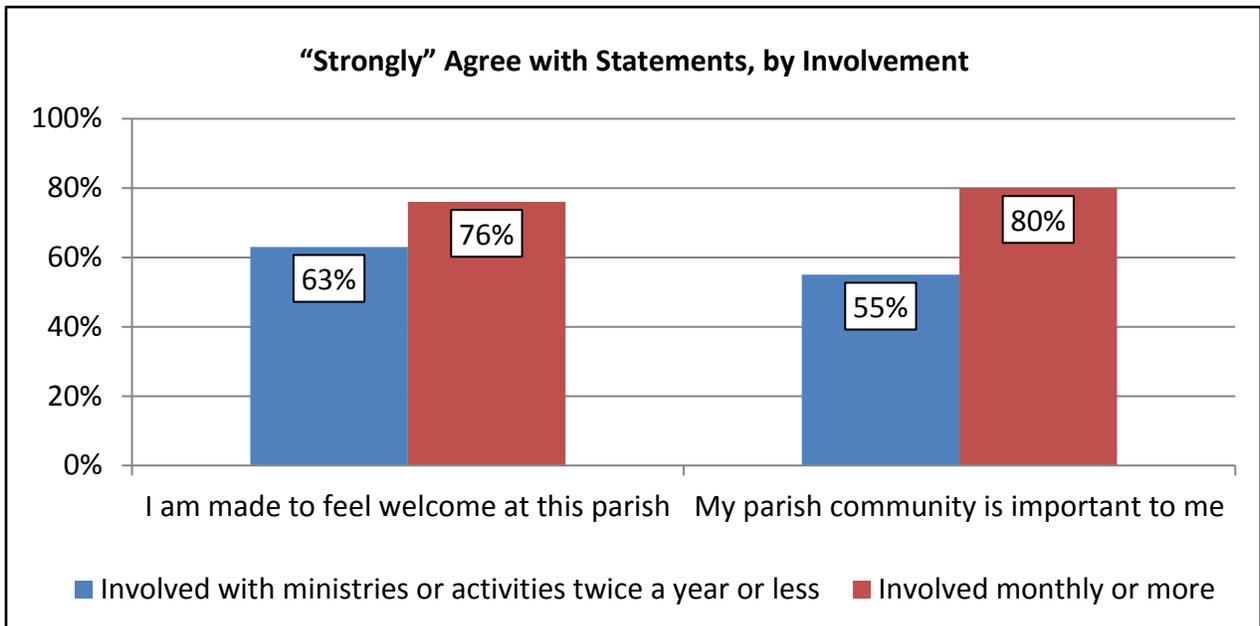


Differences by Level of Involvement

Those involved at least once a month with ministries or activities at the parish are more likely than others to “strongly” agree that participation in this faith community has deepened their faith, and that they are aware of the programs and prayer opportunities offered at this parish.



Those involved at least once a month with ministries or activities at the parish are more likely than others to “strongly” agree that they are made to feel welcome at the parish and that the parish community means a lot to them.



Attitudes about Stewardship

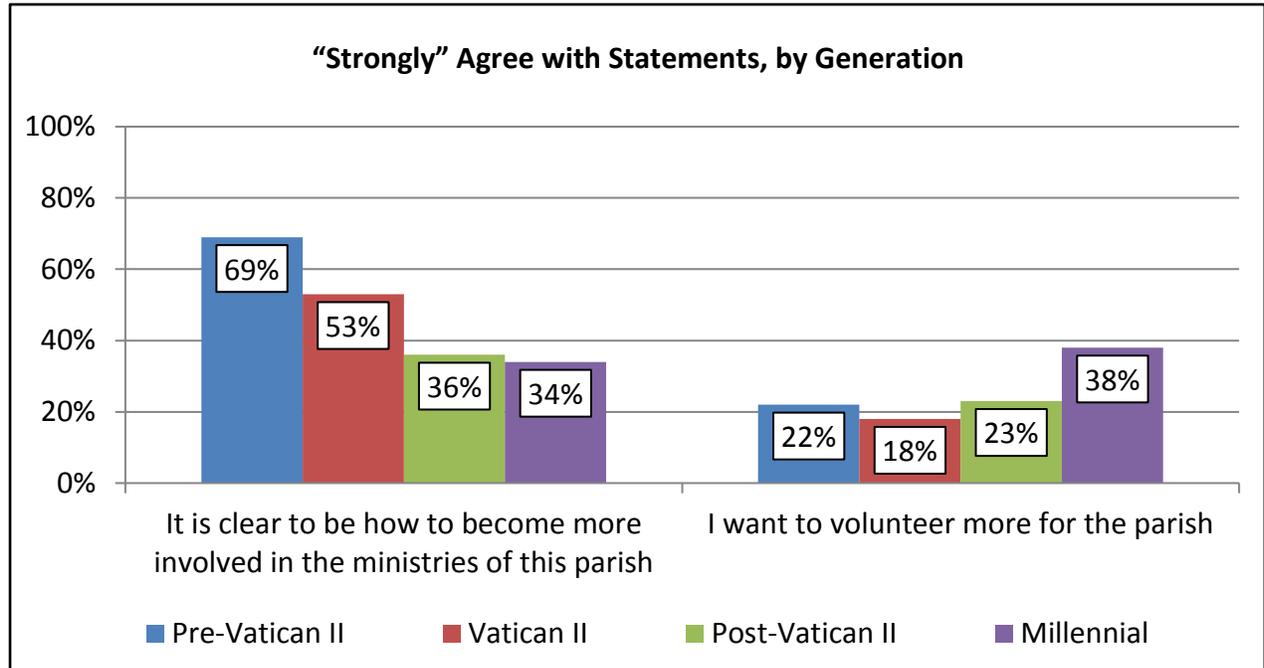
Nine in ten (90%) at least “somewhat” agree that the parish encourages both young and old to be involved in parish life. Some 57% agree “strongly” that it does.

<i>Please respond to the following about stewardship</i>		
<i>Percentage responding</i>		
	“Somewhat” or “Strongly” Agree %	“Strongly” Agree Only %
The parish encourages both young and old to be involved in parish ministries	90	57
It is clear to me how to become more involved in the ministries of this parish	85	46
I think the parish should ask people to do more than simply come to Mass	84	41
I want to volunteer more for the parish	72	23

- More than eight in ten agree at least “somewhat” that it is clear to them how to become more involved in the ministries of the parish (85%) and that they think the parish should ask people to do more than simply come to Mass (84%). Between 41% and 46% agree “strongly” with each of these statements.
- Some 72% agree “somewhat” or “strongly” that they want to volunteer more for the parish. Twenty-three percent agree “strongly” that they do.

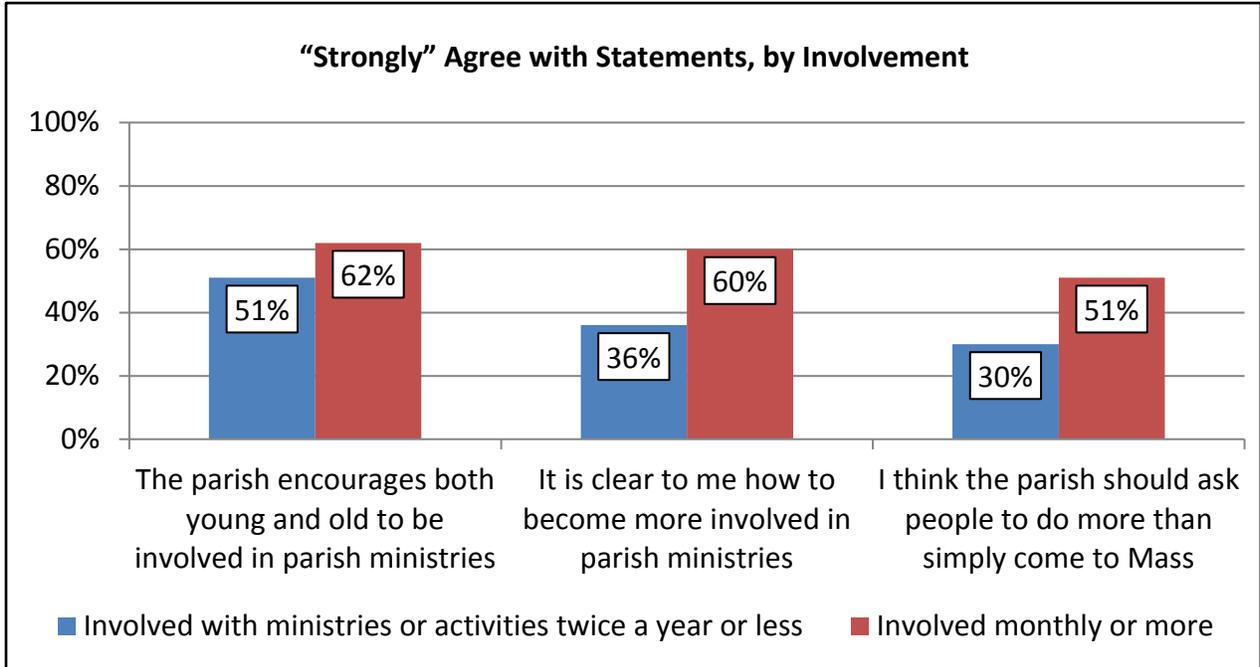
Differences by Generation

Members of the Pre-Vatican Generation are especially likely to “strongly” agree that it is clear how to become more involved in the ministries of the parish. In addition, the younger the generation, the more likely its members are to “strongly” agree that they want to volunteer more for the parish.



Differences by Level of Involvement

Those involved at least once a month with ministries or activities at the parish are more likely to “strongly” agree with the statements presented in the table below.



Appendix I: Response Frequencies to All Questions



Parish Life Survey for Saint Jude Thaddeus Parish, Beaumont, Texas
CARA – Center for Applied Research in the Apostolate

There were 715 respondents to the Immaculate Conception Parish Life Survey age 16 and older. The percentage giving each response, calculated out of 100 percent, is shown below. The percentage not responding (NR) is shown separately, also calculated out of 100 percent.

Please use these responses for the questions below.
1=Poor **3=Good**
2=Fair **4=Excellent**
Blank=Don't Know or Not Applicable

Please **evaluate** these aspects of parish life.

- 1 2 3 4 NR**
<1 3 36 61 4 1. St. Jude Thaddeus Parish overall
1 8 40 52 4 2. Sense of community within the parish
<1 5 37 58 3 3. Weekend Masses in general
1 8 39 53 6 4. Efforts to educate parishioners in the faith
2 14 42 43 26 5. Outreach to and advocacy for those with special needs
3 15 40 43 12 6. Vision provided by the pastor
2 7 43 48 15 7. Promotion of responsible stewardship
1 12 43 44 13 8. Spreading the Gospel/evangelizing

Please **evaluate** the following persons and programs.

- 1 2 3 4 NR**
1 4 37 58 16 9. Ministry of the professional parish staff
0 3 32 66 35 10. Sacramental preparation for Baptism
<1 3 30 68 32 11. Sacramental preparation for First Reconciliation and Eucharist
<1 3 31 66 33 12. Sacramental preparation for Confirmation
1 2 33 64 44 13. Marriage preparation
2 11 42 45 17 14. Confession/Reconciliation schedule

Please **evaluate** parish outreach to these groups.

- 1 2 3 4 NR**
3 17 42 39 39 15. Young adults (ages 18 to 35)
3 17 43 37 45 16. Married young adults (ages 18 to 35)
5 18 45 32 53 17. Couples married five years or less
6 20 46 28 58 18. Interfaith couples
12 26 38 24 66 19. LGBT individuals
7 21 41 31 53 20. Those divorced or separated
2 11 45 43 43 21. Those sick or homebound
6 14 38 42 49 22. Those grieving
5 16 43 36 55 23. Those in financial need
3 15 41 40 38 24. New parishioners

Please use these responses for the questions below.
1=Not at All or None **3=Somewhat**
2=Only a Little **4=Very or Very Much**
Blank=Don't Know or Not Applicable

How much do the following **attract** you to this parish?

- 1 2 3 4 NR**
<1 3 29 67 5 25. Its open, welcoming spirit
1 5 32 62 6 26. Prayerful, reverent atmosphere at Mass
1 7 36 57 7 27. The quality of the liturgy
1 5 24 70 7 28. The quality of the music
3 12 39 45 7 29. The quality of the preaching
1 8 38 53 13 30. The programs and activities of the parish
1 8 42 49 24 31. Its faith formation for adults
1 6 42 51 17 32. Its opportunities for spiritual growth
3 11 41 45 26 33. Its commitment to social justice and peace

What **priority** do you give the following parish needs?

- 1 2 3 4 NR**
4 14 37 45 19 34. Providing retreat opportunities
4 16 44 36 24 35. More small group prayer opportunities
3 6 29 62 28 36. Youth ministry
1 8 43 48 27 37. Adult faith formation
3 9 45 44 34 38. Ministry to couples
3 13 43 41 27 39. Helping parishioners to discern their gifts and talents
3 9 41 47 27 40. Helping parishioners to form a Christian conscience

How well do the following **explain** why you attend Mass?

- 1 2 3 4 NR**
1 1 12 87 5 41. The Mass means a lot to me
1 2 13 85 4 42. It helps me to live a Christian life
3 5 16 77 9 43. Attending Mass is my obligation
3 1 11 86 23 44. As a parent, I want to set a good example

Sometimes Catholics miss weekend Mass. If you have missed Mass in the last 6 months, how much do the following **explain** why you missed Mass?

- 1 2 3 4 NR**
46 9 16 28 58 45. My children's scheduled activities
48 7 14 31 55 46. Conflict with work
36 10 14 39 47 47. Health problems or a disability
82 3 8 7 59 48. I feel alienated from the Catholic Church and am uncomfortable attending regularly
78 4 10 8 59 49. The Catholic Church has changed too much
74 5 11 10 59 50. The Catholic Church has not changed enough

How much do the following **prevent** you from volunteering more for the parish?

- 1 2 3 4 NR**
11 9 32 48 30 51. Your busy schedule or lack of time
61 9 14 17 46 52. Health problems or a disability
46 15 22 17 46 53. Not having been personally invited
32 10 24 34 41 54. You already volunteer as much as you'd like

How much do the following **prevent** you from contributing more to the parish?

- 1 2 3 4 NR**
27 13 31 29 38 55. Your support of other causes
56 11 13 19 46 56. You attend Mass at more than one parish
64 12 16 9 51 57. Issues with parish spending priorities
12 13 29 46 24 58. You already contribute all you can afford

How **familiar** are you with the following?

- 1 2 3 4 NR**
13 22 41 24 16 59. Church teachings related to social justice
19 27 31 24 19 60. Church teaching on marriage annulments
4 20 50 26 10 61. The content of the Bible
21 36 32 11 15 62. Recent statements of the U.S. bishops
14 29 40 17 13 63. Recent statements of the pope

Please use these responses for the questions below.
1=Strongly Disagree 3=Somewhat Agree
2=Somewhat Disagree 4=Strongly Agree
Blank=Don't Know or Not Applicable

- Please **respond** to the following about parish life.
1 2 3 4 NR
 2 6 34 59 12 64. Participation in this faith community has deepened my faith
 1 2 26 70 7 65. I am made to feel welcome at this parish
 1 4 28 67 9 66. My parish community is important to me
 49 26 18 7 19 67. The parish is too large and impersonal
 40 21 18 22 67 68. Things were better at this parish 5 years ago
 2 12 42 45 20 69. The parish helps me to understand my baptismal responsibilities
 1 4 25 71 10 70. The clergy of this parish are approachable
 2 8 33 57 12 71. I am aware of the programs and prayer opportunities offered at this parish
 12 25 34 29 15 72. I feel informed about parish finances
 6 12 43 39 28 73. I am satisfied with parish spending priorities

- Please **respond** to the following statements.
1 2 3 4 NR
 <1 2 10 89 4 74. I believe it is possible to have a personal encounter with God
 <1 1 15 84 6 75. I want to have a deeper spiritual life
 19 24 35 21 16 76. I think something is missing in my life
 1 4 19 77 7 77. God has a plan for my life and so all things that happen to me, happen according to God's plan
 <1 1 9 90 5 78. I am proud to be Catholic
 2 2 20 76 10 79. My Catholic faith has changed how I live my life
 1 3 21 76 6 80. Helping the poor and needy is a moral obligation of Catholics
 37 23 27 14 15 81. My faith in Church leaders has been shaken by Church scandals

- Please **respond** to the following about stewardship.
1 2 3 4 NR
 3 13 43 41 15 82. I think the parish should ask people to do more than simply come to Mass
 3 12 38 46 14 83. It is clear to me how to become more involved in the ministries of this parish
 4 24 49 23 22 84. I want to volunteer more for the parish
 2 8 34 57 16 85. The parish encourages both young and old to be involved in parish ministries
 86. Which one of the following is your **top priority** for parish contributions to social justice efforts?
Please select only one. NR=13
 48 1. Charities such as homeless shelters and food banks
 34 2. Empowerment of the poor (job training/placement)
 9 3. Groups that advocate for the poor
 10 4. Adopting a parish in a disadvantaged area
 87. If your children will participate in religious education next year, what format would work best for you? Please select only one. NR= 63
 57 1. Religious education classes for the children only, with in-class instruction, activities, and prayer
 43 2. Family sessions where parents and children gather together for instruction, activities, and prayer
 88. If applicable to you: Your preference for when youth religious education is offered? Please select only one.
 36 1. After school 32 3. Sunday mornings
 6 2. Saturday morning 27 4. Sunday evenings **NR=62**

Please use these responses for the questions below.
1=Less than once a year 4=Once a week
2=Once or twice a year 5=More than once a week
3=Once or twice a month week
Blank=Do not know or not applicable

- How often do you do the following?**
1 2 3 4 5 NR
 2 3 15 21 60 9 89. Spend time prayerfully listening to God
 23 20 20 13 25 13 90. Read the Bible
 16 36 25 11 11 16 91. Attend Mass at more than one parish
 47 37 8 3 5 17 92. Go to Reconciliation/Confession
 4 4 18 46 29 9 93. Read the parish bulletin
 32 24 25 11 8 19 94. Access the parish website
 49 14 14 13 11 22 95. Use the parish's social media (Facebook, Flocknote)
 16 33 24 14 13 16 96. Attend a parish function besides Mass
 37 19 16 13 15 23 97. Volunteer for a parish ministry
 4 3 18 46 29 13 98. Give to the parish's weekly collection
 45 25 15 8 7 25 99. Invite someone to attend a parish function

- AVG NR**
 18 28 100. Years you have attended this parish?
Leave blank if this is not your regular parish. Write "1" if one year or less.
Yes No NR
 98 3 6 101. Are you currently Catholic?
 89 11 84 102. Respond if your spouse is not Catholic:
 Does he or she feel welcome at this parish?
 95 5 9 103. Have you received the Sacrament of Confirmation?
 90 10 8 104. Are you registered at St. Jude Parish?
 96 4 7 105. Is this parish your primary place of worship?
 49 51 23 106. Have you or your children attended religious education classes here in the past 5 years?

- AVG NR**
 1962 9 107. Year you were born: _____ (4-digit year)
 108. Gender: 40 1. Male 60 2. Female **NR=9**
 109. What best describes your current marital status?
 8 1. Single, never married 70 6. Married **NR=8**
 2 2. Engaged to be married 1 7. Separated
 1 3. Unmarried, cohabiting 8 8. Divorced
 1 4. Widowed and remarried 6 9. Widowed
 4 5. Divorced and remarried

- Number of your children or stepchildren living with you who are: Leave blank if none or not applicable.
SUM SUM
 219 110. Age 12 or younger 184 112. Ages 18 and older
 95 111. Ages 13 to 17

113. What best describes your highest level of education?
 3 1. Some high school or less 10 4. Associate's degree
 14 2. High school diploma 38 5. Bachelor's degree
 16 3. In college/some college 20 6. Graduate degree
NR=12

114. On what need or program should the parish most focus in the next one to three years?

Thank you for completing this survey.
 Center for Applied Research in the Apostolate (CARA)
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 Fax: (202) 687-8083; ©2018 CARA, All rights reserved.

Appendix II: About CARA

The Center for Applied Research in the Apostolate (CARA) is a non-profit research center that has been conducting social scientific studies about and for the Catholic Church since 1964. CARA's mission has three aspects: to increase the Church's self-understanding, to serve the applied research needs of Church decision-makers, and to advance scholarly research on religion, particularly Catholicism. To this end, CARA provides assistance through custom-tailored research programs for various stakeholders:

Services to dioceses: include a number of rigorously designed and empirically proven programs, such as:

- *Cultivating Unity:* A program offered by CARA in collaboration with the National Organization for Continuing Education of Roman Catholic Clergy (NOCERCC), to strengthen solidarity among priests and their bishop. The centerpiece is a convocation where presbyteral unity is fostered through presentations, group discussions, prayer and reflection.
- *Diocesan Demographic Review:* A comprehensive demographic summary illustrating socio-economic characteristics of the Catholic and total population in a diocese. The report presents data on the size and distribution of the Catholic population in the diocese overall and within counties, deaneries, or vicariates.
- *Diocesan-wide Parish Life Studies:* A survey based on an extensive database of tested questions. The survey is administered in-pew to some or all parishes in the diocese. The data collected captures information about parish life and vitality.
- *Presbyterate Surveys:* Studies intended to assist dioceses with pastoral planning and understanding their priests' needs. Surveys are conducted among active and retired diocesan priests and religious priests active in parish ministry. Questions are adapted to meet diocesan needs.
- *Priest Personnel Projections:* Used in more than 75 dioceses over the past 40 years. Known for their precise methodology, these projections are an invaluable tool for clergy planning. The report presents likely projections of the number of diocesan priests available to serve in the future.

Services to religious institutes: CARA conducts a variety of studies for religious institutes (congregations, provinces, and monasteries). Those projects may include a combination of member surveys, focus groups, membership projections, and ministry site studies. They are often used in strategic or pastoral planning processes.

- *Membership Surveys and Focus Groups* are designed to assess attitudes, priorities, and needs in areas such as mission, ministry, charism, prayer, spirituality, community life, vocation promotion, initial formation, ongoing formation, and retirement.
- *Custom Studies* are designed to provide insight in areas such as sponsorship, mission integration as well as collaboration with associates and colleagues in sponsored institutions and works.

Services to individual parishes: For more than 20 years, CARA has served the research and planning needs of over 1,000 parishes. CARA provides its *Parish Life Survey* to help parishes develop information-based pastoral plans that are attentive to the needs of the people of the parish community.

Services for Catholic Media and Publishers: CARA is a national leader in the study of Catholic media use. CARA regularly includes questions regarding media use in its *CARA Catholic Polls* series. CARA has also conducted studies specifically focused on media use including surveys and analysis of other national data sources.

- *Diocesan Level Surveys:* Assist in the analysis of subscription trends over time and map subscription areas. Using survey research and/or focus groups, CARA collects information about readers and subscribers as well as their attitudes and preferences for a publication. Those surveys can be used to make decisions about content and format as well as produce the information needed to attract potential advertisers. CARA can provide comparisons between readers, diocesan newspaper readers nationally, adult Catholics nationally, and/or the general U.S. adult population.
- *Research for Catholic Publishers:* CARA utilizes surveys, focus groups, and interviews to understand readers' and educators' interests in and satisfaction with material. These studies are typically custom designed to evaluate a product in development or already out in the marketplace. CARA helps publishers understand their markets and refine their products from religious education textbooks to online media.

Services for Catholic Schools: CARA offers different approaches for Catholic schools to surveying their community, depending on how they plan to use the resulting data:

- *Surveys of Parents of enrolled students:* In consultation with school staff, CARA can design a questionnaire for parents of students enrolled in the school. This questionnaire covers such topics as satisfaction with school administration, opinions of parents on the school facilities, the likelihood of parents to recommend the school to family and friends, and other topics useful for planning.
- *Surveys of Parents in the Parish:* CARA surveys all people in the pews on a given weekend. These surveys can be designed to ask specific questions of those parents in the parish who do not have their children enrolled in the parish school.

Services for Catholic Higher Education: CARA offers a number of services focusing specifically on the needs of those working in higher education:

- *Surveys of Students:* CARA conducts surveys designed to meet the unique needs of campus ministry. A combination of in-pew surveys of Mass attenders and/or residence hall surveys can be used to collect information for use in pastoral planning, in evaluations of programming, and in understanding the unique ways that college students express their spirituality. Additionally, for residence hall surveys, special survey items can be included for those of other faith traditions or denominations.
- *Surveys of Faculty, Staff, and Boards:* conducts surveys of faculty and staff at Catholic colleges and universities to evaluate the expressions of mission found on campus. These

- surveys include program-specific issues, staff development, and the unique charism of the institution, and are developed in collaboration with key stakeholders, including mission officers, campus ministers, and senior administrative leaders.
- *Surveys of Alumni:* CARA prepares surveys of alumni of colleges and universities. For Catholic colleges and universities, surveys focus on faith change over time, reflection on time at the university, and the impact of attending a Catholic college or university, as well as development and other issues pertinent to alumni.

Services for Catholic Organizations and Institutions: CARA offers many research services custom-tailored to specific needs of different Catholic organizations and institutions. Some of those projects involve handling of mission-central and highly confidential information. For example:

- CARA helped *Catholic Charities USA* maintain an accurate record of the size and scope of services provided by its approximately 175 member agencies and affiliates.
- CARA collected data from all U.S. dioceses and eparchies for the *Secretariat of Child and Youth Protection of the United States Conference of Catholic Bishops* to document the response of bishops to the Charter for the Protection of Children and Young People.
- CARA carried out a survey of salary and benefits for priests and lay personnel for the *National Association of Church Personnel Administrators* and the *National Federation of Priests' Councils*.
- CARA carried out a program evaluation for *L'Arche USA* that involved a national survey of assistants and staff.

CARA provides those services as one-time projects that address decision needs at a specific point in time or as multi-year studies that allow tracking trends and provide up-to-date insights on changing needs and emerging opportunities.

To learn more about how CARA may be able to assist you, contact: cara@georgetown.edu or visit cara.georgetown.edu.

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